

TODAY'S

WORLD



APRIL 1980

Publisher's Note

I am so glad to write this Publisher's address introducing TODAY'S WORLD. This is the first issue of our magazine which will be published monthly by the World Mission Department of the Unification Church International. TODAY'S WORLD is the title which our True Father himself gave this new publication. Mr. George C. Edwards, former director of HSA-UWC Publications



Department in America has been assigned as editor. Miss Lori Ragusa of the World Mission Department will join George in the compilation of articles for publication and assist in typing. Joy Pople, former missionary to Mexico, will be a frequent contributor. As many of you may remember, Joy was the editor of the WAY OF THE WORLD, published by HSA-UWC some years ago. Several other brothers and sisters will work together with this core staff to publish TODAY'S WORLD. Our Heavenly Father is the one who controls the dispensation of TODAY'S WORLD. Our magazine will try not only to present the events and happenings in the mission world today, but will also convey to you God's desires and the intricacies of His mind's eye. My hope is that this magazine will become a mirror of Abel. The moral fiber of this world has declined because crime, corruption and the pollution of human values have increased. God needs a righteous people who will rise up and assume their responsibility as Abel to lead the peoples of this world

back to Him. As His representatives in service to the world, you are the only ones who can be such a group — willing and ready to accept this challenge. All of us who are involved in producing this magazine pledge to assist you by providing direction, news, feature stories, internal guidance and, of course, our Father's words. Again, we pray that you will find this publication a

rich source of news and inspiration and will reflect the ideals presented within to all the people whom you meet. One of our aims is that this magazine will not harshly judge the people in the Cain position, but will rather serve to remind those who are fulfilling Abel's responsibility of God's true standard. In other words, we hope this magazine will influence and instruct the people in Abel's position in whom Heavenly Father is investing Himself. As you read TODAY'S WORLD each month, remember our main role of assisting Him to resurrect this world and to embrace all mankind through our tears, sweat and blood. He uses His invisible hand; you should use your heartel allowing it to become apparent to people and a bridge to complete restoration.

I hope you enjoy this first issue of TODAY'S WORLD. May it be a new source of inspiration and hope to each of you.

CHUNG HWAN KWAK

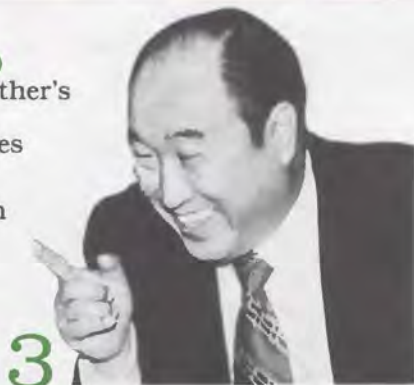
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"Home Church is the base of the Kingdom of Heaven"

God's Day 1980

Midnight Speech

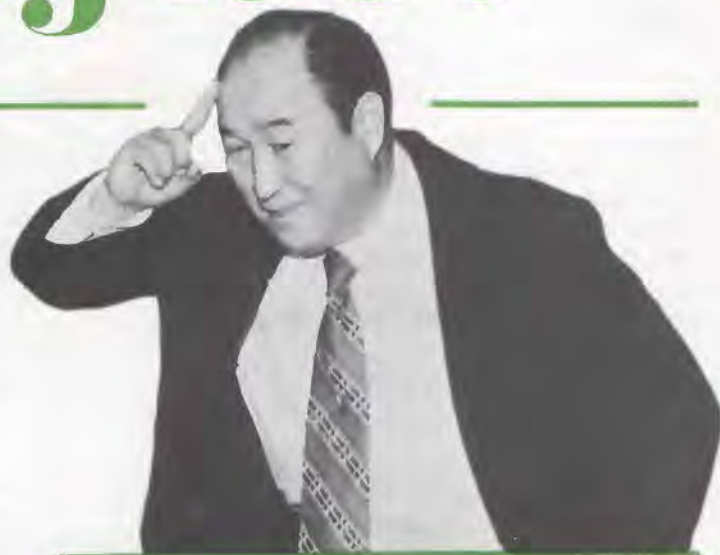
The year of 1979 is finally over and 1980 has dawned with great hope and glory. The number 8 denotes a new beginning and new hope. The Unification Church just welcomed the 1980's. Now what is the goal and direction of our movement? This year our job is to undertake substantially the home church providence.

From the providential point of view, the third seven-year course would have been turned entirely into the Home Church Crusade. The goal and slogan I gave on the first day of 1979 was "Home Church and the Completion of the Kingdom of Heaven." Now the new slogan for 1980 is "Home Church is the Base of the Kingdom of Heaven."

Because Korean Christianity failed to accept me in 1945, I went on with the arduous task of winning our own foundation in fourteen long years of struggle. At that time I erected the foundation upon which Mother and I could be installed as the first True Parents in the history of man. In other words, by then I had established a bulwark strong enough that the opposition of the entire nation and of all Christianity could not break it down; no matter what, our movement would have enough strength to sustain itself and still go on.

Even though Mother was installed as True Mother, we could not live as a happy family right away. A three-year period of purification and separation was necessary, a period which was very important prior to moving on to the next stage of the dispensation. In order to go into a second seven-year course, all conceivable indemnity must be paid on the family level. This first seven-year course was the period of erecting the foundation upon Mother's installation, and the period in which Mother was to be perfected as the True Mother. It was the period of growth for Mother herself.

As you know, the human fall came in the perfection level of the growth stage. Therefore, the seven years Mother and I went through together was the period to cross the growth stage to perfection stage, the period in which I would restore and install Parent's Day, Children's Day, and the Day of All Things. The most important condition Mother and I made



during the seven-year course was that no matter what difficulties or obstacles and hardships came upon us, we could not complain. We would not even feel discouraged inside, or anguished or rebellious in any way.

As you can see, it was God's method to use Satan to give Father and Mother the worst kind of test and tribulation. This is the way I had to be hardened and proved to be True Parents. For Mother too, Satan created incredible obstacles in the first seven years, one after another, in which Mother could easily have given up and said, "Father, you are too great a husband and I simply cannot follow you. I'm not worthy of you, so let me pack and go." She could very well have done that many times during those seven years.

To make things worse, when Mother was already so heavily burdened I was not a comforting husband. I started out as the worst kind of cruel husband. That was the standard I set at the beginning because that's the way I also tested Mother, even harder than Satan. Knowing that Satan was going to test her, I tested her myself first. That was my purpose. Even though I tested her worse than Satan, still some hint of purpose behind it could be understood by her. That made it easier to bear than Satan's tests. In this way we became closer and closer for 3½ years, then during another 3½ years.

During the seven year period I blessed many couples, and they could easily have exclaimed to me, particularly the women, "I just don't understand you. What kind of husband are you? How can you treat your wife

"I started out as the worst kind of cruel husband."

like that?" But these blessed couples who passed the test knew one thing: no matter how many things I did that they didn't understand, they were at least sure that I was absolutely God-centered, and whatever I did was for God. The 36 couples, 72, 120 and 430 couples were blessed within that seven year period, and they knew one way or another what a difficult path Mother and I trod. Since they knew what kind of difficulties we had to overcome, they could not complain.

The second seven-year course is the one in which the blessed couples had to take a major role. Their responsibilities were to teach the government and nation how to treat the families of the nation. At the same time, as the families of the nation, they taught other families how to serve the nation. This second seven-year course was the period of the total mobilization of the blessed couples. All the blessed couples in Korea and some blessed couples abroad were mobilized to take up the torch for the second seven year course, and in 1970 I ordered every blessed couple to separate. The wives took up the front-line role and I sent them out. Why? Because the women had to experience what True Mother experienced before them. They had to go the same route to learn that particular tribulation.

When the heavenly order came to leave their homes for the mission, then their loved ones—their husbands and children—could become enemies of the mission. Because the husbands were in a position close to their wives, they could easily try to dissuade them



from going. Then they would be the first ones to block the heavenly dispensation and actually be the worst of Satans. The best way for the wives to overcome such a temptation would be to regard their husbands as their enemies. By thinking of her husband as her loved one, it would hurt a wife to refuse him, but by thinking of him as her enemy she was in a position where nothing could stop her. Then she could easily obey.

Each mother had to look at her children as her second enemy for the same reason. Then if the children cried out and tried to stop her from leaving them it would not hurt her and break her heart. By doing so, if Satan was trying to invade them her standard would block him and protect the children. This is why the Bible teaches that the closest members of your family are your worst enemies in the last days. We must fulfill that scripture in the Unification Church. These are not just empty words. This is the actual history I am explaining to you.

The senior members of the Unification Church knew that incredible opposition would come to them, but they knew that the strongest accusation and criticism would go to me. They felt very protective of me, wanting to shield me and not let my name be tarnished. That's why the Unification Church core foundation has become tight and strong. Therefore the love of God is coming to my family and will be connected to the blessed couples. That inseparable bond between True Parents and true blessed couples was made under overwhelming, adverse conditions.

The first six months were the worst period. Throughout the entire nation there was criticism and negative publicity. People knew all about our movement and how our young couples were leaving their children and going to the front line. As time went on, people knew they were missionaries of the Unification Church and they asked, "Aren't you the women who left your families behind? Why did you do that?" Then the true testimony was given. "Yes, we love our children and we love our husbands, but we love this nation, the people of the world and God more. We want to demonstrate by the most painful experience of leaving these children behind that we want to save this

“This second seven-year course was the period of the total mobilization of the blessed couples.”

Mother reacting to good-humored jesting by Father.



nation. We love this nation and people more than we love our own children.

After one year those people who were negative began to weep together with our people, praying with them and coming to help. Even without knowing the contents of the Divine Principle they wanted to be with them and be supportive. After two years passed, public opinion was unanimous that if all the Korean people loved their country as much as Unification Church members, then indeed the nation would be saved. Furthermore, no matter how great the Communist threat would become, it could be stopped. That was the conviction of the people.

During those three years of tribulation unity was made with the people, and even unity between the government and the people was enhanced by our heroic action. By doing so a condition was established by our members' abandoning their children for three years. All other people recognized their sacrificial work and came to value and respect our movement. The children were a link between our members and other churches and the common people. That formed a condition for God's blessing to flow not only to the Unification Church but through us to all the people, even to negative Christians and people who criticized us.

The providence of the second seven-year course was such that I wanted to save the nation by sacrificing my own beloved family. This also made restitution for Jesus' time when incredible opposition came from Judaism and the Jews who ultimately crucified Jesus. By offering the family as a sacrifice on the altar of God and going from

the position of receiving the worst criticism to the position of welcome, a base was formed for the restitution of Jesus' ministry as well. Our members in Korea have successfully fulfilled the second seven-year course through their own portion of responsibility.

This was why I could come out of Korea for the worldwide dispensation in the third seven-year course. Furthermore, the dispensation of God was pushed three years ahead. Always the providential schedule has been delayed, but for the first time in history I could advance the schedule and come to this country in 1971. At the onset of 1972 my global ministry could begin. The remarkable thing was that during the initial period of my ministry in 1972, 1973 and the middle of 1974, the Christians of America gave me an open-armed welcome and red-carpet treatment, even though Korean Christianity failed to accept me in 1945.

America is a nation of people from around the world, and American Christianity represents world Christianity. By America's initial acceptance, God was in a position to forgive Korea's mistake. The condition thereby upheld that God could still bless the entire world through America, receiving the total welcome of the American people and the Christian churches. I visited every state at least once, and visited many major states several times, sweeping the country and kindling a spiritual revolution. I received around 850 welcoming proclamations and honorary citizenships and citations. Even Jimmy Carter gave me one when he was governor of Georgia.

Upon the foundation of this worldwide victory I returned to Korea with honor and with strength to truly go on the offensive. My goal was to teach strongly the Korean Christians and government who so adamantly opposed me. At first the Christian churches and government joined against me, but then after 2½ years, there was a big fight between the Korean government and the Christians. I was very strong in saying that the government must be strong to stop the aggression of Communism. The Christians thought they could confront and criticize the government, but when the Unification Church stepped in

“By the end of 1974 I had won an unprecedented heavenly victory here in America. . .”

they were forced to fight the Unification Church instead.

When I initiated the three seven-year courses there seemed to be a stone wall blocking us, with one obstacle after another. Many early members thought there was no hope, no way to break through all the barriers. But after winning each incredible battle and completing each of the seven-year courses, it seemed almost as though a big construction company was going out in front of me, laying a super highway. This is why after the victory at Washington Monument I could declare that Moscow is our next goal.

International Communism cannot proceed according to its own schedule. Its decline is inevitable and it will have worse internal arguments and splits among its factions. Russia and China fight even more bitterly with each other than either of them fights with the United States now.

Without the Unification Church, America has no hope. The free world has no vision of hope without the Unification Church. Furthermore, the Unification Church can go on and truly liberate Communism. No one except the Moonies has the ideology or the power of love to do that.

I have made the most important declaration: all the historical debts of the past have been paid. Now the time has come when I can focus completely on building. The time has also come that Mother and I can take some rest. At the outset of this talk I said the Kingdom of Heaven is the place of sabbath and true peace. No satanic power has any right or condition to claim True Parents family or the Unification Church movement. We are above their accusation.

The final role the American movement will play in addition to what True Parents and the Korean and Japanese blessed couples have done, is a 2½ year condition by the blessed couples. I want America to go ahead on a global scale and show in front of God and Satan the determination of the American blessed couples. That's why I have asked the American blessed wives to go to the CARP movement for 2½ years. It is the final condition the women are going to undertake in America. If this final condition by the

American blessed couples is fulfilled then even if you volunteer for such things there won't be an opportunity. This is the final chance. After that the Home Church crusade will be wide open and Home Church ministry will be our way of life. In other words, you will not face the indemnity Mother and I went through. You won't have to go through the same condition the Korean blessed couples went through in those three harsh years.

Now everything you do is building a lasting accomplishment that will become your tower. The men and women going out into home church will be harvesting and bringing things in. We are moving across the boundary. We no longer belong to the old age or old territory. We are moving into a new territory and a new era. That is why I told you that Home Church is the base of the Kingdom of Heaven. We can now build the physical kingdom without own hands. In the past the Unification Church missionaries endured incredible situations. Your elder brothers and sisters were kicked and spat at, and even killed, but that era is now over. You don't have to face that. When you teach the Divine Principle you will meet people anxiously waiting for the message and you shall be regarded as their savior. The people are waiting for you to come.

Home Church will only be difficult at the beginning. The first several steps will be difficult but try to cross over the point of persecution by competing with my energy at that particular point. When you go just one more step over that point everything will become easy. Can you do it? At the beginning you may wail, "Father, I just can't do it!" But as you continue, slowly everything will become easier. Don't worry about trying to save face. Make a new hole and tighten your belt. Make up your mind, grit your teeth and step forward.

Don't try to enter someone's living room right away. Enter by the back door, cleaning the bathroom and hallway as you go. You may even say, "I cannot afford to welcome Heavenly Father in this dirty bathroom. Let me clean it up." If the resident living there protests, you can shout back "This is my home. I'm trying to welcome Heavenly Father to this home

"Now I am beginning a new circle, and that circle has no limit."



and no one will stop me. I'm going to keep cleaning your home." I want you to know that the term 'home church' is a most precious one. Many, many saints, wise men, prophets and Christian martyrs have waited for the day of home church but they did not have the luxury of seeing it. They did not have anyone to set the highway straight by paying back all the necessary indemnity. There was no way home church could start before I came. Only because I have paid all the past debts can we now undertake home church. I want you to know how precious the gift of home church is.

Do you want Mother and I to take a rest and go around the world? If so, would you insist that you might come along too? I will tell you to come along with me only after home church has lifted off. I have done home church on a global basis, and because of the work I have done home church can be done everywhere by everyone.

In future, being deprived of the right to home church would be the worst sentence to pass on anyone. Do you clearly know the value of home church? In order to establish the foundation for home church God and I have worked desperately hard to pay all the indemnity. Many saints and martyrs have shed blood in order to achieve the home church dispensation.

Do you need any additional explanation or can you go on and finish without me? Let's meet together when we have completed home church and have a victory party. I am looking for one person: the champion of home church and I am anxious to see whether it will come in Japan, Korea or America. You are all in fierce competition. You Americans have long legs, but your eyes are big and easily distracted.

The Korean way of life is very simple. Koreans hardly notice missing lunch, or not having special furniture for meals, etc. When

they eat, they use only two chop-sticks instead of the range of utensils Americans use. Even when Americans have finished breakfast, they are having a coffee break just a couple of hours later. You waste so much time, doing ridiculous things. Do you still have time to complete home church? Are you ready to go shouting and running down the highway? Your answer is clear, but you always lie to me. I want to see 'yes' in

action. I forgive you for 1979, but can I remember your answer in 1980? You have had a one-man show, rather than just a sermon today. Why? Because I see nothing but brightness and excitement in 1980. I want to start the day by being happy, excited and jubilant. I will be keeping a record of the most successful home churches in my note book. So remember that Olympic marathon runners practice 10 to 20 years for their race. Compared to home church, a marathon is trivial, so wouldn't you want to give your entire best for a few years?

This morning's message will be practiced by members all over the world just as soon as it reaches them. In fact they will be running to catch up for the few days they have missed. Today's slogan for this year of 1980, "Home Church is the Base of the Kingdom of Heaven." That is the destiny where the true rest lies, where true happiness and joy lies, and even where true life lies. The person who lives and dies in home church is the person who is truly happy.

Make up your mind what kind of ranking you want to get. If you've already made up your mind that you're going to be the champion for the home church, that means I am already a success at the outset of 1980. This is your first 1980 promise to God and me: that you are going to be a home church champion and win the most successful rank. Would you fulfill it? God bless you.

Morning Speech

This year we celebrate the thirteenth God's Day and Father's sixtieth birthday. In Oriental philosophy sixty years makes one complete circle, so when you reach your sixtieth birthday you complete one full circle and start a new one in the opposite direction. It took six days for Heavenly Father to create everything and the seventh day, of Sabbath, is like the beginning of a new circle.

It is 60 years since the Bolshevik Revolution in 1917, so now Communism has to begin a new cycle in a different direction. The new circle will be smaller and more feeble. It is puzzling how Communism could dominate so much of the world in just 60 years. Satan has been arguing with God all this time saying, "God, I took over the world and took care of the world for 6000 years, so isn't it fair that I should have some brief period when I as Satan can govern the world?" If Satan's children are more hard-working than God's children, then God must allow this, because that Satan has a point.

Now the completion of one giant cycle of 60 years has finally come. Now I am beginning a new circle, and that circle has no limit. I can make it as big a circle as possible. It is going in another direction, but instead of stopping it is going to make many big circles, one after another.

You joined with me and we are completing the circle of sixty years together. Where are we going? We are doing to Home Church and there we will find even more thrust and fire power. What you will find is that Home Church is the base of the Kingdom of Heaven. Home Church is like a gasoline tank and you are going down to the home church like a fire ball. What do you think will happen? The explosion will lift you all the way up, and give you the momentum you need to go all the way to heaven in one stroke.

My very special secret weapon that Satan couldn't find was home church. I prepared it like a secret bomb and now it is complete. The time has come to ignite it. The time has come for the fireball to land. Then home church will



become a launching pad to the Kingdom of Heaven. That is why this year's motto is "Home Church is the Base of the Kingdom of Heaven."

God will be like a hungry person eating up the intoxicating fragrance and taste and touch of love. Then God Himself will be intoxicated in love, the love of men. Do you think God can get drunk? At this time God will get intoxicated and fall asleep. As he is lying there, momentarily unconscious, he begins to sense something all around him, a whispering, a presence, and the sound of breathing. That feeling is so good that he will want it to go on and on. Then God would open his eyes wide and see his children all around, his sons and daughters touching him. Would he say, "I'm



terribly unhappy?" Just the opposite. There is no adequate word to describe how he would feel. It's so mystical and incredible that no human language can possibly describe what God feels at that moment.

Also, he feels deeply grateful. God has gone through so much sadness and tragedy after all his suffering, that he will feel thankful happiness. Today the topic is "Grateful God's Day." Which is going to be the happiest day for God? God's Day falls on January 1st. Why does that day make God happy? Whom does he meet on that day? His true sons and daughters. Satan's number is 666 because Satan took the number six in the Garden of Eden. Therefore, God always consummates his dispensation with

the number seven. Since number six is over, we are moving into number 7 now. Satan has gotten the glory so far, but from now on Satan's side will endure hardship. God's side, the Heavenly side of Unification, is moving on to heavenly prosperity in the decade of the 1980's. When you do right, every conceivable ideal and dream in the dispensation of God will be completed before the year 2000.

I was born in 1920, and 20 plus 60 equals 80. When you add 80 to 1920 what year do you come up with? As of this year I have been battling forward for forty years. These forty years were equivalent to the Exodus of the Hebrews from Egypt and their wandering in the wilderness. These forty years I have been

working for the dispensation of the global scale. Now this forty-year period is consummated, so what is next? When you read my testimony, then at the background of history and the work I have fulfilled, then you know that what I told you is correct and based on the truth.

We can only be persecuted for a maximum of sixty years. We can turn the tide during this time. You wait and see. In 1960, when the True Parents were installed, there was only a handful of members in Korea and Japan. When they gathered, I spoke about the world future, with visions of the 1980's, 1990's and the year 2000, of the global dispensation and having members in 130 different countries, and of how Communism would decline. Even the members who truly loved me and believed in me 100% said, "Father is a pretty good liar! That cannot be done. It is impossible that Father could be in America at that time." They really thought inside that I was doing it to comfort the members. But today there's not just a handful of people. We have a worldwide movement, yet when I give you the vision of the year 2000 some of you look skeptical. Would you believe it? That's better.

I want you to trust me. That's one simple thing you can do. You must be superior to the highest satanic standard. Be better than all the loyal subjects of the past, the most loving sons and daughters; give greater service and love than they gave. We shall be superior to their standard. That's the only criterion we go by.

I am indeed a record breaker in every field. So many beautiful women came and tried to win me. Even their parents tried to entice me with gifts to marry their daughters. If I wrote all the episodes that have occurred to me, you would never read the Divine Principal because you would read that book instead.

Your eyes reveal the depth of your mind. Western philosophy is rather shallow and superficial. You cannot absorb anything deep inside, but want to have it all out front. The oriental attitude goes deeper and is more sustaining, but neither one is ideal, so I had to find the happy medium. When the Orientals pursue only religious spiritual perfection, then they have to deny the material world.

Then someone else has to harvest it, and that's what the Westerners have been doing. That was not completely bad actually, because God needed someone to develop the world he created, the world which religious people were seeking to deny. Therefore, the major Oriental countries like China and India were overtaken by the Western powers, who controlled those nations for many years. That was a sign that a new religious awakening was close at hand. Do you know why? Since Oriental people focused on finding spiritual perfection, they needed the Westerners to come and help them develop the other way of life as well. That's what God planned.

"We can now build the physical kingdom with our own hands."

After World War II a new age of equality began. The Western influence started democratic winds blowing all over Asia, bringing an influence that would make the people free and equal. We know that the Westerners who developed the material world were usually greedy and wanted to keep all the wealth themselves. But actually all material belongs to God and he wants it developed for the sake of all humanity. Therefore, God used the cold, brutal power of Communism to shatter the wealthy capitalist nations. Marxism teaches that economic wealth belongs to the government, and that it shall be used for the benefit of all people. God is even taking advantage of Communism for his heavenly purpose.

America today is at a very important stage. God has given an incredible amount of material blessing to this nation, but it is not just for the sake of America. God's assets should be divided up by the American people and used for good, for the sake of the world and humanity. God wants America to be a steward and develop its wealth for the sake of godly people. Since America has not done that, only Satan can claim it and it will benefit Communism. That was not God's original intention.



“God’s assets should be divided up by the American people and used for good.”

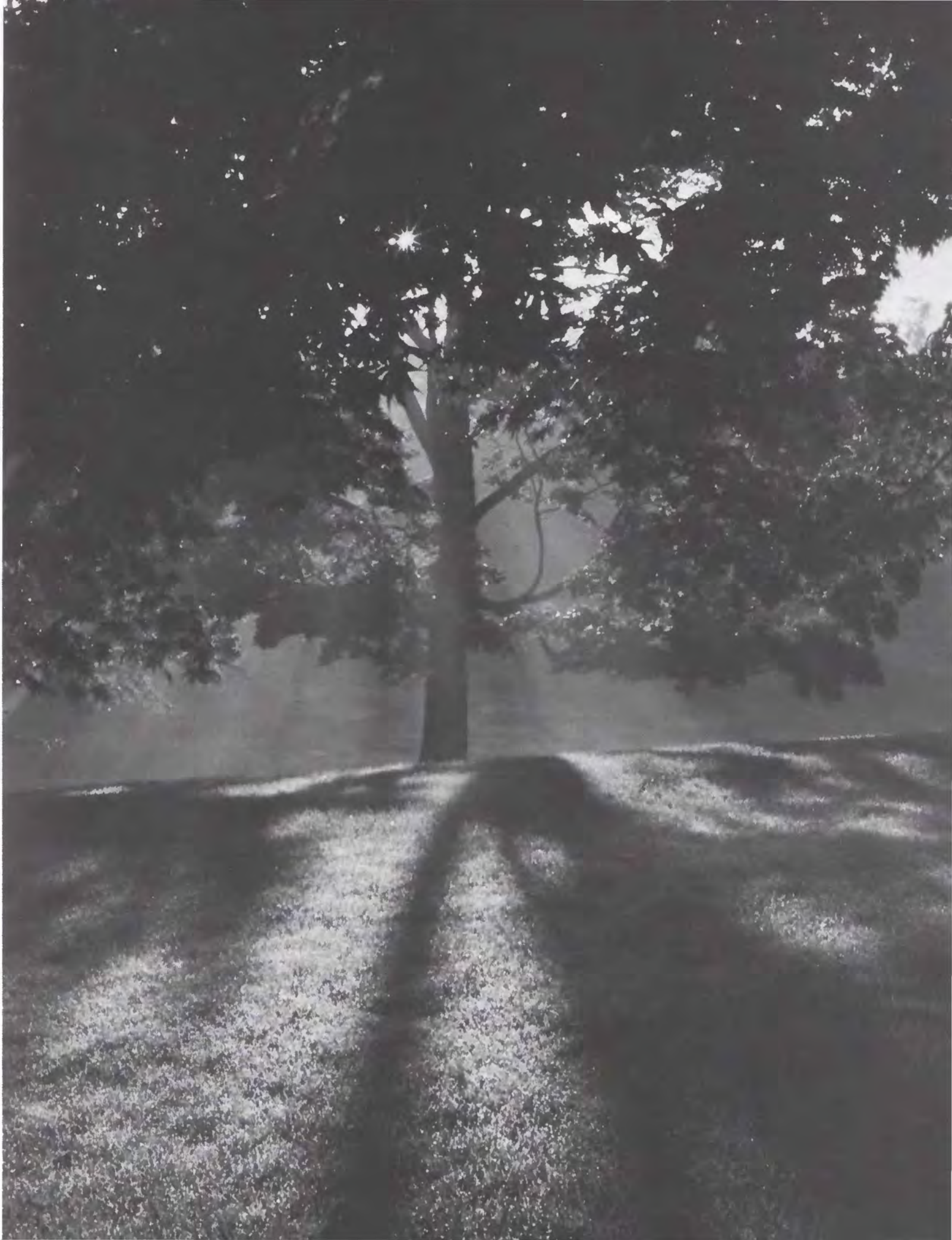
Do you think America is totally immune from Communist infiltration? This is a very philosophical analysis of the final days of the world. America should know what her timetable is and where we are. The only way that America can survive and prevent a Communist takeover is for a man like Reverend Moon to come and tell the American people that their wealth doesn't belong to them alone. The only way America can ultimately survive is by giving that wealth for the sake of the people of the world. This is exactly why we develop our fund raising—we ask Americans to give their money and then we use it for the sake of the world. Since Americans haven't given it to the world, we are going to give it to the world in their place. The MFT effort is important in the sight of the heavenly dispensation. This is not just arbitrary rationalizing. Not at all.

My topic is Grateful God's Day. It doesn't matter how many people are gathered in this auditorium or how many thousands come to hear me. The question is how many people come who truly love God and are thankful to God. God needs men and women to come for his God's Day celebration and God feels so close to you who are here. God cannot resist the urge to touch you. That's the kind of God's Day we must make.

Actually, your toughest competition is not the Communists; your worst competitor is me, and God is an even tougher competitor. You don't have to worry about Communism because while you are trying to meet God's expectations you will have surpassed any Communist ten times over. The difference between Communists, myself and God is that though we are all competing with you, I am not hating you or wanting you to be crushed. No, I want you to win. I want to push and support you. God is a cheerleader for you now, urging you on.

You can think today, “Father, you have given me absolutely everything I need. You have spoken everything I wanted to know and I don't need any more. All I need now is action. If you speak to us more, it will only complicate my mind. Father, I'm going to do it.” Those who say so, raise your hands please. Thank you. God bless you.





Our Life of Faith

We have just entered a new age. We now live in the decade of the 80's which our True Parents proclaimed as the decade of hope. As foreign representatives, each of you has the honor and privilege of representing God to the people of the country in which you work. You are the true messengers enabling God's heart to flow to the world in this new age of hope.

God desires that the true relationship between God and man be restored. He longs to embrace individuals of all continents throughout the world. Yet, for this to be accomplished, he needs strong representatives everywhere. God's representatives must be concerned with all people and become the channels through which he can restore and directly embrace them. You should be concerned with the future of your country and the eternal lives of her citizens. You can accomplish this through your life of service and by carrying on the main providential activity of Home Church.

It is absolutely essential that you follow Father's directions and establish Home Church. Naturally you will feel that your nation is your Home Church; of course, on one level this is true; however, please do not limit yourself or Heavenly Father. You must set up your own 360-house Home Church area which represents your entire nation; love and serve the people in that area as you desire to love and serve all the people of your country. Periodically check your Home Church activity as well as that of your members. You must ask yourself whether or not you are an exemplary member of the Home Church providence.

Ask yourself whether your eyes are dry or wet with tears. With tears you must long to meet and teach the people of your country. Never stop your flow of tears as you yearn for the salvation of the people of your country whom God has prepared.

Further, please monitor the degree of hard work you exert in witnessing the truth of eternal life to the peoples of your nation. You must also show them the reality of the True Parents.

I pray that you can also become a good shepherd through checking and intuiting your members' spiritual situations. You should make sure they are educated through the external



education system of two-, seven-, twenty-one-, and forty-day workshops, as this is the system which Father himself set up. Yet, internally, you must be the one who silently watches and prays for their internal growth.

Starting with this year, all countries can receive the direct benefit of world restoration. True Father can choose one country through which to restore the world. Once the foundation of victory is established in Korea for the national level and in the USA for the worldwide level, any country can be chosen as the country from which worldwide restoration will spread under True Father's direct management.

When each of us is able to fulfill his own responsibility, we will then receive the direct benefit of God's restoration work. From this year on, the world will be treated not as many individual countries but rather as a unit.

We must quickly erect the worldwide foundation for our True Parents. To do this, unity within each region is absolutely essential. You should establish close cooperation with each

other and together begin to build regional foundations for education and finance. Think not only of gradual development, but rather leap to new levels in your activities. Now is the time to look beyond the borders of your own country into the borders of your region and achieve the best working relationship possible. We will no longer simply give minimal support to each country, rather this year Headquarters will begin support of regional activities. Headquarters will also support IOWC activities on the world-wide level. We will also support you with educational materials (including translations) and begin a business foundation for our world-wide activities.

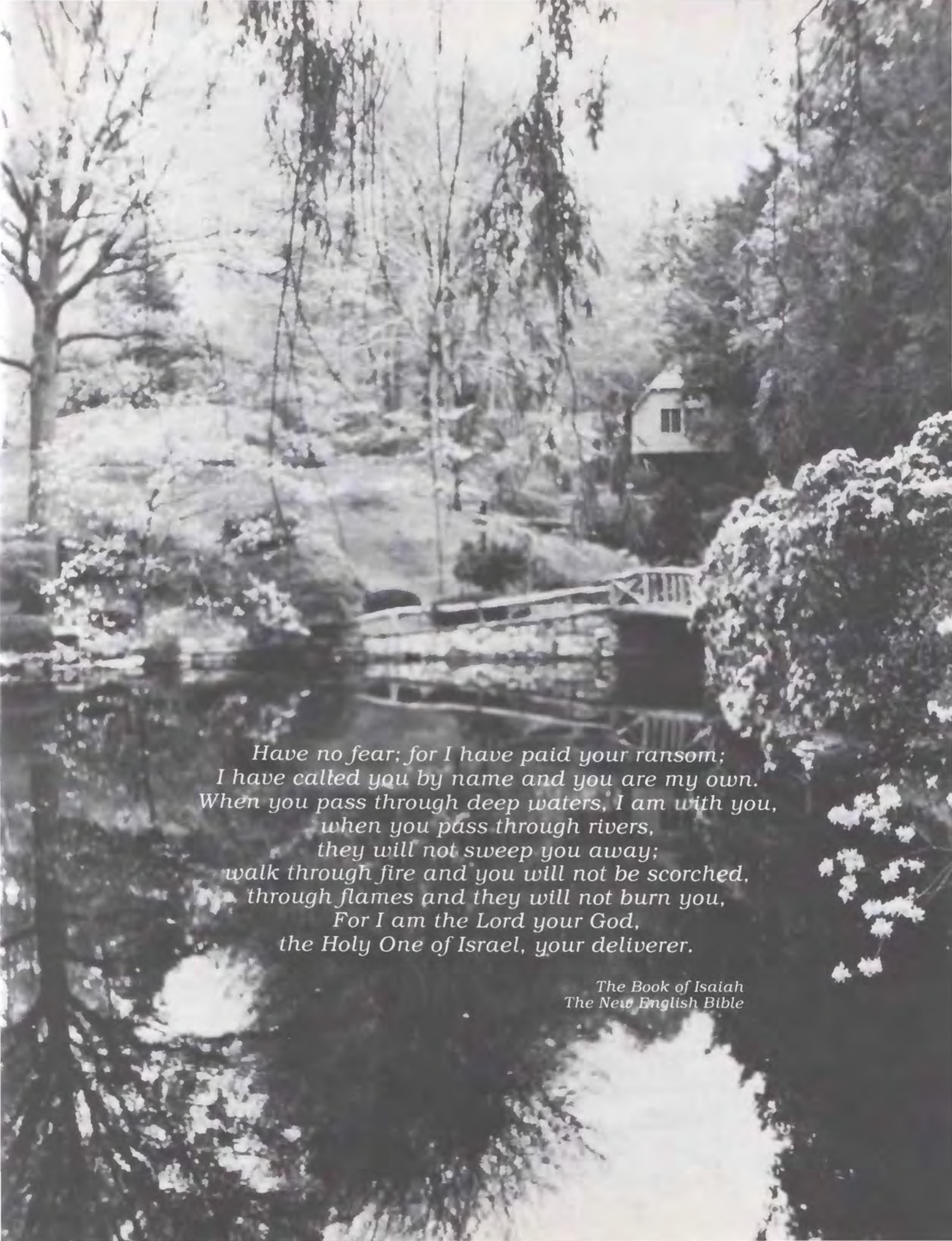
I wish to reiterate the five main areas which I pray you will concentrate on:

- 1) Be concerned with your nation as well as with your region;

- 2) Be an exemplary member working in the Home Church providence;
- 3) Check yourself — are you living your life with tears or not;
- 4) Strive to work your hardest in all activities; and,
- 5) Carefully watch over your members' level of faith and spiritual growth.

God has waited a long time for you to fulfill your responsibility. This year you must accept Heavenly Father's challenge and work to accomplish it. You should glorify the 1980's by opening your spiritual mind and spiritual senses to bring God into your daily lives and keep God's ideal in your thoughts. You must also understand how God uses his arms to embrace people and how he uses his hands to serve them. When you discover this, you must establish the same pattern in your own life of service.



A black and white photograph of a small wooden bridge over a stream, surrounded by trees and a house on a hill in the background. The scene is peaceful and natural, with a willow tree in the foreground and a house visible on a hillside in the distance.

*Have no fear; for I have paid your ransom;
I have called you by name and you are my own.
When you pass through deep waters, I am with you,
when you pass through rivers,
they will not sweep you away;
walk through fire and you will not be scorched,
through flames and they will not burn you,
For I am the Lord your God,
the Holy One of Israel, your deliverer.*

*The Book of Isaiah
The New English Bible*

Zambian Financial Success Leads to Spiritual Growth

"Economic success has not come at the expense of sacrificing spiritual activities."



The first fruits of their labors.



Rudolf Farber tending Twikata's original sausage-smoking apparatus.

Probably the typical dream of Unification Church missionaries in 1975, the first year of pioneering work for most of them, went something like this: find a good native member very quickly, say within the first three months, perhaps 40 or 50 within a year, then, on this sound foundation, branch out into all the diverse activities of established Unification Churches as in Korea, Japan, and America. Second in importance after establishment of a spiritual foundation of many core members would probably come establishment of a solid financial foundation, which would enable you to free yourself of the monetary umbilical cord still sustaining your existence. And if the financial foundation was a venture which would be beneficial for the overall good of your adopted homeland, how much better that would be! Well, it has been done, although not in the order described above. In Zambia, Robert Williamson and Rudolf Farber have had an outstanding success, both financially and spiritually. First came the financial foundation based on development of a sausage making business. Starting with a hand meat grinder that one used to see in grocery stores or butcher shops, wrapping the sausages by hand, cooking and smoking them in a home-made contraption consisting of a metal drum and a plywood box, delivering the sausages to private customers in homes and offices and to some retail shops, their business has grown to a stage where there are 22 employees and an outside salesman. The business has gone from a "cottage industry" to a full-fledged, government registered plant with a monthly output of 8 metric tons of 40 varieties of sausages and cold meats. That's 17,600 pounds! The business is grossing over \$40,000.00 a



Day shift crew in front of plant.

month. Any profits go to support spiritual activities. At this point in their growth, as much money as possible is poured back into the business. Air conditioning of the plant and purchase of refrigerated trucks and a facility to slaughter animals instead of having to rely on the government-owned Zambia Pork Products (ZAPP) for their raw materials are projected goals of this new enterprise.

Such a degree of success in four years may sound impossible to believe. Even in one's own country, where there are no legal, language, or cultural difficulties, building up such a successful spiritual and financial foundation in this amount of time seems an impossible dream. But if one examines the details of the initial steps of the venture and talks with the people who made

it happen, it becomes apparent that it is not so difficult as it would first seem. In the case of Twikatane (the name for Robert and Rudolf's sausage company, which means "unity" in Bemba, the local language) the impetus for starting the business came from a casual conversation. The subject of sausages happened to come up while they were discussing what kinds of businesses they could start to make money to support themselves. Rudolf's father had once owned a pub in Bavaria. For some forgotten reason his father began to produce his own sausages for sale in the pub. Rudolf thus learned the rudiments of making sausages as a boy in his father's pub. In Zambia he had also met a German man who made sausages on a small scale for sale in the country and who described his work to him. The next day they purchased

some ingredients and Rudolf went to work. Rudolf's sausages (and now the sausages of Twikatane) are "European style" which means they have little fat, no starch, a high meat content, and lots of spices. In making sausages one mixes all these ingredients (the choice of beef, pork, parts of the animals used, and the kind and amount of spices are varied, which results in a variety of types of sausages) covers them with animal intestines, ties the ends, and they are then cooked. Rudolf's sausages actually tasted good even though it was his first attempt. Next they bought a hand mincer and the various ingredients for the sausages. For the cooking and smoking step Rudolf acquired two fifty-gallon drums and built a wooden box approximately 4 feet by 4 feet which was placed on top of the two drums with one side made into a



door. The sausages are suspended on wire in the box. A fire is lit on the ground inside the bottom drum. The sausages are smoked in this manner for 10 hours or so (the duration of smoking varies with the size and type of sausage)

The sausage business got underway in late 1975 under the name of Twikatane Farm Products. Robert wrote at that time, "Our German colleague, Rudolf, is a butcher expert, his father used to have a shop in Germany, and so we start next week. We are hoping to sell to the hotels and small supermarkets."

The unusual trade was immediately successful. Writes Robert on March 17, 1976: "Our sausage business is expanding with a new, little machine which we bought this month—it fills the sausage skin! Although I say "little" it has increased our capacity by about 50 times. We still, however, haven't found a little farm or suitable premises in which we can really expand and get a manufacturing license and operate a little factory. Until then we have to keep it on a "home industry" level—but we are employing now one Zambian." The rest of the year was one of steady growth—building up the number of customers, hiring a few more native Zambians, getting adequate vehicles to transport the products to the hotels and shops, and in getting bigger and more efficient equipment. By the end of the year they had done well



Preparation of spices and other ingredients.



Careful weighing of spices.



Cooking and smoking process now done in modern, stainless steel ovens.

enough that in December Robert reported: "December is becoming a busy month for business with the Christmas festivals just around the corner. The sausage business has now reached a point where if we want to really expand and create a little industry we must get a manufacturer's license, and come out of the "cottage industry" level. We have now made an application for a manufacturer's license and it seems a very big process. First, the 'industry' must be approved by the Ministry of Mines and Industry and then from there it goes to the city council planners, and then to the building department and then the health inspectors and after all that a license is issued. The red tape seems fantastic! Looks like a few months is involved. Maybe a year!" By the end of 1976 they were producing about 100 kilograms of sausage products a week with a staff of 8: Robert, Rudolf, and six Zambian employees. Expansion was managed by bank loans which were paid back quickly with proceeds from the business.

Up until January, 1977 the social and political conditions did not permit the Zambian missionaries to develop spiritual work as openly and extensively as they wanted to. Misguided individuals among other western missionary groups who made trouble for them, the universal natural suspicions of legal authorities, the understandable mistrust of white strangers by the native black population, and the tenuous immigration status of the missionaries all worked against their openly promoting the Divine Principle, Unification Church, and Reverend Moon. By 1977 many aspects of their individual situations had changed favorably—they were engaged in a commendable activity which was needed by the society, they were providing jobs for Zambians, they had proved themselves good citizens, and they



Mixing the ingredients into a smooth batter.



Twisting and inspection of wrapped sausages.

had made important contacts among influential members of the governmental, business, and legal communities. On another level, the government had modified its policy of "Zambianization" which meant taking businesses and jobs from whites and giving them to native Zambian blacks and coloureds. It now favored whites remaining if they were beneficial to the overall development of the country. For all these reasons the Zambian missionaries could breathe a bit more easily in relation to their economic foundation and legal status in the country. Beginning in January they began to devote half the day to spiritual work and half the day to the sausage factory and the farm activities.

Throughout 1977 the letters from Zambia began to be peppered with increasingly frequent mention of spiritual activities and the names of native Zambians, some of whom are now mature members of the family there. There was also steady growth of the farm and sausage factory. They raised some of their own pigs in addition to chickens on the farm. A German missionary, Uwe Schneider, managed the Twikatane piggery for two years. More machines and refrigerators and freezers were acquired. More workers

were hired to meet the increasing demand from new customers, some of whom even drove out to the farm to pick up their own fresh sausages. By the end of 1977 and throughout 1978 they began to merge more and more of the native members into the sausage factory, replacing the hired workers as they left for one reason or another.

Then, in Spring of 1978, a nearly disastrous calamity for the sausage factory occurred. It was thought that the missionaries would soon have to leave their countries and return home, leaving the fate of the missions in the hands of the young native members. Therefore, they were urged to cease all other activities and concentrate only on finding and raising as many members as possible. This news was certainly received with mixed feelings by

Robert and Rudolf. After having spent the better part of their three years in developing the sausage business to a respectable level it was going to have to be abandoned. And because they had only recently been able to do full-scale spiritual work their members were still young and inexperienced. How could they be expected to keep alive the message of the Divine Principle if they themselves had not been tried and proved in spiritual battle? They would surely falter and die out. What could be done?

Then, a reprieve. In the summer of 1978 Robert was called home to Scotland to



Filling skins with dough.

see his dying Father. On his way back to Lusaka, he stopped in London where he was asked to report to Father on the sausage business in Zambia. Rudolf was also called to London from Zambia for this momentous meeting. Father not only told them to continue the factory operation, but he also gave them a sizable contribution to expand the work. Robert returned immediately to Zambia to oversee the resumption of the sausage business as well as the spiritual work, while Rudolf went to Germany to purchase the most modern machines to equip the sausage operation: a vacuum-packing machine which would package the sausage and the other 40-odd varieties of meat products they were now producing in exactly the way such products are packaged for American and European supermarkets; an automatic cooker-smoker; and three deep-freezers. In December, 1978 they took possession of a gigantic "cold room" (a walk-in refrigerated room) paid for with a \$19,000 "overdraft facility" (loan) from the local bank. This was paid back in full within 1979. In December, 1979, another machine, a "bowl-cutter", arrived from Germany, which mixes the ingredients 4 times faster than their former equipment. This flurry of expansion and growth was at Father's direct request that they quickly increase the daily production to 200 kg daily. If the business was successful he would copy it in other African countries. (As of February, 1980, this plan is already being initiated.) This was another shot in the arm for Twikatane Co. Ltd. It surged ahead again, increasing production, bringing in more member employees, modernizing the entire plant, and in general doing everything called for by the codes pertinent to a food processing facility of its size. By April, 1979 they could report: "Our Twikatane Sausage factory's production is going better and better every



Appetizing display of sausages ready to be eaten.



Vacuum-packed sausages ready for the supermarket shelf.

week." And on the spiritual front things were not stagnant either: "Our home church system is also going quite well with Father's miracles helping. New members are teaching Divine Principle every day at their areas and we have volley ball competitions Sunday afternoons."

Progress on the economic front continued throughout 1979 so that now (February 1980) there are 22 family members employed at the farm and sausage factory. A significant development is that one of the Zambian native members is very nearly able to manage the entire operation without supervision. He only lacks experience at troubleshooting machinery breakdowns and at maintaining sausage quality control when the ingredients themselves vary in quality and freshness. Twikatane Farm Products now produces 40 varieties of "European style" sausages and processed meat products. Their chief competitor, Zambia Pork Products, produces "English Style" meats (in 12 varieties, with more starch, blander, and mass-produced). They also control slaughtering and sale of spices for meats. It is Twikatane Farm Products' long-range plan to raise their own pigs and cattle, build a slaughtering plant, and process all kinds of packaged meats on a much larger scale. Such a move would enable them to go from third or fourth position among eight sausage makers in Zambia to a position of an equal competitor with the government owned ZAPP. Will they be able to do it? They would be going from the minor leagues to the big leagues in taking such a step. At present they do not have enough members or capital to launch an effort of this magnitude, but it is in their sights. The experience and confidence they have gained as daring entrepreneurs in a field of which they were totally ignorant only four years ago will go a long way toward



helping them achieve success in becoming the champion sausage makers of Zambia and perhaps of all of Africa in the not too distant future.

Their economic success has not come at the expense of sacrificing the spiritual side of their activities. There are currently three major centers in Zambia: 1) the city of Kitwe in the north of the country is a missionary center headed by a Japanese blessed couple, Toshiaki and his wife; 2) the farm where the factory is located is on the outskirts of Lusaka and is headed by Rudolf Farber; 3) the Lusaka central center is the main teaching center, where Robert Williamson is director. There are now 55 center members, 40 "B" members, and 40 to 50 "C" members. They come from many backgrounds, many of them students and former students, ranging in age from 16 to 30. Home Church is proceeding well. Because of the youth of the members they

work in trinities in home church areas and live in the center still. New members go to 3-day, 7-day, and 21-day workshops which they pay to attend in money or by working at the factory. The factory workers also conduct a spiritual program after working hours and carry on a Sunday school program.

These exemplary achievements in both the economic and spiritual realms did not result as smoothly as my description may have implied. There were certainly problems in achieving unity among the missionaries, with the already existing Christian missionaries, with the authorities, and in learning how to get along in an alien culture. Valued older native members left. The police visited them, examined their teaching materials and in general were quite curious about their activities. They were cheated by dishonest businessmen, were blocked from working or

starting a business, and at one point the man who had been their lawyer for more than a year for all their affairs had to leave the country suddenly.

Regardless of these typical problems of missionaries and the extraordinary problems brought on by the magnitude of their economic endeavors they persevered and achieved an enviable degree of success. Their achievement serves as a remarkable example of what can be done in any missionary country. Robert and Rudolf established an economic foundation first, winning friends and contacts as they did so. Later, on this successful foundation, they were able to quickly have witnessing success also. Their pattern may or may not be applicable in other places. It is a challenge and opportunity to each of us to discover what will be our individual way to expand the Kingdom of Heaven and bring glory to the True Parents.

The International 40-Day Training Session

"the workshop fosters development of new attitudes for a new age"

A unique feature of the Unification movement is its true internationalism. Probably more than half of our members do not live in their native land. There is certainly no country, possibly no city, and few centers where there is not a mixture of nationalities eating, working, praying, witnessing, sometimes fighting, but always struggling to overcome barriers between one another. When unity finally comes, small and large victories can be won for our True Parents everyday. There are few places where this spirit of overcoming cultural and personal barriers is more apparent than in the International Workshops which have been held in New York City at the World Mission Center for the past two years.

When he has time, Reverend Chung Hwan Kwak advises the workshop staff and speaks to the trainees. Rev. David Hose is the Director. Rev. Hose is supported in conducting the workshops by his wife, Takikko and a permanent staff of four additional persons: Jette Jensen — general affairs, bookkeeper, and "girl Friday"; James Cowin — VOC lecturer and researcher; Gerry Servito — music director; Jacques Marion — French translator and assistant to Rev. Hose.

The first international workshop was held in April and May, 1978 for native members from the missionary countries. Forty-three people attended this workshop, coordinated by Dr. Joseph Sheftick. Team leaders were David Richardson, Antonio Betancourt, Jean-Fred Perrault, and Jette Jensen. A second workshop, held in August and September of 1978, was attended by 21 new members from abroad. The coordinator this time was Philip Shanker, with Gabriela Rodriguez acting as Spanish translator. Jacques Marion also joined the staff, coming aboard as a French



translator. The third workshop was held from Feb. 14 to March 25, 1979. It was at this point that David Hose became the Director, a post which he has held continuously since that time. Rev. Hose has been a Divine Principle lecturer and leader of various groups for 12 years. Many of our readers will recall that Rev. Hose was coordinator of the Barrytown 120-day workshops and substitute lecturer for Rev. Sudo in 1975 and 1976. He has most recently been director of the Washington, D.C. church where he had the exciting responsibility of overseeing the purchase and restoration of our Unification Church building which



formerly was a Mormon Temple. In addition to Jacques and Jette, David Flores (now missionary to Mexico) and Jean-Fred Perrault were part of the third training session staff. This time there were 30 participants, which included a few missionaries in addition to native members. The Fourth International Workshop was held Oct. 10 to Nov. 18, 1979 with 40 participants, including native members and missionaries. Pamela Stein (former missionary to Zaire) joined the staff for this workshop. The Fifth International Workshop began Jan. 12 and is in session as of this writing.

The nature of the workshops has continuously evolved

Participants and staff of the Fifth International Training Session.

toward greater maturity since the first one two years ago, although the basic structure remains. There are three or four cycles of Divine Principle lectures, one full and one summary VOC lecture, and one full and one summary lecture series on Unification Thought. There are examinations on each series of lectures immediately following their presentation. Occasionally, guest lecturers speak on various theoretical and practical aspects of our external and internal development as a movement. The opening ses-

sion begins with an internal guidance talk by Rev. Kwak, with Rev Hose assuming this responsibility on a daily basis. Meals, a morning exercise period and the lectures round out the daily schedule. In the evenings there is a "working in prayer" session which is voluntary for persons wanting to develop their sharing with others in an attempt to bring God into their relationships. The current workshop has the added feature of two-hour work periods each day to help with the restoration of the World Mission Center building in preparation for Father's 60th birthday celebration. There are also small group discussions on



Along Father's Path on Unification Theological Seminary grounds in Barrytown, New York. (second session)

the content of the lectures, practical problems of living the Principle, common missionary concerns, etc. There are also a few extra-curricular activities at the end of the workshop. One of these is a trip to Washington, D.C. to visit American national shrines and our new church building there. Another is a trip to Barrytown New York, to visit the Unification Theological Seminary. Several days are allotted for shopping and sightseeing in the "Big Apple".

So much for the external aspects. The heart of the workshop of course lies in the give and take among leaders, lecturers, missionaries, mission members and others who attend. Rev. Hose spoke at length of the mission of the international workshops which he sees as developing from Father's and Rev. Kwak's initiation and instruction. Father asked Rev. Kwak to oversee such workshops as a vehicle for

special education in the knowledge that the participants will eventually take over the leadership in their own countries. As his schedule permits Rev. Kwak gives internal guidance talks in which he emphasizes growth with the True Parents and the personal growth of members. He constantly urges members to develop their life styles and faith in accordance with the Principle, modeling their lives as closely as possible on the pattern set by Father and Mother. Rev. Hose says of Rev. Kwak, "He is an excellent example of a man who has taken a mature responsibility in following the True Parents. He presents internal guidance on a practical, real level." The theme of his most recent series of talks was the cancellation of self, simplification in order to deepen, and avoidance of too much theoretical baggage which can block the way to genuine growth.

As the workshop partici-

pants arrive in New York, Rev. Hose and his wife, Taco, conduct an initial interview with each of them. This helps Rev. Hose and his staff to evaluate the whole group and tailor the specific activities of the 40 days to their particular needs. This process, along with consideration of the native language of the individuals, helps the staff to select the team leaders for the workshop. From this point on the door of Rev. Hose's room is open for the visitors to come and talk over any and all matters they wish to. Also, in this initial period, before the activities begin, the participants learn to adjust to the new and strange food and weather, and the overwhelming hustle and bustle of Manhattan.

One of the first points Rev. Hose makes to the guests is that the workshop, to be successful, must be a blending of cultures. Individuals must go beyond their cultural barriers to a "basic heart



Reverend Kwak leading trainees of the first workshop on a walk at Belvedere.

understanding of being part of one family." This is supported by the focus of the educational portion which aims to: 1) instill a clearer understanding of Divine Principle, Unification Thought, and Victory Over Communism; and, 2) provide a new vision of how to apply these ideas in their personal relationships with brothers and sisters in their home countries. Rev. Hose says that at first he detects in nearly all of the workshop guests a discrepancy between their understanding of theory and their practical awareness of its application in life relationships and activities. Therefore, "mind-body unity" is stressed. The workshop is structured to provide not only an intellectual and emotional stimulation, but also a medium for personal growth of heart. In Rev. Hose's words, "We want the participants to leave with more than a nice memory and pictures in a scrapbook." All the activities should "help to

set an inner attitude for the sake of the future, to help people to work together to create a new culture that no one has seen, to provide a microcosmic experience of the future so that we don't stumble on our 'culturism', and to root out any unyielding attitude on the part of the missionaries. The International Workshop fosters development of new attitudes for a new age for we can't build a new age with old age attitudes." Experience has shown that this unity is a common desire of the persons who come to the workshops; but it is also true that, for whatever reasons, they have not been able to achieve it on their own. The staff points out mental blocks, hang-ups, or anything they notice that might be preventing the harmonious integration of mind and body of the individual and of different cultures within the group. Self-reflection is encouraged from the very first day, and per-

sons are urged to honestly come to terms with themselves and God and what we are doing. Thus, the International Workshop is quite different from one for new members who are still grappling with the logic of the Divine Principle. Rev. Hose states, "the key to a satisfying growth-experience at the International Training Sessions is that one come with a readiness to find something new about oneself and the providence and a willingness to challenge whatever holds one back as a true person, inside and outside."

In order to get an idea of what the workshop experience means from the viewpoint of a trainee I spoke with Nancy Hanna, an American missionary; Mr. Keisuke Noda, a lecturer for Unification Thought; Michel Beauvais, a French member who has been leading a center in England for the past two years; and Salif Dione, a native member from Senegal. The diversity of



Doctor Kim lecturing at the fifth session

spiritual ages, cultural backgrounds, and positions in the church structure represented by these four persons gives an indication of what one might expect in a typical workshop group.

Nancy Hanna (missionary to Panama from 1975 to 1979, and missionary to Chile since March, 1979) came at her own request with a desire to study other types of leadership, discuss common problems with other missionaries, and to renew her vision of the grandness of what we are working to accomplish. Nancy discovered, through extensive give and take with other missionaries, how others had overcome problems she had not found the answers to. She was able to quickly see



Fifth session participants learn "restoration" the hard way.

the keys to success in others' explanations of solutions to problems they had encountered only because she herself had prayed, thought, and worked at solving the same problems in a missionary setting. The raising of members, establishment of harmony in the center and among missionaries, breaking through

governmental red tape and fundraising obstacles had all been overcome by one or another of her colleagues. The wealth of ideas would be a new strategic weapon to use in penetrating the defensive wall any society would offer to a foreign missionary.

At first Nancy didn't like the idea of mixing native members and missionaries, but she soon found that this was a good method, for situations similar to those in foreign missions were thereby automatically established. Thus, working out of solutions to problems in the workshop group was an immediate demonstration of principles or techniques that could be transferred to situations in the field. In her opinion the workshop offers a good balance between internal freedom and external structure. There was less "rah-rah" and fewer orchestrated responses. She found in Rev. Hose an ability to stimulate others to take initiative, to develop a more parental heart, and to teach others to take responsibility for their own lives of faith and those of their members.

Mr. Keisuke Noda has been studying Unification Thought and Victory Over Communism with Dr. Sang Hun Lee in Japan for many years. He is both a participant and guest lecturer for Unification Thought. Having lived only in Japan until now, he has been most impressed by the individual efforts to achieve unity in spite of the language and cultural barriers. He has discovered that in this kind of workshop it is possible to change one's internal attitude toward God, brothers and

sisters, and ourselves by making internal changes in our ways of thinking and relating to others rather than by receiving direction in a "shower from on high." Regarding his specialty, it is Mr. Noda's conviction that we need to master Unification Thought in order to: 1) reach the academic and intellectual world; and 2) to deepen our faith in and understanding of the Principle. While in Japan, Mr. Noda and other members recently completed an English translation of a new edition of Unification Thought which will be published soon.

Michel Beauvais worked with evangelizing teams from 1973 to 1975 in the U.S., spent 1975 - 1978 in France, and arrived again in



singing in Chinese at fellowship night of the fourth session.



Second session participants in visit to Holy Rock at Belvedere.



the U.S. in January after two years as a center leader in England. In his view the workshop is an important instrument of Father's to establish a Principle-based theory of education. He says: "Rev. Hose analyzes very well the problems of many church members — he knows Father's heart concerning education. I think Father worries very much about the tradition of our church for the future. Tradition and education are one." Michel has some critical Gallic insights into the nature of our movement: "Western leadership is based rigidly and solely on a sense of position. The notion of "heart" needs more emphasis. We need greater internal leadership and heartistic development among our leaders." In the past two years Michel has been searching for ways to deepen and broaden himself in order to be a more effective and embracing leader. One particularly valuable achievement of Rev. Hose's method is to show how one can go beyond the barrier of personal resentment to reach a broader spectrum of personality types. He believes that national leaders as well as missionaries could benefit from the teachings of the workshop, both for their own internal growth and for what they can learn about the raising of members. An added benefit of being here is that there are opportunities to hear Father speak. Michel noted that this is particularly important because of the change in Father's way of expression. "Ten years ago he was stern and absolute. Now he is more embracing and expressive of God's heart."

Salif Dione (from Senegal, joined UC in November, 1978) is the third native member sent to international workshops by missionary Patty Fleischman. For him it has been a great experience to share life in a large, developed family. He is discovering more about Principle life from seeing how brothers and



Nancy Hanna



Michel Beauvais



Keisuke Noda



Salif Dione

sisters from diverse cultures interact than he could in Senegal. For him this was a "second teaching of the Divine Principle." For the first time he saw a practical demonstration of how Divine Principle could become a way of life. Also, for the first time he had prayed "with tears." He compared the value of the Divine Principle to that of a lance which is able to find the vulnerable point in a medieval horseman clad in armor and penetrate to his heart. During the daily two-hour period when workshop members work on the restoration of the World Mission Center Father passed by and Salif had a vision of the relationship between the restoration of the walls of the building and the restoration of men which Father is concerned with. Out of all that Salif is experiencing in the international workshop he attaches most importance to seeing Father in a new way. Before he had a fear or awe of Father, thinking that he would be strict and serious. Seeing the warmth of the give and take between Father and the members added a new dimension to his understanding. He also came to understand the value of the Divine Principle by being able to meet the leaders of our movement who have become great not because of their closeness to the True Parents but because they have established a high personal standard for their lives of faith in the Divine Principle. Near the end of the interview Salif offered this advice: "We can understand the value of Divine Principle by meeting the leaders of our church, who are great not because of their closeness to the True Parents, but because they have established a high standard for their lives. Those who have not had a chance to live with many brothers and sisters should not avoid the opportunity. The vision of the Kingdom of Heaven present here will motivate us more deeply."

Briefs Briefs Briefs

Father Speaks to Blessed Couples

On February 11 between 200 and 300 blessed members were treated to an all-day meeting with the True Parents. The schedule was a morning session of reports by several couples, questions for Father from people in the audience, a talk by Father on marriage, Home Church, and Father's 21-year course. This relatively short session was followed by a Delisun luncheon break. After the break Father shared his thoughts and feelings with the couples for nearly nine hours, and he topped off the day by a presentation of gifts of money to the couples. Father spoke at length on many topics of direct interest to the couples: 1) the education of children and how to make a perfect marriage; 2) the support of families now and in the future; 3) schooling for blessed children. He also spoke of current and future activities: the concept of "church", going to Moscow, CARP, activities in South America, cleaning up vice in New York City and elsewhere, and economic and cultural activities whose details will be made known as they are brought to fruition. The mood was one of a concerned father sharing his hopes and dreams with his children.

Father Speaks to Missionaries

On February 25 Father spoke to international missionaries, European leaders and American state directors. He aimed his remarks at the international missionaries. Father spoke to the missionaries on the significance of their past five years, emphasizing the primary purpose of their achieving unity with their fellow missionaries. He gave

them instructions for writing 5-year testimonies which are to become the "Acts of the Apostles" of the Unification Church. In closing he asked them to pray for the successful outcome of events in Korea and Father's personal safety in the next three years. (A full report, with photographs of this meeting will appear in the next issue of "Today's World.") Father expressed his generosity to all the missionaries and the European leaders and their wives. The wives of the European leaders were given fur stoles during the lunch break. When the meeting was reconvened Father gave the missionaries gifts of money for their countries. Then he gave the European leaders as well as the missionaries personal gifts of money so that they could take advantage of the sales going on in New York City. Next Father increased the mood of gratitude and merriment by granting \$1000 to persons in the audience who were born on February 21 and \$500 to those with birthdays on February 25 (the day of the speech). Large gifts of money were also awarded to winners of contests to find the fattest man, tallest man, shortest man, and the thinnest man and thinnest woman in the audience.

Outline of The Principle, Level 4

A significant new publication of The Principle is now available. One year ago, at the direction of Father, the project of producing this new book was undertaken. Outline of The Principle, Level 4, is a new summary of the major points of The Principle. The book was written by the Reverend Chung Hwan Kwak in Korean. A staff

under his supervision translated, edited and produced the diagrams for the English language edition. The two-hour lecture, four-hour lecture, and the six-hour lecture, which were also written by Reverend Kwak, are considered Level 1, Level 2, and Level 3 of Outline of The Principle and will probably be so renamed in future editions. The book has an introduction, 16 chapters, and is approximately 220 pages in length. It has nearly 350 full-color diagrams, comes in perfect bound format, and has the title gold-stamped on the cover. The use of color and diagrams especially produced for this edition greatly enhance the attractiveness and readability of the volume.

Unification Theological Seminary Sponsors Conference in Bahamas

The Unification Theological Seminary is organizing a conference to be held in the Bahamas February 20-24, 1980. Part One is "Unification Lifestyle" which will include talks and discussions on such themes as Piety, Marriage and Family, Evangelism, Engagement, Authority in the Unification Church, and others. Part Two will be "Unification Hermeneutics" which will deal with the Divine Principle reading of the Old and New Testaments, its understanding of God and Christology, and its interpretation of history. Rev. C. H. Kwak will talk on the life of Rev. Sun Myung Moon. Seventeen guests (professors from various U. S. and foreign seminaries will present formal papers relating to these same topics). This conference is only one of at least thirteen which the Unification Theological Seminary is sponsoring this year.

International Sun Myung Moon Scholarship Fund

The International Sun Myung Moon Scholarship Fund was set up as of March 1, 1980. It is for the education of blessed children throughout the world. An initial contribution of \$300,000 was made to the fund by Father from the donations presented to him on his 60th birthday. Reverend Chung Hwan Kwak is administrator of the fund. Additional funds will be added to the fund from holiday contributions in the future. The fund is intended as a source of financial support for all levels of education, not just college.

FLF and TRT Revamp Image and Strategy

Gerard Willis was named Secretary General of the Freedom Leadership Foundation in January. He has been editor of *The Rising Tide* since 1976. TRT has a new format which coincides with a change in overall identification of FLF within the VOC framework. Should it be activist, scholarly, popular? Should its readership be students, the general public, or opinion makers? With the January issue FLF will begin a campaign to attract a mass readership for TRT. Each month the mailing list will be expanded in a search for new subscribers. This change in TRT is one prong of a three-pronged effort to make a greater impression on the American awareness of the dangers of Communism. The other two prongs are still being developed but will include forums and conferences, with the proceedings to eventually be published in journal form, and production of TV programs which will be coordinated with fundraising efforts.

Third World Media Conference

The theme of the third World Media Conference is tentatively called "The Character and Responsibility of the Media." The conference will be held in New York, October 2-5, 1980 and is sponsored by the News World. Fifty participants are expected. Larry Moffitt is General Manager for the conference. He reports that applications are still being sought for the event. People who presently occupy top posts in television, radio, publishing or communications will attend. Both scholars and working media people have attended past conferences. The conference will deal with the present dangers to international press freedom. Persons who have a say in the moral responsibility of the media to do its job are being asked to come. Names of possible participants can be suggested to Larry Moffitt of The News World.

D.C. Striders Join in Olympic Boycott

Glenda Moody reports that the D.C. Striders are participating in the boycott of the Moscow Summer Olympic Games. She adds that there are plans underway to hold an international meet in Mexico City at the time of the Moscow Olympics. Mexico City was the site of the 1968 Olympic Games.

This is the busiest time of the year for Glenda. It's the start of the track season in the U.S. and her college athletes are participating in events every week in their regular college meets and in pre-Olympic trials. At the same time Glenda is flooded with paperwork related to scholarship applications for Striders. She hopes to place 350 Striders in colleges next Fall. In the

past seven years over 1,100 Striders have won college scholarships worth more than \$13,000,000.

Carp Goes to College

One of the chief elements in Father's work in America is the work of the CARP teams. Rev. Chong Goo Park leads this aspect of campus work in America. It has recently completed a nationwide tour of college campuses, culminating in a large student seminar in Florida, December 29 to January 2, "New Leadership for a New Age." Centers of activity have been established on 37 campuses. A ninety-day, 36-college campaign of God-centered activities featuring Sun Burst and Go World Brass Band is planned for the Spring of 1980.

Rhode Island U.C. Center Sponsors Russian Dissidents

On February 14 the Rhode Island center in Providence sponsored a talk at Brown University by the son and daughter of Russian dissident Andrey Sakharov, Tatiana and Efram. Tom Laurita, member of state director Justin Fleishman's center and a Russian-language student at Brown, became fed up with the anti-draft activities on his campus. He arranged for the talk by the Sakharovs through his Russian instructor, Barbara Monahan, who knows the 25 and 27 year-old children of Sakharov. The event was attended by over 300 students, filling the hall. A sobering view of real unrighteousness on the part of governmental authorities toward its citizens was thereby made apparent to the university community.





For several months prior to Father's Birthday, brothers and sisters worked round the clock to rebuild the lobby, mezzanine, and grand ballroom of the World Mission Center. Many hands were required to design, cast, finish and install the elaborate interior moldings.

In & Around World Mission Headquarters

*Left:
Kenji Ntshioka,
over-seeing
construction in the
lobby, watches as
brothers prepare to
elevate a plaster
capital.*

*Right:
Preparing a mold for
casting.*





Father and Mother on the opening day of the DeliSun, September 12, 1978



