

TODAY'S WORLD



MAY 1983

INSIDE: American IOWC Mobilization



Nan Sook Nim and her new daughter, Shin Jung Nim. She is pictured with her mother, Mrs. Hong. Hyo Jin Nim returned to New York for the baby's birth, but is now back in Korea.

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People don't become perfect by knowledge or power, but by love. This love is not that of the fallen world, but the original world. Everything is completed by this love.

WHOLE INDEMNITY

REV. SUN MYUNG MOON
MOUNT SORAK, KOREA
EXCERPTS FROM APRIL 3, 1983 SPEECH

During his recent trip to Korea, Father invited the European and Japanese leaders to his homeland for a conference. He took them and the major Korean leaders on a sightseeing tour of Korea, pausing occasionally to talk at length. This speech was given at the New Sorak Hotel, at Mount Sorak, a major scenic attraction in the north-east part of the country.

The concept of whole indemnity concerns the entire religious world, all mankind, and the spirit world as well. God's ideal is very simple. It is a world where everything is completed, where every kind of ideal is expressed, and where God, Adam, Eve and the angelic world become united.

True Parents inherited God's ideal. Beginning with this point, the ideal can evolve completely and spread out horizontally, embracing the universe. What is the center of it all? God's love.

God needs love. So do we. The angelic world is connected to the rest of the universe centered on love. If God's love had been the center of all, the starting point and direction of history would have been ideal. The end of history would have been a world of unity, in which God, all people, and the angelic world would live in oneness. If we perfect ourselves centered on God's love, we will be able to relate to everything. This is what an ideal world means. As one point evolves to the whole, we can perceive the whole.

People don't become perfect by knowledge or power, but by love. This love is not that of the fallen world, but the original world. Everything is completed by this love. Our five physical senses are supposed to be perfected—ears, nose, mouth, hands, and eyes are perfected centered on love. When these five perfected sense can perceive the world, you feel one with everything in the world, and you can't help being intoxicated with love.

An ideal world is where you can feel like this. True love, heavenly love, is what has the power to expand things from the smallest degree to the greatest magnitude. Therefore, if you see things with love, they appear the same, regardless of how big they are; a small object is something whose value is condensed, and a big object has enlarged value. It was God's ideal to create such a world of love.

How can God, centered on love, control everything every moment, day and night, beyond time and space? Because He

has love, which is absolutely essential for being able to hold dominion over the creation. From this, we can understand that nothing has value without love.

As a result of the fall, two masters emerged, two plus positions for one minus position. That is why the power of love is divided into external and internal. Satan's world is formed with the external power of love, and God's with internal power of love. Satan became the external subject of man, and God the internal subject; these two subjects conflict, as the physical mind and conscience of fallen people struggle for dominance. Sometimes people follow the internal direction, other times the external direction.

Society suffers from conflicting standards. Then where will God's ideal world come from? We should reorganize this world and seek the original direction for the world. But it is not easy. Reorganization means denying Adam and Eve themselves. God cannot help but point fallen people first in the direction of self-denial.

FIRST EXTERNAL, THEN INTERNAL DENIAL

Then how must denial take place? Denial must begin with external things—country, tribe, clan, family, conjugal relationship. Then we seek the denial of our body and conscience. In order to seek God's hope and a point of self-assertion or self-affirmation on this earth, we must start with a new standard of total denial.

So the Unification Church talks about restoration through indemnity and why it is necessary. Church members talk about individual, conjugal, family, clan, tribal and national indemnity, but none of them know clearly what they mean. God cannot mark a new starting point unless He can establish conditions to get rid of Satan. Thus, after denying ourselves, we must deny the fallen god, Satan. After Satan-denying conditions are set, then God Himself can stand as the subject of love in His creation.

Unless those of us who seek the ideal world overcome the obstacle of dual subjects, we cannot open the way to meet God freely on the perfection stage, beyond the level which victorious spirit people achieved on the formation and growth stages. A condition of absolute denial will result in a condition of restoration through indemnity somewhere else.



THE MESSIAH IS THE OBJECT OF GOD'S ENTIRE LOVE

God first makes one prototype for the fallen world, so others can follow it, just as many copies are mass-produced from one prototype. God makes one prototype for the individual level, another for the family, and so forth.

Religious circles teach about the second coming of the Lord. The messiah is the one God loves most. We should know what position will be loved most by God, as well as how and in what position we should love the messiah that God sends to us. The Bible calls Jesus the only begotten son of God. That means he receives the entire love of God from the beginning to the end. When God stands as the absolute subject, the messiah stands in His realm, in a Father-son relationship.

The only child loved by God must gain his counterpart. It was the mission of the Old and New Testament ages to prepare the circumstances for people to live for the messiah and be connected to him as the subject of love. Also, both ages had the mission of preparing a spouse for the messiah here on earth. Today's Christians and Jews would then have been able to obey the messiah completely.

God wants these religions to change their attitude 180 degrees. God will eventually judge a religion which teaches its believers' own success on earth, at the neglect of the messiah and the victory of God's providence. Christians in the last days long for the coming of the messiah, saying, "Oh, the messiah! Oh, our Lord!" But if we analyze the content of their desires, they are seeking their own salvation, neglecting the victory of others.

THE STANDARD OF THE IDEAL RELIGION

Those who seek their own wishes and desires look at things with individualistic eyeglasses, but the messiah uses universal eyeglasses. Therefore, individual-minded people cannot measure him, for he is too big. They may listen to his words, but without understanding the content. So when the messiah confronts society, he is persecuted rather than welcomed. This is the conclusion we can draw from history.

In World War II, the worldwide Christian cultural sphere won the greatest victory, centering on the United States. In human history, the time immediately following World War II was the only period when the world yielded to the religious circle. Most countries, with the exception of Russia, were influenced by the United States. What would have happened if people had accepted the messiah on the worldwide level at that time?

I am taking the initiative in the course of indemnity and the providence of God, teaching people the way of sacrifice and leading them to God, urging them to live for God and the whole world. Throughout this time I have been thinking of the completion of individual indemnity. Perfection is related to the idea of completion of indemnity. People in the fallen world desire the perfection of their personality, but that is impossible unless you complete your indemnity. Completion of indemnity is also completion of restoration, because restoration is carried out through indemnity.

If I cannot establish a perfected world the first time, I will keep trying three more times. If we cannot fulfill our mission

Even though you generally deny yourself, once you bring up your own viewpoint, it will be immediately claimed by Satan. Whoever resists God's subjectivity, claiming his own, immediately becomes a satan. It is absolutely impossible for him to be connected to the ideal world of God. Satan's ideal is still incomplete; what is incomplete belongs to Satan and what is complete to God. But it is not so easy to make something complete when you propose your own opinion.

Such concepts are difficult to find in Western ideologies, which are based on freedom. In a marriage, for instance, if the husband claims his freedom and the wife hers, both will despair of extreme isolation and in the end lose everything they had originally desired. That is the reality of the free world and America today.

You are more likely to find the perfect standard God has been seeking in oriental rather than western thought. We must establish a tradition of absolute obedience to parents and older brothers and sisters, expanding the tradition to the clan, tribal and national levels.

PERSECUTION RAISES YOU TO ANOTHER LEVEL

A religious person should deny himself to the highest degree; but he usually cannot do it by himself. After a time, people tend to quit denying themselves. So God creates circumstances in which religious people are denied and persecuted so they can reach higher levels, even a worldwide level.

Satan always attacks religious people. One would think he would prefer that we stay on an individual level, but his persistent attacks actually challenge us to advance to always greater levels. To win the victory over Satan qualifies us to stand as an object to the original and absolute subject, God.

This is why religions have developed through extreme persecution. For the same reason, it is not right for people who want to perfect themselves through religion to go to the mountains to pray, at the neglect of this world. Instead, if you stand in the midst of the world which opposes God and receive all kinds of persecution, nothing will be able to defeat you.

You may have been successful on the individual level, but if you cannot go over the persecution on the family level, you will be defeated and God will choose another to replace you. Satan will crush you and there is nothing God can do for you.

The 21 years will be divided into nine levels, so we don't have to lose what we previously gained if we fail on one level; if we try to go through the entire course without dividing it up, we lose everything when we fail at one step.

in seven years, it will become a 21-year course. The 21 years will be divided into nine levels, so we don't have to lose what we previously gained if we fail on one level; however, if we try to go through the entire course at one time without dividing it up, we lose everything if we fail at one step. By going step by step, we are in no danger of losing what we have gained. At the end all of the levels become one. Since that is our strategy, you can realize that the providence of God is making progress, even though it may appear to be unorganized.

There are many people who want to be leaders in our movement centered on their own desires. They may say they are acting for Japan or God but, in fact, it may be only for themselves. I started everything, but they take it as their own, forgetting about God. They get money from somewhere and use it for themselves, which is theft. They will be destroyed from within.

Indemnity is for perfection—perfection from the individual level to the cosmic level. Cosmic perfection is for the liberation of God.

TO EUROPEANS AND JAPANESE

European members: Do you know about the point of indemnity? This is so important for the restoration course. I called you here because I wanted to teach you this point. If you don't heed this point, you cannot restore the whole cosmos and also your country will suffer. Do you understand?

Since I understand indemnity, it has been my course to pioneer the way of restoration through indemnity, devoting myself one hundred percent, forgetting the changes of the seasons, oblivious to snow and wind. Therefore, if I were to characterize my life in one word, I would call it a life of misery.

The theory I am teaching was not learned just yesterday. I am guiding you now based on the foundation I established many years ago. I cannot teach you anything before I have accomplished it. If I did, you would be taken away into the satanic world.

You Japanese members have been following me all the way until now, some of you for 20 or 25 years. I have been climbing the indemnity mountain range, pulling Japan and the world with rope as I strive to go over this peak, a peak never before climbed in human history. In great pain I have been ascending step by step, crushing sins into the rocks. However, when you were supposed to loosen the rope to enable me to climb more easily, did you keep pulling tightly, instead? You grumble and complain centered on yourselves, saying that it is because I am Korean, and so on, that I do things certain ways.

The original and traditional way of God is for you to return home and think about your family or your country after you complete the restoration of the world. But if you

think about your family or country first, centered on yourself, you disturb everything.

Though I have been taking the initiative in pioneering the world, setting up the standard of restoration, what kind of standard have you established when you come to me? On the national level, if Japan is in the position of Eve nation toward the Adam nation, you should resolve not to give me any moment of doubt, worry or pain.

God's will must be done in the future, even if it cannot be done right now. I can guarantee this logically. When you think about this, which would you prefer: to prolong the restoration providence and fulfill it later, or to fulfill it in this generation together with me? You cannot exchange the value of other people who believe in religion with the value of your rebirth. You must be grateful for the blessing of being able to do God's will and the opportunity to be educated directly by me.

Since then I knew that, I appointed missionaries to every corner of the world in 1975. If I had sent out only one missionary to each country, nobody would have become interested. Those who meet a Japanese missionary become interested in just the orient; if the missionary is American, they are interested in the west. Therefore I sent one oriental, one German representing Europe and one American representing North and South America.

If I left you alone, you would fight each other. The Japanese claim that they should be blessed first and that they are Abel. From the cultural viewpoint the Americans assert that they are number one, because they are the leading democracy. The Germans would say, "No kidding! Germanic people are very smart, well-organized, analytical and logical." If you become one with each other, God will help you and you will prosper.

The final barrier is the court case. On March 23, the oral arguments for the appeal were presented to the three judges. Already some positive direction was decided, with good victorious fortune. I want to link this fortune with Korea. Also, I brought the main leaders from Europe and Japan here to tour Korea and listen to me.

I am finishing my responsibility as a parent to my children. Whether or not you follow this way is up to you. I have mobilized you for a new start.

You know we have to unite everybody on the racial and religious levels and between east and west; we begin by uniting members from the key nations. According to the principle of restoration through indemnity, we need a central figure, a conditional object, and a time period. The time period is the 40 years ending 1985, and the conditional objects to respond are the Eve nation (Japan), the Cain nation (Germany), and the Abel nation (United States), representing the world.

As a mother, Japan has to take care of the children, educating them, comforting them. God blessed Japan for 30

Before the Israelites headed for Canaan, they fulfilled a three-day preparation period, the 'providence for the start.' The next three years are our providence for the start. These three years are a period of discipline.

to 40 years on the worldwide level for such a reason. This blessing was not given to you for your own sake, but for the sake of the world.

We are now in the final period. I have made a strong enough foundation in America, one that cannot be destroyed.

SACRIFICE WHAT SATAN LOVES MOST

We have always made sacrifices for the enemy which opposes us, because through that sacrifice, we can make a condition to enable God to work with us.

So far, we have sacrificed what God loves. Yet, the time has come when we need to offer the things which the enemy, Satan, loves most, because the kingdom of heaven has to start from the bosom of Satan. In order to be sacrificed, however, they must be sanctified and purified, according to the principle of restoration through indemnity. In this sense, we have to be attacked by Satan, all the time maintaining a loving heart. In this way, we can let them pay enough indemnity until God can take the offering. If we can do this successfully, God can accept their offering. This is the natural way to subjugate Satan.

Then the mission of religions will be ended. In the era of religion, offerings have to be made through a central figure or a central group. The purpose of religions is to separate fallen people from Satan, so if we pass through that period of separation, we no longer need religion, and people can make an offering to God on the horizontal level.

If we do the right thing but Satan attacks us, then Satan has to pay indemnity. This is how we can restore everything. Furthermore, we should not reluctantly allow ourselves to be hit, but welcome the attacks willingly. This is the time for harvesting the fruits of good and evil. Satan's harvest is separation, deadlock, disruption, confusion and individualism. Evil fruits have to be harvested and taken to the "evil storage barn," and good fruits to the "good storage barn." Satan's world is breaking down and becoming more individualistic, and God's world is building up from the individual level to the family, clan, national, worldwide levels, towards true unity.

For instance, it is a miracle for Japanese to marry Koreans or black people. Even in my dreams, I never imagined marriage between Japanese and Koreans or Japanese and blacks. Now they can accept this naturally, without being afraid, in the name of God. This means everything is coming into unity. People who historically hated each other become one through the messiah. But in order for that to happen, indemnity has to be paid. So far, I have been paying indemnity from the individual level to the worldwide level, on behalf of all people; if each of you can help pay that indemnity, you will be the real subject and mainstream, not only in the Unification Church but also in the world.

THE 'PROVIDENCE FOR THE START'

We still have three years left of the wilderness era. As you know, before the Israelites headed for Canaan, they fulfilled a three-day preparation period, the "providence for the start." Likewise, here in Korea, we are making a providence for the start, equivalent to those three days before the Exodus. Do you want to be like the Israelites who fell prey to Satan in the wilderness? If not, you really have to make up your mind to penetrate during these coming three years. Your spirit should not be defeated. These three years are a period of discipline. You should be able to love the fatherland, God's one nation. With that patriotic passion, you should be able to overcome any difficulty or obstacle. The Israelites had to defeat the seven Canaanite tribes; you have to be real heavenly soldiers, wearing Heavenly Father's heart as your armor. The heavenly nation is a nation liberated from racial prejudice, transcending nationalism, and the differences between eastern and western cultures.

You are the third Israel, going through a difficult course. Though you have your nation, it is not really your nation. Though you have your family, it is not really your family. The only thing we have to do is listen to God's voice and follow it. With absolute obedience to God, let us offer our lives to God.

In this three-year period, do your best. Do not hesitate. Even though you may become worn out, the heart of loving God's will should never perish. Never be a loser; be a winner.

HOME CHURCH MEANS RESTORATION OF CANAAN

After finishing all indemnity conditions from the individual to the worldwide levels, I want to let you inherit the victory. That is why I gave you home church work. In other words, home church is a compact condition for restoring the world, and the victory of home church means the restoration of Canaan, which is the restoration of this planet earth. Even in communist countries, there are members secretly doing home church.

Without the fall, people would have been qualified to have dominion over the universe. The victory of home church is the condition to regain this qualification. Thus, God, parents, and all things are included in home church. Unless you complete and win in the mission of home church, how can you go to the kingdom of heaven? The victory of home church is the real meaning of the liberation of God. Home church is the way of connecting all vertical historical indemnity to this earth.

Yet there are so many brothers and sisters who have never once visited home church. Unless you restore the Cain clan

If Eve had considered herself the representative of history, she would not have failed. However, Eve thought the temptation was her problem, never realizing it would be transmitted to successive generations.

(home church) you cannot restore your Abel clan (your relatives).

AN UNCHANGING STANDARD OF GOODNESS

People have wondered why God did not annihilate Satan, if he is so evil. Why did God allow evil to prosper, if He is righteous? Is God not enough?

The reason is that God needs to uphold the standard of the eternal ideal. Satan asked God, "Do you want me to be the archangel You loved temporarily [for a limited time] or eternally?"

This is a difficult question for God, because if He replies, "temporarily," then He is a temporal God. So God must set the standard that He loves eternally, even in front of Satan, no matter how vicious or nasty Satan is to Him.

Eventually, Satan will confess, "Even though I became a fallen angel and an evil being, Your standard of goodness never changed." He will be unable to help admiring God. Finally, Satan will say, "You are the God of Gods, I must surrender." Unless Satan confesses to God and admits that He is God, God cannot use His almighty power.

So the messiah is the one who can subjugate Satan by love. In order for you to become children of God, you have to inherit the messiah's victory and also set up the standard of loving Satan. No matter how difficult the persecution you may go through, unless you set up the condition in which you really love, you cannot be the victor as a child of God.

This content is simple, but its practice, of course, is very difficult.

I was persecuted very much by the Japanese, yet I loved Japan. Because of this, Japanese people come to me as fruits of this sacrifice and indemnity. The Japanese family is sending many members to the United States, which used to be an enemy nation of Japan. Japanese members need to work three times as much as Americans, three times as hard as before.

America is so important for the world. That is why I especially called blessed members from all over Europe to work for the salvation of America. I want to restore America, even if it means leaving no members in Japan. I left Korea alone for ten years, as I focused on restoring America.

If I can set up this standard of loving America the most, this is a good condition of indemnity, to show how much God loves America. Eventually, the fruits of this indemnity will come.

PRACTICAL CONSIDERATIONS

This is truly the final battle. Therefore I gathered leaders representing Korea, Japan, America and Europe. The providence for the start should begin with the word of God.

Therefore, I gave you this significant message about the entire dispensation, or "whole indemnity." The purpose of whole indemnity is to complete the entire restoration. If we can restore four nations—Adam, Eve, Cain and Abel—at the same time, this is the restoration of the world. Korea is a nation of spirit and thought, Japan a nation of beauty, America a nation of resources and power, and Germany a nation of technology.

You have to open your mouth and spread the word of God, from north to south, from east to west. Think about setting up a broadcasting system and how to utilize it effectively in Japan. You have to make an effort to spread my message for three years. Otherwise, spirit world will accuse the responsible leaders. If you can do it, you can mobilize your ancestors from 70 or even 120 generations and liberate all of them. I am planning to broadcast my message, centering on America, to the world by means of satellite television. Then even people who live in the countryside can hear me speak.

You are the fruits of history. If Eve had considered herself the representative of history, she would not have failed. However, Eve thought the temptation was her problem, never realizing it would be transmitted to successive generations. Before Adam and Eve's appearance on earth, all the environment was prepared for them. Likewise, when the third Adam emerged, the environment should have been prepared. Instead, everyone was eating, dancing, and enjoying themselves, as in the time of Noah.

Now is the time to mobilize yourselves—even your wife and children—for the cause. This is the greatest condition to silence Satan's accusation. If you can get permission and a document of approval signed by Satan, then you can return to your home and love your own children, family, relatives, race, nation and world. Without loving my own family, I loved my enemy. By getting Satan's approval, now I can love my children. This exactly follows the Principle of Restoration.

I abandoned my children; I didn't love them or even educate them. You 36 couples are supposed to educate my children, but in reality, such a foundation was not laid. You cannot love your children and your people until you love my family and my children. If my children give you permission, then you can love your own children.

Because the 36 couples have not reached this standard, my son Hyo Jin Nim became as he is. The messiah's family has had to pay indemnity. Yet, I could not hit or scold or punish my son, for if I did, I would have to punish the 36 couples and cut them off. The only thing I can do is embrace the situation with love, leave him alone, and wait until the time is right.

Eventually, heavenly law will be the constitution of the secular world. This age is coming. Before I left America, I asked a famous legal scholar to prepare a universal constitution.



*I am declaring the beginning of a new era
here in America.*

HEART TO HEART TALK WITH WOMEN

REV. SUN MYUNG MOON
BELVEDERE

EXCERPTS FROM MARCH 14, 1983 SPEECH

In Korea, in order for a family to be considered prosperous, it should have lots of children. That is the sign of prosperity for that family and for the society and nation. In the Unification Church we speak about spiritual children. It's a word I don't think you can find in Western dictionaries. What do we mean by spiritual children?

Had there been no fall, the children of Adam and Eve would have been perfect both spiritually and physically; but through the fall, Adam and Eve's descendants became the spiritual children of the fallen archangel. Thus, in the fallen world, people have two types of ancestors: those who brought

them to earth and those who gave them their spiritual lineage. Christianity has given people spiritual ancestors, but with the second advent, spiritual and physical lineages can now merge. Once you have been restored to total salvation, you can give birth to spiritual and physical children at the same time.

A RELIGIOUS EMERGENCY

After the fall, the two types of children, corresponding to Cain and Abel, are supposed to be restored into one Adam's

*Christianity has given man spiritual ancestors,
but with the second advent, spiritual and
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race. In our time, two distinct groups have emerged: you blessed couples, who are becoming the heirs of Adam's race, and those who are heirs of the ongoing fallen lineage. The religious world can be called the Abel-type race, since they accept and welcome God; the Cain-type race means the God-denying people, those who are God's adversaries.

The communist and democratic worlds are in struggle, and the democratic world is supposed to win. However, the two worlds have been uniting in opposition to the Unification Church, and as a result, the free world is failing its God-assigned mission and falling prey to communism.

Therefore, this particular time in which we live is an emergency time—a religious emergency—because the religious world has not been fulfilling its expected mission. After World War II, Christianity was in a unique position of influence. However, since Christianity did not fulfill its expected mission, ours is an age of religious emergency, and the Unification Church has been going through a wilderness period of extreme tribulation. We have had to worry about what to eat and where to stay; we have been subjected to incredible physical tribulation as well as persecution.

GRAFT OTHERS ONTO THE ROOT

In this situation, we have had to pick out champions from among the Abel world and mobilize ourselves for the long journey into the land of Canaan. At the time of Moses, the goal of the Israelites was the land of Canaan; but since the dispensation today is worldwide in scope, the entire globe becomes our Canaan. Our mission deals not just with individuals, because Jesus took care of that; our task is to deal with nations. Therefore, the Unification Church includes members of all nationalities; every nation in the world has participated in the providence during these last 20 years.

All Christianity is part of the Abel race, or the God's-side archangel race. As the restored archangel race, they are still in God's camp, although they belong to a different lineage. The kingdom of heaven in heaven still has nothing to do with them; the grafting process still must take place before they are entitled to heaven. That process requires True Parents.

By witnessing, true men and women can graft others onto the true root, transforming them into the Adam race. Without the Unification Church Blessing, you will not go to the kingdom of heaven in heaven.

I invited you here for a heart-to-heart talk. Where is your thinking planted? Your root is in the Unification Church, but do you think of yourselves as belonging to the American Unification Church, or to the world? Furthermore, where are you living—in the Cain-type world, the Abel-type world, or the Adam-type world?

Did Adam and Eve recognize God's existence when they were babies? Were there true parents in the Garden of Eden? No, before Rev. Moon, there were no true parents. [In English:] True Parents is very precious name, invented by me.

So what are true children? The people who are grafted onto True Parents. You have gone through the Holy Wine Ceremony, which transformed your lineage to that of True Parents. Now you can have pride in being branches of the True Parents; if anyone grafts their branch onto you, another branch of True Parents will grow. So how could you go back to the other race?

The purity of your love is so important, because once you make a mistake in love, unless God and True Parents make a special dispensation, you cannot be restored again to the Adam race.

True Parents' role is to create the best thing that people can hope for: to make all of you into a new generation of true parents. Do you realize how precious that is?

So what is your destination and goal? You have to go forth, unite together, and create the Adam world.

IT'S HARD TO CHANGE HABITS

Until we completely restore the Abel and Cain races into the Adam race, I cannot listen too much to Mother. I have to receive instructions from above, and Mother should follow me one hundred percent. You American women might object

True Parents' role is to create the best thing that people can hope for: to make all of you into a new generation of true parents.

and say, "No, Father, you are wrong; we women should lead the way."

But the fall came from a woman taking the initiative. Therefore, in restoration, women should not dominate. If I spoke like this when I arrived here in 1971, I am sure I would have been kicked out by the American women! But now American women understand the Principle. Actually, there are so many things I want to tell you, but I have hesitated to do so—not because I don't trust you, but because my words will be misunderstood by the anti-Moon people who are trying to charge me with being anti-woman.

You can ask me anything. This is a heart-to-heart talk. I need to know if I can trust you and trust your word. You have formed many habits and have been contaminated by the American way of life. You have grown up this way, been educated this way, and it is all very natural to you. Anything that goes against this trend is interpreted as persecution.

Habit is a fearful thing; it's a formidable power. You are accustomed to eating cheese and hamburgers—you're a "cheeseburger race." You are used to sleeping on beds rather than the floor. You like to stretch out your legs, and when you sit with your legs tucked underneath you, you suffer. When you walk, you always look down at the earth; have you been making a conscious effort to look up toward heaven?

WORST RUMORS WERE STARTED BY WOMEN

Our starting point is the lowest position. To make a strong foundation for a great building, you have to start well below ground level. When people who appreciate tall buildings see one, they immediately think about its foundation; many, many tons of pressure rest on a building's foundation.

In the Unification Church, would you like to do something that is stronger and more difficult than your present mission, or do you want an easier one? You are Adam-race women; are you capable of creating, supporting and harmonizing with Adam-race men? What will you tell your husband: "Let's get a little house and live there," or, "Since you are of the Adam race, you will live for the sake of the Adam nation, Adam world, and Adam universe"? Are you capable of becoming Adam-race mothers?

When you come with your family, nation, world and cosmos under your arms, offering them all to God, He will say, "Yes, my son," or "Yes, my daughter." Then God will recognize you. Do you think you could obtain God with only your family?

Don't underestimate Satan. We cannot let ourselves relax even one iota. If members do something evil, I get blamed.

On my dispensational path, so many tribulations have come from women. More than anyone else, women have been the ones who have harassed me. All the worst kinds of rumors were started by women. Korean women are usually reserved and comparatively less talkative, but they made this

kind of mistake. Women have hatched many plots and conspiracies in history; they look for little clues that they can use and exploit. Lies can kill so many people, and there are so many ways they can be fabricated. Men have done evil as well, of course, but men are more straightforward and heroic—conquering a nation, taking over a country, controlling a continent, building an empire. Even in a single family, if the woman is wrong, the family is very dismal.

So if you were me, would you kick out women, thinking they are untrustworthy? Or would you see that they become trustworthy? Who do you want God to trust more—men or women? Which should be more responsible for the family—men or women? In terms of heartistic relationship, women can come much closer. I want to see women become unchanging and the most sensitive, pure centers of their families.

1957 EVANGELICAL CRUSADE

In the summer of 1957, I initiated a nationwide evangelical crusade in Korea. Members were assigned to go in pairs to witness in small towns and villages for 40 days. I gave each one exactly enough bus fare to get to his or her destination. I told them not to take any money and no extra clothes other than a change of underwear.

For food, they ate rice powder (roasted rice flour mixed with water). Rice flour or barley flour mixed with water tastes like a starchy glue. The only work they could find was the worst kind of labor, at the cheapest wages. Here in America I have not seen too many places where people do such menial labor.

When the members returned to headquarters, they recounted incredible testimonies of their experiences. Those who were unable to find spiritual children, or at least someone to assist them, became terribly hungry; with no money to buy food, when they saw a dog enjoying a small meal, they pushed the animal aside and ate its meal. You must realize that Koreans did not give their dogs special food like Americans do—just bits of leftovers. In America, it is virtually impossible for people to go hungry; hotels throw away lots of day-old bread every night. But in their pioneer experiences that year, the Korean members started from the very bottom.

In the early years of the church, I ate my meals sitting on the floor; meals consisted of a bowl of barley, with small side dishes of kimchee and soy sauce, and maybe some vegetables, no meat or fish. In addition, for three years, I fasted on my birthday.

The news media criticize me for living at East Garden. But I have absolutely no concept of living well for myself; East Garden was created for the dignity of the Unification Church.

In America, whether people think of me as a religious man or not, they can realize I am a man of will, determination and resources. Once I say something, I will do it.

*"I am always looking for the one lost lamb.
I want every individual to be notified, and
not one skipped over.*

WOMEN SHOULD LIBERATE MEN

Women are the one who should liberate men, nations and the world. Eve must bring the restoration to men in the position of archangel. In the Garden of Eden, Eve was in a position to be directly responsive to Adam, but when the archangel came, she responded to him. Now women have to properly guide men in the archangel position. I am calling you; depending upon which voice you choose to listen to, you can be restored, and you can bring the liberation of the world.

Women should take the initiative and be the flag-bearers. Thus today, we are inaugurating the heavenly women's army. Today is the foundation day for the "women's army corps." I am not forcing you; I would like to see you respond voluntarily, from your heart.

You who have gathered here represent not just the United States but the world. We are responsible for the world, but instead of spreading out to all countries right now, we are concentrating in one country, America; a victory here constitutes a worldwide victory. The United States is a key nation that holds the destiny of the world. Through you, America will be forgiven for its mistreatment of me.

I am declaring the beginning of a new era here in America. We have to let everyone know about this new day. Just as at the time of the Exodus, everyone has to be informed about me. Unless you do that, you will be accused for not doing your job here on earth.

Jesus told a story about a shepherd who left behind 99 sheep to go searching for one missing lamb. I am always looking for the one lost lamb. I want every individual to be notified, and not one skipped over. The new exodus has come.

Moses told Pharaoh that he and his people needed three days to go out into the desert to make a special offering. For us, those three days have become the next three years; we have to mobilize everything to make the three-day offering.

What about your children and your husband? Should you take them along, or leave them home? Since a woman failed in the Garden of Eden and since women failed in following Moses' Exodus, now women should fulfill substantially.

Which path shall we take: a winding, easy path? Or the fastest way, straight to Canaan?

A few mobile teams have already been formed and are traveling around from state to state. No matter what department you are connected to, you should participate in the mobilization, uniting under the direction of the regional leader, working together for the one single-minded goal—witnessing.

WE START IN ENEMY TERRITORY

Where can the Adam race begin? The heavenly tradition starts in enemy territory, especially at the enemy's central base. Our task is to restore the enemy and link them up to heavenly tradition. The power of love and truth will melt the enemy and transform them into new beings.

Unless you love your enemy more than your husband and children, even the enemy will accuse you and say you do not deserve anything. Satan has always said, "God, even though I fell, I was supposed to have been Your elder son. Adam should have inherited Your love, and he should have been able to love me, even though I went against him."

Satan challenges God to show him where original love is. He says, "Whenever original love comes to me, I will surrender completely to it." Therefore, Jesus told us to love our enemies, and he met that challenge when he prayed for God to forgive those who were crucifying him. Jesus, in Adam's position, loved the enemy and demonstrated the power which makes enemies surrender. Satan surrenders to only one thing: original love. This is the secret of how to subjugate Satan.

THE HARMONIZING ROLE OF THE JAPANESE

Sometimes people ask why I pay so much attention to the Japanese. Korea and Japan were enemies for 36 years, during the Japanese occupation. Why do I give them such an important role? Why bring so many Japanese to America?

Eve gave birth to two sons, Cain and Abel, who struggled with each other inside their mother's womb. Even two children drinking their mother's milk should not fight with each other, for both can nurse at the same time.

In restoration, Eve cannot return to Adam by herself, Adam cannot return to God by himself. Only when Adam succeeds in restoring Eve, and they succeed in bringing Cain and Abel together, can they return to God. Therefore, the mother must bring the two most opposing and rebellious sons together into one family. Japan, as Eve, must bring together the two Cain and Abel sons: Germany and America.

Therefore, I brought Japanese women to America and mobilized them first, at the start of this new dispensation, because they are the worldwide Eve and their mission is to educate the world. Germans are very stubborn, Americans are too free, and Koreans are also very stubborn and uncompromising. The only people who can bring all these factions together and cement them with love is Japan. Japan is where all three can meet, like in a mother's kitchen. Eventually, Japanese families, German families, American families, Korean families—all should live together in perfect harmony, with perfect joy and lots of laughter.

WOMEN ARE NOW MY GREATEST ALLIES

Throughout history, women have been miserable, often oppressed like slaves and mistreated. However, women's power has grown remarkably, especially since World War I. That power will last about 70 years, until 1988 or 1989.

Unification women are now becoming the spearhead of this providence; you are going to win a great victory, and

*I have been the worst critic of American women;
but today American women have become my
greatest allies.*

your husbands will follow you. In this way, American women will be tamed. You will demonstrate the true way of life to all American people.

Once blessed, you stand as Adam and Eve; you need three spiritual children standing before you as your three archangels. They will be the ones to teach your children. We cannot deviate from Divine Principle. Go out and bring spiritual children, loving them three times more than your own children. On your mobilization teams, you should grow members like bean sprouts!

I am very proud of this women's mobilization, because it is very special. Being strong and domineering, American women are especially prepared for such an army corps; you can use those traits for God's purpose.

I have been the worst critic of American women, but today American women have become my greatest allies. Now I have chosen American women as my champions! This is such an incredible historic occasion.

You may think this is like a dream, to be here at Belvedere with True Parents. "Is this real?" you may be asking yourselves. "Are we really living at the end? Has this time really come?"

If there were no Rev. Moon in the world, no direction to our lives, where could we look in order to find hope for our children? We are marching towards the East, into the direction of the rising sun. We are actually at the dawn.



Rev. Yong Suk Choi [leader of the mobilization in the United States] knows the history of our church very well. He is a short man, but he's like a hot pepper. I picked someone so short that he is smaller than most of you American sisters. So, even if he gives you a hard time, you can sympathize with him and think of him as your little brother, perhaps even giving him a pat on the head!



THE NEW DISPENSATION 1983 - 1985

During these last three years, we have to complete our preparations for entering Canaan.

Rev. Yong Suk Choi

Lately Father has been saying that we are at the end of Moses' course. In a recent leaders' meeting, Father emphasized that the 40-year period between 1945 and 1985 is like Moses' 40-year course in the wilderness. This is now 1983, so the forthcoming three-year period is the very last chapter of this 40-year period. Thus, this is an extremely important time.

So far, like the Israelites, we have been going through the wilderness, centered upon our leaders. The time is now coming to enter the land of Canaan.

As we approach Canaan, seven different nations, like the nations which opposed the children of Israel, are waiting for us. Therefore, during these last three years, we have to complete our preparations for entering Canaan. Father says that unless we increase our membership in America to 60,000, success will be almost impossible. The number 60,000 signifies the 600,000 Israelites at the time of Moses who were moving towards Canaan.

The Korean itinerant workers who had been travelling throughout the world and guiding members have been mobilized for this task; they were all major leaders from Korea, people who have spent 20 or 30 years with Father.

The Canaanites are waiting on the worldwide level. By the means of God's true love, we will win the hearts of the people.

Heavenly timetable

We have to know the timetable of heaven. One night, while we are fast asleep in bed, Father might come suddenly and say, "Wake up, get up, let's go together." Because Father knows that heavenly schedule, he asks us to do certain things within two or three years. Just as the Israelites had to completely unite with Moses, we should also completely unite with our Father and wake up America. We should concentrate not just on raising 60,000 members, but on reviving the whole country.

When the Israelites were about to leave the land of Egypt, they warned their neighbors and marked their doorposts with the blood of a lamb. In the same way, we should visit every home in America and tell everyone we are going to leave for Canaan. Of course street witnessing is also very important, but at the same time, we must do house-to-house witnessing, proclaiming that we are headed for the final restoration of mankind.

When the Israelites had to leave Egypt, there must have been a few who were resting in bed and some who were newlyweds; yet they all had to leave, forgetting about their everyday life.



At the start of this new dispensation, some of you also may have just begun married life, and now you have to leave. Imagine how much agony Father must feel in his heart on this occasion; yet we have to go this way because of the timetable.

Organization of 12 tribes

A few days ago, the Korean regional leaders met with Father at East Garden. At that time he spoke about some very important points which I would like to share with you now. The first concerns the importance of our dispensation on God's time schedule.

This is the final battle in the wilderness era. Most of the 36 blessed couples participating here are over 50 years of age; yet they are ready to go until their death, if necessary. Think of this as the culmination of your devotion to God.

The 12 tribes of Israel were settled after they entered Canaan. Following the victory in the coming rally, at least some nation somewhere on earth will completely welcome Father. Then the blessed couples will be blessed on the national level and, after being organized, they will settle down again.

One day recently, Col. Pak and Rev. Kwak and others came to Father, bringing lists of members whom they needed for missions at the newspapers, CAUSA, headquarters, etc., Father told them, "If these members don't go out at this time, when the 12 tribes are organized after the Moscow rally and these people weren't mobilized for the special witnessing, can you take responsibility if they are excluded from the 12 tribes? I cannot take responsibility for this; can you?"

Father was so serious.

But later Father joked about this point, saying that if the members don't go now, later they will have to indemnify it, by going through a suffering course, in order to be included in the organization of the 12 tribes. Perhaps they could join the construction team for the special highway project and spend their time digging the tunnel under the sea! But actually, Father has been deeply serious about the importance of this mobilization.

Department IOWC's

At the airport as Father left for Korea, he specifically told me to convey this special message throughout the country and take responsibility for the whole mobilization in America. Father said that those who for some important reason cannot be mobilized now should organize within their department, around a central figure, and form a "newspaper IOWC," a "Kamiyama IOWC," etc., and witness after their business day is over. One person can be the lecturer while the others witness, from 6:00 p.m. until midnight.

Witness first about Father

Until now, we have usually introduced Father's life only after finishing the entire set of Principle lectures. From now on, we can introduce our Father first, and follow up with lecture presentation.

Wherever you go, begin by introducing Rev. Moon to the people you meet. You can begin by asking, "Do you know Rev. Moon?" And most people will say yes, because from the news media, especially television, they have gotten a bad impression of him. Take such an occasion to speak out about Father.

In the Bible Jesus once asked Peter who he believed him to be. "You are the Christ, the son of the living God," Peter replied. But in other places, Jesus clearly instructs his disciples not to tell anyone that he is the messiah. Jesus said this because the time was still premature.

When the Israelites were about to leave the land of Egypt, they warned their neighbors and marked their doorposts with the blood of a lamb. In the same way, we should visit every home in America and tell everyone we are going to leave for Canaan.

But our situation is different. The state leader in Washington, D.C., Tom McDevitt, organized a seminar for prominent leaders at a hotel. Most of the guests were somewhat against our Father, yet when one guest opened up the topic about Father's role very directly, Tom then explained why he believes Rev. Moon to be the messiah.

Initially the guests seemed a bit embarrassed by such a clear statement of conviction. "This is a land of religious liberty," Tom reminded them; "and I really believe in him." He clearly explained the reason for his belief, and the guests were impressed.

We have to clearly mention the name of Rev. Moon. No one in this nation is ignorant of his name; even the communists in Moscow know his name. You can tell your guests,

"So far you have learned about Rev. Moon only through the media, but now it's our turn; listen to our explanation."

From now on, under the banner of Rev. Moon's name, we should go forward and more clearly explain Father's life and message.

Three aspects of Rev. Moon

Father explained that just as everyone has three main parts to his body, so there are three major aspects of him: head (his ideals), body (his activities), and legs (his future direction). We can use this as a format for explaining about Father.

You can tell your guests, 'So far you have learned about Rev. Moon only through the media, but now it's our turn; listen to our explanation.'

Head/Ideals

His head corresponds to the ideal of Principle, so we explain about Unificationism.

So many times over the years, my guests asked me the same question, "Do you believe Rev. Moon is the messiah?"

I always told them yes. Hundreds of times over these 30 years, I have said so. "If you can do more than Rev. Moon, I will follow you. God is working through him, this is why I believe in him." Then I always added, "But you can also be the messiah." I explain to them what a messiah is: "If you try to serve your village or city or school, you will be the messiah on that level. And if you are the governor of the state and try to serve the state, you will become the messiah of the state."

On this foundation, I talk more about Father: "Rev. Moon has served the entire world, and that is why Rev. Moon is the messiah of the entire world. This is the reason why I believe in Rev. Moon as messiah on the worldwide level. You may not believe him to be the worldwide messiah just now, but wait and see."

Body/activities

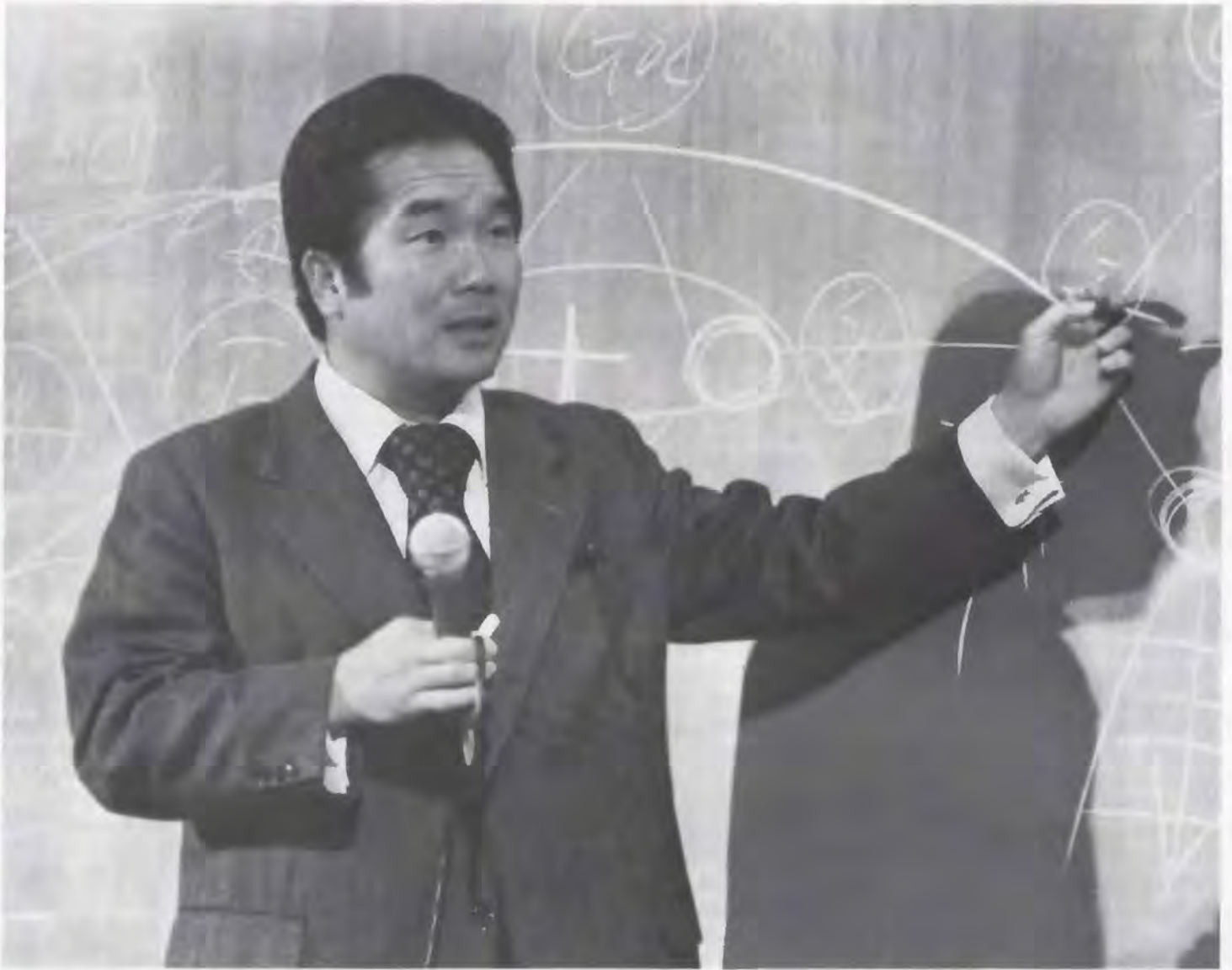
In witnessing, you can talk about the various conferences and describe the many kinds of things Father has done on the worldwide level. Very often in Korea, I gave this explanation to Christian ministers:

"Christianity took 2000 years to establish a firm foundation on the worldwide level. Until that day came, how many thousands, even millions, of people died or were martyred! Yet Rev. Moon has sent missionaries to 127 countries within his lifetime. So if we reflect on this, we cannot help but think that Rev. Moon is the champion over Christianity. Unless you as a Christian and your work as a Christian minister exceeds that of Rev. Moon, then you can never criticize him."

"God needs Rev. Moon more than He needs you," I tell them in conclusion.

You can also talk about the Unification Church holy weddings: "Rev. Moon has accomplished such a great thing by bringing together people of various religious and national backgrounds. Thousands of young people are rejoicing through this kind of blessing. People from enemy nations can get along together because of him, and they can even marry and create a happy family."

"This is God's work; could you accomplish this?" I ask



such ministers. “If you cannot, then you dare not criticize Rev. Moon. He is attempting to establish one unified family on this earth, transcending all racial and national barriers. The only way to unite the world is by blessing people centering on God’s love.” Originally only one God-centered, unified family should have existed in this world. This unity doesn’t come about by external weapons or political power, but only through true love. The “movement of true love” is the movement of the blessed couples.

Thus we can demonstrate to people what our Father is doing to bring about a peaceful world.

Legs/future direction

Finally, you have to explain where Rev. Moon is headed—his future direction. Nothing is more wonderful than his goal: to establish one world based on ideal families.

The whole world should be one united family centering upon God, centering upon True Parents, with all human beings loving and caring for one another as true brothers and sisters.

Economic problems will never be solved except through God. Unless you restore family-type relationships among all types of human beings, you can never solve economic problems.

Furthermore, unless you really understand the purpose of

creation, you can never solve the world’s problems. All things belong to God, because He created them. Only the Creator can truly be lord over what is created; we as God’s sons and daughters merely supervise all things of creation, under the guidance of God.

Sometimes, after years of walking the path of restoration, we may become tired. There are two secrets for overcoming this exhaustion: first knowing the existence of the spirit world, and second knowing that Father is the messiah.

If you go into details on these three points, it will probably take you a whole day. The next day, you can explain about the spirit world. You can choose other topics for other days.

Sometimes, after 10, 20 or 40 years of walking the path of restoration, we may become tired. There are two secrets by which we can overcome this exhaustion: first knowing the existence of the spirit world, and second knowing that Father is the messiah. If we know these two things, we realize we have to go this way, even at the cost of our lives.

No matter how hard you work, you will never be able to surpass Father. There is no greater man than Rev. Moon.



Prior to departure for IOWC, the sisters gathered in the Grand Ballroom for a final meeting.

AMERICAN IOWC MOBILIZATION

Angelika Selle

Two and a half weeks have passed since Father had called all sisters to a special meeting at Belvedere. The day of the departure is scheduled for April 1, 1983. One day before, 250 sisters from different states of America as well as from Europe assemble in the Grand Ballroom of the World Mission Center in order to receive their final instructions.

It is five minutes before 10:00 a.m. when I enter the room to attend the meeting and to absorb the atmosphere. At 10:00 sharp we begin with holy songs, led by

a brother: "When I behold the Lord. . . ." I also behold the faces of my sisters around me, wondering what might be on their hearts and minds. Certainly every one has been going through many different feelings and thoughts in order to wholeheartedly unite with Father and his request to leave husbands, children and missions behind and go out into the field for three years.

Some sisters have closed their eyes while singing, concentrating on the words of the song; others are looking around to find out who else "belongs to the club," moving their lips slightly

along with the words; others' faces are directed straight ahead—I can see their determination, their clear and happy-looking eyes. Another group of sisters just remains silent.

Slowly but surely some kind of atmosphere begins to develop as we sing along. ". . . I will take the living message . . ." — "I'll bind my heart, my life to yours that it may be an offering." Yes, everyone is ready to go. I feel so proud of my sisters! They leave everything behind. Some are obviously pregnant, some had just started their family life, some still have conditions to fulfill.

Previous mobilizations

On January 16 and 17, Father had called all the Japanese members working in America to New York to meet with him. Nearly 500 brothers and sisters came to the meeting. Many were sent out, five per state, to work under the guidance of the Korean regional leader. Their children are being taken care of in special nurseries around the country, organized by Mr. Kamiyama and directed by Mrs. Lee from Jacob House. The Japanese members set the foundation for all others to follow.

Considering that some blessed sisters had participated in the CARP witnessing condition from 1980-82, other members had been fundraising for seven years or more, still others had been on the IOWC teams during the peak years of 1973-75—one could imagine questions such as “Why again?” or “Why me?” coming up. In a meeting earlier in March, Rev. Kwak said, “Our members have to recognize that we are a heavenly army working for the restoration of the world. Our basic attitude should not be to make excuses or argue about setting

“That simple action of going out and seeking the benefit of others is as royal as the deeds of the saints and sages of the past.”

conditions.”

Rev. Kwak reminded the members that according to Heavenly Father’s standard, we have not made enough conditions to merit our Blessing, and that we are not living in a blessed environment. “Therefore, we have to restore the blessed country and blessed world, through laying indemnity conditions as blessed couples. In this sense, our separation is the most precious condition, because it is love-indemnity, separation from husband and children.”

Before 1981, all conditions laid by members belong to True Parents’ 21-year victory foundation, Rev. Kwak continued. From 1981 on is the children’s course. “This is our era, and all our conditions and efforts can be for our own benefit. Our position at the beginning of the children’s course is similar to that of True Parents in 1960. After True Parents’ Blessing, for three years Mother did not live in the church



In January, Father called the Japanese members working in the United States to New York and sent many of them out witnessing.

with Father. Father’s family laid many kinds of indemnity conditions.”

“Separation can be a re-creation process,” Rev. Kwak concluded. “The formula course includes three and a half years working to restore all things and three and a half years to re-create man. After receiving the Blessing, we need to restore heartle; this is the rea-

leader of all IOWC activities, elaborates on the meaning of these three years of mobilization for the sake of America, giving examples from his own witnessing experiences. At the end he gives everyone a slogan to remember: “Think of yourselves as a locomotive—not the driver but the engine.” How to make witnessing really exciting? Rev. Choi: “During your prayer, think that you received this revelation directly from God; in that way you can teach easily. Feel excited and feel the desire to teach this to the world. Then it comes into your

son for the three and a half year separation period.”

Think of yourself as a locomotive

After a strong prayer by one of the new IOWC leaders, Mr. Nishi, the opening speech is given by Dr. Durst: “Externally the United States is like the kingdom of heaven. Every external pleasure is available to us, and every internal and external horror is confronting us if we open our eyes. . . . I believe that you are the hope of the world; by going out you are giving America hope. That simple action of going out and seeking the benefit of others is as royal as the deeds of the saints and sages of the past.” He finishes his introduction by encouraging all sisters to be good examples.

Then Rev. Yong Suk Choi, the



heart and you’ll never forget the Divine Principle.”

Introduction of IOWC leaders

The sisters in this meeting are formed into new IOWC teams, with new leaders. Nora Spurgin is leading a team in the northeast states, including New York and Pennsylvania; Alice Boutte’s team is starting in



Left to right: Mr. Do Wan Kim, Mrs. Mal Sook Lee, Alice Boutte, Linda Perry, Pauline Verheyen, Nora Spurgin, Rev. Jin Hee Yoo, Dr. Mose Durst, Rev. Yong Suk Choi.





Washington, D.C. Linda Perry's team travels to the mid-west, beginning witnessing in Minnesota. Pauline Verheyen and her members go first to Chicago, working also in the mid-west. Some sisters from the west coast join Mr. Kiyoshi Nishi in Seattle, witnessing in the northwest states.

Other IOWC teams has already been

points about how the time on the IOWC would form the sisters' personalities, helping them become well-rounded and loving people. She gives concrete advice about how a sister should behave according to the heavenly standard and what kind of life a sister should lead, since she will be the one to definitely exert the greatest

'During your prayer, think that you received this revelation directly from God; in that way you can teach easily. Then it comes into your heart and you'll never forget the Divine Principle.'

in action: Phillip and Izilda Withers head a team in New England, Doris Orme in the south, Kazuyoshi Ikeno in the central states, Dan Fefferman in Texas and the southwest, and Reiner and Barbara Vincenz on the west coast.

After Rev. Choi's speech a hamburger lunch is served; it's also time for digesting the physical and spiritual food and talking with each other. A sister and I go to the Deli-Sun next door to chat a little. Across the table we watch a couple deep in conversation: the wife all excited and determined, the husband rather reluctant and a little sad. It's easy to figure that the husbands also play an important part in this mobilization by accepting Father's request for the wives to be in the field and by supporting them.

Later on in the afternoon we listen to Mrs. Lee from Jacob' House. Father had asked her to share with the sisters some of her experiences. In her speech she brings up very practical and vital

influence on her family and children. [Mrs. Lee's speech will be available in a future issue.]



Around 6:00 p.m. a final prayer concludes the general meeting. Everybody gathers around her new team leader, a woman commander, in order to plan the final steps before the departure for her area.

A different spirit

I cannot help but think back to the time in 1973 and 1974, an era of similar IOWC activities. At that time most of us were in our early twenties and all excited about going out and preaching God's word. Much has happened in the meantime, and certainly everyone has matured; our members grew older physically; some are married and have their own children; others founded businesses, led teams, and had many different kinds of experiences. The spirit is naturally different from that of ten years ago.

I choose Mrs. Spurgin's crew to sit among and listen a bit. She immediately expresses her heartfelt joy and hope about Father's decision to send the sisters out: "It certainly will revitalize our movement. I want to help all of you to be able to function at your optimum. Please let me know what you would especially like to do on our team, what your creative abilities are, etc."

It makes me feel very good to hear that! I could imagine that all the witnessing will be done in a more substantial way and that Americans will respond to that. Hopefully!

LOCAL PARTICIPATION IN IOWC ACTIVITIES

Following Father's desire that everybody take part in the IOWC activities, a local meeting was held for New York area members who were not yet mobilized on April 11, 1983. In order to raise the atmosphere and stimulate everybody present, Mrs. Nora Spurgin, the mobile team commander for the New York region, and two sisters from her team gave testimony about their first front-line experiences after having been ten days in the field.

"There is truly a new kind of spirit among us!" Nora began. "Nobody came here easily, but almost everybody came with a feeling of being liberated. In the street we tell people exactly what we are doing, that we left our husbands and children behind in order to go out for three years and work for a better world in which our children will live in the future. Actually, most of us are 'old ladies,' in a way, but this is our offering. On that foundation, we demand success from spirit world, and I know that there will be many miracles happening soon."

The two sisters who accompanied her expressed the excitement the team members shared. "Some of us came to the IOWC even though our central figure told us not to come."

More testimonies from "non-members" of the heavenly women's army corps were heard. One brother whose Japanese wife had already left a month earlier for the Japanese mobilization happily declared that he could really unite with the witnessing effort at this time, even though he had had to overcome many obstacles. The fact that he had not brought many spiritual children during his ten years in the family made him feel very bad. "Of course, the more you don't succeed," he explained, "the more Satan accuses you and makes you feel you are no good and that you will never find anybody. Satan has many tons of dirt to throw at us, but eventually he has to run out of ammunition. This time I decided I am not going to let him succeed. Anyway, since my wife left, there is no place to go home, so I can go out and meet many good people. I think that if I can do that, you can too."

The main speaker of the evening was Rev. Yong Suk Choi. He reiterated the key points about the mobilization as well as the significance of the coming three years. He summarized the story of how Father established the worldwide foundation for the Unification Church starting in the 1940's in Korea, which was the center of God's providence through the 1950's. From 1960 to 1970, the focus of the providence shifted to Japan, and then to America beginning in 1971. During these years Father has especially concentrated on these nations, and also Germany, as the center of Europe. From these countries he sent out missionaries to 120 nations in 1975. Originally, Koreans should also have been included in the missionary effort, but visa problems have been a hindrance.

Linking this condition to historical roots in Korea, Rev. Choi referred to our church's first evangelical crusade in 1957. Father sent out members, ranging from 12 to 60 years old, to teach Principle in villages and towns throughout Korea. Why were such young members sent out? Jesus began teaching in the Temple at the age of 12, Father had said, so people as young as even 10 years old could witness! "You are going in teams of 50 people," Rev. Choi reminded the members, "but in those days people went out only in pairs."

Father told the members going out to evangelize to give Principle lectures even if no guests came; if no physical people showed up, at least their ancestors and many spirit men would come to listen and would grow through hearing Principle.

In those days spirit world inspired many people to join our movement, and many spiritual phenomena occurred. For example, one day when Father was speaking, a member named Mr. Ahn was pulled by spirits and slid across the room, landing directly in front of Father's feet. Rev. Choi said he witnessed this amazing event.

Again Rev. Choi emphasized the importance of Americans uniting with Father. "Suppose a couple has been married for just two days, and war breaks out," he said, "wouldn't every nation immediately call even such people to protect their country? How much more should we respond when God is calling us!"

There are several different aspects as to why we should follow the call:

1. Historical factors (indemnifying the history of the Israelites' wandering in the wilderness).
2. The world emergency situation, which demands quick action,
3. The necessity of not having enemies as we enter the land of Canaan (unity among the team members of different backgrounds is important),
4. And last but not least, the educational value for ourselves: We have to pass the last stage of judgment of heart. Jesus referred to this in the Bible when he said that if people loved their father, mother, family, etc., more than him they were not worthy of him. Likewise our True Parents will ask us that question and test us. If we are able to answer this question with "Yes," then Satan will say: "I have nothing to do with you."

"If we really sacrifice for the next three years, heaven will sympathize with us and miracles will happen," Rev. Choi concluded. "Even in the last minute we can win! And please remember that Father said we should shed tears at least once a day."

A few miles further south, in Washington, D.C., about 70 women from the Washington church met on March 27 to discuss the implications of Father's recent IOWC mobilization. Some of them had previously participated in the 21-month mobilization of blessed wives for CARP which began in 1980, and reflected upon their experiences. The following report quotes from "Unification Communication".

"Fulfilling the CARP condition was a major victory for me," reported Lisa Take; "because of that, I feel I can go anywhere, as long as it promises my children a brighter future. As I look at my children now, I know that I did the right thing then by putting my faith in Father."

Alice Boutte, leader of the regional IOWC, commented on the value of women working together in a team: "Before the blessed wives went out in 1980, even though they might have lived very close to teach other in the New Yorker, they didn't really get to know each other. Afterwards, it was like they had gone through fire together. You should feel as if each others' children are your nieces and nephews, but you don't feel that heart unless you've gone through something together."

A former foreign missionary, Betsy Hunter, told the sisters: "For over ten years Father has been emphasizing the importance of witnessing. As far as I can see it, Father's whole point in mobilizing witnessing efforts has been to introduce us to the heart of God. Witnessing is, in Father's eyes, the most vital activity in helping us cultivate a relationship with God, so that we can nourish within ourselves God's way of loving, God's way of feeling, God's way of thinking, and even God's way of suffering. Ultimately, our ability to restore ourselves, our families, etc., in order to exert God's influence in the world depends on how close we come to understanding and knowing God's heart.

"It is possible that Father is saying that for over ten years we've missed the point. Isn't he saying that he's giving us another opportunity to revitalize our relationship with God; that true results and success can be realized if we bear one thing in mind: consider God first?"

Pam Stein, former missionary and director of field operations under Rev. Kwak, challenged the sisters: "Father is calling a women's army corps because of the confrontation with Satan at this time. Women, especially American women, have historical merit that can substantially liberate the providence. Our responsibility is to hear the word of Adam, to support and follow Adam, and we are really capable of doing that. That's the key to women's liberation. The whole 65 years of women's liberation has never had an Adam figure. But Unification Church women have Adam, so we have to take his word and just do it, and God will work through us.

"I don't see any reason why the goals can't be realized. For the women who are joining this IOWC call, the key is their obedience to Father. This is the tradition we are inheriting from True Mother. There have never been women in history who have obeyed God's word—at least very few. Mother is a model for us, of course, but not all of us have her personality. It's her relationship with Father that is our model. This is the thing that women have to understand: their relationship to Father. It's everything. Even though I am eight months pregnant and can't go out at this time, I really want to work in D.C. among the women who will be here."

Speaking in favor of a "reserve women's army corps," Paula Grey from the Washington Times concluded, "It is important that, at the end of the three years, we do not have to look at the sisters that went out and feel regret that we did not help."

New York Tribune



Cake and a party celebrate the birth of the new newspaper.

The following short article appeared on the front page of the first issue of the New York Tribune, April 4, 1983, which replaces the News World.

The management of News World Communications, Inc., has never ceased trying to develop the kind of newspaper that can best help New Yorkers cope with today's increasingly complex, fast-moving and dangerous world. The *New York Tribune* is our response to the challenge of this new era.

We at the *Tribune* are convinced that mass communications media hold one key to the solution of the pressing social and political problems of this age. Unfortunately, too often the media have exacerbated rather than eased the tensions of modern society.

This problem can be overcome by two-way communication between the media and their audience. The free press has historically been instrumental in the development of this nation. But when newspapers become arrogant and lazy, they lose touch with the realities of human suffering and aspirations not only in their own nation but in those under totalitarian rule. When this happens, there can be a breakdown of trust between them and their reading public.

Although it may not seem possible to regard any New York daily as your own personal newspaper, we want you to feel that about the *New York Tribune* from the very outset.

Our Commentary section is reserved for people who have important things to express to an audience of opinion leaders, decision makers and the public at large. Hundreds of scientists, academics and professionals will air their views in this section.

I am personally inviting you to break out of the mold of the silent majority by calling or writing our editors, reporters and business managers to say what you think of these early issues of the *Tribune* and how it can better serve your ideals and your needs.

This great City has devoured many fine newspapers in the fierce battleground of commercial competition. The *Tribune* will be a newspaper dedicated to truth, responsibility and the principle that humanity must be governed ultimately according to the wishes of Almighty God, the supreme authority.

Please, join our effort to make the *Tribune* a valuable service to the City and nation.

Robert Morton

Col. Pak discusses layout with Lisa Patterson Lay, Art Director.





Robert Morton, Editor in Chief, and Nick Buscovich, Vice President, meet with Mayor Koch of New York City.



Evans Johnson (right), Managing Editor, confers with Tribune staff as the first issue is being written.



Ads for the Tribune feature a delivery boy dressed in 19th-century style.



The New York Tribune rolls off the presses in Belleville, New Jersey.



Prayer after finishing the first issue.

WORLD MISSIONS

From the stage of proclaiming God's word to national ~ level restoration

Rev. Chung Hwan Kwak

During the 7-year world mission foundation course which began in 1975, we have been proclaiming God's new message. Now that we are in the growth stage, we have to establish a restored country.

Introduction

The month of May marks the eighth anniversary of world missions in the Unification Church. Of course, Father had previously sent out missionaries to Japan, the United States and Europe; that was the first step toward world mission. But in 1975, the real, substantial world mission began.

Heavenly Father's main process of restoration is carried out by our True Parents, who are the model or ideal of God's heart and substance. Since the process of creation involved various stages and since the dispensation of restoration has progressed through stages, Father has developed the world-wide missionary movement through stages as well.

The ultimate goal of our world missions is the restoration of all mankind under the one all-encompassing will of God. But this is not accomplished in one giant leap. Father began his 21-year course by establishing the individual-level and then the family-level victory foundation. Throughout this course, he has fought with Satan by tears, sweat and blood; some of the struggles were very bloody. Through the same kind of process, he established the national-level victory foundation.

After successfully completing his first and second 7-year courses, Father started the substantial world mission activity in 1975. Feeling a great sense of urgency, centering on the American movement, he planned many important rallies and activities. Also at that time he had to send out missionaries to the whole world. For this task, he selected experienced members of the German, Japanese and American families, sacrificing the movement in those countries. This indemnity condition became part of the foundation for world-wide victory. Through these missionaries, he had to proclaim to all mankind Heavenly Father's dispensation of the last days.

In the late 1950's Father had sent missionaries to Japan and the United States, and in the mid-1960's missionaries went to Europe. Thus, by 1975, in more than 30 countries at least a pioneer-level foundation had been established. These efforts laid the base to begin world missions.

The first seven years after 1975 became the formation stage of world missions. The missionaries' efforts during this era have much significance; their hard work, the persecution they endured, and the sacrifices they made allowed them to join with True Parents in laying the indemnity conditions for the worldwide victory foundation.

From 1981 to 1988, we are in the growth stage of world missions. It seems to me that after victory in the growth stage of world missions, the rally in Moscow will take place. Then we can start the completion stage of world missions.

Highlights of the history of world missions

Many times before 1975, Father talked to church leaders about the significance of world missions. Then in early February 1975, he directed Japanese, American and German leaders to send missionaries throughout the world before May 1. As you know, May 1 marks the anniversary of the founding of our church in Korea, so Father wanted to link the victory foundation in his country with the whole world by that date.

The German family sent out 82 missionaries on April 30. The American family sent prepared 85 missionaries; 12 arrived in their designated nations by May 1 and most of the remaining missionaries by May 19. Ninety-six Japanese missionaries were assigned, but their departure was delayed a little because of the time required to prepare their mission funds.

All the Japanese missionaries were brothers from the 1800-couple Blessing. Most of the American missionaries were also from that Blessing, but some were sisters and some brothers. The majority of the German missionaries were sisters; most were not yet blessed and they were often quite young spiritually and physically.

In most cases, three missionaries were sent to each country. However, nine countries were assigned only two missionaries and another nine only one. The total number of mission countries in 1975 was 96.

At that time, there were Unification Church members in about 40 countries. Of these, Brazil, Indonesia, India, Iran, South Africa, Israel, Argentina, Mexico, Kenya, and Trinidad also received new missionaries. Thus, by 1975, our church's world-wide effort involved 127 countries.

In Japan Father personally selected the missionaries and assigned them to their mission countries. Father chose some American missionaries, but most volunteered and indicated their preferences of countries; Father reviewed the list and made the final decisions. In order to reach the goal of 82 missionaries, the German family sent out almost all of the German-born members who were in Germany at the time. Father spoke many times to the missionaries as they were attending training sessions in Japan and the United States, giving them direct guidance.

At the beginning, there was no world mission headquarters and not much official support for the missionaries. The missionaries faced many challenges from society and government.

Arriving and getting established

The first obstacle many missionaries faced was obtaining a visa. Some missionaries could not enter their countries; problems often persisted even after a couple of years. Many missionaries were kicked out but continued trying to re-enter their assigned country. Even now, one country's missionary still has to leave each month and obtain a new tourist visa in order to return, because the country gives no permit to Christian missionaries. The only kind of visa available to him is a one-month tourist visa.

There were many interesting stories about how the three missionaries met each other. In most cases, there was no foundation or no contact person in the country. Often they were not free to give the name of our church or identify themselves as missionaries. Since countries set varying conditions for issuing visas, depending on the nationality of the applicant, the three missionaries could not all arrive at the same time or make an appointment to meet on a certain date.

Moreover, before the missionaries left their home countries, there was almost no horizontal communication among the different nationalities. Even if it had been encouraged, language differences would have been a barrier. Missionaries had only each others' names, no photographs or other information.

Sometimes it took a few weeks for missionaries to locate each other. They ran into each other on the street, at the post office, in a restaurant—or, in some cases, at the police department. Others met as they were being expelled.

Anyhow, once the missionaries arrived and found each other, getting established was not always easy. Since the early days of our church, the international communist movement, centering on North Korea, has been trying in so many ways to destroy our movement. In the early 1970's, North Korea extended its connections to the third world, establishing diplomatic and trade relations. They used this kind of foundation against our missionaries, especially in East Africa.

Adjusting to new cultures and environments

The second challenge the missionaries faced was the new environment, culture and tradition of their mission countries. How were they going to digest these different elements? Japan, the United States, and Germany are first-class countries; and in their daily mission life, citizens of these countries had to digest the completely different environments and realities of these third-world countries.

Citizens of first-class countries had to digest the completely different environments and realities of these third-world countries.

The less-developed countries and more closed Islamic societies were especially different from the missionaries' home countries. Also, in some countries, it takes more than one month for a letter from headquarters to reach our missionary. This is still the case in some places. Many countries did not have adequate medical facilities. Some missionaries fell ill in the difficult surroundings; many African missionaries have endured more than ten malaria attacks. Some missionaries have suffered physical injuries.



Language barriers

The third challenge to the missionaries was the new language. Most American and German missionaries were able to resolve this problem within a year of their arrival. But it remained a serious obstacle for many of the Japanese.

Government opposition

In many countries our church is not legalized, so our members have no legal protection as missionaries. Especially in countries where Christian churches are not permitted, their position may be precarious. Even where Christian churches are permitted, our missionaries have not always been accorded the same rights as representatives of other churches.

Many missionaries went to jail. In some communist countries, they have attempted to brainwash our missionaries with drugs. Women missionaries have been raped. Many painful situations have occurred.

Some missionaries received threatening letters and telephone calls. Terrorists have attacked our centers, occasionally with machine guns. Sometimes our churches have been closed for no stated reason.

In Tanzania, Mr. Sasamoto was murdered. In Eastern Europe, many kinds of sacrifices have taken place which even now we cannot announce.

All these are examples of the serious history of restoration by sweat, tears and blood. Even now, our members in communist countries live under constant tension; their life is filled with tears.

One missionary in an iron-curtain country mentioned to me that his greatest desire is to witness loudly about Heavenly Father and True Parents. He is longing for this kind of opportunity.

Internal challenges

The fifth type of challenge to missionaries is internal. They have almost no opportunity to meet Father directly; they

cannot listen to his words. Standing on the front line in far-flung areas, they have to remain faithful and loving, generating from within themselves the power to witness.

Furthermore, since Father's ideal is for all mankind to live in harmony as brothers and sisters, he sent out three missionaries—one Japanese, one American, one German—as representatives of enemy nations. It is not easy for them to spend 24 hours a day working, eating, sleeping in the same place.

Father's original idea was for the Japanese brother to become the central figure, since he was often older than the two other missionaries. But the reality did not turn out this way. The character of the Japanese missionaries was generally not as open as that of the Western missionaries. Also, they were not as positive and aggressive in their expression. Furthermore, they had a language problem, so they could not express themselves so freely and guide the others.

Internally they felt, "I am the elder brother," or "I know the correct, traditional way better than they do." The American missionaries generally felt, "We are the number one country in the world, the number one people in the world." They felt a certain pride and arrogance, especially towards the Japanese. The German missionaries were spiritually and physically young, so they were usually willing to follow the others; but being young, they also had many practical problems.

The combination of an American sister and a Japanese brother seemed to be especially difficult. I cannot say if this is just a difference between East and West. Such an inter-missionary relationship is not simple because many historical factors come to play, in addition to the East-West and male-female differences. This kind of situation was in itself a very heavy burden on the missionaries.

Father already knew the potential for this kind of problem. But he expected the missionaries to solve it and make substantial unity among themselves.

Headquarters did not appoint a central figure for each country until 1978, because Father expected that through their experience in living together a central figure would naturally emerge.

I am sympathetic towards them. Differences in traditions, personalities, and culture converged in one situation and

confronted them 24 hours a day. So often misunderstandings arose. Many facets of their characters did not match well with each other, and because of language problems the gaps became bigger.

When I visited Japan recently to speak at the 120-day workshop for Japanese missionaries, I listened to the testimony of one Japanese brother. For the first three or four years he struggled to build harmony with the other missionaries. Then his wife arrived. Because of the foreign environment as well as the expectations the other missionaries and members had for them as a couple, they struggled for two or three more years in their husband-wife relationship. Then when children began to be born, part of his mind was occupied with concern for his children. As he reflected on his eight years of missionary experience, he said he was so ashamed in front of God and True Parents.

I am not telling this story to accuse this missionary. I really appreciate him because he could share his mind and heart with us. His situation is fairly typical.

In whatever environment we find ourselves, we have to realize and establish God's highest ideal. This the duty and inevitable course of all Unification Church members, not just the overseas missionaries. This missionary went through many wonderful experiences, created harmony, and established a certain foundation in his country. This is an amazing victory foundation.

Even though we have a public mission, the reality is that we spend most of our time, energy, and ability in overcoming ourselves—not in fulfilling our public mission.

No one can easily judge a missionary unless he has gone through this kind of experience. The only thing I want to emphasize here, in front of Heavenly Father and True Parents, is that even though we have a public mission, the reality is that we spend most of our time, energy, and ability in overcoming ourselves—not in fulfilling our public mission. This is a general point of shame.





Amazing heartle development

The external result of our missionaries' efforts has not been as much as it should be, but in their heartle world, there has been so much development. The missionaries gained amazing experiences, the kind of experience which no power, money, knowledge or anything else could buy. Most of our missionaries have achieved harmony with each other and have laid a good heartle foundation in their mission countries. Many have already digested the local language, traditions, habits and culture. Also, they have pretty much adapted to and overcome the external environment. Furthermore, many have already established blessed families and have given birth to blessed children in their mission countries.

The missionaries' hard work, the persecution they endured, and the sacrifices they made allowed them to join with True Parents in laying the indemnity conditions for the worldwide victory foundation.

When I meet Japanese, German or American missionaries, the feeling I get from them is completely distinct from what I get from other Japanese, German and American members. Their worldview, their understanding of God's providence, their feeling for God and True Parents are completely different—probably more than they themselves realize.

It is amazing that such first-level world citizens can go to third world countries and overcome so many challenges. In

sometimes threatening environments, they started their families centered on God's love. Still, they joyfully carry on their daily life. Who could erase or belittle their achievements and effort? History has to take pride in them.

Furthermore, in many mission countries, there are blessed couples among the local members, fruits of the missionaries' sacrificial foundation and effort. Now God can work freely in mission countries, because of the foundation of these new blessed couples. That is another reason why I called this seven-year period the foundation stage of world mission.

Personal guidance to the missionaries

Since July 1977, I have been executive director of our church's world missions. Gradually I have been setting up an official system. In 1978, I began special 40-day training programs for missionaries and their members, and later 120-day training. Presently 90 percent of the missionaries have graduated from this 120-day training. Regions were organized in 1978; initially mission countries were divided into 10 regions; now there are 17.

In 1976, Joo Chan Choi, Chong Goo Park, Byung Ho Kim, Moon Kyu Song, and Chang Seong Ahn were selected as worldwide itinerant workers. They visited each country. Last year, a new group of itinerant workers was appointed: Chung Kyun Kim, Chang Seong Ahn, Gwan Hae Kim, Jong Yung Yoo, Jin Hee Yoo, and Jin Moon Kim. Presently, most of these itinerant workers are regional directors in the United States. Later they will return to their worldwide mission.

I myself have tried to visit each country, in order to be able to direct each country's situation and personally guide and educate the missionaries and local members.

The current mission situation

Our missionaries have been working in 133 countries, including seven communist countries. There are a couple of countries in which the missionaries have been unable to remain; they have been staying in nearby countries, and local members have been carrying on the work. Two countries are not yet completely independent, but we have sent missionaries there.

I don't think that each mission country needs many missionaries; rather, they need local leaders.

Of the original Japanese missionaries, 80 percent remain overseas. Of the original German missionaries, 50 percent remain, and of the original American missionaries, 33 percent remain. Because of correspondent or business assignments, many missionaries have changed missions. Also, many of the original women missionaries have joined their husbands and established their families. In addition, some local members have been selected as missionaries.

At the coming Day of All Things, I plan to award prizes for the conclusion of eight years of mission work:

First prize goes to Brazil, under the guidance of Rev. Hyun Tae Kim.

Second prize goes to Zaire, under the guidance of Gregory Novalis.

Third prize goes to the Philippines, under the guidance of Yoshinobu Murotani.

Fourth prize goes to the Ivory Coast, under the guidance of Kathy Rigney.

These prizes include substantial amounts of money to support their national headquarters, training centers, and many local projects.

Brazil

Brazil now has a national headquarters and 24 state headquarters. Local churches, including pioneer churches, number 85. This brings the total number of churches in the nation to 109. Established home churches total 1,080. There are 687 witnessing and center members. In all, 34,560 people have attended two-day Principle workshops.

The International Relief and Friendship Foundation, Professors' World Peace Academy, VOC, CARP, Interfaith, IOWC and various other projects have been developed. They also have a strong financial foundation, including various businesses and farming activities. Their training center system is very well organized. They have recently formed three IOWC teams.

Zaire

In Zaire there are eight state churches, in addition to the national headquarters. The capital city, Kinshasa, has 24 branch churches. The 33 churches in all have 355 full-time members. There are thousands of home members, two farms, training centers, an Ecoprof school for educating young people (current enrollment: 316), a mamas' group and a papas' group, as well as a business foundation. In this country, home church activities are especially exemplary.

Philippines

There are 21 churches in the Philippines, on various islands. The CARP movement is especially exemplary there and has been bringing wonderful results. They recently bought a beautiful training center. Their financial foundation and PWPA movement are also noteworthy. There are 191 witnesses and full-time members in the Philippines and about a thousand home members.

Ivory Coast

There are more than 120 witnesses and full-time members in the Ivory Coast. They have their own IOWC team. A garage and a photography business have helped them lay a strong business foundation. This country is exemplary for the harmonious relationships that exist among the missionaries. They have recently begun a large farming project.

Other countries with potential

Many other countries have much potential. Zambia has already started an agricultural-technical school, other agricultural programs, a medical clinic, and an educational program. The government supports our church's efforts there in many ways. They have developed a strong business foundation with their sausage factory.

In Peru, there is good harmony and a faithful foundation. They have established a kindergarten and primary school.

Uganda has a strong, faithful foundation.

Australia is well developed; they are now building a good training center and will soon start a farming project.

Argentina, Kenya, Nigeria—there are many countries with good potential.

World mission headquarters future plans

Modern civilization connects the whole world in a kind of global village. In one day, you can go anywhere on the globe; electronic communications bring us instant news of events on another hemisphere. Whether mankind wants to or not, all of us have to live in one family relationship, as one village, according to God's dispensation. Mankind cannot escape this kind of direction by God.

"One peaceful world under God" is all mankind's hope, because it is God's original desire the goal of His providence. To achieve this goal mankind needs to adopt a world-embracing ideal and transcend the differences between nations, cultures, habits, religions, etc. Our world mission effort can substantially bring this about.

The following are a few of our plans for the fulfillment of this world mission:

Advance from level of proclaiming God's word to national restoration

God's will cannot be fulfilled merely on the individual or family level; it needs a national scope. During the 7-year world mission foundation course which began in 1975, we have been proclaiming the Principle, God's new message. Since this foundation stage is over and we are in the growth stage, we have to establish a restored country. Already a couple of countries have a potential foundation. Many leaders are searching for an idea or movement which can guide their

country. Some are doing careful research into our movement.

For this purpose, we need many kinds of horizontal and vertical support. Organizations such as IRFF, Minority Alliance International, the Summit Club, the International Justice

Because of our True Parents' victory foundation, each country is now at a different stage than before. I have confidence that we can gain amazing results.

Association, etc., will support such efforts for world peace.

I am expecting our missionaries and members, through their exemplary activities, to demonstrate God's love and truth and a serving attitude; in this way, we can build an ideal country. According to Father's teaching, all missionaries and members should establish a record of serving a country and its people.

Augmenting the number of missionaries

I have been considering the age and family situation of the present missionaries and am planning to choose more missionaries, averaging maybe 24 years of age. I will educate these new missionaries and then send them out.

The present missionaries have established a heartle tradition in each country, centering on their families. Each country absolutely needs their experience and heartle foundation.

From now on, headquarters will educate the new missionaries in Principle, heart, language, and details of the national situation; we aim to give them a professional preparation. Graduates of these programs will go to the front line and be encouraged to work very hard. This will be a wonderful opportunity for young leaders from more developed countries to gain many experiences that will enrich their own lives as well as the country that sent them.

I don't think that each mission country needs many missionaries; rather, they need local leaders. The new missionaries will stay for a certain term, perhaps four or seven years. After local leaders are raised up, a few missionaries will stay on in an advisory role, to give members guidance and pass on their heartle foundation.

Education and support

We will continue to offer educational programs, expanding especially our international 40-day workshops in mission countries. Through such educational programs, as well as direct guidance by itinerant workers, we want to raise our members so that regardless of their country, all will share a common Principle education and standard.

Principle has already been translated into many languages. We want to expand the number of translations, as well as produce more videotaped lectures. Level 5 of Principle is in preparation, as well as books of Father's speeches and traditions.

We also want to increase the quality and quantity of *Today's World* magazine as a vehicle for educating our members. Missionary testimonies will also be compiled and published.

There are plans to publish and translate significant books by scholars in various fields.

We will make movies in various languages to introduce people to Father, our church, and our worldwide movement.

Financial foundation

In this growth-stage period, we have to establish an economic foundation for our missionary work. Through headquarters, we can help develop a foundation to support mission countries. Some examples of practical projects which have already been started are farming, animal husbandry, repair shops, simple machinery factories, photography work, restaurants, ocean missions, and language schools. According to the local needs, we can help countries develop such programs.

Agriculture is an especially important area of focus in the third world. Through such programs, we can help feed the hungry people of the world. We need to train and educate local members in such practical skills. Furthermore, land and nature are so pure, honest, and truthful. If someone invests his sweat and hard work, nature and the land will return his efforts. Our members can learn God's will and truth through agricultural activities. Nature and land never lie, never deny, never reject activities of goodness.

Guidance for blessed couples

There are now blessed couples throughout the world; international families are being started under the ideal of world brotherhood. This is unprecedented in history. All Unification Church members can be proud of our international blessed couples.

Interracial and intercultural couples have to overcome many barriers, such as those between East and West and developed and less-developed countries. They confront differences of history, race, culture and traditions. We don't expect harmony to come about easily.

Our entire church leadership has to guide and support these interracial blessed couples. Also, we have to consider the financial foundation for their families. At headquarters, we have begun this on a regional basis, according to the situation.

Support from the world mission headquarters

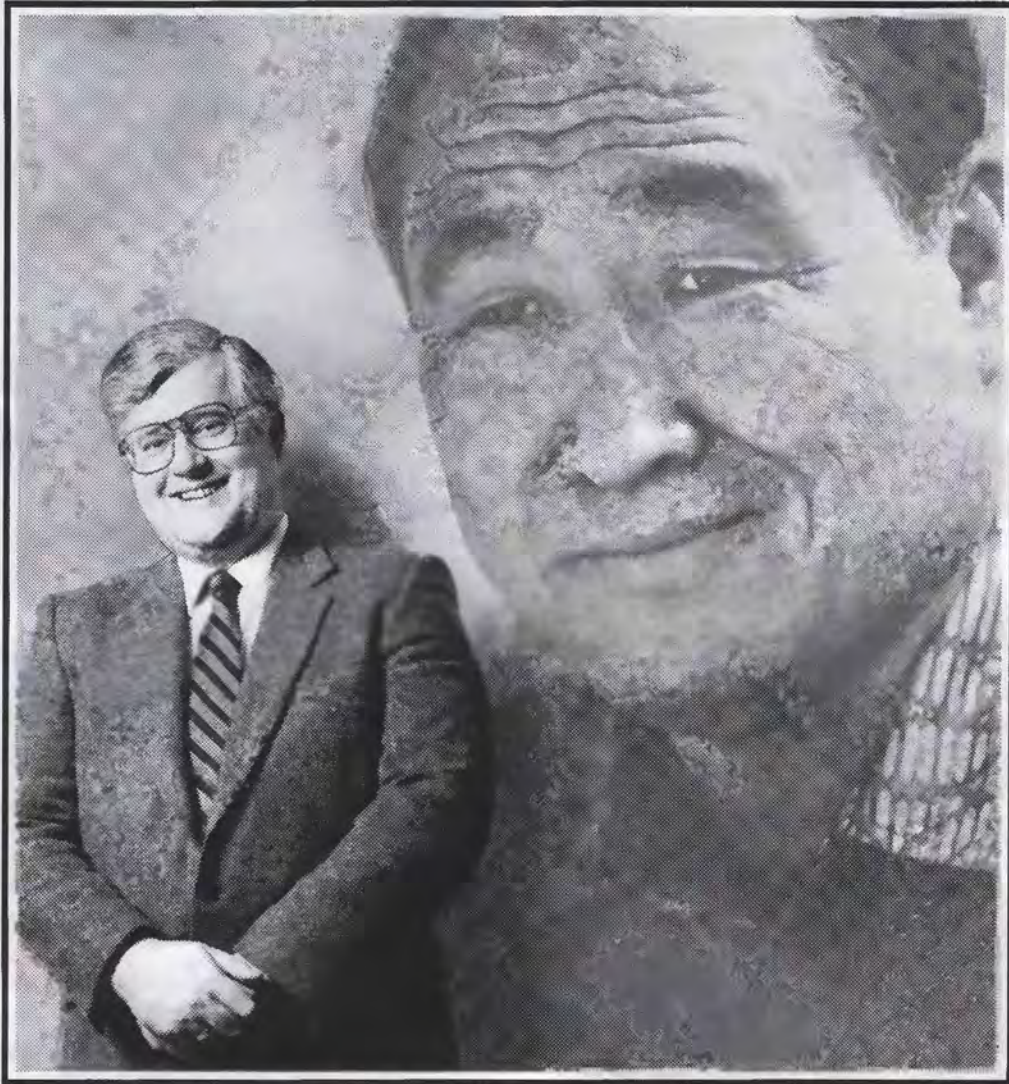
Every year we have experienced an increase in the number of international visitors and VIP guests who come to the World Mission Center in New York. We are now preparing a plan to improve our reception of such guests. We want to create on the fourth floor of the World Mission Center a "briefing room," where we can show movies, videotapes and slides of our movement and our True Parents, in many different languages.

We also want to make a museum on the fourth floor to display information on the history of our church. Much of this material is currently in Korea, but we are assembling what is available in the United States and making preparations.

IOWC work has begun in South America, Africa and Southeast Asia; we will be focusing more on this type of effort and hope to expand it to other regions. Research is being done to develop a world mission plan for each region. We also want to expand IRFF activities to support our mission work.

Because of our True Parents' victory foundation, each country is now at a different stage than before. I have confidence that we can gain amazing results, compared with the past. So all missionaries, please have confidence and focus on this mission.

MOON'S MAN IN CANADA



REV. MARTIN PORTER
NATIONAL DIRECTOR OF THE
UNIFICATION CHURCH OF CANADA
SPEAKS ON
"CANADA AT THE CROSSROADS"

MARCH 15, 7:30 P.M.

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CANADA AT THE CROSSROADS

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Rev. Martin Porter

On March 15, 1983, Rev. Martin Porter, national leader of Canada, and a team of 20 members finished a year-long campaign of seven major Canadian cities. The public presentation "Canada at the Crossroads" featured a specially developed slide show interpreting Canadian history and a speech by Rev. Porter, introducing the key points of Principle and showing how they tie into Canadian history.

The Principle was introduced into Canada in 1968 by two American schoolteachers: Marie Ang and Linna Rapkins. Rev. Porter has been national leader since 1977. Born in England, Rev. Porter has long been interested in visual communications; he spent some years travelling in Europe and the Middle East, compiling a portfolio of documentary photographs. In 1961 he went to Italy to study sociology and later film making. While producing a documentary on a hospital for child victims of polio, he became deeply affected by the hopelessness and suffering of the children and could not help wondering who was responsible for such suffering—God or man. A friend then invited him to an evening of lectures about "a new revelation by a Korea visionary." Later, Rev. Porter became national director of our family in Italy.

The following excerpts of Rev. Porter's speech highlight Canada's religious heritage.

There is no place more inhospitable to man. . . ." John Cabot was quoted to have said when he first saw Newfoundland's forbidding shores. Only individuals of the greatest perseverance and adventurous nature could break the new ground in a land so diverse and overwhelmingly vast as Canada. From whatever culture they came and for whatever motives—whether to gather wealth in furs for the greater sovereign powers that sent them, or to colonize and farm a new land, or people such as Jean Mance and the Jesuit Fathers, motivated by higher aspirations—the endurance, courage, determination, hard work and faith in the future were strengths which they shared in common and which became the backbone of Canada's heritage. Out of these edifying characteristics consistent throughout Canadian history grew a desire for unity, independence, and higher resolve in the people, to let the common bonds tie them and form a free nation from sea to sea. . . .

In Canadian history, too, many men and women were motivated by God to sacrifice their lives toward higher goals, and to build a society and communities based on Christian ethics. Samuel de Champlain had the virtuous desire to build a settlement in New France where the Indians would be treated as equals. He died without reward, but the colony took root and survived, and his legend grew with it. The Jesuit Fathers founded St. Marie-among-the-Hurons in the early 1600's. Their heroic efforts reflected the same spirit of early Christianity during the days of Roman persecution. So zealous and hopeful were these men of God that their writings ignited a compassionate response from priests and laymen in Europe. As a result, Paul de Maisonneuve and his company sailed to New France with the vision to establish a community in the service of God. In the West, we remember particularly Father Lacombe who was loved and respected for his major contribution as a peacemaker between the Cree and the Blackfoot Indians, and between the Indians and the Canadian Pacific Railway.

What is the definition of a patriot? A patriot is one who gives himself unselfishly for the benefit and well-being of the nation and for the welfare of his own countrymen. Lord Elgin

surely was such a man. In an effort to break the barrier of resentments, after the rebellions he strove to indemnify people's losses and fought for Canada's self-government. These and countless other men and women who have fought for the benefit of others have influenced the framework of our society.

In Canada, as in many countries of the world, the pace of life is ever increasing. New discoveries are being produced at such a rate that in the last 50 years scientific development and materialistic philosophies have gradually outweighed the religious approach to ethics in day-to-day living. . . . Science and spirituality need a common denominator and must extend their range of research to include areas formerly thought beyond their limits. Recent books attest to efforts in this direction, such as *Inner Spaces*, written by Canadian professor Eisenberg, exploring through scientific methods the existence of extra-sensory perception and levels of consciousness. . . .

Canada is not isolated from the forces of transition; it is in fact a microcosm of the world because of its cultural diversity. Those views of life based on humanism and those founded in religions and spirituality converge in our society. On the foundation of what we have understood from Jesus' message 2000 years ago, we have two important factors to continuously consider. One is that we must never become people who merely crave our own well-being, either as individuals, families, provinces or as a nation.

Threaded through Canadian history are men and women who have championed this direction, plus the countless volunteers who went off to two world wars, and those who are a part of peace-keeping forces today. Living for the benefit of others is the direction of God, and God is present wherever the tradition of sacrifice occurs; yet so few realize how close they are. . . .

From this viewpoint, God's characteristics can be seen reflected in Canadian history through events acted upon by men and women whose aspirations and goals were to go beyond themselves. From bringing Christianity to the new world to striving for Confederation, the pursuit of progress and unity beyond racial, religious or economic barriers is the direction towards God.

REFLECTIONS ON A CROSS-COUNTRY TOUR

Our purpose was to present the Unificationist view of Canada's future and awaken people to the impact of future changes on this country.



Barbara Christie-Peat

Greetings from the Great White North! Here in Canada, we are so close to the central point of the providence, but in a land that is still in the process of emerging from her infancy. Unfortunately, that does not mean Canada is untainted by the social and moral confusion of our days that hinders the development of a God-centered nation.

Last March we began a seven-city "Canada at the Crossroads" campaign in Vancouver, British Columbia, the major city on Canada's west coast. The campaign concluded one year later, in Toronto, Ontario. During the intervening months (with a break for the Madison Square Garden Blessing), we visited Edmonton, Alberta; Halifax, Nova Scotia; Winnipeg, Manitoba; Ottawa, Ontario (the capital); and Montreal, Quebec. We wanted to make a national spiritual condition by reaching out to Canadians with the message of God's hope for Canada, following the pattern our Father set

when he began his ministry in America with a seven-city speaking tour in 1972.

The culmination of the campaign in each city was a public event in which we offered Canadians a different perspective on their history—a spiritual point of view, rather than political, economic or social.

ROAD OF CHALLENGE

An opening audio-visual presentation, "Road of Challenge," featured the noble men and women of Canadian history. We wanted people to feel that theirs was a history they could truly be proud of. In addition, our purpose was to present the Unificationist view of Canada's future and awaken people to the impact of future changes on this country. The message "Canada at the Crossroads," delivered by Rev. Porter, was meant to foster inter-religious and inter-cultural understanding and to challenge people to live those concepts.



The official campaign send-off photo, February 21,

The 20 members of the traveling team have faced many challenges and grown through our victories over the past year. We've grown collectively as well as individually. It is difficult to encapsulate the entirety of the experiences we shared on the tour, but here are a few of my impressions and experiences, culled from a year of milestones.

One of the greatest discoveries of this tour was Heavenly Father's heart for this majestic land. Driving across the country several times, I recognized



1982, in front of the Canadian family's retreat house.

the incredible blessings that God has granted our nation—its breathtaking beauty, bountiful resources, and youthful vitality—to help her develop into a nation capable of taking global responsibility.

I remember driving in the early morning dawn as my sisters slept and sharing with Heavenly Father the crimson sunrise over the shores of Lake Superior, or the magic of the northern lights as they danced overhead while thousands of miles passed under our wheels. In that solitude, I could know

and feel God's incredible hope for the nation of Canada. My thoughts were often of our True Parents, realizing that our victories were actually much more their victories.

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We discovered a unique character in each city we entered. Our approach to the public altered and shifted as we

sought unity of mind and heart in reaching out to our fellow countrymen. As in any of life's experiences, we shared in our laughter, joy and tears as we fought for this nation's spiritual

awakening. Sometimes we felt we were facing the lions' den, as the local news media played up our arrival with front-



Contacting people on the streets for Rev. Porter's speech.



Mailing out public relations packages from the Toronto headquarters.



Changing drivers on the road.



page headlines. But I could only find great pride in my brothers and sisters as they upheld the dignity of our True Parents.

SUCCESS IN THE FINAL CITY

I feel that the greatest success was in our final campaign in Toronto, a major city and the location of our national headquarters. Certainly we had grown through our experiences of the previous six cities. I was most inspired by our publicity campaign giving honor to our Father's dream and goal of a God-centered world. [The publicity for the campaign was prepared by a professional agency.] Our slogan, "Moon's Man in Canada," left no doubt as to who we were, and it proved to be most effective.

The culminating event on March 15 attracted a crowd that filled Westbury Hall. The message that Rev. Porter presented to the audience of 350, and the message that we will continue to proclaim, is simple but powerful. Rev. Porter concluded:

"Our crossroads today as individuals, families, provinces and a nation



There were times when we felt disappointed by the public's response, but now we are confident that we have a foundation for future development, as we continue to nurture the seeds that have been planted by this campaign.

is the choice between isolationism and self-seeking living, or living for the benefit of the whole; whether to join the forces of humanism or to go in the direction of God and spirituality; and finally whether to consider the transformation we are going through as the beginning of the new millennium and fulfillment of Jesus' prophecy, or as simply a renaissance of science and technology."

Even though we were just a small "heavenly army," our hopes and ambitions were to remedy our nation's misguided direction. There were times when we felt disappointed by the public's response, but now we are confident that we have a foundation for future development, as we continue to nurture the seeds that have been planted by this campaign.

The members left behind to pioneer each city have the task of harvesting the fruits of our efforts. Our love and prayers remain with them as they uphold True Parents' tradition in this vast land.



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