

Interreligious and International World Peace Blessing and Marriage Rededication Ceremony



by Rev. Michael Jenkins

Again, our True Parents established another incredible victory for all mankind through the Interreligious and International World Peace Blessing and Marriage Rededication Ceremony. Over 1200 couples

filled the Marriott Crystal Gateway on December 7th.

The hall was overflowing with couples. Dr. Yang gave a welcome address along with Congressman Matt Salmon of Arizona. Then the nationally famous pastor and friend of many presidents the Rev. Dr. E.V. Hill gave an inspiring address. He said that God has

blessed the movement of Rev. Moon and it is focused on Jesus and the Family. He gave a heartfelt testimony concerning marriage and family life. He and his wife were delighted with the Blessing ceremonies. Dr. Hill said, "God meant for me to be with you. All races and religions are here. I am meant to be with you and know you and become

your brother."

Then a reconciliation ceremony was held in which representatives of Islam (Imam Elahi), Christianity (Bishop Floyd Nelson) and Judaism (Rabbi David Ben Ami) as the sons of Abraham joined together and embraced and then signed the resolution that they would end the

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Ambassadors for Peace Conference Hawaii: Rev. Moon's Vision

by Rev. Tom Cutts

The Ambassadors for Peace Conference—"Rev. Moon's Vision for the Unified Nation of Cosmic Peace"—was held December 9-14, 2002 on the Big Island of Hawai'i at the beautiful Ohana Keauhou Beach Resort in Kona. ("Ohana" means "family" in

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NEXT MONTH'S FEATURE

True Family Values Ministry 7th Annual Awards Banquet in Chicago: 1500 Clergy Receive True Parents Historic Proclamation

FOUNDER’S DISCOURSE ON UNIFICATIONISM

by Reverend Sun Myung Moon

This address was given at the conference: “Rev. Moon’s Vision for the Unified Nation of Cosmic Peace: The Role of Ambassadors for Peace in Korea, Japan, and USA,” held December 9, 2002 in Kona, Hawaii

We gathered here together with our hearts yearning for world 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, as for the past thousands of years of human history, has fervently desired 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 illuminate these ignorant people and 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 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. In that way only will we enter the Kingdom of Heaven in the heavenly 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 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

God’s Fatherland

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.

Desire of All People

We cherish God’s Kingdom. Why is this? It is because it is the place where there is true 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 Heavenly 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.

True man and woman 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 follow the path of living for the sake of His Kingdom and His righteousness with our lives.

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 task of all people 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 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 is that God saves all people as His children 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 the value of a true 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 invest 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, and 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 for 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, commands that carry God’s full authority. This Kingdom will recognize democracy and Communism as failed attempts. 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 order to establish such a kingship, nation, and territory, God has established numerous kingdoms throughout human history. We know that during this process, many people 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

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

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)

FOUNDER'S DISCOURSE ON UNIFICATIONISM

and the One World

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 true 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 true 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 worked through 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 dominion 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 a true man who is able to forsake and forget his clan and nation of this satanic world, and live exclusively for God's Will.

Ladies and gentlemen, ultimately, all religions share a common purpose to accomplish the Will of God. To take an example that you are familiar with, we can see this in the history of Judeo-Christianity.

Although Noah was situated in a national environment, he did not desire to be associated with that. He was associated with a country, but he was not limited by the confines of his country. He reached out beyond his country to establish the country of his fervent desire.

For him to establish the country of his fervent desire, it was necessary to pass through all manner of ordeals and adversity. Noah had his relatives, and he had his people, but he put a higher value on seeking the nation of God's Will.

God's hope for Noah was that he would seek His kingdom and His righteousness, and that he would overcome his own individual environment. Can you imagine the suffering and sorrow that Noah must have experienced as he passed through his 120-year ordeal, day after day through spring, summer, autumn, and winter? Even his family abandoned him, but Noah accepted all the arrows thrust at him, and endured for 120 years.

Noah knew well the principle that if he ate and drank before seeking His kingdom and His righteousness, then he would later have to indemnify everything.

God established Abraham and Sarah and brought them out of Ur of the Chalde'ans. They did not know that Haran was the place where they were to live, but they trusted God unconditionally and set out for this place with a heart of obedience.

Even when Pharaoh took Sarah, she never condemned Abraham. In this way, the heart of these two people as they traveled toward the nation of their desire was such that even the most severe persecution did not cause them to waver from their purpose.

Jacob had the conviction that the nation and people of his desire were promised to him by the blessing given to him, and no one could break that conviction. In this way, the prophets have had a desire that began with the individual and, over time, has grown to the family, clan, and finally worldwide levels. Because of Israel's unbelief and persecution, Jesus was forced to become a wanderer, and he was not able to accomplish his fervent desire in both spirit and flesh.

But the Messiah comes with the mission to break down all barriers in Heaven and earth, and to establish a single unified nation. 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 bring about a family, clan, society, nation and world from Adam.

When the Messiah's efforts to build a true nation shattered, Israel suffered 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 the repeated failures of fallen humanity, God has sent heavenly persons to the earth to carry out, push forward, and accomplish this task throughout history. This has been the history of the providence of restoration.

We must be grateful, even if God sac-

rifices 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 new world. If God's Kingdom cannot be built on the foundation of sacrifices made by an individual, then the sacrifice must extend again past the individual to the family, clan, people, nation and the world.

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, people and nation 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 and the creation 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 attacking the side of Heaven, so Heaven's side also needed a national standard on a complete foundation. That is why God labored for 4,000 years to form that single nation out of the evil world. The fruit of God's labor was to have come 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, and the Israelites became a people without a nation, forced to wander the world as an object of derision from the satanic world. 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 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 thought that yearns for God's 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 thought 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

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Ambassadors for Peace Conference: Rev. Moon’s

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Hawaiian, and Kona is one of the two major towns on the island.) The program began with an opening banquet on Monday, December 9th, and concluded with breakfast on Saturday, December 14th.

On the fourth evening of the Ambassadors for Peace conference, after meeting with True Parent four times, completing six Divine Principle lectures and receiving presentations about Rev. Moon’s global activities, the 150 conference delegates from Korean, Japanese and American met separately nation by nation. As a preface to the American meeting, Mr. Antonio Betancourt, the North American Secretary General of IIFWP, shared that “Heavenly Father instructed Father Moon to anoint 5,350 Ambassadors for Peace in America”. He also stated that “Father Moon was commissioned by God and given the power to remove the Satanic lineage.” Mr. Betancourt concluded that Rev. Moon wants, through the Marriage Blessing, to remove the Satanic lineage from every person on earth before he goes to the spiritual realm.

Being the first time the delegates could ask questions about and comment on all the lectures and presentation they had heard, the American staff anticipated some hard questions regarding the conclusion of the Divine Principle, and perhaps some hesitation about the Ambassadors for Peace assignment. The participants, however, used the opportunity to affirm their determination to support Rev. Moon as Ambassadors for Peace and planned concrete action steps for generating more Ambassadors of Peace and expanding the Blessing Movement.

Several participants began evaluating their own activities in light of their new understanding of God’s providence. One delegate shared her determination to promote the Blessing Movement, because she “felt Father Moon’s sense of urgency.” She had experienced the essential nature of this Hawaiian conference.

True Father wanted to bequeath everything to the Ambassadors for Peace, and for them to take ownership of the mission to liberate God. Throughout the conference, we felt the presence of Jesus and the Holy Spirit. One afternoon during a break, one of the participants looked into the clouds and saw the face of her deceased son. In that same cloud, her roommate saw the face of Jesus. Many participants were moved to tears during the program, and most were very surprised by the extent and influence of Rev. Moon’s global work for peace.

Fifty delegates from each of the countries of Korea, Japan, and America participated in this international conference. On Wednesday, there was a brotherhood/sisterhood ceremony, where fifty trinities were created with one Ambassador from each of the three countries. The whole atmosphere of the conference changed after that.

Before the matching, delegates sat with people from their own country. But

after the matching, everyone made effort to get to know his/her counterparts. It was beautiful at mealtime to see people from different countries sitting together. On Thursday morning, True Parents took photographs with each of these trinities, then a photograph with the delegates from each country, and finally a photograph with the entire conference.

The hotel facilities were extraordinary. The summer cottage of King Kamehameha is located right on the property. And beside his cottage is the royal fishpond. (Hawaiians have been practicing aqua-culture for hundreds of years.) The hotel is built on an ancient lava flow and the verandah overhangs a tidal pool. This large pool is protected from the ocean surf by a line of large lava boulders. Giant sea turtles swim in from the Pacific to sun themselves on the rocks in the tidal pool, or to munch on vegetation growing on the rocks. From the verandah, one can see colorful fish darting about. The whales migrated early this year, and far out to sea, we could see them blowing watery air high into the sky. And all around the hotel you could hear the enchanting songs of the brightly colored tropical birds.

Kona has a constant temperature of 80-85 degrees Fahrenheit, and surprisingly low humidity. (The huge mountains of Hawaii force the trade winds to drop their moisture on the northeastern side of the island. Hilo, a town on the windward side of the island, is the wettest city in the U.S.A. But Kona, on the lee of the island, receives very little rain.) Any flying insects are kept at bay by the gentle breezes. Because of these constant and pleasant conditions in Kona, the hotel lobby, verandah and restaurant are open-air spaces with only the ceiling covering them. The evenings were delightful, and three of our conference dinners were held outside in a coconut grove garden. We enjoyed a taste of paradise.

We had the good fortune of meeting with True Parents four times during the conference. During the opening banquet, Father Moon addressed the delegates for one and a half hours. In his prepared remarks, entitled “God’s Fatherland and the One World”, he spoke about the Kingdom of Heaven, and challenged each of us to consider our present life and how much we are actually contributing to the building of that Kingdom. Father beseeched us to inherit his mission, and help liberate the heart of God.

Our morning sessions were originally scheduled to begin at 8:30 a.m., right after a 7:00 a.m. breakfast. But at the opening banquet, Father changed all that. He invited everyone to join him the next morning for Hoon Duk Hwae at 5:00 a.m. and this schedule continued throughout

the conference. Amazingly, our “Gathering for Reading” was very well attended every morning. Latecomers even had a difficult time finding a seat.

At the Tuesday morning Hoon Duk Hwae, Father interrupted the reading soon after it started, and spoke until 6:45a.m. He shared about the selfless nature of God, and how He created mankind and the universe as His love objects. After Father spoke, Rev. Peter Kim continued the readings, which were the declarations from the founders of the four great religions and from the saints in the spiritual realm.

That Tuesday evening, Rev. and Mrs. Moon treated the conference delegates to a Hawaiian feast in the coconut grove. After dinner, Father stood up behind his chair and spoke for over an hour, advising as a grandfather would his grandsons and granddaughters. He mentioned that lineage is the only thing that remains,

and that each of us should offer our 100% devotion to God. We have to live for the sake of others, and nations have to live for the sake of other nations. When we invest 100%, the return is even greater. Father mentioned how he once gave expensive rings to True Mother. When he later asked to see them, he learned that Mother had given them away to church members. But, he couldn’t be upset with her. We really felt how much True Father lives by his words of “giving 100% and forgetting that you gave”. Father then presented to everyone an early Christmas gift, including Kona Coffee from his own farm, and a Hawaiian tee-shirt.

Our last meeting with True Parents was Thursday morning at Hoon Duk Hwae. We read Heung Jin Nim’s January 2002 report from Spiritual World. This provided a fascinating account of life in the afterlife. The letter was also a testimony to the extraordinary work of our True Parents, and to the incredible changes their initiatives have effected in the Spiritual Realm. After the reading Father spoke very deeply about his own life course, and especially about how he restored the foundation that was lost when he was rejected by Christianity at the end of World War II.

During Rev. Moon’s fifty-day fifty-state tour in 2001, I was shocked by the determination of our True Father, who was 81 years old at the time. He was risking his life to save America. But during this particular Hoon Duk Hwae, I was struck by how the failure at the end of World War II meant that Father had to waste fifty years of his life to return the world to the circumstances right after Second World War. Now, at 83, Father is pushing himself to do the work of a thirty-year old.

Father also explained why he had brought the participants to this lovely island, usually known for recreation and self-indulgence. Instead of relaxing, Father was getting them up early, held them in conference sessions all day long and then matched them to people from another country with whom they couldn’t even speak. Father wanted them to step out-



side their comfort zones, and learn to live for the sake of others.

After the Thursday morning reading, True Father spoke for a little more than an hour. It was the last time Father spoke to the conference. He then surprised everyone by taking photographs with each of the Korean/ Japanese/ American trinities. The original plan was to take photographs with only the national delegations, and with the whole conference. On Friday Father and Mother left for Chicago, to participate in the Saturday afternoon True Family Values Banquet. What an incredible schedule they keep.

The participants of the Ambassadors for Peace Conference included many influential leaders. There were former Japanese Diet members (like the US Senate), and Japanese House of Counselors (like the US House of Representatives), a former provincial governor from Korea, and from the United States, one state senator, three state representatives and one city councilman.

Originally the delegation from each nation was to meet separately to hear the Divine Principle lectures. But just as Father changed the time of our morning sessions, he changed the lecture format, as well. Instead of meeting separately, the entire conference attended all the sessions together. Each person had an FM radio, and could listen to a simultaneous translation when their language was not being spoken.

There were six Divine Principle lectures. Two lectures were delivered in Korean by Dr. Sun Jo Hwang, the President of FFWPU International. Two were delivered in Japanese by Rev. Oyamada, Chairman of the IIFWP in Japan. Rev. Tom Cutts, the Southeast Regional Director of the American Family Coalition, gave the Fall of Man lecture, and Dr. Tyler Hendricks, President of the Unification Theological Seminary gave the Mission of the Messiah lecture. Dr. Hendricks introduced something novel in his presentation. Before his lecture, he played a recording of the song “Jesus Wept”. The words were so moving that the translators had a difficult time controlling their own tears as they repeated the words. One Japanese ambassador later asked to have a copy of the song.

The participants’ response to the Divine Principle was extraordinary. No objections were expressed. Most participants wanted to hear more, and one American ambassador pledged to read the Divine Principle seven times. Several African Americans were sincerely grateful for the Fall of Man lecture. They work with young people, and needed tools for explaining the dangers of free sex. The Fall of Man gave them a clear explanation of how Satan continues to dominate fallen mankind.

We heard incredible testimonies about the life of our True Parents and the worldwide activities inspired by their vision. Speakers included Rev. Dr. Chung Hwan Kwak, Chairman of the IIFWP International, Dr. Sun Jo Hwang, President of the FFWPU International, Rev. Oyamada, Chairman of the IIFWP Japan, and Dr. Chang Shik Yang, Chairman, IIFWP North America. Rev. Oyamada gave an

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One of the trinities created in Hawaii: with True Parents are Mr. Makoto Shiraishi of Japan, Rev. Tom Cutts of USA, and Mr. Kim Sung Ki of Korea

Vision for the Unified Nation of Cosmic Peace

by Bill Selig

Based upon the direction of True Parents, IIFWP and FFWPU co-sponsored a special three-nation conference on “Rev. Moon’s Vision for the Unified Nation of Cosmic Peace: The Role of Ambassadors for Peace in Korea, Japan, and USA,” at the Ohana Keauhou Beach Resort on the Kona Coast of the Big Island of Hawaii, Dec. 9-14, 2002.

Fifty participants from the USA, and the same number from Korea and Japan were invited for a total of 150. Ambassadors for Peace from all sectors of society - political, religious, social, and business were invited. Rev. Chung Hwang Kwak served as chairman with Dr. Chang Shik Yang as conference host and Antonio Betancourt and Jim Flynn as co-directors.

The purpose of the event as outlined in the invitation letter was: (1) to provide an opportunity to understand the Founder’s ideology based on the Divine Principle, (2) to discuss a foundation for the establishment of Chun Il Guk, (3) to conduct a brotherhood and sisterhood ceremony for the three providential countries of Korea, Japan, and the USA, and (4) to tour and sightsee Hawaii.

A schedule was created based on the idea that we would hold concurrent sessions in three languages. In other words,



Divine Principle would be presented in three different rooms with 3 different lecturers. However, when True Parents heard about this they said we must make ONE absolute standard, so all the sessions were combined into plenary sessions with everyone using a FM receiver.

We also made the schedule with 6 am concurrent Hoon Dok Hae sessions. Again, when True Parents heard about this they said we must make ONE absolute standard at 5 am. Father said the 3 nations have to be united!

The program began with a welcome banquet on Monday, Dec. 9. To prepare the atmosphere, a local duo sang a beautiful traditional song, then Rev. Kwak read a Hoon Dok Hae selection. Father gave a prepared speech on, “God’s Fatherland and the One World.”

Tuesday, Dec. 10, True Parents arrived

at 5 am. Amazingly the room was filled. Father gave internal guidance for about 90 minutes. The participants loved it.

Immediately after breakfast, everyone was organized to form trinities and we had the Brotherhood-Sisterhood Ceremonies. There were many touching moments when they received their certificates and had their photos taken.

In the evening, True Parents hosted a Hawaiian style banquet in a beautiful garden next to the ocean. Father spoke for about 30 minutes and gave everyone souvenir gifts of coffee and a t-shirt.

Thursday morning True Parents came to Hoon Dok Hae and spoke for about 90 minutes. Participants then had a chance to have our photos taken with True Parents, first as trinities, then as a group.

Special presentations, included: “Father

Sun Myung Moon in America,” by Dr. Yang; “Rev. Sun Myung Moon’s Vision and Contributions to World Peace,” “The Significance of Marriage, Family and Blessing,” by Rev. Kwak; “Father Sun Myung Moon in Japan,” by Rev. Jeong Ok Yu and Rev. Oyamada; Service for Peace by Tom Phillips, and a report on IIFWP religious activities by Frank Kaufmann.

Lectures based on the red part of the “Exposition of the Divine Principle,” included: “Principles of Peace in the Individual, Family, Society, Nation and World,” by Rev. Sun Jo Hwang; “The Roots of Human Conflict: The Origins of Evil,” by Tom Cutts; “Resurrection and Second Advent,” by Rev. Hwang; “Purpose of the Messiah,” by Tyler Hendricks; and “Principles of Restoration,” by Rev. Oyamada. ❖

HAWAII from page 4

incredible history of the movement in Japan. He spoke of the impact Father had in bringing Communism to an end, and the influence he continues to exert on public policy around the world.

Dr. Thomas Phillips, President of Service for Peace, described the significant work of World CARP and introduced the purpose and vision of Service for Peace. Dr. Tyler Hendricks, President of the Unification Theological Seminary, introduced the mission and activities of that institution. Dr. Frank Kaufmann, the Executive Director of the International Religious Federation for World Peace, presented a report on Rev. Moon’s interfaith activities. He showed photographs of top religious leaders from around the world receiving the Marriage Blessing. This gave the conference delegates hope for interreligious dialogue and reconciliation, and made the Blessing Movement an important action item.

On the last day of the conference, True Father wanted the Ambassadors for Peace to see the magnificence of the island. The Island of Hawai’i was formed by five volcanoes. And of the world’s 13 climate zones, eleven can be found on this island. Mouna Kea is the largest mountain in the world, rising up from the ocean floor some 30,000 feet. It rises nearly 14,000 feet above sea level, and during the winter months it is snow capped. Where else on earth you can snowboard in the morning, and ride the ocean surf in the afternoon? Cattle ranching is a major industry in the grassy uplands of the interior. In fact, the Parker Ranch is one of the largest ranches in the world. On the northeast side of the island we

drove through rain forests, crossed over deeply gouged gorges and saw plunging waterfalls. The lowlands of the eastern coast are practically desert, and reminded me of Arizona. Hawai’i is an island of extremes.

We also visited Volcanoes National Park and drove up the side of the Kilauea Volcano. Unlike the steep sides of composite volcanoes like Mount St. Helens, this massive shield volcano has gently sloping sides. At the top we peered down into the caldera. Over the millennia the top of the volcano collapsed leaving a gigantic circular pit, or caldera, many miles across. The pit has a relatively flat bottom and steep sides, and we could see sulfur gas steaming up from cracks in the volcano floor. Kilauea is still active, and since the 1980’s lava has been flowing out of the eastern flank into the sea. In the park there is a natural tunnel made by the volcano. An ancient lava flow cooled more quickly at the surface, and after the arch hardened the molten rock inside drained out leaving a lava tube. It extends for several miles, and is large

down of coral. This part of the island is so young geologically that white sand had not yet replaced the granulated lava.

The Hawaiian islands are a string of islands extending some 1,600 miles. Below the earth’s surface there is a stationary hot spot, which causes volcanic action to surface. As the earth’s tectonic plates



shift to the west a line of islands formed. The “Big Island” of Hawai’i is the easternmost, and youngest island in the archipelago. In fact, it is still being formed. (Honolulu and Pearl Harbor are on the island of O’ahu, which is a much older island.)

After our extraordinary ten-hour tour of the island, the day was completed with a closing banquet hosted by Rev. Kwak. In his final remarks, he explained why True Father made Korea, Japan and America the Father, Mother and Elder Son nations, respectively, and how countries should relate to one another.

The conference staff did an incredible job in a very short time. Mr. Jim Flynn, the President of the American Family Coalition headed up the conference for the American team. He and Joe Wakaria worked deep into the night for two weeks before the program. During the conference they were joined by Bill Selig of IIFWP, and I don’t know when

any of them slept. They were always ready at 5:00 a.m. for Hoon Duk Hwae.

The staff effort was also greatly bolstered by the leadership of Rev. Hiroshi Matsuzaki and the support of Rev. Hu of Hawaii. Their volunteer team of Japanese sisters, who reside around the various islands, provided the mother’s care and attention for the guests that helped glue the event together. Mr. Furuta and Mrs. Naoko Brazil (Japanese/English) and Mrs. Hee Hun Standard (Korean/English) along with several Japanese sisters provided simultaneous translations. Translating is exhausting work, and they worked long hours covering every session. Without their tireless efforts, the conference with so many international plenary sessions could not have taken place.

Other key people for the success of the conference were Mrs. Sae Won Brown and David Jeung of Seil Tours also worked tirelessly on conference details and hotel arrangements. Rev. Ken Doo from FFWPU Headquarters was a constant help with audiovisual needs during the sessions and capturing the historical record in photographs and video clips. Rev. Doo also provided ongoing reports of conference events through the FFWPU website.

This Hawaiian conference was an exceptional experience. Friendships were made that will last a lifetime. Many of the American Ambassadors are already communicating with each other, and are planning activities to further the cause of world peace. The Ambassadors for Peace feel a real sense of responsibility to follow True Parents and establish the Unified Nation of Cosmic Peace.

Rev. Cutts is the SE Regional Director, American Family Coalition. ❖



enough for several people to walk through side by side. To complete our circuit of the island we visited a black sand beach and saw more giant sea turtles. White sand is partially formed by the break-

BLESSING AND MARRIAGE REDEDICATION CEREMONY

by Rev. Michael Jenkins

Dr. Yang, our continental leader, opened the door for the historic Blessing on December 7 by leading all of North America to join together to “Reconcile all peoples, and bring the Kingdom of God.” Dr. Yang initiated an unprecedented movement of cooperation for the Blessing with Ambassadors, elected officials (Members of Congress) and world religious leaders.

Twelve Christian clergy have formed the core outreach team under the leadership of Archbishop Stallings and Bishop C. Phillip Johnson, with the support of Rev. Daugherty and myself. These clergy go 10 am to 10pm or even sometimes to midnight working with our Washington D.C. Community in outreach to Christian churches. Rev. Lee, Rev. Lykes and our D.C. community are doing a magnificent work to expand upon the July 3rd and April 27th Blessed Clergy from Washington. This movement is hitting a critical turning point in which the clergy are taking the lead in bringing pastors to the blessing. They are gaining more and more confidence that the anointing of Jesus is on Father and Mother Moon and that this is the fulfillment of the prophecy of the book of Revelation.

Most are clergy that attended the Divine Principle workshop in Ocean City and fully affirm and understand the Clouds of Witnesses. Led by Archbishop Stallings and Bishop C. Phillip Johnson they are visiting an average of 50 churches per day.

Saturday, November 23rd we had a great Prayer Breakfast for the Blessing. Around 120 came including our members. Many key Washington clergy attended, including Rev. Tom L. who welcomed President George W. Bush to his church last year and has been a special White House guest numerous times. All of the 12 ministers shared their testimony. Bishop C. Phillip Johnson as chairman of the Washington Region ACLC welcomed everyone and encouraged them that the promise of the Scripture is now being fulfilled. Don't be afraid. We can achieve the unity of the Christian family and save marriages. Be strong and of good courage.

Rev. H. G. McGhee (who boasts that he was the head of Saulsville before he became Paul), testified at how much he stood against the movement. He was Saul and he wanted to destroy the movement. For 25 years he stood against Father Moon and didn't understand. But his friend Bishop C. Phillip Johnson never gave up. Though persecuted, Bishop Johnson continued to witness to him concerning the ACLC movement. Finally in Feb. Rev. McGhee's father passed away. Shortly after that his father appeared to him in a dream and said, “Rev. Moon can help you.” Rev. McGhee was angered by such a dream. Then his father also communicated to him that Jesus was gathering religious leaders in the spirit world and bringing them into one accord. When he came to our meeting in New York in preparation for the September 14 Blessing, Rev. McGhee

Preparations for the Blessing



was astonished when he heard the Clouds of Witnesses. He knew that this was what his father was talking about. On Nov. 23 he encouraged the pastors in attendance to look beyond what you have heard and join the “Kingdom” building movement. The time for denominations has come to an end. Testimonies came from all the ACLC pastors who were from all over America. Rev. J. C. from Texas testified that

Harlem, Queens and the Bronx to visit the Christian leaders. He found that from that perspective NY has a profound religious foundation. Every borough is rich with those that love Jesus, and thus he saw that the anointing on the ACLC is dispensational. There is no other organization in Christendom that is breaking down the walls and bringing ministers and churches together like this. He felt that not only New York but all of America has enormous hope because of this. This is the time of the Kingdom. We can change America if the Christian family unites in love and embraces all faiths. If we can bless and heal marriages, the moral spirit of this nation can totally change. We will save America. Jesus has opened that way and chosen Father Moon. Nothing can stop this movement!!

Bishop Floyd N., a most prominent

you digest this word that is coming from God, you will be transformed. Once you understand it and see what Jesus is doing you won't be able to let it go. You will feel the excitement of the Lord. I'm bringing my son and his wife to the blessing and many couples from my church. God is working through this, you will see!!”

Bishop R. J of Maryland is another powerful Bishop who came with his wife. He gave the opening prayer at our prayer breakfast today and then officiated the blessing with the Holy Wine with his wife. Bishop R. J. is a very important Bishop with a large foundation. He came to the Ocean city workshop and is becoming a national leader with the ACLC movement. What is really amazing is that these major leaders are taking strong, active roles, knowing that a completely new work within Christianity is unfolding. It is based on the blessing of marriage and the family as the center of the church.

The video entitled “The Blessing of Peace” is transformational. Many women pastors cried today when they see it. Especially moving is when Pastor J. E., a Pentecostal, says, “I know that God has called me to this. The challenge that I faced is not the persecution from other pastors or from my denomination, and it is not the difficulty with my family or my church congregation. (Then tears well up in his eyes.) The most difficult thing that I have faced is to be obedient to the call of God!”

Bishop Floyd N. is also featured in the video and his testimony provides narration for the whole meaning of the Blessing. In it he says, “What people said Rev. Moon wasn't about, I found him to be about — and what they said he was about, he was not. The people had the wrong information. The family as the center of the church is what I always knew Jesus was all about. Family is the central theme of God's work. We are his children.”

Archbishop Stallings gave the keynote sermon entitled, “In His Image.” God has truly prepared this great man of God for this historic transition time into His Kingdom. He carefully built an irrefutable foundation for the basis that God's plan was always the family: “That is His image. Man and Woman. It's in the Bible. God said it in Genesis, Jesus said it in Matthew, that His plan was diverted away from the original ideal. God has given us His blueprint for humanity and this is the work of restoration. Jesus opened that way to break the curse through his blood and now Father and Mother Moon are fulfilling the Messianic role that was given to them by Jesus to complete the restoration of the Kingdom of God on earth!!” One pastor, upon hearing Archbishop Stallings has pledged to bring 24 clergy couples. We met her today and she has 25 confirmed with the forms submitted! The prayer breakfast ended with a powerful prayer by Rev. Schanker. The Blessing hurricane was unleashed. ❖

Blessing in Los Angeles



when Rev. Kene Holliday came to his office with Rev. John Jackson he was very nervous. He told them, “I can't be in a cult. Jesus is my Lord.” Then as they testified to him he felt Jesus' presence and he felt all the fear go out. He became strong in the spirit. He came to the Ocean City workshop and knew that God had called him for such a time as this.

Rev. Bennie Owens of Chicago, Rev. Tessie Willis of Texas, Rev. Phillip Thomas of NJ, Rev. Rico Diamont from Vermont all gave testimonies about the blessing and this movement of God. Rev. John W., a Southern Baptist from North Carolina, shared about how the Japanese Missionaries had come and opened his heart during the 144,000 blessing. He had never come out to work with the national team but then he came to NY. He was amazed at how different NY was when you go to

Bishop in Washington, shared his testimony: He stated, “ I heard so many negative things about the movement over the years. I knew I would never have anything to do with it. Then I met Rev. Hunter, Bishop Stallings, Angelica and many others that came to my church and showed me the power of the blessing and the communion taken as a family. My heart was moved. What really did it for me was that suddenly I could hear the voice of God telling me that this is my work. I want to tell you pastors, if you stand against this work, please ask yourselves, are you listening the voice of God? If you really pray over this Blessing and Family movement you will see it. If you are against it, I venture to say that you are negative or not understanding because you are listening to the voice of men and not of God!! Once

BLESSING AND MARRIAGE REDEDICATION CEREMONY

BLESSING from page 1

strife of history by blessing all families beyond the boundaries of race religion and culture.

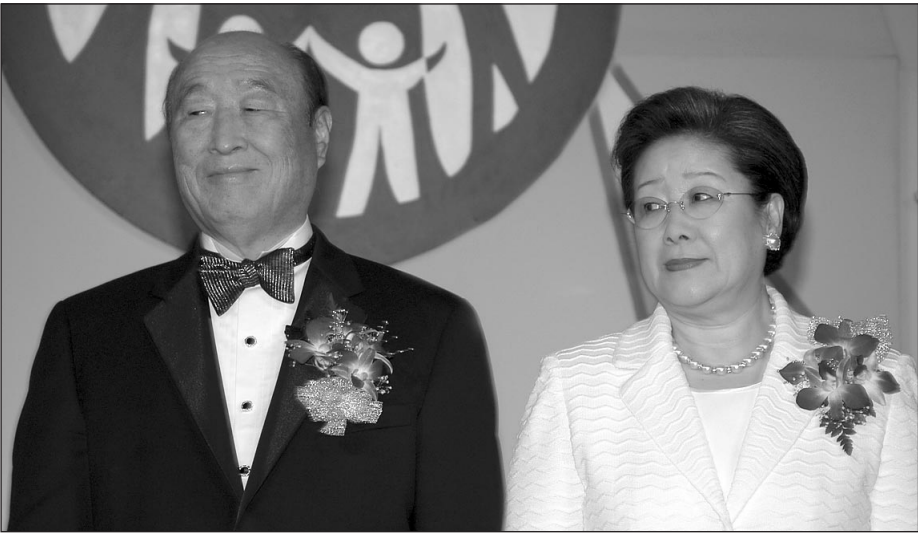
Then Senator Larry Pressler represented the Free World and Rev. Chris Hempowicz represented the Communist World and they embraced. Then Rev. Jesse Edwards and Bishop C. Phillip Johnson embraced as white and black. Then an very special moment came when American Indians led by Guyokla came a reconciled their sad history in America. Many wept as True Parents power is now resolving all the strife between heaven and earth.

Then the formal blessing ceremony began.

Rev. Kwak gave the historical blessing address giving in depth meaning to the Blessing as an eternal marriage before heaven and earth. World level religious leaders gave prayers of blessing for the couples. Imam Elahi for Islam, Bishop Floyd Nelson Christianity, Rabbi Ben Ami Judaism. Hinduism, Buddhism, Sikhism and the American Indians all gave prayers. A special moment came when Imam W. Deen Muhammad the founder and leader of the Muslim American Society came and gave another special prayer. He went to meet Father and Mother after the blessing and had a great in which he pledged that he would lead his movement to work to bless and strengthen families and bring world peace.

Then the attendants entered in a glorious procession and then the Concelebrant Blessed Clergy then led the procession of religious leaders. They were joined by the Rabbi and the Imam. Then to the Halleluia chorus the Co Officiators our True Parents entered in procession. All were standing in applause as the atmosphere of the room became rich with joy and happiness.

The Holy Water ceremony was conducted by True Parents with 8 representative couples representing couples matched by True Parents directly. Many represented enemies especially Japan and America. At the same time the Concelebrant clergy



gy also administered the Holy Water. During True Parent's prayer the clergy stood with hands raised over the

blessed couple Mike Stewart and Elizabeth Boninni.

Preparation

Preceding the Blessing and to add more educational content, Rev. Phillip Schanker led a symposium sponsored by IIFWP and ACLC on the theme of the Pearl Harbor Day and the reconciliation of all enemies. Imam Elahi of the Islamic House of Wisdom, Senator Pressler, Congressman Matt Salmon, Mr. Ichijuji of the Japan America Council, Bishop Stallings, Rev. Jenkins, Dr. Yang, Dr. Kaufman, Rabbi David Ben Ami, Mr. Yokoyama, Indian Chief Ernie Longwalker and Mr. Antonio Betancourt and many other scholars and religious leaders gave insights on reconciliation. Since Japan and America who were enemies could reconcile they become a model for Islam and Christianity, Black and White and all other enemies to reconcile. This laid the foundation for the incredible blessing ceremony.

We are deeply grateful for Rev. Kwak, Dr. Yang and Mr. Joo, Rev. Lee and all the leaders and Blessed Central Families who contributed to this victory. We are particularly grateful for the 21 Christian leaders that worked directly for three weeks to witness to the One Family One Church churches that were cultivated by our Blessed Central Families. Also the ministers harvested a great increase of new clergy from the churches that the Japanese missionaries cultivated since the 144,000 couple blessing.

Many times the Japanese missionaries were kicked out of churches and persecuted and reviled. However, since they persevered the Clergy in America are feeling an incredible sense of the sincerity of such missionaries. Now a new dispensation has unfolded from the time of the September 14th Blessing. The real front line between the battle to bring the unity of all Christianity is now being led by the Christian Blessed Clergy, especially those who attended the Divine Principle workshop in Ocean City, MD in October.

On the foundation of the Clouds of Witnesses and the Divine Principle a new wave of confidence has swept the clergy. Bishop Stallings, Rev. Edwards, Bishop C. Phillip Johnson and many clergy who were trained and educated from around the nation went out and signed up the clergy couples. It was overwhelming. One of our white ministers got in a fight with an Assembly of God minister about True Parents being anointed by Jesus as the Second Coming. As they fought the minister felt the power of Jesus working through him and finally he surrendered and said that he felt the Holy Spirit coming through our ACLC clergy.

Thanks America. The blessing movement is expanding to all nations, races and religions proclaiming the Messiah, Savior, and King of Kings. The Kingdom of God has come upon the earth. Let us rejoice. ❖

IIFWP Symposium at the United Nations

by Dr. Theodore Shimmyo
and Ricardo de Sena

On November 22, 2002, the US-UN Symposium was held in New York at the United Nations Headquarters. This was the fourth in a series under the theme, “Governance, Technology and the Millennium Development Goals.” An Ambassadors Luncheon followed on the topic, “Doing What Matters. Working Better Together.”

Sponsored by the Interreligious and International Federation for World Peace (IIFWP) the Symposium and the Luncheon brought together 57 UN diplomats (39 heads or deputy heads of Missions) from 51 missions, specialized agencies and related organizations, including the US Mission.

This significant attendance is an indication of the active interest on the part of the UN community to work more effectively together with the United States in solving critical global challenges. A key outcome of the Symposium developed from a proposal made by the keynote speaker was to form informal partnerships between, Republican and Democrats from the US House of Representatives and a member state. By developing relationships, knowledge, contacts and understanding of that nation, the United States Congress will collectively better understand the rest of the world and will be more able to help address its international problems and challenges. This proposal was well received by all the participants.

Ambassador Jargalsaikhany Enkh-saikhan, Permanent Representative of Mongolia to the United Nations, moderated the Symposium. Having thanked the organizers and members of the US-UN Host Committee he quoted United Nations Secretary General Kofi Annan saying, “New technology for development can contribute to peace and security.” He pointed out that it is an essential tool for promoting development and achieving the Millennial Development Goals.

On behalf of the sponsor, Dr. Thomas G. Walsh, Secretary General of IIFWP, indicated that the purpose of the US-

UN Symposium Series is “to foster communication not as an end in itself, but in the hope that communication would lead to greater cooperation and to greater effectiveness in the massive task of solving global problems such as are presented in the Millennium Development Goals.” He then mentioned three things needed for effective achievement of the MDGs: 1. Strengthening of the moral character of leaders, 2. Increased focus on the value and role of the family, and 3. Expanded understanding of the relevance of religion and religious considerations.

Representing the US side, Congressman Curt Weldon energetically addressed the group. Having had a lot



of experience through House committee work on security, technology, science, and environment, and through his personal efforts to focus on facilitating bilateral communications between US Members of Congress and members of other governing bodies such as the Russian Duma, he emphasized the importance of communication and dialogue “to understand each other as human beings.”

Admitting that the United States has not been as open to and aware of the rest of the world as she might be, Congressman Weldon shared about his own efforts to make his colleagues in Congress aware of other nation’s situations as a practical way to help minimize and prevent problems and conflicts.

The next speaker, Ambassador Abdul



Mejid Hussein of the Federal Democratic Republic of Ethiopia, appreciatively regarded the above proposal as “highly timely.” He also indicated his strong support for this Symposium, suggesting that UN diplomats should also be invited to Washington, D.C. to interact with Congress to make sure that the US feels part of the UN.

Congressman Weldon’s speech invited many lively questions and comments from the floor. In response to those questions and comments, he came up with two more suggestions: 1. that a one or two day introductory course can be held at the United Nations to educate 86 or so brand new members of US Congress; and 2. that if members of Congress cannot come to the United Nations, they can have their staffers come as their liaisons to the United Nations.

Concluding the morning Symposium, Ms. Karen Judd Smith, Director of the UN Office of IIFWP, recommended, based on the proposal of Congressman Weldon and interest from the floor, to form an Ad hoc or Host committee for the annual UN briefing for members of US Congress and their staffers, asking everybody at the Symposium to be a member of this committee. Her recommendation was unanimously accepted.

The Ambassadors Luncheon was moderated by Ambassador Isaac Lamba of Malawi, who emphasized “this Symposium is taking place at a very, very opportune time, when we are all faced with numerous challenges on the inter-

national scene.” He also commented that our work together would do well to include God.

Congressman Weldon noted that the 9/11 terrorist attack stirred the realization that “we as a Congress and as a nation could have been and should have been doing more in terms of our outreach around the

world.”

Emphasizing the importance of dialogue again, he stated: “It’s easy to argue against someone you’ve never met. But, when you have interaction with members of US Congress as I have with leaders of the Russian Duma, the Federation Council, or the Chinese Government, you tear away the feelings that were there in the past.”

The US-UN Symposium and Luncheon was then closed with brief remarks by Dr. Chung Hwan Kwak, Chairman of IIFWP. Echoing Congressman Weldon’s point, Dr. Kwak pointed out that the underlying or guiding principle for the US-UN Symposium series is that “when people of diverse backgrounds come together in sincerity, centered on a higher purpose thus going beyond narrow self-interests, good things happen.” Dr. Kwak also mentioned the importance at this time for courageous leadership, noting that courage that will allow us to successfully tackle critical global problems by sacrificing oneself for the higher purpose. He noted that such courage requires of world leaders to draw upon their “highest and best” moral and spiritual resources.

The US-UN Symposium and Luncheon energized participants as we began to see a way toward more “hands-on” US-UN relations, toward more opportunities to increase mutual understanding and respect, and so toward enhanced abilities to creatively solve critical global problems. ❖



Victory Celebrations for Korean Soccer Clubs

Ihwa Chunma (Pegasus) and Sun Moon University Soccer Clubs jointly celebrated their victories in the Korean League and National University Championship at a banquet held in their honor on the night of Thursday, 28 November 2002 at the Seoul Ritz Carlton Hotel. The event was attended by some 200 officials and representatives of various organizations affiliated with the Unification Movement, including the two clubs.

Following the invocation by the President of the Association of Religions, Mr. Jae-suk Lee, Family Federation President Hwang Sun-jo offered congratulatory bouquets and gifts to Chunma’s Manager Cha Kyung-bok and Captain Shin Tae-Yong, and Sun Moon’s Man-

ager Kim Chang-ho and Captain Go Bum-soo, before delivering his laudatory speech.

In his address, President Hwang said, “The moment True Father saw Chunma win the league (via live transmission), he called me to share his joy over the victory and directed me to



invite the players and their families in order to convey the message of his congratulations and encouragement to them. Father has been working comprehensively for peace worldwide. His love and support of soccer form part of his efforts to realize world peace. Your victory following the will of the club’s founder greatly contributed to world peace in the field of sports. Our family members not only in Korea but also in 195 countries around the world are cheering and celebrating your success.”

Chunma’s General Director Park Kyu-nam and Sun Moon University President Lee Kyung-june conveyed their greetings and

appreciation. Mr. Park shared his difficult moments of the past, together with the strong emotions that welled up in him with Chunma’s triumph. He

had invested his all with the determination of staking his life to follow Father’s direction to ensure that the team would repeat the previous year’s result and successfully defend their title as Korean League Champions. He expressed his profound joy and congratulated all staff members, players and their families.

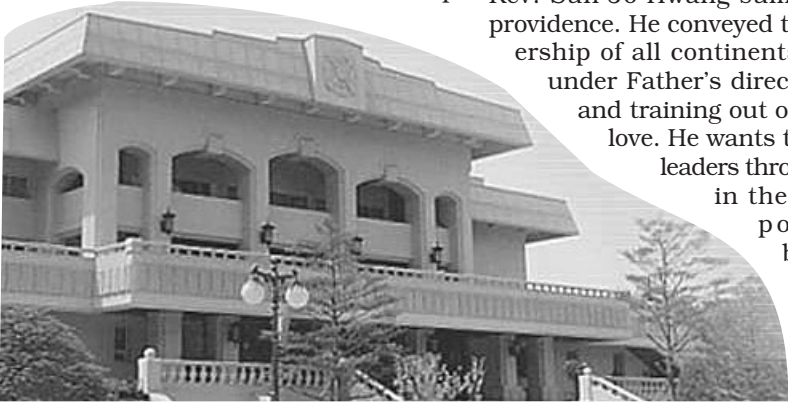
The evening ended on a high note amidst much festive joy and merrymaking. ❖



Providential Themes at Cheong Pyeong

by Rev. Michael Jenkins

We have begun the historic training at Cheong Pyeong Heaven and Earth Training Center. All national Messiahs, FFWPU and CARP leaders and leaders from all fields who are college graduates have assembled in this Holy Place. The title of the workshop is 50 Day Special Workshop



for Leaders from Korea, Japan and America and Six Continents (eight continents from the viewpoint of God's providence.) Saturday night, Dec. 21, Rev. Kwak addressed us saying that this was a most important dispensational step for the world leadership centering on True Parents to understand the providence at this time. This will be the cornerstone of the Cheon Il Guk as never before has Father assembled all the leaders like this for 50 days. 36 Couples are here, Rev. Young Hwi Kim, Rev. Chung Kyun Kim, Rev. Su Won Chung, 72 couples and all the elders of the movement. Representatives from the Korea, Japan and America form the core of the group, however there are literally hundreds from the 6 continents. Due to radios and translation we share all activities—Holy Songs, Hoon Dok Hae and meals. We are one family.

I can only express what I feel when

we ended the day in the Jeong Shim Won Prayer Hall. It was very tearful. We can see that True Parents as King of Kings, Savior and Messiah is now being received by Christianity. Father is now bequeathing to us our inheritance at owners of Cheon Il Guk. The Kingdom of God is rapidly materializing.

Why should we go to Chung Pyung? If we understood the providential time table it would be easy for us to respond. Rev. Sun Jo Hwang summarized the providence. He conveyed that the leadership of all continents have come under Father's direct instruction and training out of his heart of love. He wants to raise these leaders through this time in the fastest way possible to become True Sons and Daughters. Father will be here soon for

God's Day. Rev. Hwang strongly encouraged us to understand God's providential time table.

The most significant event that divides the old history from the new is when Father declared in 2001 the Coronation Ceremony for God's Kingship. This was the absolute end of the old history and an entirely new history began. Nothing is the same after the Coronation Ceremony. From Coronation ceremony for the first time in history God has dominion over history. Goodness will now prosper, evil will decline. Father prepared for the Coronation ceremony with an extreme period of 40 days of sacrifice that Father began on December 3rd in the South America. Father proclaimed the "Declaration of the Elimination of Hell and the registration for the Kingdom of Heaven." This along with the registration blessing, became the victorious condition to proclaim the Coronation Ceremony.

Upon the foundation of the Coronation ceremony the 50-state tour secured the Christian foundation of the Second Israel in America. The Coronation Ceremony became the foundation for Cheon Il Guk (The Unified Nation of Cosmic Peace). Upon that basis True Mother expanded the Cheon Il Guk through speaking tour of 12 cities from the end of October to the end of December 2001. This speaking tour of Unified Nation of Cosmic Peace in Korea, Japan, and USA led to the opening of the Cheon Il Guk.

Based on this Father could further secure Christianity and the Elder son Nation by blessing 144,000 clergy on April 27th. This was accomplished through victorious unity of Korea (National Messiahs), Japan (Japanese Missionaries and members), America (American leaders, members and Clergy). This was expanded through the July 3rd, September 14 and December 7th blessings.

On the foundation of Mother's tour in late 2001 (which represented two six month periods from the Coronation Ceremony) a third providence of six months opened. On that foundation in June, 2002 the Rally for the Realm of Life the Safe Settlement of the Parents of Heaven and Earth could be established. This was further expanded through Mother's speaking tour in Japan and in 12 cities in America in

September, 2002. Upon this foundation (which expanded the Cheon Il Guk substantially) Father could give us the Holy Burning Ceremony and cleanse us of all past sin.

Then at True Children's Day he could make us "Owners of Cheon Il Guk" and he changed the family pledge to begin Cheon Il Guk Juin. On that foundation Father is bequeathing his inheritance and constantly asking us if we are owners of Cheon Il Guk. This is why we have gathered to understand the next historic year of 2003. We will be focused on the establishment of God's sovereign nation. To understand the providence Father brought the world leadership in Cheong Pyeong for the 50 day special workshop.

This three year period of 2001, 2002, and 2003 has profound providential meaning in the substantial realization of God's Kingdom in Heaven and on Earth. In 2001 through the Coronation Ceremony God's Kingship and then Cheon Il Guk was established. So 2001 established the Unified Nation of Cosmic Peace or the Kingdom of God. Next God needs people. So in 2002 the Rally for the Realm of Life and Safe Settlement, the 4 Blessings and the Declaration of "Owners" of Cheon Il Guk was the period for the establishment of the Heavenly people. (The burning ceremony was another step in cleansing God's people so they can become owners.)

What will 2003 be about? That's why we are here at Cheong Pyeong. Without this workshop the leadership cannot understand. Rev. Hwang expressed that through this workshop and God's Day, the Coronation anniversary and True Parents birthday we will understand how this period 2003 until April 2004 will be the period to secure the Fatherland as God's substantial nation of the Kingdom of God. Now this time is different from any time in human because True Parents are now expanding the substantial and eternal foundation for the literal Kingdom of God. This is the era of the return of the Lord of the Second Advent.

Rev. Kwak expressed how impossible it was for him to be here but Father said he must come. How important it is for us as leaders to understand True Parents providence and the who we are and what time we live in God's providence. Rev. Kwak used the example that now Presidents and top religious leaders are welcoming our Divine Principle education and receiving the blessing in all nations. Even a major University invited him to be a Professor after the President heard Rev. Kwak's teaching of the Principle. We have entered an era in which the Blessed Central Families will become the center of substantial history if they unite with True Parents and fulfill their responsibility at this time.

All are welcome from America who feel the call. All leaders are directed to come. FFWPU, CARP, all College Grads and all under 40 who are college graduates. Father said the other day at East Garden that the more Americans that can join this dispensation the better it will be for America and the faster she will fulfill her destiny.

True Parents are longing for America to stand strong and reverse the immoral-

ity and family breakdown in America and the world and restore it with families of God whose hearts yearn for True Peace and True Love for all races and peoples. Dr. Yang has been attending True Parents day and night and is urging all who possibly can to take this chance to gain this incredible blessing at Cheong Pyeong.

Father's direction is so significant, though following it is not easy, when we look at the results of our obedience to God's direction we see so much historic accomplishment.

For example, because of Father's direction to proclaim the Cloud of Witnesses, the clergy were placed in a life or death situation. They were severely challenged. We could never imagine that they would overcome and breakthrough to the point that they now proclaim Father as the Second Coming, Messiah, Savior and King of Kings.

We never imagined that this would lead to Divine Principle Workshops for Clergy and Ambassadors for Peace. It was similar to the situation when Martin Luther's back was against the wall and the executioner prepared to finish him. He had one of two choices - die or fight. He chose to fight. The Protestant movement stemming from his courage became the spiritual foundation for America. Now as the Clergy and Blessed Families

stand strong to fight for the Ownership of Cheon Il Guk we are participating in the birth of one Unified Nation for Cosmic Peace.

The Clergy have been threatened, persecuted, maligned and put through financial difficulties, however, they have risen to the task. In Chicago, Father unloaded everything and anything he wanted to say. After he

saw that they wouldn't run away he proclaimed, "When I look at you I feel real hope for America." On Thursday morning at EG several times he proclaimed that Christianity has received him. "They studied the Divine Principle and they understand. They know that I'm the Messiah, Savior and most importantly the True Parent of mankind."

Quickly now the fire is spreading. We need your full support not only for Cheong Pyeong but for the whole American providence. How? Pray and think about how God is calling you to support the complete restoration of America into the True Elder Son. By giving your gifts, skills, talents and time. Get behind the movement. Give your life and you will gain your life. If you can't directly come to Cheong Pyeong consider sponsoring someone to come who may need financial support. Consider supporting the clergy as we prepare for a major expansion of Divine Education of Clergy and Ambassadors for Peace in 2003.

Thank you America. Father trusts you and believes that you will hear the call. Especially, we express gratitude to Dr. Yang and our Regional leaders who immediately responded to Father's call. Many of the great American leaders are here. CARP came out in full force. More will come soon. Pray that heaven protects them and hastens their journey to represent America here at Cheong Pyeong. ❖

Now as the Clergy and Blessed Families stand strong to fight for the Ownership of Cheon Il Guk we are participating in the birth of one Unified Nation for Cosmic Peace.

Warrior

*I am a warrior
My attack is my prayer
My defense is my faith
My weapon is my will
My hope is my dream*

*You are a warrior
Your attack is your internal strength
Your defense is the deep feelings you hold inside
Your weapon is your words of reality
Your hope is your dream*

*We are warriors
Our attack is the love we share
Our defense is our friendship that will never break
Our weapon is the bond that we've created
And our hope...*

*is our dream that warriors will no longer
be needed. That the place of final tears may be reached,
that the kingdom of heaven on earth will finally become a reality.*

Sandra M. Sardella, 14 years old

Ambassadors for Peace Friendship Rally for the Unification of North and South Korea

About 2,500 Ambassadors for Peace and other VIPs representing Gyeonggi Province, Incheon City and Gangwon Province gathered under the auspices of the IIFWP (Interreligious and International Federation for World Peace) to hold Ambassadors for Peace Friendship Summit for the Unification of North and South Korea at Mount Yongmun Campground located at Yangpyeong in Gyeonggi Province at 11 a.m. on Wednesday 20 November 2002.

To promote friendship among the Ambassadors for Peace who had been appointed at various workshops and events, and to look back at the past year's activities, the Summit was actually decentralized to three locations one day after another, with the Seoul - Chungcheong Province group event at Mount Gyeryong on Thursday the 21st and the Gyeongsang Province - Jeolla Province - Jeju group at Mount Jiri on Friday the 22nd.

The format of these events consisted of two parts, the first of which began with the call by the Master of Ceremonies, Mr. Cho Sung Nak, to salute the National Flag, followed by words of greeting and encouragement by Family Federation for World Peace and Unification International President Rev. Dr. Hwang Sun-jo and IIFWP International Chairman Rev. Dr. Kwak Chung-hwan respectively. After reports had been given by peace ambassadors Oh Myung-shik and Yu Jeong, a brotherhood ceremony was held for the various peace ambassador associations representing their respective cities (shi), counties (gun) and districts (gu). Representative prayers for the Unification of North and South Korea were offered before the announcements, which preceded the clos-

ing three cheers of mansei.

In his words of greeting, Rev. Dr. Hwang Sun-jo emphasized the mission of the Ambassadors of Peace, namely to embody the world of peace, achieve the Unification of North and South Korea, and contribute to the promotion of the culture of heart, urging them to be morally exemplary in their daily life and to focus their energies on resolving local conflicts as well as global problems. Having clarified the intent of the summit, he enjoined the participants to greet each other by a handshake and an embrace, thus engendering a congenial spirit of brotherhood.

In his stirring remarks, Rev. Dr. Kwak Chung-hwan said, "Although the whole world desires peace, it continues to exist under the threat and fear of wars and crises. Yet, throughout the course of history, God always gives us opportunities and hope in the midst

of our crises." Mentioning is North Korean nuclear weapon issue and highly advanced scientific development, he introduced the Rev Dr. Sun Myung Moon above all as a man who has paved the way for world peace with an unchanging heart in a world fraught with uncertainty. Calling upon the participants to take pride in their position as Ambassadors of Peace working at the global level on the foundation laid through the sweat, tears and blood shed by the Rev. Dr. Moon, he urged them to accord the highest possible priority to the ending of Korea's North-South problem.

Between October 19th and November 7th, about 300 Ambassadors for Peace visited North Korea on three different occasions in a first-ever private visit of North Korea by South Koreans since the partition of their country. Two delegates shared their impressions as follows: Northern Gyeonggi peace ambassador Oh Myung-shik highlighted

the economic plight of the North and issued an appeal on its behalf, thanking the sponsors for having afforded him the unprecedented opportunity to visit the North. Southern Gyeonggi Peace Ambassadors Association Vice-President Yu Jeong confessed not being able to hold back his tears upon witnessing the misery of his compatriots in the North for whom he harbored deep brotherly love.

The reports having been submitted, a brotherhood ceremony was conducted matching various peace ambassador associations representing their respective cities (shi), counties (gun) and districts (gu). Amidst much joyful festivity, the representatives of the newly-formed brotherhoods shook hands and embraced each other in a touching moment.

Thereafter, Federation President Park Won-geun, Buddhist Taego (Denomination) Monk Seol-san and Peace Ambassador Gu Jong-seo came up on the stage to recite the Prayer for World Peace and to release balloons containing its verses into the key simultaneously following the cue of the master of ceremonies. As the balloons ascended rapidly toward the heavens, the participating peace ambassadors responded with great shouts of joy and a din of applause.

Incheon City's Federation Chairman Kim Heung-tae led three victorious cheers of mansei to conclude the first part of the program. The latter half of the program required the participants to embark on a mountain hike with a prayerful heart for the realization of North-South Unification. At the end of the hike, a meal was served and the participants made use of the occasion to meet up with their newly-matched brothers for a quality time of fellowship and common reflection. ❖

DC Ministers Task Force

by Rev. James Stewart

The excitement was high November 19, 2002 and the spirit was higher and moving as the ministers task force gathered at the United Federation of Churches building in Washington DC. The pastors were gathering from all over the country for the task of reaching out to all the churches and religious leaders in the greater DC, Maryland and Northern Virginia areas. The reason? To invite all people to the National Blessing for Reconciliation to be held on December 7, 2002.

The breakfast started at 10:00am and each day more and more ministers arrived in to the DC area.



ONE WORLD from page 3

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 fought 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 has worked through a new religious movement centering on Christianity.

Respected religious leaders: 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 an assembly 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 "to live 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.

I would like to conclude my remarks by asking that the leaders assembled here also become active participants in recreating your families, nations and the God-desired original world in true love and in bringing about an everlasting world of peace where there are no national boundaries. ❖



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Ambassadors for Peace Meet in Argentina to Strengthen Social and National Peace

by Miguel Werner
translation by Ricardo de Sena

On November 30, 2002 the General Meeting for Ambassadors for Peace was held in Buenos Aires, Argentina. It was a formal end of the year meeting sponsored by the Interreligious and International Federation for World Peace (IIFWP). With an audience of approximately 170 leaders representing all walks of life, the event was a tremendous success. A head table with four distinguished speakers made a great impact on the participants who at the end of the program expressed their joy and inspiration in a very friendly atmosphere.

The first speaker was Mr. Motoo Furuta, Senior Advisor of IIFWP Argentina. In his brief message he emphasized the potentiality of Argentina at this "moment of transition, in which the nation could play a leading role not only in South America, but also in the world." The second speaker was Dr. Jesús Blasnik, President of IIFWP Argentina, whose speech was direct and profound. Going to the point, he encouraged everyone to seek perfection, the way our conscience guides us to go and to build true peace, "which begins inside of each one of us."

Mr. Ricardo de Sena, IIFWP Deputy Secretary-General for Latin America and the Caribbean, conveyed with passion and firm conviction the message of IIFWP International Chairman, Rev. Dr. Chung Hwan Kwak, which is also the vision and hope of the founder, the Rev. Dr. Sun Myung Moon, that the Ambassadors for Peace become people who, "live for the sake of others." Mr. de Sena went on to explain in detail, the role and mission of the Ambassadors for Peace, emphasizing that they, "must be involved to end current conflicts, but also work hard in order to prevent future ones."

Mr. de Sena also stressed the need for Argentina to sup-

port the establishment of an Inter-religious Council at the UN, which will allow for international conflicts to be resolved by going beyond the current national interests defended by each diplomatic representative. This was one of the recommendations made by the Rev. Dr. Sun Myung Moon in his speech, "Renewing the United Nations and Building a Culture of Peace," at the United Nations Headquarters in New York on August 18th, 2000 during Assembly 2000.

The Peacemakers

Mr. Gustavo Giuliano, president of the Family Federation for World Peace and Unification, gave a lecture on, "The Spirit World and Marriage", explain-



ing the relationship between our physical life on earth and the next life in the spirit world. A very colorful power point presentation demonstrated the reality of the invisible substantial world and the interaction between the "physical self" and the "spiritual self" in each individual. The conclusion was the crucial role of the family during our life on earth and the significance and sanctity of the sexual organs, through which love is consummated, life is transmitted and lineage is inherited.

Mr. Luciano Cámara, Secretary-General IIFWP Argentina, introduced the structure of IIFWP in Argentina and encouraged all participants to work harder the following year. He also gave a brief report on the accomplishments during 2001-2002, which included educational seminars, service projects, rededication marriage celebrations, the Campaign for Values-Based Sexual Education Programs and various events appointing Ambassadors for Peace.

At the end, Mr. Cámara announced the sponsoring of IIFWP grants for participants to the 21-Day International Youth Seminar, which will be held in Buenos Aires, in January 2003 and encouraged the Ambassadors for Peace to be the leaders who actively participate in all areas providing projects for the sake of the nation.

Both the content of the speakers as well as the organization of the event moved the hearts of the participants as well as the staff of the "Centro Cultural General San Martín," where the

event took place. During the break, a very warm spirit of fellowship was felt; it was an occasion where barriers were truly removed among the different leaders of society.

Among the many testimonies, Mahatma Sergio Griffa, Regional representative for Latin America of Amma Mission (Hinduism) said, "I am impressed by the power of this convocation, with so many leaders. Only the power of love can gather together what cannot be gathered together and unite what cannot be united. I believe this power will unite the world. All these leaders together can make the world walk in a different direction. I can now feel that the change will come, with the certainty that it is already happening. Here I can see a profound vision, a commitment to say, "I agree and I am going with it."

Mr. Segundo Flores, journalist and editor of the newspaper, El Mundo said, "It has been an impressive meeting, because the fundamental principles by which IIFWP was created were met tonight. It is good to spread the news about this because there are people who don't know about it. There are so many problems, and we the Ambassadors for Peace must work to end the many injustices we face today. We must work for the education of our people so Argentina can go forward, to create true world peace and to end selfishness. The Ambassadors for Peace must commit themselves to solve the problems of society."

Ms. Amelia Pérez, a teacher, indicated that, "It's a great opening. The way is less narrow and many can walk on this path. It is a moment of union that should go beyond death. It touches me deep inside and is the only interdisciplinary proposal with religious values. I believe that the current concept of nation will disappear. A brand new concept of nation must emerge, not with a single currency, but with common spiritual values." ❖



Hawaii High School Seeks Headmaster

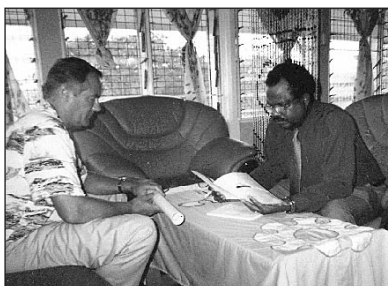
by Victor G. Jessop

The High School of the Pacific (HSP) is a project of Pacific Rim Education Foundation, Inc. (PREF) and will be located in beautiful, Kailua-Kona, Hawaii. It is scheduled to open in September, 2004 with a class of approximately twenty-five 9th-grade students. Inspired by Rev. Moon's commitment to, and vision for, the people of the island-nations of the Pacific, at full enrollment the school will include a total of 200 students drawn from Hawaii and 12 independent island-nations, including some of the smallest, and most remote countries on earth.

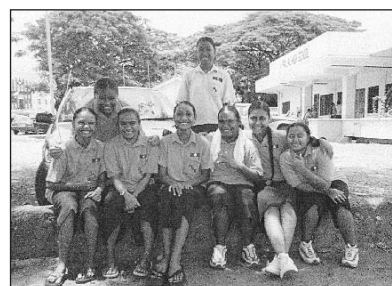
One of the most critical decisions

the founding board faces is the selection of a Headmaster who will assume leadership of this visionary project. The board is seeking a person whose academic credentials, experience and personal disposition and integrity are appropriate for this position. The board encourages such people to submit a resume and a letter of intention along with three professional references to be received no later than January 17th, 2003.

A short list of candidates will be invited to attend a 2-3 day conference (probably in Las Vegas, NV) where they will receive a comprehensive introduction



Victor introducing HSP to Hon. Allan Kemakeza, Prime Minister of the Solomon Islands; and high school students from the island nation of Palau.



to HSP and individual interviews will be conducted with a "headmasters selection committee." Additional opportunities will be available for confidential discussions between candidates and

Fax. 808-326-9466
E-mail. vgjessop@yahoo.com.

Victor Jessop is Vice President and Director of Program Development for PREF. ❖

PREF leadership.

The board also encourages submission of recommendations of people that should be included in our search.

Contact: Pacific Rim Education Foundation, Inc., 74-5620A Palani Road, Suite 106, Kailua-Kona, HI 96740
Tel. 808-326-9335

Los Angeles ‘Culture of Heart’ Workshop

by Mitsy Anceney

Rev. Joshua Cotter, President of World CARP, came to Los Angeles Saturday, Nov. 9th, 2002 to present the Culture of Heart Workshop to parents of middle school to high school students. It was held at Pasadena House from 9:00am to 5:00pm. Around 60 parents and CARP students attended. Since Hyun Jin Nim became president of CARP in 2000, many things have changed regarding its structure, internal and external, and it's direction.

The purpose of the workshop was to convey Hyun Jin Nim's heart and vision for CARP and hopefully help members to re-connect and realign themselves with God, True Parents and True Family. The content focused around the mission of World CARP—creating transformation towards a culture of heart. Rev. Cotter explained that starting from the individual, we need to transform ourselves—meaning align ourselves with God's dream and providence, have conviction in what we believe, and ownership over our life of faith, so that we can put it into practice.

Working together, we need to create a culture of Heart, that is a culture of true love in the family, within our own families, and the relationships that we have with church brothers and sisters, co-workers, bosses, all the people we interact with each day. In short, embodying God's original culture in our daily lives. This sounds like something that is easier said than done because it is! But the content also gave some great practical advice. Put culture over structure. Why do we

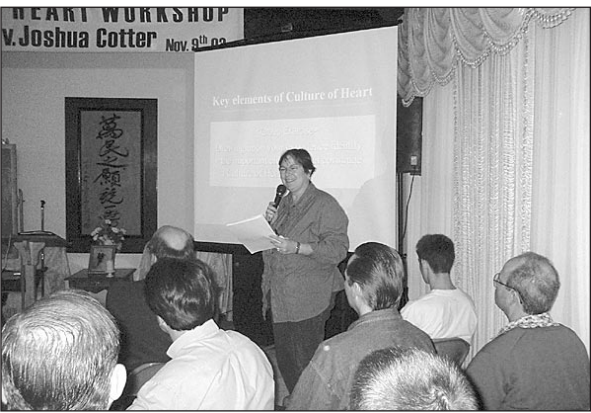


do what we do? What is the heart behind it? Once that becomes clear, it is much easier to look at people with a heart of love rather than duty, and the how to do will naturally become easier.

After Rev. Cotter finished the Culture of Heart content, we received a very moving presentation about Service for Peace from Ms. Akiko Ikeno, a 2nd Generation who was appointed by Hyun Jin Nim as an Ambassador for Peace and has been going all over the

world to inspire 1st and 2nd generation and help start up Service for Peace. What was most inspiring about Akiko's presentation was not so much the content, but the heart and conviction with which she conveyed it.

Service for Peace was received as a revelation from God to Hyun Jin Nim as a vehicle to spread and build this culture of heart, not only to core church members, but widely to all youth. It is through serving and understanding the goal that you want to accomplish, through this service, that people can begin to transform themselves. The unique aspect of Service for Peace, above all other service organizations, is that it is service for the purpose of peace. The goal is not to have a good experience, or get service hours, or just do something so you can feel good about yourself. The purpose is to understand what



you want to change within society and within yourself, and then make the conscious effort to achieve that goal through the service project.

During the workshop, there were four sessions and a final session for Q & A's. Between each of the sessions, members sang songs and helped to create a very comfortable and family atmosphere. It was nice to be there! A delicious lunch was prepared and the workshop ended with prayer and three cheers of mansei, led by the LA CARP leader, Mr. Taisuke Tanaka. It was a great experience and we were all very grateful to be able to attend. Now the point is to put it into action! ♦



Moldova: ‘Culture of Heart’ Workshop

After the workshop with Father and Hyun Jin Nim in Alaska we invited the new W-CARP Consultant for North East Continent, Rev. Clifford Yank to hold a Culture of Heart workshop on for all Moldovan members.

It was indeed a life-changing experience for many.



One sister, Natalia Kobenko said, "I liked that the main thing in this seminar was not theory but understanding the heart of God." Eduard Korenski said, "I understood that although Principle keeps you on the right path, only Transformation of Heart can resurrect a person.

"I am the owner, and changes are absolutely possible," said Marin Raileanu,

"The key words for me were, Decide your dream and work on it. Father has been saying for a long time that we need to build the Kingdom of Heaven inside ourselves. This seminar helped me see how I can accomplish this ideal."

Hyun Jin Nim has been teaching us that it's very important to see ourselves in the context of a higher goal and understand how our actions are influencing every other level.

"I'm sincerely grateful to my beloved Heavenly Father who keeps giving, through tears, until now... He was talking to me personally through Rev. Yank, yesterday and today.

God looked amazing and close to me through him said Elena Stefanko. "I feel like we were given everything, all the tools and now it's our responsibility to make it work!

Marchel Gytsak shared with us, "God needs leaders. I was afraid of this word until now, but I'll do everything possible and impossible from now on, in order to become a true leader, ready for everything. I want to become a fire, a fluid, and a storm, crazy for Heav-



only Father. Amen!"

More at the new W-CARP Moldova website found at <http://moldova.worldcarp.org/>

Tongil Moo Do Seminar

We also just held our first Tong-Il Moo-Do seminar in Moldova, reuniting Martial Arts coaches and sports teachers. Sixty people from eight Martial Arts federations attended under the theme "Martial Arts - the surest way for youth education."

The opening remarks were given by Ambassador for Peace Mr. Gribincea

the Chief of the Department of Youth and Sports in the "Botanica" district of the capital, Chishinau. Mr. Clifford Yank gave the opening address. He explained the current crisis and the necessity of proper education for the young trainees in Martial Arts. Valerian Gryu spoke on the vision of Tong-Il Moo-Do, followed by a video presentation with glimpses from Mongolia SFP Rally 2002 and WCSF 2002, including the WCARP Convention.

Representatives of each school gave demonstrations. Presentations were beautiful but showed only external skills, which is why Tong-Il Moo-Do wants to revive the internal axis for all Martial Arts.

Mihai Calestru spoke about "Life Goals and Universal Principles. Problems and solutions", all participants expressed their willingness to participate in a Festival reuniting all Martial Arts, planned in November. When asked what impressed them most at the seminar, they answered: "The idea to unite everyone!". ♦



SFP Fest in Mongolia

by J.Narmandakh and Marife Niduasa

The first SFP (Service For Peace) sports festival- Mongolia was held on October 6, 2002 at Park Stadium, Ulaanbaatar, was a big success attended by more than 2000 participants, compose of high school and university students, families, SFP full-time volunteers and representatives from the parliament government. They were group into 10 teams, which included trainees from the police academy. The event started with the Nation-

al Anthem, followed by an inspirational message by Parliament congressman, Mr. Sodnomdorj, the chairman of SFP



Mongolia. Then the YST member and “Rock Band” performed a modern and electrifying song number. Upon hearing their melodious voices, again the audience was thrilled to see folk dance number by the YST (Year Special Training) members.

Sports proper begin with a 7,000m run, a tug-of-war and the soccer tournament. The best player, goalkeeper, defender and best team for soccer



received cash, medals certificate. And a special award went for best creative and dynamic cheering group. The event was broadcast on National TV and covered by main newspapers. ♦

SFP: The Servant as Hero

by Tom Phillips

I would like to share with you is the reasons for my belief that the Service for Peace vision is in alignment with the vision of True Parents and their core teachings. My experience has indicated that Service for Peace vision can increase our level belief in the vision for creating world peace and the potential to transform ourselves and society.

The most important point that I have come to realize is that Service for Peace is for everyone. It is not just a program for youth, for service organizations, or for leaders within the organization. I expected to have the opportunity to guide others to the transformative power of service, but through associating with Service for Peace, I found my own transformation the key to becoming a change agent.

Public service seems to be an idea whose time has come. As you all know, Hyun Jin Nim recently completed a very successful world tour that featured rallies in Mongolia, Japan, United States, the Philippines and Korea. In each country there was universal enthusiasm for the idea that peace can be achieved through cooperative public service.

This seems to be a time when the message of living for others is resonating particularly strongly throughout the world. As Hyun Jin Nim says, “The winds of history are behind our back.”

In Washington D.C., 364 Service for Peace volunteers received President’s Gold Student Service Awards, signed by George W. Bush, in recognition of their summer of service. Service for Peace volunteers in Washington DC took the President’s call in earnest. They worked along side public schools officials to clean and prepare schools for the coming year and, according to the Washington Post, saved the District of Columbia over \$400,000 in labor costs.

In Ulaan Bataar, Mongolia, participants worked side by side with Hyun Jin Nim and Jun Sook Nim including a member of parliament, a city district chief, a school principal.

In Japan, the rally of 20,000 was followed by a call to serve in a series of projects conducted throughout Tokyo.

In Manila, the Service for Peace rally of 22,000 people involved more than 100 organizations including dozens of universities. In Seoul, many people were moved by the sight of the large number of physically challenged persons who attended as the adopted brothers and sisters of Service for Peace volunteers.

President Bush started the year with a call to service. In his State of the Union Address in January he recognized the limitations of military superiority in bringing lasting peace. When he needed to talk

about a long-term solution to the tensions that plague the world, he talked about public service and devoted a large portion of his speech to the idea of a new culture of responsibility.

“In the sacrifice of soldiers, the fierce brotherhood of firefighters, and the bravery and generosity of ordinary citizens,” he said, “We have glimpsed what a new culture of responsibility could look like. We want to be a nation that serves goals larger than self. We’ve been offered a unique opportunity, and we must not let this moment pass. My call tonight is for every American to commit at least two years - 4,000 hours over the rest of your lifetime - to the service of your neighbors and your nation.”

In the months since the President issued that challenge, America has seen a huge increase in the numbers of people volunteering to serve others. Since January, applications for AmeriCorps are up 70 percent, the Senior Corps has seen an increase of 400 percent, and the Peace Corps, which currently has 7,000 volunteers, has received a remarkable 45,000 requests for applications.

However, the Bush administration has been frustrated with the pace at which the President’s initiative is being rolled out. That is why Service for Peace is being recognized as a leader promoting the President’s initiative for a culture of service. This notion of promoting a culture of service as the foundation for a culture of peace is contained in the Service for Peace mission statement that was written by Hyun Jin Nim well in advance of the Bush Administration’s current emphasis on service.

There is a similar surge of volunteerism in other countries. In the Philippines, the response to our rally was overwhelming. The government recently decided that mandatory military service should be replaced by public service, and at the universities, Service for Peace has led the way in facilitating this change. At some universities, the entire student body was mobilized to assist Service for Peace.

As part of the national ‘billion tree program’ Service for Peace is working together with the government to replant a whole mountain near Manila, with young people from around the country and the world providing the volunteer labor. This idea of adding a service component to the education of young people has spread throughout the world.

The enthusiasm of the response to Service for Peace reminds me of the early

campaigns in the Soviet Union when tens of thousands of students attended workshops. The difference this time is that we are not simply introducing these energetic and idealistic young people to an ideology - as it where then - but rather to a whole lifestyle. They leap into action and immediately see and experience the results of their efforts.

Of course, public service is not a new idea for the Unification movement. It was through Father’s example of humble service that his followers, including his fellow prisoners in Hung Nam and Danbury, came to recognize his heart and to seek him out. Cleaning the streets of Manhattan in the 1970s was service, Home Church in the 1980s was all about service, and of course, Religious Youth Service and the IRFF have led the way in this field for many years.

Service has always been the visible expression of Divine Principle because it is an expression of love. It therefore makes sense that the entire movement should have, as its flagship, a service organization that works toward the unification of the human family. Service for Peace projects are not just focused only on service, but are strategically designed to facilitate personal transformation that impacts relationships and culture.

Long-Term Perspective

Service for Peace was founded last year with the goal of overcoming religious, racial and cultural tensions by bringing disparate groups together to work together for the sake of others. It is in selfless service, rather than tolerance alone, that the real hope of peace is found.

“Service for Peace is the visible expression of True Love,” says Hyun Jin Nim, “and service is central to our identity.” While service is going on throughout the world in many facets of our movement, Service for Peace can bring all these efforts together. It is a “big tent” that provides a way for those who are inspired by the vision and teaching of True Parents to be involved in an active expression of that vision.

During these past four months that I have been involved in Service for Peace, I have been constantly impressed by Hyun Jin Nim’s focus on the future. He is interested in long-term investment, not immediate results, and he is very serious about creating ‘owners’ of the Service for Peace’s. He’s not content with finding passive participants; he wants to inspire people to



FFWPU Group Tours North Korea

Between October 19th and November 7th, a total of some 300 people were given a guided tour of the Pyonghwa (Peace) Motors Nampo Assembly Plant in North Korea. Three hundred Ambassadors for Peace, Family Federation representatives and other leaders of providential organizations visited North Korea in three groups. This was the first time South Korean citizens have been invited to the North as tourists since North Korea initiated a policy of more openness.

The program was hosted by the Pyonghwa Motor Company and sponsored by FFWPU (President: Rev. Dr. Hwang Sun-jo) and organized in three groups each numbering

about 100 people, successively visiting and staying in North Korea for five days and four nights.

Besides the Pyonghwa Motors plant

located in Nampo City, the tour itinerary included the birthplace of the Reverend Sun Myung Moon in Jeongju, North Pyongan Province, Man Su Dae Art Theatre, the Arch of Triumph, Mount Myohyang, Kim Il-sung's birthplace, Changgwang Kindergarten and Man Gyeong Dae Student Palace.

It was actually Chairman Kim Jong-il himself who had selected the 330,000 pyong-plot of land (equivalent to almost 110 hectares or about 275 acres) as the best possible site for the Pyonghwa Motors Assembly Plant in Nampo City, where the construction of the

general factory and the repair workshop has already been completed. The groundbreaking ceremony took place in February and production of the "Whistle" model began in April. The North Korean government has ordered 300 units and another fourteen were sold out in a four-day car show in Pyongyang from 17th to 20th September. According to a spokesperson for the sponsor, the tour would become a regular program as a result of its immense success.

Since her February 2000 visit to North Korea, WFWP International President Moon Lan-young has been developing the "One Percent Movement to Love North Korea" with a view to raise a hundred million won. At present, she has reached seventy percent of the amount targeted. The funds raised will be used for the production of milk, powdered milk and flour for children, and outfits for female laborers.



Donors of the "One Percent Movement to Love North Korea" contribute a thousand won monthly. Those interested in participating can visit the website www.wfwp.or.kr (truewomen@wfwp.org) or directly call the WFWP in Seoul at (82-2) 749-1497. ❖

A Peace Visit To North Korea

by Younjung Lee

October in the Korean Peninsula is very cold. It's not just the cold days when the temperature suddenly drops, but the political temperature is dropping too, what with recent revelations of nuclear development in North Korea. Yet on the other hand a calm and heartwarming movement for peace on the Korean peninsula is taking place with the Peace Motors Industry Inspection Team visits to North Korea.

A number of World CARP Korea members had the opportunity to take the trip last month. The first delegation of 100 people visited North Korea from October 19th with a second group to follow.

The group is traveling as the 'Tourist Group from the Federation for World Peace' The name comes from Rev. Sun Myung Moon's historic visit to North Korea eleven years ago in November 1991. The relationship created back then with the late Kim Il Sung grew to become a mutual relationship of trust. The name indicates that the inspection team is an object of trust, something rather new for this part of the world.

Generally, whenever South Koreans

visit North Korea, at least two North Koreans accompany each person. However, when our inspection team visited, the total sum of 10 guides accom-



panied 100 people, a more normal ration. In the past, visitors to North Korea often felt annoyed and uncomfortable with the stifling regulations.

However, most of the people from this inspection team group were surprised because they were treated with more freedom and convenience than they expected.

Peace Motors President Park Sangwon said, "The reason for this treatment is to show you how stable the business foundation is between North and South Korea that of the Peace Motors Industry, under the name of Federation for World Peace. We have a lot of trust in the South Koreans who entered our country with us."

The main schedule of the 'Peace Motors Industry Inspection Team' is, of course, to inspect the general factory of Peace Motors, which is located in Nampo city. We duly inspected the assembly factory and repair factory, which stands on ground directly designated by Kim Jong Il. Production started this April, and at present, there are about 300 hundred completed orders. Of course, cars are still very rare in North Korea.

But there was much more to the trip than factory visits. A real highlight was the visit to the birthplace and boyhood home of rev. Sun Myung Moon, which is located about fifty miles from the capital in North Pyung An Province. The group had a deeply significant time to pray there and make offerings for peace. Also, they had the opportunity to meet and talk with Rev. Moon's younger sister, who lives nearby.

We also visited MyoHyang mountain, Kim Il Song's birthplace, a stunning circus, the Changkwang Nursery School and also the 'juvenile palace of managing college students.' Yet the visit was not just a simple tour. Everyone who went agreed that there was much learned through this visit.

Professor Kim Donggyu from Korea University, said, "I am seeing and learning things that are priceless." Another



visitor, a school Principal agreed, saying "I never knew that Rev. Moon had established such a tremendous foundation here in North Korea. I hope for many more interactions among our schools."

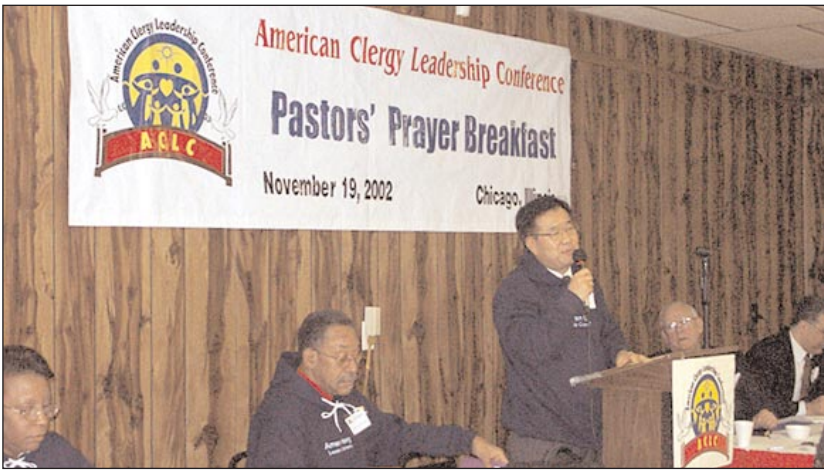
The cold air still covers the Korean peninsula. Despite little change in America's diplomatic stance towards North Korea, interactions between the North and South as the inspection team of Peace Motors, are the best hope for peace on the peninsula. ❖

ACLC Prayer Breakfast in Chicago

To organize a monthly event/meeting such as the one on November 19, 2002 isn't always an easy thing to do. Our region was in the midst of a big mobilization and campaign for the upcoming providential events in our church, occurring all at the same time during the month of December. So we feel that we've got to really unite and have a common mindset with our Bishop Kim. He said that in order to bring victory in every pursuit in our life of faith, we've got to set a goal, make a plan and act or work very hard.

Making confirmations alone can sometimes give us so much pressure with both positive and negative expectations. But this time, our Bishop Kim has given us a smarter idea to concentrate only on calling those who are actively involved in the ACLC and those who have been close to us. This formula has given us more encouragement especially in our phone bank and we realized that making a good relationship with our pastors is the very key in making them involved. Another reason of Bishop Kim is that once we can get one person be inspired then that person can inspire others as well to be a part of ACLC. And it did really work!

That's why, unexpectedly that morning, a hundred and fifty people were jam packed in the First Church of Love



and Faith due to the ACLC Prayer Breakfast. Twenty-seven of them were their first time to be at this conference. This time Dr. Lucius Hall warmly opened his church for this meeting and even helped his staff in cooking our breakfast meal. His church congregation was well organized and have welcomed us all with a loving smile and embraces. Dr. A. Harold White was again the emcee of the program and as usual he always brings with him some good news to share. During his in between testimonies, he

quoted, "If I can be concerned of my family, then I can be concerned with you", and saying that this is what ACLC is all about.

Rev. James Hampton was called and led us all with a powerful opening prayer. The True Family Values Choir also moved the spirit in the house. Their songs were truly

Rev. Bennie Owens also said that if we regard our pastors and ministers as our father in our church then Rev. Moon should be called as our "Father" as well. Rev. McAfee also testified that before he went to the workshop, he first of all asked the Holy Spirit if he can go to the workshop and somehow the Holy Spirit told him to go. He told everyone in the audience, "You don't have a clue about the story of Jesus. We are all caught up in a wrong teaching. We did not truly understand Jesus. You know what, after the workshop, my bible study became better. What's for the real deal with Father Moon? He

had made hundreds of foundations that can help humankind and everyone can participate across the globe because of his love. We should be teaching this principle in our family. I learned so much from Rev. Moon. I go with Rev. Moon because of the truth. All mankind must

come together. If I were to become the mayor of Chicago, I will promote the unity of families in America."

The Holy Spirit is really working in a mighty way here in Chicago. Many were inspired about the testimonies and right away ten people signed up for the DP workshop Dec. 12th-14th. Bishop Kim was very excited in announcing all of the events and was very positive to bring about success in every event.

We really want True Parents to proclaim victory for the year 2002 and we hope that this event can contribute to the advancement of God's providence here in America and the world. ❖

Ministering Ministers in Massachusetts

by Rev. Bismarck Bamfo

As of Friday, November 29th, 2002, Block-wide Divine Principle Study Groups for Clergy are off to a good start here in Boston, MA! Three attendees of the recent Nationwide Workshop in DC. inspired by the need to understand more, came from different parts of Massachusetts and Connecticut to study from 4:00 to 6:00 PM. Furthermore, plans are set for nine more ministers to be attending the upcoming Nationwide Workshops in Chicago and L.A.

Being the inaugural event it was, time was spent in receiving an overall consensus regarding various questions, issues and concerns the ministers had. After which an appropriate part of the Principle (covering growth and human responsibility) was suggested by Rev. Kil Hwan Kim.

Bishop Skyers shared a dream/vision he'd had on Christmas morning 2001 in which Rev. Moon came and spoke in his home. Before he arrived, there had apparently what seemed like secret service men coming ahead to make sure

everything was safe. Also while he spoke, there were many that had gathered outside the house. From this, Bishop Skyers could get a better understanding of the value of his ministry.

It was agreed that always the ministers' primary concern is how to take what God has given and offer it in ways that their congregations can receive it. In the nationwide event, they felt there was so much content given and that it is now good to have the opportunity to go over it all again and in an ongoing weekly basis.

A point came up concerning our attitude towards the Divine Principle and the Bible. Are they just to be believed? Rev. Wright shared how he'd received so much insight from the Bible with the Divine Principle understanding. As we discussed together it became clear of the Divine Principle as a foundational word or text which can be applied (without being lost) to solving what has appeared to be unsolv-

able problems in the Bible and in the secular world as well. Rev. Moon's application of that word expresses itself in now over 400 volumes (and growing) of his speeches as well as many organizations founded.

Another point addressed in this meeting, concerned the "Clouds of Witnesses." One minister expressed how important it was to keep up with the

different Providential developments (like "Clouds") as they develop no matter how controversial.

Another wondered why, if he wanted to reach the many ministers and their congregations, would Rev. Moon bring this out? Also, should this be a subject tackled in the study group or should more basic things like creation, ?c be deal with? His thought was that

with the clarity of the Principle, the already common issues could be better addressed with their congregations. Through their being deeply nurtured With the Principle, then they could "take on" the difficult and controversial areas without being blown away.

As it was, then with this study, we looked into the Divine Principle's word on Creation and we spoke about the "Clouds." It looks like a conclusion was that various issues will be addressed as they come up, week by week. ❖



Hungarian Mr. & Miss University Beauty Pageant

by Gyorgy Kozma

In the history of the Hungarian Mr. & Miss University Beauty Pageant we reached a turning this fall with the 8th pageant, with three different TV channels interested . local city TV in Budapest, a national commercial TV station called RTL Klub and a national satellite TV channel broadcasting to Hungarian minorities in neighboring countries.

The RTL Klub TV has a 'real life' program where they let people decide whether an event is positive or not. Accordingly, they came to our CARP center at breakfast time on the day of the Pageant to meet the participants and follow their day through until the farewell party. Finally from the whole day of filming they had to cut a 3-4 minutes report.

There were many challenges during the preparation of the event. For example we first planned to hold the pageant a week earlier in the same culture house where Hyun Jin Nim spoke in 2000, but had to change the place and date at the last moment because it was needed for the local elections. In the last moments we could find a smaller place, well-known from



the communist period and very run down. But brothers and sisters worked so hard to make the stage beautiful that even the reporters were amazed.

Based on the previous years experience we had decided absolutely to not organize the pageant between 23rd October and 4th November, which spiritually is a very difficult period in the Hungarian history. In 1956, university students rebelled against communism and demonstrated in front of the Parliament. The army without any words just shot them. Then on 4th November, 1956 the Red Army entered to Hungary. But as it turned out we had to hold the pageant right in the middle of this time anyway. That was the least of our difficulties!

We tried many ways to promote the event, with posters at universities, lots of university newspaper announcements, by visiting smaller Christian denominations and a folk-dance group,



sending out materials to martial art groups or other talent-groups, all areas we had been successful before. But this time, no one responded. Finally all six finalists came through direct personal relationships, including several who had earlier studied the Divine Principle with us.

We included education about Service for Peace, and all went together to a Blind Children's School where we made a culture afternoon, teaching songs and practicing Won Hwa Do together. We also took participants to an exhibition about North Korea which proved a good starting point to discuss the work of True Parents for the unification of North and South Korea.

For the first time in the history of our domestic pageant we held a nicely prepared welcome party; where the judges could meet the participants and could have personal conversations. These judges included several participants of earlier Pageants, including Mr. Hungary 93 and Miss Hungary '97. Our photographer was Mr. Hungary '97 and one of our MC was Mr. Hungary '94.

The winners are invited to represent Hungary in the 2003 Mr. Miss University Contest in Seoul, Korea

Also for the first time, we had a national folk costume parade and entrance on the stage. For the question-answer session we let the judges to set personal questions to each participants based on their written material and speeches. This was much more interesting that the usual over-prepared questions!

Although there were many struggling, tensions and sometimes resentments among the leaders and staff, but at the end everybody was liberated, joyful and happy. This was a 'sweaty' project, but brought unity among CARP members. As always, the main lesson is to witness, and witness more! ♦



IIFWP-INTERNATIONAL World Peace Rally in Samoa

by Yves & Jacinta Moreau

On the last day of September 2002, a "Samoa World Peace Rally" was held in response to the call to organize a "Leaders' Resolution Rally for World Peace", adapted to our nation. The rally was the only public event in Samoa this year, held to mark the International Day of Peace that fell on September 21.

Our event was truly a successful one. The victory came upon the foundation of years of investment by our movement to send VIP's, even from small countries like Samoa, to international seminars for world peace. It also came upon the foundation of recent local events such as 8 days of Seminars held in December 2000 and Rev. Kwak's International Leadership Seminar held last year on September 10 and 11, 2001, which was sponsored by IIFWP-International.

This time, there were no overseas funds for our Rally. However, we could still work out a venue and program that was fitting for VIP's though we could not invite as many as we had for previous events.

Yet, we gathered 40 VIPs (including 5 Ambassadors For Peace), two Government Ministers; the Minister of Youth, Sports and Cultural Affairs, Hon. Ulu Vaomalo Kini, (who attended Assembly 2001), and the Minister of Justice Hon. Seumanu Aita Ah-Wa with his wife Victoria, (who attended the World Culture and Sports Festival 2002 in Korea), as representatives of the Prime Minister.

Our most precious guest was the Chairman of the National Council of Churches, Rev. Oka Fauolo, who gave

the opening and the closing prayer. It was the first time he or his wife attended one of our events.

After a lot of wind and rain over the weekend, Monday morning September 30 appeared very sunny and beautiful. Three newspaper journalists, two radio reporters and the National TV station crew were among the first people to arrive. Necklaces of flowers were distributed to the guests as they arrived.

Local IIFWP leader, Dr Unasa Va'a, from the National University of Samoa, did a very good job as the Master of Ceremonies. Rev. Oka Fauolo, Chairman of the Council of Churches in Samoa, gave the opening prayer with a sincere desire to know the ways to attain peace. A 3rd year University music student then led the gathering with a local hymn about peace.

Yves Moreau gave a 10-minute presentation on the development of interfaith activities and in particular about the vision and activities of the IIFWP.

Dr Unasa Va'a then spoke about "Cultural and Sports Exchanges as Tools for Peace". As a case study, he presented the history of the division of Korea and the Korean people, speaking of the DMZ that he had visited when he attended a World Media Association conference in Korea back in 1983.

With this background, Dr. Va'a proceeded to speak of the various peaceful initiatives that have been taken to bring the Koreas closer together. In particular, Dr. Va'a spoke of the beauty of the Little Angels' Performance as a lead-in to a video "Little Angels Folk Ballet Visits Pyongyang". All participants were very moved by the beauty of the video showing the Little Angels' trip and performances in North Korea in May 1998,

that helped to warm the hearts of people of North and South Korea.

The time came for the Government Minister of Youth, Sports and Cultural Affairs, Hon. Ulu Vaomalo Kini, to share about his experiences at Assembly 2001 in October 2001. He had been very moved by the 'Bridge of Peace' ceremony between historical enemies. After his prepared speech, Hon. Ulu Kini literally started to preach (he is a lay preacher in his village) using appropriate Bible quotes to testify to the importance of loving and sharing with others.

Next was the video "Freedom, Faith and Family" to give an overview of Rev. Moon's life and work. The audience was very attentive throughout. The national TV station used parts of the video for its report about the rally in the evening news.

A shortened version of Dr. Hak Ja Han Moon's speech, "The Origin of Peace is God", was read by Dr Jacinta Moreau. Everyone listened carefully and later the participants were happy to receive a copy of her speech as they were leaving the seminar.

The reflective spirit continued with the song, 'From A Distance,' picking up on one of the themes in Dr. Moon's speech, which reflected the words of the song, 'God is watching us.'

In the final minutes of the program, the audience was invited to sign in support of the affirmations "Toward Global Peace" that have been circulated by IIFWP around the world during the last couple of months. The Chairman of the National Council of Churches nodded in agreement as the four affirmations were read out loud, and almost every participant came up afterwards to queue

to sign.

The unanimous feeling as participants mingled at the close of the program was that it had been a meaningful and heartwarming program. Muhammad Bin Yhaya Daniel Stanley, President of the Samoan Islamic Centre, was very happy to have been a part of the event, together with some of his Muslim followers, in a nation in which the vast majority are Christian.

The national news that evening gave a 7-minute report on the rally, including interviews with some of the participants who expressed their appreciation for the opportunity to gather to consider ways to attain lasting peace. According to comments we received following the TV news report, to gather 40 renowned VIPs was really a great success for a non-governmental organization.

A couple of days later, the weekly government newspaper, Savali, printed an article that supported the idea of gathering leaders from different walks of life, to solve problems in society. The article particularly drew attention to IIFWP's philosophy of embracing all religions of the world, and showed photos taken at the rally of the Chairman of the Council of Churches and the leader of the Samoan Muslim community. The daily Samoa Observer newspaper also gave a short but positive report of the rally.

IIFWP-Samoa may organize a similar event each year around September 21, commemorating the International Day of Peace.

For more information, E-mail: moreau@samoa.ws ♦

IRFF Adult Education Program in Tanzania

by Arnold Kashembe

Turning into the 21st century, education becomes life. A person without education is excluded from knowledge and life. Many people in Tanzania did not have great access to study while others had a chance of completing only standard VII (primary education). The main cause of this situation is known to be poverty. Among many poor communities, Jangwani Ward, in Dar es Salaam is well known to have very few educated people. This situation refrains its inhabitants from having proper jobs to run their daily lives. Instead many people deal with small business and illegal business such as drug trafficking, prostitution, robbery, conning, etc.

One adult class was initiated mid last year 2001 by JADECO (Jangwani Development Community) with purpose of teaching old people how to write and to read. The class was not very successful because of lack of volunteer teachers. Called on by JADECO, the IRFF - Tanzania (TRFF) has been given the responsibility to conduct this education. Our initiation becomes broader and attracts many people and Organizations that wish to work together in-order to develop Jangwani (a forgotten community).

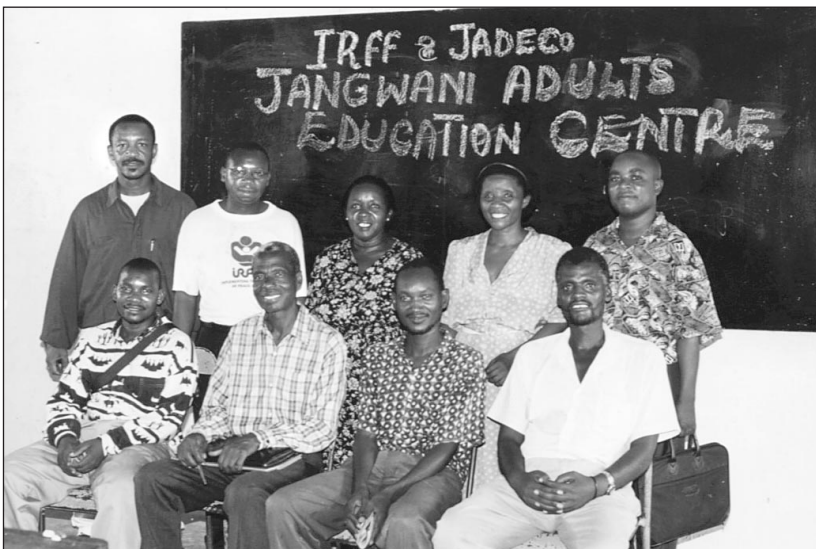
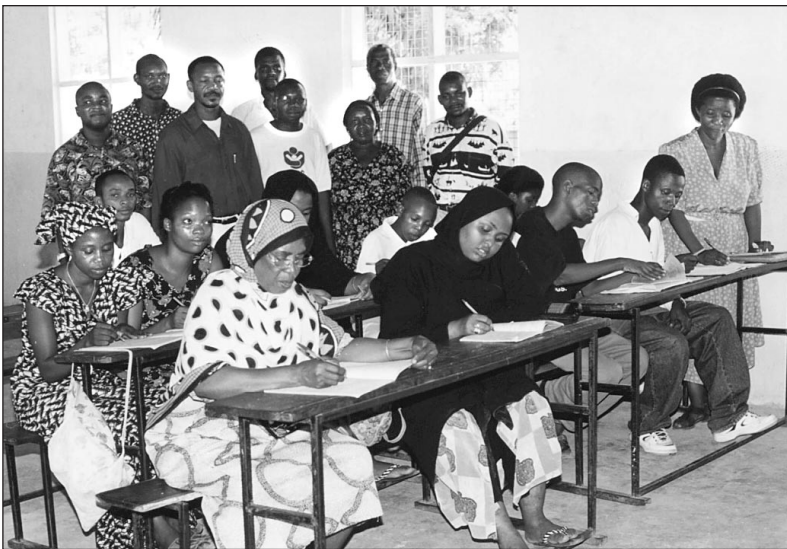
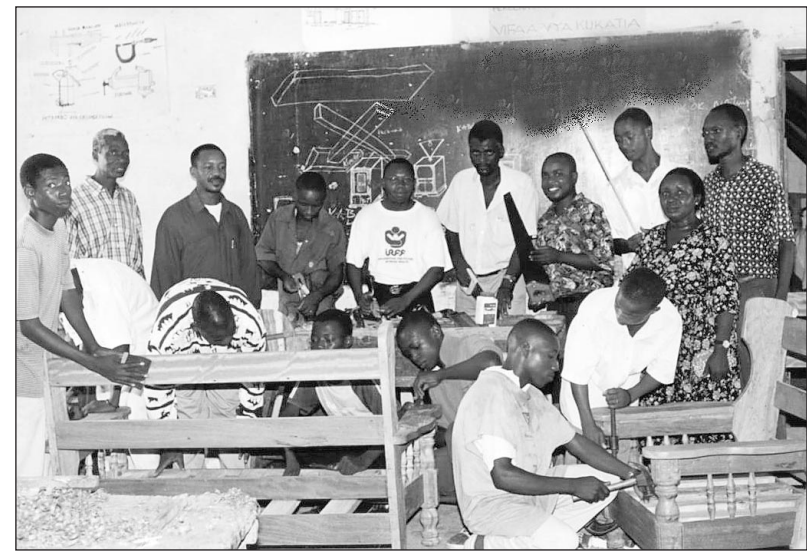
We have now a block of five (5) classrooms at the Mnazi Mmoja Primary School fully at our disposal. We have turned it into a center that we name Jangwani Adult Education Center.

Many organizations were afraid to run their activities in Jangwani area because of its bad reputation of drug trafficking and addiction. IRFF-Tanzania has made a step towards this community. We walk along streets in this area, calling people to join our center for their education.

We work hard to achieve our goals, which are: 1. To create awareness on the importance of education in the community. 2. To acquire people with knowledge on how to read and write. 3. To train people on how to use comput-

ers in order to be connected to the world. 4. To provide the community people with vocational education in carpentry, mechanics, sewing, for self-reliance. 5. To acquire the community people with small business management skills that will enable them to raise income for their daily life. 6. To acquire people with the capacity building on catering by training them on the hygienic conditions of keeping and selling food so as to avoid diseases to the consumers.

We have established cooperation with very reliable Organizations e.g. Aga Khan Foundation, which has taken the responsibility of training our 6 (six) volunteer teachers for the effective result of this education, The Ilala Municipal which has donated some carpentry tools, the British Council (Tan-



zania) which has provided us with some English teaching books, and audio teaching materials.

Some other organizations such as EMAU, VETA (Vocational Education Training Agency) have promised to give us their support.

The targeted people in this program are the youth and the elderly people disadvantaged and illiterate, who suffer from poverty. This is to give them the tools to build a productive, self-reliant life.

We believe that education is a long term effort, an uncondition-

al service that will enable Jangwani Ward people to contribute meaningfully to the progress of their community.

The Center is managed by IRFF - Tanzania with the full participation of JADECO and the community.

Great effort is needed to be done to help this community turn into a peaceful area with healthy people. It needs courage, heart, investment tolerance, sacrifice and hard working to bring prosperity in Jangwani. IRFF has come at the right time to apply this motto 'People first' in this forgotten community. ❖

Family Matters: The Role of Christianity in the Formation of the Western Family. By Dr. Anthony J. Guerra. Paragon House, 2285 University Avenue West, Suite 200, St. Paul, Minnesota 55114 USA.

E-mail: info@paragonhouse.com.
Phone: (800) 447-3709.
www.paragonhouse.com

visiting scholar at Harvard Divinity School, Dr. Guerra examines the unique role that the Christian religion has played in support of family life over the past 2000 years.

He begins by looking at the church's early battles for marriage reform in the first century C.E., which included the curtailment of child abandonment and male abuses of women. He follows with

developments in raising and educating children and conflicts that arose with regard to their worth as workers and mill hands.

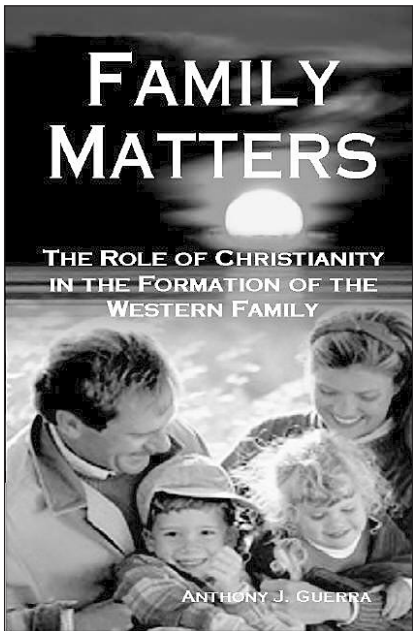
Dr. Guerra shows how religion, particularly Christianity, has been a major factor in families that functioned well, pointing to specific examples of various Christian groups that have succeeded far better than society generally in countering the trend of deteriorating family units. These diverse groups include Mormons, Roman Catholics, Southern Baptists, Promise

Keepers, and the Unificationists.

Dr. Guerra's observations and conclusions demonstrate that popular thinking and public policy are often effectively hostile to a well functioning family in modern America. He concludes that "faith based families and family based religion are the necessary and achievable cornerstone of a peaceful, abundant, and progressive new millennium for all humankind." Highly recommended. ❖

BOOK REVIEW

Family Matters



TRUE PARENTS' HISTORY FOR CHILDREN

Mountain Tigers, Mountain Rabbits

y Chris Garcia

If you had been there, you would have seen three people walking among the trees in the moonlight. Feeling their way down a small path, talking to each other in whispers, they moved gently down the mountainside through the pine needles. You would have seen that the woman in the ear was fairly old, maybe 60 years old; he woman in front was fairly young, maybe 25 years old more or less; and he little girl walking between them down he mountain path was definitely six ears old.

The little girl's name was Hak Ja Han, nd she was humming with excitement nd chattering with endless whispered uestions to her mother and grandmother. She was excited because she was able to stay up so late at night, and ecause she was walking through a dark orest with her mother and grandmother, nd because the last couple of weeks he'd been through so many adventures.

Her mother and grandmother were xcited, too, but in a different way. You might say they were excited because hey were scared. Unlike the child, they new what was really happening. They new all too well what war was, and hat overnight their little country of Korea had gone crazy and was at war with itself. For the first time in thousands of years, Koreans were not fighting off the Chinese or Japanese, but were fighting against each other. It was civil war.

Mrs. Hong was scared because she had been having terrible dreams at night f friends and relatives declaring war n her and coming to shoot her. That's

what civil war was.

She was scared because of a neighbor who had tried to escape to the southern half of Korea at night, just like they were doing now, and she had stepped on a flat metal can buried in the ground of the road and gone straight home to Jesus in a clap of thunder and a flash of light. It was a land mine, a little bomb.

All these things pressed on Ju Nai Hong's heart as she led the way for her little girl and for her own mother. The starry night was full of dangerous things. The mountains were full of soldiers—the soldiers of the South and their American friends, and the soldiers of Kim Il Sung and his Chinese friends. A sneaky little can buried in the ground, or the sudden blast of a rifle behind a bush, might end their business on this earth at any moment. If they met South Koreans they would probably be safe. If they met Kim Il Sung's army from the North, they would be sent back to the prison camp they had just escaped from or maybe just shot dead. It would all depend on how Kim Il Sung's people were feeling. Her life and her family's might simply hang on what the commanding officer had for dinner that evening. No more than that. That was how it was now. That was war. That was Korea.

But in her heart, Mrs. Hong couldn't believe that Jesus would let anything bad happen to them. He'd taken care of them so far. Hadn't he made a way for them to escape from that terrible prison camp? This is what had happened.

The communists had found out that the Hong's were part of Mrs. Ho Ho Bin's church. For that and other reasons they had spent the last two weeks in a prison camp. Then one afternoon an army truck

full of oil barrels backed into the wire fence, tearing a hole in it. No one seemed to care about it. It was, after all, just a camp full of frightened women and children. No big deal.

That night, little Hak Ja Han was sleeping soundly when her mother came and woke her up. Grandmother and mother were all packed up with their clothes tied in a bundle.

"Let's go," whispered Mrs. Hong. She pulled Hak Ja Han out from under her blanket and told her to be very, very quiet or they would all be in a lot of trouble. She obeyed without a sound.

Outside in the prison yard, the rickety fence was lit by gasoline lanterns hanging from nails. The lanterns where the truck backed in were broken. Again, no big deal. Women and kids.

The three had one more thing going for them—the guard himself. He was a young man from the borderland of North Korea and Mongolia (which is a part of China). He had been taken by force from his pig farm, from his wife and children and a way of life he understood. Now here he was, guarding a pen full of children and terrorized women, like some shepherd from hell. He was miserable and depressed, and had taken to drinking moonshine which the farmers made from rice. He was babbling to himself, carrying on a conversation with his wife who lived far away.

He heard the jingle of the fence being lifted. He turned around, reaching for his rifle. He saw the three shadows, two big and one very small slipping through. He slammed the breach in and pulled back the hammer, but as he was lifting the stock to his shoulder, he saw the tiny skirt of the little girl in the moonlight.

"Oh no," he thought. "Not a child." A sweet smelling alcohol tear trickled down his face. This wasn't his country; these were not his people. What in the world was he doing in a place like this, pulling his gun to shoot a little girl? Not this time, not for Kim Il Sung and his rotten bunch. He'd rather shoot those guys first. "Good-bye, ladies," he whispered. "Good luck. And watch where you step."

He raised his voice in an old Mongolian folksong, while the guard officer left his desk to come out and tell him to shut up.

It was the third night, and Mrs. Hong knew they must be getting close to the South. They had relatives somewhere in Chun Chon. But what kind of shape would Chun Chon be in by now? They didn't know whose army they would find there—if and when they got there.

Mrs. Hong felt the intensity of the spirit world all around her as they picked their way through the solid country darkness. They had traveled by night and slept by day. Now the sky was filled with stars and a sliver of a crescent moon. The cool night air seemed full of weight and soft winds that sounded like voices talking about them, deciding things about them. Hak Ja Han felt those voices too, and sometimes thought she could see the spirits around them. It distracted her from her tiredness and her hunger.

"Omma," she said, "are there still tigers in the forest?"

"I don't think so, dear," answered Mrs. Hong. And this was true as far as she knew. The farmers and ginseng hunters, in their little village of Ahn Joo, had said the wild animals had been driven from the mountains by the fighting of men and had gone to look for quieter hunting grounds. But you could never be sure about Siberian tigers, who weren't afraid of anything.

"What about ghosts?" asked Hak Ja Han.

"Oh, probably there are some," said Mrs. Hong, trying to sound nonchalant. To deny it might draw bad luck. And her mysterious little girl had a funny way of knowing when people weren't saying what they really thought.

"Good ghosts or bad ghosts, Omma?" "I'm sure they're good ghosts."

"If we pray to God, maybe the good ghosts will protect us from the bad ones."

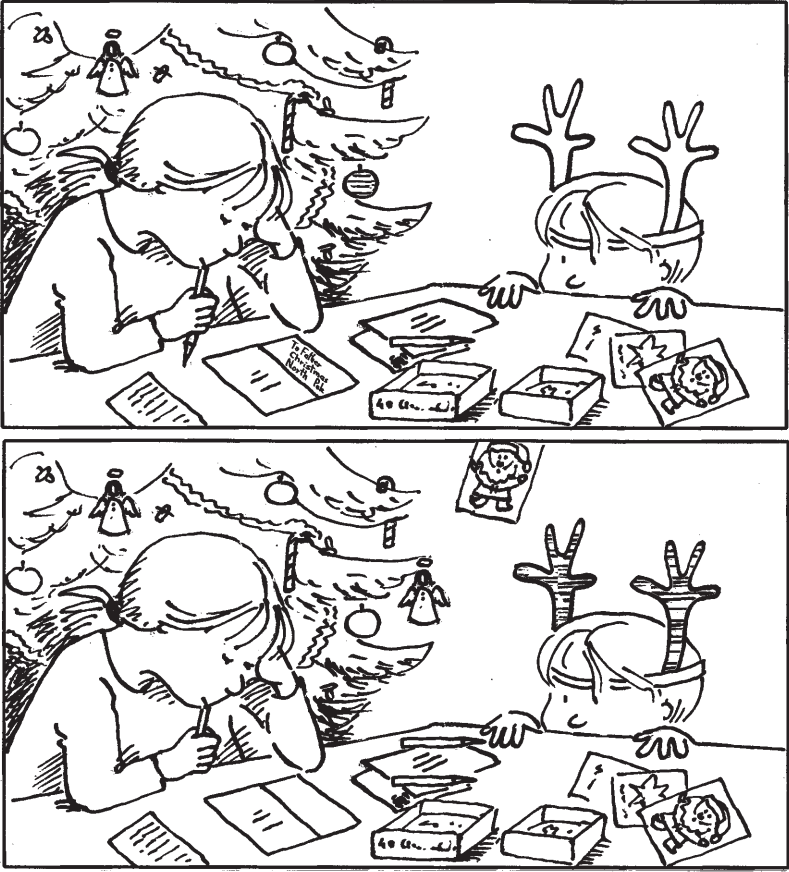
"Yes, yes." Mrs. Hong heard the shaking in her own voice and hoped her daughter hadn't noticed it. They were so alone out here! Anything could happen to them, and Satan had tried so many times before to destroy her little girl. She knew they had some great destiny to fulfill for God, and that was why they had to get to the South. Somewhere in the South, the Messiah would be waiting for them. But first, there were many things on the way they had to get through. Tigers. Yes, tigers—tigers with guns, whose hearts were worse than tigers who killed only for food. Those tigers were Kim Il Sung's army. She peered into the darkness and pulled her daughter closer to her.

"Omma," said Hak Ja Han, as they moved through the forest. "May I sing a song?"

"Sure, why not?" said Mrs. Hong wearily, putting one foot in front of the other.

see MOUNTAIN on page 19

FOR KIDS
by Françoise



Find the seven differences between these two drawings of writing Christmas cards



Help them find the stamps

Nature of God and Man; the Purpose of Life

Volume 1, Part 5.

The Third Blessing, “Having dominion,” is fulfilled when spiritually mature men and women understand and appreciate the creation as God does. The creation then would respond with beauty, abundance and a festive glow.

Divine Principle suggests that before He created the first person, God made all things in man’s image. Therefore we share various qualities with the things of nature. The beauty of a rose is precious because it corresponds to the quality of beauty in ourselves. The majesty and nobility of a mountain are striking because they reflect something deep in the human spirit. Because things in the universe reflect the many aspects of man, we feel joy through the stimulation given by them.

God feels joy when his children are living joyfully. Therefore the Lord created the things of the universe to bring man joy. When a perfect individual has a productive relationship with the created world centered on God, a four-position foundation is established among God, man and the universe. The result is joy. According to the Bible, the creation eagerly awaits the revealing of the sons of God (Rom 8:199). Although we may sometimes glimpse a vision of eternal beauty in and behind creation, mankind as a whole has never realized the earth’s true value, nor presided over it in a true dominion. Though man was to be the lord of creation, he has often shamefully exploited his physical resources, particularly in the modern age.

Co-creators with God

Instead of a dominion of care and love, our rule over the earth has been one of indifference and waste. In return, we have suffered from a harvest of polluted air and water, ravaged landscapes and filthy cities. Again, we have abused the environment because God’s image within us has not matured. Divine Principle anticipates that as we fulfill the first blessing by uniting with God in heart, we will come to have a proper dominion over the universe. Then we will be able to co-create with God a joy-

ful and harmonious world—the Kingdom of Heaven on earth.

Although the coming of the Kingdom of God on earth was a central conviction of the Hebrew prophets, the hope has largely faded in the centuries since then. One reason for this is that after the crucifixion of Jesus, the developing Christian Church tended to focus its faith on the cross rather than on the Kingdom of which Jesus so frequently spoke. In addition, of course, the record of human history in the past 2,000 years has not given us much reason to hope for a promised world of justice and peace.

Regardless of the present situation, Divine Principle reminds us that the Heavenly Kingdom is still the central purpose of God. Indeed, for God to be God He must one day achieve His ideal. When people throughout the world fulfill their purpose of becoming united with Him, forming God-centered families and taking dominion of love over the creation, we may have hope for the Kingdom of Heaven on earth.

Peace and well-being

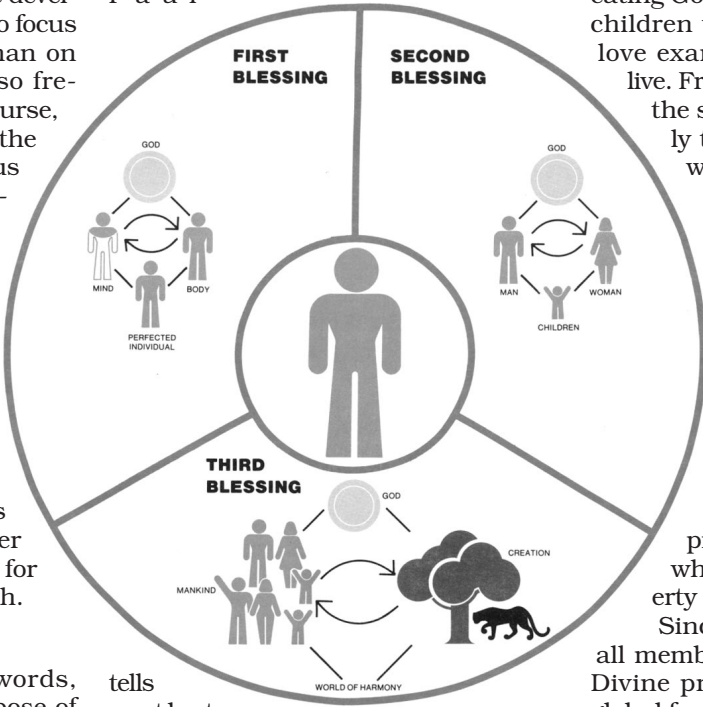
Divine Principle, in other words, reminds us of the original purpose of God a purpose which finds clear expression in the Scriptures. The Old Testament is replete with visions of a coming age of peace and well-being. Isaiah, for example, is the author of one famous passage:

“...they will beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war anymore.” (Is 2:4)

Likewise in the New Testament Jesus stresses repeatedly the promise of the Kingdom, ultimately encouraging his disciples to pray “Thy Kingdom come Thy will be done on earth, as it is in heaven” (Mt. 6:10). The Apostle Paul anticipated a time when God would unite all creation, “things in heaven and things on earth” in Christ (Eph. 1:10). The writer of the book of Revelation, envisioning the ultimate triumph of goodness over evil, foresaw the day of “a new heaven and a new earth” (Rev. 12:1). Today, many peo-

ple feel humanity has entered a new age and that a new day will dawn in the not-too-distant future.

What will the Kingdom be like? While Jesus gave some vague hints in his parables, comparing the Kingdom to a pearl of great price or a wedding feast, P a u l



tells us that we mere mortals have no way of imagining what God has planned for those who love Him (1 Cor 2:9). Indeed, the average person who has been ravaged by the sufferings of the real world cannot easily imagine such a Kingdom.

One Heart

Nevertheless, based on our understanding of God’s original ideal, some educated guesses are possible. First of all, the Kingdom of God is a kingdom of one heart. In the words of one of the original innovators of the social gospel, Walter Rauschenbusch, the Kingdom of God implies the “reign of love in human affairs.” Divine Principle would agree. In the Kingdom of God, each person would be one with God, triumphant in love. The citizen of the Kingdom would love as Christ loved. He would be a person of absolute value, living not just for himself, but for the whole world,. He would indeed be a citizen of the world.

For Divine Principle, the redeemed world is to be rooted in the family as the heart of life. The relationship between a mature man and woman would serve as the well-spring of love for their children and the larger society. Parents would be in the position of communicating God’s love to their children and children would find in their parents love examples by which they could live. From such a family would come the society, nation and ultimately the world centered on a true way of life.

Also, in the Kingdom contrasting elements would find their point of harmony in God. Black and white, occidental and Oriental, believer of different faiths a saints and scholars would all, through higher truth and love, find reconciliation and harmony. To paraphrase Rauschenbusch, the reign of love would tend toward the progressive unity of mankind, while preserving individual liberty and national distinctiveness. Since the standard of living for all members of a family is the same, Divine principle teaches that in the global family of God, the all-too-familiar disparities between industrialized and Third World nations will be eliminated. God’s children are all to know health and well-being, both spiritual and materially.

For Divine Principle then, the Kingdom is no idle dream. The Principle perceives that throughout history God has sent such men as Moses and the prophets, Mohammed, Buddha, Confucius and Krishna, as teachers of the way. In His greatest effort God sent Jesus Christ.

Will the Lord let these efforts go unfulfilled? Can He allow His children to continue to suffer without end? Definitely not. As later volumes of the Divine Principle will explain, with the advent of then new Messiah God will initiate a further effort to overcome the suffering of the world and to establish His Kingdom on earth. ❖

MOUNTAIN from page 18

“Do I still have to sing a song of Kim Il Sung?”

Good question! Just how far had they gone? She paused, then answered, “No.” The sound of it made her begin to feel strong, almost free. “Sing anything you want to, little daughter.”

The little girl held up her finger on each hand next to her head like rabbit ears. She began hopping up and down as they went. “Bunny, bunny, hopping down the mountain trail, hopping hopping...”

Mrs. Hong stopped so suddenly that Grandmother bumped into her in the dark. She’d heard something among the trees. Hak Ja Han went hopping on ahead. There it was again. A low voice. The soft sound of metal on metal.

“Bunny, bunny, hopping down the trail...”

“Oh Jesus!” prayed Mrs. Hong silently, frozen with fear, unable to stop her daughter. “Oh Jesus, save your people!”

“Hopping, hopping...”
“The tigers have found us,” thought Mrs. Hong. “Jesus, please!”

“Hopping, hopping...”

There was a crack and a flash of fire from behind a tree. It was a rifle. A bright electric light came on, shining in their eyes, blinding them. Suddenly the night was full of light and still they couldn’t see. “crack, crack,” went the guns, and grandmother shrieked as a bullet hit the pine tree by her shoulder, spraying her with chips of tree bark.

“Holy Moses on a pony!” shouted a man’s voice, in a language they had never heard before. “It’s some women and a kid! Hold your fire!”

“Crack,” went the rifle, and something hot zizzed by Mrs. Hong’s ear.

“Cut it out, you jerks!” shouted the big voice.” Put your guns down!” His

words were repeated to the soldiers in Korean. Mrs. Hong heard the Kwang Ju accent, and then she knew—these were South Koreans and an American!

The bright light was taken off them, but for a moment they saw only purple dots dancing in front of their eyes. Then a man came up to them, and they had never seen anyone like him. He was bigger than any Korean man they had ever seen, and his skin was as dark as the night. His big grin seemed to float in the dark by itself, and his hair was short and fuzzy, like a sheep’s.

Hak Ja Han laughed with delight at the sight of him. The man laughed back in his booming voice, “Hah, hah, hah. Ain’t she cute! C’mere, little girl.”

He took something out of his pocket. Paper crackled, and he put something in her hand. It was flat and hard and felt like wax. There were letters carved in it that didn’t look like Chinese or Japanese. They looked like H-E-R-S-H-E-Y. She smelled it. It smelled

great! She broke off a piece and put it in her mouth. It tasted wonderful. She gave the rest to her mother.

The man laughed again with joy. Sorry we scared you ladies. We thought y’all was somebody else. Y’all better be careful in these here woods tonight.”

The Kwang Ju man translated his words for them. “I got a little girl like you at home,” he continued, still smiling his big, big grin. “I sure do!”

The soldiers dug in their pockets and put some money together to see the two ladies and child off. The dark man drew them a map showing the way to a friendly train station that could take them from the next town to Chun Chon.

The sun was rising hot and pink over the mountain top as they went down the dusty road. They no longer had to sleep by day. “We’ll find the Messiah,” thought Mrs. Hong to herself hopefully. “Some-day, when we get to the city.” ❖

IN MEMORIAM

Rev. Leonard Wrice

Our beloved brother Rev. Leonard Wrice has made the transition to the next world. Rev. Wrice and his wife Earlice have made enormous contributions to God's providence in the Missouri and Chicago areas.

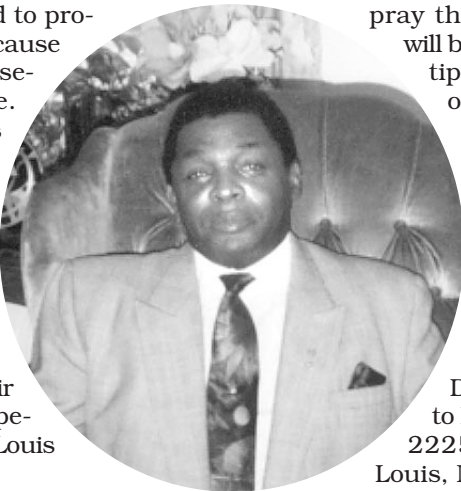
Rev. and Mrs. Wrice joined our church many years ago from one of the major Christian churches in St. Louis. In this case it was very unusual that they were able to bring the minister and the church into fellowship with True Par-

ents, which eventually led to the blessing of the minister and much of the congregation.

Rev. Wrice and Earlice were among the earliest couples to be blessed as a previously married couple. Over the last few years, Rev. Wrice took responsibility to be the state leader of Missouri. One of the great accomplishments he achieved with Rev. Swearson and the Missouri community was the tremendous welcome the St. Louis clergy gave to True Parents on the 50-state tour. The whole police depart-

ment was mobilized to protect True Father because there was great persecution at that time. Due to Rev. Wrice's work and the work of Rev. Bradford, the chief of police, the city of St. Louis sent a helicopter and limo to escort True Parents. Father was so moved that he accepted their invitation to be a special guest at the St. Louis arch.

We are deeply grateful to Rev. Wrice and Earlice and their family. We



pray that the glory of God will be expanded and multiplied as the example of the Wrice family's attitude of attendance of True Parents shines as a beacon of light for all blessed families to follow.

The seung hwa ceremony was held on Sunday, Nov. 10. Donations may be sent to Mrs. Earlice Wrice at 2225-A Pestalozzi, St. Louis, MO 63118.

by Rev. Michael Jenkins ❖

IN MEMORIAM

Mary Symonds

Mary Symonds ascended to the spirit world after a long struggle with cancer on November 14, 2002. The Seung Hwa Ceremony was held on the 18th at the National Won Jeon Shrine in Washington, D.C.

Mary was born in Erie, Pennsylvania, on October 24, 1949, to Carl and Teresa Kuruc. Her father had immigrated from Czechoslovakia shortly after World War I, while her mother (nee Wilczewski) was an Erie native of Polish and German descent.

Growing up in Erie, Mary battled with medical problems from the beginning of her life. She overcame speech defects due to a cleft palate, and in school she made excellent progress in English, developing a great love for literature. Eventually she fulfilled her dream of going to Philadelphia College of Art (now the University of the Arts). During her college years, she made a number of lifelong friends. It was also at this time (1969) that she met and joined the Unification

Church in Philadelphia.

Her art studies were interrupted after she was diagnosed with Hodgkin's Disease and had to undergo radiation therapy and chemotherapy. Surviving her illness, she dedicated herself to church missions in New York and again in Philadelphia. Because of her great love for children, she was asked to provide child care for the family of Dr. and Mrs. Ang.

In February 1975, Rev. Sun Myung Moon introduced her to Steve Symonds, from England, and they were blessed in marriage in Seoul, Korea. In keeping with church tradition, she embarked on an outreach mission in New England before eventually settling down to family life with Steve, initially in Barrytown, New York.

For several years, from 1979 to 1985, Steve and Mary both served with CARP, the church's campus outreach program, living in Ann Arbor, Michigan; Columbus, Ohio; Washington, D.C. and New York City. Mary put her artistic talents to use time and again in creating numerous banners and signs that were used

by CARP members in rallies and demonstrations across the country.

The great desire of her life was to be a mother. By 1980 it was apparent that the couple faced an infertility problem. Over several years Mary sought out a number of different doctors and underwent surgery and other procedures. Finally a son, William, was born in January 1986 in Mary's home town—Erie, Pennsylvania.

The family lived in Erie until early 1990. In these years Mary took the opportunity to develop her interest in plants and gardening, growing flowers and vegetables in abundance. Upon moving to Alexandria, Virginia, she used her flower-arranging experience to assist at Michelle's Flowers, a business owned by Daryl and Ming Hsin Knott. Later, she developed her interest in planting and trimming bonsai trees. Her ability to encourage house plants to thrive and blossom was noticed by everyone visiting the Symonds



home.

Despite health problems including pneumonia, pleurisy, and sinus infections, Mary traveled to Cheong Pyung in Korea in 2000 to participate in church training. In the spring and summer of 2001, she suffered brain hemorrhages caused by a rare kind of cancerous tumor. After a long struggle she ascended to the spirit world on November 14, 2002.

Hiroshi Goto, the associate pastor in the district where the Symonds family lives officiated the ceremony. The Seung Hwa Address was delivered by Rev. Kevin McCarthy. Testimonies were given by Susan Osmond, Michael Marshall, Steve Symonds, and Mary's brother.

Music was offered by Otmar Weinmann, Matthew Goldberg, and Dan Feferman. A reception was held at the Universal Ballet Academy where Steve's mission is in the finance department.

by William Selig ❖

Life in the Spirit World and on Earth

by Peter T. Wolfe—
Bridgeport, CT

I'm here at New Hope East Garden Farm, in Brazil. We just finished Dr. Sang Hun Lee. I myself have read it four times, three times on my own and once in the workshop here. I'm afraid I have some questions. I already know what happened regarding Dr. Lee's death. His wife had passed away, and he was occupying himself at Sun Moon University. He was staying in an area that adjoined the women's dormitory. The night he went "through the window" (page 12), he was, according to witnesses, strolling through the women's dorm...and simply walked to the window and went out of it. There was no sign of distress, no hesitation. He was, I'm told, "walking as though he were following someone."

Years ago, when I was working with a police department in the U.S., I was shown a statement by a woman in her 40s. She had been driving down a familiar street one day, when she suddenly drove—at a speed in excess of 30mph—directly into the blade of a brand-new yellow bulldozer. She was not wearing a seat belt—that was not yet a law. She went through the windshield, flipped over and landed on the hood of her car. She was not seriously injured! In the police report, she stated:

"I'm sorry, I just didn't see it." It was a funny story, for several reasons: 1) She was not seriously hurt; 2) Her statement; 3) Her husband was a police officer in that city; 4) They were Catholic and had several children. "I just didn't see it..." appeared under a photo of her family, at the precinct headquarters. Policemen tend to have an odd sense of humor.

However, back to Dr. Lee.... When Dr. Lee expressed his reluctance to discuss "the window incident," I took it upon myself to find out the details. Why? We are reading his book at the New Hope East Garden Family Workshop, for one. It's required reading.

I asked many, many people about Dr. Lee's passing. It seemed to fly in the face of reason. I finally found Mr. John Kirkley, Esq., who had been at Sun Moon University at the time, and was present at the accident site. According to Kirkley, Dr. Lee had fallen out of the second-floor window, and onto the sidewalk. Kirkley—a lawyer—stated that it's not logical to conclude "suicide," because there certainly were other buildings Dr. Lee could have exited from that would almost, if not certainly, guarantee instant passing. Dr. Lee did not pass instantly, but lingered face-down on the sidewalk for some time.

I am told that, as a last act of earthly kindness toward Dr. Lee, Kirkley directed one of the students to bring a blanket to cover Dr. Lee.

It warmed my heart to hear this, and it dispelled a good deal of confusion. I had spoken to a woman who was inclined toward spiritual understandings, and she told me she felt "Dr. Lee was led into the Light." It made sense to me. I knew about the policeman's wife who had been driving down the familiar street only to drive into an unfamiliar bulldozer. When I consider this, I can and do accept the real possibility of Dr. Lee's being "led into the Light." Those of us who are fortunate enough to be alive today should show a degree of forgiveness. Are we here to judge? No, I believe not.

I mentioned earlier that I've read Dr. Lee's book four times. At the bottom of page 24, there's a sentence which reads: "The Unification Church members reside in a place more frightening than hell." I believe there are several reasons for this sentence: 1) It's true!; 2) He felt, if he slipped in this one sentence, God could forgive him for the rest of the book; 3) Maybe it was a test to see how many of us would find it; 4) It is a 'typo.'

I like to believe it is a test. How many

persons have I met who believe the King James Version of the Bible is the only 'true' Bible. I've met Unificationists who believe the word is 100% true and accurate. We are reading this epistle at the New Hope East Garden workshop. I feel that Dr. Lee's work is comparable to the writings of St. Paul, or possibly, St. Thomas Aquinas. We need to edit these words now, before we pass on a flawed concept to our descendants. I personally believe Dr. Lee was referring to persons who were (are) members mentioned earlier in the paragraph. That is, those who chose to have casual sex with different partners and those who stole public money.

Thus, I believe Dr. Lee meant to use the word "these" rather than the word "the." That is, Dr. Lee meant to say—through his translator and editor—"These Unification Church members reside in a place more frightening than hell." I took the liberty of adding "these" to the "public" copy of *Life in the Spirit World and on Earth*, here at the 40-day workshop. When you get here, turn to page 24, and you'll see I'm telling the truth.

Peter is a consultant to the University of Bridgeport, in Connecticut, and an associate consultant and coordinator for the Religious Youth Service (RYS).❖

IN MEMORIAM

Shawn P. Byrne

(1938-2002)

Our dearly beloved brother Dr. Shawn Byrne ascended into the spirit world December 3, 2002. On a sunny, bright and cold December morning a few days later, his family, friends and colleagues gathered for a profoundly inspiring Seung Hwa ceremony in Red Hook, New York, for so long the Byrnes adopted spiritual home.

The breadth of Shawn's life and accomplishments was apparent by the range of people who came to pay their last respects. His brothers, Jim, Paddy and Michael made the long trip from Ireland. There were the local ministers whom Shawn had worked with for many years, his colleagues from UTS and a great many friends who came from far and wide, and of course his beautiful family, Traudl, Paul and Lenissa and David.

One of the most moving moments came as his brothers came up to share their fondest memories of the brother who had left them and his native Ireland behind for so many years. Many of the congregation learned for the first time that Shawn's original given name was in fact John. Hearing his closest relatives describe their early life together with him opened a door to a new aspect of Shawn's life. We were surprised but grateful to learn that it was only in the past few months that their relationship, strained for so long by distance and different spiritual perspectives, had been conclusively healed.

Before joining the Unification Movement in 1974, Shawn, or John, was a nationally known 'turbulent priest' in Dublin, Ireland. He was ordained a priest after seven years behind the high brick walls of Dublin's Holy Cross Seminary and he rapidly gained a reputation for activity and commitment. In 1969, he became Chaplain at Mount Royal national prison, a far cry from the peace and tranquillity of the seminary.

As prison chaplain, he became such an articulate defender of the rights of the prisoners that at one point he found himself locked out of his own prison! Exiled to the suburbs by Archbishop Dermot Ryan, he was quickly in the news again as he came to study the Divine Principle. One of the early Irish members, Mary Hinterleitner, recollects:

"We were a group of about 12 young people who had joined over the previous months and were learning the basics of the Divine Principle under the guidance of June Perrin. Then a priest started to visit our center because of one sister Cathy who had joined. He started studying the Divine Principle intensely and had long discussions with June. We were praying for him to accept. He started to fast and determined to fast until he received an answer from Heaven. He fasted at least five days after which he accepted the Divine

Principle and True Parents."

"I came to the point where I realized that I was in deep water," Shawn explained in a 1992 interview, "Either this was the best thing that I'd met in my life or the worst. I had to fight it or join it." Join it he did, and soon came to the United States where he served in New York and New Hampshire before moving to the Hudson Valley in 1986. He was blessed to Traudl in 1976, one of the very first brave pioneers among the



we could work together. And we've been battling drugs, gangs and intolerance for almost twenty years. I'm sure that right now he is telling them how to get a little better organized in Heaven!"

Family friends Myra Stanecki and Betsy Jones recalled Shawn's final months in Albany as he struggled against cancer. It soon emerged that, despite the many fine accomplishments of his life, he had counted as some of the most important victories

those that had taken place in those final days as he wrestled with himself and reached out to 'settle accounts' with all those he had known and worked with over the years, including the family he left behind in Dublin.

Eldest son David Byrne, now serving on the front-line as a First Lieutenant with the US Forces in Kuwait, was both proud and emotional as he recalled the good times he had had with his father. He too had noticed profound changes in his father from the letters he received in Kuwait.

"On Sept 28, 2002, my father wrote: 'I am battling daily, physically and spiritually, with the hope of bringing victory that can be a blessing for our family and beyond.' On November 13 he wrote: 'Physically, I continue to have a hard time. But I am grateful to have the offering to make for the restoration of myself, marriage, family, clan, tribe and America. I am a man of tears these days, as I pray and struggle painfully to restore myself internally.'"

"My father never expressed to us how much physical pain he was in,"



ordained ministers who accepted True Parents and committed themselves to serve God's providence. When True Father heard of his passing to the spiritual world, he commented, "He will be very busy!"

Rev. Carlos Lantis, pastor of Calvary Presbyterian in Newburgh, also brought smiles to the face of the congregation as he recalled the day long ago when Shawn came to town as a one man crusade:

"He announced that he had come to clean up the streets of Newburgh, as if none of the ministers in town had been trying," Lantis said "and he wasn't going to get far like that! We had a long talk that day, and agreed how

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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David said "and only my mother, who was with him on a daily basis, saw how much he struggled spiritually and how sweet and total his victory was." His younger brother Paul Byrne, now a junior at U Penn, said "My regret is that my children will only know their grandfather through me, but I will try to show them his spirit and his love."

Time went by quickly with so many people wanting to speak and share. "A life this rich cannot be easily contained in a short service," commented Farley Jones, master of ceremonies, "and we should all take the time to reflect also on the lesson God wants all of us to take away from today's ceremonies."

After the Byrne family sang "Danny Boy" in farewell, we moved on to the Won Jeon ceremony which took place in the quiet Red Church cemetery in Tivoli. Here, in the blinding sunlight and lightly drifting snow, our dear friend and brother made the final ascension to an even brighter world of eternal love and life.

by Michael Balcomb ❖

40 YEARS IN AMERICA

by Dr. Michael Mickler

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

The movement and Rev. Moon had absorbed the worst that American society in the 1970s and 1980s could offer: continual derision and harassment, religious kidnapping and deprogramming, investigations from virtually every Federal enforcement agency, discriminatory legislation at local levels of government, indictment, prosecution and imprisonment. Rev. Moon may have been deported if it were not for a federal judge's "binding recommendation" to the INS. In spite of all this, the movement not only survived but established a far more solid infrastructure than it had possessed previously. As a consequence, the movement was ready to enter upon a decisive new era. Just prior to his final release from prison, on August 16, 1985, Rev. Moon conducted an Il Seung Il or "Total Victory Day" ceremony. As he proudly declared, this meant "my mission...which God ordained me to accomplish in the United States, has been victoriously fulfilled." This was reminiscent of a declaration he made after successfully completing the Washington Monument rally. However, this time, the stakes were higher. The victory of Danbury not only completed his responsibility in America but in Rev. Moon's understanding, also closed out a forty-year "wilderness course" which extended from the beginning of his public ministry in 1945. The numerical correspondences were striking. World War II ended when Japan surrendered, and Korea was liberated. Rev. Moon began his public ministry at that time. He hoped to be able to cooperate with Korean and American Christians as well as the fledgling political parties to unify the peninsula, especially the north where Soviet occupation forces were solidifying their position. However, this did not occur. His efforts were rebuffed and by 1948, the peninsula was divided between the Soviet-backed Democratic People's Republic of Korea (DPRK) in the North and the American-supported Republic of Korea (ROK) in the South. Rejected in the South, Rev. Moon was arrested in February 1948 by communist authorities in the North, convicted of disturbing the social order, and given a five-year prison term in a labor camp. He was liberated by advancing UN troops in October 1950, but continued rejection by Korean Christianity led to his founding the Holy Spirit Association for the Unification of World Christianity or Unification Church in 1954. For Rev. Moon, the whole painful "wilderness course" of 1945-85 had gone full circle, and he was in precisely the same position as he had been at the start of his ministry. In fact, to his mind, he was more solidly situated to accomplish on a worldwide scale what he couldn't accomplish in Korea.

For Rev. Moon, the course of action was clear. What he needed to do was connect his foundation in America, particularly the unity he had attained with Christianity, to Korea. To do so, he had to end the feud with the U.S. government and unite rather than fight with public officials. Prior to his release from prison, Rev. Moon already determined that religious liberty activities had run their course and needed to be succeeded by "victory over communism." Thus, after 1985, he increasingly focused his attention on funding leadership seminars and VOC organizations of various types. Mindful of the elections that had divided the Korean peninsula in 1948, he concluded that the three years leading up to the 1988 elections in Korea, Japan and the United States were critical. If the West held its ground, demonstrated resolve, and chose the right leadership, he predicted this would likely lead to "the collapse of the Soviet empire" and the beginning of a new global order. He foresaw this process taking seven years. Continuing with the Old Testament motif, the wilderness course was to be followed by a seven-year period of

This is the seventeenth 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.

and the movement rode the wave of history during the latter 1980s and early 1990s, achieving breakthroughs that would have been unimaginable only a few years earlier. These included his consummating a march on Moscow and meeting publicly with Mikhail Gorbachev, which many South Koreans believed

settlement into the worldwide Canaan between 1985-92.

Rev. Moon was amazingly prescient in his statements relating to the downfall of communism. In addition, just as with his involvement in the religious liberty struggle, his sense of timing was impeccable. Rev. Moon



Rev. Moon speaking at the Closing Banquet of the First World Culture and Sports Festival, Seoul, August 24, 1992

helped pave the way for Moscow's subsequent agreement to establish diplomatic ties with Seoul. It also led to thousands of Soviet students attending workshops in Unification theology and hundreds of Soviet deputies participating in movement-sponsored American Leadership Seminars in the United States which included "victory over communism" theory among the presentations! An agreement with communist China to construct a \$250 million car plant in Huizhou, Guangdong province, the largest wholly owned foreign enterprise in the country, was another breakthrough. Rev. Moon's receipt of an invitation to visit North Korea and his meeting with North Korean Premier Kim Il Sung was an equally unthinkable event. A few months after the visit, Kim Il Sung gave his first interview to the Western press in twenty years, to The Washington Times. Shortly thereafter, in response to a movement-sponsored forty-person delegation to Pyongyang, the DPRK made a unilateral decision to cancel its annual anti-American demonstrations which had taken place every year since the end of the Korean War, and they have remained suspended since that time.

The downfall of communism led to changes in the movement's approach that many found surprising. The first was the ease and rapidity with which it moved to cultivate contacts and gain influence within the communist bloc. The second was the extent to which the movement's messianic premises became explicit. In reality, neither of these developments should have come as a surprise. It has been pointed out that the movement parted company from reactionary anti-Communists in that it did not seek to preserve the status quo and that its presentations highlighted confusion in the Western system of values. In 1987, Rev. Moon repudiated an exclusive

Beyond the

identification with the Right by creating the term "headwing" to identify the movement's posture. As he put it, "we encompass, we embrace the right and left wings and bring both wings up to the highest possible spiritual ideal." To some extent, this resulted from the realization that its alignment with unadorned conservatism was self-limiting and that rightist agendas were too easily dominated by protectionist, individualist, nationalist and racist interests. Thus, communism's collapse and the end of the cold war began to dissolve what one member termed "the glue that has held us to the conservative movement." As a consequence, the movement began diversifying its interests and broadening its options.

That the messianic premises became more explicit also should not have come as a surprise, particularly during an era that some viewed as "the end of history." The movement's messianism already was well established. In addition to being an evangelist, industrialist and anti-communist, Rev. Moon commonly was typed as a Korean messiah. The movement's understanding of Rev. Moon's position was something of a messianic secret, though a poorly kept one. The Divine Principle, for example, expounded an elaborate dispensational view of history leading to the conclusion that the messiah was to be born in Korea between 1917-30. Passages from Rev. Moon's in-house speeches, which the press frequently seized upon, also contained unmistakable references to his messianic status. Nevertheless, the movement was not willing to concede publicly that Rev. Moon was anything more than a contemporary prophet "crying out in the wilderness of the twentieth century." In response to courtroom grilling, Rev. Moon once conceded that he was a "potential messiah." However, this all changed with the downfall of communism and the further accumulation of the movement's worldwide foundation. In 1990, Rev. Moon began speaking more explicitly about his identity and by 1992, he eliminated any remnant of ambiguity by declaring that he and Mrs. Moon were "the True Parents of all humanity...the Savior, the Lord of the Second Advent, the Messiah." One member noted, "He could finally declare the words that he had waited half a century to proclaim."

A number of new federations and events, breathtaking even by Unification standards, accompanied these declarations. However, this did not mean that the movement entered the promised land of messianic fulfillment. Except for Japan, where public hostility ran high, direct attacks against the movement in most countries had dissipated. Still, relatively few outside of the movement's core membership were ready to accord full credence to Rev. Moon's messianic proclamation. Although a few long-time supporters expressed dismay or became alienated, the fallout was by no means as severe as some expected. The more serious challenges were internal. There was a sense of spiritual dryness among some long-term members; others yearned for internal renewal. These elements led to "channeling" from the spiritual world and eventually into worldwide revival conferences and confessionals conducted by a young Black Zimbabwean member who gained recognition as the "returning resurrection" of Heung Jin Moon, Rev. Moon's deceased second son.

While many members found renewal, the extreme elements of these meetings and the young man's ultimate apostasy created a situation that confused some. Another issue was financial. Most movement businesses and certainly its media outlets operated at a deficit. This, combined with ever more monetary commitments and an outcry against fundraising methods in Japan, produced a money pinch which led to increased borrowing. A better solution would have been to increase its membership base. However, a hometown providence under which members wit-

Wilderness Course

nessed to their families and friends did not produce significant enough results. These were only a few of the ongoing issues which need to be factored into a full account of the 1985-92 period.

The March to Moscow

Rev. Moon hoped to have conducted a Moscow rally by 1981, but this was prolonged for nearly a decade due to court battles in the U.S. and the need to build up a stronger movement infrastructure. Having concluded this struggle and established a multi-faceted presence in America by 1985, he mounted a march on Moscow between 1985-92 which yielded substantially higher returns than would have been the case if he had gone earlier. At the same time, the Moscow “rally” was different than most members imagined. The common understanding during the 1970s was that it would be conducted as the Yankee Stadium or Washington Monument rallies, on Red Square. There was a militant spirit and sense of high drama among members, even a willingness to go the course of martyrdom if necessary. Their slogan was “Must go Moscow!” As it turned out, Rev. Moon went to Moscow in April 1990 by invitation. The Moscow News called Rev. Moon a “brilliant anti-communist” and “enemy of the state” but added that it was “time to reconcile.” For his part, Rev. Moon said that he loved the Soviet people and expected the Soviet Union “to play a major role in the plan of God to construct a world of peace.” The Far Eastern Economic Review stated, “Of all the strange images to emerge as communism tottered and frequently collapsed over the past year or so, few have been stranger than that of a smiling Mikhail Gorbachov posing arm in arm with Moon Sun Myung, the South Korean preacher best known for his fierce anti-communism.”

The question was how this state of affairs came about. The secret seemed to be in the movement’s ability to pursue a hard-line victory-over-communism position while at the same time assiduously cultivating contacts within the U.S.S.R. Thus, while Rev. Moon never compromised his principled opposition to communism, he attempted to include representatives from Soviet bloc nations in his activities. He invited numerous Soviet journalists to participate in the annual World Media Conferences and eventually many did. He supported fact-finding tours and exchanges for both Western and Soviet journalists. He also took an interest in Russian cultural life and the arts, particularly ballet. Finally, he was not adverse to hinting broadly about his investment interests in the U.S.S.R. or contributing funds to worthy causes. In short, Unificationists were not dogmatic anti-communists. Many of Rev. Moon’s overtures were met with suspicion. However, over time and under altered circumstances, the contacts that he was able to establish proved decisive in gaining access to Soviet leadership.

Rev. Moon understood that the Soviets respected strength and that any perceived weakness on the part of the West would set back the providence. Therefore, he continued to expend resources in the fight against communism. A good example of how forceful resistance rather than appeasement was the way to meaningful engagement with the Soviets was *The Washington Times*’ opposition to Gorbachev addressing a joint session of Congress.

According to Dr. Thomas Ward, executive vice-president of CAUSA International; “This privilege had previously only been extended to foreign dignitaries who were strong allies of the United States... nonetheless, the White House and democratic congressional leaders apparently had negotiated behind the scenes to afford this honor to President Gorbachev on Decem-

ber 9 [1987], during the Reagan-Gorbachev Summit in Washington, D.C. However, *The Washington Times*’ breaking of the story and its follow-up coverage and editorializing helped generate a furor among conservative lawmakers.”

The “swelling chorus of opposition” led support-



The closing Banquet at the First World Culture and Sports Festival

ers of the invitation “to begin backpedaling...and to totally abandon plans for the address by November 22.” Nevertheless, according to Ward, “In the months following this public embarrassment, President Gorbachev took a number of steps, including his announcement to withdraw Soviet troops from Afganistan, which clearly established glasnost as more than a political ploy.” In addition, a few days after Gorbachev’s invitation to address Congress was rescinded, “a Soviet delegation requested a visit to *The Washington Times*...[and] Soviet journalists...request[ed] an exchange with the World Media Association.”

Between 1983-85, CAUSA USA focused primarily on ministers through the CAUSA Ministerial Alliance. However, beginning in 1986, Rev. Moon began to extend its activities into the civic sphere. On September 1, he launched a massive signature drive. The goal was to obtain ten million signatures, including names and addresses, on a form stating that they



Collecting signatures for CAUSA USA

agreed with CAUSA USA’s goals to: (1) Affirm a God-centered morality in America, (2) Uphold freedom for all, (3) Educate people about the dangers of atheistic communism.

Members and some supporters worked aggressively in all fifty states to complete the drive by Thanksgiving. The signature drive “victory” had an especially positive effect on members who gained in self-esteem and confidence as a result of finally being able to

accomplish one of Rev. Moon’s goals on the national level. The organization’s publication, *The CAUSA Report* sought to promote grassroots activism and offered practical guidance on communicating with local government and elected officials.

As the Reagan years came to a close, Rev. Moon became more rather than less active in the public arena. Undoubtedly, there was concern on his part that the U.S. would go the course in sustaining its opposition to communism and there was particular concern about the 1988 presidential election. As a result, Rev. Moon established two new organizations and funded another. The first of these was the American Leadership Conference (ALC, est. 1986), headed by Amb. Phillip V. Sanchez, former U.S. Ambassador to Columbia and Honduras. The purpose of ALC was to educate elected officials “about Soviet military strategy and on the underlying tenets of Marxist-Leninist ideology, contrasting it with the historical and philosophical foundations of American democracy.” In addition to CAUSA presentations, prominent guest speakers “added their views on American military strategy and domestic policy.” ALC speakers included twenty-five members of Congress (e.g., Senators Jesse Helms, Al Gore, Richard Lugar and Congressman Henry Hyde) and other luminaries (e.g., Alan Bloom, Thomas Sowell and Maureen Reagan). There also were presentations by Soviet and other defectors. Aided by an invitational committee consisting of some 50 state legislators and an advisory committee of former diplomats, congressmen and governors, the ALC elicited a considerable response. By the end of 1990, over 10,000 had attended one of 30 national, three- to four-day anti-communist conferences.

Those attending included “about 100 current or former members of Congress, 130 mayors, more than 2,000 state legislators, many prominent federal and state officials, as well as university presidents and leaders of think tanks, grassroots organizations, and private foundations.” In addition, “every state legislator was mailed a video of the American Leadership Conference in 1987.”

The American Constitution Committee (ACC), a second organization established in 1987, was intended to be a coordinating body of activists whose mission was “to awaken Americans to the original spirit of the founding fathers” and “to encourage American commitment to...leadership in the face of the totalitarian challenge.” With state and regional offices in all fifty states, ACC co-sponsored with CAUSA-USA the American Leadership Conferences. On the state and local levels, ACC programs educated and trained activists and leaders each month. Another important work of the ACC was to network with other patriotic and religious groups in each state, congressional district, county and town, and even in each precinct. ACC’s staff personnel consisted almost entirely of Unification Church leaders who dropped out of active church involvement to pursue this mission.

The third organization, also established in 1987, was the American Freedom Coalition (AFC). Its genesis was somewhat more complex. According to a commemorative volume prepared for Rev. Moon’s seventieth birthday in 1990, “Soon after the establishment of the ACC, Dr. Bo Hi Pak was approached by Dr. Robert Grant of Christian Voice, and the two organizations made a decision to pool their resources in order to establish a greater lobbying organization, which became known as the American Freedom Coalition (AFC).” While ALC continued to educate political elites, AFC attempted to influence public opinion on a broader scale. Weighing in heavily for the Nicaraguan contras, AFC aired *Oliver North: Fight for Freedom* on 500 television stations and garnered \$3.2 million in donations. In support of SDI, it recruited suspense novelist Tom Clancy to write the script and Charlton Heston to narrate the film, *One Incoming*. In 1988, AFC distributed 30 million pieces of literature on behalf of the Bush campaign, including highly effective “voter scorecards.” In 1990, it staged “Desert Storm” rallies in all fifty states. The PBS series, *Frontline*, concluded in 1992 that “whether they know it or not, Americans should realize Rev. Moon is a force in their political lives.” ♦

Religious Freedom and World Peace

by Dan Fefferman

From a presentation at the International Leadership Conference, Hyatt Regency Capitol Hill Hotel, October 13, 2001.

As the events of September 11 so forcibly reminded us, our world today is in crisis. Mutual respect among people of different religions and cultures is an essential pre-requisite to renewing our nations and the family. This is the fourth imperative mentioned in Rev. C.H. Kwak’s keynote this morning: “The barriers that divide people must be overcome; that is, barriers created by race, nationality, religion, language and culture.”

I would like to address the question of “Religious Freedom and World Peace” today. I want to call the western democracies to greater faithfulness to the tradition of religious freedom and respect toward Islam, and to call the Islamic world to openness and dialogue with the west on the subject of religious freedom.

Protecting Religious Minorities

Generally, I must say that America and the western democracies have responded to the terrorist attacks of September 11 with commendable restraint in terms of government policy toward domestic Islamic minorities. The creation of a homeland defense ministry notwithstanding, I think there is little chance of widespread violation of the civil rights of Muslims in the US. But in terms of non-governmental attitudes, some troubling signs have emerged.

Acts of intolerance have been infrequent, but they are nevertheless serious, especially if they go unchecked: Mosques in the US have been firebombed and desecrated; Men of Arabic appearance have been refused seats on airplanes even after undergoing stringent security checks; American Muslim women report increasing incidents of being harassed by other Americans for wearing veils; Muslim schoolchildren face taunts and suspicion.

I think we can all agree that this type of intolerance is far more un-American than simply wearing distinctive religious clothing or praying five times a

day. In fact praying five times a day sounds like a pretty good idea to me, as long as a law isn’t passed that says that I have to do it.

While I think the US government has done a fairly good job of balancing the need for increased security with the need to protect the civil rights of Muslims, in Europe there are moves afoot to use the terrorism issue against religious minorities. The so-called anti-cult movement seeks to manipulate fears of terrorism into government repression against religious minorities.

A legal revision contemplated by Germany would enable the government to ban religious groups if their political views are considered extreme. A law passed earlier this year in France empowers the courts to ban so-called “sects” and imprison their members for up to three years if they attempt to rebuild them. The Schengen Treaty of 1995, designed to liberalize immigration and at the same time control terrorists and drug smugglers, has been abused to prevent peaceable spiritual leaders such as Reverend and Mrs. Moon from entering Europe. France currently enforces a law which prohibits Muslim schoolgirls from such innocent activities as wearing veils or head scarves in school. Several European nations maintain official “sect-watching” agencies that not only watch for extremism, but also work with the older, larger religions against the smaller, newer ones.

So the western world needs to be true to its ideals of pluralism, tolerance, mutual respect and religious freedom. Unless there is actual evidence of criminal activity or conspiracy to commit criminal activity, we must not allow our understandable fear of terrorism to justify repression of religious minorities, be they Muslim, Buddhist, Jewish, or members of new religions.

Turning to the Muslim world, the question of religious freedom and tolerance is even more problematic. Religious freedom is not doing well in most Muslim countries today. According to Freedom House, the oldest US human rights organization, most of the nations designated as “not free” in the world today are Muslim nations. This contrasts to the days of the Cold War, in which most of these nations were Communist nations. The reasons are rooted in the Western and Islamic conception of the relation between religion and the State.

History of Religious Freedom

To start, it should be recognized that none of the three “Book religions”—Judaism, Christianity and Islam—has a particularly good record on religious

freedom if we look at the issue over the broad scope of history. It took Christianity about 1600 years even to begin to tolerate and protect rival faiths. So let’s not be too quick to judge.

Ancient Judaism started out its national history waging war against the Canaanite tribes and violently suppressing Canaanite nature religions. Once Christianity got a foothold in the Roman Empire, it used the very imperial state apparatus that had persecuted Christians to suppress Roman polytheism, and even to put down the Jews and get rid of so-called heretics who considered themselves sincere



Christians. Islam used military force to expand its territory and justified violence against the “infidels.” And of course, we should not omit the Christian military crusades against the “infidel” Muslims to retake the Holy Land. Nor should we forget the near genocide of the Jews by supposed Christian nations during WWII, and the creation of Israel as a refuge for the suffering Jews—but at the expense of the Palestinians.

So in terms of our historical religious traditions, none of us is blameless. How then, did religious freedom emerge? Christianity, as I mentioned, was quite late in coming to value religious freedom. Only the advent of the Protestant Reformation enabled the tradition of religious toleration in the West to come to the fore. Even then, Protestant reformers and their governments were often extremely intolerant toward Catholics, Jews and “heretics.”

It was the background of the bloody internecine Christian religious wars that lead to Edict of Toleration in 1598 and the emergence of writers such as John Locke, whose essays paved the way for the acceptance of tolerance as a positive good rather than merely a way to avoid religious wars.

The idea of religious freedom took hold strongly in the American colonies. The story of the Pilgrims coming to America in search of religious freedom is the founding myth of this nation. And I use the term “myth” not in the sense of something untrue, but something archetypal.

It took a century or two to evolve into its final form, but religious freedom truly is the bedrock on which America was built: Experiments in religious freedom in Pennsylvania, Rhode Island and other colonies created the foundation for a national commitment to religious liberty; Only through people of diverse religious traditions fighting side by side during the Revolutionary War was it possible that independence could be won; Thomas Jefferson considered Virginia’s religious freedom law to be one of his greatest accomplishments. ;

Religious liberty was the first freedom enshrined in the US Bill of Rights. “Congress shall make no law respecting an establishment of religion or abridging the free exercise thereof.”

Having been enshrined as America’s “first freedom,” religious freedom, at least in theory, has been the cornerstone for the many nations which followed the US example in liberating themselves from colonialism. If America has been a pioneer of anything, it is a pioneer of religious freedom.

In his keynote address, Rev. Kwak, stated, “The United States is described frequently as a superpower. Ordinarily, this refers to America’s military and economic power. However, America’s true power and global authority will depend on its moral and spiritual power.”

I would like to submit that religious freedom is the most essential gift that God gave the United States to share with the world. As Rev. Moon himself said in his testimony to the US Senate Judiciary Committee’s Subcommittee on the Constitution in 1984, “Without religious freedom...God cannot fulfill His ideal. The Pilgrim Fathers understood that if you do not have religious freedom, you have no freedom at all.”

Certainly America’s record on religious freedom is less than perfect too. But there is no other nation in which so many religious traditions live together in close proximity, in such relative harmony, and with so much freedom, as in the United States. In the 19th and early 20th centuries the US established a noble tradition of protecting the rights of previously persecuted minorities such as Catholics, Jews, Unitarians, Seventh Day Adventists, Jehovah’s Witnesses, Latter Day Saints, Hindus, Buddhists, non-believers, and New Age faiths. The struggle against Nazism and Communism and the protection of the rights new religious movements of the 70s and 80s seemed to have cemented the victory of religious freedom as we moved into the 21st century.

Islam and Religious Freedom

Let us turn now to the Islamic conception of the state and religious freedom. While many supposedly Islamic governments have sought to compromise with modernity, most scholars would agree that a truly Islamic state is thought to have the duty to implement the Shari’a, or Islamic law. This is what the current battles between the Islamic fundamentalists on the one hand, and the “moderate” Muslim states on the other, are basically about.

Of course, most Muslim fundamentalists do not support terrorism. And in fairness it should be pointed out that the Shari’a grants tolerance and freedom of worship to people of the other recognized Book religions, including Judaism, Christianity and Zoroastrianism. For Christians, however, this degree of toleration is problematic, for it forbids evangelism. And “apostasy”—that is, for a Muslim to convert to Christianity or another religion—is theoretically punishable by death. Moreover, the toleration granted by Islamic law to people of the Book is not granted to others, such as Hindu’s, Buddhists, animists, or other “pagans.”

This uncomfortable reality of Islam—

see **PEACE** on page 25

ANNOUNCEMENTS

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Scientists



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

This article is the second of three dealing with vocations. Some people share ideas, while others make, sell, or move things. A few come up with discoveries and inventions. They're known as scientists.

In past ages, science did not exist. In a pagan world, no one thought the universe had coherent laws, or basic structures.

Plants grew at the behest of a mother goddess, and lightning flashed with the storm god's anger. The stars alone followed exact patterns, and for this they were worshipped. All else needed to be coaxed forth by supplication and sacrifice.

Tinkerers occasionally invented new things, but in isolated tribes, too often these died with the inventor. Even if not, centuries might pass before adjacent tribes accepted that tool or technique. (In fiction, Jean Auel's cave dwellers Ayla and Jondalar invented darn near everything!)

With the establishment of cities came guilds, which fiercely kept the secrets of their particular craft. The commitment of their apprentices was deep and lifelong.

Useful or beautiful new products were extremely valuable, and their manufacture could fund an entire regime. (For example, Hittite iron and Egyptian faience beads.) By land or sea, trade was a hazardous undertaking, but early civilizations depended on it.

The Greeks laid the foundations of science as we know it. The Egyptians were good with patterns, the Chinese invented gunpowder, and the Babylonians were impressive engineers. But first 'pure research' was done by Zeno, Archimedes, Thales, and their fellows. They studied the basic structure of the universe.

Moderns

Today, scientists are a class by themselves. In a venerable tradition, they're allowed to be quite eccentric.

Your author has seen this first hand. At recent conferences I've met brilliant technicians wearing jester costumes,

participated in discussions about "morals and etiquette in alien societies," and conversed with many delightful characters.

Sometimes these great men (and women) have feet of clay. While clergymen are always scrutinized, a scientist's private life is virtually ignored. They're judged by their work, and lauded even when their personality is difficult, or their relationships troubled. (Of course, there are many who do as well at home as in the lab.)

If a scientist's marriage is in trouble, they'd be well advised to seek help. Not from another scientist, but from an experienced minister. Some would shy away from that, and call psychological therapy a science. If so, it's a hundred times more fractured than any other field of study. Overall, the clergy has a better record.

Becoming a scientist isn't easy. It takes years of dedication, and (usually) a whole series of degrees. They must specialize *very* narrowly while climbing the ranks, and again if privately employed.

A few geniuses go beyond their chosen niche, and even fewer become famous for doing so. Stephen Hawking and Paul Davies come to mind, as does the late Carl Sagan.

The media quotes scientists all the time. Often this benefits both; the media gets ratings and 'gravitas,' and the scientist gets free publicity, plus a boost for their fundraising efforts.

Scientists often speak out on issues not related to their field of expertise. The "two thousand scientists" trumpeted as supporting the previous Administration's environmental policy included only a handful of global climate specialists. (Others disagreed.)

Scientists have opinions like everyone else, and their genius makes them

more credible. Perhaps this is fitting, but some have strange ideas. Noam Chomsky is an accomplished linguist who is also a well-known radical leftist. Lately, in my opinion, physicist Michio Kaku has been working hard to match Chomsky's 'progressive' credentials.

Progress

Modern society takes it for granted that science will progress, and that medicine, consumer gadgetry, and just about everything else will advance in its wake. Most taxpayers are happy to spend a few billion dollars on particle accelerators and space telescopes.

Analog magazine reports that young people who identify themselves as feminists and liberals are less likely to support the space program, and goals like the exploration of Mars. (So much for their recent adoption of the label 'progressive'.)

This isn't really a surprise. One can imagine the wife of Og the caveman nagging him: "Forget that monster-filled land across the mountains! Don't we have enough problems here at home? Besides, you promised to do something about that pesky warthog . . ."

Ditto for explorers throughout history. Scientist Robert Zubrin, in his SF novel *First Landing*, makes the point that a new land is only tamed when women are confident to go there and raise a family. (In his case, referring to Mars.)

Controversy

Some people are suspicious of science; even downright hostile. In contrast, most scientists blame religion for humanity's ills. At least half of them are atheists.

Which has really hurt humanity the most? The plain fact is, science gave us gunpowder, poison gas, and atomic bombs. Medical research gave us anthrax powder *and* the vaccine for it.

The tension between science and religion goes on. In a recent *Analog* column, editor Stanley Schmidt comments about our brother Jonathan Wells (without naming him). Schmidt questions his 'anti-Darwin' motive for getting two major PhDs, but says nothing about the aggressive Humanism of many working scientists.

One college-level science teacher told me about quarrels he's had with students from a religious background. Both sides claim to be high-minded, but the emotions sounded pretty raw to me! (I hope he found my suggestions helpful.)

In a recent *Unification News*, Frank Kaufmann wrote an insightful essay about the Thirty Years War, and the modern assumption that "too much belief is a bad thing." Often, he points out, it's the other way around.

There is another aspect to this debate. Real scientists are willing to conduct fresh observations and experiments, to accept new evidence, and to formulate new theories. If needed, they must toss out fundamental assumptions—and change their minds. In one sense, this is asking more of a person than religions ever ask of their adherents.

Conclusion

In published speeches, Rev. Moon has stated that "knowledge does not matter." Also that, since "God knows everything," true love is paramount. The Bible, in I Cor. 13, heartily agrees.

Is that the entire story? No! Alfred North Whitehead pointed out that the Christian worldview allowed science to flourish. Rev. Moon himself sponsors many scientific endeavors.

Perhaps knowledge isn't a big criterion for admittance into Heaven. However, it does have its benefits. Moses spoke to crowds within the sound of his own voice, while modern prophets can be seen everywhere via satellite TV and the Internet. Jesus walked a few miles per day, while Rev. Moon takes a private jet worldwide.

God's Word is being shared more than ever. We can thank scientists for that. ❖

PEACE from page 24

ic law's opposition to the western concept of religious freedom—not to mention related human rights such as women's rights, freedom of speech, press, etc.—lies at the root, I believe, of the current crisis. I said previously that Islamic fundamentalists do not support terrorism. But they do support the state's enforcement of Islamic law and the expansion of Islamic law beyond its current borders. Many of them believe a person such as Usama bin Laden stands not for terrorism but for true jihad, righteous struggle to implement the law in oneself and throughout the world.

In practical terms, no Islamic state has completely enforced the Shari'a since the days of the Caliphs immediately following the Prophet Mohammed.

The Taliban regime, in its way, has been attempting to do so. It should be mentioned that Shari'a is not a formalized legal code, but is a fluid and evolving body of Islamic jurisprudence. Thus while Usama issues a fatwah (ruling) for jihad against Americans, a mainstream leader issues a counter-fatwah against the terrorists and Bin Laden. Nevertheless, attempts at reform or modernization of the Shari'a, have met with dubious success. Indeed, the confrontation of Islam and modernity is often credited for the rise of Islamic fundamentalism in reaction to the westernizing and secularizing influences of the reformers.

Conclusion

Thus, we are left with the disturbing fact that religious freedom and Islamic law are in serious tension. How we as a world

work to resolve this tension will shape the work of world peace profoundly in the coming decades.

To conclude I would offer the following three positive suggestions.

First, I would like to see a movement for serious dialogue between Islamic and western scholars through the UN, intergovernmental agencies, religious organizations, and non-governmental organizations such as the IIFWP.

Second, I encourage people of the western and Islamic traditions at all levels to begin reading each others

scriptures and traditions, for if these scriptures were indeed inspired by God, and if God is a God of peace, then perhaps He can inspire us to make peace through such readings.

Third, I would encourage pastors and other religious leaders to reach out to their Muslim neighbors and begin interfaith friendship nights and dialogues. Invite a Muslim leader to speak in your church, find out if you can pray together, eat together, sing together and play together. Muslim leaders can do the same with their Christian neighbors. In short, create in your local community the type of ecumenical, intercultural ideal that America itself ideally represents—one nation of many diverse people, but One Nation, in freedom, united Under God. ❖

moment of meditation

YOU SHOULD CONTROL YOURSELF
BEFORE YOU CONTROL THE UNIVERSE.

NY Musical Celebration 'God's Trombones'

by Rev. Leslie deJonge

Spiritually rousing and vibrant! Spectacular! Broadway-type performance! These were some of the excited comments gleaned after the performance of an excerpted presentation of "God's Trombones" – the original work of the well-known Afro-American, James Weldon Johnson – presented in five relatively quick scenes on Sunday November 24th in the Manhattan Family Church Chapel.

This production was the brainchild of director Robert E. Hall, Jr. Encouraged by a smaller, but successful production in the Spring of 1999, he set out boldly with the main cast of preachers, singers and musicians to make this presentation within a limited time frame. It is the goal of the Music Ministry to perform this and other programs with brothers and sisters of other boroughs and especially with ministers and members of their choirs etc. in their churches and places of worship. This is the time for us to be one.



After a brief welcome and remarks by the Director, Mr. John Magoola set the tone singing an African song of Praise accompanied by rich background vocals. Mr. Masahiko Horigae on the baby grand piano tuned in the Christian spiritual world with the playing of "Amazing Grace." A motley cast of singers and players assembled onstage bedecked in hats, dresses, gloves, vests etc. reminiscent of the early 20th century Afro-American Society, greeting each other with exaggerated gestures. They were rooted to the spot by the dramatic arrival of the "Hat Lady" – who wore a "Strange hat of Bells." This caused such a commotion onstage that a member fainted (on cue). Order was restored and the play continued.

Director, Robert E. Hall, Jr. had introduced "Gimme dat ole time religion" as a longing for the original way and ideals of God. This first song was sung joyously and was a great beginning. Dav-

etta Johnson, Ed Poor and Erma Bovell soloed the introductory bars.

Mrs. Nicky Nseka followed with an exhortive "Prayer." She fired up the congregation and audience members alike with her preaching style. "The Lord's Prayer" was sung midway through the presentation followed

by Barbara Burrowes van Praag's original composition – "Thine is the Kingdom." Traditional spiritual "In dat great gittin' up morning" ended the first segment.

Amid the "sounds of space", Rev. Desmond Green recited "The Creation" – a very imaginative and metaphoric expression of the six days of creation. "Motherless Chile", sung by Gerald Smith, Davetta Johnson and Robert E. Hall, Jr. expressed the loneliness of God's heart. A plaintive short clarinet solo by Arry Constant accompanied by Ed Poor on the piano set

the mood for this section of "Creation". Rev. Juanita Pierre-Louis of Harlem ended this segment with the a rousing version of the traditional spiritual "This little light of mine." She then proceeded to the third segment – a dramatic reading and dramatic presentation of "The Prodigal Son"

Second generation twins, John and James Gomis, played the parts of the two sons and Rev. Andrew Compton – the father. The dramatization in this scene had the audience in fits of laughter. The

actors/actresses threw themselves into the Babylonian scene and roars of laughter began when the younger son entered the city of Babylon and met up with the gamblers and "the women of Babylon" and the resultant eating with the hogs. After he "came to his senses" we heard the soothing, pleading rendition of "Is there room for a sinner" by the Westchester Family Church Choir and Dr. Rumiko Isaksen/Director. Rev. Juanita Pierre-Louis used her natural southern preaching style to get the audience completely involved in "The Prodigal Son." Closing this scene was Rev. Rufus Dunn of the Garden of Prayer Cathedral with a power-charged "I've learned to live Holy."

In the following scene, Ms. Davetta Morgan gave a painstaking, spirit-filled presentation as the preacher in "Go Down, Death." The sermon was preceded by beautiful rendition of the well-loved and well-known spiritual "Steal Away" – four-part harmony and free style. The mood was definitely set for the sermon. Rev. Theodosia L. Stevens of the Spiritual Mission of St. Paul – a trained singer – sang one of the solo verses and Mrs. Kyoko Tachinaka of the Westchester Choir sang the last phrase, which represents the soul returning to God. Rev. Theodosia returned halfway through the sermon to sing another spiritual "Fix me, Jesus". This song of faith touched the hearts and souls of everyone who heard it. Her inspiring rendition truly "fixed" the audience with the depth of her presentation. This scene closed with the "Steal Away Chant" a composition of Robert E. Hall, Jr. Obviously an influence from his Afro roots, it is a very "catchy" tune, and is a celebration of the life of "Sister Caroline."

The final scene saw the tiresome trials of "Ole man Noah" portrayed by elocutionist, Rev. Leslie DeJonge as the preacher done in contemporary style of drama and voice.

The "curtains" came down on the show full circle with a final song – "Gimme dat ole Time Religion." ♦

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POSTMASTER: Send address changes to:

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News**

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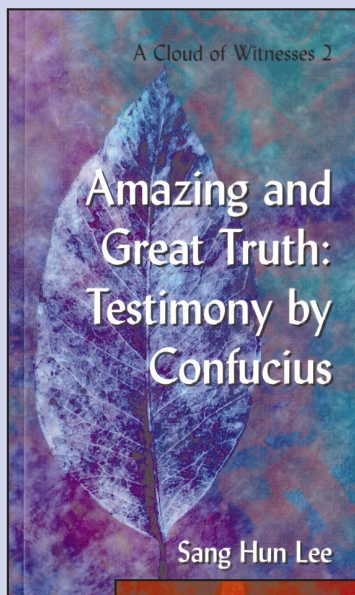
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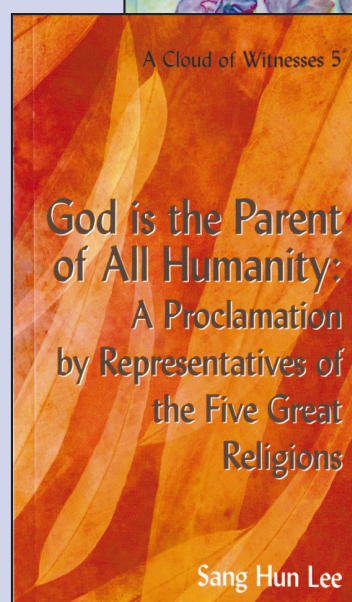
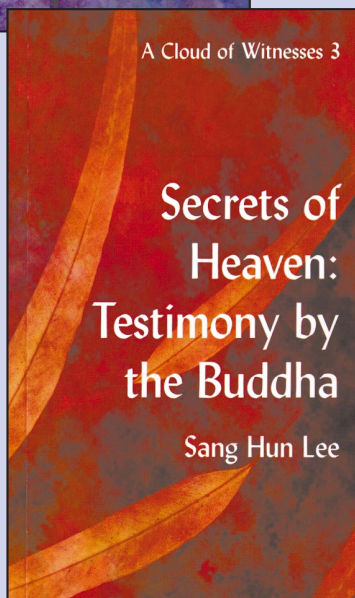
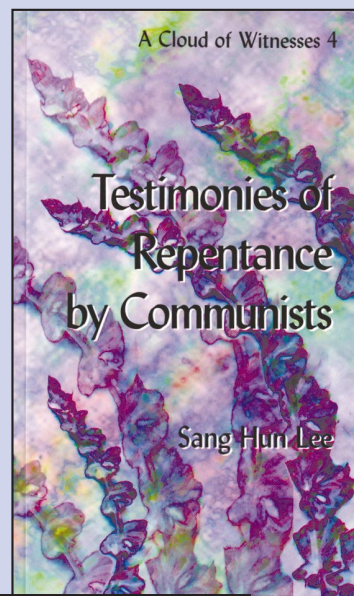
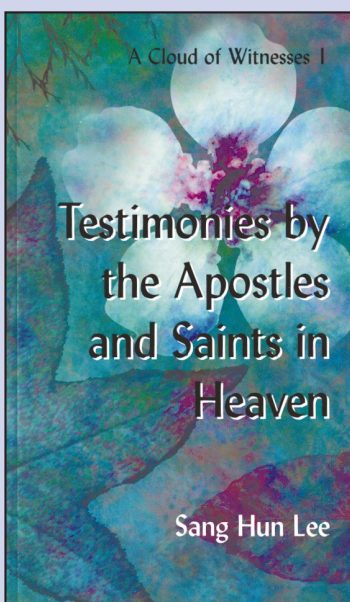
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