

MANUAL FOR 7- AND 21-DAY TRAINING

National and International
Education Department
June 1, 1983

INTRODUCTION

In the creation of any manual for education, one has to consider the enormous range of possibilities as to what should be included. In this brief manual we have tried to be selective about the content: the basic purposes of the 7- and 21-day programs, staff attitudes, and two new schedules. There are two reasons for this: 1.) Because there is an urgent and immediate need for this booklet out in the field, and 2.) We are expecting to produce a much more exhaustive volume on the 70-day education system in the not-too-distant future.

As you page through this manual, remember that it is an aid toward the success of your programs, definitely not a recipe book for successful fundamental education. Of course, we hope it will clear up questions you have and help shed light on blind spots, but it is really your own local church membership and training program staff that already possess the crucial ingredients for solid programs. What are those ingredients? They are sincere and creative desire to help our Heavenly Father and True Parents during this coming three years, genuine concern for the quality of the initial education and introduction of new people into our Church, and the readiness to work together with fellow staff members in the spirit of mutual support, sincerity, honesty, prayerfulness, and openness to growth and learning.

A NOTE ON THE NEW 7- AND 21- DAY TRAINING SCHEDULES

You are going to notice, as you look at the new schedules in this manual, that they are thorough in the area of education. By this we mean that in both programs the emphasis will be on giving the new membership candidates a clear vision of our movement, the ideas and ideal, True Parents and themselves (of course, the vision is progressive). The reason for this is plain: the need for a solid groundwork of understanding in any person considering joining this movement. Many times in the past we have urged people through programs that have been inadequate in terms of real information about who we are, who True Parents are, and what the individual's responsibility is. Now, and in the coming three years, there is a new era in progress, an era that demands the best of us in terms of clarity, genuine caring, and an up-front approach in the early education of members. It is only fair to offer these things to any person who is in the process of making major decisions about his or her life.

May God Bless You as you prepare and begin your programs. We are always available to support you in every way we can. If for any reason there are questions that arise please pick up the phone and give us a call at (212) 239-1093 between 9:30am and 6pm. We'll do our best to help.

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Education Department

WHAT ARE THE PURPOSES OF THE 7- AND 21-DAY PROGRAMS?

A FIRST THOUGHT

Before saying one word about the purpose of each of these programs, it would be good to consider a context within which we can work. To begin with let's ask the simple question, "What is it that we are trying to accomplish in the fundamental stage of Unification Church education programs (meaning the 7- and 21-day sessions)?"

Someone who hasn't given much thought to this question may throw out an answer something like, "What do you mean? The purpose of the programs is to get people to join. We've got to get 60,000 members in the coming three years." If this is your answer, I've got news for you; there are people who stayed with our movement for years who never really "joined" in the true sense of the word. It is the education staff that must take this matter into deep reflection in considering and discussing the makeup of any program. After all, what good is it of we give out 60,000 diplomas only to turn around and see half of our alumni run out of gas on the road to Moscow (not an easy road)?

For someone to come to the decision and determination to join in the work of God for a lifetime, is a deep and difficult matter. It demands us as a training program staff to search our insides for the depth of attitudes and vision that will be demanded of us. One thing is sure, the idea that new members can be produced like General Motors automobiles is a very limited one. This notion that the human being can be shaped, molded, painted the desired color and sent out on the streets like a new model Chevrolet (we'll call this idea the "Dr. Detroit" syndrome) is a dangerous notion that will always get us in trouble. We will be dealing with 60,000 sons and daughters of God in the coming three years; individual human beings who must each be loved, listened to, understood, helped with the whole range of human problems, believed in, helped in prayer, and, of course, educated in the ways of personal and social restoration.

To return to the original question about what it is that we're trying to accomplish through fundamental education, we could state it this way: the reason and purpose for our programs is to do all we can to give the individual what he or she needs to make the decision that only the individual can finally make - to contribute his or her life to the Providence of God. Of course, there is a long way to go after an initial decision has been made; and in that sense, education should serve as the foundation stone for the building of mature spiritual attitudes and lives.

With this thought or context in mind, we can start to talk about the purposes of the 7- and 21-day training programs.

THE PURPOSE OF THE 7-DAY TRAINING PROGRAM

The 7-day training program entails more than a thoroughly detailed examination of the Principle. This session really has two levels, increasingly distinct as the week progresses. In the lectures, the students will take a deeper more penetrating look at the Principle; it is in this first week of training that we cover the parts of the Principle that could barely be touched in the weekend workshop. Additionally, through the 7-day classroom experience, the student can clarify points of disagreement or misunderstanding. Secondly, on a more internal level, the individual will almost always begin to reflect upon the implications of these new and powerful ideas for his or her personal life. It is here, in the first full week of training, that the real process of spiritual rebirth begins.

Spiritual rebirth is quite a bit different from our physical birth. In the physical birthing process, an infant is naturally propelled out of the pure environment of its mother's womb. Both the womb and the baby are straining toward the baby's birth and life in the new world. In the process of spiritual rebirth, however, the "womb" from which the spiritual infant is born is not at all pure and clean. It is the womb of a world fallen from God, full of attachments, that could actually prevent the new spiritual life trying to be born. At the same time, the person experiencing the process of spiritual rebirth will often find one part of himself crying out for this completely new life, while another part, in turn, still clutches the old womb.

Birth is an event which is both powerful and highly sensitive. The staff of the 7-day program are called upon to combine the heart of the parent with the attendant skill and care of the physician. (It is a fallacy to believe that the less experienced "junior" staff should handle the 7-day program). With this thought in mind, it is definitely not the job of the staff to condemn the old world (womb) and attachments of a person as satanic; those attachments can include such things as a beloved family, or a dedicated college or professional career. It is rather the job of the staff to help the person clearly understand and realize the message of the Principle, and to look at his or her life and experience through this new realization

Through the presentations, testimonies, group sharing, and opportunities for personal reflection, the individual will spend a lot of time looking at what he or she has experienced, and comparing that with the vision that the Principle offers. For some the comparison may be a very clear one, with the Principle and this new life winning hands down. For others, there may be strong attachments to beliefs, relationships, and any number of things that make the comparison more difficult or painful. In all cases the members of the staff should realize that it takes more than a few days to really grasp

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the Principle, let alone apply it to our own experience and life. An important thing for our understanding of a new person's challenge in facing birth into Principle life is to remember our own experiences. We too have had fallen love relationships, pinned our hopes on false values, and had all the problems associated with growing up in this world - these experiences can serve us in helping and understanding the 7-day student.

SOME IMPORTANT POINTS OF REALIZATION AND EXPERIENCE IN THE 7-DAY PROGRAM

Below are some important milestones that will be brought out during the week of training.

1. The realization of a very-real satan - the belief in God is generally more prevalent than the belief in a satan. Particularly the lecturer, mother figure and group leaders should discuss how to help people understand this important point. Beyond the idea of satan, the 7-day student should come to the realization of how satan has created misery throughout history and civilization and finish the weeklong session with the determination and readiness to fight and overcome satanic influence in society.
2. The centrality of the Lord of the Second Advent to history, and the idea that the Lord is now on the earth - this is also very new for almost everyone. This pronouncement demands an excellent foundation of understanding in the 7-day classroom and experience with the staff and program in general.
3. Prayer - yes, many people have prayed, but many have not prayed. There should be some availability of prayer guidance, and even someone from the staff who can be a partner in prayer for the new person.

Again, the staff of the 7-day program has done its job very well if by the close of the week it has been able to provide the teaching, personal guidance, and general atmosphere to support the individual in making the decision that only he or she can finally make - to begin this newly born life.

THE KEY POINTS OF THE PURPOSE OF 7-DAY TRAINING

1. To bring the individual to a more thorough understanding and acceptance of the Principle (in the classroom, group meetings, and through personal counsel)
2. To help the person clearly look at his or her own life experience, beliefs, relationships, etc. through the Principle and to compare

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Principle life and values with the life and values of the past.

3. The realization of the reality of satan, and the determination to fight and overcome satanic influence in both personal life and society.
4. The realization and understanding of the centrality of the Second Advent to history, and his reality as a person on the earth in this era.
5. The decision to continue this new life (which, practically, means the decision to attend the 21-day training program).

To put it briefly, the 7-day program is the training in which to compare my past life with the vision the Principle offers, the foundation to truly understand myself, and the formation stage in the development of my true self.

THE PURPOSE OF THE 21-DAY TRAINING PROGRAM

If the 7-day program is the formation stage in the establishment of a new self, the 21-day program serves as the growth stage in the same process. It is a time of deepening commitment, and more clear separation from the past. This session represents the first real encounter with our True Father (we've announced basically in the 7-day the presence of the Lord on earth) via his own words and thought. It is the time to seriously initiate division from this satan one has vowed to fight at the end of the 7-day experience.

In the 21-day program the rebirth process begun in the 7-day will naturally continue on as a regrowth period. It would be unrealistic to believe that the personal issues faced by individuals attending the first 7 days of training will have been completely resolved by the opening day of the 21-day program. If anything, along with the deepening comprehension of the message of the Principle for his or her life and future, the student will have to begin considering seriously "leaving behind" a former way of life and its attachments. This face to face confrontation with such a prospect is not easy for many people, especially for those who have lived substantial lives, though some may be very well prepared and ready for it.

This may help to visualize the situation of the student attending the 21-day program: As with you and I, the student has spent the first seven or eight thousand days of his or her life in a world with generally a whole different set of values, ethics, morals, and ways of relationship from what the Principle is offering. With just 15 or 20 days of study and introduction into a totally new and different vision, you can't expect the individual to suddenly become a spiritual giant. For many this is a wavering time where much support is needed. It is a time of pressure from inside - feelings about oneself like, "am I worthy?" or "am I really ready for such a commitment?" There will be many feelings about people and things the student seems to be bidding farewell. To one extent or another, you and I went through it too, didn't we - so we can understand. (Again, you can't browbeat someone into renunciation).

OF SPECIAL NOTE REGARDING THE ABOVE

During this most sensitive time when the student is making his "move into the temple" a most important and sensitive issue is how to free oneself from the clutch of the past life (especially in a day of unsympathetic media, and deprogrammer hate-mailing campaigns) and establish a solid and enduring faith in this newly discovered God and His Providence. During this tender period the pull exerting itself from past relationships can be so strong. Especially we think of the girlfriend who feels jilted by her former lover's newfound commitment, the parents who fear the "monster stories" about the Church, or the circle of friends who have interpreted their associate's rebirth

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experience as Asian mind control. From all of these sources can and have come the strong tug. Simply, until the student can build enough of a foundation in faith and spiritual maturity and strength it isn't yet the time to go back home to witness to family and friends. Think of Jesus' words to his young would-be disciple:

"To another he said, 'Follow me.' But he said, 'Lord let me first go and bury my father.' But he said to him, 'Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God.'" - Luke 9:60

These are lovely words for modernday believers, but if Jesus came to America right now and walked down the sidewalks of any American town uttering the same kind of mandate there would be real confrontation. Welcome to the new age!

There is no substitute during the 21-day program for the richness of deeper Principle study - both through the formal classroom sessions and through individual study. It is in the three-week program also, that the student can begin to research Father's thought. In understanding our True Parents' viewpoint and life we see the living Principle. Father's guidance, reflections, and attitudes are in themselves a priceless education. Of special value during this program are the testimonies of those who have had substantial experiences with our True Parents and been personally educated by them in terms of guidance and direct example.

The 21-day program represents also the student's first real taste of internal guidance. Topics dealing with faith, Cain and Abel relationship, prayer, family life, and other related topics are all important for the new person. Related to this, it is also good and fair to the new student that there be a progressive program of orientation on the practical aspects of our daily life, ie., heavenly manner, cleanliness, etc. This is a good series for the program mother to teach. (Our program needs both the big vision and the practical steps to make it come true.)

Make no mistake, our purpose during this program is not simply to instill in our students abstract concepts and beliefs but to help them send down strong roots of faith, develop conscious Principle life, and build a living relationship with a living God and True Parents.

To conclude very clearly - the 21-day program is the session in which the student should be able to make a clear decision for God, and a clear separation (change of direction) from Satan. This solid resolve will carry him or her through future challenges.

THE KEY POINTS OF THE PURPOSE OF 21-DAY TRAINING

1. To truly bring the person to the side of God.
2. To allow the student to really clear up his or her past circumstances, especially attachment to relationships that holds the person back from progressing into the spiritual life.
3. To fully focus on the study of Principle; including the initiation of study of Father's thought, internal guidance and daily life guidance.
4. To give the student the experience of real transformation. Only after this can a person begin to understand how to gain a substantial victory over satan.
(Note: Very important to this transformation process is the experience of prayer; both individual and as a group. There will be times when the whole group wants to go to a mountaintop or seashore, or anywhere appropriate for a vigil together...wonderful experience.)

Remember, the information above doesn't presume to be a detailed recipe for success. Within these guidelines there are many possibilities for your development and input.

THE TRAINING PROGRAM STAFF

In the following few pages we would like to talk about the various members of the staff in terms of attitudes and responsibilities.

We will not separate the 7-day staff from the 21-day staff here but rather prefer to lay out a more general picture. Detailed day by day staff duties can be hammered out in the staff meetings prior to your programs.

There could be a book written on each of the staff members in the fundamental phases of our educational system. Because this is a more brief treatment we will use just a page or two for each of the various staff members. We'll try to focus on key points regarding the missions of: THE COORDINATOR, THE LECTURER, THE MOTHER POSITION, THE GROUP LEADER, with a note at the end on the KITCHEN STAFF and the attitude of the SPIRITUAL PARENT.

THE PROGRAM COORDINATOR

In the following lines we'll look first at the external job the coordinator has to fulfill, and then reflect on the attitude of a good coordinator.

The Coordinator's Job

The coordinator's job is to coordinate. That sounds simple doesn't it - it isn't. What has to be coordinated is time, people, activities, vehicles, equipment, food, money - basically the whole environment of the training program.

Long before the training begins, the coordinator should have his checklist prepared, with all of the above mentioned items, and probably other items, included. In addition to the checklist, it is good if he can draw up a box calendar with all of the days itemized in terms of schedule and the needs of that day laid out clearly. In case of days where there hasn't been a final decision made as to activities, the coordinator should try his best to confirm the needs of that part of the schedule as soon as it is decided.

Day to day there are bound to be changes due to many factors, so as the program proceeds the coordinator should check and double check, even though he may have organized the day at a much earlier date. This means at staff meetings, and in those short meetings with other staff members, the person doing the coordinator's job is always following up, following up, confirming, confirming, confirming. His job is to assume nothing. Why all this stress on organization? OK, let's go back to the birth analogy we used before: Can you imagine a delivery room where the medical instruments were in disarray, or even missing, and the doctor got there late because the man who was supposed to inform him gave him the wrong time? WHAT A MESS! What tension there would be.

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Well, the equivalent has happened at training sessions - with similar results.

The spiritual rebirth and growth process of trainees demands a smooth and well-planned atmosphere. If things and time schedules are always going wrong and being changed around, it creates a bumpy kind of tension that makes the birth and growth of new spiritual children difficult. It is actually arrogant of any coordinator or staff to think it is okay to change activities and schedules around on a whim. Plan well and keep sudden changes to a minimum. (Of course, there are special exceptions to the rule.)

In staff meetings, and in general, good communication should be the rule for the coordinator; he should be precise and decisive, and, of course, also open to staff suggestions. (Of note here is that in the staff meeting, if the lecturer is leading, there should always be a report slot for the coordinator. I can remember staff meetings where we all had a very deep spiritual sharing together, and the coordinator went out afterward frustrated because in all of the rapture the coordinator had no chance to give a report or confirm activities for the following day, which led to tension and sometimes chaos.)

Finally, the coordinator is responsible for the cleanliness, punctuality, and participation standards of the program. He will have ample opportunity each day both in front of the trainees and behind the scenes to do his best to insure an atmosphere that is cooperative, harmonious and tight (in the good sense).

The Coordinator's Attitude

If the above makes the coordinator seem like an egghead with a notebook, this isn't intended. We didn't speak, yet, about the attitude of the person doing the coordinator's job.

The coordinator needs a lot of prayer. It is sometimes the problem of a coordinator that he gets involved in the practical and forgets the spiritual heart of his job. It will show.

The coordinator is the host of the training session, appearing before and after each lecture, and during literally all of the public activities - he is like an MC much of the time. In fact he will have just as much a role in setting the atmosphere of the session, perhaps more, than the lecturer. His warmth, not only his accuracy of direction, will go a long way toward rounding out the group spirit of the session. It is also important that he be in harmony with all of the staff members, particularly the lecturer and mother of the program. (Note: the matter of the coordinator's relationship with the lecturer is very important. He should know clearly that he is not in competition with the lecturer,

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but is a John the Baptist for him. He should always be aware of how to help the members prepare for the Principle and the teacher. There is nothing more beautiful than a coordinator and lecturer who respect and love each other - and there is nothing more disgusting than a coordinator and lecturer obviously out of harmony, or competing with each other.)

It is good that the coordinator can stay close with the trainees and be a big brother for them. Of course, duty comes first, but it shouldn't become an excuse for too much distance from the trainee family.

There are a million and one things to cover here but we hope this gives some main flavor and clarity with regard to the COORDINATOR.

THE LECTURER

(Note: We won't deal here with the lectures that are to be given in the various programs; please see the schedule section for that information. We will speak here, again, of general attitudes and responsibilities.)

The Lecturer's Job

Just as with the coordinator, the lecturer's job begins well before the training program. This means the preparation of the presentations that are to be given. It isn't enough to quickly cram at the last minute for the lecture - after all isn't it the main point of the whole training? If the coordinator is getting his laundry bags assembled 5 days before the program, then the lecturer should be getting the word of God together in like fashion. GOOD PREPARATION - DON'T FEEL GUILTY FOR TAKING THE TIME YOU NEED.

A well-prepared lecturer is a clearer lecturer. At the time when new students are going through the rebirth process, it is important that they have clear explanation of God's word. While older members may be forgiving of a looser type of presentation, new people don't have that much latitude. When babies drink milk, they are serious.

The lecturer needs to be objectively aware of the level of understanding of his audience. If he has been lecturing a long time to an audience of older members, then suddenly finds himself teaching in the 7-day program, the teacher has to be aware of slowing down and coming down somewhat to make himself understood. Be adaptable.

A good set of notes is always important. These are an invaluable teaching aid. In fact, as a lecturer gains in experience, his teaching library will probably expand. Constant study is important with the lecturer, just as with a doctor or lawyer.

The Lecturer's Attitude

Much of the lecturer's job is tied up with attitude. Let's list a number of points:

First, the lecturer's attitude toward God, True Parents, and the Word is very important. It is the main heart of his work. This means prayer, and the constant awareness to be nourishing oneself for the sake of those that will be taught. When this attitude of reverence is missing, the lecturer can't really nourish the students. Beyond the words of the teacher, this silent element of heart and spirit - transcendent of techniques, good logic, or flashy presentation - is the essence of a great lecture. God will always work through this channel.

The attitude of the teacher to the students in the program is always important. It could be summed up in two words: truth and love. Since the lecturer represents the Word of God and the Messiah, he is a father figure for the members. They expect a lot out of their father. He should be well-groomed, with good posture and be neatly dressed.

In sharing the content of the Principle it is important that the lecturer always be mindful of good balance. Good examples and stories can always help the class grasp the lecture more clearly. But it is disrespectful to God and to the members when the speaker gets carried away with himself via too many stories or jokes. The people came to hear the Principle, and the lecturer should respect that hunger.

Although there are different convictions, we would say here that it is good, as with the coordinator, that the lecturer can be close to the students. Not just from the front of the classroom, but whenever there is some time to visit with them, answer some questions, or help someone with a personal concern. As before, the lecturer is like the father of the program and should be aware of the needs of his family. (This closeness will always help a lecturer to do a better job as a teacher. There is always a certain emptiness when the lecturer is coming toward the end of a program, covering very deep heartistic material, and thinking to himself that he barely knows anyone in the classroom. Yes, the lecturer is a bridge for God's Word and Heart, but a bridge must be connected at both ends - with God and with the students.)

Special Note

There will be questions about the relationship between the lecturer and the coordinator. In this writer's experience as a lecturer, the lecturer is most often also the director of the program - the so-called lecturer/director. This is natural since he is in a more internal position than the coordinator, and like a father figure to the program. In addition, the lecturer/director is the leader of the staff. It is he who is responsible ultimately for the unity and integrity of the staff. He should work closely with each staff member, especially the coordinator and mother. By supporting the staff, he

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supports himself since they will do their job better and make his job lighter. (One point that has cropped up more than once in this lecturer's life with the training programs is that sometimes the staff gets sacrificed while the lecturer/director is having a "love affair" with the trainees. Remember that the staff needs attention and investment too - every lecturer/director should make this a special point to work on.

The relationship between the lecturer and mother figure will give him a good understanding of the issues trainees are dealing with. (In the 21-day program, the lecturer may, in fact, do some counselling as time permits.) Daily communication should happen between these 2 people. Even a daily time for prayer is a powerful help for the training. It is like the father and mother praying for the family.

One final point is that the lecturer/director does well to really listen to group leader reports at staff meetings; it is another important way to understand the situation of the trainees. With this understanding, the lecturer can know where to focus in his presentation.

In conclusion, if you are just beginning in the responsibility of lecturer or lecturer/director, try to find people who have had experience, and have a good talk with them about their own realizations.

NOTES:

THE MOTHER OF THE PROGRAM

The position of the program mother is a very important responsibility. She is not there to simply serve tea or to add a feminine element. Her responsibility is the same as the mother of any family, a pivotal role. She is a bridge person, and the center of so much communication. We'll examine her job and attitude here.

The Job of the Mother

The mother of the program is in a parallel position to the mother of any family. She, like the coordinator, will concern herself with the practical side of things: kitchen, bedding, laundry, etc. But at the same time, she will focus a lot of attention on the spiritual side of the program, primarily on counselling.

To break it down, the mother of the program should, on the practical side, have good communication with all the practical aspects of the training program. While she may not be directly handling all of those functions she should, from before the start of the program, have an overall awareness of the kitchen staff and routine, the sleeping situation of members, and, in general, the physical operation of the session. Of course, the coordinator will be in charge of these things, but he and the mother figure should have an open communication regarding the maintenance of the members.

The mother figure will be very central to the spiritual welfare of the members as the key counselling figure of the program. (It is good that the mother has adequate counselling experience, and be a more mature member.) She should see to it that her schedule allows her good time every day for a lot of person-to-person sharing with the members; this is more and more important with progression of the 7- and 21-day programs.

Especially in the 21-day program, the mother may be called upon for daily life guidance. Although this hasn't always been the practice in our 21-day sessions, it is recommended as part of the teaching program. For example, perhaps the mother can take a few mornings to give daily life guidance for the morning service.

The Attitude of the Mother

Naturally, the mother should spend her share of time in prayer for lecturer, staff and trainees. Her spiritual support is an important factor in the training. Like anyone else carrying heavy responsibility, she can get sidetracked away from the prayer room. For that reason she should make double effort to keep a prayer routine.

The relationship that the mother figure has with the lecturer/director is vital. She functions as a bridge between him and the trainees.

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She must be well connected to bring greater union between the father and the children. This bears going into. Let's look into two cases.

In the first case, we have the mother who is excellently connected with the trainees, but in conflict with the director. Though this mother may have deep and penetrating insight and be spilling over with wisdom, she still won't be able to do much good. Without the connection between the mother and the father of the program the link with God is basically not there as it should be. This sister may say, "But I have helped many through my counselling." But the fundamental problem will not have been solved until there is unity of the parent figures. The lecturer/director and mother of the training should be mindful of this fact and build a strong union in sharing and prayer. It is in a very real sense the heart of the program.

The second case is the opposite. Here we find the mother and lecturer/director of a common opinion about everything. It sounds good but in this case the sister lacks any real connection to the trainees. She contents herself to be the second in command who repeats what the director says, but has no substantive connection with trainees. The mother in this instance could be largely replaced by a tape recorder. The trainees need understanding, someone to hear them out, and a person who can represent them sincerely to the director. Isn't this the role of the mother? The training program isn't that much different from the standard family, with the mother binding father and children together.

When the mother is in right attitude, the session can be very deep and powerful, with the big vision of the Principle and the closeness of a family where each member is known and being cared for. Both elements are crucial to a good program.

In relationship to the staff, the program mother shares the parental responsibility of the lecturer/director. Staff members will often come to her for sharing or personal needs. The lecturer/director and mother should never make the staff members lonely or jealous by spending too much time together to the exclusion of the staff.

Two Last Points

Accessibility - the mother's position calls for her to "distribute" herself evenly among the students, and to be visible and accessible. She must be aware of not spending too much time with one or a few students while forgetting others. (We use the word "forgetting" because even if she isn't forgetting the other students, many will perceive it that way if she is always with the same few. The spiritual child is every bit as sensitive to this as a physical child.) Therefore, our mother figure must move among her large spiritual

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family with sensitivity and equanimity.

The Staff Meeting - Finally, the role of the mother in the staff meeting is far more than serving refreshments. She should be ready to take a good part in general staff discussion, especially in evaluating the individual situations of members. Her more in-depth perception of members and knowledge of their circumstances as the result of her counselling can round out the regular daily care process.

Note on counselling: Although this short manual won't go into much explanation on the important matter of trainee counselling, there is one item that should be brought up here: confidentiality. Although the mother figure may feel free to bring up certain things she has discussed with trainees in the general staff meeting, such as feelings about the session or various observations, there are other matters that may be highly confidential. Embarrassing sexual problems, or any number of things that the trainee has shared in confidence and trust should not be brought out by the mother. Each of these confidential matters must be handled with care, case by case.

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THE GROUP LEADER

The Group Leader's Job

The job of the group leader in the fundamental programs is that of a big brother or sister, teacher, counsellor, shepherd, organizer, stage director, and father confessor among others. He or she has to take on the responsibility for, usually, anywhere from 6 to 12 people during the session in terms of bringing them through the experience of training.

Guiding people through training is not just leading meetings and asking how they liked the lecture. All the above mentioned roles, and probably more, will be demanded of the group leader during the session. To speak honestly, the position of GL is one of the often neglected roles in the staff structure, in terms of proper orientation and preparation. It is an error to believe that because the GL has fewer people to deal with, the role is of secondary importance.

As each GL shares his or her report during the program's regular general staff meeting, the importance of the GL role becomes obvious to any director who cares about the trainees in his program.

The Group Leader's Attitude

Daily prayer for any GL is a vital necessity - prayer for the program as a whole, for the lecturer and mother, for the students, and, naturally, for his or her own group. Particularly in regard to the group, prayer will help the GL release pressures by opening up a heavenly "valve" to God. Through daily prayer and reflection the GL will be able to see and deal with group members in a more God-centered and conscious way. Attitude of prayer is crucial.

In relation to the lecturer/director and mother of the training session, the GL stands as an all-important bridge to group members. He or she needs always to be aware of representing the lecturer/director in his or her dealing with the group - to connect them with the whole purpose of the training. It is sad to see a group leader who has separated the group off into his or her own private little program, or who is just out of harmony with the director. That GL should ask himself or herself the question: "What if every group in the session did the same thing?" Then there would be no session. It is the same in the opposite direction - the GL is the voice of his or her group to the lecturer/director. As the "shepherd" of a smaller flock within the bigger flock of students, the GL owes it to God, the lecturer/director, and to his or her own group members to communicate their reality clearly and regularly, both in staff gathering and informally.

How about the GL and the group itself? First, a good working knowledge of the Principle is required of any good GL. There will be many

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questions and much discussion during the program. Often, a trainee will come back to the group after a classroom session with serious questions or doubts. It is the GL who must deal with the issue the student may have hesitated to bring out in the classroom; this is common, and the GL should prepare for it. The best preparation is a regular study life.

The above brings up another issue that concerns the GL's attitude. It is the problem of the GL who brings his or her soapbox to every group meeting. This person is so busy explaining, encouraging, theorizing, and storytelling that his groups members have no chance to utter anything, and soon learn to sit and listen with inane smiles on their faces (probably thinking inside how hungry they are). This same GL will often come to a staff meeting halfway through the program expressing frustration at the "mysterious" problem in his or her group - the members don't have anything to say. Without realizing it, this GL has "trained" his or her members to stay silent.

The GL needn't think that he or she has to be superior in all fields of knowledge to his or her group members; he or she doesn't always have to make a comment on everything that is said. The mark of a truly mature GL is the ability to heartistically embrace and bring out his or her group - to lift them higher than him or herself. Sometimes the best group leaders say far less than the members of the group.

Getting to know each member of the group is important as the training goes along. It is best when the GL can find times to speak informally with each individual member. His ability to sincerely listen and understand will help the member bring things out that may not be possible for him or her to share in the group. Listening and genuine interest are among the most important things for any GL. Yes, genuine interest and listening. These are not techniques; they come from a heart relating regularly to the Heavenly Father of that member or group. (Someone once said, "You'll never lead the all if you can't lead the each.")

Good judgement is important for any leader. It is no different for the good GL. But the person leading the group should avoid the tendency to judge a group member's character or motivations too quickly or easily. (This is a common tendency when people are put into small circles for more than one meeting.) Again, it is the GL's mission to come to understand the lives of the members, know their challenges and problems, and invest himself in the group. To draw quick conclusions about a trainee before one has really gotten to know him or her hurts possibilities for growth, and warns all of the other group members to be careful of their leader. This is not a good development.

><, Important note: In the case of a group member who has problems that

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are serious enough to warrant sincere doubt about his or her participation in the program, the GL should speak with the lecturer/director or mother. Actually this kind of problem should not have to come up often if the program is responsible with its entrance policies. But if such a case should come up it should be handled case by case under the guidance of the lecturer/director.

A NOTE TO THE KITCHEN STAFF

This manual is not going to presume to tell the members of the kitchen staff how to cook, or offer any of mom's favorite recipes. There is a note though which we'd like to suggest:

The kitchen is like a mother position for the training program. Those who work there, in their prayer at the day's beginning, and throughout the day should try to keep a harmonious and joyful atmosphere. Just as a mother wants to put the best food she can on the plate of her growing youngster, the brothers and sisters who work in the kitchen need to keep that same thought for the spiritual "youngsters" and staff of the training. Disharmony in the kitchen is bad for the staff, bad for the food and bad for the trainees. It is good if the kitchen staff can have regular, even if short, gatherings with the program mother for prayer and sharing, and working out any misunderstandings.

A NOTE TO THE LECTURER/DIRECTOR REGARDING SPIRITUAL PARENTS

I would like to mention just briefly the spiritual parents of new students. Every program ought to have a short orientation for spiritual parents prior to the training about attitudes toward the group leaders, and the staff and the program as a whole.

Many a session has been disrupted by avid spiritual parents pulling their guests out of a group for personal counselling, monopolizing the spiritual chin to the point of distraction from the program, and generally exercising ignorance toward the program and its purpose. Well before the program begins, a well-qualified staff member should give clear orientation to all spiritual parents with the emphasis on unity with the staff and schedule. The orientation person may even want to deputize the spiritual parents as temporary staff members to dramatize the importance of working in harmony with the main staff.

NOTES:

INTRODUCTION TO THE TWO NEW
SCHEDULES FOR
7- AND 21-DAY
TRAINING SESSIONS

As was mentioned in the introduction to the manual, our two schedules may be new to you if you have become accustomed to a certain style of training session over the past years.

In keeping with the changeover in eras to the Children's Age, we need fresh approaches in education. What that means here is a more fully developed schedule in terms of the educational content of the training.

Someone may say that it is too much to give. so full an education at the 7- and 21-day stage. But, if anything, in the past we have often tended to undereducate people who many times were anxious to understand more. Time and again older members come wearily into the 40- or even 120-day sessions with problems that could have been solved by a more effective early education in the Church. Wonderful fellowship is absolutely important in early education sessions, but what carries one over the challenges in the later times is solidly based faith and understanding of one's Providential role.

We are not calling for a strictly academic education through these schedules; the role and attitudes of the staff in the earlier part of this manual should make that clear. If anything, the staffs that take on the challenges of the following schedules will really have to prepare and develop deeply. Again, it isn't schedules that finally determine the great training session, but those who are leading the way through those schedules.

The coming three years will demand a lot from ourselves and from the new members who will join through the 7- and 21-day sessions. They will need all the spiritual food, love and understanding you will be in a position to offer through these sessions.

THE 7-DAY TRAINING SESSION SCHEDULE

The Daily Schedule:

6AM Staff wake-up

6:30 Morning staff meeting and prayer

7:30 to 8:20 Trainees wake-up and exercise period (music is good here)

8:20 to 9:00 Prayer meeting and inspirational talk for the day (can use Bible or inspirational quotes or Father's words) (On Monday morning, this period can serve for 7-day orientation and some explanation regarding the significance of the Unification movement.)

9:00 to 10:00 Breakfast by teams (with the possible exception of Monday in case teams haven't been created yet)

10:00 to 10:15 Singing in preparation for the morning lecture

10:15 to 11:30 Morning Lecture - (Section One)

 MondayCreation, Part One

 TuesdayThe Fall of Man, Part One

 WednesdayThe Purpose of the Messiah, Part One

 ThursdayThe Principle of Restoration (Overview), Part One

 FridayThe Last 400 Years, Part One

 SaturdayAn Introduction to Rev. Moon

11:30 to 11:45 Breaktime

11:45 to 1PM Morning Lecture - (Section Two)

 Monday(continue Creation)

 Tuesday(continue Fall of Man)

 Wednesday(continue Purpose of the Messiah)

 Thursday(continue Principle of Restoration)

 Friday(continue Last 400 Years, and if possible give a simple summary of our Christology)

 SaturdayA general description of the activities of the Unification movement toward the construction of the Kingdom of God. (How much effort our True Parents and brothers and sisters are making for God's will all over the world, including the Third World.)

7-DAY SCHEDULE (con't)

1:00 to 2:30 Lunchtime by teams (good time for discussion and fellowship)

2:30 to 3:45 Exercise Period

Monday Sports
TuesdaySports and clean-up project
WednesdayGardening or fieldwork if possible
' (or, hopefully, some project)
ThursdaySports
FridayLecture practice
SaturdayTime to write a reflection paper on
the week.

3:45 to 4:45 Meditation and Reflectibn time -

(This period should be supervised and guided by the staff and group leaders. While it is a time for trainees to meditate, it should be related to the daily theme of the 7-day program - see the list of themes below and consider the relationship with the lecture presentations.) A major staff member or group leader can guide the trainees during the first 15 or 20 minutes of the period while the remaining 40 or 45 minutes can be used for individual meditation.

Monday.Time for meditation on one's own past

Tuesday.Focus on the importance of prayer and
and the reality of the spiritual realm
(good guidance is needed here).

Wednesday.Salvation, and man's responsibility -
why we are in need of faith.

Thursday.The way of Restoration; the way of
Indemnity. (Here we need to help the
members understand indemnity not as punish-
ment or with a heavy connotation, but as
the way of hope.)

Friday.Making a new start in my life (finding
myself in history, gaining a sense of hope,
dignity and pride).

Saturday.The closing ceremony - with internal
guidance focused on new direction, hope
and determination.

7-DAY SCHEDULE (con't)

- 4:45 to 5 Singing in preparation for the afternoon lecture
- 5:00 to 7 Afternoon lecture - (short break during lecture is OK)
- Monday. . . .Creation, last part
 Tuesday. . . .Last Days (Consummation of Human History)
 Wednesday. . . .Resurrection (and short Predestination)
 Thursday. . . .Dispensational Time Identity (Parallels)
 Friday. . . .The Second Coming
 Saturday. . . .Final Group Meetings, and Graduation Ceremony
- 7:00 to 8 Discussion (some days by groups, some days altogether)
 On Saturday, this hour can be the dinner hour since this is the closing day of the session.
- 8:00 to 10 Dinner, Testimony and Fellowship -
 Suggestions:
- Monday. . . .Movie (Man and the Movement, People of the Quest or another movement film.)
 Tuesday. . . .Testimony
 Wednesday. . . .Family Night
 Thursday. . . .Movie
 Friday. . . .Testimony
- 10:00 to 11 Team meetings with prayer
- 11 Bedtime

SOME GENERAL POINTS TO BE AWARE OF -

- I. Singing is very important for the spiritual atmosphere. It is good to select hopeful, lighter songs in the beginning, while choosing songs of a deeper nature as the week proceeds into deeper spiritual territory.
2. For the general orientation, here are some guidelines regarding the presentation of our movement:
 - a. The establishment of our Church by Father (his effort and vision as he began).
 - b. The growth of the work to a worldwide level (also, more than an international movement, Unificationism is inter-religious and seeking to bring harmony between religion and science, east and west, etc.) - unique in all of history.

7-DAY SCHEDULE (con't)

The developments coming out of Father and the movement need to be studied by everyone; it's for that reason that we'll study the Principle, and Unificationism in the coming week.

*IT IS OF REAL IMPORTANCE THAT THE NEW TRAINEES REALIZE THAT WE ARE NOT INTERESTED IN SHOVING OR BULLYING THEM INTO BELIEF. THE PURPOSE OF THE WEEK WILL BE TO UNDERSTAND AND INTERNALIZE THE PRINCIPLE, EXPERIENCE THE IDEAS AND MOVEMENT, GET A BETTER VIEW OF ONESELF. THE ACCEPTANCE, OR NON-ACCEPTANCE OF THE IDEAS AND EXPERIENCE WILL BE UP TO THE INDIVIDUAL AT THE END OF THE TIME. AGAIN, FOR NOW, THIS IS A WEEK FOR PERSONAL RESEARCH.

3. Morning Prayer Meeting - Bible or Inspirational quotes
Father's words
Light internal guidance (that connects with the daily lecture or theme)
4. Once more - For afternoon hour, the group leaders (and probably staff members as well) will need orientation on how to direct and guide the trainees in the way that can open them up to God and themselves.

This time of meditation and special guidance during the hour will be important in the development of the heart and spirit of each person. That is the meaning behind the various topics as we progress through the week.

THE 21-DAY TRAINING SESSION SCHEDULE

The Daily Schedule

5:45 AM Staff wake-up and meeting

6:30 Trainees wake-up and exercise period (street
cleaning, or equivalent, and clean own area)

8 to 9 Prayer Meeting and internal guidance

9 to 10 Breakfast by teams

10 to 10:15 Singing in preparation for the morning lecture

10:15 to 11:30 Morning Lecture - (section one)

11:30 to 11:45 Breaktime

11:45 to 1PM Morning Lecture - (section two)

1 to 2 Lunchtime - all together

2 to 4 Various activities on different afternoons:
Discussion, study, sports, gardening and farming
(or equivalent activities), exercise, meditation.

4 to 4:15 Singing preparation for the lecture

4:15 to 5:30 Afternoon Lecture

5:30 to 5:45 Breaktime

5:45 to 7 Continue afternoon lecture

7 to 8 Discussion and lecture practice

8 to 9:30 Dinner (by team)

9:30 to 10:30 Evening Program - Various Activities:

 Special talks
 Family night
 Prayer meeting
 Movie night
 Testimony
 Discussion
 Lecture practice

10:30 to 11:30 Study and Meditation

By 12 Midnight Bedtime

21-DAY SCHEDULE (con't)

THE FOLLOWING IS THE TEACHING SCHEDULE FOR THE 21-DAY SESSION

1. PRINCIPLE - There should be two cycles of Principle taught in the session, one at the beginning and one near the end. The total teaching time for the Principle should be 10 days, including an examination.
2. VICTORY OVER COMMUNISM - Two days of VOC after the first Principle cycle. This can be a general overview presentation since time is short.
3. SPECIAL LECTURES AND INTERNAL GUIDANCE - two days
4. UNIFICATION THOUGHT - Again, as with VOC, a two-day overview
5. MFT PRACTICE - Well-planned MFT trip, two days
6. WITNESSING PRACTICE - Public witnessing activity, one day
7. (Second cycle of PRINCIPLE) - Probably five days
8. On the last day of training, if possible, it is great to take a field trip into nature, i.e., mountains, seashore, etc. for special prayer and reflection.

IMPORTANT NOTES ON INTERNAL GUIDANCE

The internal guidance should be divided into three parts, or focuses, which will deepen progressively -

1. Focus on basic faith or belief: This series is to help the trainee and staff connect the trainee's understanding of the major points of Principle with his or her own attitude of faith. (To make the point of the total applicability of the Principle.) During this series the trainees should understand that all people have to go the way of indemnity or restoration, and that it isn't a matter of joining or not joining a certain church.

Faith and Belief Series - Topics:

Man's Responsibility
Restoration of Original Nature
Recognizing our Sin
Repentance
Why We Need the Messiah
The Importance of Prayer
Greater Explanation of the Spiritual World

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(We should avoid getting too heavy regarding the above topics. The important thing is that people gain a heartistic and clear understanding of the above areas.)

2. Focus on Principle Daily Living Guidance: This refers to our attitude and understanding in living our lives together based on the Principle. The following areas should be covered:
 - a. Cain and Abel Relationship
 - b. The Public Way of Restoration (Formula Course)
 - c. Guidance Regarding Fallen Love
 - d. Solving Resentment and Struggle
 - e. The Home Chureh Providence

The trainees will receive plenty of theoretical guidance during the programs. The people giving guidance such as the above need to consider how to make it practical and real - not only theoretical. Good examples (and good use of testimonies) will help give the new members clear and practical understanding.

3. Focus on the Heartl Relationship with God and True Parents: This is the very heart of our life in the life of Restoration. Helping people to understand this deeply and concretely will give them the clear vision of the goal of the first two sections of internal guidance.

Topics:

- a. Introduction to the True Parents
- b. True Father's and Mother's lifestyle - their attitude in daily service to God and mankind
- c. Guidance about the Blessing
(Use your sense in this section of guidance - We can only say so much to older brothers and sisters who have already been Blessed; we can't take for granted that everyone should hear everything. Use good judgement.)
- d. The Way of Tradition - Building our own lifestyle in the service of God and Mankind: our daily attitudes.

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THE ROLE OF TESTIMONY IN THE 21-DAY TRAINING SESSION

The particular role of the testimony (personal testimony) in the 21-day training session, while having the same inspirational role in the training program, is somewhat more focused than in the 7-day program. In concert with the various stages of the program, testimonies can target areas such as: experiences in daily Principle life, personal experiences with True Parents, MFT experience, home church experience, etc. Really consider where these testimonies can have the best impact according to their content.

A last note:

If you've been in more than a few 7- or 21-day training sessions you may remember the case of a testimony that, while sincerely offered, was too long or inappropriate to the level of the trainees. When a person begins to talk about his own experiences, it is easy to go off on tangents, especially if the person is excited or a little nervous. The following can help as a guide for the kind of testimony that can best suit the particular time in the training:

Testimony focus -

- a. The testimony concerning how a person joined the Church, and his inspiration as a new member.
- b. The life, after joining, of the person living this new-found faith - a new value system, a new life experience, a new world.
- c. The heartl relationship with God and True Parents.

Try to consider, if your are in charge of setting up the testimony, where the program is in terms of lecture progress - so that the testimony is harmonious with that level.

Finally, many a nice family night has ended flat with someone talking too long about how he came to the church. Sit down with the person who is to testify and make sure he understands the time factor as well as the level of testimony. (Spontaneity is wonderful and inspiring, but it needs to be tempered by good preparation.)

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SPECIAL TALKS AND LECTURES IN THE PROGRAM

In this part of the session you can possibly invite a Korean elder, or noteworthy person from our movement to give a talk or series of talks or lectures. On the other hand, you may want to ask a strong and positive supporter of the Church to come, perhaps a professor in some special field, or a theologian.

In any case, we should determine this aspect of the training well in advance. Some of our movement's strong supporters in the teaching profession are on very busy schedules that demand notice even three to six months in advance. Another point is that in certain cases you may want to offer an honorarium for outside speakers or at least a transportation allowance for movement speakers having to travel from another place.

Remember - Plan Ahead.

FAMILY NIGHTS - LIGHT, BRIGHT, AND WONDERFUL

Family night is a special time when all of the teams can be fully involved. Whether it is to be a night centered on music, games, skits, or whatever, each person can be involved in the fun. From experience, the most wonderful thing about family night is not that it is a professional production, but that it's a family event. Beyond theories, the guests can open up to the reality of this great family that our Heavenly Father has been seeking to establish through good shared entertainment, good refreshments and, perhaps, an appropriate testimony or film at the conclusion.

INTRODUCTION TO FATHER

There are a number of ways to introduce our True Father after the initial testimony of his life story has been given -

First, we can look at how our Father is realizing his ideal - and how far-reaching and valuable that ideal is. How the various aspects of Father's work connect with God's Dispensation, not to mention the many projects, conferences, and myriad developments that are embraced as this new world and vision take shape.

Second, show that our True Father is not a Korean, but truly a world man, a "Renaissance man", for the new age. He was born in Korea, but is not a Korean. He is a universal person who loves God's sons and daughters in America, throughout the Third World, and those caught behind the Iron Curtain as well. His main concern is how to fulfill the Providence and Will of God, in his every prayer and all of his activity. He is not some

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guru in the mountains, or a mysterious hidden holy man - *he is* out with our family on the front lines of God's work for that new world.

Father and Mother are hard workers who make the same or greater sacrifices than anyone else in the movement, and who constantly deny themselves the rest that the members all hope they can someday enjoy.

Finally, Father is a historical person who has literally set the record for lifetime achievement. He has, under the incredibly difficult circumstances Father has had to face, been able to establish the worldwide foundation this movement has today. Father has walked with our Heavenly Father to do this. It could not have been possible through the power of man alone.

In the above areas of testimony to the work of our Father, the personal testimony or experience is priceless. It goes beyond opinion or theory.

IN CONCLUSION-

There is very much more to say, but this can hopefully serve you as a fundamental information source for your 7- and 21-day training sessions. We will be sending more information in the future.

GOD BLESS YOU AND ALL OF OUR NEW BROTHERS AND SISTERS.

-ITN-David Hose
for Rev. Chung Hwan Kwak
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Department