

IIFWP CONVOCATION 2002

Governance and the Role of Religion in Peace and Security

by Gordon L. Anderson, Ph.D.

It had been a year since the terrorist attack in New York that brought down the World Trade towers. I had landed on September 20, 2002 at LaGuardia airport and as my cab took me across the Queensboro Bridge I could see the United Nations where US President Bush had made his case for enforcing sanctions against Iraq the previous week. Clearly the world had changed since September 11, 2001 and religion, or at least the rhetoric of religion, had become prominent in discussions of global peace and security.

Religion has no geographical boundaries like the nation-states that make up the United Nations. After World War II, the United Nations had been established with a Security Council made up of great powers with a mandate to keep nations from fighting one another. September 11, 2001 drove home the point that in our global age wars do not have to be fought by nations. Groups of people marginalized by the system of nation-states that is entrusted with global peace and security could find other ways to

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GRAEME CARMICHAEL

National Ministers' Workshop in Maryland

by Rev. Mary Anglin

Who is Rev. Sun Myung Moon? This is the question that 140 ministers gathered together to

have answered. To discover who is this man, what prompts and motivates him to keep going like a freight train at the age of 82. Why have the Family Federation members continued loving serving, sacrificing through so many times & trials. Many ministers don't want to know why, are perhaps afraid of the answer. But 140 brave ministers decided to come together to discover what makes this movement tick.

Gathered together at beautiful Ocean City, Maryland, a beautiful resort town on the Atlantic Ocean more than a 3-hour drive from Wash-

ington DC. These ministers came with various levels of heart, curiosity, desire to learn, sometimes a "knowing" or push from the spiritual world. Many ministers we hoped would

come could not cross that bridge; and some who came surprised us, we didn't realize they were yet at the level of desiring more.

The ministers are always so kind to members, but sometimes among each other they share their fears. During such a long bus ride, some of them

were joking that even if they got negative or upset they couldn't run away? they'd surely get lost in the wilderness. "Ah, so that's why they're squirreling us away so

far; so we'll have to listen." But this comment was said in fun, though perhaps thinly hiding a little of the old fears.

At Hoon Dok Hae on the first full day, Monday, Father's speech from the Madison Square Garden of the September 18, 1974 rally was read. This is such a powerful and clear message. There were many positive

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IIFWP CONVOCATION 2002 FOUNDER’S ADDRESS

by Rev. Sun Myung Moon

This is the Founder’s Address given at the IIFWP conference on September 21, 2002, in NYC .

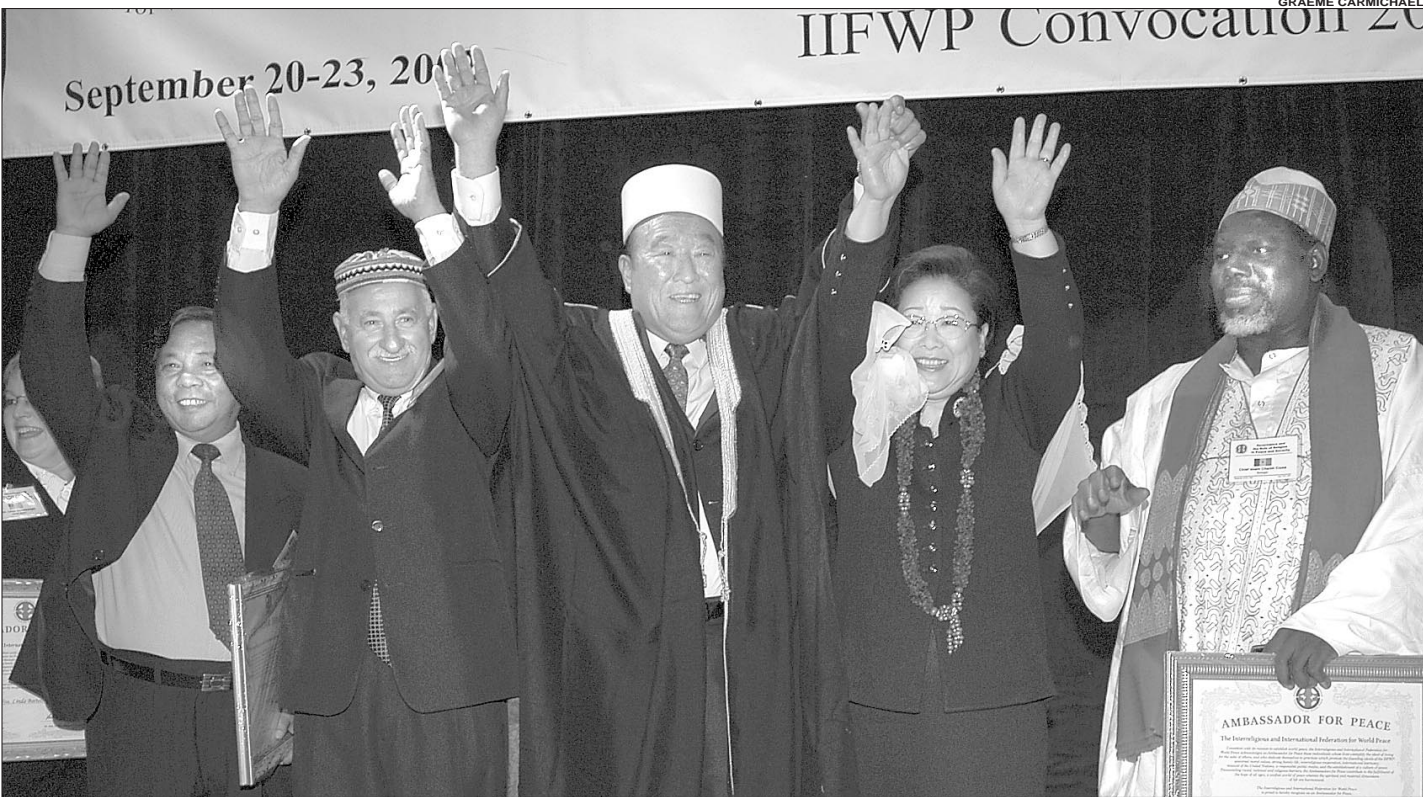
In addition to the IIFWP Convocation, another reason for your gathering here today, with your hearts yearning for world peace, is to commemorate the International Day of Peace. On this profoundly significant occasion, as the Founder of the Interreligious and International Federation for World Peace, I would like to convey a message regarding God’s original ideal. The title is, “God’s Fatherland and the One World.”

God has spoken of “His Kingdom and His righteousness,” but people living on the earth today have not been able to find it. It is important to know that humanity today, just as it has for many thousands of years of human history, fervently desires the establishment of God’s Kingdom and His righteousness.

How is it, then, that the Kingdom and the righteousness that we have fervently desired remain unfulfilled goals? The reason is that human beings committed the fall. As a result of the human fall, God and humanity, who originally could have formed the center of His Kingdom and His righteousness, found themselves in circumstances that prevented their forming a relationship with each other. Human beings did not know much about our Father, the center of His Kingdom or His righteousness. Hence, God has labored throughout the course of history to enlighten these ignorant people and to teach us about Himself. In this context, establishing His Kingdom and His righteousness remains our fervent desire and goal.

There exist many nations in today’s world. Yet, not even one can truly receive love from God. For this reason, God wants to negate this fallen world and recreate His new Kingdom. God has conducted His providence to establish a nation. God

GOVERNANCE AND THE ROLE OF
TOWARD AN INTERRELIGIOUS



cannot accomplish His will for human restoration without cooperation from a nation. There must be a true state that is centered on true religion. Hence, in the fullness of time, God established a particular nation and religion, the chosen people of Israel and Judaism.

What is the character of the nation that fulfills our fervent desire for the Kingdom of God? It is not like the nations in which you now are living. Someday, we will have to leave these nations.

We do not yet have God’s Kingdom. A person without a nation does not have a permanent domicile, a nationality, or

the possibility to register as a citizen. For this reason, we must accomplish the establishment of God’s Kingdom in the present world. We must construct the heavenly kingdom on the earth. We must live on the earth as citizens of this nation. In that nation we lead our own families and kin, and inherit the lineage of the true and good parents who love their country and their nation as victorious sons and daughters. Only in that way will we enter the Kingdom of Heaven in the spiritual world. This is God’s Principle.

Only when there is a nation will we be able to bequeath a tradition that remains with our descendants into eternity. Only when there is a nation will the blood and sweat we shed live on. Only when there is a nation will men and women build a monument praising Heaven for God’s work on this earth, and only then will every trace of glory remain. If there is no nation, it all will have been for nothing. This is why we must understand that the establishment of God’s Kingdom is our most important task.

We must live with the constant conviction that “Our family is protecting the nation that is qualified to receive the love of the True Parents. So I must be a filial child of the True Parents and fulfill the way of the patriot for the nation.” It means that we must receive the love of God and True Parents. We cannot receive God’s love unless we have a nation. This is because only after we have been victorious over Satan’s rule over the nation can God’s Kingdom be established.

God’s Kingdom

We cherish God’s Kingdom. Why is this? It is because it is the place where there is love. It is the place where we can find a love that is not transitory but lives eternally, transcending time. Also, it is the place where we can be lifted up, and where our value is recognized to the fullest extent. It is the place where we can be happy eternally. These are the reasons that people yearn for the Heav-

enly Kingdom and long to see it.

We must travel the path that we truly want to travel, and we must build the nation in which we want to live for all eternity. If we possess riches, they must be only those that are guaranteed to belong to the cosmos at the same time that they belong to us, and to belong to the past and future at the same time that they belong to the present. We must also possess the authority and knowledge such that when we weep, heaven and earth will weep with us, and when we are joyful, heaven and earth can share our joy. This is the highest desire and cherished hope that fallen humanity must establish in the present age.

Everyone should be able to live in his or her own nation. This is an absolute right and requirement bestowed on human beings. Everyone without exception must live a life filled with a cherished desire for God’s Kingdom and His righteousness. This means that we must paint a picture of the ideal world with our thoughts, and in our daily life follow the path of living for the sake of His Kingdom and His righteousness.

Do you have such a nation? Because you do not, you must now establish such a nation. What kind of nation did I say this would be? It will be a nation of ideals, a nation of unity. It will be a nation that all people can enter. In the work to establish this nation, no one is excluded. The family, clan, nation, and world all will cooperate. This is how each individual can become unified internally, and can establish unity within families, clans, societies, nations, and the world.

God must accomplish the purpose of His providence on the earth without fail. What, then, will be the result? It will be that God will be able to save all people and exercise His dominion over the world. The purpose of the providence cannot be anything other than the hope for this to come to pass.

If you are unable to complete the task of restoring a nation on the earth, then in the spirit world you will not possess

C A L E N D A R

NOVEMBER 2002

- 5 True Children’s Day (10/1/60)
- 8 Shin Sun Nim’s Birthday (10/4/90)
- 9 Hong Soon Ae Dae Mo Nim’s Ascension (1989)
- 10 Shin Hoon Nim’s Birthday (10/6/94)
- 11 Yun Ah Nim’s Birthday (10/7/78)
- 18 Shin Ha Nim’s Birthday (10/14/98)
- Shin Chool Nim’s Birthday (10/14/99)
- 22 Jin Whi Nim’s Birthday (10/18/63)
- Shin Young Nim’s Birthday (10/18/86)
- 23 Tiempos Del Mundo Established (1996)
- 27 Heung Jin Nim’s Birthday (10/23/66)
- 28 Hye Shin Nim’s Birthday (1963)
- 29 3.6 Million Couples’ & 36 Million Couples’ Blessing (1997)

DECEMBER 2002

- 1 Declaration of the Opening of the Gate for the Blessing of the Spiritual World (1997)
- 4 Opening of Columbia Road Church (1977)
- 7 Supra-denominational Christian Association Established (1966)
- 9 Yeon Ah Nim’s 24nd Birthday (lunar)
- 14 Shin Pyung Nim’s Birthday (11/11/96)
- 18 Summit Council for World Peace Inaugurated (1981)
- 22 35 Previously Married Couples’ Blessing (1976)
- 24 Yun Ah Nim’s 29th Birthday (lunar)
- 26 Un Jin Nim’s Birthday (11/23/67)

IIFWP CONVOCATION 2002 FOUNDER'S ADDRESS

RELIGION IN PEACE AND SECURITY: COUNCIL AT THE UNITED NATIONS

the value of a person of the Kingdom of Heaven. You must take with you to the next life the achievement and qualification of having been ruled under God's dominion on earth. This is the original standard of God's creation.

I envy nothing of this world. I have no interest in the things of this world. My lifelong cherished desire has been this: "Shouldn't I be able to die in a nation where God can protect me? If I do not bring this about during my lifetime, then will not mine have been a miserable life? I must establish this nation before I die and live there, even if only for a single day."

For the sake of that single day, I am willing to offer the sacrifices made over thousands of days. You might rest, because you do not understand these things, but I keep going. Even if you cannot do it, I still must do it, even if it requires mobilizing people from other countries. If one nation cannot do it, I must work through other countries to carry out an indirect strategy.

What is the purpose of our faith? It is that we become citizens of God's Kingdom. If we are not citizens of His Kingdom, we are not free to relate with pride to all people and the creation. We are not free to receive their love. A person without a nation is always vulnerable. He stands in a pitiful position. He may suffer unjustly for any number of reasons. This is why we need to know where to find the nation of God's desire; that is, the nation that will serve as God's foothold in the world. This is the essential issue.

Ultimately, we should be able to shed blood and sweat for the sake of the people of this nation, for the sake of building the eternal heavenly kingdom, and for the sake of building a prosperous society about which our descendants will sing praise through all eternity.

Without a doubt, the children of God's direct lineage will exercise kingly authority in this nation, based on their mandate from Heaven that carry God's full authority. This Kingdom will recognize democracy and communism as failed systems. Once formed, this Kingdom will endure forever.

When you consider this, aren't you distressed about not being citizens of this Kingdom? I believe we should be lamenting the fact that we are not able to live in such a

nation. We must repent that we have not acquired this unique and unchanging kingship.

In attempting to establish such a kingship, nation, and territory, human beings have established numerous kingdoms. We know that during this process, many people have died, many common people were sacrificed, many countries were destroyed, and royal authority changed hands many times. Among the people who were sacrificed, there can be no doubt that those on Heaven's side, the sorrowful souls who were sacrificed for this purpose, still long for the establishment of such a Kingdom and such a world.

God's Providence to Establish His Kingdom

We have come to know that after the human fall, Satan, not God, exercised dominion over history. God, however, was originally supposed to be the master of this world. If clans and states formed by families of God's direct children had built the world, and if they had maintained the relationship of love with God, then God would have been able to exercise His dominion over the world,

over every nation, over every family, and over every individual. Because of the human fall, however, all individuals, families, clans, societies, nations, and the world now stand in opposition to God. This is the history and world brought about by the fall.

If we leave the world as it is, the world of eternal love expressing God's ideal of creation will not come about. But because God, as the Absolute Being, cannot establish His original authority unless He accomplishes His original will, He has used His position as the standard to bring the world of evil under control and lead it to become the world of His original ideal. This has been God's providence with respect to the fallen world.

There are many nations on the earth today that belong to the fallen sovereignty, but there is not even one that is aligned with God's fervent desire. In order to establish a nation through which He can accomplish His will, God has been working throughout history to guide people without their awareness. God created Adam and raised him toward perfection with the desire to have one being through whom He could exercise domin-

ion over all families, societies, and the world. As a result of Adam's fall, however, the history that began in oneness was broken into innumerable pieces. The history of salvation has been a process of arranging and connecting all the pieces.

Since Adam was the ancestor of all human beings, losing Adam as a single individual was the same as losing the entire whole. So God needs to call and establish Adam again. The person who is established must be someone who is able to forsake and forget his clan and nation and live exclusively for God's will.

Let us examine this in the context of the origin of the history of Christianity. Jesus, because of Israel's disbelief and persecution, was forced into a life of wandering. He was unable to fulfill the hope that speaks both to the spirit and the flesh. But the Messiah comes with the mission to break down all barriers in heaven and earth and bring about a single unified whole. God wills absolutely that we establish the principled state required by heavenly law, and that states structured by principles of the fallen world pass away. God's fervent hope in Adam was not confined to Adam as an individual, but extended to bringing about a family, clan, society and nation from Adam.

When the Messiah's efforts to build a true nation were shattered, Israel suf-

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Seongnam Ilhwa Cheonma is the soccer team created by True Father in Korea. They confirmed their status as Korea's top football club team when they clinched their fifth K-League title thereby repeating their success of the previous year. Paying away against the Phhang Steelers, the defending champions absolutely needed a win to retain their title by staying out of the reach of the second-placed Ulsan Tigers who were facing the Busan I'cons on home ground further down the east cast.

The Tigers showed true grit and determination by coming back twice from behind to defeat their feisty opponents, eventually wrapping up the match with a score of 4-2 through a second-half hat trick by veteran striker Yoo Sang-chul, who had also made the first equalizer in the twenty-fifth minute of the game. Yoo's personal monumental achievement was however insufficient to dis-



SOCCER VICTORY IN KOREA

lodge Cheonma from their leading spot when the latter rose to the challenge of the occasion by crushing the Streelyard squad 4-1 to gain the winning match points.

The Cheonma player's' triumph was rendered all the more remarkable by the fact that theirs was the sole lineup in the League not having any members of the magnificent South Korean World Cup team which had made it all the way through to the semifinals last June. Their victory was clearly due to excellent teamwork which was also reflected in the goal scoring not by a single "superstar" but rather through the combined skills of Brazilian marksman Ricardo Ireneu (two goals, one in each half), Yugoslav-born Sasa Drakulic (off a cross from Ireneu) and Kim Sang-shik,



outplaying a side that boasted of South Korea's World Cup captain Hong Myung-bo and goalkeeper Kim Byung-ji.

Having also won the 2002 Adidas Cup, Seongnam now face the professional FA Cup with a prize of a hundred million won and a berth in the Asian Super League in the balance.

The match was watched closely by True Parents live on internet broadcasting at East Garden with over 200 members. Despite the time difference, True Parents watched the live internet broadcasting of the game followed by Pledge service and HDH through the whole night to next morning 7:30 a.m. with great interest at East Garden from where they have been directing the Providence in America.

Note on the name; "Seongnam Ilhwa Cheonma" "Cheonma" is literally translated as "Heavenly Horse" (flying horse or Pegasus). "Ilhwa" are the team sponsors. ❖

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ferred enormously. So the Lord who comes again is responsible to perfect Adam and fulfill the mission of the Messiah. This person is responsible to perfect the family, clan, society, nation, and world rooted in Adam.

God sent His beloved sons and daughters to the earth to push history forward, toward establishing the nation that is absolutely one. But at the present moment there is no prepared foundation on which the one nation can be restored. Because of repeated failures, God has sent heavenly persons to the earth to carry out, push forward, and accomplish this task. This has been the history of the providence of restoration.

We must be grateful, even if God sacrifices us as individuals. Even if He sacrifices our families, clans, societies and nations, we must be grateful. Only when such a true individual and a true nation are created can order be brought to the world. If God's Kingdom cannot be built on the foundation of sacrifices made by an individual, then the sacrifice must extend past the individual to the family, clan, and society.

As He carried out the providence to establish His Kingdom, even God has been governed by this principle. Thus, His strategy is that, if an individual were to appear who could live for the sake of the Kingdom, then the family that inherited this person's individual tradition would make the next sacrifice for the sake of the Kingdom, and then a clan and a people would inherit the tradition of this family and sacrifice themselves for the sake of the Kingdom. This is how God has carried out the providence to establish His Kingdom.

For what purpose were we born on this earth? We were born to love God's Kingdom. Also, God's love for that Kingdom has motivated Him in carrying out His providence.

Jesus and God's Kingdom

Citizens of a nation that has no sovereignty are in a pitiful situation. This concerned Jesus, and so he told us: "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'" For the Gentiles seek all these things, and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well." (Matthew 6: 31-33) Did he say we should seek after having a son first? Or was it God's Kingdom? Jesus told us to seek after the Kingdom that God seeks.

God's fervent desire to establish His Kingdom and His righteousness cannot be accomplished apart from human beings and the creation. In fact, it is only through human beings that it can be accomplished. God desires to be harmonized with the creation through true human beings. That is why God sent Jesus to this earth as a substantial being who could represent the Lord before fallen humanity and bring forth Heaven's lineage. Jesus was the first person who had the purpose of accomplishing God's fervent historical desire on earth.

Jesus was God's son, the first established in this position after 4,000 years of preparation. He was the son of God living on the earth in the midst of a nation centering on Judaism with the seed of the family of Joseph. The satanic side already had established nations and was

and the Israelites became a people without a nation, forced to wander the world as an object of the satanic world's derision. This is why we cannot find a nation that is truly Christian in spirit and flesh. So the Lord who comes again must restore the 4,000-year providence by which God created the nation of Israel, and restore all that was lost through the disbelief of the Israelites that resulted from their ignorance.

Jesus came to establish a nation, one nation. He was not able to establish this nation both in spirit and flesh; he established it only in spirit. That is why Christianity today does not have a substantial nation on the earth. This means that God cannot turn to any nation or any people on earth and say, "My beloved nation, my beloved people." This tells us that the foundation for God's Kingdom

Kingdom and eagerly awaits the coming Lord in order to establish the lost substantial nation on the basis of Christianity's spiritual foundation. This is the expectation of the Second Coming.

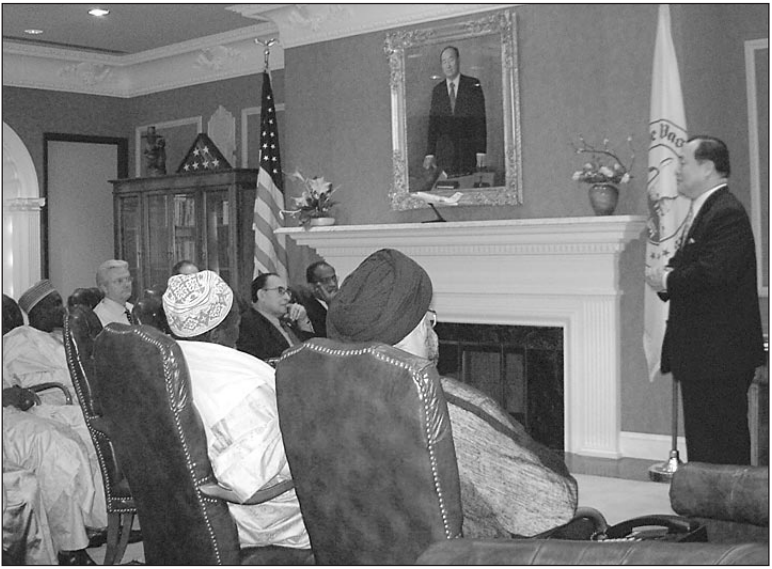
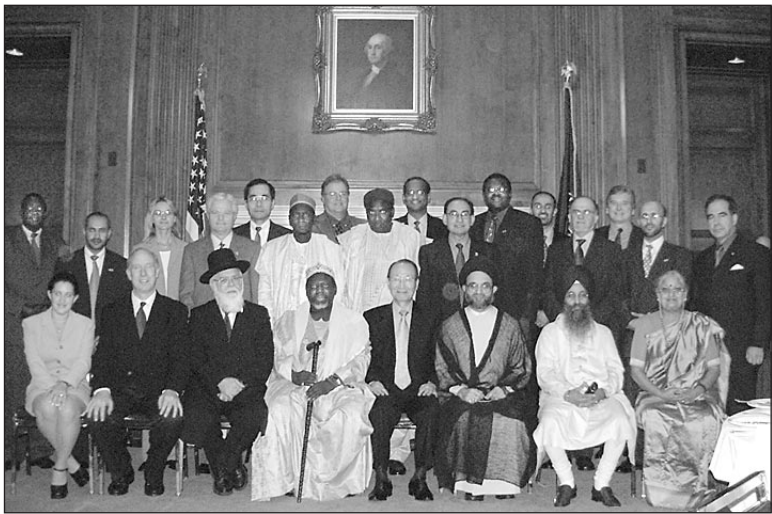
Even Jesus is waiting in Paradise. We need to know that he has not yet gone before Heaven's throne. Jesus needed to establish national sovereignty before God, rule over a nation, and build a nation that would possess the authority to go directly from earth to Heaven. Because he was not able to build such a nation, Jesus cannot stand before God. So Paradise became the "waiting room" on the way to Heaven. Heaven is a place where no one can enter alone. If the fall had not occurred, we would have gone to Heaven as blessed families, centering on Adam and Eve. We must go there along with our sons and daughters.

In order to restore this through indemnity, God has been fighting for 2,000 years to build a foundation that can connect to the world. Where there is no national standard, though, who will inherit the foundation of the nation? To find such spiritual people and make the necessary preparations, God is working through a new religious movement centering on Christianity.

As humanity enters the third millennium, it is receiving heavenly fortune anew. I hope that all religious people will join their hearts together and follow through on my proposal to establish a council within the United Nations composed of representatives from various religions, parallel with the General Assembly. If there is one lofty task that the United Nations can perform for the sake of humankind, it would be to contribute to humanity's spiritual recovery on the foundation of God's true love.

For this purpose, I have chosen leaders of good conscience from not only the religious field but also from government, philosophy, business, culture and other fields, and provided true love education that teaches "the life lived for the sake of others." On this foundation, I have already appointed tens of thousands of Ambassadors for Peace. All around the world, they carry the banner of the Interreligious and International Federation for World Peace that I founded. They are devoting their full efforts to bringing about the world of peace that is the fervent desire of God and humankind. It will not be long before the will of the almighty, omniscient and absolute God is accomplished. ❖

IIFWP Special Delegation to the Capitol Washington 9/19/2002



attacking the side of Heaven, so Heaven's side also needed a nation standing on a complete foundation. That is why God labored for 4,000 years to form that single nation. The fruit of God's labor was to have come about by the people of Israel accepting Jesus and forming a worldwide foundation. This was to have led to the establishment of a world centered completely on God and Jesus on earth. Because Jesus died prematurely, however, this world was established only spiritually.

Centering on his three-year public life, Jesus attempted to indemnify everything that had been lost centering on Judaism. Jesus was crucified, however, and Israel, which had been established as a substantial body on the earth, as God's national foundation in both spirit and flesh, also perished. Because Jesus was killed, Christianity could achieve only the spiritual foundation of a nation,

has not yet been built on this earth. If at the time of Jesus, the nation of Israel had become one centering on Jesus, then that nation would have been God's Kingdom centering on His son, Jesus, and God would have restored the world centering on that nation. As a result of Jesus' death, that is, as a result of the loss of the substantial body, the foundation to connect spirit and flesh on the earth could bear fruit only spiritually.

Until now Christians have been like a people without a country, so they have suffered death everywhere they have gone. Christianity grew through the blood of martyrs. Because of the manner in which Christianity was planted in the world, it could not grow except by the blood of martyrs. Now the time of shedding blood and receiving persecution is over. Instead of dying away and disappearing, however, there has appeared a way of thinking that yearns for God's

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fight back and demand recognition and rights on par with those of established society.

Following the Cold War, which came to an end in the late 1980s, the United Nations has been increasingly called upon to police wars, not between nation-states, but between groups of people within states which fought over control states, between cultural groups that transcended state boundaries. Religion and ethnicity frequently formed the lines of demarcation of one group against another as they vied for power and recognition. In the West, over the last two hundred years, after numerous wars and much bloodshed, democracies had arisen to suppress the violence between such groups by offering political formulas for equal rights and opportunities for all. However, in much of the world states had been ruled by single parties, dictators, and authoritarian regimes. The demise of the power of many of these regimes, because of their corruption, unfairness, and inefficiency in a global economy, led to an anarchic world order which the UN Security Council was not structured to police.

Recognizing the limitations of the United Nations and its need to better understand the forces influencing our world in the 21st Century, the General Assembly resolved in its Millennium Declaration of September 18, 2000 that the UN "will spare no effort to promote democracy and strengthen the rule of law, as well as respect for all internationally recognized human rights" (para. 24). Further, it was stated that "we will spare no effort to make the United Nations a more effective instrument for pursuing all of these priorities" (para. 29). This included giving "greater opportunities to the private sector, non-governmental organizations and civil society, in general, to contribute to the realization of the Organization's goals and programs" (para. 30).

It was just two years since this declaration had been issued. Several non-governmental organizations and inter-governmental organizations had held discussions on the theme. In October 2000 and January 2001 I participated in NGO consultations in the ECOSOC chambers. The conference which I had come to attend this year, held in commemoration of the United Nation's International Day of Peace, September 21, had been denied a room at the United Nations. We were meeting at the nearby Hilton hotel. The mission of Uganda to the United Nations had requested a room, but at the last moment it had been canceled. Some of the religious leaders and non-state actors attending the conference must have caused someone in the United Nations to panic, even though the host of the

conference was the state of Uganda—a member of the United Nations. Clearly, despite the vision of the millennial declaration and the reforms the UN itself recognized as necessary, the reality was that the established UN bureaucracy was having difficulty in "sparing no effort" to involve NGOs and civil society in "the realization of the Organization's goals and programs."

Notwithstanding the change of venue, the conference of "Governance and the Role of Religion in Peace and Security" sponsored by the Interreligious and International Federation for World Peace

the Republic of Uganda. He was a military man who had worked with Idi Amin in 1973-78 and then had been exiled until 1986. While global terrorism made its major debut in America on September 11, 2001, he reminded us that the same terrorists had bombed embassies in East Africa, and that in Kampala they had uncovered a similar plot and foiled the terrorists. Nevertheless, terrorism is a constant reality in Uganda and many parts of the world today. He apologized that his embassy to the UN had failed to acquire UN facilities and promised to find out why their use was denied.

conomic, and military means alone;" that religious and cultural leaders of conscience step forward showing "the ideal of living for the sake of others." He received another round of applause when he indicating the world was waiting for such true leaders to emerge.

Professor Nicolae Anton Tau, former Foreign Minister of Moldova now teaching at the International Free University in Moldova, stated that September 11 changed the US more than the rest of the world. It drove home the point that the US is not a safe haven, separate from the rest of the world. "Global terror," he said, "is the first form of warfare of the 21st Century." This type of war has no front, no rules of engagement, and it targets innocent people. He saw the September 11 tragedy as a moral test as well, for it is in times of stress that people's real character is known. "New Yorkers," he said, "showed an expression of humanity at its best—compassion and intercultural cooperation."

The final speaker in the first session was Sister Anele Heiges from the Committee of Religious NGOs at the UN. While she was a Dominican sister and had a doctorate in peace studies from Columbia University, she said she felt it was most important to speak to the group "as a grandparent." She had an adopted granddaughter who is Ugandan and she is white, but she said her granddaughter reminds her that "our hearts and blood are the same color."

After a break, we returned to Session Two, which was concerned with the topic of "Governments, Religions and the United Nations in Cooperation for Peace and Security." A Jew, a Muslim and a Christian were on the dais, in addition to a member of Parliament from South Africa, and the Presidential Assistant for Religious Affairs from the Philippines.

Rabbi Izhak Bar Dea, Chief Rabbi of the Rabbinate of Ramat Gan in Israel, said that all political attempts at negotiation in the Middle East have led to deadlock. Spiritual leaders have not participated in the discussions. They would add understanding to the situation that might lead to a better conclusion. This example of the Middle East is applicable to the global problems of peace as well—the spiritual and political dimensions of life need to be harmonized.

Reverend Hycel B. Taylor, a Christian leader from Illinois, argued that we need faith in a spiritual solution to political problems. Citing the Christian philosopher Paul Tillich, he defined spirit as "the actuality of the power of unity." "The history of the world has sought non-spiritual solutions to political problems," he said. Moving into the cadence of a preacher, he stated that "God must not be an 'object of worship,' but the 'subject of our being.'" He declared that, "when the spirit breaks out, narrowness is transcended."

The room fell silent when Abdurrahman Wahid, Former President of Indonesia and a prominent Muslim

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(IIFWP) on the International Day of Peace was a truly inspiring event. There were participants from 75 countries from the world's religions and cultures, great and small. There were politicians, lawyers and scholars that understood the United Nations and the real obstacles to the reform of any such political institution. At the opening banquet we were treated to a choreographed ceremony titled "The Hope of All Ages." The ceremony contained songs and readings from people throughout world history that echoed the desire for world peace. These included readings from Confucius, Socrates, the Bible, the Koran, Gandhi, Martin Luther King, Jehan Sadat, and Reverend Sun Myung Moon (IIFWPs Founder). One was left with the impression that world peace is the aspiration of all the world's great religions and cultures.

September 21, 2002, The International Day of Peace

The conference was formally opened by a panel titled "How Our Minds Have Changed" organized by the Ambassador to the UN from Uganda, Semakula Kiwanuka, who read the words of UN Secretary General Kofi Annan on the establishment of the International Day of Peace and reminded us of a peace bell made up of coins from around the world. He asked those gathered to remember the victims of conflict and to dedicate themselves to the betterment of the world.

The first speaker was Al-Haji Moses Ali, Second Deputy Prime Minister of

Mr. Ali was followed by Dr. Jones Kyazze, a Ugandan who heads the New York office of UNESCO. Dr. Kyazze spoke about peace requiring an understanding among cultures, the need to empower women and minorities, and the need to overcome disease and poverty. Good governance requires serious and engaged dialogue that includes all segments of society. He reminded us that violence often starts with families and in schools, and must be addressed at all levels of society.

The third speaker was Reverend Dr. Chung Hwan Kwak, Chairman of the Interreligious and International Federation for World Peace which provided major funding for the conference. He spoke about the present as an "axial moment" in history, making indirect reference to the "axial age" posited by Karl Jaspers regarding the rise of the world's great cultural spheres between 600 BC and 100 AD. Dr. Kwak went on to say that how our minds have changed since the September 11 tragedy is not as important as "how our minds should have changed." He went on to speak about corporate corruption and political corruption, and received applause when he stated that "morality must be at the basis of governance, whether it be a superpower or poor nation." He stated that for governance to be comprehensive, it "must have a balance of structure and culture, of character and form, of principles and practices, and of spiritual wisdom and practical reason." He stated that the world could not solve its problems "by political, eco-

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leader, took the podium. “The most important thing is that the UN has lost spirituality.” He continued, “We should let go of our egos to create peace in the world.” He had obviously been listening to what former speakers had said as he emphasized statements made by Sister Anele Heigis, Rabbi Bar-Dea and Reverend Taylor. Wahid went on to describe how politicians often use the words of religion to bolster their own egos. He stated that there is a growing trend of religious organizations to support and influence a political party, using the examples of Soko Gakkia in Japan, the RSS in India, Katami in Iran, and his own political party in Indonesia. He was critical of Yasser Arafat in Palestine for only working in political terms.

The afternoon session consisted of presentations by several NGO leaders on how religions and governments can and do cooperate on specific issues. Mr. David Caprara spoke about service projects run by faith-based groups in the United States which receive government support, especially after President Bush’s faith based initiatives were begun. Mohini V. Giri, Chairperson for the Guild of Peace in India spoke about work there with widows and poverty. Milicent Percival, President of the Senate of Antigua and Barbuda, spoke about programs where religious workers cooperated with the government in combating HIV/AIDS. Mr. George Ogurie spoke about HIV/AIDS activism in Nigeria through a program called the “Zero Transmission Initiative.”

Grand Imam Sayyed Mohammed Musawi, of the World Ahul Bayt Islamic League based in the UK, argued that human society needs discipline, both inner and outer. Religion provides inner discipline and the State is responsible for external order. Religion and the State have complimentary roles and can cooperate in many ways. Musawi, a Muslim living in the West, strongly urged that democracies be established in Muslim states.

Noel Brown, Former Director of the UN Environment Program, commented on the recent trip of the Prime Minister of Japan to North Korea as a breakthrough toward peace on the Korean peninsula. He was followed by Dr. Vishwanath Karad, President of the World Peace Centre in India, who emphasized the importance of “spirituality,” as opposed to religion, in modern life. He cited Gandhi as an example of a spiritual leader who tried to integrate spirituality discipline and political life. The afternoon presentations were followed by questions and discussion from the floor.

Dinner was followed by opera singer Seiko Lee and then remarks by Honorable U.S. Congressman, Danny K. Davis, whose eloquence and poetry

amazed those present. He was followed by the founder of the IIFWP the Reverend Sun Myung Moon, who spoke about his fervent desire to see God’s Kingdom on Earth. He asked participants to seriously consider his proposal made shortly after Kofi Anan’s Millennium Declaration, to establish an Interreligious Council at the United Nations. He also spoke about the Ambassador for Peace program that he had initiated for the purpose of creating “leaders of good conscience” that teach

an Interreligious Council at the United Nations. I found this to be most valuable for the discussions that followed:

1. The UN Charter gives a basis for an interreligious council in its language “to practice tolerance and live together as good neighbors;” and, “to achieve international cooperation in solving problems of a humanitarian nature.”
2. In Article 7 it is stated that subsidiary organs as found necessary can be created.

3. A proposal must come from a member state and the initiative approved by the General Assembly.

4. Although any member state can propose an item for the General Assembly agenda, other states can oppose it.

5. All supporting documents should accompany the submission.

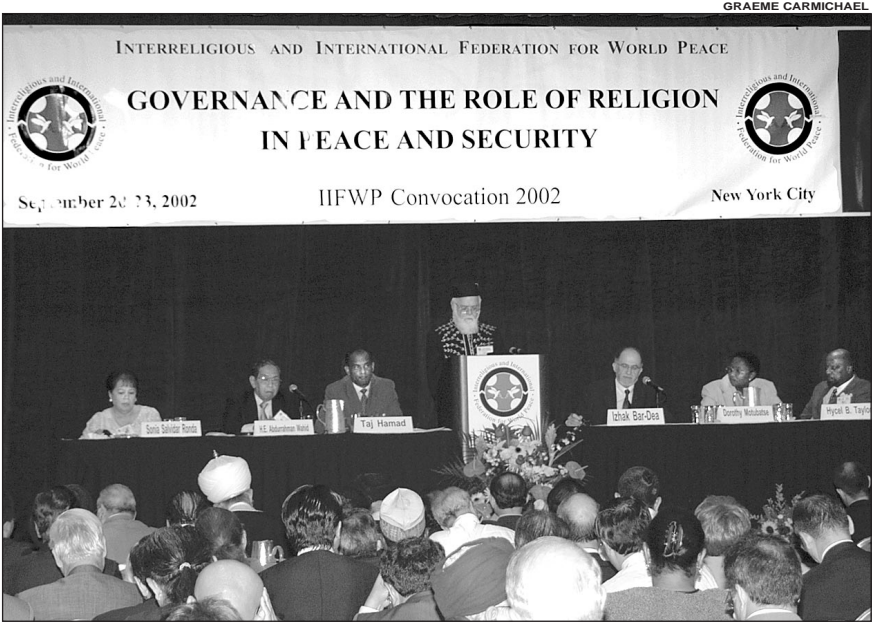
Even though the momentum of the Millennium Declaration is in favor of such a proposal, Reyes was not optimistic about its adoption. The experience of the Ugandan mission in getting a room at the UN confirmed our acceptance of his cautions:

1. The General Assembly is a body of tradition, not paperwork or change.

2. Some UN delegates and bureaucrats would feel a threat to their power. They already fear the power of many NGOs.

3. Many will not want to finance a new initiative when the budget is tight and departments are already fighting over what is there.

4. Practically, at least one Big 5 country, preferably the United States, along with several other smaller countries



“living for the sake of others.”

September 22, 2002, Towards and Interreligious Council at the United Nations

The final day of the conference was spent in discussion about how a moral and spiritual dimension can be brought into world affairs, so that international decisions taken at the UN are not solely based on the collective national self-interest of its constituent nations. How could the poor and marginalized, for example the Kurds, Palestinians, or followers of Osama bin Laden feel the UN had their best interest at heart? How could the UN transcend the real-politik of national self-interest and truly show concern for the entire world and the altruism of “living for the sake of others”?

The discussion was kicked off with a short plenary session chaired by Abdelaziz Hegazy, Former Prime Minister of Egypt. Speakers included Clara Lopez de Letona from Spain, Secretary General of the European Network Against Racism, Hon. Hamilton Green, Former Prime Minister of Guyana, Guillermo Reyes, a legal counselor to the Permanent Mission of Columbia to the United Nations, and Dr. Cromwell Crawford, Professor of Religion from the University of Hawaii.

Mr. Reyes had been commissioned by the conference organizers to offer a legal opinion on the establishment of



would need to push for this initiative or nothing will happen.

Dr. Cromwell Crawford asked us all to consider the need for the initiative and what “religion” has to do with it. Were we not really talking about spiritual and moral renewal at the UN? So many wars have been conducted in the name of religion. Religion has a dark side. How could the council transcend

the petty and egotistical aspects of institutionalized religion?

Crawford tried to help us understand that “fundamentalism” and “fanaticism” are two different things. Fundamentals of religion nourish spirituality, but fanatics often “pose as fundamentalists” in order to incite violence or war in the name of religion. Yet, today religion is the biggest player on the world stage. Billions of people place loyalty to God or their religious institutions above their loyalty to a nation-state.

After the kick-off session we broke into five discussion roundtables of about 30 persons each to brainstorm about the possibilities for the establishment of an Interreligious Council at the United Nations, and to bring recommendations to the conference organizers that could move the process one step further.

I was asked to co-moderate one group with Bro. Andrew Gonzales, President of DeLasalle University, and the Former Minister of Education in the Philippines. I was quite impressed with the caliber of the distinguished participants which included Muslims, Christians, Jews, Hindus, and modern humanists. We also had legal scholars, members of congress of various countries, other politicians, lobbyists, academics, and representatives of NGOs. While we did not have all of the needed expertise to answer all of the questions, we had a good group to pose the right questions and draft a vision statement and strategy for a task force whose job it could be to further the initiative. It was mentioned by one participant that he thought our roundtable discussion was of a higher caliber than a number of the plenary presentations. We were asked to present a summary of our discussion, along with all of the other groups, to the entire conference at the closing plenary session.

At the closing session, most of the groups covered a number of similar concerns regarding whether the council would be more effective within the UN proper or as a separate organization like the International Labor Union.

Another point of discussion for most groups would be how the International Council would be structured and financed. Three of the groups recommended that a task force be formed and report back with results at next

year’s assembly.

I had come to the conference wondering whether it would accomplish anything, but as I returned across the Queensboro Bridge in a cab to LaGuardia airport, I knew that this event had made a step, however large or small, toward the creation of a more humane world order. I was grateful to have had a chance to participate. ♦

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How Our Minds Have Changed: Peace and Security in the Wake of 9/11

by Rev. Dr. Chung Hwan Kwak

This is the address given at the Opening Plenary, on September 21, 2002

I want to begin by thanking the Permanent Mission of Uganda to the United Nations, and Ambassador Semakula Kiwanuka for all his courageous support in creating this program which marks the International Day of Peace. It is also my honor to sit on this panel with His Excellency Dr. Jones Kyazze and Ambassador Nicolae Tau.

I am delighted to extend my warm welcome to each of you at this historic and supremely important international gathering, as we consider what is needed to develop a "comprehensive plan for peace." Many of you are veterans of the search for peace. And I applaud your great work. Since time is short I wish to move straight ahead and offer a few recommendations on our topic of establishing a comprehensive approach to peace.

I believe we all understand that human history develops over time. Human consciousness does not stand still, but has the potential to be enlightened, to develop, and to mature. I know we all hope that, instead of moving backward, humanity moves forward. Human progress, however, is not inevitable. At every moment of our lives we are at a "fork in the road." We make decisions at every second concerning our thoughts, our words, our actions. We all know of times in which we have made the less honorable decision, and times when we have done right-ly.

My first point is that we should consider the urgency of the moment in which we are living. We are at a turning point for humanity. I say this not to bring up a tired platitude. But I say this with passion in my heart, and firm conviction. We are at an axial moment. Our decisions will have great impact for the future.

What is the essence of this so-called axial moment? It is that, we are at a time when we can truly establish a unified, harmonious family of humankind. We stand at a harvest time, a season where the efforts and dreams of peacemakers throughout the ages, from all races, religions, nationalities, professions and cultures, can be realized. We are at the point of emerging out of a long and suffering history.

I cannot take time here to explain in detail the reasons I make these assertions. I can only say that from my own experience, I know there is a divine plan unfolding at this time. However, I hope you can at least begin to rekindle your own hope that our dreams are not in vain.

Secondly, for a comprehensive peace, our vision, our dreams, our worldviews, must become more universal and unselfish. It is selfishness that not only corrupts individuals, but the selfish human heart multiplies itself and creates cultures, which are manifest in our families, insti-

tutions, and political and economic systems.

The most critical first step in developing a comprehensive peace is to develop the practice of living for the sake of others. We must create families of peace, by creating families of unselfishness. Families that are not thinking only of their tribe, race, nation or culture, but are seeking to love and embrace all people. In this respect I mention the World Peace Blessing movement for marriage and family. Many participants have married internationally, interracially and interreligiously in an effort to show the power of love to transcend differences that often have divided us.

Clearly, too, our corporate cultures must change. We have to establish a model corporate culture, which embodies hard work, service to the customer, and incentives for profit, while at the same time placing the well-being of the society, the nation and the world above profit.

This same principle applies to governments and public service. Sometimes public service is attractive to persons who are more ambitious than they are altruistic. Unfortunately, often the skills needed to fulfill one's personal ambitions are different from the moral and spiritual virtues that make us exemplary persons.

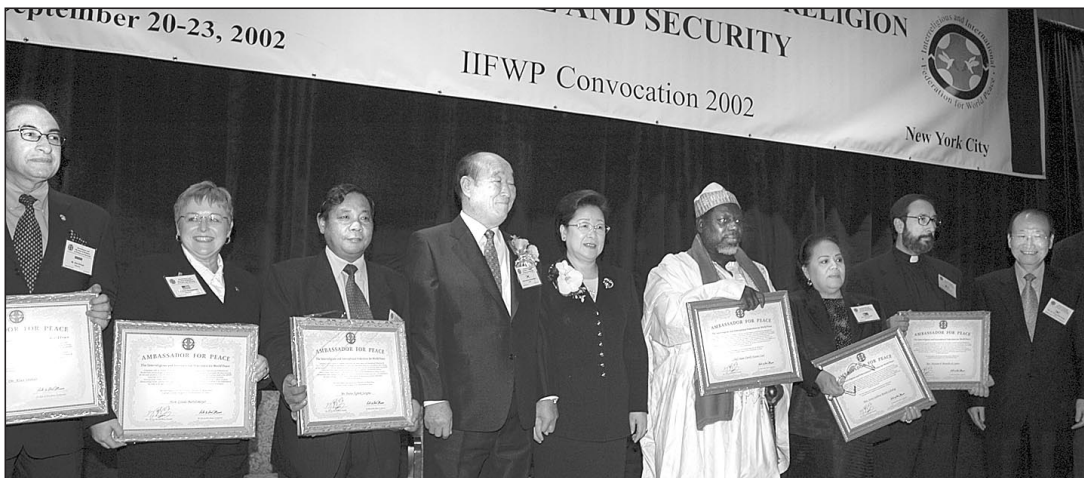
Thirdly, we need to revolutionize our concept of governance, in a way that requires the transformation of both religion and politics, as we have known them.

If we ask, "how our minds have changed" since 9/11, I think we will receive many different answers. For some, their minds are now angrier. For others their minds are more suspicious or insecure.

The real question is not how "have" our minds changed, but how "should" our minds have changed. On this point I have much to say. But most essentially, we can see that the events of 9/11 reflect the sad reality of our world, particularly what might be called our spiritual or moral state, as much as our political or social state. If we see humanity as one family, 9/11 shows that this family is fractured, with brothers and sisters living in mutually disrespectful and hateful relationships with one another, and with no clear prescription or guidance that can heal these relationships.

Essentially human history reflects the quality of human relationships. Most often human history records a chronicle of human wars and conflicts. Why? Why is the conflict of Cain and Abel one of the very first stories in scripture? We could say that the parents, Adam and Eve, failed to practice good governance as parents, and the children grew distant and hostile.

What is good governance? This is my



final point. We need good governance, but what are its characteristics? I want to propose that good governance is characterized by balance and constructive, mutually supportive internal harmony between complementary aspects that are each centered on a universal ideal or vision.

For example, good governance must be based on a rational organizational structure that is effective in achieving goals. But, it must also be based on what we might call culture or core values. A structure that is vacant of core values becomes empty. Or worse still, it becomes occupied by corrupt values and we begin to have efficient structures, which are not rooted in core values and principles. Too often our governments and our businesses have strong structures with weak moral and spiritual cultures. We must pay more attention to the core values, which guide our work.

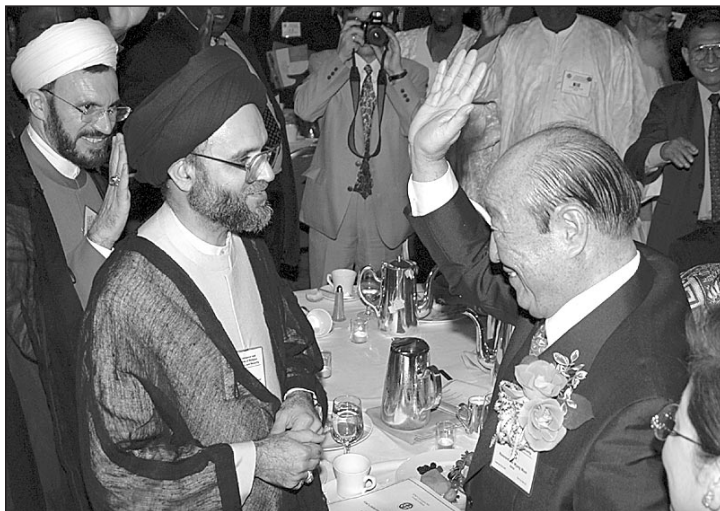
If corporations become cultures of greed, it is because they have lost their connection with core moral and spiritual values. They may prosper for a time, but ultimately they will fall. Likewise, if governments become cultures of self-interest, because their moral and spiritual foundations are lost, they cannot stand for long. This is as true for super-power nations as it is for developing nations.

Moreover, if religious leaders themselves become dominated by a culture of exclusivism and triumphalism, they will do great harm and eventually decline, for they have drifted from their founding principles of love, service, and care. They will instead, cultivate institutions

seeking only their own advancement.

If our core institutions—our governments, our religions, and our corporations—can be renewed according to an ethic of living for the sake of others, we can create a model of good governance, which will transform this world. We can create a comprehensive approach to peace.

This is one of the central objectives of



the Interreligious and International Federation for World Peace. That is, the IIFWP has encouraged the United Nations to rise to meet a new challenge by taking a courageous and progressive step forward: creating an Interreligious Council within the United Nations itself.

In the coming days, the IIFWP will be taking up this issue in a series of discussions which explore this recommendation, the desired outcome of which is the development of a plan of action aimed at promoting and implementing this ini-

see REV. KWAK on page 8



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Hyung Sang Heroes

by Frank LaGrotteria

Great symphonies are made up of individual notes. Vivaldi's Four Seasons is a good example. The work is magnificent. Each note is so precise and fits so perfectly into the overall composition. You cannot imagine the work without any one of its notes. You sit back and almost cry over its beauty.

We ourselves, when properly tuned and arranged according to our purpose, are like a great symphony too. Each of us is like an instrument in the orchestra...each of us has a note or a section (even if its just the clash of the symbol at the very end!)...the more perfectly we play...the more we invest our heart...the greater the impact and effect it has on the audience. After listening to a work composed, arranged and performed with such investment, we feel moved in our hearts and uplifted in our spirits.

I believe we can compare the conference services department to an orchestra filled with various instruments which, when well organized and played correctly, will give rise to a most beautiful and perfect composition.

Our recent IIFWP Convocation was



an example of such a work of art. Each staff member performed his or her respective role with precision and timing. They met their cues and were able to follow the conductor over the most challenging parts of the score. From Hannah carrying out orders given by Daniel, to Nanaesan at the book table, to Yusuk Kim smiling at the elevator lobby, each staff member was able to play with perfection. The result was a symphony of human beings working in peace and harmony toward the ultimate goal of the conference.

ence.

And what was that goal? Well, a conference is really just a big conversation. It's an opportunity to join in a conversation about a particular subject and influence society and culture by the results. When our staff members complete their assignments, such as greeting guests at the airport or producing name badges, the guests do not have to worry about external things. They are not distracted and can focus their entire attention on what is being said. We are

the ones who, for a brief time, work on behalf of God and True Parents to create this supportive environment and cause our guests to face the issues and stand in a position to receive. We are like the angels of God who helped build the universe for human beings. The value of our work can only be seen when the guests engage and participate in the conversation and become energized to work toward our shared goal and realize a better world.

I applaud each and every one of you for your effort: your sacrifice, your tears, your sweat and maybe even your blood in contributing to the great success of this event. Much of the work of conference services is invisible and unknown, like the unsung heroes and heroines of a war. We are like the physical body or Hyung Sang. We realize in substantial form what the mind or Sung Sang requires. In that sense you can call us: *Hyung Sang Heroes* .

I would like to take this opportunity to thank everyone for their tremendous investment and personal sacrifice. Please recover quickly and continue to work hard for God's Providence.

Frank LaGrotteria is the IIFWP Conference Services Director ♦

REV. KWAK from page 7

tiative.

This may be an alien concept for many, and not only for those in positions of political power. For religions themselves must begin to review or check their own attitudes, practices, and cultures. If an Interreligious Council is to succeed, it will not only require adjustments on the part of governments, but adjustments on the part of institutional religions.

Governance, to be comprehensive, must have balance of structure and culture, of character and form, of principles and practices, and of spiritual wisdom and practical reason.

In this sense, true leadership must also be practiced. What is the character of a true leader? It must balance intelligence and wisdom, persuasiveness with righteousness, and ambition with selflessness. A true leader is one that val-

ues truth and goodness, and who has a heart of a parent toward all humanity.

My own teacher for these past 44 years, and the founder of IIFWP, Dr. Sun Myung Moon, has advocated this position on more than one occasion in this very setting.

Since the Millennium Summit, the United Nations leadership has become increasingly aware of its need for a far more intimate relationship with enlightened spiritual leaders. And since 9/11 these same leaders have realized that they have ignored religion for close to 50 years at the world's own peril. Now we are mired in horrifying consequences of the misuse and perversion of true religion. It is now that the United Nations and all its member states should have a solid and reliable source of consultation on the difficult and elaborate world of religion and interreligious relations.

More and more there is a realization of the need for a permanent interreligious body to participate in the search

for solutions to global problems. For example, The World Economic Summit, held in New York last year, sought to include prominent leaders from the world's religions in its conference.

The IIFWP recognizes that a serious effort for peace, and certainly something as profound as the proposal for an Interreligious Council, cannot proceed fruitfully unless all necessary forms of leadership are brought into close accord, and we have real time in which to make the necessary friendships and professional relationships to see this process through.

In closing I want to restate my point about our being at an urgent turning point in history. What does this moment call for? First, we must rely less on existing institutions and more on the clear voice of our conscience. I believe that our conscience is in touch with universal, cosmic law. Second, we must begin taking steps that are more radical in the practice of love and service to others. For example, I do not believe that a solution

to our crisis in the Middle East or to the tensions that currently characterize the relationship between the United States and the Muslim world can be achieved by conventional political, economic and military means alone. In fact, it really should be the case that Jewish, Christian, Islamic and other religious leaders of conscience step forward, showing the ideal of living for the sake of others. The world is waiting for such leaders to emerge.

Dr. Moon created the IIFWP, and the Ambassadors for Peace movement, precisely for such a purpose. I hope our time here can be spent in a way that goes far beyond dialogue alone, and takes us closer to committing to a plan of action for peace. We can no longer sit, talk and wait. It is a time for action.

Thank you very much for your time and attention. God bless each of you. Rev. Kwak is Chairman, IIFWP ♦

Recalling the cardinal mission of the United Nations is "to save succeeding generations from the scourge of war,"

Reaffirming the Millennium Declaration's call to strengthen the United Nations' capacities for resolving armed conflict,

Recalling the values and principles articulated in the Millennium Declaration of freedom, equality, solidarity, tolerance, respect for nature and shared responsibility,

Supporting efforts to equip the United Nations with the full range of knowledge, tools and support needed for peaceful resolution of disputes, peacekeeping, and post-conflict peace-building, reconstruction and especially conflict prevention,

Responding to Recommendation #27 of the Secretary-General's report entitled "Prevention of Armed Conflict" A/56/326 intending to improve the conflict prevention capacity of the United Nations consistent with the resolve of the Millennium Declaration, which called "NGOs with an interest in conflict prevention to organize an international conference of local, national and international NGOs on their role in conflict prevention and future interaction with the United Nations in this field,"

Recalling conclusions of the report that note the moral dimension of the United Nations' responsibilities to "seek the advice and assistance of the international community to help identify and address the root causes of conflict, whenever needed and at the earliest possible stage,"

Especially noting the call to religious organizations to "play a role in preventing armed conflict (utilizing their unique resources) of moral authority," ... their "culturally based comparative advantage in conflict preven-

New York Declaration

tion" and their ability to "mobilize non-violent alternative(s)" to express dissent and effect change,

Valuing the resolve of the Member States to give greater opportunities to the private sector, non-governmental organizations and civil society, in general, to contribute to the realization of the Organization's goals and programs,

Noting that pursuit of national interests in the light of our global inter-relatedness would result in each Member State's firm adherence to the fundamental goals of the Charter of the United Nations as being in their greatest national interest;

Reaffirming faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small,

This interreligious and international Convocation for world peace affirms:

1. The foundation of our very existence and the source of our original nature, value and true human dignity is God, the origin and parent of all humanity;
2. The family is the foundation of human society, and by establishing families of true love with true parents raising persons of good character, we can clear the path to peace in our communities, institutions and nations;
3. The genuine hope for a unified world of peace calls each of us to

create, in a way consistent with universal principles, constructive partnerships between practical and spiritual approaches to all facets of life and peace-building;

4. The establishment of peace within our fragmented world will come through the practice of "living for the sake of others" in both the private and public spheres of life.

And therefore, we the undersigned from 75 nations and representing all the world's religions together adopted and resolved the following and send an urgent call to all people:

To support the movement of the international community toward peace and to renew our commitment to move from a culture of reaction to a culture of prevention, even as we stand on the brink of new rounds of violence in the Middle East, in Asia, Africa and elsewhere.

To include relevant religious leaders and people of conscience such as those gathered for this Convocation on "Global Governance and the Role of Religion in Peace and Security," in consultations along with military, political and diplomatic experts, and so tap into these underutilized human resources as the best way to appeal to the deepest conscience of all involved,

To come to terms with religion's involvement in all aspects of life and so, of necessity, work to include the moral capabilities of religious leaders through an Interreligious Council within the United Nations' family of organizations so the United Nations might truly become the "indispensable common house of the entire human family, through which we will seek to realize our universal aspirations for peace, cooperation and development."

IIFWP CONVOCAATION 2002

Young Ambassadors for Peace Mark the International Day of Peace in Harlem

by Rev. John Gehring

On September 21st an Ambassadors for Peace initiative took place in Harlem, New York with the support of twenty volunteers from the Religious Youth Service (RYS), Service for Peace (SFP), and the Martin Luther King Community Center. Volunteers from New Jersey and New York, and as far away as Washington DC joined hands with local community members in cleaning, planting and beautifying both vegetable and flower gardens in the Harlem Housing Project. This joint cooperation was achieved in an effort to support the U.N. International Day of Peace. The Ambassadors for Peace initiative is a project of the Interreligious and International Federation for World Peace (IIFWP).

Last year, the General Assembly of the UN resolved that beginning in 2002, the International Day of Peace should

initiate in a substantial manner and chose to do a service project in Harlem as a way to solidify the spirit of the resolution.

Harlem in many ways is the capital of African American culture. In the past decade Harlem has been on the rise and it has the potential to be a model community. The work in Harlem sought and succeeded in bringing Black, White, Asian and Hispanic participants joyfully together with a heart of service that yearns for the day we all can celebrate peace together.

Messages of support and appreciation of the project came from Muslim and Christian communities. The need for such projects is clear to all, especially those that live in the extended shadow of what was once the Twin Towers. The sincere work of the volunteers was later reported to attendees of the IIFWP conference, "Convocation 2002: Governance and the Role of Religion in Peace and Security," being held that weekend at the Hilton Hotel in New York City. Over 200 world leaders representing 75 nations convened to commemorate the International Day of Peace and discuss the creation of an Inter-religious Council at the United Nations.

Putting the Project Together

The project coordinator was Ms.



Juanita Louis Pierre who is an activist that has lived in and served the people of Harlem in a variety of ways during the past two decades. Juanita reached out to the local community to find an appropriate project and environment to work. Juanita's choice of project was excellent for it brought us in contact and cooperation with local residents Mrs. Kitchen and Mr. Isaac and others who were essential ingredients in making this project a success.

A garden in a densely populated housing project provides a link to soil and the sight and smells of nature. Gardens are important to a community, as they serve to counteract the imbalances created by concrete and asphalt. In this environment a garden is much more than the sum of the vegetation grown.

Mr. Isaac, a tall and sturdy man who looked much younger than his 76 years, uses both his creativity and his studies in agriculture to annually introduce urban youth to a wide variety of crops such as cotton, lettuce, rhubarb, corn, tomatoes and assorted types of pota-

atoes and lettuce. He volunteered much of his time to the vegetable garden but the struggle to keep his garden ahead of the strangling growth of weeds was getting more difficult with each passing year.

Mr. Isaac reminded us of the purpose of our visit with a few simple words, "I am so glad to know that there are people like you who come and freely give your hard work and effort. Your group must return for the spring planting season in April."

In response to his heart felt request, we will return and continue taking part in the process of life and growth. Within the framework of gardening and beautifying, we are creating links of concern, respect and affection that will also bear fruit in the season of harvest.

RYS and Service for Peace are organizations that acknowledge that prevention of future conflict greatly depends upon today's youth developing the capacity to resolve resentments, enmity and misunderstandings that so often lie at the heart of conflict. Therefore the IIFWP through its Ambassadors for Peace, the RYS and Service for Peace will continue hosting work projects in honor of the International Day of Peace to further highlight service, or "love in action" as a corrective to conflict. ♦



be observed on the 21st of September each year. The purpose of this special day is that government and non-governmental organizations observe a day of global cease-fire and non-violence. The IIFWP wished to support this peace

Culture Presentation at the IIFWP Conference

by David Eaton

At the recent International and Interreligious Federation for World Peace Conference in New York, a unique cultural production was presented at the conference's opening banquet. With the theme of "The Hope of All Ages," a synthesis of music, dance, visuals and spoken word was created to celebrate the hope of world peace as expressed by great saints and sages of bygone eras as well as visionaries of contemporary times.

At the center of this forty minute production were sacred and secular texts of various philosophers, religious leaders and statesmen including those of Socrates, Augustine, Mother Theresa, Dr. Martin Luther King, Abra-

ham Lincoln and Rev. Sun Myung Moon.

The program opened with music, composed for this occasion by David Eaton and performed by Persian-American singer Laleh, in the style of an incantation and based on ancient Sankrit texts. Narrators Chen Fong, Jodie Tamaso, Laleh, Michael Balcomb and Mzuri then recited texts as music

intoned the spirit of peace and harmony. Slides of the various personalities whose texts were being read were projected on a video screen in the center of the Hilton Ballroom Stage.

Choreographer Donna Gianell and fellow dancers Frances Roache and Emily

Knat presented a moving piece celebrating the love of a man, woman and child to music which was a variation on the opening incantation. After Michael Balcomb's recitation of Dr. King's "I Have a Dream" speech, singer Mzuri offered a brilliant rendition of the inspiring Gospel classic "Still I Rise." The presentation concluded with soprano Seiko Lee singing Jean Sibelius' "This Is My Song."



The inspiration of IIFWP Secretary General, Dr. Thomas Walsh, the presentation was co-produced by IIFWP public relations coordinator Nadine Andre and David Eaton, music director of the New York City Symphony.

It is the hope of the IIFWP to develop and refine the concept and present it at future IIFWP events. ♦

IIFWP CONVOCATION 2002

Bringing the Vision to India and Pakistan

by Dr. V. Mohini Giri

This report was presented at the IIFWP Convocation 2002, New York City, September 20-23, 2002.

We are living at a crucial period of history and any efforts that could be made to normalize situations anywhere in the world is of the utmost importance in the present day. We have to look with retrospect and examine the underlying causes of tension. Solutions have to be worked out. Needless to say, the United Nations is the most effective instrument to secure peace and prosperity in the global world. Our national interest should be the global interest.

This was the most outstanding factor that emerged strongly at the IIFWP Convocation 2002 – Governance and the Role of Religion in Peace and Security. It was very inspiring for the few of us who had the opportunity of interacting with Senator Bond and with John Hanford, the State Department Ambassador at Large for Religious Affairs



and Religious Freedom.

These meetings were not only useful to show the current threat to world peace but also to give us an opportunity to interact with each other in our own delegation.

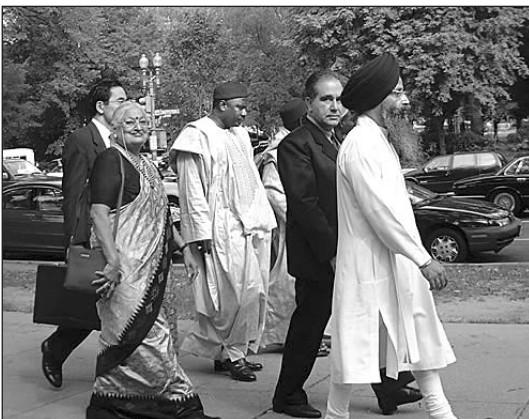
During this period of our togetherness in the train or at the hotel it gave me an opportunity to get an insight into the thinking of various religious leaders and also to discuss how we could all unite and raise our voice against terrorism. The interaction with the State Department and Senator was useful in bringing about a wide range of possibilities of how the United Nations could have a Religious Council.

Taking queue from Rev. Moon's insight to adopt successful strategies for peace and address the root cause of conflicts, I took the initiative to organize a meeting with delegates. We all met at 5 p.m. on September 21st and had a successful meeting to discuss the Indo-Pak friendship strategies.

Imam Syyed Mohammed Musawi said that our voices should reach the Government and also penetrate into Mosques, Temples, and Churches etc. and that we will have to tackle the

problem of conflicts right from the beginning. Syyed Mohammed Musawi was kind enough to offer his support for a meeting with religious heads of both the countries towards a coalition for peace.

Imam Muhammad Maqsood Ahmad Qadri, Grand Imam, Mosque Data Guns Baksh—Government of Pakistan assured us that the political solutions are not possible hence the civil society will have to raise their voices. I agreed with them, that a collective mobilization of all our voices would make a difference. It was agreed that we would all meet once more to solve this problem with a meeting of religious leaders, political lead-



ers and intellectuals from the civil society.

Outcome:

- * Sharper focus on the various inter-religious dimensions
- * Need to communicate jointly on interfaith issues
- * Vital need to have interfaith dialogue at all levels
- * Need to establish a Religious Council at the United Nations that would help countries to reach out to the common role of peace.

Plan of Action

- * Immediately to write to the Prime Minister and the leaders of our respective countries to have an Interreligious Council in our own governmental set up which would help in conflict prevention resolution and build up communal harmony.
 - * We would also request the government of India to call upon the Secretary General, United Nations to have an Interreligious Council at the United Nations.
 - * We will work among the civil society and other NGOs for advocacy and networking of the above ideas
- Dr. Giri is Chair, Guild of Service, India ❖

IIFWP HIV/AIDS Education in Nigeria

by George M. Ogurie

This report was presented at the IIFWP Convocation 2002, New York City, September 20-23, 2002.

I believe everyone here is aware of the seriousness of the AIDS situation in Africa. According to the UNAIDS 2001 Situation Report, about 25 million have been infected in Sub-Saharan Africa. This awareness prompted the IIFWP World Chairman, Rev. Chung Hwan Kwak to challenge all African Peace Ambassadors at a Regional Leadership Seminar held in Nairobi, Kenya, June 2001, to join forces in fighting the AIDS pandemic. He took the lead by commissioning his office in New York to produce an HIV/AIDS educational presentation suitable for use in Africa, what became known as: Living AIDS Free - The Zero Transmission Lifestyle.

The material is designed for use in secondary schools but the content is quite applicable to the wider society. Basically it urges young people to delay sex until they become mature men and women and then get married and also urges married people to restrict sex within their marital relationships. This is the absolute solution to HIV/AIDS.

By the end of October 2001 the materials were ready; and by Mid-November 120 sets of flipcharts had arrived in Lagos, Nigeria. Each set of flipcharts contains 40 sheets and together conveys the above message graphically and very powerfully. It was great wisdom to produce the flipcharts as the medium for a visual presentation. In most rural communities that needed to be

reached, either there is no electricity or if there is, it is very unreliable. Therefore one could not use media such as slides or power-point projectors.

Under the guidance of Mrs. Kathy Rigney, Senior Advisor to the World Chairman on Africa, a Regional Seminar was held in Lagos, the last week of November 2001, for Educators and Presenters on the material just received. Participants came from 10 countries, including – Benin Republic, Cameroon, Congo Democratic Republic, Ghana, Ivory Coast, Kenya, Liberia, Nigeria, South Africa and Zambia. Afterwards, each representative returned with 12 sets of flipchart.

In Nigeria, at a General Meeting of Peace Ambassadors and IIFWP members the flipchart was presented and adopted with thanks to Reverend Kwak and his staff at IIFWP Headquarters. The Peace Ambassadors felt it necessary to organize a seminar for stakeholders in Lagos State to acquaint them with the material being presented to their children. An HIV/AIDS seminar was thus held on 18 December 2001 at the Nigerian Institute for Medical Research, whose Director General is a Peace Ambassador. Participants were drawn from the Ministries of Education, Health, Information, Women Affairs and Youth and Sports. Other participants include representatives from the State House of Assembly, Association of School Principals, Religious Leaders, Deans

of Student Affairs of major higher institutions, Student Union leaders and Editors of major news media.

To ensure that the event was properly presented in the news media we appointed media editors to be heads of discussion groups. At the end they constituted the panel which drafted the communiqué that went to press. News coverage afterwards was excellent. We had learned from a previous experience. After a presentation at a College of Education, a reporter wrote that one of our speakers had said he had heard that students of the college were very promiscuous and so he had come to warn them of the dangers of AIDS. That was totally a fabrication by the reporter but it made the students so upset at us.

The Lagos State Ministry of Education issued a written directive to all secondary schools in the state to expect and welcome our team. From December 2001 until July 2002 our Lagos team alone covered a total of 246 secondary schools. At an average of 1,000 students per school, it means 246,000 students were educated within the period.

In the previous years we had done HIV/AIDS education in 15 states in Nigeria under the banner of Family Fed-

eration for World Peace and Unification. Churches, local communities and schools were covered. There were no flipcharts then but the impact was nonetheless powerful enough to elicit the Lagos State Government recognition and invitation to join the Lagos State Action Committee on HIV/AIDS, now known as the Lagos State AIDS foundation. March this year, IIFWP was invited to the Presidential Forum on AIDS in Abuja.

The Director of the National AIDS and STD's Control Program commented, "... your program has the best chance of success in Nigeria because it is in concert with the culture and religious belief of the people." The Director, who himself is a Medical Doctor, recognized that presentations made by doctors tend to be too technical and dry. On the other hand, our presentations are, to the large part, made in simple language and from the heart and therefore very moving. We are no doctors but we are deeply concerned people. It is therefore very easy for people to relate to and be moved by our presentation.

One chief testified that since our team came to his town a year-and-a-half ago and made a presentation he had stopped going out at nights. Many students have also testified, after our

presentation, that this is first time they have heard someone speak so confidently and convincingly that it is wrong to engage in premarital sex as teenagers.

George Ogurie is Secretary General, IIFWP-Nigeria ❖



National Ministers' Workshop in Maryland

MINISTERS from page 1

exclamations heard throughout the reading. But later, when questioned, a number of the ministers expressed some struggle with the declaration of the failure of John the Baptist.

However, after the first lecture of the morning, the first portion of the Principle of Creation (as presented by Rev. Phillip Schanker), the comments overheard were quite different. "This is so clear!" This teaching was just amazing!" Many ministers didn't want to wait for the group meetings to have question & answer; they wanted to discuss this very interesting understanding of the Bible right away. I cannot imagine how this will grow throughout the 5 days of lectures.

Many ministers who came here had to fight & overcome many odds. I'm sure they'll be blessed for their perseverance & determination, for their open-mindedness.

One lady minister shared with me an experience she had the first night in her hotel room. She actually shared a room with me, and the next day asked how I had slept. Had a noticed a lot of energy in the room? She actually lay awake & watched a vision of 3 large conference tables right in our bedroom. She recognized only one person, John Quincy Adams. She knew the others were all very important men in the early days of the founding of the United States & in the early days of our fledgling government. They were all so happy that she & I were there with them. Truly the Clouds of Witnesses are real, and I believe will rain down among this workshop. Alleluia!

Second Day

Do you remember when people used to walk out on the Fall lecture, even leaving the workshop? On Tuesday as Rev. Jenkins concluded the Fall of Man, he received a standing ovation from this group of Jesus' spiritual children (your spiritual children, these ministers!) They truly understood this, hooping & hollering as he spoke. The ministers genuinely enjoyed the Principles of Restoration as well; they seemed to easily relate to the Cain/Abel situation. As the lectures progressed, the Bishop next to me leaned over and said 'the ministers can come now because the Unificationists have paid the indemnity.' I was so moved by his understanding.

At dinner one of the ministers shared at our table that in his discussion group he just had to tell the other ministers 'don't struggle over Rev. Moon as the Messiah, after all, it's so obvious.' The ministers sit in the discussion groups humbly seeking to understand; and it's the other ministers who are helping to clarify the principled understanding. The job of the Unificationists is much easier than ever.

Tuesday's closing meeting was presented by non other than Archbishop Stallings. Interestingly, he didn't provide proof, he just shared his heart. But this heart came on the foundation

of a day of great truth presented by our leaders, Rev. Jenkins and Rev. Schanker. Bishop Stallings implored us to understand who WE are, who I am. If I know who I am and who God is, I don't have to worry or be threatened by whom HE is. The Bishop gave testimony to who Father is to him, what he has witnessed and discovered. Stop waiting for the rapture; that's an escape clause. We just want Jesus to come and deliver us! We must engage in the work of Kingdom building with the Lord. God didn't mess it up, man did; so man has to

men and women came to the front (with the exception of less than 10) and sang and prayed and testified. It was truly a great day for them, and for our members as well, our eyes glistening with tears because we know YOUR blood, sweat and tears that have finally brought this day!

Final Day

The final day of the ministers' workshop in Ocean City Maryland was very rich. Read during HDH were two of Father's recent speeches, "The Life of Jesus",

were presentations on the Fruits of the Movement. These presentations were given by our brothers Mr. David Caprara, Dr. Frank Kaufmann, and Rev. Greg Carter. These presentations were really icing on the cake. The attendees had days of deep Divine Principle content, then were able to see Principle, true love, in action, through our movement's many various activities. I hope you can some day hear these presentations, they were such an inspiration.

Dr. Yang, our beloved Continental Director, presented "Rev. Moon's Life Course'. He shared his testimony of joining the movement as well as many of his experiences with Father. A number of ministers commented on his deep heart of love towards them, and his humility before and loyalty to Father.

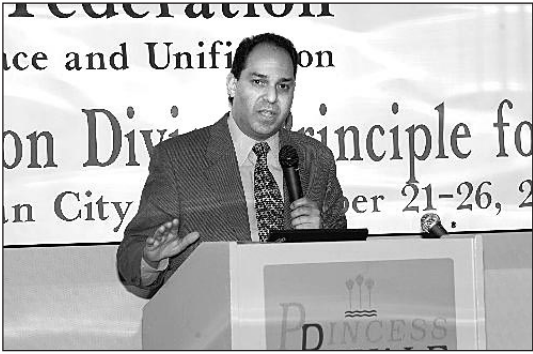
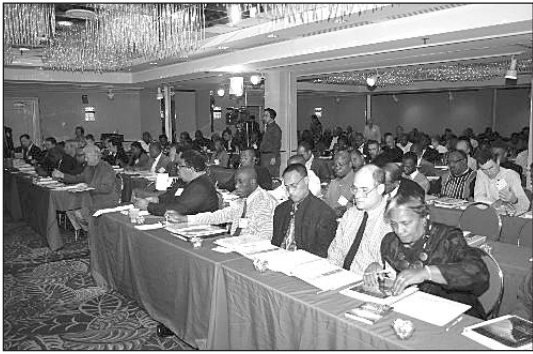
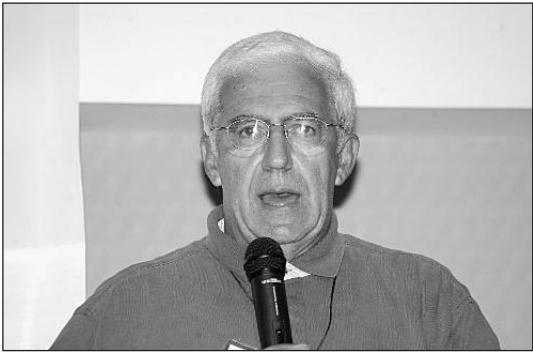
One minister wrote in his reflection that he wants to become like Dr. Yang. Four ministers offered testimony at the end, followed by Rev. Edwards, Bishop Stallings and Rev. Jenkins. Rev. Rico Diamond said "It doesn't matter what we call him, his ministry and calling won't change. This is the most ridiculous and outrageous seminar I've ever attended — ridiculous like Jesus!" From Minister Ronnie Bailey, "If we're going to serve Him we have to pay the price. Don't shy away from your suffering; it will only bring you closer to the Lord. You should sell everything you have to possess a beautiful pearl.' Brother John (a white Southern Baptist minister), "This is an incredible truth! I've been looking for you for 15 years. There will soon be millions of ACLC ministers walking this land. I thank Rev. Moon for this vision and you for sharing it with me.' Sister Price was so spirit-filled as she exhorted us to march on, dropping what we don't need so as not to have any weight or burden to slow us on this race to the kingdom. Rev. Jesse Edwards told us that the trials he's going through are not because of Father or the ACLC. All of us have to go the course of Jacob and Esau and lay their own foundation for the messiah. So what God gives you is between you and God.

I cannot begin to record here the final messages of Bishop Stallings and Rev. Jenkins. But they brought great inspiration as well as the urgency of the times.

As we were finishing our final meal and preparing to board the buses, Rev. Jenkins announced that we'd meet at 7:30 in the morning for breakfast. A minister at my table commented "but what about hoon dok hae?!" Another ministers said "yes, we can't miss our 6:00 o'clock service!" We would all say that, right?

I had the blessing of helping to go through the ministers' final evaluations and letters to our Founder. They were so beautiful. Comments were such as, "I want to join 100% this Unification movement and all related organizations", "The Messiah is on the Earth, I want to be a messiah-ee." "I love you Father', and my favorite, "I will die for you Father!" ❖

...and my favorite,
"I will die for you Father!"



clean it up. What have you seen, what is the fruit? The problem is that we've been so caught up in our theologies that we can't see. Bishop Stallings then declared 'Who do I believe he is? I can't tell you because you can't handle the truth!...I have seen him live like Christ so I believe. I believe he's the Lord of the Second Advent! I'm not ashamed to tell you. Jesus saved me and Sun Myung Moon restored me! As for me and my house, we shall serve the Lord!'

By this time nearly the whole crowd was on their feet, and I was sobbing too hard to take any more notes. Rev. C. Phillip Johnson then called the crowd forward to affirm these statements. The

from the Washington Times 20th anniversary banquet, and "God's Fatherland and the One World", presented to the world leaders attending the IIFWP conference on 9/21/02. The prior HDH readings were Father's public speeches of the early 1970s. Again, very well received.

As we were gathering for our first presentation, Rev. Tessie Willis from Texas entertained us with an incredibly beautiful rendition of our elder brother Jon Shuhart's "Precious Light". It is so inspiring to hear these ministers singing the deep songs we grew up on in the movement.

Wisely, scheduled for the entire day

Colorado STF Workshop

by Michael Balcomb

About 45 parents attended the recent Blessing Workshop with the STF/ATF members at the YMCA in Estes Park, Colorado. It is a beautiful, scenic place surrounded by mountains with herds of wild elk walking around the grounds. Also attending were about 100 International Leadership Training Program (ILTP) members from over 23 countries who are in America for fundraising and leadership training.

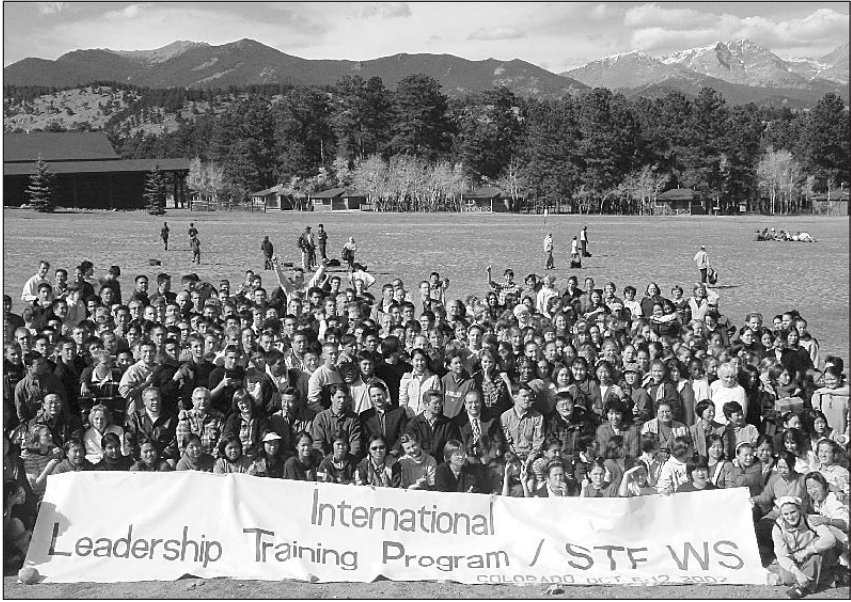
On Oct 5, all members gathered for the quarterly workshop in Colorado. For three days preceding the Blessing Workshop, they listened to lectures by Young Ju Kim, Director of Second Generation education worldwide, under Hyun Jin Nim.

On Oct. 8 the STF/ATF Parents Association Board of Advisors met all day to review many issues of safety and parent involvement for STF and ATF. They were joined by Martin and Isabella Byrne, who were invited to the workshop to share their testimony with STF/ATF members and parents who were there attending the Blessing workshop.

On the morning of Oct. 9, Martin Byrne poured out his heart in appealing to STF members to understand the great love of God and True Parents for the second generation. It happened to be that he came to speak just 2 days after the end of 40 days since Jin Joo's ascension to the spiritual world. He testified how he had experience God's love and support through so many wonderful brothers and sisters, and the leadership of Family Federation and CARP, during this painful time. When he heard of Hun Jin Nim's testimony, at the time of Shin Ae Nim's ascension, Martin determined also not to shed a single tear for 40 days, so as to make a victorious offering of Jin Joo's sacrifice. We all felt a strong sense of indignation towards the crimes that Satan commits, and the hurt and pain that exists in a nation where such things happen, especially to such a pure and innocent person as Jin Joo. STF members and their families determined themselves to work more strongly than ever to make America a place where such things can no longer take place.

After their testimonies, Martin and Isabella Byrne passed out a beautiful gift to everyone present: a laminated card printed from Jin Joo's journal, with her favorite words from True Father, and the poem she had written, "True Pearl," which describes herself going to heaven. There were many tears and hugs as everyone lined up to receive these cards one by one from the Byrne's. Truly their couple has set an outstanding example of faith and heavenly attitude.

They testified to the power of forgiveness towards the enemy as the only way



we can keep going forward. They said that they had visited the mother and grandmother of Eugene, the boy who killed their daughter and that they prayed together with tears. Martin asked us all to reflect on who we need to forgive and not to wait to start working to cleanse our hearts of any resentments or bad feelings.

Later that morning we began the 2-day STF/ATF Blessing Workshop led by In Soo Kim and Matt Jones. Speakers were Rev. Phillip Schanker (Vice President FFWPU USA, DP lectures), Rev. Michael Jenkins (President FFWPU USA, Rev. Insoo Kim (Director of 2nd Gen. Dept. USA), and Matthew Jones (Second Gen. Dept. USA).

Rev. Schanker talked very honestly with the second generation members. He told them how important it is to be pure, and if they have made mistakes to confess and indemnify them now. He was very sensitive that there are second generation who are suffering in broken families or who have a parent who is negative to the church. He comforted these children by assuring them that there is a way for them, and they are carrying the baton now, and not to accuse their parents but to have a heart of gratitude.

Pres. Jenkins challenged our faith by



asking difficult questions, and talked about the importance of proclaiming True Parents. He encouraged STF/ATF members to realize who they are as Blessed Children and to work hard to understand this in their own experience. He told them not to hurry to be Blessed, but to be ready for anything and to be prepared in their hearts to accept their parents' choice. Rev. Jenkins was full of love and incredible spirit. Many of the members said they liked his speech the best because it challenged them and encouraged them to be bolder with their faith.

In addition to the profound spiritual guidance of the lecture content, parents

and second generation were also blessed to participate in a "Cash Prize Show" rendition of a question and answer session led by Kevin Pickard. He was able to create a light and humorous atmosphere, while at the same time addressing some of the most serious and central issues we face together at the prospect of matching the second generation.

After two days of lectures, testimonies and question-answer sessions, parents and children spent a day of recreation in the mountains and the nearby village of Estes Park. That evening, we were blessed again with joint heavenly entertainment—first and second generation together—for 4 hours! The MC's were Mrs. Cynthia Hiromitsu and her son and daughter, Takeo and Tamaru, who are both STF members.

On the final day of the workshop, all STF and ATF members received a full day of special Safety Awareness training, led by two members of East Garden security staff. Jerry Heying is the director of East Garden security and owns his own security company, which provides protection for celebrities and public figures. His presentations focused on the importance of recognizing dangerous situations and avoiding trouble before it starts.

Jack La Valley also gave "street smarts" training and demonstrations in simple self-defense techniques. Following the safety presentations, STF/ATF members' new teams were announced and preparations began for witnessing and fundraising to start immediately.

Parent Testimony

I particularly enjoyed Kevin Pickard's 'cash prizes' interactive session. It provided everyone (BC's and Parents) an opportunity to express their heartfelt feelings about the matching. I was surprised that so many of the Kids' wanted to trust their parents completely in the selection of a spouse. In my case, I raised my hand to support the position that the kids should have

some input in the process. When Kevin polled the kids on the same question, both my daughters had their hands up in support of parents deciding everything! That was a mini-revelation.

I think that we: BC's and parents, were able to come to a common understanding. The kids want to have confidence that their parents are able to be used by God to prepare the best matching. For them to have that confidence, they need to see the vertical effort of their parents - not doubt, hesitation and a "oh my gosh, how are we gonna do this?" attitude.

My wife, daughter and I have been doing a simple 40 day prayer condition

just to clear out some spiritual space in which to work out the matching/blessing. It was my daughter who requested this. This prayer combined with the workshop has given us clarity and confidence to begin the process.

Up until one week ago I had spoken to no other parents about my daughter as a match for their son. Now there are two candidates and its very exciting. Now we need to pray about how to decide when every possibility is a great one. *Larry Krishnek, STF parent*

Parent Testimony

I was deeply impressed by the quality of the lectures and presentations. They were really focused on the internal aspects of matching and Blessing preparation through Divine Principle and testimonies.

STF is very much a front line experience and provides the Second Generation with wonderful growing time and preparation for both matching and college. It's the best way that I know of for them to experience God and establish their personal Foundation of Faith. I hope everyone seriously considers this experience for their children. *Jim Stephens, STF parent*

Parent Testimony

Rev. Schanker gave the principle in a very deep tone advising the members to understand God's heart and to really challenge themselves to become Mr. or Mrs. Right, not to think they will find Mr. or Mrs. Right. This was a great concept and helped us all to understand that we must be concentrating on the Foundation of

Faith and Substance right now, by uniting with the CF and with our brothers and sisters to understand all kinds of personalities and dynamics of relationships. The bottom line is that, to be prepared for the Blessing one has to have a deep and personal relationship with God and True Parents. It can only be obtained through suffering and sacrifice. STF

is a fast way to get that opportunity.

There were a lot of questions from the floor, concerning the choosing of mates, and the general consensus is that almost all of the members really want to be able to trust their parents' decisions about their matching. They do not want to hear, "Well, who do you think looks good?" from their parents. The big problem is that many parents do not know enough people. So in a parents meeting we talked about ways we could meet each other without the children. I don't know how that would be possible, but it was a good discussion. We also went over the situation of all of those great kids who do not have the opportunity to go on STF to get this training. It would be so good to help them get a taste of this, so they could be more prepared to be matched." *Shelley Watanabe, STF parent*

Parents' Testimony

Matt Jones enraptured the audience with his detailed testimony that had me on the edge of my seat to hear what he was going to say next. Nothing speaks like experience and the kids loved it! He really gave it his all, as did all of the presenters.

There was a feeling of substantial unity of the 1st and 2nd generations of Unificationists, egging each other on to higher aspirations of life, serving God with the True Family at the helm. This unity is further necessitated by the fact that

see **STF** on page **13**

Hyun Jin Nim’s Workshop in Alaska

by Ken Bates

Hyun Jin Nim’s challenge workshops in Alaska are starting to become famous. He has taken both the WCARP leaders and business leaders out on trips into the mountains of Alaska, with a clear purpose in mind.

Some lessons can only be learned after the challenge is faced: Time after time, the message comes through clearly; as people begin to realize that limitations are not fixed or absolute, but can be changed. They realize that they set their own limitations, and that they can also erase those limits.

This is an important lesson about belief. It’s a lesson that can’t be learned in a classroom or lecture, but only when you are thoroughly challenged.

Most of the leaders who have participated in the workshops have heard Hyun Jin Nim’s stories about overcoming limitations in the wilderness, but there’s a big difference between hearing it and experiencing it!

The second week of October, I was out with one of the managers on the mountain. We weren’t seeing any deer where we were, and I knew we needed to go to higher ground. The only way up was an almost vertical climb to a rocky peak high above us. He agreed that the best idea was to go up there, but it looked like a big challenge.

About half way up, he got stuck in a rocky area where the loose rock began to slide under him. He’d climb up a ways, then slide back down. He started to doubt that he could ever make it to the top, and considered turning back. When he looked down, however, he could see that it was also difficult to get back down. Then, if he did go down, we already knew that there were no deer down there.

Not only that, it was difficult just to hang on and stay where he was. The only conclusion was to continue up toward the top, even though he still didn’t see how he could make it.

When we finally met at the top, he had already figured out many of the changes that needed to happen in his business responsibilities. He could see that many of his business challenges were exactly like that hillside. Even though he had not seen a clear path forward, the current situation was never going to accomplish the goals, and going backwards would lead to guaranteed failure. He had not been taking aggressive steps forward because of the uncertainty, he could now see that waiting was not an option, and if he carefully took action, it would lead him closer to where he wanted to be. The words that he had heard many times found their way to his heart in that desperate moment on the mountain.

Experiential Learning

This is what is meant by experiential learning. This is how belief and conviction are developed. Not by more thinking, or better lectures. Not by well-laid plans from the office, or new policies. Those things can often interfere with developing true belief.

The only real classroom for “belief training” and development of the inner power of conviction is on your own front line. These attributes are gained from doing things that you know are worthwhile, but you not sure if they are possible or not. The lesson is to define what is worthwhile to you, and then take action that you feel will lead you closer to those worthwhile things.

Most of the goals and objectives that



we seek after are great things that have never really been accomplished before. They involve the greatest vision of all, making God’s dream our own dream. Because this vision leads through uncharted territory, there is no specific right and wrong direction. When we use our past experience to ask the right questions, and seek for new, innovative ways to answer those questions, we have a good chance of success. The reason that we say it’s all right to make mistakes, as long as we learn from them and don’t repeat them, is because it’s more important to do something than to wait around for a better plan.

Each of us must be able to clearly define where the top of our “mountain” is today, and then realize how futile it is to just cling onto the ledge where we are standing. Even though it’s much more frightening to move off that ledge, and try again for the top of the mountain, at least there is a chance for success. “Getting off your ledge” may mean leaving your computer screen to go out and witness. It may mean delegating some of your leadership responsibilities to others, so that you can visit the front line, and it may mean dealing with difficult relationships.

The higher your level of leadership,

the less likely it is that someone else will tell you what you need to do. That’s the nature of leadership, to take initiative to improve yourself and the situations around you.

Today is the only day that you have to take this step. Belief is defined by what you do today. Decide what the most important things are to you, and focus

on those things.

Other things that are less important have to wait. If they also have importance, you will get to them in time. It’s the most important things that lead to the mountaintop.

Alaska Workshop Revisited on CD

Four new CDs have just been released by World CARP Media and Communications Division that bring back all the memories of the incredible Alignment Workshop with True Parents and Hyun Jin Nim last August.

Each CD covers one of the main seminar topics.

- The Culture of Heart by Tony Devine
- The Completed Testament Age, by Young Jun Kim
- Service for Peace by Tom Phillips and Akiko Ikeno
- Opening Address by Hyun Jin Nim

Each disk contains good quality video (Windows Media) together with lecture notes and illustrations on Powerpoint.

There are also a wealth of bonus materials including detailed lecture notes on , photographs, newsletters, workbooks and tool kits.

Each CD is \$15, or all four for \$40. To order send email to greatyoo@world-carp.org. ❖

STF from page 12

True Parents have bequeathed the Matching to the parents of Blessed Central Families and that requires trust and agreed-upon criteria between the 1st and 2nd Generations. This does not allow for a “generation gap” to exist. Kevin Pickard so skillfully led us in an evening game show style exercise that playfully and amusingly led the audience in this direction of trust by its design.

It was most inspiring to meet the heavenly soldiers (2nd generation of the former Communists) whom True Parents said would come from Russia to educate American youth. And there they were, even Koreans who speak Russian! (and English) They are Blessed, and they are sacrificing to take care of the 2nd generation amazingly well. It goes without saying that the Japanese commanders and adult leadership of STF give their 100%, including sacrificing their Blessed Central Families. We owe a debt of gratitude to Hyun Jin Nim and the staff of STF for picking up the challenge of making straight the way of the Lord with the 2nd Generation.” *David and Karen Rogers, STF parents*

Parent Testimony

As with the STF kick-off workshop in Barrytown in August, I was once again so moved and blessed to attend the STF

Blessing Candidate /Parent Workshop in Estes Park, Colorado. I am grateful to Heavenly Father, True Parents, Hyun Jin Nim, Mr. Aoki, and all the hard-working STF/CARP staff who sacrifice so much for our 2nd generation. At each workshop I was caught up in the energy of our young people, and the power of the Divine Principle lectures, and flashed back several decades to the time when I first joined the church. My spirit was revived and I wanted to re-do my past. I thought, if I had the wisdom and understanding and confidence then that I do now, I would have done a much better job. *Jerry Linek, ATF parent*

Parent Testimony

As I left Colorado to return home I prayed that Heavenly Father could prepare someone for me to witness to on the train, and that I could have the courage to witness. I felt that whatever we are asking our children to do, we must also be able and willing to do. In this way we can feel a deeper connection to them and work alongside of them even when we are apart. When I got on the train in Denver I noticed a young man and felt compelled to sit in the seat behind him. His name is Darvin Blair. I had a whole day to witness to him, off and on, and I pray

that I can find a way to bring him all the way back to Heavenly Father. Before I reached Martinez I read some of Father’s words to him and we exchanged addresses. I’m going to send him some things right away and pray for him like I never prayed before.

I believe that God doesn’t want to throw away the first generation. I believe He wants to bring us into Canaan side by side with the 2nd generation (not to mention the whole world). In fact, I don’t think the 2nd generation can do it without us. I felt this several years ago at a One Heart Camp prayer meeting. And I really feel it again now. Mr. Aoki needs our support

Thank You All For Your Support

Dear Brothers and Sisters,

Martyn, Izabela, Sonia, Christine and Jacob Byrne would like to thank you all for your support during this challenging time for our family. Through that experience we have again realized the incredible hearts of our precious church family.

Please Visit Jinjoo’s Website <http://www.Home-Harbor-Inn.Com/pearljinjoo.htm> and learn more about The Pearl Foundation. ❖



and wants our support. He recognizes the wealth of experience, wisdom, and maturity which can benefit the 2nd generation. STF and CARP are so understaffed. Most of them have families too and they are sacrificing so much. There are many ways we can help. Let’s all do what we can to work together to bring the “Breakthrough in 2003” that Hyun Jin Nim is so desperate to accomplish. Perhaps we can get together to find practical ways we can support them and the STF providence. *Jerry Linek*

2nd Generation Testimony

“I thought it was very insightful. It definitely made me realize things inside myself that I didn’t see before. It is very clear to me now what is the formula course that I must go before I can be worthy to receive the Blessing. I have come to trust my parents more. My way of thinking about the Blessing has changed. I am more determined to prepare myself in the best way possible for my future spouse and family.” *Jinju Watanabe*

“I had a lot of doubts and negative thoughts about the Blessing, but now I am more open-minded about it. This workshop could not answer all of my questions, but I could understand the importance of the Blessing more than before.” *Anonymous* ❖

Tour of the Fatherland

Representatives from Japan and the USA started a special program on Thursday 7 November 2002 by participating in the five o'clock hoondokhae with True Parents at Han-nam Official Residence. There, True

Sano Kunio, concluding with the final 20 minutes in English by Indiana State leader Jack Harford. The closing prayer was offered by FFWPU USA President Rev. Michael Jenkins. The group left Ilseong Jirisan Con-

dominium early in the morning and ascended Mount Jiri all the way up to Nogodan in the snow! They victoriously returned to the buses with their heads

twenty minutes by Bridgeport regional leader Rev. Yang Young-taek, followed by twenty minutes of Japanese reading by Kananawa leader Yashuji Takahashi, and concluding with the last twenty minutes in English by Maryland State leader Edwin Cornier. The closing prayer was offered by Ishikawa regional leader Yabusame Hironori. After breakfast, the group depart-



Father stressed the importance of sharing one heart, one body and one mindset centering on God.

He also explained the meaning of the Holy Burning Ceremony and then went on to form trinities among Korean, Japanese and American leaders, representing the Blessing at the family level. Thereafter, True Parents had photographs taken with each ten trinities.

Following a brief visit to the Independence Hall at Cheonan, the tour group stopped over in Namwon, famous as the site of the well-known story of Chun Hyang.

The 2nd Day

The 5 o'clock hoondokhae began with a 20-minute reading in Korean by National Messiah to Slovakia Rev. Kim Sung-won, followed by another 20 minutes in Japanese by Tokyo regional leader



ed from Bugok Ilseong Condo for Gyeongju in order to visit Seokkuram and Bulguksa, two world cultural heritage sites listed by UNESCO. Gyeongju was formerly the ancient capital city of the Shilla Kingdom, which revered Buddhism and therefore built up both sites as sacred places of worship.

Stopping for a delicious lunch of "Samgyetang" (Ginseng Chicken broth), the group continued their tour of the Fatherland by heading north along the East

Coast, reaching Seorak Ilseong Condo by nightfall.

After a sumptuous dinner, the group were warmly welcomed by Kangwon Federations Chairman Rev. Pak Won-geun, who is also the national messiah to Denmark. He offered a closing prayer for the unity of the Father nation of Korea, the Mother nation of Japan, and the Elder Son nation of America. The following day's schedule will include the ascent of Mount Seorak.

The 4th day

The day began at the Seminar Room of the Ilseong Seoraksan Condominium with the first five o'clock service using the New Family Pledge prefixing see **TOUR** on page 16



covered in snowflakes, departing from North Cholla Province for South Gyeongsang Province, arriving in Tongyeong City in the afternoon to board a ferry boat for a cruise around the waters where Admiral Yi Sun-shin fought his famous battle against the Japanese invaders.

The day ended with the group's arrival at Bugok Ilseong Condominium, where the newly formed trinities began "living together" by sharing the same rooms for the night. The following day's schedule consists of a visit to Gyeongju, the ancient capital of the Shilla Kingdom.

The 3rd Day

The tour group's daily schedule began as usual with hoondokhae at 5 a.m. starting with the Korean reading of

TRUE CHILDREN'S DAY CELEBRATED IN KOREA

by Rev. Michael Jenkins

About 3,000 gathered at the Su Taek Ri training center in Kuri City on the outskirts of Seoul on November 5, 2002 to celebrate the 43rd True Children's Day.

The training center is a huge beautiful auditorium on the Il Hwa factory grounds. There is a stage upon which the offering table sits which is carpeted with perfect red carpeting. The carpet of the whole auditorium is pink and looks new. The stage is trimmed both above and in the back drop with a very deep maroon curtain with rich gold trim. Father looked absolutely ageless with a dark blue suit with a cream colored shirt with a beautiful read and dark blue tie. He has settled into a vibrant unchanging appearance. Mother looked beautiful with a dark maroon suit of a felt texture with a rich velour appearance. Her sleeves were multicolored (light brown, maroon, and patterns) of a finer material. Her dress matched her sleeves. Mother looks magnificent.

About 3,000 can sit comfortably on the floor, maybe more. The Elders of the worldwide movement assembled there preparing with prayer. There are large television screens placed on each side of the auditorium providing all with very good views of the proceedings. The offering table was traditional with the brightest colors of fruits and cookies and all kinds of beautiful foods representing all of creation. Seven candles were standing before the altar.

Rev. Kwak led the 7am pledge service. This time pledge was done in our dress clothes and not Holy Robes. Father and Mother entered in a quiet serenity and began lighting the candles. First the center candle then the one on the far right, then far left and back and forth until all seven were lit.

Then Father prayed. Then True Parents offered their Kyung Bae to Heavenly Father, then Father took his place behind the offering table and True Mother bowed. Then representing all True Family, Julia Moon and her son did Kyung Bae. Then the second generation bowed. Then all the congregation did Kyung Bae.

Next representatives of three primary nations, Korea, Japan and America did Kyung Bae. Then representatives of all the Continents on earth (The continental directors). Then representatives of the major religions, Christianity, Confucianism, Buddhism, Islam and Hinduism. Then representatives of the Free World and the Communist World.

Finally Rev. and Mrs. Kwak as the central representative couple of all Blessed Central Families gave a very deep and tearful prayer of the realization of the grace that is coming from our True Parents and the incredible amount of sacrifice they have offered, which none of us can fully comprehend. With tears the whole congregation began to weep. On the conclusion of the Prayer, Father was smiling with incredible love to Rev. Kwak and to all of us. Then Father distributed the offering table to the True Family, then to Mother then



Father and then Father and Mother asked that everyone be given something from the offering table.

At the commemorative service, Father emphasized the Bible verse, "But seek first His kingdom and His righteousness" the meaning of which we must declare to as many people as possible. Father said that the common hope of all peoples is the establishment of God's kingdom, and that the Rallies for the Harmony and Unity of Heaven and Earth, held on 16th and 20th October, were to proclaim that meaning. At the end of the rallies, blessed families participated in the "Holy Burning Ceremony for the Peace, Unity and Liberation of Heaven and Earth." Father explained that this was to burn off everything that had satanic stains.

Father wrote in Chinese characters, "Revolution of the Mind [Spirit]" and explained that revolution means to turn things upside down from the very root, and that all members need a revolution of mind.

Change to Family Pledge

True Father specifically directed us to begin the New Family Pledge with

the phrase "AS THE OWNER OF CHEON IL GUK, Our family ..."

Each family and church must recite the revised Family Pledge, beginning each of the eight verses with the phrase, "As the owner of Cheon Il Guk, our family...."

Father also referred to the new Family Pledge as the Cheon Il Guk Pledge. He said that we must burn off all the things we used to use in the satanic world to be reborn as citizens of Cheon Il Guk. We must become the citizens of Cheon Il Guk through the Transition of the Three Ages Four Position Foundation Registration Unification Blessing Ceremony (the Registration Blessing).

True Father asked members if they all had gone through the process of registration and told them that they must all go to their designated mission areas. As the Israelites had to leave for Canaan, we must also leave our old homes and move towards the new Cheon Il Guk by resolving chaotic situations in our designated mission areas. Only then can we liberate the nation to become the new Cheon Il Guk.

He explained that True Parents had

to hold the Coronation Ceremony for the Kingship of God's for the sake of Cheon Il Guk, which is also why we have to have a new pledge.

The term Cheon Il Guk came about thanks to True Parents. Since the establishment of God's Kingship, the Realm of Life of the Completed Settlement of the Parents of Heaven and Earth, the Rallies for the Harmony and Unity of Heaven and Earth, and the Holy Burning Ceremony for the Peace, Unity and Liberation of Heaven and Earth have been completed. Therefore, Father said, we now need a new nation, and that is Cheon Il Guk.

True Father wrote on the board, "The Day of the Peace, Unity and Equalization of Cheon Il Guk" at 11:33. He explained the word Equalization (Pyeongjeong): "Everything is at an equal level, and there are no things that are unequal" He then wrote: "Announcement and Proclamation of the Coming of the Age of Equalization of the Peace and Unity of Cheon Il Guk."

He said, "Heaven and Earth are the same, they are equalized." The purpose of the Coronation Ceremony for the

see **CHILDREN'S DAY** on page 16

Educators Conference at UTS

by Tony Devine

In the past few months True Parents have placed special focus on education . in particular, the education of our second generation. Father instructed us to read “Sun Myung Moon’s Philosophy of Education” for Hoon Dok Hae during the month of October, and during the Alaska Educators workshop, True Parents were guiding us daily through Hoon Dok Hae on our 2nd generation properly inheriting heavenly tradition.

In alignment with True Parent’s emphasis and concern for education, Hyun Jin Nim’s Kodiak workshops focused on preparing leaders to be effective educators and that we would inherit the original culture of heart of living for the sake of others, ownership and teamwork.

The Fall 2002 Educators Conference was organized for the benefit of those who were unable to attend the Kodiak workshop. To this end, the program focused on a few key purposes, namely to convey the key insights shared by True Parents and Hyun Jin Nim. We also wanted to get to know and appreciate one another as educators, to coordinate our efforts in regards to the education of second generation, improve our effectiveness as educators, create a network of support among educators and share resources and best practices.

Response and Participants

The response was beyond everyone’s

expectation and it was the first time such a conference has occurred specifically for educators.

Over 100 educators came from all over the United States for this three day program. The participants represented diverse backgrounds, interests and educational focus and many wondered if such a novel gathering would in fact work.

We had school administrators, youth ministry, children’s ministry, home-schoolers, Sunday school teachers, public school teachers, community service organizations, marriage educators and counselors, parenting experts, curriculum development, character educators, CARP, SFP and others all in the same gathering.

The program started with a greeting from Dr. Tyler Hendricks, President of UTS. The orientation focused on True Parents and Hyun Jin Nim’s perspective on education and ended with a beautiful quote from Father on the “irrepressible desire to teach.” Everyone wanted a copy of the quote. Each day started with HDH from Sun Myung Moon’s Philosophy of Education. During the morning sessions the Original Culture of Heart content that emphasizes Living for the Sake of Others, Own-

ership and Teamwork was conveyed.

True Parents and Hyun Jin Nim’s guidance provided a common base for all of us to unite around especially in our efforts going forward. This creates

a model of transformation for our ongoing educational outreach and efforts.

This also gave focus and clarity to the remainder to the program which consisted of professional development breakout sessions, topical focus

groups and best practice panels.

There was a resource fair where the best educational materials developed by our members were displayed. In addition many educators brought promising practice resources that they are using effectively in their mission to share with the conference. On Sunday the first session was on what it means to be a transformative educator along with World CARP’s Educational Epistemology and the power of the Modular Educational Concept. During the final session all participants divided into action committees such as summer camps, youth ministry, schools, children ministry, SFP, CARP, staff development, character education, etc. and created a list of action steps that they will pursue to develop that spe-



Prayer Condition for December 7th Blessing

The following prayer points should be the focus:

1. The Victory of True Parents and True Family in all Providential activities in expanding the Cheon Il Guk in this year of 2002.
2. The Unity of all leaders, Blessed Central Families and organizations centering on our True Parents.
3. The Unity of all Christian leaders (John The Baptist ACLC and others) with True Parents and that they might understand and support of the resolution of Jesus and all saints. (Clouds of Witnesses).
4. The Victory of the December 7th Blessing in America and worldwide. That Christianity fulfill its responsibility.

cialized area going forward.

All of the educators present truly valued the opportunity to network and discover what each was doing in their respective areas of education and thus learn from one another. All participants were given a contact sheet so that they can network with each other directly and better support one another following the conference. Every single participant expressed their gratitude for this unique opportunity to get together as educators with the goal to continuously improve their ongoing efforts. The following comments from several educators represented the sentiment of most:

“This was one of the best conferences I have attended for vision-building and information sharing.” “God was here. He really wants us to realize how much we have to give, to each other and to the world.” “I was most deeply moved by the content illustrating True Father’s and Hyun Jin Nim’s approach to education.” “Through this conference I now have deeper conviction, a larger vision and a wealth of resources that I never knew existed.”

Every single person left with new inspiration, new ideas and energized to want to give more. We all want to thank True Parents and Hyun Jin Nim for the inspiration to gather and unite as educators and in giving a strong root to our efforts together. ❖

Let us bring great joy to our True Parent’s for the December 7th Blessing. Father has said that it will be a day in which great reconciliation can occur. Centering on the Regional Directors the length of prayer can be decided. Also chain fasting is encouraged.

The most important condition that we can make at this time is to reach out to Christian leaders and high level people of faith to attend the Blessing.

CHILDREN’S DAY from page 15

Kingship of God, the Rally for the Unity and Completed Settlement of the Parents of Heaven and Earth, and the Rallies of the Realm of Life of the Unity and Completed Settlement of the Parents of Heaven and Earth is the com-

plete settlement of Cheon Il Guk. Through the Holy Burning Ceremony for the Peace, Unity and Liberation of Heaven and Earth, we have now entered the age in which all wrongdoings caused by Satan have been washed away.”

Accordingly, “We must realize the right of being together, participating together and loving together as we live together with God in this age. Our mind and body must not be separated but

be one. Parents and children, as well as God and each one of us, should be together. From now, wherever you go, you are not alone. When the head of a religious order is called, he must respond. When descendants sincerely ask something of their ancestors, the ancestors must respond to the call of the families of Cheon Il Guk. The spirit world can now freely come down to earth. It is now the age when people on earth

can bring their wishes in front of their ancestors and in front of God.”

Father told us to remember this day of this proclamation. Father had all the members stand and raise both hands in a solemn pledge. They shouted three times, “We pledge! We pledge! We pledge!” True Father blessed them with a strong voice: “True Parents bless you all!” ❖

TOUR from page 14

each of the eight verses with the phrase “Cheon Il Guk Ju In” (As the owners of the Cheon Il Guk...) introduced by True Father at the 43rd True Children’s Day commemorative service five days ago.

Thereafter, representative testimonies were given by: * Adam National Messiah to Slovakia Rev. Kim Sung-won; * Headquarters Family Department Director Shirai Tamio representing the Mother Nation of Japan; * Kunma Regional Leader Shimura Teizo representing the Mother Nation of Japan; * North Carolina representative David

Rogers; * Christian Minister Rev. Walter Battle representing the Elder Son Nation of America. * Headquarters Planning Department Director Ahn Ho-yul representing the Father Nation of Korea.

Particularly the last testimony caught the attention of the audience when a very enthusiastic member of the Japanese delegation gave a most lively simultaneous interpretation from English into Japanese, punctuated throughout with Allelujahs and Amens, providing us all perhaps with an immediate example of Il Shim, Il Che, Il Nyeom (One Heart, One Body and One Mindset)!

Following a sumptuous breakfast at 7 a.m., many Japanese brothers had

to leave directly for Incheon International Airport for their return flights to the Motherland, amidst many an emotional farewell from their newly-found American brothers. The remaining members of the pilgrimage tour group departed from the Ilseong Seorak Condominium at 8 a.m. to ascend the heights of Mount Seorak in order to witness its glory and splendor.

Upon arrival at Mount Seorak, the group had to make a cable car reservation at the overcrowded national park, before using the extra waiting hour to enjoy the sea air and to buy seaweed and cuttlefish at the beach by the Naksan Temple a fifteen-minute drive away.

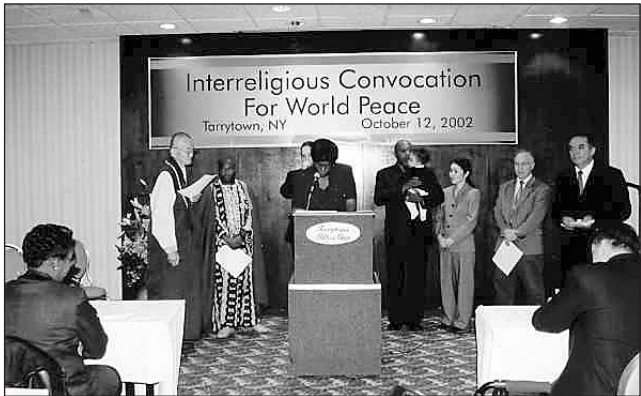
Mount Seorak is an extremely popular holiday destination on the coast of the East Sea (Dong Hae) between the Demilitarized Zone (DMZ) and the Thirty-Eighth Parallel. It was no wonder then that the return journey to Seoul lasted many hours stretching from lunchtime to dinnertime as the tour buses crawled through very heavy traffic that Sunday afternoon. In fact, it was not until ten in the evening that the tired but happy participants trooped into Sutaek-ri Central Training Center to spend Sunday night before many of them would be whisked early next morning to Incheon International Airport for their return flights home. ❖

NY Ambassadors for Peace Seminar

On Saturday October 12, at the Tarrytown Hilton Hotel, the New York Region held its first "Ambassadors for Peace" educational seminar and its first "Physical World Resolution."

It started off in the morning with the Ambassadors for Peace educational seminar. Rev. Bruce Grodner (pastor of Westchester County) did an excellent job as the emcee for the event. Rev. Andrew Compton (vice-regional director) gave the welcoming remarks followed by a video that introduced the IIFWP. The goal of the meeting did not focus on a call to action, but rather to help them to more deeply understand True Parent's vision for the IIFWP, its history, its guiding principles, and its goals. After the video, Mr. Antonio Betencourt gave a power point presentation which offered a much fuller introduction to the IIFWP. Mr. Betencourt has a very dignified and statesmen like personality which gave a greater sense of authority to the contents. At the same time his presentation was very spirited and on several occasions the audience responded with applause and shouts of AMEN!

In the audience we had two council



woman, one of whom was the first black council woman in her city, and one Imam. The majority of the 60 participants were ministers from our church outreach efforts.

The educational seminar ended with the lunch program. Over lunch we offered the guests entertainment and



two testimonies that presented concrete examples of our activities. Robin Baum presented the Service for Peace initiative and Taj Hamad presented our global activities (including the Moslem conference in Indonesia).

After lunch Rev. Esteban Galvan took over as emcee, and did a tremendous job of guiding us through the "Resolution" program. On our banner we

named it the INTERRELIGIOUS CONVO-CATION FOR

WORLD PEACE. It began with two readings, one from True Father's words on the topic of peace (by Beryl Green), and the other on the testimonies from the spiritual world (by Rev. Tom Corley). After the readings Rev. Jenkins helped the Christians in the audience connect to the spirit of the event by offering biblical quotes in an enthusiastic mini-sermon. He was then followed by Archbishop Stallings who gave a powerful introduction to what had taken place in heaven and what was taking place now on the earth. He then encouraged everyone to join in signing the resolution that had been signed by the saints in the spiritual world.

This was followed by four very brief testimonies from representatives of four faiths, Islam (Imam Konate of Harlem), Buddhism (Monk Bang of East Garden), Judaism (Dr. Andrew Wilson of UTS), and Christianity (Dr Michelle Berry-McMaster of Brooklyn). Finally Rev. Jenkins asked the four religious representatives to join with him in the signing of the resolution. The program concluded with a prayer. ❖

Ambassador for Peace Conference in NJ

by Rev. Barry Geller

Praise the Lord everyone!, Salaam Alechem. Peace be upon you. These were the greetings to the more than 120 pastors, civic leaders, educators and business men and women gathered at the New Jersey Ambassador for Peace conference held Sunday, November 3, 2002 at the Robert Treat Hotel, Newark, NJ.

After Pastor Jesse Edwards invocation four speakers presented their ideas on how their activities help bring peace in their communities.

Dr. Elton T. Byrd. Pastor of Fellowship Missionary Baptist Church, a leading pastor in the city of Newark shared his observations of Father Moon's work



with the UN and its impact on society. Imam Mohammad Qatanani spoke about the Islamic perspective on world peace. Imam Qatanani is the leader of over 2,000 Muslims in Paterson, NJ. Next, the former State Representative, Honorable Marian Crecco informed us of her 143 year struggle to pass abstinence legislation in the NJ State legislature. Mr. Taj Hamad of the World Association of Non Governmental Orga-

nizations, gave Father Moon's views on the work of the United Nations and World Peace.

During dinner we saw the video entitled "The Global Work of the IIFWP. After a beautiful rendition of Arirang by our NJ New Hope Choir, Mr. Antonio Betancourt shared True Parent's ideas on World Peace. This conference centered on the idea of hearing other's thoughts on world peace and then presenting Father's deep and broad view.

After Pastor Edward's introduction to the "Inspirations from Heaven" (Cloud of Witnesses), Mrs. Hope Igarashi read Jesus' moving testimony along with brief readings from Buddhism, Confucianism, and Islam. Rev. Levy Daugherty and Rev. Philip Thomas, New Jersey's ACLC Co-chair exhorted the crowd to support our True Parents by signing the resolution. More than half the participants responded by signing.

Rev. John Hong, Regional Director, closed the meeting by awarding more than 50



Ambassador for Peace certificates. The new Ambassadors represented many areas of human endeavor, including the assistant director of banking and finance for the state of N J, City Councilmen from Newark and Orange, NJ, Teachers from Newark's West Kinney High School and other schools in Newark, Members of New Jersey's business community also enjoyed the event.

In conclusion, Mr. Betancourt's presentation was

both inspirational and informative about the work of True Parents in promoting world peace. The new Ambassadors for Peace departed joyfully, after receiving their beautiful certificates. Mansei to True Parents in the era of Cheon Il Guk!

Rev. Geller is Vice Regional Director, Region #3 NJ, PA, DE. ❖



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by Dan Fefferman

Japanese people often joke about how everything we do in the west is backwards. We read from left to right; they read from right to left. We greet each other “horizontally” by shaking hands; they greet each other “vertically” by bowing. We sleep on our sides or stomach, facing the earth; they sleep on their backs, facing heaven. This time though, the Japanese are the ones that have got it backwards.

In several shocking court cases, Japanese judges have given a virtual free pass to the practice of forced religious conversion, while criminalizing voluntary arranged marriages in a religious tradition.

The legal controversies involve adult members or ex-members of the Unification Church, founded by the Rev. and Mrs. Sun Myung Moon of Korea. In theory, Japanese law recognizes all of those involved as adults responsible to make their own decisions in matters of religion and marriage. But in practice, the courts seem to have ruled that they not dealing with adults acting of their own accord, but either with children in their mid-late 20s or with people not acting under their own free will.

Earlier this year, after an adult Unificationist had been physically kidnapped and forcibly confined against her will for 70 days in order to make her leave the church, the Tokyo District Court refused to grant either injunctive or monetary relief to the victim. The victim, Mitsuko Antal, currently lives in Korea with her American husband. She was forcibly confined on two separate occasions. Today,

after the court refused her request for an injunction against further attempts to “deprogram” her, she fears even to bring her two children to her hometown to visit their grandparents.

While the Japanese courts thus refuse to protect the freedom of Unificationists to believe and practice their religious faith, ex-members of the church receive lucrative judgments. On August 22 another court granted damages of 9 million yen (\$75,000) to three plaintiffs who alleged that the Unification Church (UC) had “forced” them to marry “against their will” in one of the church’s mass marriages ceremonies. In this case, there was no question of physical force, while in the Antal case, the court found that physical force was indeed used.

Worse than the monetary damages for the church is the court’s finding that in this case the church’s practice of arranged marriages was “illegal.” Such a finding strikes at the heart of the church’s theology and tradition, in which members usually opted to have Reverend Moon recommend a marriage partner.

In a second deprogramming case tried this year, 20 deprogrammers and their colleagues had used chains and a lead pipe to break into a church building and brutally attack the pastor with a stun-gun. Their target was Hiroko Tomizawa, a 31-year-old female UC member. The deprogrammers dragged the struggling Mrs. Tomizawa out the door and forcibly

confined her in secret for 15 months. She finally escaped and returned to the church. After a drawn-out court battle, the Hiroshima High Court overturned a lower court’s decision to grant the her injunctive relief and reduced the monetary judgment to a mere \$1,200—including only \$800 for damages and \$400 for her attorney’s fees. Again this was despite the court’s finding of fact that physical force was clearly used both to kidnap and to confine Mrs. Tomizawa for an extended period of time in order to get her to renounce her faith.

Unification Church members say they feel victimized by the current climate of intolerance toward new religions brought about by Japan’s understandable outrage against the Aum Shinrikyo sect. They also point out that Japan’s judicial policy protects the illegal actions of certain rival Christian ministers who are actively involved in the deprogramming activities.

According to the testimony of Mitsuko Antal, a mainstream Christian minister named Yoshio Shimizo both advised her

parents to confine her and actively participate

ed in her attempted forced conversion, knowing full well that she was being held against her will. She also claims that he pushed her around the locked apartment in which she was confined, struck her on at least one occasion, and threatened her with further violence if she did not renounce her plans to marry her fiancé in a UC wedding.

Antal eventually decided to pretend that she had lost her faith in order to find a means of escape. She claims that Shimizu agreed that the special locking devices on the apartment’s windows could be removed. While her captors’ guard was down, she opened the verandah window and dropped two floors to the ground, fracturing her hip in the process. Despite extreme pain, she was able to escape and return to her fiancé and their church.

Mitsuko’s husband Chris is intent on getting justice for himself and his wife, who is now the mother of their two boys. “It’s not just for ourselves that we want this,” says Chris. “We need to send a message to the deprogrammers that their crimes will not go unpunished.”

The practice of forcible deprogramming of adult members of new religions was common in the US during the 1970’s and ‘80s until criminal cases and lawsuits such as the Antal’s put the deprogrammers out of business.

Despite numerous complaints to Japanese police by deprogramming victims, however, Japanese prosecutors have not filed even one criminal case enforcing their laws against kidnapping or forcible confinement in such cases. ♦

IIFWP Mongolia

by Mr. Yasushi M. Matsumoto

In connection with the United Nations’ Special Session on Children (May 8-10), Mongolia offered its own insights and recommendations by holding a Session called, “Making a World Fit for Children and Mongolia’s Effort,” held at the Palace of Youth in Ulaanbaatar, Mongolia on May 10th. The event was sponsored by the IIFWP (Mongolia Chapter), the International Educational Foundation (IEF) and the Children and Youth Development Department of the Capital City.

The event sought to explain Mongolia’s efforts, challenges and successes in dealing with their youth and also highlighted innovative educational curricula on character education and what is being called ‘education for purity’

The speakers and participants at the Mongolian Session represented government, business, religion, civil society, child’s rights representatives and educators working directly with Mongolia’s youth. Keeping in sync with the UN event, three high school students addressed the participants in Mongolia, as a key UN objective was to feature young people in the proceedings. The goal of the organizers of the Mongolian Session was to provide a model of implementation for other countries to refer to.

Mr. Tuvshintogs, a government official representing the Mongolian Nation-

al Committee for Children gave an overview of the 10-Year Plan for Children in Mongolia. There was also a presentation on ‘NGO Activities for Children in Mongolia,’ based on the UN appeal, ‘Let’s Say Yes For Children.’ The important role of NGOs was emphasized because in reality, besides the families and sometimes in place of, NGOs deal directly with the immediate needs of children.

Ms. Gantumur from the Mongolian Women’s Buyani, spoke about ‘Buddhism Teaching and Raising Children.’ Mr. Tsogbayar, IIFWP Mongolia, shared about the ‘Value of the World Peace Blessing for Children.’ The World Peace Blessing is gaining world-wide acceptance as a tool that directly impacts children’s lives through the moral uplifting of the family.


The presentation by the City Education Department and ‘model school’ featuring three students was one of the highlights of the afternoon. The ‘model school’ is teaching an innovative curriculum called ‘education for purity.’ This curriculum has been established as one of the best ways to combat HIV/AIDS among youth.

Presentations from the Women’s Federation for World Peace, ‘A Vision for Establishing a Moral City;’ Service for Peace, ‘Service Action and Making Children Peacemakers and the Youth Federation for World Peace concluded the program.


It is the hope of the organizers of the Mongolian Session to continue this work. “We realize that this is just the beginning in Making a World Fit for Children. Through partnerships and other strategic alliances that offer a cross-cultural and multi-sectoral approach the UN goals can be realized.” ♦

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ACLC Prayer Breakfast in Chicago

We held another simple yet wonderful and successful Prayer Breakfast on October 15, 2002 at the True Light

Missionary Baptist Church with Dr. A. Harold White, as the host Pastor. This month's theme is ministerial Empowerment for Kingdom Building—thy kingdom come, thy will be done, on earth as it is in heaven. And this has attracted about a hundred people who were in attendance today. Seven new pastors were welcomed and have shared their eagerness to be a part of this conference. Dr. White started the program with a joyful welcoming remarks and with some words of inspirations. Rev. Charles Bowers, is one of those who have been strongly connected with us for more than a decade, gave an opening prayer which sounded like a song.

Then a delicious breakfast was served courtesy of the host? good cooks. This time, Mrs. Akemi Nguyen, was invited to offer a solo and she sang a song dedicated to Jesus and one holy song—Light of Grace—and she was praised by the audience for having such a beautiful voice. Then Bro. Odell Reed was called for a testimony and he said that it is always nice to work together as

one family and community.

What made this month's ACLC Meeting very unique and special was the presence of our brother Minister Thomas Muhammad from the nation of Islam, as the guest speaker. He spoke about the Christian-Islam relationship. He started up being grateful to be a part of

ACLC and most of all to have received inspirations from the life and works of the Rev. and Mrs. Moon. He also have expressed his deep fellowship with Christian brothers and sisters in which he has learned and felt since his connection to ACLC. He added that he is not a follower of the Rev. Moon but a follower of the Truth. Because of this sense of brotherhood and camaraderie, he was moved and despite of many oppositions and differences, he has kept his connection with us. He has understood that the life of devout men and women of God in history were never easy just like the life of many in our religious leadership like the Rev. Moon and the Minister Louis Farrakhan.

He began his sermon by saying that we all follow the same, one and only God (as also stated by the Quoran). We

all follow the same course of Moses, Noah, David, Solomon, Jonah, Peter, Paul and believe it or not we (he said, as Islam) follow and believe the same Jesus as yours and that we believe in his second coming. And these words have made everyone scream out loud, Hallelujah! And Amen! Because of this, he was embraced more by everyone. Indeed, Minister Thomas Muhammad have given us a great inspiration.

One of the goals of this prayer breakfast is to invite these key pastors for the DP Workshops and Bishop Our Bishop Kim also officially welcomed and introduced the six new and young spirited STF members who just came to Chicago to all pastors and guests, and promoted their activities like the service for peace that they offer to many churches, schools and other institutions.

Finally, the closing prayer was said



by the Rev. Joseph McAfee and after that everyone was dismissed with a joyful feeling in his/her heart through the hugs and handshakes each one has received. ❖

Ambassadors for Peace in Los Angeles

by Rev. Michael Jenkins

An advanced education for the Ambassadors for Peace was convened November 4 in Los Angeles. Led by Rev. Ku, Billie Ann, Rev. Tim Henning and Ms. Sheri Reuter and incredible cross section of the high level leaders from a broad array of professions assembled to further their understanding of their appointment as Ambassadors for Peace.

Over 120 Ambassadors for Peace assembled at the Sheraton Gateway Airport Hotel. The Ambassadors were appointed by True Parents through True Mother's 2001 tour, the International Leadership Seminar of December 2001 or the recent tour of True Mother in September. They are composed of elected officials, professors, clergy, business leaders and social and community leaders.

Truly an international gathering the program began with Mr. Keith McCarthy former Mayor of Downey, Ca and current City Council member. Keith highlighted the them of Ambassadors for Peace being a cooperative between all people of conscience.

Rev. Tim Henning opened with a review of the United Nations and the quotation from the Bible outside of the UN "Let us beat our swords into ploughshares, and spears into pruning hooks." How will we bring peace? Through the Ambassadors for Peace. The International choir of Japanese Missionaries gave a beautiful presentation of song that touched everyone.

The Ambassadors for Peace is a mission has enormous importance due to the fact that the whole world is on the brink of war due to the terrorism threat. These Ambassadors represent heaven and many have felt upon their appointment that their "calling" is even greater than that of Ambassadors of a nation.

Mr. Antonio Betancourt, Secretary General of the IIFWP for North America,

opened with a powerpoint presentation on the fundamentals of the IIFWP and the Ambassador for Peace appointment. He highlighted the theme that the there are many cultural spheres throughout the world and now the Culture of peace is emerging that is calling all of them to become one. It is based on the values of faith and family. Just as with the New York conference recently, something very powerful is going on when these seminars are held.

Deep within the hearts of the leaders assembled is an incredible yearning to end the culture of war and realize the culture of peace. Antonio had an amazing spirit as he called upon them to stand courageously for the values of faith and love for all religions and belief in the sacred nature of the family. The Ambassadors gave a standing ovation. Then Rev. Jenkins and Mr. Betancourt, along with Bishop G. Augustus Stallings gave the certificates to 12 new appointees to the Ambassador for Peace honor. A Jewish leader, Christian, Muslim Imam, Chinese gentleman, Korean, Buddhist all came forward for the appointment. Everyone could feel that something was going on that was substantive and hopeful. The walls are coming down.

Then we began the next phase of the program with the Dawning of the Culture of Peace-Testimonies from Jesus and the saints.

Rev. Jenkins introduced WFWP national Vice President Mrs. Sheri Reuter to read the Clouds of Witnesses. The Japanese choir sang in the background as she read the testimonies from the spirit world. I have to admit, that when this portion of the program is held, it is not easy. There is a bit of apprehension as the reading begins because it is so unusual and unique. Yet with each reading, as I witnessed in 12 cities on Mother's tour. The Ocean City workshop for Clergy, the Ambassadors For Peace Seminars. Just as Father said, when the testimonies

from heaven are confirmed by their counterparts on earth there is an outpouring of spirit that cannot be described in words. That's why it says in the book of Acts, "In the Last Days I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy." It really is a pouring out of the holy spirit. In these readings I've seen people completely reject the proclamation, only to have a 180 degree turn around just a short time after.

Rev. Jenkins gave the fundamentals concerning Father's direction that peace cannot come unless we know the reality of the Spirit World. Why can't there be peace between the races? The reality is that if we don't untangle the pain and frustration found in the spirit world we will not be able to bring harmony among peoples. That's why Hebrews 39:11 indicates that those saints in the spirit world who were promised perfection by God cannot achieve it without us. Therefore Ambassadors for Peace

must realize that we are not just dealing with enmity or conflict only between contemporaries but we represent history and must realize that the conflicts we see now are rooted in our ancestors. Therefore we must reconcile by loving all races and religions and sacrificing for our enemies. He then called upon a Christian leader, a Buddhist, an American Indian, a Jewish leader, a Chinese leader and Imam, and finally a representative of a Communist country to come forward. They all embraced and pledged that they will love all races and peoples.

Jesus love is so great that it knows no boundaries therefore America as the second Israel should take the lead in loving all religions and races. America was founded with this spirit and planted within this soil is the maxim, "We hold these truths to be self evident that All men are created equal." Because of that Christian spirit America could become the foundation for the Kingdom of God. Rev. Jenkins also emphasized that the essence see **LOS ANGELES** on page 20



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London ILS Fosters Interreligious Unity

by Tim Read

The 38th International Leadership Seminar was held in London, England August 3, 2002—one day prior to the 2nd Summit of World Muslim Leaders that was also taking place in London. The 90 participants who comprised the leadership Seminar included a vast array of backgrounds and religions and included 31 Muslims, 21 Christians, 10 Hindus, 3 Buddhists, 5 Sikhs, 2 Scientists, 1 Jew, 1 Jain and 16 Unificationists.

Mr. Iqbal Hussain, a writer and social scientist of international acclaim said, “The IIFWP Seminars have great potential as they are not confined to any specific religion. They embrace almost all of the world’s religions and underline the importance of goodness, love and humility which are common to all religions.”

The seminar followed its usual schedule with an inspiring opening plenary Keynote Address given by Rev. Chung Hwan Kwak, followed by a video and powerpoint introduction to the IIFWP given by Dr. Thomas Walsh.

The second session consisted of a number of presentations. The first, on the World Association of NGOs (WANGO), was given by the Secretary General of

WANGO, Mr. Taj Hamad. He said, “Since 9/11 the face of Islam has become tarnished, and many people misunderstand what it is all about.” He talked about the Second Summit of World Muslim Leaders, which was to be held the next day, as an opportunity for Muslims to promote greater understanding.

Further presentations on IIFWP activities in Britain followed. Dr. David Earle gave a presentation on the Hyderabad Interfaith Children’s Home that houses 32 children and acts as a model for communal harmony in the region as well as providing a focus for interfaith activity in Britain, where most of the funds are raised.

The next presentation by Mrs. Margaret Ali was on a series of conferences that IIFWP conducts every two months on the theme, ‘The Role of Religious Leaders in Building a New Britain.’ The session was concluded with two short presentations, one on the monthly inter-



faith meeting, ‘Prayers for Peace,’ which is held in a number of locations in Britain, and the second on the relaunch of the International Relief Friendship Foundation in Britain.

The third and fourth sessions were dedicated to two profound presentations on ‘The Significance of Eternal Life and the Spirit World’ and on ‘Marriage, Family and Blessing,’ which were followed by the world peace marriage rededication ceremony in which the whole audience participated.

Mrs. Ahlam Mira Akram, from the Arab Organization for Human Rights, who is campaigning for an Arab/Israeli women’s reconciliation group, said in her closing remarks, “This is a great message. How can we get this into the media? This is just what we need – to get people to meet and talk together from all types of backgrounds.”

Mr. Alan Rainer, a Religious Education teacher who gave the welcom-

ing remarks in the first session said about Rev Kwak’s talk, “This was taught with a brutal honesty that cannot be denied. One should teach in schools like this. It is such a rare opportunity to meet a man who is speaking about God and who really knows what he is talking about. I am so grateful to have been invited.”

Rev. Victoria Maginley who gave the opening invocation and is founder of the Trinity Fellowship that promotes spiritual growth and has done extensive work with the untouchables in India, living and working with them for several months at a time said, “I felt an impressive presence of God throughout the whole day.”

Rev. Daniel Moughrabi, a Christian from an Arabic background and his wife were moved to tears when they personally came forth for the world peace blessing and said, “We already learned of the importance of working together. Under the direction of Rev. Dr. Moon and all the other leaders there is great potential to make significant contributions to world peace.”

Others present at the seminar included Dr. Natubhai Shah who is the President of the Jain community in the U.K., Mr. O. P. Sharma who is the President of the Hindu Council of Temples in the U.K. and Dr Iftikhar Ayaz MBE, the Honorary Consul for Tuvalu. ❖

Columbus OH Ministers’ Prayer Breakfast

by Rev. Dr. John K. Mwamba

On Saturday, August 24, 2002 we had a Monthly Ministers’ Prayer Breakfast Meeting here in Columbus, Ohio at the Ohio Family Church from 10 am to 1 pm.

A dozen of ministers were in attendance. The ACLC statement of purpose were read by Bishop John-Cassian Lewis, an Orthodox Priest of the St. Sophia Orthodox Cathedral. The priest ended up explaining each point of the nine objectives enthusiastically and positively, but of course went beyond the time limit. It was worthwhile for him to express his understanding and his involvement with ACLC. He said that the point on dissolving racial barriers by practicing the principle of loving one’s enemies was vital to him and

then was demonstrated in our relationships with other ministers from different denominations, cultures and races.

Dr. Mwamba was the Emcee and Rev. Anthony Flores was the keynote speaker. Rev. Flores is the National Co-Chairman of American Family Coalition and the Vice-President of the American Leadership Conference. Due to some serious issues in the State of Ohio concerning the same-sex marriages, there is a bill with the Legislative Service Commission that declares that same-sex marriages entered into in another jurisdiction have no legal force or effect in Ohio, Rev. Flores launched an invitation to ministers to stand up in his presentation entitled: “The Role of Marriage in Society and contributions that Religious Leaders must make”. The ministers felt the

need to stand up against the principalities of this evil world and this can be done only through our unity as clergy.

Rev. Sam Adeyemi, Pastor of the Overcomers’ Christian Center made comments to say that ministers have not been strong when concerning marriage and family. There is need of revival. He called everyone to pray and exhort one another to be strong and stand up for what is right. He believes strongly in the Principles of Marriage and Family. He has been very active in our ACLC activities. He’s the first to organize a beautiful Marriage Blessing and Rededication Ceremony in his Church with over 100 couples.

Dr. Viola Newton, a professor at the Ohio State University observed positively that we always preach to the choir. Therefore, we should plan to tar-

get the audience that needs to hear a specific message and follow up to see the impact, meaning the change that we all expect. She said that we need to reach out more to ministers or people in need of salvation and not saved ones or those who are already informed.

We invited all the ministers to attend the Blessing in September with 12 couples or more from their respective Churches. We announced the Blessing to be officiated by Rev. and Mrs. Moon, the founders of ACLC and other clergy as well.

We are encouraged with the package of the Clouds of Witnesses and especially with the clarification of terminology to proclaim True Parents with the massive distribution of the Clouds of Witnesses. Yes, it is time to blow the trumpet NOW! ❖

LOS ANGELES from page 19

of peace must be found in the family. That man and woman are meant to come together as the image of God. Therefore there can be no betrayal or adultery or the family is destroyed. Ambassadors for Peace must stand against adultery and must teach purity to the children. That is why Father Moon is anointing all religious leaders to bless their congregations and followers. The communion of Husband and Wife to drink of the same cup allows them to be grafted into God’s blood lineage break-

ing the yoke or curse that occurred at the fall of man. He then called on all to find the spouse that God has prepared for them.

Then Bishop Stallings came forward to proclaim the Messiah. He took the Ambassadors on a careful journey through history. Calling upon them to realize that though many would say “preposterous” when they hear Jesus revealing that he chose Father Moon as the Messiah, we should proceed with prayer and patience. He reminded us of the time of Jesus. That virtually none of the religious leaders were open to the idea that he was the “Messiah”. Why? Because

they had very strong opinions about how the Messiah would come. They were wrong and they missed him. Bishop Stallings concluded, “How about you. Are sure you know how Jesus will manifest the Second Coming?” The audience was truly stunned. The clergy were shouting and calling on the name of the Lord. The Chinese were clapping and smiling. The American Indians were shaking their heads in agreement.

Then Rev. Jenkins led a “Signing” of the Resolution from heaven. The Imam Budakji, the Christian pastor, (Rev. and Mrs. Waller), the American Indians (Guyokla and Rev. Alambra), Judaism

represented by Andy Weiss, Norma Foster represented the United Nations and many others came forward and signed the resolution confirming what had already been proclaimed in heaven.

One pastor said afterwards, “Now I understand, Father Moon was chosen, I can accept it now.” Another woman Amb. For Peace came and said. For the first time I now feel ready to marry. I realize that it is the purpose of life. Another, a principal of a Los Angeles public school, said, “This was so exciting. I can feel that we are going to succeed. We will be Ambassadors for a new world.” ❖

TRUE PARENTS' HISTORY FOR CHILDREN

Liberation From Hung Nam

by Sandra Lowen

There were rumors spreading in the prison camp that war was coming. The communist guards of the camp seemed nervous. Something was about to happen.

One day, one of Father's prisoner disciples came to him and said that he might have a chance to work in another part of the camp where the work was much easier. He asked Father if he should go there.

Father looked at the man and said, "No, don't go."

But the man continued to think about the easier work at that camp. He had been working so hard, and his bones were crying out for some rest. When his chance came, therefore, he decided to take it and he went.

A second prisoner disciple came to Father, and told him he also had a chance to work at the easier camp down the road; what did Father think? Father looked at the man for a moment, and then said, "All right, go. But if anything seems suspicious to you, run back to this part of the camp immediately." That man also went.

A short time later, in June 1950, North Korea attacked South Korea. It was the beginning of the Korean War.

In August, Mr. Pak was released. Before leaving, he asked Father what he should do. Father told him, "Go to Pyongyang and tell the members not to worry about me, I will return soon."

The Korean War progressed, and by October the bombing began near the Tong Nee Camp. The guards were terrified for their own lives, and even more terrified that their prisoners might escape. They decided that they would just shoot all the prisoners so they couldn't escape. The guards began with prisoners outside the main camp. They ordered some prisoners to line up and walk down the road.

The second man, who had received Father's permission to go there, became suspicious of what was going on and he quickly ran back to the main camp. The first man, who went without Father's permission, was never heard from again.

The prisoners in the main camp were then herded into their cells. Taking one cell at a time, the men

were brought out to be shot. The communists were determined that no one would be spared. Cell by cell, the prisoners were killed. The communists reached the cell next to Father's, but by this time it was very

let us keep very close to each other; if we die, we die together, and if we live, we live together." His disciples and other people gathered around him. As others, including some communists, realized that wherever Father went the bombs did not fall, they gathered close to him, too.

Father was set free by the United Nations forces on October 14, 1950. He had survived two and a half years in that terrible place. It took him ten days to get to Pyongyang, and he stayed there for forty days while looking for his disciples.

Why couldn't Satan kill Father in the camp? Why didn't Father die from starvation, hard work, from the shootings, or even from the bombs? It was because Father won the victory of love. It was a terrible time for Satan. Satan had accomplished so much through hate. So much evil was in the world because of his hate. But he was defeated by a stronger force—love. Because Father had so much love in his heart, he couldn't be destroyed. ❖

Celebrating the 52nd Anniversary of the Liberation from the Tong Nee Concentration Camp in Hungnam, North Korea, 10 AM, October 14, 2002, Seoul, Korea



late. They decided to continue this terrible work in the morning. It looked as if Father had only a few hours to live!

Before they could start the next day, however, bombs began falling on the camp. The United Nations forces had arrived. Terrified, the communist jailers ran to underground shelters, leaving the prisoners out in the open. Staying alive among the falling bombs was almost impossible. Hundreds were killed.

But Father had received a message from God that no bombs would come near him. He could not tell his disciples this message clearly; it was a secret between him and God. He just said to them, "In times like this when we are being attacked,

Volunteers needed for Educational Programs for the Developing World

by Gregory Breland

The World University Federation is seeking volunteers with credentials in specific disciplines to help to develop web-based certificate programs in four areas that are meant to help adults residing in the developing world to develop crucial life skills. Ideally volunteers should have a Bachelor's or Master's degree in the field or related field or the equivalent in terms of education and experience.

This is a volunteer position but it can serve as a way for members in the developed world to work from their homes to support both the Providence and those in need. The teaching task will consist of developing a 16 week program that can be mailed or emailed to the student. It will involve grading tests or essays, and communi-

cating from time to time by email as the students have questions about the academic content. Templates for program development are available for your review. You will not have to deal with the administrative aspects of the course.

True Father has long desired that these specific educational programs be offered to the developing world, so this would be a direct contribution to the Providence. It would also benefit those who need experience to enter the field of teaching. If you feel called to help the less fortunate, please send your resume and any other pertinent information to Gregory Breland at the University of Bridgeport at: breland@wufed.org

The fields of interest include: * Cattle raising and agriculture * Forestry * Fish farming * Technology management * Unification related education material. ❖

National Won Jeon Shrine

A National Won Jeon Shrine has been established at historic Ft. Lincoln Cemetery near The Washington Times building. This special support is offered to the Blessed Central Families nationwide to:

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40 YEARS IN AMERICA

by Dr. Michael Mickler

Dr. Mickler is Vice-president and Professor of Church History at the Unification Theological Seminary.

It would have been an exaggeration to assert that a “Unification sunrise” was dawning upon the world in 1985. However, the climate had assuredly changed and the movement picked up a substantial amount of grassroots support. This was an accelerating process as an increasing and diverse number of Americans protested what they regarded as Reverend Moon’s victimization by the U.S. government. To be sure, some of them carefully distanced support for Rev. Moon’s religious or civil liberties from support of his theology or program. Others, particularly from the minority and Black communities, viewed Rev. Moon as a fellow victim of racial prejudice and were less concerned about doctrinal distinctions. For them, Rev. Moon was a martyr and scapegoat. The movement deftly channeled this support into a variety of alliances, coalitions, committees and fellowships. However, the spontaneous support that emerged was more effective and consequential. By 1985, it was apparent even to the mainstream media that opposition to the government’s handling of Rev. Moon’s case was broad-based. In fact, many leading newspapers and columnists penned editorials on his behalf.

Prior to Rev. Moon’s tax case, a number of religious leaders, civil libertarians and academics came to the movement’s defense. Some of this was documented in previous sections, particularly in relation to the church’s legal gains. However, much of this support transcended legalities, and many of those who came to the movement’s defense became more-or-less permanent allies, at least in the battle for fair treatment. As early as 1977, Dean Kelley, Director for Civil and Religious Liberty of the National Council of Churches, characterized “deprogramming” in *The Civil Liberties Review* as “protracted spiritual gang-rape” and “the most serious violation of our religious liberty in this generation.” That same year in an article published in *The Nation* entitled, “Even a Moonie Has Civil Rights,” sociologist Thomas Robbins suggested that once “persecution of deviant religion on obscurantist grounds of ‘mind control’” was established, “its application to political dissidents may be inevitable.” Dozens of other libertarians and academics, some of whom the movement had cultivated, others with whom it had no relationship, concurred.

The church gained broad-based support for extending constitutional protections to its members in stages, only after abuses were apparent and a matter of public knowledge. The same pattern repeated itself in Rev. Moon’s tax case. Initially, there was very little publicity. The IRS investigation was conducted with little fanfare, as were the grand jury hearings. It was only with Rev. Moon’s indictment and arraignment on October 22, 1981 that the issue became public. Even then, it would not have evoked comment had not the church sponsored a large public rally for followers and supporters on the steps of Foley Square Courthouse in Manhattan. Replete with a massive “We Shall Overcome” banner which exhorted those present to “Protect Religious Liberties and Minority Rights,” the movement did not seek common cause with cultural elites, at least not at first, but rather with the downtrodden and disenfranchised. As Rev. Moon stated in his rally address, “I came back to America not

This is the sixteenth in a series of excerpts from the book *40 Years in America: An Intimate History of the Unification Movement 1959-1999*. The editor is Michael Inglis, the historical text by Michael Mickler. The book is available from HSA Publications for \$70 + \$8 s&h. Contact them at: 4 West 43rd Street, NY NY 10036; tel: (212) 997-0050 xt250 or at their web-site: www.hsabooks.com.

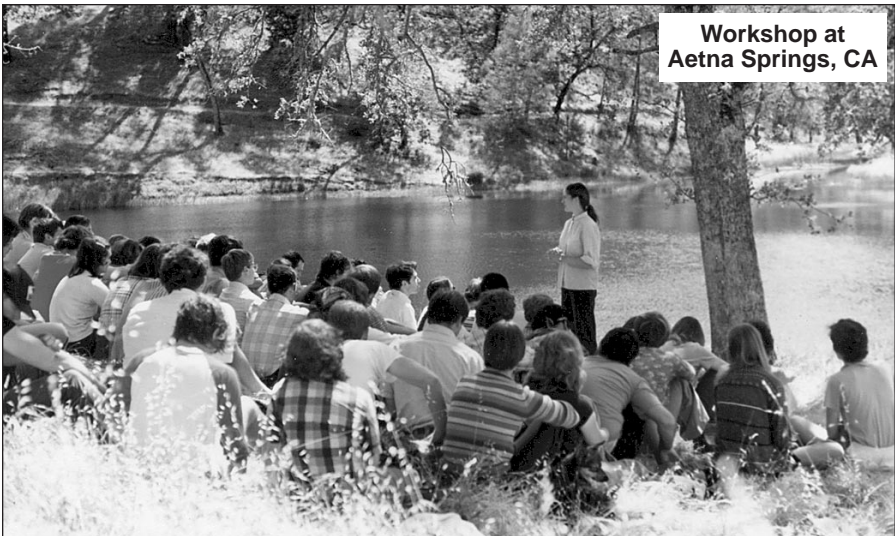
just for my own vindication. I came back to America as a representative of all those who suffer governmental injustice, racial prejudice or religious bigotry.... Today I declare war against these enemies.”

The movement subsequently announced that it had established an initial endowment of \$2,000,000 for the creation of a Minorities Alliance International (MAI). It also published the text of Rev. Moon’s Foley Square address in *The New York Times*. While this provided



The candlelight pageant in Washington, D.C.

grounds for the government’s veto of Rev. Moon’s request for a bench trial, it also publicized his situation. The movement essentially pursued two tracks in its efforts to influence public opinion. First, it continued to build support from the ground up through activities funded by the MAI, especially among Black clergy. Second, it enlisted high-powered legal assistance. The movement achieved a major breakthrough when Laurence Tribe, “one of the law’s most brilliant scholars” and a “fear-some presence in the courtroom,” agreed to work on Rev. Moon’s appeal. Tribe, a Harvard professor of constitutional law with “impeccable” liberal credentials, joined the defense team after Rev. Moon’s conviction but brought instant credibility and visibility to the case. More importantly, he raised a number of constitution-



Workshop at Aetna Springs, CA

Grassroots

al concerns that resonated with mainstream religious bodies. Mainly, he pointed out that Rev. Moon was unfairly prosecuted and convicted for financial practices that were common among larger, established churches.

The specter of unwarranted government intrusion into church affairs was something that observers had not previously noted or taken seriously about the case. As a consequence of this concern but also, doubtless, as a result of Tribe’s reputation and extensive contacts, major religious organizations began to join in support of the defense’s position. The National Council of Churches, the American Baptist Churches U.S.A., the United Presbyterian Church U.S.A., the African Methodist Episcopal Church, the Christian Legal Society, the Unitarian Universalist Association, and the National Black Catholic Clergy Caucus as well as the American Civil Liberties Union and New York Civil Liberties Union all submitted *amicus curiae* (“friend of the court”) briefs before the U.S. Court of Appeals. A nationally syndicated columnist quoted Laurence Tribe as saying that Rev. Moon’s tax-evasion conviction was “the most significant threat to religious freedom in the United States in many decades.”

A religion writer for UPI quoted Tribe as saying, “For the first time in our history, a federal court has authorized the government to completely override a religious argument. Religion was systematically, brutally removed from this case... [The trial court’s decision] exposes every religious body, its spiritual leaders and all of its donors to the threat of criminal liability whenever a trial court or jury might later choose, in deciding the issue of ownership, to reject or ignore the doctrines and beliefs of the church and its adherents as to how funds raised for religious purposes should be held, spent and classified.”

By the time Laurence Tribe filed a petition before the U.S. Supreme Court, support for Rev. Moon’s position had reached landslide proportions. The Southern Christian Leadership Conference (SCLC) announced on December 21, 1983 that they would support the appeal, and even *The Washington Post* editorialized that “the case deserves attention and full Supreme Court review.”

By April 1984, forty groups and individuals representing more than 120 million Americans had filed *amicus curiae* briefs in support of the appeal, including the National Association of Evangelicals, the National Conference of Black Mayors, the National Bar Association, The Church of Jesus Christ of Latter Day Saints, the Attorney Generals of Hawaii, Oregon and Rhode Island, Eugene McCarthy and Clare Booth Luce. In May, Donald Shriver, president of Union Theological Seminary in New York, Dr. Harvey Cox of Harvard Divinity School, Rev. Theodore Hesburgh, president of Notre Dame, and Dr. Balfour Brickner of Stephen Wise Synagogue in Manhattan were part of a large group of religious leaders who described Rev. Moon’s conviction as “deeply disturbing” in an open letter to President Reagan.

The Supreme Court’s refusal on May 14, 1984 to review Rev. Moon’s petition despite this groundswell of support set off a series of “Rallies for Religious Freedom.” The first, which brought together 300 clergy and approximately 200 lay leaders from 60 denominations, took place in the ballroom of the Hyatt Regency in Washington, D.C. on May 30th. It was co-chaired by Rev. Joseph Lowery, chairman of the SCLC, and Dr. Tim La Haye, president of

40 YEARS IN AMERICA

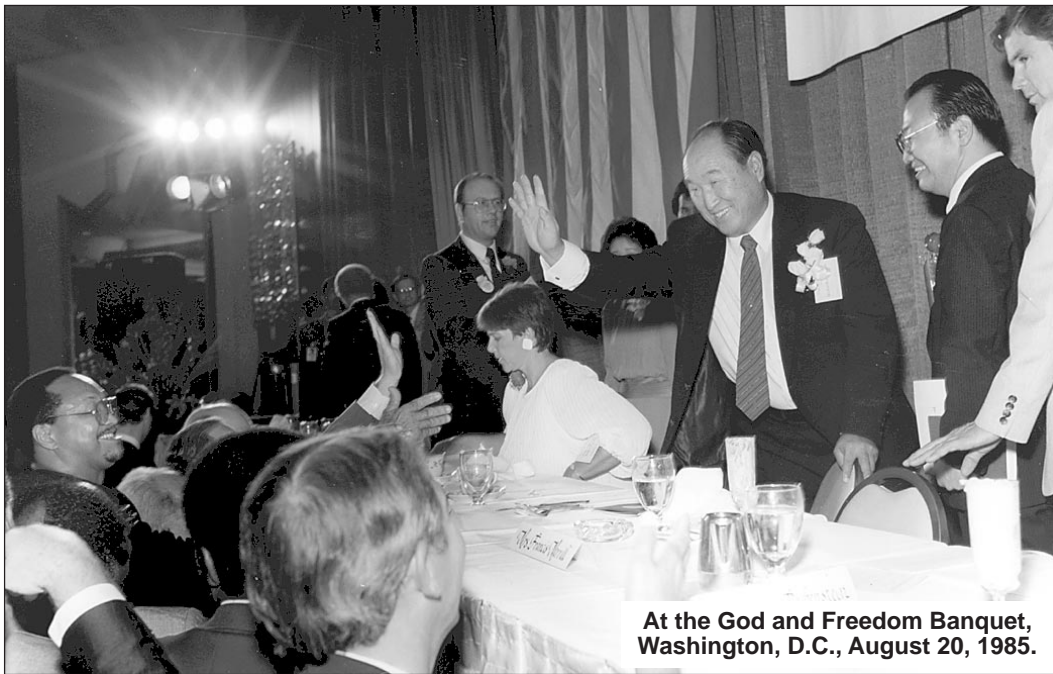
Support

Family Life Seminars and of the Moral Majority in California. They also served as co- chairs of the Ad Hoc Committee for Religious Freedom. The two-and-one-half hour rally ended with La Haye stating that Rev. Moon's confinement would be "a prelude to our future confinement." He then challenged all present to stand with him and "say as one individual, 'I believe in religious freedom so much I am willing, if necessary and allowed, to spend one week of those eighteen months with Reverend Moon.'" One account of the meeting noted, "Almost everyone in the hall stood, clapping and cheering." A similar rally followed in New York, co-chaired by former Senator and presidential candidate Eugene McCarthy on June 11th. The Ad Hoc Committee for Religious Freedom sponsored more than twenty such rallies throughout the nation that month.

On June 26, 1984, the Senate Judiciary Committee's Subcommittee on the Constitution, chaired by Sen. Orrin Hatch (R-Utah) conducted a hearing on religious liberty to which many of the principals in Rev. Moon's tax case, as well as several other religious leaders embroiled in litigation, were invited to offer testimony. At least 350 persons, many of them Christian ministers invited by the Ad Hoc Committee on Religious Freedom, and numerous media crews crowded into the hearing room in the Dirksen Senate Office Building. Sen. Hatch commented that there seemed to be a "recent acceleration" of such cases and that "Jailings of ministers are especially disturbing to me." In his prepared remarks, Rev. Moon stated, "In 1971, God called me to come to America and... for the last 12 years, I have given my heart and soul and every drop of sweat and tears for the sake of this nation." He listed a number of the vast array of projects undertaken by the movement at the cost of "several hundred million dollars," denied that he had defrauded the U.S. government of a few thousand dollars, and expressed gratitude that God was "using me as an instrument to lead the fight for religious freedom and to ignite the spiritual awakening of America." Although there were several sharp questions from the ranking Democrat on the panel, the entire event was something of a love fest with ministers pressing forward to shake hands with Rev. Moon and express their thanks.

Following Rev. Moon's imprisonment on July 20, 1984, there were more demonstrative rallies. On July 25th, over six thousand people gathered in Washington, D.C. to participate in "A Pageant for Religious Freedom." It included an afternoon Seminar on Religious Freedom for ministers; an evening pageant at Constitution Hall with a musical-theatrical tribute to memorable moments in American history as related to religious liberty, and rousing speeches including one by In Jin Moon, Rev. Moon's second-oldest daughter; and a candlelight march to Lafayette Park in front of the White House. A series of rallies and marches ensued which featured "mock jails" constructed of shiny metal bars holding ministers from different denominations closely watched by "IRS" and "Department of Justice" guards. Some rallies included mock funeral services, replete with carriage hearses and caskets marked "First Amendment." Rallies, seminars and banquets of various kinds continued throughout the length of Rev. Moon's imprisonment. The movement attempted to build on this ferment and "educate" ministers in several ways. Beginning in July, it sponsored Common Suffering Fellowship seminars for clergy. Essentially, it translated the "jail pledge" that many ministers had made into attendance of the four-day seminar in Washington, D.C. which included lectures not only on religious liberty and Christian activism (followed by visits to their representatives and senators) but also on themes drawn from Unification theology. The movement also involved several thousand clergy contacts with its CAUSA Ministerial Alliance.

In August 1985, Rev. Moon conceived the idea of



At the God and Freedom Banquet, Washington, D.C., August 20, 1985.

sending video tapes on Unification theology, a brochure and booklet about the movement, an *Outline of the Principle* text, a book of his talks entitled *God's Warning to the World*, and a personal "Letter from Danbury" to 300,000 ministers and religious leaders in the United States. It required several months to produce, duplicate, label and package the videotapes, which was done entirely in-house, and 28 tractor trailers to ship all 300,000 packages, a million pounds in total weight, to the mailing location.

Efforts to introduce Unification theology provided ammunition for critics who characterized the various committees and coalitions for religious freedom as "Moonie fronts." A *Washington Post* article that discussed the relationship of the Unification Church to the Ad Hoc Committee for Religious Freedom, quoted one minister as saying he "felt a bit used" by his coming to the Washington Pageant for Religious Liberty and finding such a heavy emphasis on Rev. Moon. Likewise, Unification Church President Mose Durst found it necessary to explain that the purpose of the 300,000-tape video project was "to communicate what Reverend Moon's teachings are, not to convert anyone." *Time* magazine referred to "Sun Myung Moon's Goodwill Blitz" in describing the \$4.5 million video project as "only the latest tactic in a \$30 million cosmetic campaign being waged by the Moon movement...[to] polish the sect's tarnished image and achieve mainstream respectability." Shaw University,



With Sen. Orrin G. Hatch, after the Senate Judiciary Subcommittee on the Constitution hearing.

similarly, found itself accused of being bought-off in awarding Rev. Moon an honorary doctorate degree in May 1985.

To a large extent, these charges simply reflected the tenuous quality of all coalitions. The reality was that although the movement funded and orchestrated most of the religious freedom rallies, it dealt with a legitimate issue about which there was widespread discontent. As

Rev. Donald Sills, executive director of the Coalition of Religious Freedom, pointed out several times, "In 1976, there were 45 cases of government litigation against churches, pastors, and religious organizations. By 1980, that figure had increased to 2,100. Today, in 1985, there are approximately 8,000 cases." In this respect, Rev. Moon's plight represented a larger problem. Because of this, despite

strains and disparate motivations, the coalition for religious freedom held together and even expanded.

There was no more reliable indicator of this than the "God and Freedom Banquet" which welcomed Rev. Moon back from prison on August 20, 1985. Earlier that day, twenty prominent clergy including Rev. Jerry Fallwell, head of the Moral Majority, and Rev. Joseph Lowery, president of the SCLC, usually at opposite ends of the religious-political spectrum, held a news conference at which they decried government encroachment upon religion and called upon President Reagan to pardon Rev. Moon. That evening, more than 1,600 clergy and prominent lay people gathered at the Omni Shoreham Hotel in Washington, D.C. Forty clergy were seated at the head table under a huge welcome banner. While many of the familiar religious liberty themes were touched upon, the evening was really a welcome and a tribute to Rev. Moon. Cards, a huge trophy, and a Native American ceremonial drum were exchanged and a succession of speakers paid tribute to Rev. Moon's sacrifice and devotion "during the time of his unjust imprisonment."

One Unification member attempted to set the banquet in historical context, "It was as if, in the forgiving eyes of God, the clock had been turned back to...[Rev. Moon's] first arrival in the United States, when he was welcomed with acclamations, and all the intervening years of ugliness had been dispelled like a ghastly nightmare.... But a marked difference remained between the pristine interval when...[Rev. Moon] was first greeted in America, and the present time. In the early 1970's, the people who welcomed him were innocent of what he taught and what he stood for. What they had presented to him they gave, childlike, out of a vague feeling of goodwill. But the people who applauded...[Rev. Moon] tonight were familiar with his ideals and his work, and some had even imperiled their reputations to stand in support of him."

Rev. Moon made use of the occasion to teach. After extending his appreciation to those who had supported him through the court battles, amicus briefs, and rallies, he stated that the determination that underlay his whole ministry and life was "to relieve the great and long suffering of God." Since "the world is ignorant of God's heart of suffering," he commented that it was his lot and that of his movement to be "misunderstood and persecuted." However, given what he termed "the urgency of my mission before God," he stated that the lack of understanding and persecution "has not really mattered very much to me."

In the knowledge that he was addressing "clergy who also have been participants in the fulfillment of God's will," he understood that their welcome was "not a personal welcome for the individual, Reverend Moon, but is a testament to that will of God for which I have lived my life." He, thereafter, challenged all present to repent, to "transcend denominationalism," and "to consider seriously the mission of Christianity to lead a supra-denominational, cultural revolution on a worldwide scale." The challenge was much the same as that which he had issued at the Washington Monument nearly a decade earlier. The difference was that his listeners and the movement were more ready to respond. ♦

NEW BLESSING VIDEO CREATED

by Chris Davies

At last, a Unification Family Church event captured on video that you don't have to feel—Great, but I could never show my friends and family this!

“The Blessing” is a 50 minute made-for-TV documentary about the 144,000 Clergy Couples in Washington DC and around the world, on April 27th of this year. The program is a fascinating, objective, behind-the-scenes look at what it took to successfully pull off that historical event. The Video is Available in VHS PAL and NTSC, and DVD

Finally there is a way to let ordinary people understand about God and True

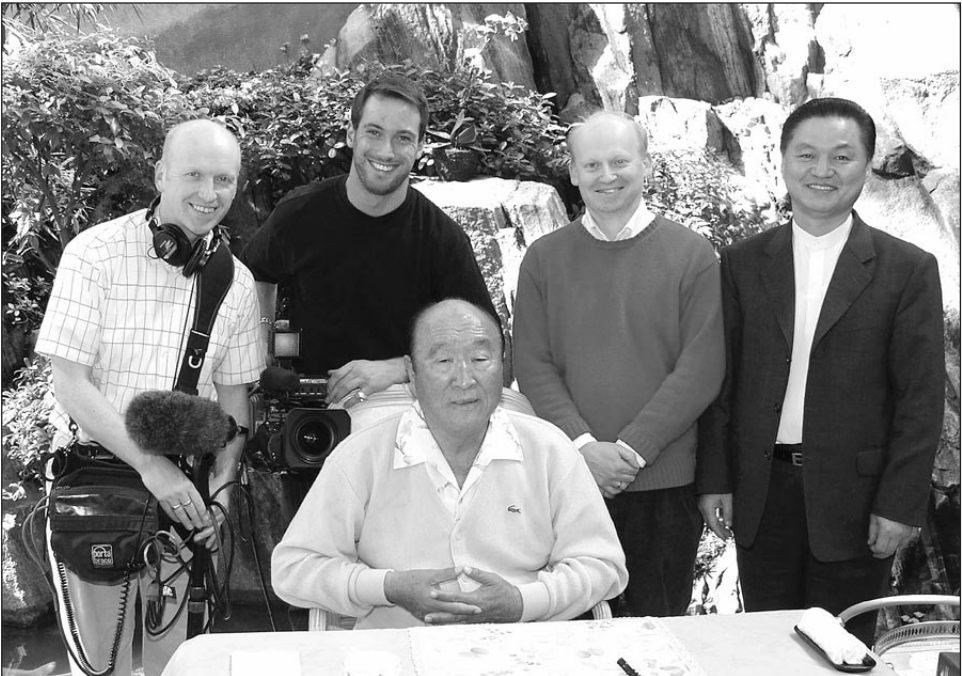
Parents' Providence. You know, your parents and relatives in distant cities, your neighbors, old friends from high school and college—even colleagues at work. It's perfect if you want to share something inspiring, enlightening and at times even hilarious, but don't want to go over the top.

The past two or three years have seen a remarkable breakthrough in the cooperative work with Christian ministers and other religious leaders, especially in the United States. Yet until now, the testimony of these men and women of faith has been largely unavailable to the general public.

A different kind of video

“The Blessing” has no narrator or ‘voice of God’ telling the viewer what to think. Instead, the story is told through the authentic voices of the many pastors, rabbis and imams involved, as well as some of the key staff—not least the amazing Japanese sisters who contributed so much to the April 27th event's success. It tells the moving human story of the struggles and sacrifices many of them have faced to come this far. Yes, there was opposition to the event and even some of the protesters have their say too.

Program Director Andrew Davies, is from England. He got the idea for making a documentary whilst listening to an ACLC presentation given by Rev. Mike Jenkins and Archbishop George Stallings in Cheong Pyong last winter. “Actually, that presentation was the first I had ever heard



Editor Chris Davies, Cameraman Une Herzer ,Director Andrew Davies, Dr. Chang Shik Yang and True Father at East Garden

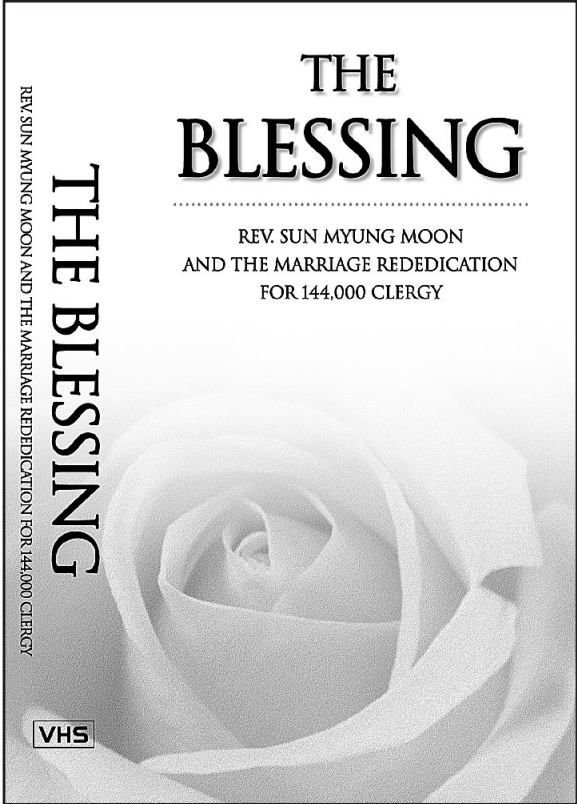
of ACLC,” he said. “It completely blew me away as there's nothing on this scale happening in Europe, or anywhere else. At the time I was still feeling pretty mad about the latest BBC hatchet job on our movement. So this, I thought, is a story crying out to be told!”

Andrew was lucky to find a sympathetic ‘fellow traveler’ in Mike Balcomb. “Mike as producer made it happen. Without him the program would have remained just another good idea”, he added.

A couple of months later, Andrew and two camera crews—the other headed by Simon Kinney—were criss-crossing America following the national evangelists, Archbishop George Stallings Jr. and Rev. Dr. Charles Kenyatta, on

the “Stand for Family and Save the Nation” tour. At the end of it, Andrew had more than 80 hours of footage that had to be cut down into less than one hour.

The end result is a truly fascinating look at an extraordinary event. As well as aiming for a broadcast audience the program is also available as a video or DVD. It will inspire you, and perhaps even bring you closer to your family, your friends and relatives—especially if all they know is from more hostile sources. In fact it could be the ideal Christmas gift! The program can be previewed online at: blessingvideo.worldcarp.org and is available in VHS Video and DVD or ordered direct from World CARP HQ. ❖



by Dr. Tyler Hendricks

The Blessing: Rev. Sun Myung Moon and the Marriage Rededication for 144,000 Clergy. A Review of an Andrew Davies Video

The 55-minute video, culled from hundreds of hours of footage from the 144,000 blessing campaign of last April, was a light, playful and lively piece of work by film-maker Andrew Davies, guided and supported by World CARP leader Michael Balcomb. As they are two UTS grads, I'm happy to see our alum out there being creative.

The video was nice; not boring at all and that's remarkable to begin with. There's no ponderous male or solicitous female narration, and that had a lot to do with the freedom one felt in watching it. We could make our own interpretations, and not be told what to think about it. It had some very nice moments, with the lives of several campaign soldiers appearing in and out of the two-weeks of footage, sandwiched by a nice little gospel music riff.

The tale of Bishop Stallings' and Sayomi's birth of their first baby was a happy one, woven through the fabric. I loved Rev. Schanker's plea, “I need a computer,” as he walked through his office. Some people walk around saying I need a cigarette like Phillip said I

need a computer. David Stewart's listless “amen ... amen ...”; the girls on the bicycle; Stallings with a phone on each ear; Frank Kaufmann in his black leather jacket talking about his friends in Israel and India, people like Kevin Thompson in cars and on sidewalks in general was good; the office shots were great. Frank's theological discourse was a smooth way to bring in that subject matter; Phillip's putting his jacket on in the hotel was just so cool as he testified about something. I remember the putting on the jacket; the testimony, I forget. That tells you something about me, perhaps, but also about how movies work.

I loved the gospel choir in Las Vegas; the bowing in the mosque and the intense Muslim with a serene Ron Pine. Dr. Kenyatta's recollections of Malcolm X. could have comprised an entire hour. The walking in and out of churches, hotels, elevators and airports was real. Real life is good and nice to see once in a while.

Levy Daugherty's ongoing commentary was excellent, especially about the slave experience of Christianity, mixed with the shots from the Detroit church service; Sayomi's “he told me that I'm

VIDEO REVIEW

A Tale of Two Planets

going to be his wife” was so pretty. I was left asking, yeah? and then? But there she is, just pregnant, and we know. The shot of Taj Hamad looking so dignified and graceful on the stage in Indonesia was a personal hit for me, otherwise the overseas footage was a subject difficult to treat; I don't know if it worked but I don't know what else Mr. Davies could have done.

There could have been more Rev. Jenkins and Dr. Yang, and don't say we didn't want central figures because Bishop Stallings was all over it and he's a central figure. I wished the camera had spent some time walking around with them. It's just that they defined the event in such a major way. It would have been nice to hear one of them preach the grand providential vision, cut with shots of the actual simple, small, mom-and-pop events.

Also some footage of True Father speaking at East Garden would have been nice. We love the feeding of the fish and photo matching; they were excellent, but show only one side of Father.

The cut-ins from the 50-city tour and other blessings didn't quite move with the groove. We can replay that

scene from the 2,000-voice MSG choir only so many times, no matter how great it is. Now we have a 2-voice choir, Raoul and Lali, and you had a fine vignette of them. I felt that the movie should have become more intense, with mostly shorter bytes at the end, building to a climax, but instead it seemed to stretch out with longer segments. Maybe too many hands spoiled the broth?

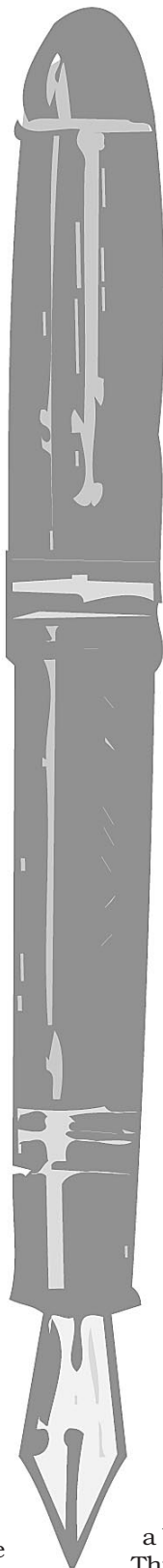
The protesters at the Blessing are another difficult subject to treat. What you did was fine, but their presence was so out of context, as if they were from another planet. We viewed two planets here in the film. Will the real planet Earth please stand up? The film is a big step forward in our movement cinematography and an enjoyable flic. But if you used this approach for a movie on Jesus, the viewer would never be able to understand why he was crucified. Will there be, can there be, a movie that explains why? Filled with blood, sweat, tears and the weight of God's awesome, anguished historical heart? That brings to two planets together? In the meantime, we will be happy to see Dr. and Mrs. Kenyatta taking their stroll down the Harlem street, a blessed couple quietly, unobtrusively uniting race, nation and religion on their way shopping. ❖



PAUL CARLSON

Mr. Carlson is involved with marine aspects of the Providence in the Bay Area

Writers



This article begins a series on vocations; about the roles people fill in society and civilization. We're not talking about celebrities or politicians, who seldom come up with anything really new.

Instead, we'll focus on the people who make it all work. This month we'll look at people share ideas.

Scientists, philosophers, teachers, artists, prophets, and many others create new ideas. Then, who shapes these ideas into recognizable form? Only a few are talented enough to do this by themselves. Who records their ideas, and disseminates it all to the world?

Throughout history, writers have filled this role. (That's why they call it written history!) On a larger scale, books and newspapers have performed this task for centuries.

Printers have been joined by the broadcast media, and just lately by the Internet. Still, each of these operations is driven by writers.

We're all familiar with news anchors, those familiar faces who bring us information each day, sometimes over careers that span decades. Most of you know they're reading from a teleprompter; they hardly ever create their own scripts. Behind them is a staff of writers. (Known in that business as editors and interns.)

Many other people share ideas with the public, and enjoy the same unseen support. Entrepreneurs routinely hire ghostwriters. Preachers will outline their sermons, consulting not just the Bible, but many source texts.

Politicians almost never compose their own speeches. Sometimes their speech writers become famous in their own right. (For example, Theodore Sorenson and Peggy Noonan.) When a politician does come up with something original, it gets noticed. Think of the Gettysburg Address.

With so much influence, any error these writers commit, whether of grammar or of fact, does have consequences. Their own grudges or ideology may seep through as well. The widely replied upon, and supposedly impartial, Associated Press has been called to task over this issue.

History

At the dawn of civilization, people used little symbols to show ownership. Marks and seals, made from wax or clay, designated the material goods of each family or merchant.

Around 2000 BC the Sumerians invented true writing, with cuneiform marks on clay tablets. Most of those tablets are boring inventory lists, but some contain thrilling (though very weird) mythic tales.

At first, only a tiny handful of scribes were literate. But not for long: a few of those tablets contain homework assignments. (Tell your kids that Sumerian students had the very same gripes 4000 years ago!)

Those humble clay tablets, and Egypt's papyrus scrolls, knit together the world's first empires, and carried knowledge far and wide. Without those ancient scribes there would have been few (if any) major religions, technological

advances, or large-scale societies.

Later, the Gutenberg printing press fostered increased progress, and ultimately made possible the Protestant Reformation and the Industrial Revolution.

In a world where freedom beckons, tyrants fear writers more than anything. Expressions of faith and fact that question their Official Version are suppressed at almost any cost.

In medieval times the Pope banned all sorts of texts, some really quite nasty, but also some about new scientific discoveries.

Communist countries used to register every typewriter. Alexander Solzhenitsyn was persecuted for exposing Soviet realities to the world.

Today, China, and a few other countries, are trying to erect technical 'national firewalls' to censor the Internet. So far, their blockade has been about as successful as their Imperial ancestors were with the Great Wall.

Personalities

Writers are a fascinating bunch. Avid readers such as myself will attend readings and conferences where the fans can meet authors in person. (I also direct a small group of aspiring writers.)

The real-life person you meet is almost never the one you expected. The sheer variety of personalities and lifestyles is mind boggling. And they are usually quite happy to 'talk shop' with a fan!

Classic authors were often as remarkable. When Ernest Hemingway stayed at his cabin in Ketcham, Idaho, he'd put a dead fish on his porch. Its stench would remind the neighbors who was in town. Fantasy writer Fritz Leiber's

mild-looking self was mirrored in his renowned alter ego, the tall and dashing barbarian Fafhrd.

Fiction writers don't just transmit ideas, sometimes they create them. A huge portion of the English language can be attributed to Chaucer, Shakespeare, and the King James Bible.

In the 1960s, counterculture authors inspired the styles of an entire generation. In the mainstream, technicians have spent decades making Gene Roddenberry's *Star Trek* gadgetry real.

Even comic strip writers can have a special influence. The late and much beloved Charles Schulz held a unique place in America's, and indeed the world's, heart. The main runway at his home town airport, in Santa Rosa, is known to pilots as Snoopy One.

Business

Writing is seldom easy.

It's harder to do it right most people think. To my dismay, I have found that many (otherwise successful) college graduates lack even basic writing skills, such as grammar and punctuation. These can be learned, but that's only the first hurdle.

In the busy and complex writing business, it helps to have an agent. These are hard to come by, as the good ones are usually booked solid.

Authors have always been competitive, but there are only so many publishing companies, and limited space on those bookstore shelves. Worse yet, publishing has become commercialized, with huge corporations dominating the business at every level. They care only about the bottom line.

In the field, the (few remaining) wholesale book distributors are hiring sales reps with no literary background whatsoever. An entire cadre of experienced business people has been lost.

The variety of retail-type 'sales points' for paperback books has shrunk from hundreds to a mere handful. I hate to say it, but grocery store chains care little about some writer's budding career.

There are several ways around this logjam. Writers with money can 'self publish.' Many companies, if paid enough, will print up anything you want. Some will help with the editing, cover art, and other important points.

Recently these traditional outlets have been joined by online distributors, and one-book-at-a-time 'on demand' publishers. There are also electronic format

'ebook' publishers. Which, we are assured, will one day soon catch on.

An aspiring writer must be very careful! The publishing business is fraught with plagiarism, and its modern variant 'script mining.' Crooked agents and 'book doctors' are lined up to relieve you of your money. Dubious new publishing formats can sink your novel into instant obscurity.

Fortunately, there is help. Publications like *The Writer*, and many web sites, are filled with good advice. Various local and national writer's groups welcome new members. Annual conferences such as MauiCon bring together hundreds of reputable people.

Conclusion

I've noticed something about writers that has gotten me into some rather vigorous debates. I hold that it's inevitable for a writer's beliefs; their knowledge, faith, and worldview, to show through in their work. Even if they aren't trying, and would actively deny it, the evidence is always there.

Many popular writers are leftists, agnostics, and/or libertines.

If a person happens to be a talented actor, a debate team captain, or an experienced lawyer, they *might* convincingly argue for a belief they themselves do not hold. But only right then, within a specific written work, or during an actual presentation.

Religion has a big role in the world. But in fiction, one is lucky to find a Protestant minister, or a serious believer, portrayed as anything but a hypocrite, if not a villain. Any positively depicted characters are usually in the background.

This is even more the case on TV and in the movies. One recent study found that, out of about seventy TV fathers, only two were shown as married, positive role models.

Relatively few fiction writers share a belief in God with a wide audience. This varies somewhat with the genre. The number of Fantasy and Science Fiction authors who are (what I call) proud monotheists can be counted on two hands.

There are Christian (and other religious) book publishers, but most of their authors are stuck in a niche. The big standouts, like Timothy LaHaye and his 'Left Behind' series, are not doing God many favors. That one is based upon a narrow and wildly improbable interpretation of the Bible.

Meanwhile, to my knowledge, the percentage of Divine Principle-based fiction on the market is very close to zero. I have a query. How many Unificationist fiction writers are out there; commercially published, self-published, or wanting to be published? Contact me at, cuebon@aol.com.

It seems to me that the most compelling stories are that way because they're rooted in our authentic human nature. The greatest fiction arises not from slick literary formulas; rather, it evokes the deepest human archetypes.

And what does the Principle contain? Heavenly writers are needed! ❖

**KIM KORMAN
BROWN**

Kim is a
Wife and Mother
in Virginia Beach, VA



We were driving this September on Route 64 West, passing a spot between Newport News and Richmond, Virginia. A truly putrid smell suddenly filled the car. All occupants of our van eyed one another suspiciously. Everyone denied responsibility. Then we realized we were passing the exit for West Point, Virginia (not to be confused with West Point, New York.).

West Point, Virginia is the home of a particularly pungent paper mill. We were thinking they should put another sign on the highway next to the exit sign: "Welcome to West Point! Don't Worry—Nobody farted! It's just us!"

Of course, then the conversation

turned to that old familiar quote, "He who smelt it, dealt it.", which is one of the required memorized phrases of childhood, along with; "Time out!", "Base!" and "It's not FAIR!"

One son asked, "Who first said, He who smelt it, dealt it?" And the answer of course, is the same person who coined the phrase, "Silent, but deadly"—one of our Founding Farters. In fact, it was the Farter of Our Country. Anyone who has taken long car rides



with children, knows that the conversation covers topics far and wide, moods fair and strange, and sometimes, darn right gross.

Whenever I imagine what a car trip is going to be like, I envision beautiful views of countryside passing by, wonderful inspiring interchanges within our family as we travel, and a sense of satisfaction upon returning home that the journey was worth the time, the money and squishing into a mini-van that doesn't have enough leg room.

It usually ends up being kind of a mix of all of the above— never quite meeting our exalted expectations but at the same time being a good memory to look back on.

When I was growing up it seemed like it was

ment taking out its revenge as quietly as possible.

There was no one for me to punch or play with—reading made me carsick, and my parents listened to the world's worst music, or even worse—SPORTS—on the AM radio. There was no game-boy, no walk-man, no in-car video players (because they hadn't been invented yet!) It was a chance to daydream, to be alone with one's thoughts, to stare out the window at the clouds or the night sky.

This year, Peter and I brought our kids to a family camp in Pennsylvania. The restlessness of many hours in the car was setting in, small squabbles erupting, and fanny fatigue was at an all time high.

On a lark, we got off the highway and decided to drive on the back roads through the charming farm country of Lancaster County—silos and barns and big, old houses scattered in dewy, green valleys. It was Sunday morning, and suddenly we were among several horse drawn buggies. Amish

teenage girls in bonnets and plain rimmed eyeglasses, hung out the buggy windows, giggling and waving to each other on

the way home from church. Teenage girls the same as anywhere, big smiles, warm hearts, laughing about some inside joke, impervious to our rude, 21st century curiosity and fascination as we drove past them.

It was a window into another part of our cultural landscape, and worth the whole trip.

Kim can be found at web site: "http://worldcommunity.com" and has email address: kimbrown@worldcommunity.com.❖

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only me who went on trips with my parents. My older brother, who was seven years older than me, had moved out by the time I was conscious enough to remember much. Car trips were always a total bore. This was before seat belts, so I used to turn around and write my name in the dust on the back window ledge, or smile or make faces at people in other cars. If my parents scolded me and I had to turn around and sit back down I put my foot under their seat and pressed it into their bodies, pretending to kick them, my childish resent-

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**UNIFICATION
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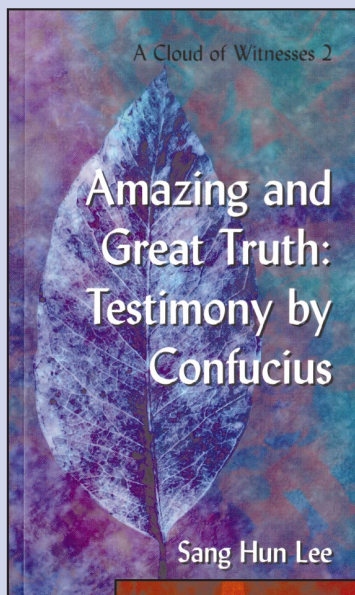
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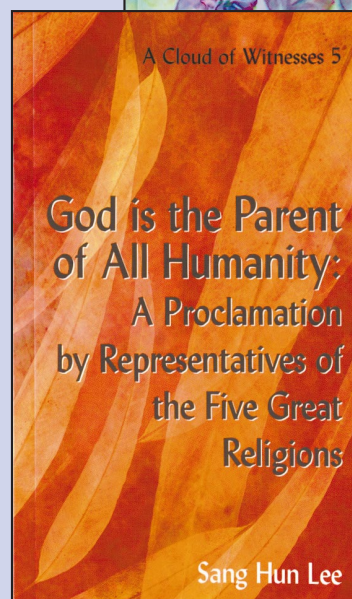
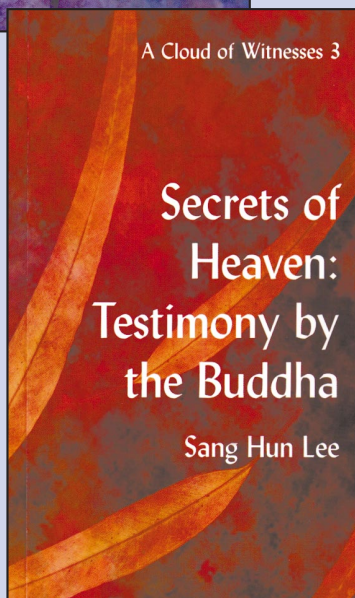
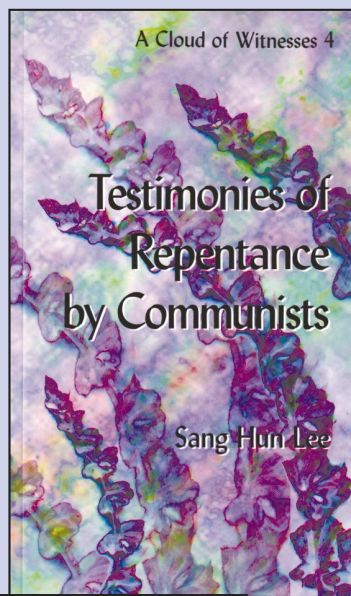
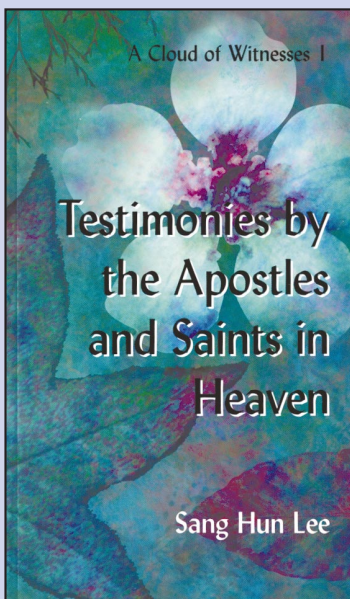
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