

TODAY'S

WORLD



NOVEMBER 1980

Briefs Briefs Briefs

Divine Principle Summer Seminars

Nairobi, Kenya and Acapulco, Mexico were chosen as locations for week-long Divine Principle seminars this summer, sponsored by the International Cultural Foundation, Inc.

Most of the lecturers were graduates of the Unification Theological Seminary who are studying for advanced degrees at well-known American universities. Lectures covered all the basic contents of the Divine Principle and introduced aspects of Unification Thought, Victory Over Communism and the Unification movement.

One hundred and twenty scientists, scholars and theologians participated in the Nairobi conference, from August 17-23. They represented a cross-section of Europe, Africa, the Middle East, Asia and the U.S., as well as all major world religions. A similar conference in Acapulco, held July 20-26, attracted 100 scholars, scientists and diplomats from 15 nations of North and South America.

"The response to both of these meetings was generally enthusiastic," according to Richard Wojcik, conference organizer. "Many of the participants would like to enter into joint-cooperation with a number of the organizations and/or projects of the Unification movement."

World Media Conference III

Fifty-five participants from 20 countries are expected to attend the World Media Conference III in New York, October 3-5. This is the third such conference organized by *The News World*.

Dr. Robert Lindsay, professor of mass communications and international relations at the University of Minnesota, will chair the conference, under the general theme of the character and responsibility of the media.

One session will deal with the media and human rights in Latin America, the region which conference manager Larry Moffitt predicts will become the political and economic focus of the world in the next few years. Conference participants include people who are at the crossroads of political activity, such as Dr. Mario Ribas Montes, a scheduled speaker who was recently killed by leftist guerrillas in Guatemala.

The conference will deal with crucial issues in world-wide communications. Third world countries often complain that western new media only cover them when there is a coup, famine, plague or some kind of disaster. *The News World* is trying to counter this imbalance by publishing a weekly page called "Developing World," which features the progress of the third world. *The News World* is the first U.S. daily newspaper to devote regular coverage to news from the perspective of third world countries, including below-the-surface stories dealing with life in those countries.

In addition, third world countries accuse western nations of "cultural imperialism." Many developing countries who have set up a television broadcasting station lack the complex support system necessary for creating a full programming schedule. Therefore, they import programs from the U.S. or other western nations. Thus, Africans and Latin Americans may watch the "Beverly Hillbillies," but people in the United States do not see programs that

grow out of the daily life in developing countries. Recently, pressure has been growing to control the extent of western media transmitted to other countries. This up-coming media conference will attempt to deal with this challenge.

Performing Arts plans musical production

After returning from the 40-day pioneer witnessing condition, members of the Performing Arts Department began preparations for producing the musical "Man of La Mancha" for the Children's Day celebration in New York this fall. They will also entertain at the ICUS conference in Miami in November, along with Howard Abel, a world-renowned concert pianist. Mr. Abel, a friend of our church, has agreed to give a free performance for this occasion.

Work continues on restoring the Manhattan Opera House, next door to the New Yorker Hotel, under international direction: a Japanese sound expert, a Korean heating and cooling engineer and an American interior designer.

Under the guidance of Joong Hyun Pak, the Performing Arts Department is one of the most truly international aspects of our church, with members of the orchestra, New Hope Singers International, various folk ballets and New World Players coming from many nationalities. Our families in England, Germany, Japan and Korea have extensive performing arts activities, and at least two developing countries have begun singing groups: Guyana and Zaire.

(Continued on back cover)

TODAY'S

WORLD

November
1980

Volume I
Number 3

World Conference 1980



2

Reverend Sun Myung Moon

Conditions of our Faith



9

Rev. Chung Hwan Kwak

Tuna Tournament Heralds New Way of Life

An Interview with
Christopher Fiala

14



30

Sixty Attend International Workshop

Joy Pople



18

The Tuna Spirit

Notes from a talk given by
Rev. Chung Hwan Kwak

22

With Love from Suriname

Barbara Joosten

Medical Work Boosts Gabon Mission

Interviews with
David Schweitzer
and Tetsuto Kaneko

27



Credits

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

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

Photo Credits

Front and back cover, World Conference Speech, Tuna
Tournament—New Future Photographics

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

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



WORLD CONFERENCE 1980

February 25, 1980
by Sun Myung Moon

You missionaries were dispatched to your mission fields approximately five years ago. Since that time in 1975, I have been praying and wishing you success. After five years, we gather here together in this auditorium to see that we have made some progress. We must thank God for the prosperity.

I know you have also been praying. You have met me in your prayer. You have been looking forward to the day when you could come to mission headquarters to meet me. That dream has now become a reality. Yet now, what do you feel?

There is inevitably some confusion when we meet as such a large group. For example, some of you undoubtedly feel very happy, yet others feel somewhat hurt and disturbed. Yet, you don't know how I feel. On top of that, you don't know how God feels. All these components come together and create mixed emotions.

I would like to hear some vivid experiences of the missions. I would like to know how you have been struggling, and how you have won the victory in your own mission area. Your report will be the record of suffering for the sake of God. You may have been imprisoned; you were mistreated; you were persecuted; you shed tears; you even may have had to run away from the eyes of the authorities.

But then, who knows more about suffering than I do? If I have any field of expertise, it is the field of suffering. I would never get tired of listening to you: I want to hear everything that you have to say.

The first thing you must describe in your report is how difficult it is to have different people with different cultural backgrounds gather together to live one common life. You must have had to overcome very many cultural barriers: there was one American, one Japanese and one German, each thinking differently on the basis of his own upbringing and standard. That in itself is already history-making. No one can find at any time in human history that three people from such contrasting cultures as Japan, America and Germany came together and tried to pursue a common purpose and goal. Why? To save a country and a people. It is a virtually impossible task, yet backing you was an organization and a leader who believed it could be done.

During this process of working together, you naturally exposed your entire weaknesses. That is

Because we don't recognize the boundary of races, we travel everywhere; Europe, America and on to the Orient. The world is our stage. We can taste God's creation in its entirety. How privileged we are!

the process you have gone through for five years. One goal of sending you out five years ago was that you gain eternally important instructive material through your living experiences.

I was hoping that as soon as you reached the mission field you would be faced with enormous persecution and suffering. Then you would have had absolutely no time to worry about internal difficulties. You would simply have had to unite and face the situation.

Perhaps you feel that Germans have such incredible power, trying to grab everything and pursue everything in their own way so strongly. You may feel they are the most stubborn people you have ever seen. Or perhaps you just cannot stand the American brother: although he is always smiling and saying "OK" to everything and seemingly doing so well, inside you feel he is proud and arrogant. Maybe you sense that he considers himself a first citizen of the world, and you hate this about him. Or you may feel that it's the Japanese who is not very special: you hate that little Japanese guy. He is too small to walk fast: you could just blow him over; yet he feels that just because he came to the movement first he should be Abel, and he clings to that position.

Why are you all laughing? Yes, these three characters I have described may be impossible to unite. But God determined to make the three become one.

There is only one secret, one way to become one. Simply try to serve each other. That attitude alone can make people unite. When you try to do that with a person you don't like, then you come to feel the heart of God. You will know how much anguish His heart has felt. A great moment is born then, because you can tell God that through your own experience you realize how hard it is for Him to restore His own children. You can tell Heavenly Father that since you yourself tasted the depth of anguish in His heart, you want to become His son who can comfort Him.

The second difficulty you had to face was that of language and communication, and differences of culture and way of life. Describe in your report how difficult these barriers of language and culture and custom are.

Thirdly, report all the spiritual phenomena that you and the members of your native country have experienced during the last five years. Maybe you have had visions of Father and Mother, where they came and embraced you, speaking softly to you and shedding tears with you at a time of utmost difficulty. Many members have experienced this direct kind of comfort coming from Father.

Also, report how much you invested in devotional prayer for the sake of one person. You should record the vivid experiences of giving your entire heart and soul and mind in prayer for the sake of saving that one person.

Lastly, record the concept with which you went to your mission field. You came as the forefather or Abraham of your nation. How full was your realization of this concept? When you are the forefather of a nation, you have to look at everything from a responsible point of view, deciding in what direction you want to steer your country.

Cultures revolve just as a day revolves, with God's blessings being shared by every civilization. Therefore, in the history of God, you don't have any reason to complain if another culture is dominant. Your turn is coming, so if it is the time of blessing for another culture right now, just think, "This is your turn, so go ahead and enjoy it."

Right now the white culture is leading modern civilization and dominating the world. But that civilization will definitely decline with the dawn of a new civilization led by the yellow culture. So white and yellow will alternate, and then it will go on to the black culture. It will not stay there, but go on to the Spanish people, then come back to the white race, and so forth.

Have you ever tried to imagine the kind of conversation a sparrow might have with a swallow, who moves from north to south according to the season? The sparrow must stay in one place all year round, so he may say, "Mr. Swallow, even though you enjoy the long trip back and forth, you have never experienced the ecstatic joy of living and eating in the snow! You poor thing." In the same way, the swallow might reply, "But Mr. Sparrow, did you ever see that dark crimson and green of the jungle on a summer's night? Do you know the beauty of the vines and the hot ocean? It is you who doesn't know anything about the taste of life."

Everything has strong and weak points, and everybody finds a certain portion of excitement, whatever his course. I am telling you this because you Unification Church members should appreciate your lives, enjoying everything in the entire world. Sometimes you have the privilege to go north to the cold country, and sometimes you have the privilege to go south, where it is hot all year round. Because we don't recognize the boundary of races, we travel everywhere, Europe, America and on to the Orient. The world is our stage. We can taste God's creation in its entirety. How privileged we are!

The way we live will give rise to the artistic



masterpieces of the future. Imagine a scene where a beautiful white American woman with a black African husband holds her child to her breast to feed him. A masterpiece portrait can be created from a scene like that. In the future you will see this kind of contrasting, harmonized beauty appearing more and more in the world of art. Wherever this way of life is practiced, there will be a dynamic, harmonized culture.

When you consider the world's population, there are far more black and yellow people than white people. I am telling you this because I want you to realize where Christian missionaries have gone wrong in the past. Although in the minority, white missionaries have gone to black, yellow and Spanish countries assuming supremacy over the native people. It is very important that our missionaries do not make this mistake. I'm sure in your countries there are many Catholic and Protestant missions, where the white missionaries have built their own white culture around them. Unification foreign missionaries must not separate themselves from the people by creating this kind of fence.

You are dwelling in a culture which has its own unique qualities. So you must embrace the differences. Now can you see how important it is to change your outlook? I am not saying that the American culture is all bad, but I am trying to



By serving people and reassuring them, let them feel that you truly deserve Abel's role, and let them give you the birthright willingly and happily.

justify the other cultures. When you can see the pros and cons of both high and low places you will be able to appreciate the depth and harmony of any culture at a glance. The Unification Church way of life involves the integration of every culture.

By now, you definitely know your countries and can speak their language. I knew that after you persevered for four years under such circumstances, I would be able to travel anywhere in the world. It wouldn't make any difference how backward the country was or how many dialects were spoken. I would always have an interpreter. Now your goal and dream should be to quickly learn Korean. The native language of your country should already be so automatic to you that when I am invited to your mission country, you will be able to hear me directly and interpret my words into local languages. What an incredibly beautiful scene that would be!

You can create a language school and teach English, German, Japanese and any other languages you may know. If you want to create such a school, all of you foreign missionaries will need to support each other. What we initiate may look small and trivial at first, but it will become important. Each country should operate a school, whatever the form. A language school is probably the best.

Rev. Won Pil Kim has become a wanderer, going through Europe and the Scandinavian countries. He has visited America and Brazil. I asked him, "What would you like to do at your age?" He told me that he wanted to be a pioneer missionary, in Brazil or some other country. I felt very good that this man who has been following me longer than anybody else did not feel the urge to settle down, but instead wanted to go out on a pioneer mission.

People normally think that if your wife and family are in Korea, for example, you would like to get back to them. Yet that is not the way Rev. Kim feels. Then I asked him to come to be a foreign missionary to New York. Here he is trying to unite and make himself available to the American leaders. He never tells me what he himself is doing, but rather what the others are doing. He is trying to become a part of the whole instead of trying to have the whole come to him. That is the right way of thinking.

That is how I am thinking of you, trying to be helpful. Instead of having the missionaries help me, I want to help them. When I hear how in the mission country the missionaries and native people together are trying to promote a tremendous crusade in their country, I feel good. I

have such a parental heart; instead of being boastful and proud of myself, I would rather want to be proud of my own children. I would like to say what was great about someone else's work.

Thinking about his own children going out to suffer, no parent is comfortable. I feel the same. But for the sake of righteousness and for the sake of the mission, we just have to do it. I have given you tough words and a horrendous mission. I ordered you to suffer more. All these instructions go out to you with my tears. That is why they are holy and precious. How many of you have cried in your mission, longing for me? I shed a lot of tears after sending you out.

I want to conclude that what you have done during these five years has been to suffer. You have been setting a record and tradition.

It is almost a motto of the Unification Church to do your absolute best, and then come and say, "I am not really adequate to take up the mission, but you know I am doing it, Father. Have mercy upon me and let me do more." That is the attitude of a genuine Unification Church member. When you do that, God cannot help but come upon you and embrace you, saying, "You are truly my son, and I love you."

You can even say to God, "Please don't worry about me. This son is all right, and will go on without your having to worry about him. Help that brother or sister in Africa or South America who needs you so much." Still God will be drawn to go after you, saying, "My son, I want to be with you and to love you."

When you see a laborer, remember that I was also once a laborer. When you see a farmer, remember that I also was once a farmer. When you see a beggar, remember that at one time I was also a beggar: don't mistreat him; treat him as a great human being, as you treat me. By serving people and reassuring them, let them feel that you truly deserve Abel's role, and let them give you the birthright willingly and happily.

This kind of horizontal and vertical love together goes beyond the realm of the spirit world. Once you taste that love and are disciplined by it, you will be intoxicated. No one will be able to measure up to your personality and character or be able to subtract anything from you. It doesn't make any difference whether you go to jail or even to the guillotine. Even if you are tortured and blood is dripping from your body, thank God that you could shed your blood for such a noble and sacred purpose. Remember that you are shedding the same blood that Jesus shed on the cross and that St. Peter and St. Paul shed in Rome.

This morning, when I told you to suffer

Everything hinges and centers upon how much you can give the love of God to your nation, mission field and people.



more, I was referring to feeling the heart of God. Everything hinges and centers upon how much you can give the love of God to your nation, mission field and people. When you can bring that love alive, all the food and vegetables in your country will want to be eaten by you missionaries. It is their honor to be eaten by a godly man or woman.

Think of it. God created nature everywhere. No matter where you go, you will always find nature. When God saw that the natives of all lands had interaction with the land, how happy and delighted He was. How God took delight in the creation of man! You should connect your heart to this heart of God that takes joy in the creation.

When I want fellowship with nature, I am actually making fellowship with God. I just reassure God that I love Him, and that the love of God is flowing upon me. That becomes a

tremendously intense moment of the fellowship of the love of God.

If you missionaries had truly stayed in that state of mind, communicating with God, by now you would have become saints. You would have been dwelling on that spiritual plateau a long time ago. Not only in your own village and town, but at the farthest corners of your country and continent, everybody shall praise that true love through you. They will come for fellowship with God through you. In that respect, you are truly the mediator between God and man. Have you been living that kind of life as a foreign missionary?

I wish so much that we could strengthen our ranks, but there is such a long way to go before that will actually happen. Until his armor is ready, the champion cannot be ready either. Ultimately, we must become the personification of God.



If there is a place for suffering, claim it as yours. Is there a place where somebody needs to be sacrificed? Volunteer to go there. That is the kind of men and women God protects.

making love the supreme power in our lives. As we become more loving, humble and meek, we will be able to conquer the people with love.

You are not necessarily a well-educated individual, yet this one teaching of the Principle gives you understanding. You fulfill a great purpose for every nation of the world without their even knowing it. You blocked the room for accusation from the entire spirit world, not just for this present time but for the future. No nation's spiritual world can accuse me for not sending anybody to its people. The spiritual world has come to depend upon us, and at the same time they are working desperately to make your mission successful in their own country. Do you think it was a good and righteous and honorable thing for me to send you out to suffer for five years? I feel that

the time has now come when those people who have been adamantly and violently opposing you will surrender to you. Until 1988, the external world shall still be plagued with upheavals and problems, but it will calm down and become more organized. When we reach 1988, I will lift all limitations. At that time it won't even be necessary for you to do home church or witness.

The time will come when everybody will want to do witnessing, and everybody will want to have 360 homes.

But there will be no more homes to distribute. There will be a time when everyone will want to do fundraising, but there will not be a necessity for it any longer. Still people will want to do more.

When that day comes, it will be precious.

At that time, people will read the new Acts of the Apostles. The records and testimonies of suffering and victories will become a book. Everybody who reads it will say that he too wants to go through this suffering. Yet at that time, there will be no more chance to suffer.

There is so much distance to cover. As you look at the future and capture this vision, you begin to realize just what a difficult task this will be. If you only look at your own position and say how tired you are, then you take on a defeatist attitude. You are in the wilderness. If you stop your march in the wilderness, you will die. You should persevere and hang on, despite anything that comes.

If there is a place for suffering, claim it as yours. Is there a place where somebody needs to be sacrificed? Volunteer to go there. That is the kind of men and women God protects. Do you missionaries just want to stay here all the time, or do you want to get back to your mission? You have been fearful, but are you confident that you can overcome?

The final word to you is to be bold and strong. Joshua and Caleb, succeeding Moses' mission of pulling all the people of Israel into Canaan, were bold and strong. You are now at the threshold of Canaan:

be bold and strong!



Conditions of our Faith

Part I: We are now walking down the road of life and as Unification Church members we are going the way of living faith. Yet we are not simply going our own independent way; we need support from Heavenly Father. On our way of faith, we walk together with our God. Actually, Heavenly Father wants to support, help and work together with us. However, before He can, He needs us to offer some condition of service back to Him. This morning I would like to focus on the subject of this "condition" and discuss several aspects of it.

First, one of the most important things to remember as we walk the way of faith is that we should always be joyful and keep a thankful attitude. I have often mentioned how important it is to keep a positive outlook. I know that each of you tries to be happy, but you and I both know it is not easy. Therefore, we should examine how it can be possible. How can one continue to be positive day after day? I feel that when we are joyful, we send God an invitation to live with us. Fallen man is so far away from God. Even though we possess many material things we always feel that we don't have enough; we always want more "things." When Heavenly Father looks at us, He sees how dirty we are. If we continue to develop our sense of gratitude, Heavenly Father will come to reside with us. God will support us more and more in our personal faith if we can always thank and praise Him. God will begin to pay more attention to us; He will abide with us. However, you should first present Him with this kind of invitation.

I know that you are already aware of how difficult it is to keep a spirit of thankfulness 24 hours a day, even if you have an extraordinary desire to. I would like to discuss with you one method I have used. I want to show you how not to disappoint Heavenly Father. Intellectually, you already know how to continue to be positive, yet practically speaking, it is not often easy for you to actualize.

It is not hard to see that each member has various missions and works extremely hard. Yet many times individuals need to pass through difficult experiences. These include difficult experiences in both an external and internal sense. An externally difficult situation may mean that one has a hard mission, or that externally one's responsibilities are difficult. It's true that externally some missions may very well be difficult; however, my main concern is with the internal difficulties. Often people experience internal difficulties while doing their missions.

Even though we may internally have something blocking our way, in order to overcome it with a spirit of exuberance, we need to think of the eternal point of view. We claim we are going the eternal way of faith, but at the same time, we may forget eternity while muddling through our complex lifestyles.

When we study Principle, we can realize that it explains many things about the relationships of our daily lives with eternity. Every day we make conditions. Even in the span of one simple moment, we might make a condition which could carry eternal influence in either a positive or a negative way. Principle explains this, yet you can only understand this logically. How can you learn to understand it internally?

Whether you experience an internal or an external difficulty, you still have the potential to feel unhappiness or sorrow. Yet, if we are continually positive and happy, we naturally remain joyful and thankful. Father once mentioned a definition of happiness in this way: *Happiness is having found someone to whom you want to give and give still more, for whom you want to do many favors and do still more, and to whom you bring joy and bring still more.* Father's perception about how to be happy is to find someone to whom you want to give, and give still more.

We must pay attention to this idea of Father's. Father didn't say that happiness can be found in some thing—material things, riches or power. Father said that to find some one to whom we want to give and give still more will bring us happiness.

On the whole, Unification Church members are joyful, positive people. When we first join the Unification Church we are ecstatic because we found True Parents. Who are the True Parents? How can we connect ourselves to them? If we could really reach Father's heart—even a minuscule part of Father's heart—and could know even one aspect of Father's true value: our original mind would want to support and to give to Father more and more. It is natural for Unification Church members to feel this way. If you are looking at True Parents and thinking of Heavenly Father and you don't have some kind of special feeling, then you must realize that something is wrong: something is missing. You need to examine yourself in order to grow in your relationship to True Parents.

When family members begin to think of giving to True Parents, their desire grows and they usually want to give still more. This feeling stems from their original mind. I'm sure that you have

The person who is wise and has deep faith doesn't make mistakes; he has researched the Principle and the experiences of early members, and sees how it was possible to make mistakes.

experienced this many times during your deep prayers. You realize that you are not close enough to them. This is your original mind speaking to you. Even though you work hard all day long, if you still feel there is something missing and you want to do even more, then you feel a satisfied longing; this is wonderful! Happiness begins at this point! You may continue to follow your same schedule every day and continue to really invest yourself in working hard, yet when you pray before you go to bed, your mind may not rest because you still had the desire to do more and give more. Sometimes though, you have an entirely different feeling and exclaim, "Oh, I'm so tired. I would like to go to bed early." Perhaps in this situation, you only offer a simple prayer. The second way is not "right" or "wrong." Yet there is a fundamental difference between these two instances. You will be happy if you feel that you still want to do even more. If it is not exuberance, at least you are grasping the root of happiness. However, if you feel glad you finished your work for the day and then just go to bed, you should question the strength of your faith. This type of attitude is actually cause for you to worry. Happiness is to find someone we can serve; then we should cultivate the desire to continue to serve even more.

In one sense, we need to practice and nurture this feeling in relating to True Parents. Yet, we cannot limit ourselves to only this one relationship in our lives. Each of us needs to find another "someone." This should be either our eternal husband or wife. From the Principle, we know that the plan for an ideal family is not only that the husband and wife live together and give birth to their children, but it emphasizes that the interaction and emotions between all of them are of paramount importance. The feelings which blessed couples have toward each other should always be ones of concern and support. The couples should always be filled with the desire to give more and more to each other. If you continually want to give more to your partner after the Blessing, you will have been victorious in laying the foundation for happiness for the family you will create.

Father's desire is to train us. Heavenly Father and True Parents are the center and essence of love. They don't just want people to receive all the material things they desire and thus stop their desire for them. Our happiness begins with a basic first step. Then we shall find our next "someone"—our eternal husband or wife. Next, we need to have and raise our own children. Fallen man lost the original love that God gave, but even

today we long for love similar to that of the original love of parents. Actually, we don't just want this love to be merely similar, but rather to have it exactly as original love was meant to be. We have the same feeling and ideal goal for our own children. This is the original principled pattern: first True Parents, then husband or wife and then true children. This further extends to all things and then to all other people.

The ideal of God's creation is love; the motivation for the creation was love. If we can't grasp Heavenly Father's love, we also can't dwell in happiness. Father mentions that when someone is happy, we have someone who is the object of our original love. We are so lucky. Many outside people continue to try to find happiness, but actually they don't understand what it is. Father teaches and guides us in the way to find essential happiness for our lives. What is the standard of happiness? Our typical daily pattern, work in our own missions and so on, only makes up the external form of our lives. The pinnacle of Heavenly Father's and True Parents' desire is that each of us attain total internal happiness. If we can maintain this viewpoint, we can always continue to go on in joy.

Sometimes you feel that you have to do "your work," "your mission," "your responsibility." You continually say, "I should do this," "I must do that," "it's my mission," but it is best to retain such a level of hard work as the root of your own happiness and the foundation for your own achievements. It is also important to remember that it is not only our own happiness which is at stake: True Parents and Heavenly Father ask each one of us to become the owners of happiness. When this is achieved then True Parents and Heavenly Father reach the goal of their happiness as well.

Sometimes it is natural for us to make mistakes or do something wrong. Have you ever had such an experience? Fallen man is not perfect and sometimes, even though we don't want to, we lose our positivity. Yet usually when we make a mistake, our spirit is directly influenced by it or its result. Our original mind also becomes influenced by our mistake. Yet the degree of our joy and gratitude depends on how close Heavenly Father is. We must check how close we are to Heavenly Father. We can become closer and closer step by step. When we do, it is natural for us to remain joyful and thankful. To make a mistake is to fall down or slide backwards. There is a fundamental change in a person before and after he makes a mistake. After you make a mistake you feel somehow empty or as if some



gap is created.

After making a mistake, one needs to repent. On which level do we stand after we repent? Before making a mistake, a person is on a certain level of progress in his own individual faith. If he commits a mistake he falls to a lower level. Yet if he repents after the mistake, where is he? You need to understand fundamental things about repentance. After a person repents, he stops going down, and then has the potential to return to his former level; he does not actually reach it. If he doesn't repent, he has the potential to continue to drop.

Research your own faith. If after you have made a mistake you do not repent, then you could continue to fall to a lower level. Have you had such experiences? Repentance is not only external; you must also make some foundation of indemnity condition. If you do this, then you can keep the hope to return to your original level. This is an indemnity condition which you must fulfill.

We must check how close we are to Heavenly Father. When we become closer step by step, it is natural for us to remain joyful and thankful.

Many of our members as well as many religious people never understood repentance. After repentance, they thought they just naturally returned to the original stage before they made their mistake. This concept is 100% wrong. If someone never repents, he continues to fall down. However, if someone does repent, the potential exists for him to raise himself to return to his original stage.

In living the way of faith, one must guard against making serious mistakes. I have often reminded members that fallen man is not perfect. Sometimes, even though we don't want to, we make mistakes and do wrong things. But the danger comes when someone repeats a mistake. The person who is wise and has deep faith doesn't make mistakes; he has researched the Principle and the experiences of early members. Looking into the detailed situations of brothers and sisters, such a person can see where it was possible to make a mistake. He realizes how careful he needs to be. This is the attitude of a wise person. If you made some mistake, please don't repeat it. After your mistake, you need to repent and then you need to lay some indemnity condition.

No matter in which kind of situation you

No result is ever produced only by ourselves or our own conditions. There is already an historical condition of indemnity.

find yourself, it is very difficult to always continue to keep a joyful spirit. Our way may be slow—one step, another step and yet another step; while on the road, it is important to be careful. We are now going the most difficult way, completely opposite from the "normal" way which outside people go. We are now treading the eternal way of faith. Let us pledge that we will take care and take one step at a time. That way we will never make mistakes.

Some members have extremely righteous minds, but don't have very strong faith. Our original mind wants us to avoid making mistakes. Yet there are times when we make many mistakes. In repeating mistakes over and over, we lose our attitude of joy and gratitude and in so doing, our motivation and our relationship with God is cut. Motivation is so important in our personal relationship with God.

Each morning, the members of every department begin their missions. Sometimes individuals are driven by good motivation and strong determination; they are able to work step by step and are, consequently, less apt to make a lot of mistakes. They can maintain a positive outlook. Yet repeating even small mistakes creates a very bad circumstance in a person's life of faith.

Think about why you joined the Unification Church. Even after many long hard months or years, we continue to externally work hard; often our physical body becomes tired; perhaps we don't sleep enough. Even though this is the reality, why do we continue to stay here and work so hard? Actually, it is because Unification Church members possess the key to eternal happiness. We are going through difficult circumstances to reach this goal; therefore, we need to go carefully—step by step.

Going through difficulty may not make you feel very joyful. But actually, what is happiness? From the viewpoint of eternity, you do possess real happiness! Sometimes you aren't grateful for the results you achieve. Even though you may have worked hard, you often couldn't bring the results you desired either in quantity or quality. Of course, this makes you unhappy. I would like to advise you to be careful when considering your result. Results are not produced simply or easily. Results generally come from Heavenly Father's motivation and support. Result is not made horizontally; it's the condition made through the vertical level. Heavenly Father created the motivation and from it we can then gain result.

No result is ever produced only by ourselves or our own conditions. There is already an historical





The American family as a whole especially needs to think about its internal process, not the goal or result.

condition of indemnity. Many conditions were already made on the vertical level. You must be concerned with how you can do your best and not focus on the outcome. If you don't gain so much result but you do your best, you shouldn't worry about anything.

On the other hand, if you achieve some wonderful result but did not do your best, you do need to be concerned. Never think of the result; concentrate on your process. This is the main point of faith. Heavenly Father checks the process we use. If Heavenly Father would only have based things on the external results gained throughout history, He would have already given up. If we consider the entire providence of God, we can understand that His history of restoration is serious. Did mankind ever bring wonderful results to God? Never. Yet God's work continues. He keeps His parental heart towards us and His salvation work continues. His main objective is what process he uses.

Each member should think about his own process and lifestyle. How can one do his best? If this is your main concern, your attitude would never be affected by your results. Heavenly Father and True Father are concerned about your internal process. The American family as a whole especially needs to think more deeply about its internal process, not just the goal or the result. When I visited America the first time, I was amazed by the American members' excitement, always yelling "yes" to Father's questions and cheers of "Monsei." Actually in Korea, we never have a regular cheer of "Monsei." We might sometimes shout it after a special ceremony, but here there are so many cheers and so much external excitement. I think that the internal meaning of these external things is very often lost. Excitement is good but you need to be more conscious; is there a difference between your excitement and your internal process? How strong is your faith? It would be much better if you could get excited about your process and your faith first, and then cheer "Monseis."

I see how you brighten up and how joyful you become when you make some wonderful result or hear a wonderful or exciting report. Yet, I honestly feel that your excitement comes too easily. I hope that you can continue to be jubilant even after you receive the results or hear the exciting news. If it's difficult for you to maintain this level, then you need to correct something within yourself. I have the same experience when I hear some wonderful reports; I am also happy. But internal joy and external joy are far apart. You need to learn to fuse the two.

Tuna Tournament Heralds New Way of Life



Tournament winners (left to right): Kieran O'Neill, Larry Cordero, Allan Hokanson and Dan Bozarth, with Paul Werner, far right.

The first World Tuna Tournament, August 24-30, attracted about 80 boats filled with fishermen eager for a chance to win one of the three prizes totaling \$100,000. After seven days of dawn-to-dusk fishing, our brothers and sisters emerged triumphant, catching 30 of the total 34 tunas netted in the tournament. All but one of the prize-winners were church members, and the recipients of the top two prizes donated the money to local charities.

After the tournament, Father explained to family members his vision of fishing as a way of life and a method of training in our church. Father was especially eager for the international leaders to participate in the tournament.

Many arrived around the middle of August in Boston, where Father has been fishing all summer, to get some practice. Father kept them to a rigorous schedule—to bed at 9:30 each night and up again at 2:30 a.m., to be out to sea by dawn. European, Korean and Japanese leaders came to fish as well as heads of our families in Canada, Brazil and Australia-New Zealand.

The tournament was quite widely advertised, but in the beginning, other fishermen were hesitant to sign up, afraid of being ridiculed for joining a Moonie-sponsored activity. However, once someone broke the ice, the word spread, and eventually 60 non-family boats registered for the contest. Official

check-in points were established in Boston, Gloucester and Provincetown, Mass., with impartial judges to weigh and measure tunas; therefore, nobody could say that the Moonies rigged the tournament.

Our Father's boat, the "New Hope," set out very early each morning surrounded by nearly 20 additional family boats. Father himself did not fish, but rather sat in his favorite

spot—the head of the steps—and directed the activities of family members. It seemed that wherever Father's boat went, there were tunas. The boats of non-family members would hang around the edges of our fleet, hoping to net some tunas that might escape Father and our brothers and sisters. They could observe how he works, and after seeing so many tunas caught, they concluded that "he must be doing something right!"

Christopher Fiala, a church member who fished in the Great Lakes as a boy and covered the tournament as a reporter, interviewed some non-family members who caught the big fish.

The only non-Moonie to win prize money, Mr. Larry Cordero, caught a tuna on the last day of



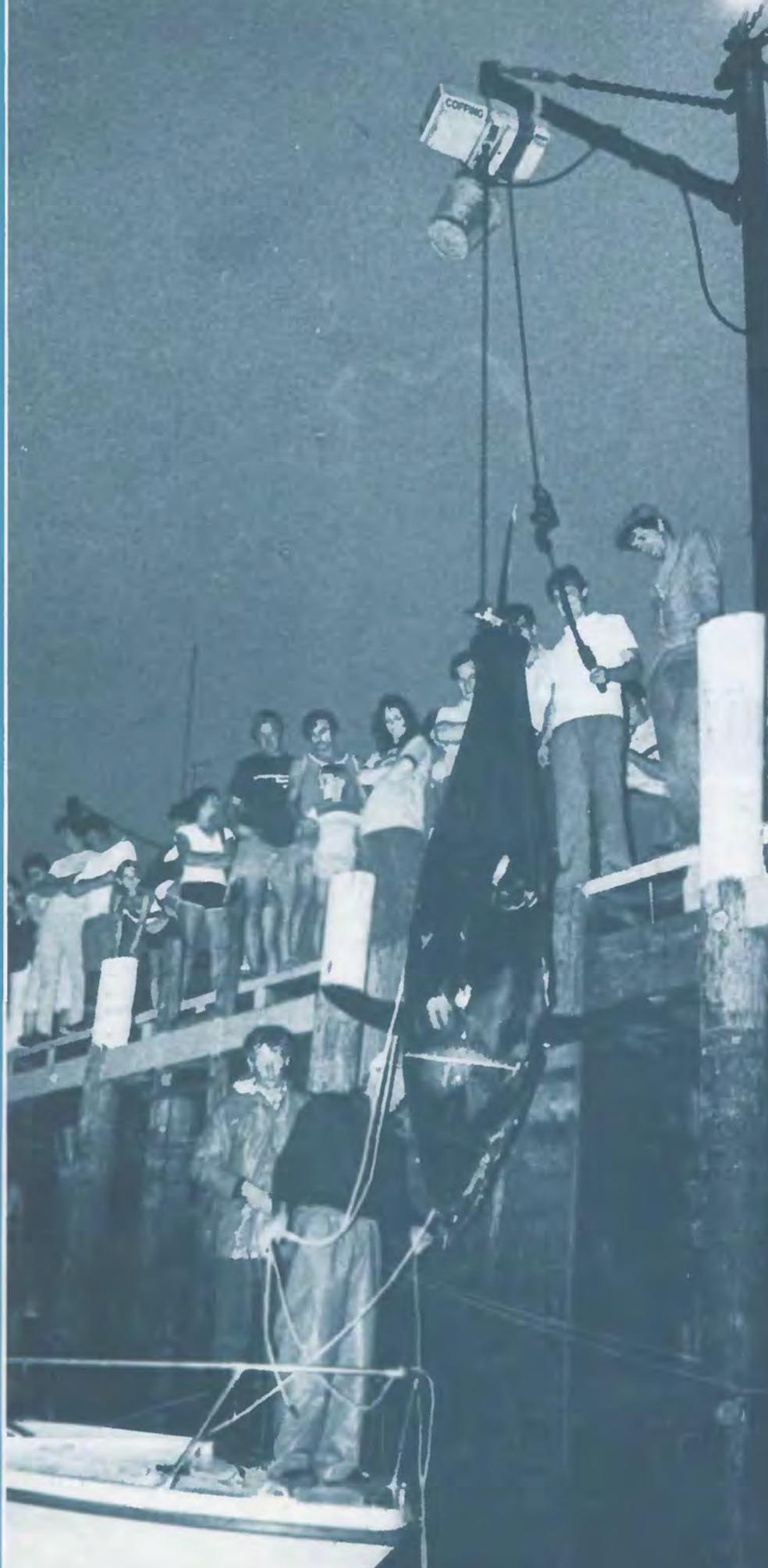
the tournament. "Fishing is a sport for me," he told Christopher. "I took my 22' boat out there alone, for seven days. It was brutal. All week the fish kept coming to say hello, hello, hello—and I was praying, praying, praying. I used everything and anything to try and catch them. It is sheer endurance out there."

It would appear that the non-family members who caught tunas in the seven days must have laid some spiritual conditions. A local fisherman who joined the tournament "just for the fun of it—and the money too" put out a lot of effort in order to hook one tuna. "We've been getting up earlier in the mornings," he commented, "doing more fishing and less talking—more meditating like the Moonies." He left the port at 3:45 a.m. and returned after 9:00 p.m. each night of the first three days. "We earned this one," he observed. "We put in one heck of a frustrating three days. Each day there were fish pulled in all around us."

The top two prizes will form a scholarship fund for children of Gloucester fishermen.

In addition to Father's boat, the "New Hope," our family fleet includes such names as "Sea Hope," "Go Hope," "Go Happy," "Go Rich" and "One Hope." Other fishermen have a field day with names. One seaman was heard calling his buddy over the marine radio: "This is No Hope to Hopeless, come in please!"

This tournament was the occasion of the inauguration of the "One Hope I," the first of the new line of fiber-glass fishing boats our Father designed and which are being constructed in the East Sun Building. These are speedy 28' off-shore boats with outboard motor and a number of innovative features, such as anti-skid floor, more transom space, sturdier construction and a deeper bow keel which gives them a smoother entry into the water. In addition, its large flare throws water away from the



boat, keeping the boat and its passengers drier.

Father has spent the past seven years planning the design of these boats. They could be adapted for other kinds of fish, but they are specifically planned for tuna fishing, since Father says that tunas are the prime target of our family's fishing enterprise.

By the end of the tournament, Father's boat had caught the most tunas—four in all—and qualified for one of the prizes. A boat Dennis Orme fished in, named "CARP" hooked the heaviest tuna, weighing 1,037 lbs. This and two other tunas tied for the record length of 9' 11". When the skippers of the top boats in each category drew lots for the prize money, Allan Hokanson, of Father's boat, drew the \$70,000 prize, for the highest aggregate weight of tunas. The \$20,000 prize was awarded for the heaviest tuna, and the \$10,000 prize for the longest tuna was divided among three boats.

The ocean is the country of hope—a brand new world to pioneer.

The top two prizes will form a scholarship fund for children of Gloucester fishermen. The press in Massachusetts has been printing reports that local residents fear the effects of the Moonies moving into the area. However, through the tuna tournament, Father hoped to draw attention to the fishing and marine industries, which have been declining in the United States.

Tournament chairman Paul Werner announced a long-range goal of the tournament to focus people's attention on fishing and inspiring America to revitalize the fishing and marine industries. He also emphasized the need to develop oceanic resources to contend with world hunger problems.

After the tournament, Father spoke for six hours to brothers and sisters at "Morning Garden," a lovely estate recently purchased in Gloucester. As usual, he explained the inner purpose of the event, after it

was over. Christopher Fiala noted the main points of Father's speech.

Father emphasized the ocean as a way of life and the main thrust of our church's industry in the future and explained that the primary purpose of the seven-day tournament was to train church leaders and let them experience what life is like on the sea.

Father said he has one regret—that he didn't discover the ocean earlier in his life—that he couldn't go the path we are going to go. Our path is to pioneer the ocean as a way of life and a livelihood. Since the ocean is relatively untainted by fallen man, our members can realize their heavenly character on the sea, unencumbered by fallen standards. He also said that in the future he might not even talk to anyone who hasn't been a fisherman.

Father asked the leaders gathered for the tournament if the seven days on the ocean had changed them, and they answered yes. He requested that they stay with him for ten additional days on the sea. In competition among national leaders, Austria came in first, Germany second and Holland third.

The ocean is a different world, he explained. It changes people. You can build a true love relationship on the ocean. In the future, Father is thinking about forming husband-wife fishing teams.

The ocean is to the Unification Church what America was to 17th and 18th century religious groups who were persecuted. While people all over the world are retreating from the ocean, we are the only group going full-force to develop it.

He also pointed out that the ancestors of the white people were pirates. Pirates controlled the world at one time. They robbed people, but Father emphasized that we want to help others. "We are risking our lives for the sake of other people," he said.

On the land, blacks and whites are fighting over diminishing resources, but on the ocean, they are willing to save each other. On the ocean begins a new history. The minerals that have been exhausted on the land haven't been touched on the ocean.





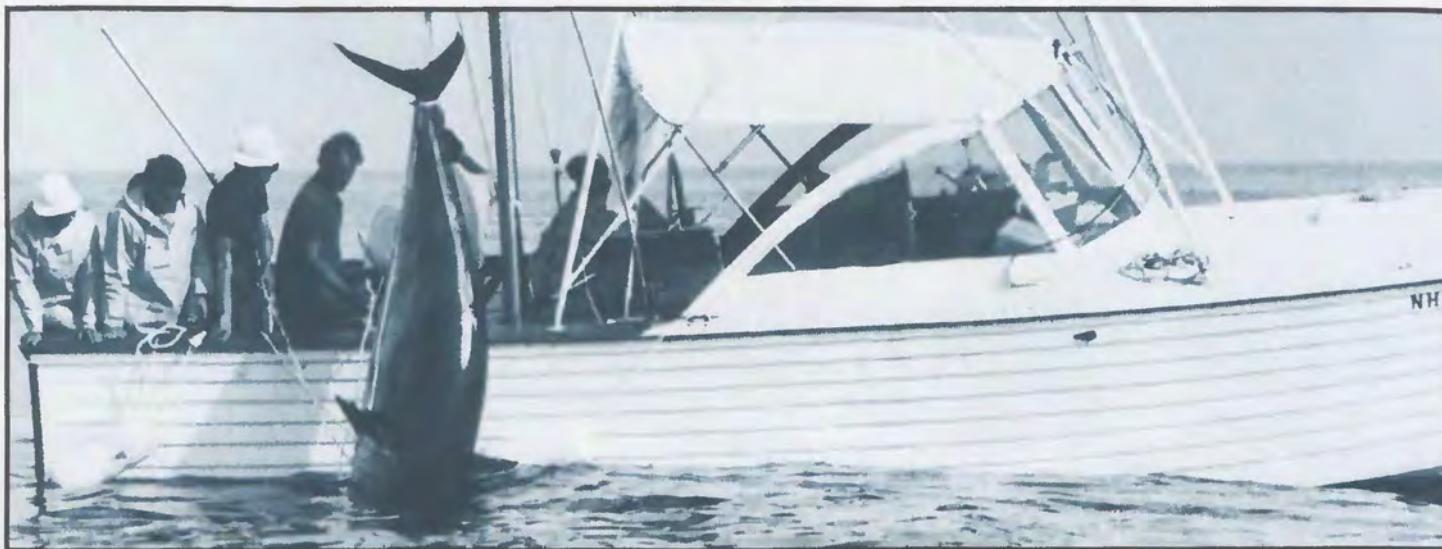
The "New Hope" with Father seated at the head of the stairs, wearing white hat.



"Even now, young people need a vision; they don't know what to do with their lives," Father observed. "Young people will have new hope. They can join your venture and go out to sea. If you take your spiritual children out to sea, they will all become members."

"Riding a boat is the best

thing for your spiritual health. In one year, think how much you will be changed by heaven! You will be in a new world, your world. No one will understand it but you—and Father, of course. God has reserved this blessing for last. The ocean is the country of hope—a brand new world to pioneer."



The Tuna Spirit

The tuna spirit is not only for catching tunas, but also for witnessing, home church and any kind of activity.

For seven years, Father has gone fishing every summer. During the past four years, Rev. Chung Hwan Kwak has spent some time each summer with Father on the ocean.

In the past, Rev. Kwak reported that Father would leave the house around 4:00 a.m., but this year his schedule has changed. He would wake up and be out of the house before 3:00 a.m., sometimes as early as 2:00 or 2:30. It may take two or three hours to reach the fishing area, and early in the morning the wind is cold. There are places to rest inside the cabin of the boat, but Father always stays outside with the pilot, where it is so cold. Other members get groggy and fall asleep, but Father said that in seven years he has slept on the boat only once—when he was feeling ill.

"You should understand how difficult it is to catch tunas," Rev. Kwak added. Early in the season the tunas caught average 600-700 lbs. Late in the season, there are fewer tunas, but they may weigh 900-1000 lbs. A 1000 lb. tuna is over ten years old. He is pretty knowledgeable by then and is not easily fooled by hooks and bait, so it is difficult to catch one. Tunas are very sensitive to temperature and weather. Most tunas feed in groups in areas where there are many small fish, but they move on when the temperature changes. However, some big, strong tunas feel independent and may stay in the area alone, after the others leave. It is a real challenge to catch these big ones.

How to attract tunas is very important. Near Gloucester there are areas where the ocean floor is relatively close to the surface, and many small and medium sized fish gather there. So the larger fish such as sharks and tunas come to feed. Early in the morning, we arrive at the fishing grounds and spend 12-18 hours waiting for tunas.

Father has been researching currents, bait, hooks, lines and all aspects of tuna fishing. In addition, he has been studying the habits of tunas, observing how they swim in cyclical patterns. We set up our lines and bait, usually seven lines at different depths, along the direction of the current. This

way we have an opportunity to catch a tuna during several cycles of his swimming pattern. Then we send down an "invitation letter." This is chum, cut-up fish that the tunas enjoy eating. The chum is sent out heading downstream from the lines, so sometimes the tunas eat the chum and get so excited that they follow it along to its source and then get hooked.

Tunas are very strong. When they take the hook, they swim very fast, often at 35 mph. If the fishing boat is alone, there is not so much of a problem, but usually there are many boats around. So when a tuna grabs a hook and swims, it may catch the anchor cables or fishing lines of another boat. Maybe 80 percent of the tunas hooked escape.

Immediately when a boat hooks a tuna, it hoists a red flag, and all other boats nearby cooperate by raising their anchors and lines. The boat that hooks a tuna must head in the same direction as the tuna and follow it. Sometimes neighbor boats get into a fight, because if one boat hooks a tuna, it is very dangerous when other boats are near. Therefore, feelings among fishermen are very sensitive.

This year, Father explained his philosophy of tuna fishing. Usually his philosophy is connected with God's heart and with witnessing, so it is not surprising that his tuna fishing philosophy also relates to those points.

According to Father, if you fight a battle without preparing your mind, winning is impossible. The same holds true for fishing for tunas. Father says that when you are on the boat waiting for a tuna, it is like waiting for God. You must focus on one thing—meditation with God.

You may go through months of hard work, but if you catch one tuna, you are so excited that you forget the hard work. So Father compared fishing with our life of faith, trying to hook God. (Rev. Kwak apologized for using the expression "hooking God.")

So what is your bait to hook God? An indemnity condition. Actually, the tuna doesn't like to catch your bait, but it is different with God. If possible, God will grab your bait.



Remember when Rev. Kwak explained about original love and pitiful love? God wants to relate to us with original love.

Seasickness is terrible. All day the waves continue to strike the boat, so sometimes you are seasick. It is not easy. But if you wait with one hope—to catch a tuna—your situation is better.

Father compared seasickness to what happens when we join the Unification Church. We are like landlubbers setting out to sea in a large ship named "Unification Church." Therefore, we get seasick. The boat rolls according to the direction of the waves. We must keep our balance and follow the movement of the boat. The direction of the waves now is home church. Also, our viewpoint should stretch far out, towards the goal: the heart of God. Remembering the distant goal, we can keep our balance.

Rev. Won Pil Kim had the mission of cutting up the chum and throwing it over the side of the boat. In the morning, the chum is kept in the refrigerator, but when the sun gets hot, it begins to smell. Chum has a

Mr. Kamiyama

Gerhard Peemoeller

Tom Carter



The sparkling new "Sunrise," a 90-foot dragger built by Unification Church members in Bayou La Batre, on display in Gloucester, Mass.

terrible smell. There is no escape from it. On one side of the boat, the chum is being cut up; on the other side you eat.

When a tuna grabs the hook, if you are the only person holding onto the line, it may tear your hands, and you will bleed. But even if you cut your hands, you will not give up, because you have been waiting so long for this moment.

Our main goal is to relate to God with original love. During this time if we have to shed some blood or make some sacrifice, still we can never give up.

Horizontally, Father does certain activities, but he is always thinking vertically. When he goes out to catch tunas, he never entertains bad thoughts. The fisherman's mind is very important. The external work is fishing but the internal thinking is ceremony or religion.

In the Old Testament age, people waited for angels as

messengers of God. Father thinks of tunas as angels, and thinks of waiting for them as waiting for God. If possible, he never sleeps while on the boat; he just prays.

"The Unification Church leaders need to have a special spirit," Father said. "You need

the tuna spirit." To witness to the president, you use the tuna spirit. You wake up at 2:00 or 3:00 a.m., pray, work hard, establish your purpose, set out your chum. The tuna spirit is not only for catching tunas, but also for witnessing, home church and any kind of activity.





900 lb. Tuna Caught by Unification Church members is hoisted onto the dock at International Seafood in Gloucester.

With Love from Suriname

Written during her stay in the United States, this article is based on the author's early experiences in Suriname.

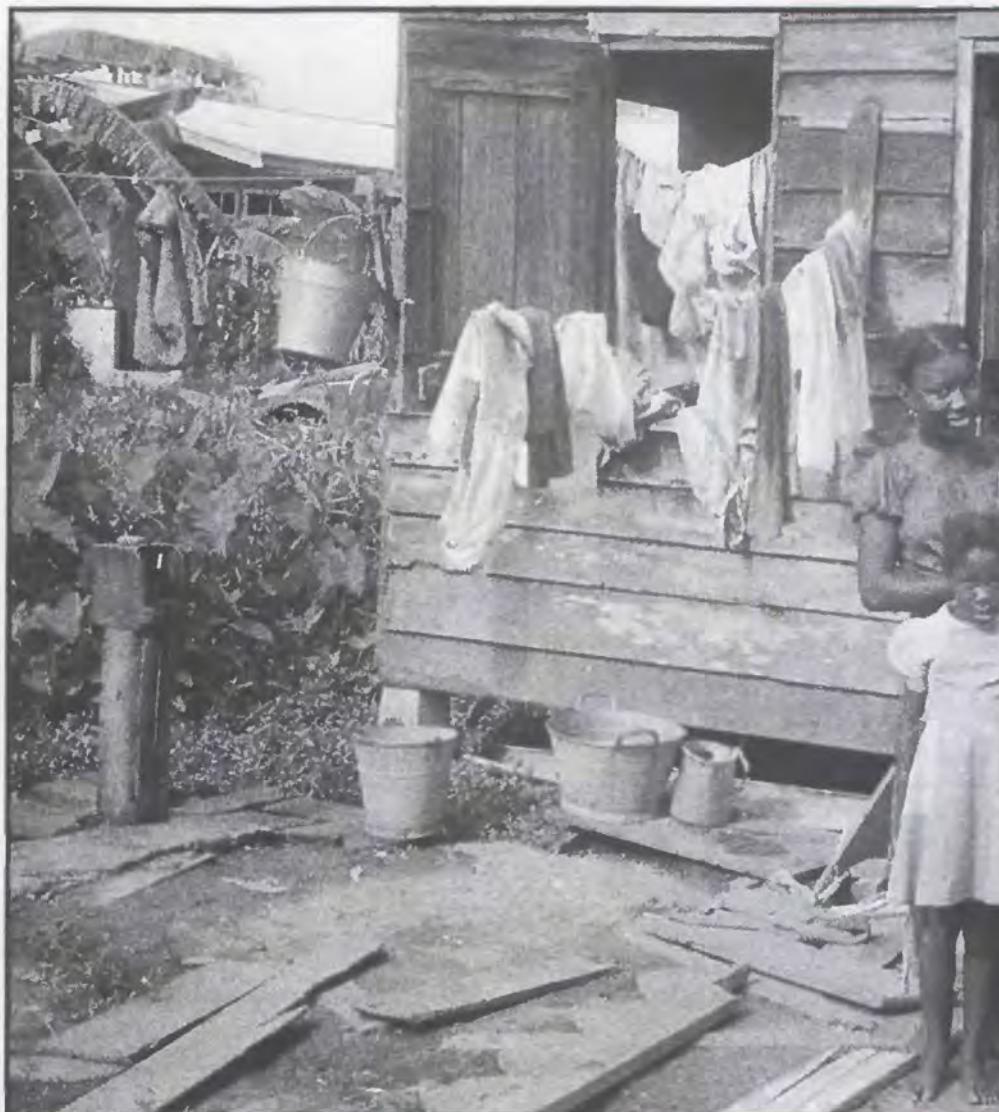
Suriname is a developing country in South America, on the northeast coast between Guyana and French Guiana. It has a population of 350,000 people. For the size of the country, the population is very small. More than half of the total population (200,000 people) live in the capital city Paramaribo. Most of the other people live in tribes or little communities in the jungle, and even the atmosphere in the city is very family-like.

We arrived in 1975, just before Suriname achieved independence, so there was no strong feeling of one nation. There are about six different races: Creole, Bush-negroes, East Indian, Indian, Javanese

and Chinese, each with its distinct culture and language. Until independence, they all kept their own identity and language, although they were in one country. The main challenge of the Suriname government, therefore, has been to form one nation. People have a family-like feeling for members of their own racial group, but not for the other races that make up the nation.

When we arrived, there was quite a lot of confusion and insecurity, because independence was due within four or five months. The Dutch people had given a lot of money and other forms of aid to the nation, but they did not build up a sense of nationality. So, when

Barbara with a family of home church members.



the Dutch retreated, the people of Suriname were at a loss.

Before independence, we were very inspired, because the nation was so small, and the people so friendly and open-hearted. We didn't want to help only individuals, we wanted to be a service to the whole nation. In addition, we thought that because the nation is so small, many things would be needed, and we could help in some way.

We bought newspapers and tried to read them. Although not one of us could speak Dutch, because I knew German, it was not too difficult to figure out the meaning of written Dutch, so somehow I translated the news. We bought various newspapers and tried to find out the political situation. What we were searching for were people who really love God and who care about the nation. We found quite a lot of people who wanted to sacrifice themselves for the

nation, people who had a strong faith and high ideals. We were praying for these people especially. Also, we were trying to find some way to relate to such people, since we thought we could serve these people best.

What we were searching for were people who really love God and who care about the nation.

Through our Japanese brother, who came to this country as a journalist, we contacted a news agency. In the whole country, there was no English newspaper, but a lot of foreigners would be coming for the independence celebration. Our desire was to let the people know about this beautiful country and the ideals its people share, by

means of a news publication. Suriname is one of the few nations in the world that has never known fighting among the races, where there has never been any kind of war. Although the people don't yet have a strong sense of unity, there is no general race discrimination. Only occasionally something comes up in a political context, but there is no discrimination in the people's hearts.

Sometimes you can see people in poor areas living together happily, without any racial barrier. The only native people were the Amerindians, but they are now a very small community because they were nearly wiped out by the first conquest. Other people who came to this country were black slaves from West Africa and East Indians and Javanese brought in to increase the labor force. They all adopted Suriname as their country.

When we saw this situation, we had the idea of a little United Nations, which is struggling to become one nation. That was the main inspiration behind our first newspaper. The news agency we contacted asked us to write about the history of Suriname in English. I could not speak much English or read the Dutch newspapers and publications, but I could figure out the meaning of Dutch articles. So at night, I would sit down, looking up each word in a dictionary. It was a very rough English translation. The American brother took my paper and tried to figure out what I meant and then put it into good English. Our Japanese brother coordinated everything.

The first English newspaper in Suriname came out at the time of independence, not under our name, but under the name of the news agency. It was well accepted. We didn't get any money from the project; we just did it as a public service. The newspaper was distributed to all the hotels in the country, and reached the visitors to the independence celebration.

Independence came in November of 1975. I can give one story which shows something of the atmosphere of the occasion. Just before independence, the country did not yet have a constitution. So all the different races represented in Parliament were searching for



some solution. The Negro and East Indian parties had some disagreements, and it seemed that a civil war might result. People were very nervous. Many Dutch people returned to Holland at that time. Also, houses were burned. We feared that some violence could happen, caused by political interests. Nevertheless, all people really hoped for unity.

At that time, many prayer groups were formed, and all the churches prayed for unity and a peaceful independence celebration.

The last day allowed for the constitution to be formulated, everything was tense. There was a last meeting of Parliament. That day, many people walked to the Parliament building. Blacks, Indians and people of all races stood around. Everything was very quiet, and everybody was afraid of what could happen. They waited for their leaders to come out. At last, the leaders appeared at the door. The atmosphere was tense. People would either fight or embrace each other.

Then the Prime Minister proclaimed that they had found some way to include everybody and to make a good constitution. Then they embraced. It sparked a reaction among the people. They embraced, they cried, they laughed, they sang and they danced.

Upon this foundation independence came. There was no hate for the Dutch, only friendliness and love. Nearly everybody in the whole country came to the big stadium for the celebration. Can you imagine a whole nation being together? It was very unusual. People demonstrated their culture through dances and many other ways.

On the one hand, everybody was so happy, but on the other, a great responsibility lay ahead of them. Many times, we have experienced this with Father. We say we will do something when we are inspired. But the reality of doing it is much more difficult. It was the same in our nation.

After this, we had some problems of unity among the three missionaries. At one point, we separated for 40 days in order to make a condition to find unity. During this time we prayed to find the person who could be the savior of this

country and build up this nation, because the nation was like a little baby, just cut off from its mother. We thought that at this time God wanted to work and give some direction to our country.

There was one lady for whom we had already prayed a long time. She was a member of Parliament who inspired us through her speeches and ways of sacrificing herself. One time I saw a vision of her.

When we united again, we decided we had to meet this lady somehow. Our Japanese brother, who is a journalist, phoned her and made an appointment to

What we really wanted to do was arouse a spirit of unity and brotherhood among the people, showing that they all have a common cause and a common purpose.

meet with her. When we found the address, we were very surprised to see that she lived in a very poor home.

We asked her how she thought about saving this country and building up one good nation. We told her we wanted to help her. So from this time, our relationship started. We inspired her so much by the idea of the Divine Principle, so we soon developed a deep relationship with her, and since that time we have been working together. Actually, she has become a very dear sister.

During that time, we didn't do much with the newspaper, but after four or five months, we decided to start it again. Shinichiro Mikuni, our Japanese brother, had to suffer alone because Richard Van Loon, our American brother, and I didn't want to continue the newspaper. We thought we did not have a sufficient foundation of members. Since Mikuni still wanted to do it, he finally said he would continue it anyhow, even if he had to do it alone. That was the kind of pioneer spirit which was needed. So he did it, even though we opposed it. But we saw more and more

how it could serve the country and advance God's purpose. So Richard and I participated more and more in writing articles.

In this newspaper, which we called *Mini-World*, we tried to give a description of the history and economy of Suriname. What we really wanted to do was to arouse a spirit of unity and brotherhood among the people, showing that they all have a common cause and a common purpose. Since the people are from so many different races, they can discover precious things in other nations, races and religions.

We went to visit politicians, economists, religious leaders and all kinds of people to get interviews. Not only were they inspired by being able to give an interview, but also by the idea of *Mini-World*. Actually, *Mini-World* became a slogan for us. When people asked us, "Why are you here?" we would reply, "because we see Suriname as a mini-world, and we want to make Suriname an example for the whole world, or at least South America, of how people can live together without race discrimination or other problems, by making unity as brothers and sisters." Although the finished product was not there, we wanted to show how Suriname could grow, like a little baby, through all its problems.

Mini-World even became the theme of our center. We did not establish our church in the beginning. Suriname is such a small country, we thought, that if we can build up one family which includes all nations, this can be an example for the whole nation. If we can build up one family centered on God, this is actually the purpose we want to fulfill. It is not important to make another church, because there were already so many problems between churches. Many churches opposed us, because of the rumors about our movement, but they could accept our family. Many people were inspired through this one family system. So we called our family "*Mini-World*".

When we established our center two and a half years ago, we called it the *Mini-World* Center. This is not only a church center (although, of course, its backbone is the church), but also a place where journalists and political leaders can come



Mikuni in a favorite tree.



Richard, with a Suriname brother.

to give talks. We could invite many people through this newspaper, and even spread the paper throughout the country and distribute it to different nations.

This became another way in which we could serve the people. Because Suriname is so small, it does not have many ways to express itself abroad. So through this newspaper, we could publicize the character of this nation to other countries.

The newspaper started out very small, but eventually, we could print color on the cover, and make it in the format of a monthly news magazine. We print an average of 1,500 copies a month. Usually, the cost of printing is covered by advertising and subscriptions. Advertising is also a good way to contact people. This was generally my responsibility. I would visit people, and not just ask them to give us advertising, but explain the purpose of the paper. Many times, people would be inspired by its purpose and would want to buy advertising. However, the present economic situation in the country has made selling advertising more difficult.



Col. Bo Hi Pak visits Suriname.

In the beginning, we printed the paper as a public service, and sent it out to every politician. After some time, people from the government began to come to us and ask for back issues. We did a series of articles on the country's economy, for instance, which was very well received. The newspaper is read by people in the government and at the university. Every month, we send about 200 copies to the government. In addition, the government has made arrangements with us to send the paper to all

the embassies. Sometimes, we receive telephone calls from diplomats asking for special issues.

Since our American brother was called back to the United States, we have had a problem, because neither Mikuni nor I write English perfectly. We need somebody to proofread the paper. We have been able to find people temporarily who can help us. For a while, for instance, people from the Bahai Faith helped. They like our ideal, because it is similar to their beliefs. In addition, we now print a page in Spanish.

One of our friends, a

Suriname man who works as an advisor to the Korean embassy, has written some articles about South Korea in the paper. We contacted him through our paper, and he has now become close to us.

At the time of the Washington Monument speech in 1976, we printed Father's entire address in the paper. We had a long discussion on this, but we finally decided to do it, thinking that since we had written articles on every religion in Suriname, we could also give publicity to the Unification

Church.

One of our problems has been in deciding how much to involve ourselves in political affairs. In developing countries, people do not want to align themselves directly with either communism or democracy, preferring to go their own way. To find people who are really serious about the good of their country is difficult. We pray very much about the political situation of our country. One of our members, Albertina, is a former member of Parliament and retains a keen interest in the direction of Suriname. At one time, the political situation became extremely tense. Parliament could not accomplish anything, because the government party and the opposition party had the same number of votes in Parliament. It seemed as though a civil war might break out. During those days, we prayed to find out God's will. Then our Japanese brother and Albertina both received the inspiration that the only way to avoid bloodshed would be to set a fasting condition. We did not call it a hunger strike, but a fast, because we wanted to do it for God's purpose, not just to achieve a political result. So Albertina decided to sit in front of the Parliament building and fast until the crisis was resolved.

Before she began the fast, she made a statement and distributed it to the Prime Minister, the President and each political party. We did not want our church to be too openly involved, at least externally. So she went with some of our members who are not so well known, and Mikuni and I stayed behind.

She began the fast in the morning with prayer, sitting under a tree known locally as the

Tree of Good and Evil. As support, Mikuni fasted with her, and the rest of us went every night to be with her.

We really wanted to make this a national event. From that day on, many other churches also began to pray. Of course, some people knew that we were behind this, so they would try to de-emphasize it and deride her as a foolish lady who didn't



Albertina, taking care of a boy in the center.

wash her clothes, and things like that.

Nevertheless, we received many positive responses. We did not know how long the fast would last, since we decided that the fast would continue until the moment that the two parties came together and Parliament could function again.

The President was impressed; in fact, he was so moved that he could not pass by the tree where Albertina was sitting. People sympathized with her, because they could feel what it meant for a young woman to sit outside day and night. It was also during this

time that her family could unite with her. They would come to support her, staying with her day and night.

During this time, we would sit and pray together. It was very, very hot and humid. Even though it would rain, she would stay there, without any umbrella or protection. She got wet and then dried out, she got wet again, and then dried out. At

first, people would get really upset, because they could not understand what was going on. There was always a big circle of people around her. Every day people would come from the radio station to interview her (there is not very much news in this country). They would say, "If this lady does not eat soon, she will die." We know, of course, that people can fast at least 21 days without too much trouble. We prayed very much during that time. For me it was so difficult, because I wanted to be with her so much, but I could go only at night. In the mornings, when I had to leave her, I would cry so much. Each morning, some sister would cover her with a cloth, so she could change her clothes. Each day I washed her clothes.

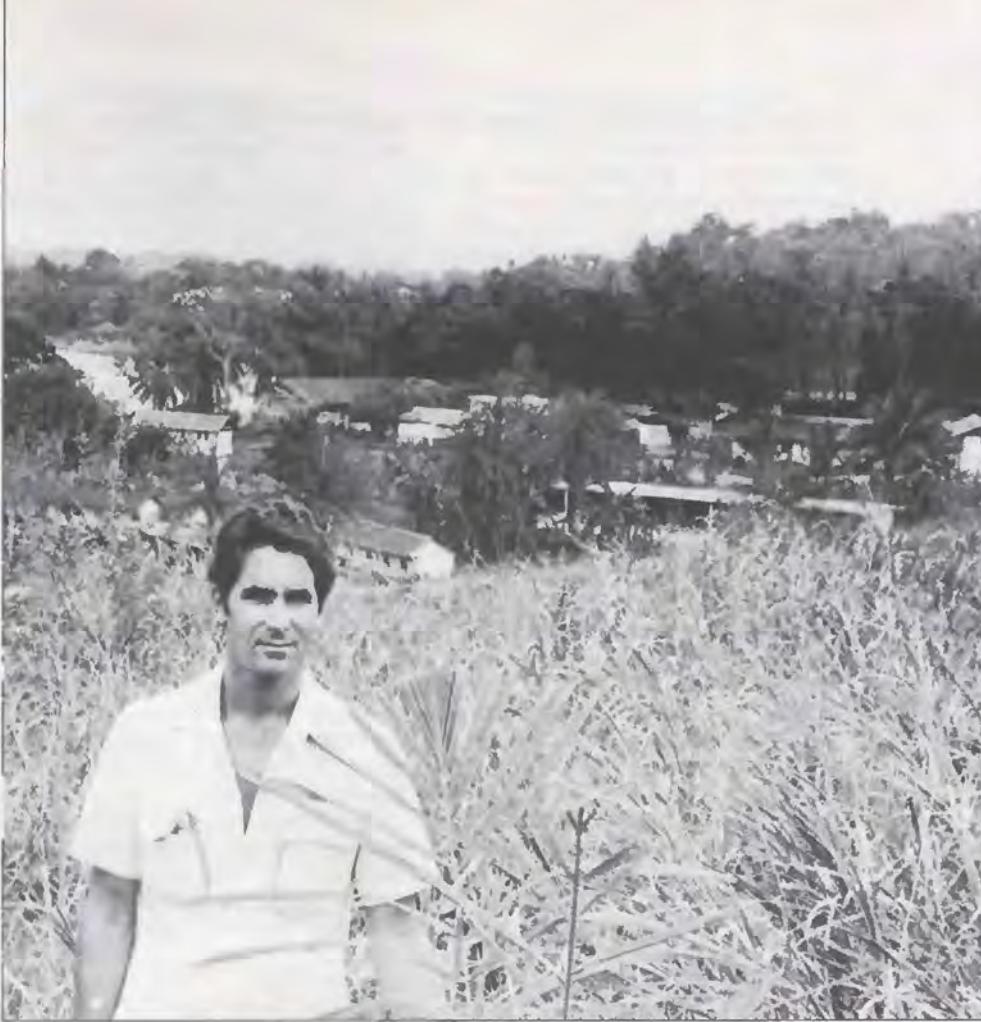
This was a wonderful time for our family, a time of real unity.

On the tenth day, we felt that something was about to happen. The politicians could not stand that fact of someone fasting any longer. They felt like they had to do something. People were worried that she would die from fasting, and then the news would get out to other nations. Somehow, they were forced to do something. So the opposing parties made unity with one another.

After the fast, some people prepared a car to pick Albertina up and carry her home, but she sneaked away quietly and walked back to the center, where we had prepared a nice meal for her.

Medical Work Boosts Gabon Mission

Lamerene, famed site of Dr. Albert Schweitzer's medical mission, is located in Gabon, West Africa.



David Schweitzer on hill overlooking Lambarene hospital complex.

A would-be missionary, Dr. David Schweitzer was disappointed not to be among the missionaries sent to 80 countries in 1975. His problem: he is Austrian, and only Americans, Germans and Japanese were chosen at that time.

His desire to be a missionary dated from 1957, and after joining the Unification Church in Austria in 1970, he asked permission from Peter Koch, his national leader, to go as a missionary. But his early efforts in 1971 to obtain a visa were frustrated. In subsequent years, he traveled to various countries, participating in family activities and furthering his studies. He holds three doctorate degrees, in oriental medicine and philosophy, earned in the United States, Australia and Hong Kong. In addition, he has studied oriental medicine in Korea and is a visiting professor at universities in Greece and Korea.

Lambarene, famed site of Dr. Albert Schweitzer's medical mission, is located in Gabon,

West Africa. David Schweitzer longed to do medical mission work as well. Through much preparation and perseverance, he obtained Father's permission on February 24, 1979, to go to Gabon.

Gabon is a small country on the west coast, bisected by the equator. Its population is sparse, about one million people, supplemented by Africans from other countries who come to Gabon to find work. Christianity is rather widespread in Gabon, but its roots are not strong. In effect, the Gabonese people are not very religious and do not have a high moral standard.

Tetsuto Kaneko, the original Japanese missionary to Gabon, has faith that even though the people are not religious, God has prepared some of them. "All the missionaries have tried their best, but we have had difficulty in witnessing to Gabonese people," he observed. "Recently, good people have come to our family. Also, three Togolese people working in Gabon have joined us."

"Sometimes, I think that people may not be able to come to the church because of the missionaries," he continued, "so I try very hard to qualify myself as a good missionary, through prayer and fasting. I think that now the mission work in Gabon is at a true beginning point. People are starting to come, and therefore, we have much hope."

David Schweitzer arrived in Gabon in September of last year, the third missionary to be sent from the United States. He said that as an American missionary he had to pay much indemnity; therefore, he began a 40-day fast for the restoration of Gabon and Africa. During this fast he completed a doctoral dissertation.

"God did a great job of keeping me alive," he wrote later. He initiated medical work in October of 1979, seeing patients in a small room at the center.

David tried to get a teaching job at the local university or a medical job at some hospital, but without success. He attributed it to being over-qualified and also because Gabon, being a former French colony, is still run by mainly French people, and therefore the French are given preference in employment. In addition, his medical training is in oriental medicine, not western medicine. In Gabon, there are many Chinese doctors who also practice acupuncture. He is over-qualified as an oriental doctor, and his French is not yet fluent enough to obtain a teaching position. He has also investigated the possibility of opening his own clinic, but he would need about \$15,000 to do so.

At present he sees patients in a small room at the center in Libreville, the capital city of Gabon. He described a typical day: the morning he devotes to medical work, the afternoon to French study and work on a dissertation on naturopathy, and the evening to medical work and Divine Principle teaching, in conjunction with the German missionary, Rolf Nikolay. His medical treatments combine acupuncture, homeopathy and diet. Malaria and various tropical diseases challenge his skills. In addition to seeing patients in his small office in Libreville, he also visits villages, treating poor people gratis.

Among his patients are some very good people, according to the Japanese missionary. They have the capability to understand the Divine Principle. However, since they cannot understand English and since David's French is not fluent, they do not have a deep understanding of the Divine Principle yet. David sees good possibilities for home church type of witnessing through his patients.

In a January letter, David reported three robberies in 30 days, with people stealing even their clothing.

"The crime rate in Gabon is even higher than in South Bronx!" he wrote. "First, I thought that if someone can make it in New York, he can make it anywhere. But now this saying applies to Gabon rather than New York. That is my personal feeling."

"I live in an African house where I have running water—off the roof, when it is raining. The house has three rooms, just enough for us to exist."

In Gabon, tribal life still prevails. A member of one tribe will not help someone from another tribe, even in a medical emergency. Polygamy is practiced in all tribes. Wives are bought, sometimes on a trial basis, and the marriage may not be agreed upon until the man and woman live together for some time.

The educated class studied in France, and retains most of the high positions. France being the former colonial power, French is the official language, but Fang, the language of the dominant tribe, is more commonly spoken.

David notes some common challenges they face in teaching the Principle. Men are often tempted by pretty girls and fall away. Another obstacle is jealousy. For instance, if a new person comes to study, a previous student may leave, out of jealousy. In the cities or in schools, people can learn to overcome this problem to some extent, but in tribal life, jealousy leads to hatred and may result in killings.

In addition to cultural barriers, obtaining a long-term visa is a problem faced by all missionaries. David, for instance, has had to cross the

border every 30 days and return to the country. If he can get a job at the university, his visa difficulties will be removed.

Tetsuto Kaneko faced a seemingly insurmountable visa problem in 1975, when he arrived with permission to stay in the country for only ten days. He could not speak English or French, so he asked the other missionaries to help him prolong his visa. They said no. "I realized then that I had to try by myself, and be responsible for my own affairs," he explained. "Next I went to see a Japanese businessman for help, and he also refused. Finally, I went to the Japanese embassy, and the consul told the Japanese businessman to help me. With his aid, I obtained a three month extension of my visa, and after that, I could take care of it myself. Through these experiences, I had to become a stronger person."

He reflected on what he learned through the five years of missionary experience: "We realize that the most important thing we need to accomplish is unity among the three missionaries. Our German brother recently returned to Germany, and his absence is a big loss for us.

"After my visa experience, I decided that I would do things myself, and I eventually came to think that I did not need True Parents or even God, to get a visa, a job, members, etc. Then my wife came. She told me that I should give Divine Principle lectures. At first, my lectures were terrible. My French was not so good. But after six months, the members said my lectures were good. But even in those days I did not think I needed faith.

"Then my wife became pregnant. I discovered that I could not do anything for the baby except to pray, to True Parents and to God. So I finally realized that I needed God. I discovered the same truth in teaching the Divine Principle; it is just like giving rebirth to members. So I needed to pray.

"I feel that True Parents expect much from the missionaries. Therefore, I should respond. Many missionaries become discouraged, but if they are patient they can receive many blessings."



Washing clothes along the Ogoone River.



On the way from Lambarene to Libreville.



The kitchen in Lambarene.



David Schweitzer with a little girl
in front of the Albert Schweitzer
buildings in Lambarene.

Sixty Attend International Workshop

Workshop participants dress in native costumes for an evening of entertainment.

The seventh International 40-Day Workshop concluded on August 23 with a prayer vigil under a full moon at Belvedere's holy rock. The 60 participants included 21 missionaries, in addition to international members from 28 countries. Rev. David Hose directed the workshop, assisted by Mary Cordill, Grant Bracefield, Jacques Marion, Kim Pickard, Joelle Bliksas and Lori Ragusa.

A unique practical experience in this workshop was several days of boat construction in the East Sun Building. Members helped assemble, sand and paint the prototype of a new line of fiberglass fishing boats designed by Father. The first boat, "One Hope I," was scheduled to be launched in the World Tuna Tournament, so members worked in alternate day and night shifts to com-



plete the boat. One member, Ubiratan Periera de Moraes, from Brazil, set a record of working 96 hours straight, with only 15 minutes of sleep, building the boat.

Another special part of the workshop was a three-day leadership conference to discuss the challenges missionaries face: living in a strange country, problems of growth, faith and unity, and one's

relationship with the True Parents.

Two Korean members also attended the training session; they are directors of activities of the Korean Evangelical Association in Washington, D.C., and Detroit, Michigan. Also, Mr. Shigeru Oyama, first disciple of famous karate instructor Mas Oyama, participated in the workshop and led

early morning martial arts practice. Some sisters who found martial arts too demanding preferred to learn modern dance under the direction of Mardi Esselstyn, a Los Angeles member who also attended the workshop.

The next international 40-day workshop is scheduled to begin on November 1. Rev. Hose and staff look forward to a large workshop group.





Workshop participants relax with games at Belvedere.



Rev. David Hose speaks to workshop participants in the New Yorker Ballroom.



Cisse Kone



Mary Cordill and Colette Melard take a break from boatbuilding.



Teamwork speeds the construction of fiberglass boats.



Dora Thiessen
Kimberly Wong

Briefs Briefs Briefs

WRFF: Relief Programs

We frequently read in the newspapers or hear on news broadcasts about revolutions taking place in various African or Middle Eastern countries. Although revolutionaries always promise a better life than the existing one, certain groups of people invariably either suffer at their hands or find themselves in a society that no longer tolerates their way of life or beliefs. And, rather than live in a hostile environment they pack up what few belongings they can carry and flee. Often they settle in camps that afford them little more than the right to practice their faith.

When the communists came to power in Cabinda, a small African nation situated on the border between the Congo and Zaire, shortly after it gained independence, an estimated 60,000 Christians fled, re-establishing themselves in camps along the borders. But conditions in these camps are miserable. With little food, clothing or no means to support themselves, these refugees are at the mercy of the elements and renegade attackers.

It was to help alleviate the suffering of such refugees that the World Relief Friendship Foundation, Inc. was established in 1976. Under the direction of Rev. Lamuel Salik, its Executive Director, the foundation collects and makes shipments of food, medical supplies, clothing and other relief articles to the needy peoples in the Third World countries. Inspired by Rev. Salik, an Anglican minister who was born and raised in Pakistan, many individuals and some corporations have donated medicines, relief articles and monetary help. In the year 1979 the foundation helped the hurri-

cane stricken people of the Dominican Republic, Cambodian refugees in Thailand and Cabindan refugees in Zaire. In all of these cases, among the administrators of the aid were Unification missionaries whose presence and active involvement in the areas facilitated rapid and effective alleviation of local suffering. Recently the foundation has sponsored an orphanage in India and educational/technical schools in more than five nations where personnel also include Unification missionaries.

In all, public foundations' relations to Unification missionaries in 1979 amounted to nearly one million dollars in materials and other aid being channeled to needy areas. Unification personnel have shown they are as reliable as any other overseas group to perform the work required of public relief services.

"We are a non-denominational, public foundation," says Rev. Salik. "We will accept the help of anyone whose desire is sincere and will send articles to any peoples who need them regardless of their race or religious beliefs. We are all God's children and have a responsibility to help our brothers and sisters in need."

D.C. Striders place on national teams

The D.C. Striders completed another successful summer season this year. One especially noteworthy accomplishment: 14 D.C. Striders formed almost the entire U.S. Junior National Track Team, which competed in the Pan-American Track Meet held in Canada this August. The juniors category is for youths 19 years and younger. Striders

coach Glenda Moody reports that her high school students have been doing very well against college-age competitors.

Benita Fitzgerald, a D.C. Strider who runs the 100-meter hurdles for women, won a place on the U.S. Olympic level team, which toured Africa this summer.

Close to 280 young people received college scholarships this fall, through the help of the D.C. Striders. Each year Glenda makes up booklets describing promising high school track and field stars, which she circulates to college track coaches, soliciting scholarships. She is considering putting together a booklet of talented African track and field competitors, to circulate among university track and field coaches in the U.S. Missionaries who wish further information may contact Glenda at 1616 18th Street, N.W., Washington, D.C.

Subscription drive for Rising Tide

The Freedom Leadership Foundation has found the current world situation and the national consciousness in the United States receptive to its campaign to boost circulation of its newspaper, *The Rising Tide*. They recently published a special edition, with an overleaf and a letter superimposed on the cover. They sent this out to names selected from mailing lists of conservative people. The positive responses they have received have led to plans for mass mailings soliciting subscriptions.

