

job-of-firstfruits-in-millennium

I had the privilege recently of being asked to visit with the brethren over the festival weekend in Central America and Costa Rica.

And Mr. Halford spoke here where I had been previously scheduled.

I hope, though I have not heard what he discussed, that it brings to your attention that we're living in a world in which we have more opportunities today, perhaps, than we might have had before as a result of the ending of the Cold War and the breaking down of some barriers, though unfortunately others rise up elsewhere in the world.

I'd like to take a look at what would be a logical follow-up of thinking when we consider the implications of the Festival of Pentecost or the Festival of First Fruits, and that is the calling of the whole world.

For if we look in the New Testament, we have some remarkable statements that not many high up in government, not many in power and authority, are presently called to understand the message of the Bible, the message that was sent from God the Father to the person of Jesus Christ, of Nazareth.

A message that to the Greeks seemed foolish, to the Jews a stumbling block.

A part of that message was the fact that not everybody is now able to understand.

When Paul went to Athens, he was impressed by what was not understood in this educational center of the Greek world.

On the other hand, there were places such as Corinth, where Paul was told that God had many whom he was calling there in a metropolitan commercial world.

So we have in the world today areas in which the Church has abounded.

The Philippines perhaps is a classic illustration.

The English-speaking world in particular, if we leave out India, which happens to be the largest English-speaking democracy in the world, that's often forgotten, but we have whole areas of the world that have no clear understanding or historic background.

So I would like to take a little time this afternoon to focus your mind on what comes after the story of Pentecost, as some of you might be planning for the autumn, or you may have children, young people in high school or college age, who will be going out into the world with opportunities.

I'd like you to think of all the possibilities that can come your way.

For too often we tend to think parochially, there's nothing wrong with being nostalgic about what it's like to be at home, as Mr. Norman Schoaf discussed, but it is wonderful also to share in that same experience with other people.

Now we don't all have equal opportunities.

Some of you are simply blessed to be and stay in Pasadena, it seems.

That's the way it has been.

On the other hand, there has never been a church to my knowledge that has had as many opportunities to go forth into all the world to learn about the people whom we have yet to help in the world tomorrow.

Never has there been such an array of experience as our young people from Ambassador College and University have been able to have, and as church members have had in traveling in the function of the church, or in traveling simply as church members to meet and assemble with one another, and to reflect on the fact that not many now are called and many, many more must be.

I've had some very fine experiences.

I'd like you to think about your experiences that you may have reflecting on the past and thinking toward the future.

Mr. Guy Ames did not wish to take, because he had a little difficulty with his eyes, the Bible study.

Last Tuesday, and so I told the brethren of my trip to Costa Rica, the state of affairs in nearly 12 years since my wife and I were there in 1983 for the Festival of In-Gathering I had to reflect on the major changes that have taken place in this small country.

I found, in fact, that none of our brethren except for one person many, many years ago had ever visited Costa Rica, the most enlightened, may I say, country in terms of general national behavior in the whole of the Latin American world, the one country that has no army.

Not many states can make that claim, and whose conduct is such that their neighbors stay at an appropriate distance, because there are sometimes neighbors who would take advantage of such a situation instantly.

I have not been hired by the Costa Rican Travel Bureau, but I want to cite for you that sometimes one can travel a little more than the distance across the United States and have an understanding of how another culture, with its weaknesses as well as strengths, another nation with another language, even though English is not uncommonly known and probably one-third of the brethren have a reasonable hearing understanding of English, that is possible to take advantage of an opportunity, and to think seriously yourself about what you are going to do in the first resurrection.

For if we think of a festival of Pentecost that founded, that was the day on which the church was founded, when we think of it as being called a harvest festival, the festival of first fruits, and then a later one in the seventh month of the Hebrew calendar, end of summer, early autumn, in the northern hemisphere, the festival of ingathering, we have a picture of two stages of harvest.

And then we note in 1 Corinthians 15:20 that Christ is the first fruits, and we also learned that he was the first of the first fruits, that in a sense those who have part in a resurrection when Christ comes back are called those who participate in the first resurrection.

This presumes a second or another resurrection later, no less at least than one more, and Jesus described two kinds of resurrection, one to life, the other to judgment.

And so if we take a look at a festival of first fruits, that the church is a kind of first fruits of which Christ is the very first to rise from the dead, and that there is a first resurrection, therefore in looking at a second resurrection we should anticipate not only those who will yet live in the future, who have not yet been called or are not now being called as we have been called, and yet a second resurrection which includes therefore all who have lived in the past, a resurrection to judgment, a kind of resurrection that will be different from the first.

And we think that there is clearly a distinction being made, that the rest of the dead live not again at the time of the first resurrection until a major period has elapsed, defined in Latin as a millennium.

We should now begin to think as we proceed toward the autumn to think of the meaning of being called today, of being the first fruits, of being in the first resurrection, and then analyzing the implications of a festival of ingathering, a time of judgment which is described in terms of the millennium as living and reigning with Christ, and then Jesus' other statement, a resurrection to judgment of those who were not then living when Christ returns.

So we have here an opportunity to give some serious thought to the people of other religions, of other cultures that we have experience with.

This is a time that is most important, by the way, in the mind of John Paul II, who in his most recent encyclical has told us of his thoughts that they may be one, speaking of the Christian world, but if the Christian world ought to be one and is not, how much more of all the rest of the world, how much more remains to be done? I think you should carefully read what John Paul II is addressing.

The things that he is in fact laying out in terms of his own office as matters unresolved in how to apply that office as he understands it, and as the Catholic Church understands it with respect to the rest of Christianity today.

He would hope that somehow a breakthrough by the year 2000, ending this second millennium as we count time on the Roman calendar, might bring forth some solution to a problem.

A problem that not only goes back to 1517, but to 1054, back even to the 5th century with Christians in the Middle East and Africa, where there was a break in the general unity of the Christian world, he is looking carefully to try to see how that unity might lead to a transformation of the whole world.

It's not for me here to comment particularly, that's worthy of some investigation and a careful reading of his encyclical, but it bears, it brings to mind and ought to bear down on us the heavy and weighty thoughts of some one-and-three-quarter billion Christians in the world, divided as there are, and some nearly four billion other people.

Because we are headed toward six billion human beings on earth.

The next largest, of course, is the Islamic world.

Then we have the world of the religions of India, the world of Buddhism, the world of, how we say, a kind of agnosticism whose numbers are hard to measure in the former USSR and most certainly in the People's Republic of China.

We have many lesser religious groups, and all these are nations divided.

Just think of all the work that is yet ahead.

I think it's time that we put our minds in whatever small way each one may have of becoming better acquainted with the will of God, better acquainted with who and what God is, and why he has chosen to reveal himself to a particular group of people who come to understand their relationship to two fundamental kinds of resurrection.

Now that relationship that we understand should enable us to think seriously about how we should go about in this life and in anticipation of the next in helping the world at large.

For if we are a part of a select few in the world, however you wish to number few, in any case, the Christian world is a very small number of people in terms of the whole of human history.

The Christian world itself is not sure of how this problem is going to be solved.

We have been given particular insight in understanding the nature of the first resurrection, and the difference between that and the resurrection to judgment for the first resurrection is a resurrection to life on which a second death could never pass.

We are called now to take advantage of the opportunities that are before us, and I want you to take advantage as each year goes by for that matter each day, but not every day brings equal opportunities.

To enable yourself to better understand what you should be doing as a member of God's church, what you should be doing as a son or daughter of God in this life, broadening your horizons, coming better to understand other peoples and other cultures, learning how to love your neighbor as yourself, as hopefully we are all learning to love God with all our hearts, soul, mind, and might.

It was not long ago that one of the members of the Pasadena AM congregation introduced me to two friends, one of whom was an immediate relative from Sweden.

This person introduced me to two young people who were traveling around the world.

They had saved a certain amount of money and wanted to visit a particular area of the world.

It happened to be an area in which I was somewhat experienced.

One of the places they were to go was the island of Fiji in the South Pacific.

Where the British, of course, came, the Americans played a role, but in the end it fell to Britain to guide this area of the world.

It was my privilege to make a recommendation.

I recommended, as I have mentioned to some others, that they call upon a certain person, a taxi driver, because in these countries that's what you generally do, that's your guide, your driver, to acquaint you with the Republic of Fiji.

This man is a Hindu that I have in mind, but they indeed contacted him, two young people from Sweden.

They know something of the work because they have read the Plain Truth magazine, either in English or in the Scandinavian-Norwegian translation, or both.

They have some knowledge of what we teach, and I thought it was good to have them spread out their thoughts a little more widely than they might have before, and to become acquainted with an honorable man of another religion.

Remember Mr. Gobal Achari, that's his name, and his wife is the person who offered their youngest daughter for my wife and me to adopt when the terrible storm of 1982 struck the South Pacific and essentially washed away everything that had been gathered together from years of work to build a new home for his family.

It was all washed out to sea, and their house was seriously damaged, and they needed some kind of help, and they felt that they could not take care of their youngest child.

We saw problems even better ways, but it was nice to know a person of honor, that's the way I would like to address him.

And when our Swedish acquaintances came there, he was so impressed with them that he did what he was never able to do for either my wife or me, he invited them to his home.

I would find this somewhat unusual in New York City, for a taxi driver to say please come over to my flat and see how I live, but I thought that was a remarkable gesture on his part, which he fulfilled, and I learned about it both through a brief letter from him as well as a very thoughtful letter from the couple.

I'm mentioning this because it is important to take note of the unusual opportunities you have to meet some people whom you may profit by, though maybe never have acquaintanceship beyond that, and sometimes you meet people who become lifelong friends.

I have, my wife has, a few such lifelong friends.

It's hard to imagine knowing since 1972 this man, but now that's more than almost, well yes, this summer, it'll be 23 years.

We've learned to appreciate him and learn to introduce other members to him so he becomes aware of what we stand for.

In fact, my wife and I do give a token of our appreciation annually at the time of the Festival of In-Gathering, both to him and our Muslim friend, another taxi driver and sugar cane farmer and head of the Muslim Youth League in Fiji, but we don't send it through the regular mail.

I thought long ago it is much more important for them to be reminded of the Worldwide Church of God of God through our minister in Fiji, so I always see that such small gifts are sent to our minister, who is a native Fijian, a church member, a minister, a former cabinet member, a person of great dignity in the island of Fiji, chief ratu, that is, ratu apeli kanimoli, and his wife, who is the sister of the former governor general, and ratu apeli, a Christian, a Fijian, regularly calls upon these two families to express the church's appreciation, and I get cards or letters back reminding myself the extent to which these two individuals, whether in this lifetime or the next, are going to recall how different their relationship is to those whom they have known to be associated with God's church.

They have no other such connections.

They in a sense were astonished, especially my Muslim friend, who didn't even know I was a minister the first year, I didn't intend to make that known.

That wasn't essential, but he was astonished at what I knew, which is very little, please, of what I knew of Islam.

And it is important, therefore, that I suggest that wherever you go, you should know something of the religious perspectives of a people, something of their national character.

The bulk of the people in Fiji are divided into three primary groups.

The near majority, we shall say, are Christian communities.

The next largest group are Hindus, and a much, much smaller group are Muslims.

But I'm just picking that little area of the world for the moment, because I could go here and there and cite similar things.

You should become acquainted of how other people think.

And as time permits you and opportunities, my first experience was a whole day's journey where we discussed many things in the car, both pertaining to the island itself as well as to his religious background.

This is the case of the Muslim taxi driver the previous year.

And then the next year, my wife and I had the pleasure of Gopal Achari and learning how Hindus think in terms of family.

I wish that all of you had had some experience like that.

I wouldn't say you need mine, you need yours.

But take advantage of the opportunities that come your way.

Give some serious thought to why you go where you do, whether it is in this country, Canada, or elsewhere.

Not everyone who is a member of God's church has the privilege of traveling abroad.

You'd remember parts of Canada are closer to Southern California than Eastern United States.

Parts of Central America are as close as the east coast of the U.S.

And then there is the movement west into some form of Polynesia.

When I was in Fiji, my wife and I had the unusual experience to learn something of their history.

One of the most remarkable things that I find unforgettable that reminds me in another way of Costa Rica, the Fijians entered into warfare with Britain.

And they were defeated and the British demanded an unconditional surrender.

And the Fijians finally accepted, didn't take that long, but they did.

What was most remarkable, and the British have admired this ever since, when they signed the unconditional surrender, the Fijians meant it.

They agreed never again to go to war with Great Britain.

And of all the lesser areas of the world, it is my impression that the Fijians have had remarkable respect, both in their region and from the people of Great Britain, or the Commonwealth countries.

There are people whom we cannot trust as easily.

There are some nations that can't be trusted in the same way.

They have a history of making very serious mistakes and repeating them, whose word is not good, whose word on a piece of paper is as the piece of paper.

This is why I think it very significant that we give some serious thought.

This autumn, to the areas that you go, what makes Canada Canada? Why would anybody want to live there? I'm putting it in a way that any Canadian would be quite prepared to give an answer.

I think you should listen to those answers.

Canada is a remarkable country, a remarkable nation.

There are things that, as Canadians have said, explain why they are Canadians and not Americans.

Canadians would never allow a Detroit or a Washington D.C. or a Watts.

They would never have allowed it to begin.

That's their state of mind.

We try to prepare the damage afterward, because in some ways our society does have certain emphasis on freedom that the Canadian might think be better placed on the word restraint.

If you are familiar with Canada, familiarize yourself a little more of how the people think.

Ask yourself what you can learn.

Costa Rica sent a remarkable history when a military man, at the end of the 1940s, established a democratic state.

As the brethren said when discussing the problems that the Worldwide Church of God has faced in recent weeks and months, elsewhere in Latin America, they said in plain and simple terms.

If you wonder why we have not done what some others have done in Latin America, just remember we don't think like they do.

I was very impressed by the fact that their loyalty, their ability to work together and to work with headquarters comes from the fact that they can be open and discuss things and do not make hasty emotional decisions such as some nations do when they are carried away.

It would be unthinkable to have a General Pinochet, as in Chile, in the country of Costa Rica.

One should ask why.

And there are some very good reasons.

So when you go abroad, it isn't just your message, let's say, that you could give from the Bible what you learned through the Church.

It is also sometimes the message of the people whom you meet that makes a fundamental difference.

I have had the unusual opportunity to have met people of different religious groups, completely unrelated, but not always, with the Christian communities.

My wife and I are concerned with and have, from year to year, assisted an Armenian Monsignor in the area of northeastern Syria to help his Armenian Catholic community take care of refugees in this part of Syria who leave Iraq, because as Assyrian Christians, a remnant in the north, sometimes called Chaldean Christians in the south of the country, Iraq is no place to stay.

We help the handicapped, as Mr. Locke could tell you, in Syria, I'm sorry, in Jordan.

We are most certainly directly involved with the spiritual state of Karen refugees outside of Burma, now in Thailand.

Do not wish to address that in general in public for general safety of the brethren.

But sometimes there are other institutions, not the Ambassador Foundation or the World Wide Church.

I've been a guest at Monsignor, at Monsignor's residence.

It is remarkable what he is able to do to help these people survive and begin to make a living in another Muslim country.

So one should ask immediately, what's the difference between Muslim Iraq and Muslim Syria? And how is God going to deal with each of these areas? For if we look at the promised land, we discover that even though much of Syria lies southwest of the Euphrates in terms of the land of promise in the house of Israel and the house of Judah, that across the river, across the Euphrates is the rest of Syria, the real beautiful Syria, the Syria of Christian and Muslim communities.

The majority this side or the southwest of the Euphrates are Muslim communities.

Syria, a neighbor of Israel? So maybe a little experience would tell us something.

Because not all countries of the Middle East are alike.

I was a guest of the governor, I have to think of these, of the governor of Hasaqa.

We were invited to a certain occasion when medical doctors of Christian background from northern Syria who practice in this country were special guests regularly returning to Syria to teach the Syrian doctors their knowledge of heart surgery that they had learned in this country.

And we were guests there with archaeologists with the governor of Hasaqa province, we'll call it a province, it's a governate.

It was a remarkable experience.

I do not speak Arabic, everything was conducted in Arabic.

I've told a story before but you'll never know what happens.

Jesus told about taking the least seat because then you can move forward.

Well I did not have that experience.

I took the least seat and had to be moved downward.

You know there was a kind of Eu shape, a horseshoe at the center was the governor.

And the special guests of honor at either side.

And about everybody was there and so at the end of one of the two horseshoes I sat down.

But there was one person yet to arrive and the elderly man next to me said would you please move down further and make room for this gentleman which I was pleased to do.

The man who sat down next to me turned out to be the master of ceremonies and I had his ear and it was at his right hand.

I have in my wallet his address where he works at a hospital, sometime I should like to visit him because I know he's practicing there and he gave me his address.

At all these occasions there is a dance, a social dance because these were doctors plus their wives.

And the very unusual thing happened, culturally I'm not this comfortable with many aspects of American society.

I was always someone on the fringes of it.

The master of ceremonies got up and the music began.

Some things were said in honor of the very special guests.

And all of a sudden the master of ceremonies comes over to where he was seated but from the other side of the table and asks me to get up and dance with him.

Now this is not strange because Syrian folk dances are not two and two, they are rings and you may be with a woman on this side, a woman on that side, a man on this side and a woman or two men.

Well for some reason that rhythm, I am not a person who I never danced in my life before I came to Ambassador College.

It was not a part of my cultural upbringing.

But this Syrian dance music was something.

And here he was on one side and another gentleman on the other and you know it's a two step and the hands are raised and they are lowered and they are raised and they are lowered as you march around.

I was the first foreigner whom he asked.

There were American guests and guests from other countries as well as the Syrian doctors.

I broke the ice and once that happened all the rest gradually got up.

The governor necessarily remains in his position.

I learned a great deal about how to communicate with people of this culture and to this day I would regard the strange thing for many people that northern Syria is like a home away from home.

The people who were there I know and understand.

I'd like you to become acquainted in similar fashion.

This autumn, as time would allow, to better understand the people whom you meet, many of whom will be in the church, but not all.

Sometimes relatives who are not, sometimes just people who live in the area.

And if it is in the United States you have a lot to learn about other parts of this country.

I first went to Dallas by air.

When I arrived in Dallas I knew I was in a foreign country.

The next year I went to Britain and I didn't feel even as foreign.

What a strange phenomenon that was.

Because in this country itself you can learn a great deal about how other people think and what they do and how to be helpful and how to learn from them.

Yes, I have learned from our Syrian friends.

I learned how to bargain.

I learned what it means to be men and women of honor.

Only in Syria have I left a country and a debt and told that when I get back to the United States just send a check, certified check or whatever, bank check and that will be acceptable.

Only one time I ran out of money because we visited an excavation and the Italians were an excavation.

And Italians love to talk and discuss things.

And time went on and the taxi meter got bigger and bigger in the figure.

And by the time I got back to Damascus I paid the taxi driver but I had no way to stay at the hotel.

I assumed well simple enough we have credit cards or they might take a personal check.

Well logically taking a personal check would be unwise, should be certified, that's sensible.

And when I found I had no credit card I said well that's fine I will simply go back to the airport and stay there for the night.

And all the gentlemen behind the counter said I will pay your bill.

Here is my address and when you get back to the United States you send me a certified check.

What a remarkable sense of honor.

I don't know of any country out in Syria where that might have happened.

And I have had that happen time and time again by listening to what students have said or others of my experience.

Maybe there is a reason that this nation will ultimately be a neighbor of the children of Jacob, their next door neighbor across the river.

We have people quite different in the Middle East.

I had rocks thrown at me in Egypt even though I remember the Coptic Christian as one of the finest men I have ever met.

There is another side in Egypt to human character.

I can't imagine that having happened where I was in Syria.

To sleep in a hotel lobby with your luggage behind you in a chair because there is no more room.

And while you are asleep nobody takes your luggage.

To realize in an Arab hotel in Syria you do not close the door to the hallway.

You leave it open for air circulation while your wallet is on the dresser.

I did the American thing.

I closed the door and had to get up at night and open it to cool off the room.

Then I went down the hall looking and never experienced anything like this.

That's an Arab hotel where only men are or foreign women.

This is not a tourist hotel.

Even the Arabs soon learn that you can't trust them.

It's interesting to contemplate what it's going to be like in the resurrection.

What it is going to be like in the world tomorrow upon the return of Jesus Christ.

How it is that some nations are going to have to be punished in a way that others will not.

Just like we find there are people who make egregious mistakes that not everybody does.

So I would like to suggest that you give some more thought not just to this year but into the future daily, weekly, monthly, annually in terms of the festive season.

You better know people whom you meet to know how to select as friends.

People who are really friends.

I have met people and I don't have time to try to cultivate the vast majority.

But there are certain people you meet that you never forget.

I have friends who are Jewish.

I have friends who are Muslim, who are Hindu, Buddhist, and some who are Christian, in case you wondered.

Some who are Catholic.

And some who may be of religious background that I know nothing about and have never had to ask.

There are people whom you will meet and you will say you've learned a little something about them.

They may mean nothing to you.

That's just the way human experience is.

But if you find that there are individuals who really appreciate you, let me tell you it's because you appreciate them.

And there's something there that they see in you.

We have this peculiar and foolish American saying.

I enjoyed myself.

Now that's all you enjoyed.

It's no wonder we lacked in friendship except that which is temporal.

But if you enjoy someone else, you have something far more permanent.

And I'd like to encourage you to avoid the idiom even if you do enjoy yourself.

I think many of you are nice enough to enjoy.

I can't imagine that you should be other than enjoying yourself and your life.

But the emphasis seems very turned on its head when you really ought to be expressing it in different ways.

There's nothing like being able to understand and appreciate someone else.

There are many people who will return that favor to you as they have in the work that we are doing.

Mr. Ducott would not have his acquaintances if he did not show himself a person interested in others, those with whom he is speaking.

I would like you then in conclusion to remember a very beautiful small section of a song we sung, page 144, which was the first verse of Psalm 133, how pleasant it is for brethren to dwell together in unity.

Now brethren, of course, is fundamentally family by nature.

That isn't always easy to have a family dwell together in unity.

And then there are brethren in the church, and it seems that there is a problem too.

How can you dwell together in unity? Since every wife has a right to her opinion, every husband has a responsibility with respect to his, you work out these differences.

If I can dwell together in terms of work and social contact with someone who is Islamic, it's because I learned first what should be the area of interest and commonality to emphasize that which brings people together, not that which divides.

In Fiji, we took our son, this was 1970, which one was it, 72 or 73? Well let's say it was 20 plus years ago.

Our son went with us, the daughters stayed in Hawaii as guests of someone else.

At that time, I think Manfred was about, must have been 73, he was 12 years old, 1973.

Abdul Aziz and my wife and our son and I walked together through the sugar cane fields to his home.

I didn't hear the question, but our son asked his mother, where is dad taking us to and why is he taking us out here? And then we spent the evening at his home, a taxi driver, a sugar cane farmer, and we found how the women ate and how the men ate and that was one evening when my wife was a man because she was foreign and all foreign women eat with the men, not with the local women, just like in an Arab hotel.

Maybe a foreign woman can go to an Arab hotel, at least in areas that I have been and usually it would be with a husband.

When the evening was over, having discussed many things, our son said again to his mother, now I know why dad brought us out here.

He had learned something of another culture, another religion, another world, if you please.

We not only should learn what is in the Bible, we should learn that in the Bible are certain significant cultural experiences and these cultural experiences sometimes make us ask questions, as indeed we should ask them.

And I would like to suggest then here that you also analyze the cultural experiences of other people as well as your own and sometimes to reevaluate your own and ask whether there can be some improvement.

This is not for me to tell you all the remarkable things that one has learned in talking with others, being with others, sharing things with others.

I think indeed Mr. Locke has experiences that none of us have.

Mr. Halford is certainly learning new ones in Africa.

Many of you have experiences that go back to tragedies of the past world war and things that you have learned on the job in working with other people.

The more we profit by these things, the more we profit by learning about our own mates and the differences in thinking even of our own children, the more likely we will be better able to help others both now as well as understand others in the resurrection.

I mean those not only who are in the first resurrection but in particular those who need to be taught and guided by those who are the first fruits.

In conclusion, I would like to end on another note.

A long time friend of many of you, as well as Mr. Tkach, is leaving for Tempe, Arizona.

I asked if she would like to have it mentioned and she doesn't object.

She knew that I would handle it discreetly, not have you all shake her hands.

Sandra Dexter is going to be living near her family in Tempe, Arizona.

My wife and I have appreciated knowing her for many years.

She is a person who has come a long way from stress background in her family.

I think it's time that I told something that most people do not know.

Because now it doesn't matter.

Remember there was an article some years ago.

I was on the orphan train, the story of a little child who was born of a German mother whose father did not live to come over here and she was sent west on an orphan train and later on grew up and asked the question, who was my real mother? And she finally found her mother.

We published that and that article, by the way, has appeared in other areas in the field of books pertaining to the story of orphans.

We gave permission for its publication elsewhere.

The story of this lady was remarkable, I met her, but at this time, before it was published, I asked Sandra Dexter to interview her.

She did, it clicked, we got it on tape, she wrote it, I edited it, we went back.

We did not wish Sandra Dexter's name to appear, but I want to say publicly now that's many years ago, that I appreciated very much, and I thought this was one of the best interview stories because it was written as if the woman herself were telling it.

We didn't want to tell people what we cannot, that is, you should or you shouldn't try to locate your parent or parents if you are adopted.

I thought it's better to tell it through the eyes of a person who had a balanced experience.

She did discover her mother, but she never forgot that her adopted parents were the real functioning parents.

And I want to thank Sandra for the work she did and give this public acknowledgement, which we chose not to do at that time.

Best wishes.

Thank you.