Hyun Jin Moon’s Tour of Korea

The 2001 Service for Peace Tour has come to a victorious conclusion in our homeland of Korea. With the participation of 15,000 young Koreans, more than 90,000 youths have now witnessed World CARP President Hyun Jin Moon’s passionate appeal to live for the sake of others through the rallies, as well as many others on the internet and through video.

The Korean tour also included an extensive public speaking and visitation schedule, and this writer was assigned to keep a journal. The day after his arrival in Korea, before starting any of his rallies and public speeches, Hyun Jin Nim went to visit the Suh Dae Moon prison site, where his father Rev. Sun Myung Moon had been imprisoned in his youth. In the long years of Japanese occupation, many such prison sites were used to imprison, torture and kill Korean patriots fighting for the liberation of their Fatherland. Ironically the Suh Dae Moon site is the only one that remains.

We saw historical videos and exhibitions, depicting the incredible sacrifice the Koreans endured to establish the condition to be the people to receive the Messiah. Great patriots such as 16-year old Yoo Kwang Soon, were tortured and killed here for the sake of their nation and its liberation. We also saw the cell rumored to have held Rev. Moon during his imprisonment, awaiting his day of liberation while carrying the pain of Heavenly Father.

Hyun Jin Nim, a keen historian, maintained a solemn composure throughout the visit, understanding the sacrifice the Korean people went through to become the chosen nation, yet also knowing that the failure of the people to accept the Second Advent forced True Father to walk the path of suffering and imprisonment. Still, we recognized the power of a people to move the nation by their conviction, their dedication, and their willingness to sacrifice. This is the legacy of the freedom fighters in Korea, and a hope that we must rekindle among the Korean people.

Visiting Churches and CARP Centers

After visiting the prison, we went on to the local church. The room was packed with members, attentive elders to families with young Blessed Children. The excited church looked to Hyun Jin Nim as the leader in the age of the Second Generation, as he poured out his love and desire to be one with the members. To the many elders, he emphasized the original desire of God to see a see TOUR on page 4

Interfaith Prayer Breakfast and Day of Prayer and Healing

Clergy Respond to Terrorist Attack

By Rev. Mike Jenkins

On Sunday September 23, 2001 over 1000 clergy joined together for the Interfaith Prayer Breakfast. The Secretary of State of New York, Rev. Preston Washington of Harlem and many important representatives of Christianity, Islam, Judaism, and all world religions attended. The head of the Queens Federation of Churches and National Bd. member of the National Council of Churches joined in the litany of prayer that was organized by Bishop Stallings. Fourteen representatives of every major religion offered prayers for the victims of the September 11th tragedy in NY and Washington. They also prayed for peace.

Rev. Chung Hwan Kwak represented our True Parents with a beautiful speech calling for peace through interfaith unity. President David Caprara brought Rev. Macklin faith based liaison for the Governor. President Caprera also introduced the One Church One Family effort to engage churches in disaster relief for the WTC victims. Betsy Orman is a super AFC hero. She literally brought dozens of VIP’s including the secretary of state. She also had a hand in helping Gary Jarmin secure a letter to the event from President Bush.

Our VIP team did an excellent job as we visited the National Council of Churches headquarters and met the heads of the Methodist, Episcopalian, American Baptist and Presbyterian...
The spirit world will come down based on their privilege of being blessed and will unite with their descendants, as Cain and Abel. Then the entire spirit world and physical world will be able to attend True Parents. This is a new beginning point to settle God's kingship on earth. Already, everyone in spirit world older than three years old have received the blessing and are entitled to come down.

To receive them, our mind and body, husband and wife and parents and children have to be absolutely one. Then they can come down freely and work with and through us. Also the blessed couples in the spirit world belong to the archangel realm, and the blessed couples in the physical world are in the position of sons. The blessed couples on earth are in the position of Adam, and those in the spirit world are archangels. They come to our level and are engrafted to the blessed couples on earth. Based on the foundation of oneness of the Holy Spirit mother and the children who are blessed on earth, centering on Mother, all the blessed couples in physical world and spirit world should serve and attend True Parents.

That condition was lost at the fall and we have to restore it on earth, through the ancestors. Unless we do this in the physical world, we have to go through a training session in the spirit world. Brothers and sisters have been enemies in the physical world. So, in this era now, the physical world and spirit world will be united as elder and younger, beginning on the individual level. Again, this is an engrafting process from the individual level on up, connecting with True Parents.

From now on, when we pray, don't think that Satan is watching you, but remember that your ancestors are standing beside you and you have pray with them, together, and if there is a mistake we have to correct it and come toward to attend True Parents and God. Unification Church blessed couples, family, Tribes Messiahs and National Messiahs, the reversal of order takes place here, now. Because of our foundation, Heaven has received the blessing and becoming our descendants in the history of the blessing.

Satan cannot interfere because the order has been corrected. If the order is wrong, he can invade, but when it is right, he cannot have anything. With true life, love and lineage are with us, through the engrafting of the blessing. We are one, as God's race. No one has anything to be proud of. You should understand people by race alone, but as a ... With that concept, we can consider all people of one family. Not just "you are an American," or "You are Japanese," but "you are a Japanese sister," or "You are a Japanese father." Don't have the concept of country.

Now is the turning point. Don't say, "I am an American," or "I am a German," or "I am a Korean," or "You are an American," or "You are Japanese," but "you are a Japanese sister," or "You are a Japanese father." We have to know this.

Even in the message of Dr. Lee was his confession that over 50 years ago when I taught him about the father-son relationship, he could not understand it. But now that he is in spirit world, he came to see what I was thinking. Just to think it. So we have to know it with our heart. To reach that level, we have to keep studying my words. God is our king, True Parents are the king on earth, blessed couples are in the position of regional kings, peace ambassadors. You may not fully understand that, but wait for that kind of world is coming now.

We have to focus totally on the vertical relationship, the providential relationship. So you don't even recognize an old high school friend. That much concentration. In other words, in your tribe or clan, there can be members of other lineages, so different lineages are always mixed, but as Abel, you should be able to give blessing to them. In other words, without the blessing process, we cannot unite tribes, races and nations in other ways, because the life, love,
Heavenly Constitution

and lineage are separated, like different trees.

Moreover, from now on, if some blessed couples have different standards of life, are better off than others, then you should be able to offer help personally, directly. The spirit world and physical world should follow the same principle. We go to the same Kingdom of Heaven. Otherwise, you’ll be stuck.

“Blessed central family Michael Jenkins” has immense value. Or you can say, “Central blessed family.” It means you are not out of Adam’s family foundation. Therefore, in God’s providence, even if there is one family that is absolutely united with God and True Parents, the providence can continue. It doesn’t matter whether one has faith or not. God’s will be done. Even if there were no God, as a blessed family we should fulfill our responsibility. We should eliminate all the different religions so that humanity can become one family. One nation, that starts from the true original point, the family.

Sonoongro tulipædis (the world that has been changed) our life has been turned 180 degrees, eight stages of perfection. As a mother, when you are going through pregnancy, do you feel as if you have a seed of life as Eve would have without the fall? But we still have a remnant of the fallen world. Between husband and wife, when you are pregnant, how precious you consider the child’s life that is coming. The husband wants to hear the heart beating, and even God has been waiting to hear that heart-beat. Do you think the seed in your womb is that precious, priceless?

Between the attention paid by God and by Adam, which is more? God’s. Even from conception, we should have a seed of life that attracts God’s attention and concern, so that you can give birth to a child that can be reared in the loving family and husband and wife unity. That is what I mean by a true family. Can we do that? As the life goes through the eight stages from fetus to death, we have to seriously think about that issue. Does God really consider my child as His own true child? Am I at that level, myself?

God never had the privilege to be the master of true love, as He had to deal with fallen people throughout history. So we have the responsibility to prepare ourselves and make the foundation to serve God as the true master. In a true family, we need to rid ourselves of our national consciousness, cultural consciousness, etc. so that we can be reshaped as totally vertical persons. We all are contaminated in some ways by the fallen world. We have to come off of it. What we can be in the mid-level spirit world. Then our children will claim that you gave birth to them in that mediocre stage. I want to get out of here and go up higher.

We have to turn around 180 degrees. Remember that. You sisters, imagine that you are born in the worst possible situation in the physical world, such as Africa, and that is your destiny. You have to listen and accept that. But when you turn around, you will be God right in front of you. Go to the worst place, and turn around and God will be right there, closest to you.

So, no more “I’m German,” but “I’m a German brother or sister.” You may think this is a small point, but from the smallest point we have to change ourselves and be renewed. I emphasized, at Cheju do, that we have to learn from nature and return to nature. There are abundant resources there. Spring comes, the animals and birds come together and mate, the new chicks emerge and grow and multiply. We can learn myriad things. If you have more experiences with nature than anyone else, you’ll become the leader.

As blessed children, once 60 or 70 years passed from the liberation of Korea, any geniuses have been born. Koreans create noise wherever they go. They do not…in lying; they are revolu-
tionary and soldier-like; their brain spiritual than others. In Harlem and Los Angeles, they took over the markets and towns. People felt manipulated. Another characteristic is that they are so stubborn that they cannot be united easily. I am the only one who can unite them. Koreans have to unite, because Americans and the other races do so under me. So the Koreans have no excuse. In other words, as non-Koreans, don’t complain that Koreans are not united with me yet, because you have to show the example to them, and they may follow you in a few years. They may be ignorant of the value of being united with me. But once they unite with me, they will never separate: it will be absolute.

Geopolitically, Korea is located strategically. They still are serving as a homogeneous race, even though they are now divided north and south. The Korean race has been well known for archery for several thousand years. Also they are, as the righteous people of the east. They dominated the eastern continent, but got sick of the corruption and tried to escape the dirty seed and withdrew to the tiny corner. Korean women archers are the Olympic champions.

Some Japanese blessing candidates hesitate to be matched with Koreans nowadays. If two distant races marry, their descendants will be superior to the parents. That’s why birds migrate from far distant places, and the humpback whales from Hawaii to Alaska. When the penguins mate and give birth, they go to the world, balance the South Pole and huddle together to create heat. They huddle with their butt, their foot, and on it and protect all win-
ter, and in the spring bring them out.

An old man, I go there to show you the example. This place in America is well established, with nice food, but will you come to the North Pole to greet me, even if your feet will be frozen and you may die? The ice is over 800 yards thick. You can drill holes as deep as you want, and by the generator there, or a building. We can build the kingdom on or in the ice. We can do it as long as we have enough love.

Peace does not come where people live for themselves. Selfish life has noth-
ing to do with the world of peace. Water flows naturally to the deeper place. It goes downward. That is why the water tends to make a hole even in rock, con-
stantly flowing. Pure water.

What kind of water do you wish to be? Pure, from a deep well, or common spring water in the secular world, or contaminated, dirty water? Air is the same thing.

A different time is here now. We have to change 180 degrees, have a total negation of ourselves. The possession of true love is my father, my mother, and if we live that kind of life, and we will become True Parents too. To enter the Kingdom of God, we have to follow the parents of heaven and earth, not fol-
lowering you. When the sun rises, you don’t need or want to follow the candle.

The natural world always seeks brighter light. There is no exception; Sun Jin nam too.

Even though the world has been pitch dark in my life, I never complained because I knew that once the sun appeared, everything will be lit and no darkness would remain. Light conquers everything. No darkness anywhere.

Please remember, you have to treat True Parents from spirit world to your hometown, even within a one kilometer boundary. Millions of ancestors can be there with you. They will have a hierarchy of levels, most spiritual and more loyal are the higher level spir-
tuals. Please remember that you should be able to talk with these ancestors. For example, if you leave NY and go to LA, your ancestors stay there and ask you to mobilize to protect you on their behalf.

In a similar vein, you are exposed to light and darkness through your own spiritual world, through our prayer only, they will read our mind and know we are only giving lip service. We have to prove our selves. The best way is absolute faith, love and obedience. If you are able to live such an exemplary life, then spirit world will become the invisible ancestor you can make a territory, a realm. It means that at night they come to you.

They are so great that True Par-

ents liberated heaven and earth. If it is true, can you digest it? Can you feel it that the person God loves most is me? That I am the son of filial piety, more pure than my siblings?

More patriotic. We should be confident that we are better than Adam and Eve, that I am well-qualified to receive every thing, every bit of life, in every part of life. I should live. Then I can proclaim to the cosmos that my blessed family is the best seed of life in the world. There is a competition in good faith for everyone. Hundreds of millions of blessed families, but if we rate them, there will be one blessed family.

Even if you say, I am a son of filial piety, it’s not just you, because tens of millions are seeking that position. Have the conviction that you will be a true prototype, such that everyone can fol-
leaves, a king, the king of saints. We can have that ambition. Try to reach that goal without sleeping, so that no one can surpass you.
Hyun Jin Moon’s Tour of Korea

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family, to be a grandfather and enjoy his grandchildren. It is only within the family that all loves are fulfilled, and all generations are connected representing the continuum of humanity. He testified deeply about his father, and his desire to have us be close to him with a natural, unreserved relationship.

We visited the Shin Chon CARP Center. Shin Chon is Korea’s central college area, in the middle of several universities including the historical Ewha Women’s University and Yonsei University, one of Korea’s top schools. The first rally in Korea would be held here with the goal of focusing on college students as a force of young people dedicated to Serve for Peace, and revolutionizing youth culture by centering on the creation of God-centered families and the concept of living for the sake of others.

Our Identity Comes From Our Relationships

To the crowd of young faces, Hyun Jin Nim again expressed his desire to be close as family with us, conveying his hope that brothers and sisters, an elderly wanting nothing but the best and wanting his younger siblings succeed. “Our identity does not come from ourselves,” he said “but through relationships with people.” And this identity is not one we can choose. We do not choose our brothers and sisters, our parents, nor whether we are born male or female. We are born with a destiny, especially the second generation youth who have inherited the Blessing given to our mothers and fathers by God and True Parents.

He also spoke of the need to rid ourselves of the concept of receiving things for free. Instead we need to take responsibility and develop ourselves, our abilities and skills. The CARP motto calls for all of us to become Number One. Rather than creating an elitist organization, becoming Number One means each individual taking on the daily challenge of personal excellence. It is a challenge for everyone to try and keep trying, and for that goal, but this is how we can become owners of God’s property. He said leaders embodying confidence through living for the sake of others.

Chung Nam Rally

Perhaps because this was 100% a student rally, the energy was extremely high and the students very ready for a revolution. Hyun Jin Nim’s keynote speech rang with a clear warning. We must change the direction towards self-destruction of the family, society, and ultimately the world. This is why we must plant a new and secularly materialistic culture.

The foundation for this new way of life is through the creation of God-centered ideal families, the first school of love where one learns the lessons of love for the sake of others. On this foundation we open the path to the creation of a peaceful family, a peaceful community, a peaceful nation, world, and ultimately liberating God. If we work together with a common vision, there’s nothing we cannot do! Do you believe it?” Hyun Jin Nim declared, “I wish all of Korea could see this Chung Nam Rally and see the conviction and the fire of these young people. They will truly will that there is nothing that we cannot accomplish.”

A Visit to Sun Moon University

Sun Moon University was established by Rev. Sun Myung Moon with the goal of revolutionizing academia. It has pioneered new research institutes including the Purity Department and a Martial Arts Department. Sun Moon trains many of the future leaders of the movement, and is a crucial link in our youth movement.

The University began in 1985 as a theological seminary. It soon expanded into the Sun Hwa University, opening the first three colleges in 1991, and was renamed Sun Moon University in 1994. The university is divided into two centers: the Asan campus which houses the academic colleges of Sun Moon University, and the Chonan campus of the theology, liberal arts, and Korean Language Institute. Asan CARP Center was the first CARP center of Sun Moon University. At the time it was built, the center was considered to be quite large. However, CARP has now outgrown the center with potential for even more development in the near future. When Hyun Jin Nim visited the Asan center, he firmly encouraged the expansion of the building and become people Heaven can trust. You need to become people God, True Parents, and True Family can trust. You need to become owners. The path toward achieving this is the path of living for the sake of others. It is a difficult course, often lonely. However, when you walk this path you are never alone because God, True Parents, and True Family are always there with you. This world is Satan’s world, his own, he is its Lord. Therefore, God is in the opposite situation, in the lowest position. To find God we must go through the difficult course.

At the World Student Garden

Rev. Sun Myung Moon has often stressed the importance of understanding the language and culture of Korea. He has always encouraged us to inherit the vertical standard and culture of heart directly through studying in the Fatherland. Hyun Jin Nim is reminding us of the fundamental importance of this message.

Every year exchange students come here from all over the world to study Korean language and Korean culture. While they are here, they stay the World Student Garden for Brothers and Sisters dormitory in Suwon. The curriculum is divided into both a Japanese program and a Western program. Residents include first year students studying at the Institute of Korean Studies for Foreign Students, and middle and high school students who are attending a variety of local schools including the Sun Hwa Arts School, which houses the world famous youth cultural performance troupes the Little Angels.

Not only are they immersed in the Korean society, they experience a Blessing through blessings, and because they are Blesses Children in a dormitory that upholds standards and nurtures the Second Generation. They seek their identity and find their relationship with God, True Parents, and True Family.

The World Student Garden is the only program designed for Blesses Children seeking to study the language and culture of Korea. After hearing reports about the program, Hyun Jin Nim’s first question was about expansion and how to increase the number of Blesses Children. Hyun Jin Nim discussed not only the identity of Blesses Children, but also emphasized the role and responsibilities that come with being born as Blesses Children. The Ministry of Blesses Children is connected to the Blessing and with Blessing comes responsibility. It is an indispensable fact.

God originally wanted an ideal family, not the fragmented world we see today. God wanted to create one family under God. You as Second Generation stand in the position of Abel in relation to the outside world. Abel’s responsibility is directly connected to Cain. The course of Second Generation is living for the sake of others, whether you know it or not. Abel received the Blessing to save Cain. Blesses Children we will do the same for the sake of others. If we live this way, God can work through us. We as Blesses Children will do the same for the sake of others. Let us walk together the course of living for the sake of others. Then we will at last accomplish the course of God, and establish the eternal Kingdom of Heaven.

Suwon Rally

Over 13,000 youth and families packed Sunwon Gymnasium for the final rally. The program opened with a video followed by a series of speakers. When Hyun Jin Nim entered, the previously reserved crowd burst into cheers and waved flags and banners enthusiastically.

Through the speech the energy level increased as Hyun Jin Nim explained that the original ideal God had when establishing the blueprint for the first family was now reached for all of us today, if we will but embrace it. Hyun Jin Nim said God is leading a daily race with the Second Generation, Hyun Jin Nim said, “If they continue their self-centeredness, individualism, humanism, and secularly materialistic lifestyles, they will only plant the seeds for destruction of their family, community, society, nation and the world.”

We will recover the path of God, heal broken and create an eternal peace through establishing the world of God-centered families. Centered on God, it is our destiny to rise beyond nations, beyond race, and beyond ethnic and religious differences to create one human family, one universal brotherhood.

With this spirit, Rev. Sun Myung Moon’s speech of Service for Peace 2001, attention turns to the 2003 World Student Garden for Brothers and Sisters rally for the focus on nations and more people than ever before. Let’s work with Hyun Jin Nim to make a tremendous success! 

Unification News

October 2001
The idea of Service for Peace was built on the foundation of the Inheritance and Development Tour. We have entered the Age of Second Generation, the Settlement Age. We are building a whole new world, yet the Second Generation doesn’t understand their root. Inheritance means understanding the root of history, the beginning of the movement and God’s framework and time line. Development explores the possibilities of the future.

We cannot be political people who have many different constituencies to please and are bound to many masters. If you only have one master, you can only have one master. Did Moses and Noah of the Old Testament care about what others thought of them, or did they only think about God’s providence? Adam and Eve were to be true sons and daughters of God. Were they? The Messiah is the true son of God. A True Son goes the path of fulfilling his father’s will and God’s will. When God looks upon humanity, does he like all the different cultures, languages, nations, etc.? Does he like the fact that humans separate themselves because of the color of their skin? No. God wants to bring together the whole variety of children into one harmonious union as one family. This is the Kingdom of Heaven. And where does that Kingdom of Heaven begin? With ideal families. Blessed Families are the foundation on which the Kingdom of Heaven is built upon eternal, lasting relationships. People say belief in God is ideal, but not pragmatic. But without recognizing God as the universal parent, how can we talk about brotherhood? There are many homeless people on the street. If you don’t know if the homeless people, would you stop? If it was your friend, you might stop. If it was your brother the question is no longer whether you stop but when will you stop. The most are deep and enduring relationships are in the context of family. We’ve entered an inflection point in human history. Whenever here human history can branch out in many directions. Service for Peace can become a mass world movement. Who’s going to get that ball rolling? CARP is a youth movement so we have power. If we create the conviction, we have power to move this nation. If we keep living for the sake of others, they will begin to change. We have power and we have the vision. Centered on the Second Generation youth we can change history.

by Hyun Jin Moon

This is an excerpt from the keynote address given by Hyun Jin Moon on his speaking tour of Korea.

We have to build a revolution of the heart, because if we want to change people we have to begin by changing their soul. At the core of the new paradigm, true leadership I am sharing is the message of living for the sake of others. As a leader, as a central person, you need to become someone whom God, True Parents, and True Family can trust. This trust comes with enormous grace and responsibility. You need to use the blessing of heaven to positively influence those around you, not for yourself. In other words, you need to become a True Abel. Abel was blessed not for his sake but for Cain’s sake, and for the sake of saving his family.

True Father has been emphasizing how we have now entered a time when it is no longer enough to simply believe in him and follow his directions. After the coronation of God, we have the responsibility to directly represent God and True Parents. Therefore, we have to live for the sake of others as they do.

CLERGY

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churches and welcomed representatives from each at the breakfast. There is a new feeling of openness to True Father. Many APC leaders gave great support, especially Tom Cutts, Eugene Hwang, Carl Swanson, Scott Simonds, Joshua Cotter and many others.

Special thanks to the Regional Directors who dropped everything in their regions to come to NY for the MSG Blessing. The District leaders in New York and New Jersey have a very formidable and real base with the clergy. Renowned Dr. Wyatt Tee Walker came to the rally in Harlem. CNN, CBS and many other media covered the event. The ministers feel very strongly as they heard Father’s words concerning the Elder Son Nation. Father said, as the Elder Son nation America cannot attack the police. If it does it could lead to a religious war and eventually a race war. The ministers are drafting a statement to the President to pray for him and his deliberations.

Day of Prayer and Healing

The Harlem Day of Prayer and Healing attracted approximately 3000 people. Bishop Billy Robinson of the Church of God in Christ attended with full support. Rev. Galvan and the Bronx turned out over 200 ministers. Rev. Park, a major leader of the National Baptist Convention is proposing that the NBC make an official partnership with ACLC.

Dr. Wyatt Walker told Bishop Stallings that he couldn’t believe that we could have that kind of event with two days notice. (He knew that our other venue was too much here.) I really want to thank the America for your support and love.

Many western sisters, as with the 50 state tour, mobilized and sacrificed so much to work here full time. Denver, Chicago, Indiana, California, San Francisco and many other regions gave so much here.

Now we have time to build the 12,000 couple blessing of the ministers and expand on to the next level blessing. The clergy are marching in heart with our True Parents.

Special thanks to Rev. Levy Daugherty. Dr. Kenyata of Harlem and Bishop Stallings and Bishop Johnson. Bishop Johnson took 40 ministers last week to ground zero. Every time we go the police and firemen are so grateful for the pasting and someone to talk to. We went after the rally with Bishop Johnson in the lead our ministers were given special All Access status to minister to the police, like Rev. Kathy Winings has been doing. When we visited ground zero we were there with chaplains that had come from the Oklahoma bombing disaster. They gave us good advice on the trauma that hits the police and firemen. Bishop Johnson has received the nickname from some of the police as Bishop Zero. (For Ground zero).He plans on taking many more ministers to the site. We must continue to come together and support the efforts of the rescue workers every way we can.

The clergy foundation is becoming very solid. They suffered through great persecution and overcame to bring victory for September 22nd.

Again, I really thank all of our family, especially the New York and New Jersey blessed central families for tremendous support. Dr. Yang gave certificates of appreciation tonight. Dr. Wyatt Walker thought that it was the greatest rally he had ever seen in Harlem. Thank you God! Thank you True Parents! Thank you Jesus!! Thank you America!!!

SUBSCRIBE TO THE UNIFICATION NEWS
I fear the Lord Jehovah

America's position of power and dominance in the world. For people who are born in America, raised in America and who have lived only in America, it is very easy to look at this only from the point of view of the United States. But I think in order to understand this incident more accurately, we must transcend America and look at what is going on between America and the Middle East from a broad point of view, climbing up to a higher level to gain a better perspective. Why did this kind of incident occur after the end of the Cold War? During the Cold War I dealt with many leftist students and debated with them about their anti-American philosophies and through that experience I have a little bit of understanding about the philosophy of those who are opposed to the United States. The anti-Americanism in the Islamic world, of the Islamic extremists, is much stronger than I experienced in Korea. I think that one aspect, the internal aspect of the rest of this incident, lies in the Palestinian problem, where the United States, which is trying to save Israel, confronts the Arab world, which is supporting the Palestinians. The Islamic fundamentalists, the Islamic extremists, look at the United States and Israel as one. The problem has become worst. Sharon was a key figure in the Israeli invasion in Lebanon in 1983, etc., so from the Islamic extremists' point of view he is an enemy who must be fought against.

An Arabian newspaper published in Saudi Arabia asked the following question: Why do Arab terrorists conduct such crazy, barbaric activities? Because the United States and Israel have made Arabs go mad... and then they are controlled by the soldiers in Arabia, which is a country that has two of the three highest sites of Islam: Mecca and Medina. About two years ago, Osama bin Laden said in an interview that in the 21st century there will be inevitable conflict between the Christian civilization and the Islamic civilization. In particular, after Ariel Sharon became Prime Minister of Israel the conflict over the Palestinian territories or the occupied territories. These actions have made the Arab terrorists crazy, the paper maintained.

I have gone to Ground Zero several times, to see the place where 7000 people died. I cannot describe to you how painful it was to stand there and smell the burned bodies and to pray there through the night. I also prayed at the temporary morgue where the recovered bodies, and the body-parts recovered from the site were taken.

What is the meaning of this death? What is the meaning of this great massacre? Who did this? Was it bin Laden? I don't think so. Bin Laden cannot be the chief instrument in this instance. There must be someone behind this. Someone has 'bursed' him. If we go all the way back, it is Satan or the remnants of Satan, not Satan himself. So here there were 19 instruments of Satan, and those 19 have brought about this incredible situation.

True Parents hate terrorism. Terrorism is an ideology, and an ideology is a spiritual accomplishment. The Universal Church of the Kingdom of God is one that has a true heart of sorrow for America and encompasses the entire world. I was at the 43rd St. Headquarters Building in a meeting, planning for the Blessing of September 22. True Parents would come 8 days later, but 7 days before they would come the entire country was in chaos. No one knew what to do.

I'm sure you all saw on television the film showing how the World Trade Center collapsed. Every time I see that film I feel the lives of thousands of people being taken away at that moment. From the moment of that incident until the moment that the postponed of the Blessing was decided we were extremely busy, day and night. I immediately reported the situation to True Parents in Alaska. At that time True Parents were holding Heavenly Blessings. I reported to True Parents by Rev. Peter Kim. For the following three days True Parents did not join the meetings there for Heavenly Blessings, but I reported to True Parents myself. He did not appear in public. I heard later through a report that True Parents felt a truly deep heart of sorrow for America and for the people who were involved in the incident.

The ministers of ACLC went to Ground Zero that evening. Bishop Dan Johnson, Bishop Stallings, Rev. Michael Jenkins, Rev. Samuel Huntington who was the Strike Team, which gives economic aid to Israel, and strike the Pentagon, which gives military aid to Israel. So we can see that the United States and the Arab world but there is much more. The United States and the Arab world both feel a truly deep heart of sorrow for America and the people who were there. The City of New York issued special ID cards to the clergy so that they could go into those areas that were not otherwise accessible, in order to perform their functions as clergy.

I was in the World Trade Center, people from many countries were involved: some reports said 60 countries, others said 80. I heard that 206 people from China who had come to你自己 were killed. The people who were there. The City of New York issued special ID cards to the clergy so that they could go into those areas that were not otherwise accessible, in order to perform their functions as clergy.

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they were kicked out. But the envy and jealousy of one woman and the conflict between these two women even led to them being kicked out. So how did Jacob subjugate Esau? For 21 years Jacob was able to subjugate Esau. His 12 children then became the second Israel to the third Israel.

The elder son is to look after and take care of the younger brothers and sisters. The blessing that the parents pass to the elder son is not for the elder son himself but for the entire world. When President Bush was inaugurated and began to carry out a very aggressive foreign policy, I was a bit concerned. Although military becomes a new economic power. Throughout history, any country that tried to control the world through power was quickly vaporized. It is how this country collects the tries to control the world through brute strength does not last very long. The United States has missions that it must accomplish. It has to work for other nations of the world. America is the eldest brother and is stronger than all the other siblings. But it cannot just beat up on the other siblings all the time. It has to think how it is going to help those other siblings and how it is going to live for the sake of the other siblings.

Father was very concerned immediately after September 11 when President Bush nominated him as the police commissioner. We must know that he is going to be turned into enemies. We must defeat evil with love. That is Evil cannot be defeated through evil. Only goodness can defeat evil. What is that? It is to love. Only love can overcome Satan. This is how we win over Satan.

So how can we overcome the extremists who are filled with Satanic passion? Can we do it by killing them? If we do that, there will be ten more just like them. And if we kill those ten, there will be a thousand more just like them. Evil cannot be defeated through evil. Only goodness can defeat evil. We must defeat evil with love. That is how it is going to be turned into enemies. We must defeat evil with love. That is how we win over Satan.

There is a saying among Christians, that we should hate the sin, but love the sinner. In the same sense, terrorism is our enemy, but terrorists must be made to repent. They must be given life. They are like the thorn on the left at the time of Jesus' crucifixion. They don't know what they are doing.
by Rev. Mike Jenkins

When the disaster occurred it was total chaos in NY. The first night Bishop Johnson went down to Ground Zero where the towers once stood. I went with him. We wanted to support our clergy, Rev. Edwards, Bishop Stallings, Rev. Holiday and many of our leaders have gone on subse- quent nights. We went again tonight. Many nights we have stayed out all night to connect with this sacrifice. All streets were blocked off above 14th street. Bishop Johnson and I walked 30 blocks into the area on the second night. As clergy we were given direct access.

At Ground Zero, I was overwhelmed by the spirit of sacrifice. Those 9000 plus men and women rep- resented most of the countries of the world. Every race and every religion. There is a spirit of holiness around their sacrifice. The whole city as well as Washington, DC and the nation were trans- formed through this enormous condition. It was astonishing the level of heart and sacrifice that the police and firemen were giving forth. On the second night many officers had been awake for 30 hours straight. Many wanted us to pray for them. When they saw Bishop Johnson’s clerical collar they wanted to talk to us about God. Firemen, doctors, rescue volunteers and especially police wanted to talk about God. Repeatedly officers would say, “God is our only hope. We need prayer. America needs prayer. Pastor please pray for us. Please don’t forget those who died.” Then we would pray for them. Many of the rescue workers lost part- ners or colleagues in the WTC.

One policeman just wanted to talk. He said, “My partner died in there. I wish I could have died and prayed for them. Many of the rescue workers lost part- ners or colleagues in the WTC.

Suddenly there was a huge gathering around one area of the huge wreckage. Everyone thought they had found someone. We waited for quite sometime. Many officers wanted to talk about God. Also, many talked about how only God can save America. To my surprise, their atmosphere did not have any anger or hatred. Just everyone talking about God. God must guide us through this, every one, suddenly, one by one firemen began to emerge from a deep hole that had been dug. As each one was placed out of this small opening you could see a look of great relief as each emerged from the five story underground. They had been scouring in the sublevels for survivors. Their bravery was unbe- lievable. Just the day before 12 firemen had the same kind of tunnel cave in on them. Many were saved, some were not.

As we have been visiting churches the effect on NY area churches is devastating. Every church I’ve been in since the disaster has people who either had relatives or friends that were lost. At Dr. Wyatt Dee Walker’s church 20 were directly hit by this one. One choir member. Mrs. Holmes was lost and her son while she survived. Dr. Freret’s church has 30 members who worked in the WTC. They all escaped but now have no paycheck or job in. In Rev. Dave’s church a candlelight ceremony was held at the end of service. 12 candles were lit for the 12 people who were lost that were either members or directly related to the members.

Our own Dr. Kathy Winings through her IRFF work was immediately plugged into the special vol- unteer task force. She has been serving with a great deal of sacrifice every day. This is the spirit of the city of New York. David Caprara and our AFC team are putting together with ALCF support and Church support group to aid victims with counseling and other services. We call it One Church One Family.

A new beginning has come for America. Out of these ashes and the sacrifice and the service that has been inspired will rise a new covenant that will advance this Elder Son Nation into a position of service and sacrifice for the world. Those whose lives were taken on this altar shall not have died in vain. Dear American Family members. Please come together at this time with our True Par- ents. Father gave very deep guidance today about the meaning of this period in history. God’s Providence is on track. It did not fail. However, Father said that as the Elder Son Nation America must embrace all the other nations and we must be the one that com- pletely turn around from this situation. Unification is the key. Unified, American families protect and market to the people of the world. This is the time to face them. The ability to do so is the mark of a great people. The first step is for the White House to work with Muslim and Christian leaders, and with leaders of other faiths to build a global family based upon the sanctity of sexuality, marriage and family life.

Note well the one place where the wall between Christianity and Islam has come down. That is where Muslims and Christians work in opposition to the American / UN global promotion and marketing of birth control and abortion. The sanctity of the fam- ily is the prime cause that unites people beyond race, nation and religion.

The second step is for these American leaders to reach out to build unity among the world’s religious leaders based upon that family-centered, moral con- sensus. The third step is to add to this the invest- ment of America’s creative genius into a wise but educating and energetic promotion and protection of marriage and family life, worldwide. United States will win the war against terrorism in both its forms, or it will win the war against neither of them. Mike Jenkins is President of the Unification Theological Seminary, New York.

The Incarnations of Terror

by Dr. Tyler Hendricks

Want to win the war. We want to defeat the enemy. We want to see a knockout blow pulverizing every terrorist and everyone who ever was a terror- ist or might become a terrorist. We are entertaining a fantasy.

What is the enemy? How do we fight that enemy? From a strategic point of view, we should not launch a physical war. The terrorists want war. They want us to chase them, to flex our muscle, to attack some- one, somewhere. They know we will both a war, have no patience and make a strong effort to bring unity around their sacrifice. They know we will have patience and make a strong effort to bring unity among all religions.

Nations don’t like what American culture does to their children. Neither do most Christians, Jews, Buddhists, or anyone of good conscience. We must bring an end to this terrorism.

The first step is for the White House to work with Muslim and Christian leaders, and with leaders of other faiths, to build a global family based upon the sanctity of sexuality, marriage and family life. This makes sense to me. But, quid pro quo, Chris- tians should be ready to identify and exorcise their signal demon. That is the demon of adultery, of sex- ual immorality. Call it Dionysus. Both demons, Dionysus and al-Hassaf, are wreaking havoc upon the planet.

Terrorism is an intervention of chaos, dramatic, visible chaos. Sexual immorality is a gradual, invis- ible chaos. Divorce, family breakdown, the abortion holocaust and homosexuality create internal chaos, a deep disorder wreaked upon the creation. Amer- ica protects Dionysus and markets his ways to the world.

Is this truly our will, as a people? This is a moment ripe for reflection on the moral state of our nation. If there are areas that are in need of improvement, this is the time to face them. The ability to do so is the mark of a great people.

By doing so, we will change the playing field in the war against terrorism. We will maintain the struggle, but we will redefine it. It will become a struggle to build meaningful, lasting unity among the people of the world. That unity is achieved by creating, together, a common cause based upon a shared moral vision.

A global culture in which more than a global mar- ketplace can come into being through a consensus on what is right and what is wrong, on what pro- motes true freedom and what destroys true free- dom. The freedom our government should call us to give up is not that which allows short lines in air- ports, but that which allows the global justification and glorification of sexual immorality and family breakdown.

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A Time of Tragedy: Coming Together

by Dr. Kathy Winings

the children made. The bags we were carrying were full of PBJ’s. We gave them out. There was such excellent volunteer support that there was no food shortage. However, there was little information about the PBJ’s gave the officers a great deal of joy. One said it brought her back to when she was a child. (Fond memories for many of the rescue workers lost part- ners or colleagues in the WTC.)

The firemen, national guard and police all were working together. Mostly they had to sit through the wreckage with their hands and small shovels so as not to risk harming any survivors. Five gallon buckets were being passed by the hundreds in long chains of volunteers. Empty buckets going in. Full buckets of crushed marble, glass concrete etc. were coming out.

Suffering there was a huge gathering around one area of the huge wreckage. Everyone thought they had found someone. We waited for quite sometime. Many officers wanted to talk about God. Also, many talked about how only God can save America. To
S

eptember 11th is a day that will live in the memory of people the world over. For the first time since its founding, the United States suffered a man-made disaster. Its first casualties of that disaster, has come a response of love and compassion in the thousands of volunteers who have come to help, the thousands of dollars donated for the effort, and the thousands of hours that will be spent in helping one another. IRFF is no exception to this.

Because the disaster hit in IRFF’s backyard, so to speak, we were compelled to act as quickly as possible to respond to this horrific devastation. By the second day, Dr. Kathy Winings, IRFF’s Vice President of the International Board, had gone to Ground Zero to offer counseling, pray and support. During one of those sessions, Dr. Winings was able to connect with other partner agencies who offer aid in disasters—a large as the USA. A few Irish citizens were killed on that dreadful day, it is now my fight.

I have been present at war, has been declared, not on a particular nation, but on a particular ‘new evil.’ Well, there’s an oxymoron for a start; evil, or the nature of evil, is not new. So, what should President Bush do now? I cannot see how terrorism can be destroyed by carrying on using the same methods and rationale that we used to fight our enemies as before. I am British and as Prime Minister Blair is now using the same language as the USA, aren’t Irish citizens fore gone to be killed on that day? In this instance.

I suggest that this is as impossible as trying to find ‘terror’ itself on the map of the globe. We know it would be ridiculous to attempt to do so because we know that terror exists in the realm of human emotion. If we are terrific we have to come to position that situation internally, we have to fight it with our hearts, our minds, our spirits, not external weaponry. I believe the battle against terrorism has to be fought in the same way.

I heard US Vice-Pres. Dick Cheney saying that terrorist groups cannot function without the support of states providing finance and a certain amount of security and shelter. He believes therefore that to deprive terrorists of those things through destroying or crippling the relevant infra-structures of those states will rule out of their power.

Surely, the very opposite is true.

These people are not empowered by money or protection or other resources. Rather, they are fueled by a smouldering, age-old resentment fanned by contemporary political/military actions into a blazing hatred so strong that some are willing to be consumed in the resulting and all too literal flames.

So, what to do about it? Is there a solution? Well, here’s a little quiz for you.

Fill in the blank space in this well known phrase: — conquers all.

Is the answer
(a) Killing
(b) Starvation
(c) Political Maneuvering
(d) Poverty
(e) .... well you know it all along didn’t you?

Here’s another one:

Is your enemy “ — the answer is
(a) Kill
(b) Improvise
(c) Use your will
(d) .... you’re right again of course.

Easy to answer but VERY hard to do, right? Hard, but not impossible. And there are ways to do it in this instance.

As many of you may know, there are up to a million people in Afghanistan at or near starvation level. Afghani parents are burying their children every day. There may be similar situations in every other state suspected of harboring terrorists. Are our leaders seriously considering compounding their miseries by firing missiles at their already wretched lands? Do the allied nations expect to be regarded as monstrous terrorists defending the justice and the sacred flag of ‘democracy’? What will be the more plausible response?

You already know the answer to that one too. But what if...?

What if those US led planes, as they flew over those parched and famine-ridden farmlands, brought life not death?

What if the bellies of those planes emptied themselves of grain to fill the bellies of the dying children below?

What if the billions of dollars that may be spent on ordnance were spent on aid?

What if the US could change it’s image from that of the Great Satan to the Great Savior?

What if, by showing love and forgiveness, the people of America and the democratic world could inspire those same qualities in the hearts of their suspected adversaries?

Would a nation so showered in hervorowment of the great Satan, be able to understand the explosion of terrorism any longer? Could any people withstand a massive assault on the stronghold of their pain and grief in such a manner?

Surely, anyone with any belief in humanity, with any hope for the future, and any faith in the power of good must agree that they would be defenseless against this Ultimate Weapon. And as they opened their hearts, they could no longer conceal within their bosom those international criminals who, without question, should face the consequences of their evil actions.

Of course, some will say this is naïve in the extreme. It is an argument against this Ultimate Weapon. And as they opened their hearts, they could no longer conceal within their bosom those international criminals who, without question, should face the consequences of their evil actions.

Many more, I say to them, wouldn’t the strategy I’ve just described be the strategy of the One to Whom they have been praying? Hasn’t this been exemplified in the lives of the Messengers of God?

More crucially, and more nervously I have to say, I am calling out to the families of the victims of this awful tragedy. If there is any one of you who feels that such a campaign would be a more fitting memorial to your lost loved ones, please let your voice be heard. I ask you because the writer could understandably be accused of an unsympathetic high-mindedness. However, I am proceeding this way because I have a strong conviction that many of your number will feel as I do.

Yes, the world changed on Tuesday 11th September 2001. There are more than 5,000 casualties who we should make sure it’s a change for the better. After all, as President Bush tearfully said, thinking about the dead and families hit by the disaster. This is an excellent opportunity to bring diverse people and families together for spiritual support, heartfelt encouragement, and, in the quest for mutual aid and support. Churches and faith communities wishing to participate and families hit by the disaster wishing to participate, can be brought together to share and learn from each other. Already we have several cities and churches calling us to participate. As a key part of this project, IRFF and CDR will provide training to help each of the boroughs of New York as well as communities in New Jersey and Connecticut open Needs Assessment/Healing Centers of their own. This massive effort will involve the support of many faith-based organizations and community-based agencies as well as the city and state of New York.

This effort will be a long term plan for IRFF and others. What if our喜爱s and thousands and thousands of families conceivably. Regardless of how long this program takes, IRFF, with the support of UTS, AFC, and the thousands of dollars donated for the effort, and the thousands of volunteers who have come to help, can be brought together to share and learn from each other. Already we have several cities and churches calling us to participate. As a key part of this project, IRFF and CDR will provide training to help each of the boroughs of New York as well as communities in New Jersey and Connecticut open Needs Assessment/Healing Centers of their own. This massive effort will involve the support of many faith-based organizations and community-based agencies as well as the city and state of New York.

This effort will be a long term plan for IRFF and others. What if we could change it’s image from that of the Great Satan to the Great Savior?

When the US is seen as the Strongest, Greatest political leader the world has ever seen and to lead the world into a new era of peace. Let’s give him a mandate to express that Love and be the Strongest, Greatest political leader the world has ever seen and to lead the world into a new era of peace. Let’s give him a mandate to express that Love and be the Strongest, Greatest political leader the world has ever seen and to lead the world into a new era of peace.
Reflections on Jacob and Esau

By Libby Henkin

The day after the WTC attacked, and we had been changed forever and were, in truth, facing the concept that we had been altered. Rev. Lee that True Father had prayed when he heard the news and afterward said that America, our Christmas, is the new 2nd Israel. This is a sub- tle shift, because America has already thought of as the 2nd Israel since America is primarily the Christian nation, and the Christian people are the most reasoned and thoughtful that he made a point of saying it. The difference is America is not only all races but all religions, so this is a grander scale Israel.

I have always wanted to feel God’s heart of suffering in prayer, and I always wanted to pray and strayed, as I thought I was going Jacob’s course on MPT, to hear God say to me as he did Jacob. “You are Israel.” so when Rev. Lee said True Father had said we are the 2nd Israel, this struck me deeply and went straight to the center of my heart. He gave us a new name. I think this is a great honor. Jacob wrestled the archangel all night at the Ford of Jabok, was the underdog all night, had his hip dislocat- ed but never gave up. At dawn, he got the new name from heaven, “Israel”, which means “he prevails”. Rev. Mrs. Eo explained at DP school a couple of weeks ago that what happened to Jacob that night was his heart change. He got the spiritual victory over Esau, as when he saw him again, he was able to send his sheep, servants, wives and children, and even bow 10 times to his brother and be embraced by him. Esau was rich, powerful, had an army of 400 and had lots of wives. He did not need the things Jacob sent him, and it was because Jacob sent him those things that he embraced Jacob. But once Jacob had gotten the spiritual victory at the Ford of Jabob, Esau was likewise seen as supportive of Korean unification, the national anthem. Let Father’s vision of “One world in world restoration. Moreover, the providence in America has had a profound effect on the American people, and we have the same responsibility he had in his hour of suffering. This is a holy war.

The American movement has been only a supporting role in the world, and we must continue to regard us as secular infidels.)

Promote America’s new spiritual identity as a God-ly nation comes out of this. It must be centered on God and God’s will for blessing the whole world as One, beginning with us, America, but not ending with one. One World Under God.

Promote understanding and compassion for Muslim peoples. Islam is not a religion of terrorism, but the faith of the Revised Peace Corps and other people-to-people projects (IRPP) to build a brighter future for impoverished Mus- lims around the world. Let Muslims know that America cares about them and that we can work with America to improve their lot.

Promote IEWP to educate Muslim and Christian lead- ers around the world in the Principled path to peace. We have the opportunity to lead America to rise to this occasion and become a victorious Abel, ultimately winning the heart of the moderate Muslims who are not extrem- ists. Let America begin its work. America is our God and unification on their peninsula. Wouldn’t that be a sweet irony?

Comments may be sent to Dr. Wilson at aucl@sunl.com.

September 2001

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Recurrent Family, speech, World Unification and North-South Unification Will Be Accomplished by True Love (which is found repeated twice in the True Family and World Peace). I was struck by how perfectly Father’s guidance in that speech applies to America in the current crisis. Anyone seeking guidance for America in the “war” with terrorism should read this speech.

Are we led to thinking: Father has long expected that the Korean people, and Korea’s political leaders, will take his advice and pursue the project of North-South Unification as a path to peace and unity. That is the very essence of his Central Principle to “love your enemy,” waging peace through the spiritual self-sacrifice of self-sacrifice. The exam- ple of Father’s guidance is the Ford of Jabok, when Father led us to the brink of destruction and the archangel fell in front of us, then went behind and pulled us away. This happened because of the influence of his mother. He was God’s chosen man, but he should have worked to win Esau and desire to follow Jacob, of his own free choice.

Again, at DP school, Mrs. Stanfield made a point last week that applies here. Why did God hate Cain and love Abel? It was only because Cain represented the first fall and Abel the second fall.

I am America. There is no longer any boundary between the two things True Father does to change the world, education and Blessing. Education changes people’s hearts, and Blessing changes the spirit world by breaking down the boundaries in spirit world, as well as rooting out the original evil. This is what gets at the root of the world’s problems. In Father’s speech, World Unification and Blessing by all means, because only through knowledge of English can we understand Father’s call to America to take the lead in world unification. We have the opportunity to lead America to rise to this challenge and become a victorious Abel, ultimately winning the heart of the moderate Muslims who are not extrem- ists. Let America begin its work. America is our God and unification on their peninsula. Wouldn’t that be a sweet irony?

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The Causal Dimension

Looking at the causal dimension in the aftermath of 9/11, a moral revolution, or what Paul Simon called a “spiritual rebirth” in the arts and entertainment industry, may be a significant factor in America’s attempt to maintain any moral high ground in its dealings with those who may oppose the ideals of altruism, liberty and peace.

Unificationists have an understanding that there exists a historical evolution of art and spiritual spheres and that both the resentments and rage of the disenfranchised as well as the arrogance and insensitivity of its polar opposite is at the root of many of the world’s struggles. Disunity of various religions has been at the center of many of the world’s most serious conflicts.

A central tenet of the Providence of Restoration is the “Devine Principle” is the understanding that in loving and embracing Cain is Abel’s great challenge. In taking up that challenge it becomes paramount for the arts to exercise extreme humanism in a mode of self-examination and self-effacement. Perhaps Paul Simon’s call for the entertainment industry to examine itself more closely with a view to assist in the amelioration of the resentments that exist among the disenfranchised of the world family.

Rev. Moon’s definition of love as being “the union of truth, beauty and goodness” has never held more currency at is does now. Unificationism teaches that Christianity is “the bride religion” and that America, as a Christian nation, has a unique role in preparing the world Christianity to accept the Lord of the Sects.

Beauty in the aforementioned love equation corresponds to the feminine element of God’s nature. The potential in Christianity is “the bride religion” and that America, as a Christian nation, has a unique role in preparing the world Christianity to accept the Lord of the Sects.

Appropriate Responses

In the immediate aftermath of the events of September 11, I was struck by the temporary rise of the normal programmatic programming and radio as I sought information from the normal media outlets. The constant din of popular culture had ceased as networks decided, rightly so, that much if its normal programming was deemed inappropriate for the moment. Even as advertisers began to pull their ads for the next, best SUV replaced on the airwaves, the superficiality of the enterprise was not lost on the moment. ‘Things are different as we all know.

Opinions from the arts community are obviously diverse and impassioned. Some more well reasoned than others.

In a very insightful article, singer/songwriter Paul Simon called for “a higher standard of honesty” and “a form of humility, of giving of one’s best to one’s fellow man.” He also called for a move away from corporate, bottom-line motivations and encouraged a reexamination of ourselves as people and a culture. His thoughts have found a great deal of resonance in the debate about the arts as a commentary to industry and how they may need to change in a heightened climate of pain, suffering, rage, anger, healing and hope.

HBO producer Tom Fontana opined that the events of 9/11 “means figuring out where the United States fits in the global family…examining the roots of intolerance, fanaticism and hatred.

Conversely, “Time” Magazine contributing editor, Lance Morrow, viewed those seeking root causes for the terrorist attacks on America, as being “too philosophical for decent company.”

However, winning composer John Corigliano whose music I’ve performed and find very engaging spuriously linked religious fundamentalism and political extremism to the orthodoxy of deodaphic serialism, which in his view, “oppresses the true spirit of art.” The gross hyperbole of this viewpoint is for itself; as if there was ever a “jihad” of serialists or jackedbooted atonologists holding neo-romantics and minimalist hostage. It was a linkage that belied any credibility.

Perhaps the most unfortunate comments about the tragedy came from avant garde composer Karlheinz Stockhausen, who referred to the attack on the World Trade Center as, “the greatest work of art that is possible in the whole cosmos…something in the intellectual and moral depths of our soul.”

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guating the language of purity. A life following such ideal and the search of its realization, an unshakable belief in the power of the Holy Spirit’s love. Simon’s call for the entertainment industry to examine itself more closely with a view to assist in the amelioration of the resentments that exist among the disenfranchised of the world family.

Reverend Moon’s definition of love as being “the union of truth, beauty and goodness” has never held more currency at its does now. Unificationism teaches that Christianity is “the bride religion” and that America, as a Christian nation, has a unique role in preparing the world Christianity to accept the Lord of the Sects.

Beauty in the aforementioned love equation corresponds to the feminine element of God’s nature. The potential in Christianity is “the bride religion” and that America, as a Christian nation, has a unique role in preparing the world Christianity to accept the Lord of the Sects.

Calls for censorship are not the answer. Defending civil liberties and freedom of expression is a sign of a healthy society. Yet pluralism cuts both ways, thus calls for a higher creative ideal should not be considered acts of oppression or intolerance. Why settle for less than that is beneficial to one’s society? Why create that which defames our collective humanity? Artists have choices to make and the raising of consciousness among the arts community is one way to begin the process of ascertaining what might be considered a morally upright cultural perspective.

The following statement by 20th century German composer Paul Hindemith, whose moral fortitude was in great evidence as he stood up to Nazi terror in 1939, has often stood as a moral imperative for me as a go about my work as an artist.

“The composer who has become aware of the beauties of life must lead to truth and perfection, will then know that musical idealism is something above scrutiny as it is reprehensible not to condemn any radi-. Extremists for their actions of oppression or intolerance. Why settle for less than that is beneficial to one’s society? Why create that which defames our collective humanity? Artists have choices to make and the raising of consciousness among the arts community is one way to begin the process of ascertaining what might be considered a morally upright cultural perspective.

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Torn Clancy; Sushi, that means I did it right! Dale Brown’s novel, Storming Heaven, also published in 1994, has a similar premise. In that story, the targets included San Francisco International Airport. It had a brief similar change with Mr. Brown which mentioned that novel.) Another writer told me about a thriller novel called Espionage. Though rather comic-bookish, it almost exactly foretells the World Trade Center incident. Was it a case of life imitating art? My writer’s group was already discussing the possibility of “writers causing bad things to happen.” As usual, we had divergent opinions. Copycat crimes are some- times prompted by intense news coverage. Over a longer time period, petty criminals may imitate a crime (kidnappings, scams, etc.) they saw in a movie or read about in a novel. Several of my friends thought that writers ought not describe terrible (fictional) crimes, because that could upset people, and even provoke a couple of sickos to actually carry them out. Others disagreed, saying that criminals do will their thing without prompting from any novelist. Our general conclusion was that realistic depic- tions of miscreant in fiction are a societal con- dition. and thus, able to face them squarely. The TV show All In The Family and the novel To Kill a Mock- ingbird were mentioned.

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from page 11

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I think Mr. Clancy would defend his portrayals of terrorism. Mere descriptions leave out almost all the ugly truth. It would be already causing the possibility of “writ- ers cause bad things to happen.” As usual, we had divergent opinions. Copycat crimes are some- times prompted by intense news coverage. Over a longer time period, petty criminals may imitate a crime (kidnappings, scams, etc.) they saw in a movie or read about in a novel. Several of my friends thought that writers ought not describe terrible (fictional) crimes, because that could upset people, and even provoke a couple of sickos to actually carry them out. Others disagreed, saying that criminals do will their thing without prompting from any novelist. 

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By the time you read this, actions will have been taken. The Israeli ruled the Middle East for decades, understood that culture, and were not afraid to take stern measures. Of course, indiscriminate attacks by the United States might cause a massive back- lash.

On the other hand, people imbued with those macho cultures regard pleas for reconciliation as a sign of weakness. Many of those desert and moun- tain dwellers have a brutal mindset straight out of primitive times!

America’s leftists actually blame the United States for the attack, claiming that our policies caused the terrorist’s resentment. Supposedly, if we didn’t sup- port Israel, the bad guys would leave us alone. If one reads the terrorist’s own statements, we accuse us for supporting all of the ‘moderate’ regimes over there, including Saudi Arabia. They condemn us for spreading Terror, and for spreading our demo- cratic and tolerant way of life across the globe. There is also an unspoken element of raw jealousy. To sum up, the real fanatics hate us for simply existing. They’d kill every American they could, and drape every surviving woman in a burqa. But are we to believe in the right to freedom, and in the right to freedom of speech? And if we are, who stands against the dangers of freedom of speech? Americans understand the noble heart of Islam. As has often been said, Osama bin Laden is no more a terrorist than Timothy McVeigh was a Christian.

Conclusion

No one respects personal rights, and dislikes gov- ernments controls, more than I do. Yet, terrorists cannot be allowed to operate with impunity. These days, officials could go from being a Barney Fife beat cop to an Orwellian mon- ster literally with the flip of a (hi-tech) switch. As I’ve said in previous articles, the heart and souls of these guardians are what really matters. These are challenging times. Our members, along with people of vision and faith everywhere, yearn for a better world. We’ve worked very hard to build the King- dom, with wonderful results on many levels. No one thinks it’s an easy road. The Last Days won’t always go smoothly, and certain unsavory remnants of the past are not just going to fade away. Let us continue our prayers and support for this good nation and its people. Let us help catch every one of those terrorists and bring them to justice. Hopefully, patri- otic American Muslims will take some resolve actions, and help root out the extremists that have been in this nation since the last war.

Last but not least, as Rev. Moon and Billy Gra- ham both said, let us hope that from this terrible mis- fortune springs a great new awakening.
The Marriage of Archbishop Milingo and Maria Sung, and Its Outcome

by Rev Phillip Schrank

The unexpected and dramatic events surrounding the return of Archbishop Emmanuel Milingo to the United States and his subsequent public emergence with the Holy Father, and his eventual decision to end his four-month marriage to Maria Sung and reconnect to his vow of celibacy have captured the attention of Italy and the world. For many in the press and general public, this was the summer “soap-opera” or telenovella that provided entertainment during the sleepless vacation month of August in Italy. Lurid tales of kidnap, hypnosis, and mental manipulation, all without basis in fact, fueled the image of an attack on the Holy Church by a sinister and diabolical cult. This is an image that serious journalists and objective observers will quickly reject. On a more thoughtful level, some analysts and theologians have viewed these events within the framework of a confrontation between the Roman Catholic Church and the Family Federation for World Peace and Unification. Such a characterization is embarrassing for the Vatican, which does not formally recognize the FFWPU, and frustrating for the FFWPU, which claims that an important ideal of marriage and family as the holiest and healthiest human relationship is the real contradiction between all religions, and the real contradiction between all religions is the restoration of God’s primary institution, the family, where human beings are meant to learn love, morality, and living for others.

The Family Federation

It is important to understand the FFWPU view of marriage and family and how it contrasts with Roman Catholic orthodoxy. The need to grasp the misunderstanding that took place. On the surface, the Family Federation view of the contemporary marriage is entirely consistent with the strong principle of family that lies at the heart of Catholic faith. Belief in the sanctity of life, opposition to abortion, euthanasia, birth control, or any other attempt to interfere with the divine process of life are principles shared by both groups. There are clear similarities in both the family ceremonies, and the real contradiction is between all religions and societies for individual moral development, social harmony and world peace. Both clergy and followers of many faiths participate in these ceremonies on this universal level, and would the Federation allow a Catholic prelate, pledged to celibacy, to participate? The presence of the Marriage Blessing ceremony is the Unificationist insight that the fall was, in fact, not merely the destruction of the individual couple from God, but the destruction and fall of the family as the vessel for God’s true love. Adam and Eve, once blessed and embraced, were cursed and ejected from the Garden. Even as they were alienated from God, husband and wife were also separated from each other by mistrust and isolation. Now, the father, brother and brother were also alienated, and God was no longer present in the first human family.

Religious have been the vehicles to transmit love and morality, traditions and values to humanity throughout history, but their role is transitional and limited. It is the conviction of the Family Federation that the ultimate work of all religions is the restoration of God’s ideal of the family, and that this new millennium begins an era of intense cooperation, centered upon the family. The Federation in fact has deep respect for the tradition of priestly celibacy, as it protected the ideal of purity and chastity, sexual immorality and false love. But the solution to immorality is not to cover or avoid it, but to cleanse it through living love and Godly marriage. It is time, we believe, to transplant the ideal of married life and reestablish the traditional organization of holy and God-centered families, as Jesus spoke about it, to honor the result of such a meeting. These intentions never wavered, and their work continues to this day. Not only is the Vatican an diplomat who mediated the situation can attest to the sincerity, flexibility, and genuine desire of Family Federation members approached this difficult and problematic situation.

Archbishop Milingo and Maria Sung

At the center of this tragic story lies this couple, whose love and concern for each other was clearly shown from beginning to end. In every public appearance since his return, the Archbishop revealed his tenderness and feeling toward this woman. She now claims that the marriage was fake melted away in the know ledge of their three-hour, tearful farewell. No forced abortions, no accu sations were exchanged. They held hands, they embraced for just a moment. And the Archbishop’s claim that the love and loyalty to the church and the irreducible call of the Holy Father, he told her that he would love her forever as a sister, while Maria struggled to get away. Everyone present was moved by the sincerity and depth of the feelings expressed. This was no simple brush-off, no cold formal breakup. The Archbishop has clearly proclaimed the devotion of one of his followers. The Family Federation acknowledge of and respect for what was a real and loving relationship.

And what of Maria Sung’s past? Though she had shared her former life with the Archbishop, she refused to discuss the growing awareness that she had lived in Naples, and that there was some secret marriage. She did not want herself to become the issue, and did not want to distract from attention from her meaningful mission. Once they were united again, she would tell Italy and the whole world who she was and all that had taken place.

When the couple decided not to be together, but to part, Maria continued to protect her past. However, determined journalists unearthed the truth: she had indeed been married before to a man in Naples. Yet as the entire truth was uncovered, it became clear that once again, Maria had been the victim. She was betrayed to a man who, unbeknownst to her, was not yet divorced from his previous marriage. Maria had been married, unwisely that lies at the heart of Catholic faith. It is important to note that, despite the fact that many of Maria’s former life with the FFWPU representatives during this crisis were

see MILINGO on page 16
O
n August 5-17, 2001, eighty
young adults from twelve
nations volunteered to take
part in an innovative and
challenging peace initia-
tive, the Fourth International Island
Friendship Service Project (IIFSP) in
the nation of Trinidad and Tobago. This
project also launched the First Ambas-
dador Youth Peace Initiative that will
give the way for many other such
initiatives in the future.

The youth-based peace project is
designed to build leaders of character
and vision who are willing to get into
the literal ‘trenches’ in an effort to save
the people of the community. The action
oriented program combines public ser-
vice, character education, interreligious
and intercultural exchange. The pro-
gram includes a practical examination
of issues regarding development and
empowerment and graduates return
home to their home communities with a bet-
ter ability to lead others on a path of
peace and co-prosperity.

Call for a Culture of Peace

The environment for success was
created by the collaboration of organiza-
tions from both the NGO and gov-
ernment sectors. The projects’ co-spon-
sors, the Religious Youth Service (RYS)
and the International Relief Friend-
ship Foundation (IRFP) offered expe-
rience in the field of interfaith work and
cross-cultural cooperation. The hosting
organizations in Trinidad, the ROSE
Foundation (a nonprofit organiza-
tion) and the Ministry of Human
Development, Youth and Culture (a
government agency) offered housing,
transportation, staff and program sup-
port. In addition, working with the
Trinidad chapter of Habitat for Human-
ity, participants could experience and
learn from a successful, world-renowned
faith-based volunteer organization.

The UN designated Year of the Vol-
unteer 2001, has brought sustained and
substantial efforts to promote activ-
ities that directly lead to ‘Building a
Culture of Peace,’ another UN desig-
nated theme. The Island Friendship
Service Project embodies the ideals of the
UN goals while the Ambas-
dadors for Peace Initiative
draws together participants
from a diverse cross-ssec-
tion of faith and cultural
traditions and sets them
on a path to model the heart
of a volunteer and ‘live for
the sake of others.’

The Religious Youth Ser-
vice (RYS) recruited inter-
national volunteers and
built its interfaith service
program based upon 16
years of facilitating proj-
ects in forty nations. Through-out this time,
RYS has successfully
upheld its motto ‘World Peace
Through Interfaith
Action.’ Founded by Rev.
Sun Myung Moon of
Korea in 1985, at the
Assembly for the World’s
Religions, RYS has held
nearly one hundred proj-
ects since its maiden proj-
et in the Philippines and
its work has involved
youth from 140 nations.

Call for an International Leaders Build, when leaders in 62 nations would join other Habitat
for Humanity projects around the world.

Our volunteers shed a lot of sweat under the hot Caribbean sun and the support of skilled volunteers
the homes quickly rose up and were completed in 11 days. The building process included a wide variety of tasks such as
creating human chains to pass bricks, buckets and other building materials up a steep hill. This all took place among the local residents who
so generously brought refreshments and prepared lunch and snacks for the
volunteers.

At the closing Habitat Ceremony, in
which the President of Trinidad and
Tobago attended, it was moving to see
the new homeowners ask for the young
workers and thank them personally
with tears in their eyes. Ann Maria
Thomas, one of the new homeowners,
took a picture with the young people
in her new home and told them any
time they visited Trinidad and Toba-
go, ‘they definitely had a place to stay.’

At the Mounted Police Site in Saint
James, the policemen were particu-
larly grateful. The Branch is known for
their community service, so the
fact that young people were giv-
ing back to them was especially
appreciated. The site was vis-
ibly located on the road that was
traveled frequently by Members
of Parliament and the Prime
Minister en route to their offices.
Everyday you would see the offi-
cial cars pass by and they in
turn would see the youth work-
hard by the side of the road.
This prompted Channel 6 to
come out and do a story on the
RYS and the work of the young
people. The story heralded a
media frenzy that
drove the way for a
radio interview and
two half-hour seg-
ments on primetime
network television shows in
Trinidad and Tobago
seen on page 14
Where International
Director, Rev. John
Schanker and Mr.
see TRINIDAD

with its numerous ethnic and reli-
gious groups and its unique level of
tolerance and cross-cultural cooper-
ation provided participants with unique
personal encounters in cultural diver-
sity. The participants (16-19 years of
age) came from twelve nations and
created an environment of intercul-
tural living and learning. Participants
from various Caribbean nations, the
United States, Japan, Korea, and
China, joined twenty participants from
the hosting nation. Many of these
countries sent their youth leaders to
the project in hopes that they would
bring back home a deeper under-
standing of the qualities and chal-
lenges needed in order to build a cul-
ture of peace.

Work Service Within
a Community

The work service component of the project mobilized the vol-
unteers and members of the local
community at three different work sites.
The central work project took place with the gracious sup-
port of Habitat for Humanity and
their Guajaro Affiliate where par-
ticipants joined numerous vol-
unteers in the task of building
two homes during the Interna-
tional Leadership Build. A sec-
ond work project brought our volun-
teers to the Saint James Mounted Police
horse stables where the foundation for a
stable wall was dug. At the third site
in the impoverished Aripo Heights area
participants refurbished and painted
a neglected community center.

The staff had the opportunity to join
with the Acting President of Trinidad
and Tobago and a host of community
leaders in breaking ground at the start
of the project to construct two modest
homes for low-income families This
project was held during the Interna-
tional Leaders Build, when leaders in

projects in forty nations. Through-out this time,
RYS has successfully
upheld its motto ‘World Peace
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Trinidad and Tobago
From August 9th-22nd, the Kenya chapter of the International Relief Friendship Foundation (IRFF) in cooperation with the Religious Youth Service (RYS) organized the 5th Africa Rising Project with a theme of ‘The Special Needs of Africa: Implementing a Culture of Peace Through Health.’ Our peace building effort included working to construct a medical clinic, sharing various educational and faith traditions through inter-faith sharing, and working together to maintain strong moral standards.

The project is part of a continued effort to promote development and peace within Africa under the banner of Africa Rising. The project was also in part sponsored by the Ambassadors for Peace and served as a way to begin training young adults to step up to the responsibility of becoming Youth Ambassadors for Peace.

The Kenyan participants were male and female students representing various institutions that included working with youth organizations and churches. Faiths represented were Roman Catholic, various Protestant denominations, the African Inland Church, and Islam. Similarly, all major and minor tribes from Kenya—Kikuyu, Kamba, Meru, Embu, Aghuya, Luo, Maasai, Kalenjin and Somali—were equally represented. Adding to the project diversity were international participants who came from Luxembourg, Uganda, Tanzania and Zambia. In total there were 33 participants joined a 2-day orientation in Nairobi.

The opening ceremony of the Africa Rising Project took place on the 9th of August at the Wida Hotel in Nairobi. It was attended by a number of leaders including the Honorable Mr. Isaac A. Ruto, the Minister for Labor and Human Resource Development, and Minister of Vocational Training.

IRFF/RYS Build a Medical Clinic in Lugari, Western Kenya

The project orientation on August 10th-11th was held in Nairobi and served to prepare us for the upcoming work. An additional program component was guided by Dr. Trombini as he encouraged small teams to gather and take part in team discussions on issues affecting the youth of our world. These discussions touched a range of subjects including, ‘The role of youth in solving problems’, ‘Causes of conflicts in Africa and paths to resolution’; ‘Learning how to implement a culture of peace’. Various leadership and communication exercises were also woven into the orientation in order to help each of us have a better understanding on how to be a good leader.

Participants left Nairobi in order to travel to the project site in the Lugari District on the 12th of August. On the way we toured Lake Nakuru National Park and were inspired by the beauty of the pink flamingo and the wide diversity that exists in nature. Among the animals we saw were buffaloes, black rhinos, elephants, baboons, zebras, monkey and antelope.

The Lugari Experience

The whole village of Marakushi in Lugari District warmly joined to welcome us on an opening ceremony at their local school. The ceremony was sponsored by the Women’s Federation for World Peace—Japan who have for years been running that school and were bringing in a medical team to help during the project. In typical Kenya style, the District Officer Mr. Sam welcomed the participants and thanked IRFF for the medical health clinic project. He urged the residents of Marakushi village to cooperate with the participants for the successful accomplishment of the building project and this they did.

Construction of the clinic took 9 days with participants working extremely hard and managed to complete building to the lintel level and poured concrete work for the ring beam. The roof of the clinic was later put up by workers from the community.

On Monday the 21st, a team of Japanese members of WFWP arrived at the project site to offer free medical service to the local residents. On the same day, a cultural program was organized for the participants which was very entertaining, inspiring and lively. The program included traditional songs, dances, sketches and poetry. In response, participants in their respective teams returned with entertainment of their own making. A local band from Lugari also played an entertaining performance of songs, dances and poetry. Apart from this, the community sharing during the cultural programs local residents jumped in on various sports activities and this made it fascinating to see players share and cooperate in the friendliest way.

In the evening the participants made presentations on issues of importance to the region. Talks varied and included titles such as: ‘How to practice sexual abstinence’; ‘Using your mind to control your body’. Presenters came from various religious backgrounds and also shared their own experiences and beliefs. Through the process of talking part in presentations, work and sharing we could come to an understanding that went well beyond the barriers of religions and ethnic origin. From our personal experiences we could realize how a culture of peace is to be implemented.
Conclusions

6:00 prayer, hours of observation and prayer, and the Roman Catholic Church seems to accommodate his newly defined role as a writings from day to day. As promised, will support his decision until he renounced her, the Archbishop pro-

Archbishop Milingo chose what he had always claimed his undying loyalty to the Catholic Church and Rebuilding Our Youth. The march celebrates International Women's Day through music, indigenous crafts, sightseeing and meeting the people of Trinidad. As one of the young participants from China stated, "I want to connect with the heart and soul of Trinidad." The emphasis was also on sharing building long and lasting friendships between all the participants.

Visits to Religious Sites

As part of the RVS interreligious focus, the group-visited places of worship, different religious, expose the participants to different faith traditions. These visits included question and answer periods, discussing and sharing. The first visit was to the Bethel Spiritual Baptist Church in the South Trinidad to nando region. The Spiritual Baptist's blend of traditional African religion, centered upon Christian- tility with the flavor of the indigenous traditions of the island made for an interesting service unlike the Christian churches in the U.S.A.

The Sunday service that the group attended was known as a day of pilgrimage. This is when young church sojourns and travels to join in worship with another group. The two congregations, all dressed in white, meet each other in the street in the form of a procession where there is singing, chanting and dancing before the two groups come in to worship together at the host church. The spirit is lively and high, and the young people were acknowledged as honored guests of the service.

Trinidad has a large Indian popula-
tion with many Hindu's and a substantial number who have been baptized. It was important for the participants to have an experience with these faiths as so a visit to a Hindu Temple was arranged that included being praised by the declaration of Hinduism through the Temple's spiritual leader.

Islam plays an important role in the Trinidad culture and the participants visited a Mosque, which included talk and lively question and answer period. For many of the participants, even local participants, this was their first experience to be in a place of worship of another faith. More importantly, this was a rich opportunity to learn about other faiths through those that held those beliefs as sacred.

Cycle of Life

The program provided numerous opportunities to experience the wonders of nature and the beauty of Trinidad, yet the trip to Mortagua was the highlight of the 500-pound leatherback turtle stands as a clear highlight.

Once a year, huge female turtles migrate to this area of Trinidad to lay their eggs. Since they come out of the water during the cool of the night we walked the beaches around midnight and saw four of these gigantic turtles lumbering out of the ocean. The nesting process takes place from one to two hours as the turtles dig holes about three feet deep, lay between 80-100 eggs, bury them and then slowly go back into the ocean. At a certain point each turtle goes into a trance and at this time one can safely touch them and marvel at the beauty of nature.

The group also saw hatchlings, the little 3-4 inch long turtles that had just emerged out of their shells. The whole cycle of life was on view to the group's enlightenment and delight.

Closing Ceremony: Ambassadors

The closing banquet and program of the two-week project served as the penultimate moment of the hard work, dedication and faith of all those involved. Attended by a variety of dignitaries, the keynote address was offered by the nation's former Prime Minister H.E. Patrick Manning. Joyful and exultant participants performed by singing, dancing and sharing traditional songs from their countries. The event was highlighted by a presentation to all the participants of the Young Ambassador for Peace Awards. The Ambassador for Peace movement is an integral part of the Interreligious and International Federation for World Peace (IFWP) and their efforts to promote family, community and global harmony.

The Young Ambassador for Peace Awards will for many of the graduates mark a major step in a training process that seeks to guide a new generation of peacemakers in this vast and interdependent world. The award signifies that the bearer has demonstrated the desire and the ability to work with groups of people from various nations, cultures and traditions.

It is clear that participants and staff grew from their efforts to serve Habitat for Humanity, the Mounted Branch of the Police Service, the Arpto Heights community and by sharing with orphans and children with HIV. Through their rallying together in the public square and drawing together in conversations, games and sharing, a new level of friendship developed that knew no bounds. These friendships are a true sign of the projects success and provide hope and inspiration for the future leaders of tomorrow.
by Kevin Brugman

Inspired by Hyun Jin Nim’s vision for creating a youth service movement, and the personal desire to work alongside religious youth and young clergy to find solutions to social problems, the local CARP leader (Markus Voneuw) and I wanted to create a local RYS project. We contacted the International Director, John Gehring, to get his input and we were grateful and inspired to create a local RYS program in our local area. Markus also worked together with members of our local inter-faith committee to get advice and work with our clergy contacts to find participants. Our first project was held from August 17-19. Youth from the Muslim, Christian, and Unification community worked side-by-side to clean and refurbish rooms for low-income families who needed temporary housing for an organization called “Operation Dignity.”

Regardless of religious or national background, we were all moved with compassion to help the small children who would stay in the rooms that we prepared. With equal importance, participants became friends with heart despite our religious differences.

The leadership of “Operation Dignity” and the Henry Robinson Multi-Service Center, where we worked, were also moved and inspired. We will definitely work together in the future to help more families. Markus Voneuw is currently working with the city of Oakland to organize a project together. Markus and officials were inspired by our work with “Operation Dignity,” which is conducted a one-day seminar for the entire Franciscan nuns in Sri Lanka at their provincial house on the theme “Building a Culture of Peace.”

Also joining the program under the direction of the Sufi Muslim Maulavi were three participants from Kathankudi, which is within a couple of miles of the mosque that had experienced the carnage by the insurgents. With the support of a wide range of religious leaders the basic ideals of RYS being understood and appreciated in a profound manner.

The one shortcoming in our selection was the limited level of Buddhist Sinhalese participation. This was in part of the mounted tension in the region due to the attack on the air force. Participants and staff are determined to increase this representation on the project in the future.

RYS in Sri Lanka: In a Land Where Blood Flows We Work for Peace

The Religious Youth Service (RYS) is a project of the International Inter-Faith Peace Preservation (IIFWP) and is active in working on creating projects that can help heal and reconcile people of diverse and often antagonistic backgrounds. The 50th round of RYS “Building a Culture of Peace” was recently completed in Sri Lanka, which has been torn by a violent civil war. This project was organized by the Religious federation for World Peace (IIFWP) and is active in working on projects in Sri Lanka.

The Kotagala, RYS project received the support of Dr. Henry Victor of Eastern University and he sent five capable graduate students of the Comparative Religious department to work with us and the interfaith team. These four participants were deeply moved and when they returned back to their university they feverously helped to promote the ideals of RYS in their war torn region. This August, students, along with the project co-director, Rev. Gal-hera and R. Thillairajaran and Fr. Sam-ination of Eastern University were ment to accomplish their dream by bringing a project to the Eastern University and he sent five capable graduate students of the Comparative Religious department to work with us and the interfaith team. These four participants were deeply moved and when they returned back to their university they feverously helped to promote the ideals of RYS in their war torn region. This August, students, along with the project co-director, Rev. Gal-hera and R. Thillairajaran and Fr. Sam-

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On one of those nights Sri Lanka’s insurgents (LTTE) went into the highly secured international airport and the Air Force Base and destroyed and damaged half of the air fleet in a few hours. The whole country went into a state of shock which we are not sure when would recover.

Yet despite this environment of fear, Vjendren and several of the RYS alumni at Eastern University who are current students helped to find twenty qualified participants for the project. The interfaith component of this program was diverse and stimulating. The Ramakrishna mission under Swami Ajaramagana sent several par-traditional participation. The project co-director shared this about preparing for the project: “I would stay at the Director of Comparative Religious Department; Fr. Sam-ination of Eastern University were fi-

The religious youth service in Sri Lanka is very special in many ways. It has many lagoons and waterways and look very pretty to visitors. The place consists mainly of Tamils who are Hindus and Christians and Muslims. Even the Batticaloa Tamils and the other part of the Tamils have difference in their speaking ways also have some animosity in the field of employment opportunities and marriages.

Muslims have their own distinctive way of living. Animosity between the Tamils and the Muslims in many ways has increased in recent years in part because of the increased animosity towards the government for its use of intelligence officers from Israel. In recent times the Tamil insurgency has gone in to a mosque and killed all in attendance and several clashes between the two communities have since arisen since that event in an environment of growing distrust and misunderstanding.

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RYS from page 17

next program.

Testimonies: Strike Before the Project

On the 21st of J, Vijender and Rev. Gnanananjah departed to the Bat- ticaloa town from Nawara Estate after knowing the news that the rebels have attacked the Central Police camp in Ampara and six-tractor load of weapons had been removed. This location is just two hours by road from the proj- ect site. On our way we were delayed at the first check point as they insist- ed that we shouldn’t take any things in our van. They delayed for about two hours as none of us could speak fluent Singhalese to communicate prop- erly to the police officers.

Finally when they found that we are priests and going to a program and let us cross the Mahavelly dam to pro- ceed. We arrived at the Manresa and spent the next day meeting to make sure of the work preparations and pre- pare for the arrival of the participants.

When the participants arrived they represented a diverse religious and educational background and most had been involved in previous community service activities. The qualities of the participants helped make this project very special because they were so eager for as students they had taken comparative religion and they were eager to know first hand about the faith of others.

The Project

The first night introduction was very fast and went to the work site. The pond the RYS has donated has been completed. The entire place has to be cleaned as the pond has to be cleaned. A hut to be made, pathway to be laid with old bricks, soil to be prepared for gardening and planting the plants and seeds. The removal of garbage, weed and stones took some time and then soil was spread and brought in for landscap- ing.

All participants were on a line pass- ing sand bricks and worked very hard. The lunch was ordered from the neighboring shop and served with such a love and care to the participants by the doctors and nurses. The partici- pants commented that they have not worked so hard in their life and thought that it was easy when they do it togeth- er. One of them commented. “When we unite and work not only the work could be easily done but I feel love and compassion for all the participants regard- less of what religion they come from.”

Around 5 P.M. we had a gathering to thank the hospital staff and the hos- pital staff thanked us for the valuable contribution.

Every one returned to the Manresa for a wash and was in the room at 6:30 P.M. for a Video show about the Little Angel’s Children’s Program in Korea and the North Korean Children’s visit to Seoul. The beauty of the perfor- mances and the near miss and encounter energized the tired bodies before the dinner. After the dinner around 8 P.M. people were to postpone the cultur- al night as they were feeling very tired.

With the persuasion of the group lead- ers we had the cultural night at the rooftop with the emergency light on.

The cultural program provided a wonderful occasion to see other hid- den talents and enjoy the group and individual performances and despite our tiredness it went on till past 11 P.M. though the night restriction at the retreat center was until 10 P.M. The Anglican Priest, two nuns and the Chris- tian participants led the discussion and prepared the discus- sion for the next days work.

The next morning we were at the rooftop with clear blue sky with clouds and God. Then after break- fast went to the work site. The project was completed in a day. The evening was devoted for the preparation for the cultur- al event which was held for the preparing discus- sion for the next days work.

Many of us wrote in our reflections that we have gone through profound change by listening and appreciating others who are not like us and who have a different view point. We felt that the misunderstanding between reli- gions can be rectified and that each religion is seeking to guide us to be a better person showing compassion towards others. One Christian real- ized deeply that the other religions are not against Christianity. Some mem- orable experiences of participants include:

1. How quickly they overcame shyness and felt the brotherhood.
2. They came to interact with the differ- ent religious people and learn and know more about them in a short time.
3. The resentment towards another reli- gion because of the past conflicts in the areas vanished from their heart.
4. They found something in their life that is their own personality and others and how one can know that people with same positive way even at the people who are so differ- ent from their personality.
5. They felt that after the morning meditation they had tremen- dous influence in their understanding and experiencing other religions. One Christian stated that he is going to read the bible in his home because of this experience.
6. The service at the Psychi- atric ward had a great impact. Many participants had not seen the ward in their life. Talking and working with the patients they learned something about the illness of the patients. The con- versation and short talks about the mental health of the patients was quite educational. The whole work united that we can accomplish any hard work. The ladies felt that they can work equally hard as men and gain a certain confidence. 7. Some said they were touched by the video and cultural- al evening program. 8. They all want to do some small service projects on their own in the vil- lages. 10. One Assistant Director of Education who came to the work site to meet the Vice Principal was moved to see all religious people worked in harmony. He asked me how he could help me. So I asked him if he could get the families from a group to do a similar program in the future. He is fully supportive. 11. The local headman was surprised and some- used to publish an article with the pictures.

The evening we went for a dip in the sea and enjoyed a nice meal prepared by the wife of the Assistant Director of Education. Later that night I and Rev. Gnanananjah, though very tired reflected how we could extend this project to other pro- grams to other places in Sri Lanka. We have decided to go from the eastern part of Sri Lanka to the western part of Sri Lanka to do the feasibility studies to have a RYS project in Mannar.

Sri Lanka Launches another RYS Peace Initiative

by Rev. Ratna Thilakaraja

P reparations are now being made for a national RYS proj- ect in the Western part of the country (Marunugan). RYS alumni are working with the Assistant Director of Education to put together a suitable work service proj- ect which will be to make a play area for the local school. We are expecting 40 to 50 partici- pants selected by the Department of Education and the National Youth coun- cil. We are planning to use a Methodist Church Residence for our housing. Religion and the environment seem to be the key to this proj- ection it is important work with organ- izations and individuals that are respect- ed by leaders from both sides of the civil war. In this region of Sri Lanka the education officers are considered neutral in the conflict and it seeks to provide public service, religious cooperation and a model of community building.

The ninth project the RYS has held in Sri Lanka since the 1992 regional proj- ect since January, 2000 four projects have had been held and has been a continuous interest and follow- up after each program. Projects have been supported through a network in collabor- ation with organizations such as the Children and Youth Development, various organi- zations and the inspiring Sarvodha movement.

MEDITATION

Heaven is...

by Ryo Essa

T heaven is just another one of those things that we can never be sure of. It is fascinating to think of what is going to happen to you after your time on this earth is done.

As much as I want to name the fantasies of what heaven will be, we can never be sure, so our imagination will have to do. I believe we were all put on this earth to serve a pur- pose, to be the best per- son we can be. After help- ing God on this planet and being a good person you eventually have to die. Many people who have had near-death experi- ences have often said that they go back to different times of their lives, have had flashbacks of the many things that happened to them.

I believe that, to an extent, that does happen to a person, before you actually enter heaven, you are among your family and the great people of this earth. Gorging on fantasy and the greatest golf courses will surround you. Oh wait, maybe Arizona is heav- en? I think that there’s no way, their toys and pleasures will be waiting for them in heaven, a place among the

Heaven is...
Turkey: International Leadership Seminar New Vision for Peace

by Prof. Eliezer Glueck-Stein

I nitiated and sponsored by the IIFWP in partnership with the World Association of Non-Governmental Organizations (WANGO), the World University Federation (WUF), the conference, “A New Vision for Leadership through Public Service: Toward Peace in the Family and Peace in the Nations” was held July 13 - 15, 2001, in Istanbul, Turkey.

While the Middle East is immersed in hostility and intolerance, with blood shed daily in the Holy Land, a large group of Peace activists courageously met in Istanbul to talk Peace. Over 100 delegates came from countries close to the core of the Middle-East conflict, i.e., Palestinians, Israelis, Syrians, Lebanese and Iranians, as well as from countries including the Gulf Emirates, Oman, Bahrain, Tunisia, Morocco, Somalia, Belgium, Germany, Spain, Finland, Iceland, the Czech Republic, Slovenia and Malta. Also in attendance was a distinguished delegation from the host country - Turkey.

A central purpose for the Seminar was orientation and leadership training for those actively leading IIFWP nations.

This Seminar continues in the line of three types of preparatory meetings. First were the International Education Programs sponsored by IIFWP and WANGO for more than 180 countries in the last two months of the year 2000. These conferences focused on moral renewal, the reinforcement of the family structures, responsible citizenship, and the development of a global attitude and consciousness of caring for the fate of others. These are the basic goals, vision and ideals of the IIFWP and its Founder, Rev. Dr. Sun Myung Moon.

Secondly are the major conventions in New York and the United Nations. In January of this year, the IIFWP sponsored the “Convocation of World Leaders,” convening 800 world leaders at the United Nations and dedicated to the theme of “Dialogue and Harmony Amongst Civilizations”.

Finally, are the series of conferences of which this Istanbul seminar is a part. IIFWP leaders have convened core national leaders in 6 previous meetings covering every major region, and all nations. Thus this seminar explored through 5 major areas of consideration the essential vision, guiding principles, and current programs activities of the IIFWP.

Sessions featured panel debates, training workshops, and discussion groups from which people learn to care for the fate of others. This essential impulse to care is powerful and readiness and barriers that separate people along lines of race, nationality, religion, language, ethnicity and culture. Herein lies a unique take, and a genuine key to taking up world problems at their very root of origin.

History teaches us how tragic these deep-rooted divisions can be, it is imperative at this stage to evolve a global consciousness capable of underlying a Global Culture of Peace.

The IIFWP continues its affairs in the context of a wide range of institutions and branches whose goal is the advancement of peace among nations, such as:

- Interreligious and International Federation for World Peace - IIFWP
- The Family Federation for World Peace and Unification
- Women’s Federation for World Peace - WFWP
- Youth Federation for World Peace - YFWP
- The Professors’ World Peace Academy - PWPA
- The World Media Association, including United Press International, The ‘Washing- times’ in addition to a wide range of publications
- The World University Federation

The activities within this framework carry an unrivaled vitality and intensity driving such projects as Peace Zones; Humanitarian Service Projects; International Education Programs towards Democracy and Peace; Environmentalism & Ecology Seminars; The Renewal of the United Nations; Launching of The World Association of Non-Governmental Organizations (WANGO); Training Seminars for Ambassadors for Peace; and a major AIDS initiative and other projects of international scale.

Following the IIFWP overview offered see TURKEY on page 21

Helping Developing Nations Cut HIV Transmission

by Karen Judd Smith

B uilding on years of grassroots work by many IIFWP Affiliates, IIFWP is intensifying efforts to rally the support of civil society to focus on HIV/AIDS prevention strategies with a special focus on developing nations most affected by the pandemic.

Realizing the value of each human life, long term goals target transmission. But the most immediate concern is for maximum prevention of transmission of the virus with minimum cost in terms of human, monetary or natural resources.

The UNAIDS Declaration of Commitment ratified at the Special Session of the General Assembly on June 27th, 2001 acknowledged that prevention of HIV infection must be the mainstay of the UN. These were the first steps of the UN to address the global pandemic in prevention strategies with expert opinion and expertise; and in treatment, care and support, taking into account the particularities of each country as it responds to the epidemic.

- Recognizes that poverty, underdevelopment and illiteracy are among the principal contributing factors to the spread of HIV/AIDS and notes with grave concern that HIV/AIDS is compound- ing problems and compounding the fragmen- tation of development many countries and should therefore be addressed in an inte- grated manner;

- Emphasizes the important role of cultural, family, ethical and religious foundations of prevention of the epidemic, and in treatment, care and support, taking into account the particularities of each country as it responds to the epidemic.

Of respecting all human rights and funda- mental freedoms.

- Affirms the key role played by the family in prevention, care, support and treatment of persons affected and infect- ed by HIV/AIDS, bearing in mind that in different cultural, social and politi- cal systems various forms of the family exist;

- Calls upon the African Union Special Session (UNGASS) on HIV/AIDS, IIFWP held one of its Inter- national Leadership Seminars in Nairobi, Kenya entitled “A New Vision for Lead- ership Through Public Service: Toward Peace in the Family and Peace in the Nations.” The urgency of the HIV/AIDS epidemic brought to the fore, front discussions of the kind of “strong leadership” that is needed at all levels of society for an effective response to the epidemic.

In relation to HIV/AIDS there were two outcomes of this seminar. First, Dr. Chung Hwan Kwak, President of IIFWP committed IIFWP to focus more inten- sively on helping solve HIV/AIDS crisis. Further, the seminar generated its own “Nairobi Commitment,” to which most of the participants gave their clear sup- port. This document was then circulated to the UNAIDS Special Session and to each country’s Permanent Mission to the UN. These were the first steps of the IIFWP HIV/AIDS Initiative.

Shortly after the UNGASS on HIV/AIDS, IIFWP kept the momentum going by convening an “Expert Working Group” in New York City on July 11th. The pur- pose of this was to broaden the base of experience available through the Expert Working Group is very effective solutions already available was see HIV on page 21

HDH for Beginners

Well-selected excerpts of True Father’s words in small pocket-size HDH booklets—great for witnessing Three to choose from: “Wisdom of True Love” (30 pages); “Wisdom of Marriage & Family” (70 pages) and “The Truth about Life After Death” (53 pages). Send $1.50 per booklet (postage included) to: Michael Henrich, PO Box 1272, Casper WY 82602. For information call (307) 266-5209 or email at MIKHENTRIK@AOL.COM
A Teenager Hears God’s Voice: A Revelation From Jesus

by Linna Rappkins

F
ather was a teenager. He was 16 years old. Even though he knew that he had always got up early to pray before he went to school. He was very serious.

One Easter morning he awoke before the sun came up. He put on his clothes and climbed a nearby mountain. Then he began his morning prayer. He did not pray for new clothes or fancy foods or even a bigger bed of rice. Father prayed for the suffering Koreans. He prayed that he could understand all about God, all about Jesus, and all about the world.

“I pray that I can be very wise so I can help other people,” he prayed over and over. “I pray that I can have the greatest faith in all the world. I pray that I can have the most love, even more love than Jesus.”

After a long time, something happened that made this the most important Easter of all. Suddenly, standing there before him was a man! He seemed to have appeared out of nowhere.

“Hello,” said this man, “Do you recognize me? I am your friend, Jesus.”

Father was shocked. He couldn’t speak. “Can this be true?” he thought. “Is this actually happening, or am I dreaming?” Jesus looked real enough, but Father wanted to be sure. Then he was able to understand that it really was Jesus, because suddenly, like a movie before his eyes, Father started seeing all that Jesus had gone through in Jesus’ life. He saw how Jesus was born in a stable, how he preached on a mountain side, how he healed the sick, how he died on the cross—everything!

Then Jesus said to him, “I came to earth almost 2,000 years ago to save the world from Satan. I was the Messiah. I wanted to make this world into a beautiful and loving place where everyone could be happy, that they killed me before I could finish my work. Now, another person must be the Messiah and finish my work for me. I will help that person. I have come to you today, Sun Myung Moon, to tell you that God has chosen you to be this very special person.”

Father listened very carefully, feeling a bit stunned. He had asked to understand all about God and the world. But to be chosen by God? This was much more than he had asked for. He felt humiliated. He took it very seriously.

“This is an enormous responsibility,” he prayed with a most sincere heart. “I want to do Your will, God, more than anything else in the world. I do want to live my life for You. But I don’t want to take this responsibility lightly. If I say I’ll do it, then I must be absolutely determined to really do it.” He prayed for guidance. He wanted to understand what God really wanted of him.

He prayed for a long, long time. Then Father began to feel very sick and miserable all over. He began to cry. The tears came faster and faster. Soon he was sobbing. “Oh, it hurts so much,” he cried to God. “My heart is aching. I feel like I can never stop crying. Why is this?”

He bent over in pain. He was feeling the pain that had been in God’s heart for so long. He was feeling the pain of all the people who had suffered while on earth. He was feeling the pain of the Korean people who had suffered for many, many years. He began to really understand why God needed him so much.

“I know the pain you are feeling. I know you could never turn away from God’s sad heart and all the unhappy people in the world.”

That day he made a commitment before God. “I WILL take responsibility for this important work. I will use my whole life for overcoming evil in the world. I want it to be a beautiful, happy garden again.” From that moment, no matter how much he suffered or how tired he was, he never changed his mind. He never said, “It’s just too much for one man to do.”

Instead, he always said, “I’m determined to do it.”

More Revelations

After that Easter morning, even though Jesus said he and God would help Father, they left him on his own for many years. Father had to do the first part all by himself.

But what should he do first? He said to himself, “I’ve agreed to finish Jesus’ work. But how do I begin? I just tell everyone I’m the Messiah!”

Every day he prayed and prayed and prayed. He would often go to a certain mountain to pray. Even when he was sleepy and hungry, he would keep up his praying. Sometimes he walked along a riverside—thinking, praying, thinking, praying. Other times, he felt so desperate, he would kneel down and pound the earth with his fists. “HOW do I save these people from Satan? God! PLEASE show me what to do.”

He shouted. He cried. “God, if you are there, who are you? Why do you do this? Why do you create us? What relationship are we supposed to have with You? PLEASE.”

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He told him lies. He tried to deceive Father and make him think there was no such thing as Satan. He tried to tempt Father to stop his work. He tried to make Father see how much he would suffer if he kept this up, and how much happier he could be if he just went home. Satan was very clever. But Father was always more clever. He would catch Satan at his tricks.

Father really started to be good. He was very strong, and he got other evil spirits to help him. They fought a bloody battle. But Father was so determined and so strong that he won.

So Father had to guess. “Are you a person?” Satan just shook his head and sneered. “Were you an angel? Satan looked very angry, but he had to admit that, yes, he was an angel. But what angel were you? Where are you now?”

“Am I not the one who saw Adam and Eve?” Father said. “I have got the whole story out of him. Satan was furious. Father had learned all about his tricks, and even Satan had not been able to do that before!”

A Man of Tears

For nine years—starting at age 16—Father worked on learning all about God’s universe. He even learned about spirit world. He was the first person to understand that God had been suffering because of what Satan had done.

“Oh, Heavenly Father,” he prayed. “You had no mouth to tell me about what Satan had done to You. You felt. You had no arms for hugging us. You had no legs for chasing after us when we ran away with Satan. If one of Your children was hurting, You couldn’t do anything about it. All You could do was feel the pain Yourself and cry and cry. Oh, poor Heavenly Father! I’m so sorry no one could comfort You all these years!”

Over and over he cried to Heavenly Father. “I’ll never leave You. I just want to work for You and make You feel better.” Father couldn’t stop crying. Day after day, night after night, he cried. His face became so swollen from the tears that, at times, his neighbors could not even recognize him.

This was all very important to Heav- enly Father and Jesus. Father’s tears helped them feel a little better. At last, someone understood how they felt. They loved Father very, very much.
because of the prophecy in the 26th chapter of Matthew, Jesus could not accept the historic position of the Christian Church is that the Second Coming will be effect- spectatorily: he will arrive on the clouds of heaven, accompanied by myr- iads of angels trumpeting his momentous arrival. At that moment, all true disciples—both dead and alive—will be caught up to him in the heavens and be taken away to dwell with him eternally in joyous bliss.

For Divine Principle, as for much of modern scholarship, such a scenario is improbable in the extreme. As prior vol- umes have indicated, the Messiah can be the one who comes to restore the lost ideal of God and fulfill the original purpose of the Kingdom. Since divine ideal is to be fulfilled on earth, it is inevitable that the Messiah will do his work with his feet on solid ground.

The Second Coming will therefore take place much as the first coming. The Lord will arrive not announced by angelic trumpets, but born of woman on earth. He will establish a kingdom which, in the words of Jesus, is coming not with wondrous signs to be observed (Lk 17:10), but which will be announced by the Kingdom only when the kingdom is founded among the peoples, races and nations of the world.

Supernatural arrival
Regardless of such logic, the super- natural arrival of Christ still the expec- tation of many conservative faith today. Many are the stories of the fundamen-
talist believers who wake every morn- ing with their eyes toward heaven, antici- pating that this might be the day.

It can hardly hurt us to be aware that the Second Coming is anticipated not only by the Jews at the time of Jesus. The cause of their assumption was a prophecy in the Book of Daniel: I saw in the right visions, and beheld, with the clouds of heaven there was one like a son of man. (Dan. 7:12)

As we know, Jesus did not arrive on the clouds. Not only did literalistic inter- pretations of the prophecy in Daniel thus not prove helpful, they actually had the opposite effect. Influenced to expect a supernatural manifestation of the long- awaited Son of Man, pious Jews reject- ed the actual Messiah who came in a much more terrestrial manner.

Less dramatic prophecies
It is interesting to note that there were other, less dramatic Old Testament prophecies concerning how the Messi- ahah would arrive. Given the apocalyptic atmosphere of the times, however, they were perhaps not so appealing. One such prophecy is that of Micah, where we read: Micah; 5:2)...

Regardless of the manner of the first coming, not a few people today still insist that the prophecy of Daniel 7:13 should still be taken literally—but only with ref- erence to the Second Coming. We are told the author of the book of Revelation was looking beyond the first advent to the sec- ond, and this is the one which will take place on the clouds.

While such a line of argumentation is somewhat ingenious, it collapses quick- ly under serious consideration. Prior to the advent of Jesus, no one even thought of a second coming. Indeed, the Gospels tell us that Jesus himself mentions it only at the end of his ministry. No Israelite at the time of Jesus would have thought that Daniel’s prophecy applied to any- thing other than the advent of the Mess- iah. As Jesus indicated (Mt. 11:13), all the prophecy of the period prior to him was to be fulfilled through him.

A symbolic expression
That the writer of the Book of Daniel has a vision he described is not in question. However, Divine Principle advo- cates that such a vision be understood as a symbolic expression of spiritual reality. As we have mentioned previ- ously, heaven is frequently used as a metaphor to connote great value, sacred- ness or goodness. Representing and embodying these qualities, and the Messiah would come on the “clouds of heaven” or, in other words, with the power and presence of heaven.

Contemporary research on dreams and visions is pertinent to all of this. Whereas Pseudo understood dreams as cloaked expressions of human drives and instincts, many thinkers since him, including his disciple Carl Jung, see both dreams and visions as efforts of the working session including a clear call for partnerships between those present so as to more effectively make a wide range of resources available to educators and other African based NGOs. The American Family Coalition con- firmed its interest in making its access to America civil society a resource for the HIV/AIDS effort in Africa.

Perhaps more than any one particu- lar outcome alone, the working session did elicit commitment to a more unites and coordinated effort to renew personal commitments, to pool resources, and to make them available to assist the urgent work of transmitting clear understand- ing of the “principles of healthy living” thus blocking the transmission of HIV.

If you are interested in receiving infor- mation and updates about release of the Kit, please send your contact informa- tion indicating your interest in the Tool Kit to: toolkit@iifwp.org or fax to: 1-914- 381-1860.

Song for a True America
The love of god enrays our shores, more bright than the brightest sun.
From every land upon the earth the yearning people come.
Song for a True America

Here in God’s true america you’re free to love your lord
And people from around the world in all their different ways
Are made to come here by their Lord for love and better days
Here men in joyful friendship live and children show with glee
And all paradis of God’s great peace, the conscious ego, using its own lan- guage—the language of visual symbols.

The key to understanding the mean- ing of these spiritual, psychic events is to understand the symbolism that their various images possess. The inner mean- ing of a dream or a vision, whether it be from the subconscious or from God Him- self, is thus carried in its visual sym- bols. Its significance is often not to be gained without thoughtful reflection.

When Jesus came two thousand years ago, it seems there was great faith—of a sort—from among the Jewish people. Some prayed day and night in the temple. Many memorized the Mosaic Law. Most made honest efforts to keep the com- mandments and laws which had been handed down to them. In addition, they honored fast days and offered tithes. In all behaviors they demonstrated sincere faith in God.

Yet in some critical way the devotion of the Israelites went askew. When the Messiah came, he went unrecognized. Because of the many things anticipated that the Messiah would arrive supernaturally, they failed to recognize Jesus as the Promised Deliverer.

By relying on this same apocalyptic expectation, conservative Christians today may make the same mistake. When the Lord comes again, the former approach as a man on earth, not a divine figure descending from the skies. Such an assumption is critical for, as the philosopher George Santayana has said, if we do not know our history, we may be doomed to repeat it.
The Third World Tour

In late 1971, Rev. Moon returned to the United States as part of his third world tour. Accompanied by Mrs. Moon, Mrs. Won Bok Choi, Mr. Young Whi Kim (President, HSA-UWC, Korea since Mr. Ku's death in 1970), and Mr. Ishii (Director, HSA-UWC Business Enterprises, Japan), the party arrived in Los Angeles, December 11, 1971. Denued United States visas, ironically because of alleged communist affiliations, the group flew to Toronto.

Canada, the following day. As a result of efforts of the three missionary groups and their contacts, the situation was clarified, and Rev. Moon was granted visa clearance extending until March 14, 1972. On December 18, 1971, he arrived in Washington, D.C.

Speaking almost every night from December 21st through the 30th, Rev. Moon assembled members for a four-day training program from Friday, December 31 until Monday, January 3. Conducted by Mr. Young Whi Kim who "taught the Principle as it is taught in Korea," it was out of that weekend that what later became known as the "plan" emerged. As reported in Miss Kim's New Age Frontiers, the plan was "to hold revival meetings in seven major cities—New York, Philadelphia, Baltimore, Washington, D.C., Los Angeles, San Francisco, and Berkeley." While Rev. Moon indicated his desire to hold public meetings on his arrival in Los Angeles, it was not until the four-day training program that the plan was activated, and on January 4, 1972, a joint meeting was held with East and West Coast leaders to launch the movement's first national campaign. Since Rev. Moon had never spoken publicly either in Korea or Japan, the birth of the American movement coincided with the beginning of a new phase in his ministry.

The plan required not only individual commitment but also cooperatives among missionaries, existing centers, bus teams, newly appointed state representatives, and itinerant workers. As David Kim put it, "This time, all groups will work together to expand our Principle Movement centering in existing chapels, centers, churches, and their members." Leaving little to chance, Rev. Moon announced that personnel from all three groups would be transferred to other places and a rotation system enforced. In any case, the seven-city tour was the first project ever carried out by the national movement. Although the plan was clear enough, it awaited implementation. Not only did pioneers have to be selected and trained, but a revised contacting itinerary had to be arranged. Halls rented, a program set up, posters made, tickets printed and buses purchased. Later, state representatives had to be selected and assigned, bus teams formed and itinerant workers appointed representatives. The first step of preparation for the tour was the selection of pioneers for the two-week training session scheduled to begin in New York City on January 14, 1972. On January 9, Rev. Moon flew to the San Francisco Bay Area for consultation with Mr. Cho who, in David Kim's words, "still had many things to readjust to the new development of our Principle Movement in the U.S." While in the Bay Area, Rev. Moon also visited the Berkeley Center. Although the Unification Foundation had contributed fifteen pioneers and the Berkeley Center thirteen, of more significance was the coming together of the two groups on January 11, 1972. As reported in Miss Kim's New Age Frontiers, "That night, history was made as the San Francis- co and Berkeley Families came together at the Re-Education Center to share a meal and to hear our leader speak.

New York City

Previously, Rev. Moon journeyed to New York City where he rented the Lincoln Center for three nights (February 3-5, 1972) and charged the local center with making plans for the first seven revival meetings. By January 8th, the New York center chose its theme. "The Day of Hope: The Day of the True Family." Designed what would be the tour's official poster, and set about finding a church to rent for the pioneer training program. On January 14, 1972, the pioneers were housed in the three-story stone and stucco Bronx center, seventy-two pioneers and staff traveled daily to St. Steven's and Moravian Episcopal Church, where they were accommodated more comfortably for meals and lectures in the basement social hall. The training session focused on building solidarity, a difficult task, given the factions which had developed in the American church.

One pioneer wrote: "There are about eighty of us. We come from different centers throughout the United States. We didn't know each other when we first started. Each of us had different songs, different ways of praying, and different ways of applying the Principle. It was hard to unify at first. But we knew it was necessary." Unity became increasingly necessary as the opening revival date drew nearer. With less than three weeks to go, training moved from St. Steven's Church to the World's Fair Center, 62nd Street, where it became increasingly clear that Rev. Moon's training program and style of operation were decidedly experiential. Under his direction, the attainment of solidarity within the ranks would come as a result of shared experience. In January, 1972, that meant hitting the streets of New York City in mid-winter to sell revival tickets at $6.00 each ($18.00 for three nights) to hear an unknown evangelist. That training was emphasized as much as visible results was evident both in that pioneers were not allowed to sell in pairs and in the rule that tickets be sold only for all three nights. One pioneer well expressed the existential burden borne by the ticket sellers. "New York City! Your streets are filled with emptiness. How much of our blood is going to be claimed by Satan? Were we really equal to the task? Then we began to try. And it didn't work. And we would pray for strength and courage.... Then we would try again. Sell a ticket....we had to sell a ticket....we had to go out on the streets by our..."
Emerges 1972-74

Day of Hope Tour, Washington, D.C.

Sustaining a Virtuous Society

Public schools must not practice religion, but they must not run from it. We teach the political, economic, social and scientific dimensions of culture, yet we avoid the religious. The Supreme Court and the major teachers’ organizations explain the importance of teaching about religion in schools.

It is not an easy thing to do, but then neither is educating young people into mature adults, whom we admire for their loving-kindness, for this is also a responsibility of schools.

(Mose Durst is chairman of the board of the Principled Academy in Hayward)

(Note: The Principled Academy, like New Hope Academy, was set up by members of our movement to provide education to 2nd generation B.C.s as well as to children of others seeking a healthy environment. Dr. Durst is actively involved in the teaching and administration of the school, and recently published a book on Principled Education.)

Finally, Rev. Moon, who had suffered with the flu during the first six cities, was in good health for Berkeley. For these reasons, the pioneers finished the seven-city tour with a “feeling of having triumphed.”

Although the Berkeley stop over was gratifying, that particular success was less an end than a beginning of the movement’s activity reaching Far more ambitious crusades were to follow. At the same time, the first priority of the movement continued to be the attainment of internal solidarity. This was especially clear at a meeting of Bay Area members and coordinators in San Francisco following the Berkeley revival. In response to a question on how the San Francisco group and the Berkeley group would relate in the future, one pioneer recounted Rev. Moon’s “hurricane-like fury at Satan and the division of culture, especially the powerful vehicles of popular culture which strongly impact young people. The institutions mobilized five committees—Tickets, Literature, Publicity, Physical Arrangements, and Follow-up—to prepare for the March 9-11, 1972, revival. Berkeley traditionally was fertile ground for new movements of various types, and prior to the tour’s arrival, neutral to positive articles appeared in both the Berkeley Gazette and Oakland Tribune. In addition, the tour had become more polished, and ticket prices were reduced to $6.00 for the three nights.

selves…we couldn’t go in pairs. People were in a hurry or would stop and tell us it was great, but they never come in the city at night. Or that we were good salesmen but they had another commitment. And nothing worked. Weren’t we giving everything? Something deep inside remanded us that there was something we were holding back, something that we were yet embarrassed about or afraid to do. Then we did this thing—honestly, totally—at least n’t work. We couldn’t even pray then. It was as if we were entirely deserted… We were struggling our absolute best and losing before we had even started. It was agony…hell. We weren’t “we” any longer, but lost and rejected individuals, each person in his private desperation.”

While pioneers hit the streets, local coordinators in each of the seven cities set up speaking dates, rented halls, did mailings, printed programs, bought ads, put up posters and sold tickets wherever possible. In this sense, the tour required movement-wide coordination as well as increased individual commitment. Each revival stop featured opening remarks by local directors, music by the Unification Chorale, introductions by F. Farley Jones, President, Unification Church, U.S.A., and three nights of talks by Rev. Moon. Translated from the Korean first by Young Whi Kim and later in the tour by Bo Hi Lee, and three nights of talks by Rev. Moon. Translated from the Korean first by Young Whi Kim and later in the tour by Bo Hi Lee.

A s our nation reflects on the tragedy in Littleton, Colorado, let us ask our sons and daughters, “What can we learn from this? What can we do to prevent such a tragedy in the future?”

by Dr. Mose Durst

This article first appeared in the Daily Review, Hayward, CA:

“Are we reflecting on the tragedy in Littleton, Colorado, let us ask our children to reflect on what they want of our children and children we want, what responsibilities we all have in raising them and what special responsibilities schools bear. As families, communities and a nation, there is general consensus as to what we want our children to be: caring, respectful, compassionate, honest, responsible, loving and kind, and generally virtuous. For children to act in these ways and for them to grow into virtuous adults, all of the institutions of our culture must work together to reinforce these ideals.

As a family has the primary responsibility, it must be helped by schools, religious communities and the larger culture, especially the powerful vehicles of popular culture which strongly impact young people. The institutions..."
How can we see Tom's hunger and thirst for righteousness? Actually, have not known Tom very well personally. But, since 1979, I have known Tom through the countless people who have told me of his righteous life, and how he helped them, raised them, trained them, challenged them, loved them. Tom and I were pioneer CARP members in America, but we rarely met, I, in the East and he, in the West. We had in common a love for America, a love for the brothers and sisters we were responsible to help, and the loving training and guidance from our Elder Father, Tiger Park. Mrs. Park is here with us today.

In his continuing hunger and thirst for righteousness, Tom offered himself for the matching and Holy Blessing, and was Blessed to Kitty Jenkins in 1982. Kitty told me, "No question, God matched us through True Father: Tom is the only man who could have been strong enough to subjugate Kitty Jenkins into the object position!"

Tom was always on God's frontline. He fought communists in Germany. He volunteered again to go to Pakistan. He was a missionary in Russia. He volunteered for missionary work in Zaire. He was a missionary in Russia. He volunteered again to go to Pakistan. He fundraised, on the street, up until very recently. Tom certainly had the perseverance and determination to run a business or excel in some field. But he hungered and thirsted for right. He needed the foundation of God's Will. He wanted to be free and flexible to go where God needed him next. He had an unrelenting passion to do God's Will. He was challenged to settle the problems through all difficulties and challenges. Tom Wojcik was a son to his family. But, in no way I might suggest. He set the conditions. And he set the example, out on the frontline. Kitty said recently, "Tom was amazing. He was in front of our family, but he was rarely home. He was always out, working for God or for the family."

When I look at Tom's beautiful children, Tath, Mean, Sonny, Tommyn and Natalia, and I think of his wife's deep, deep love for him, I am reminded of Jesus telling us in Matt. 7:16, "You will know them by their fruits."

I'd like to note that Tom and Kitty are both American born of European descent. Many in the Blessing group are international, and inter-racial marriages. In that sense, they are an example to all of us. Tom and Kitty have been a wonderful example to all of us. They were greatTrue Parents, traveling all over the world teaching God's Word and God's Love. "We're proud of you, Tom."

I know that Tom's only worry on Earth is the well being of his family and the victory of his children. That's why he hung on to his physical life for so long. He wanted to make sure they would be strong and victorious. In the past, hundreds, from all over the World have poured out support for this beloved family.

"Tom, don't worry, we're with Kitty and the family. We'll be with them and help them remain. We are all one family, according to the promise of our Lord, be filled. You lived it, Brother."

The 3rd Special 21 Days Workshop, a program of the We Are One Set- tlement Age, took place from May 28th till June 17th in Druskininkai, a town in the south of Lithuania, near the border with Poland and Belarus. The town is famous for its picturesque nature, natural mineral springs and has many resort facilities, including the workshop site. By the content of Rev. Sudo's lectures, testimonies of Church elders, reports from CARP Chapters, sporting events and Special Challenge Days. Of course there were exams on the contents of the lectures, a repetition and re-determination night, and a graduation ceremony with signing of the Leader's Pledge. A new feature of the Workshop was larger number of elders' testimonies, including Continental Directors Dr. Joon Ho Seok and Rev. Sa Kwang Kee, Rev. Ahn, Rev. Su Chol Chung, Rev. Hyun Shik Kang.

There were over three hundred participants at the Workshop. More than half were young leaders from the Northeast Continental and missionaries to NRE. 75 came from Japan, 45 from Korea and 25 from Europe.

The general schedule was the same as that of the first 2 workshops with Hyun Jin Nim's speeches at the beginning and the end of the workshop. Rev. Sudo's lectures, testimonies of Church elders, reports from CARP Chapters, sporting events and Special Challenge Days. Of course there were exams on the contents of the lectures, a repetition and re-determination night, and a graduation ceremony with signing of the Leader's Pledge. A new feature of the Workshop was larger number of elders' testimonies, including Continental Directors Dr. Joon Ho Seok and Rev. Sa Kwang Kee, Rev. Ahn, Rev. Su Chol Chung, Rev. Hyun Shik Kang. The staff of the workshop faced many difficulties in organizing the event. Due to a last minute cancellation of the original venue in Moscow, the new workshop site was decided literally only a week before. The membership foundation in Lithuania is very small, so we had to bring all staff volunteers from other parts of NRE. Unfortunately all the staff members were strangers in the country, sometimes not knowing very well how to get necessary things, unfamiliar with the local visa formalities and other general affairs of various kinds.

Victory through Challenge

This problems mentioned once the workshop was underway. Just one day before he was supposed to start lecturing, Rev. Sudo fell down on the slip-ped floor of his bathroom and broke a rib. Naturally we had to postpone his lectures for several days until he became better. Luckily he was very courageous overcoming physical pain and determined to give all the contents he originally intended to give. Many people told that they were so moved not only by the content of Rev. Sudo's lectures, but also by his stoic attitude.

Despite all these difficulties it was a great workshop. Hyun Jin Nim was very happy to see young leaders and feel our spirit. Most of us felt much closer to him and realized new bonds with our Father. For me this was the main goal of the workshop. We can say that the workshop was a realization of a vision that of many Koreans shared that they received much grace and had new determination to work for their missions.

Although there were some difficulties with overcoming language barriers and understanding of other cultures, participants shared that they had good experience with their brothers from other countries. For example, many Koreans shared that they were touched by purity and devotion of young members from the Northeast Continent and felt greater responsibility as older brothers, while many young mem- bers testified that they felt very warm heart of their older Korean and Japanese brothers.

World CARP Leadership Workshop in Lithuania

by Alexander Yershov


Now, I’m not one to easily attach sig- nificance to everyday lives, but the life we are honoring today is not an ordi- nary life. So, just why are we here today?

We are here today to be with his family to joyfully offer Tom to the Heavenly Father as that of the first 2 workshops with 75 came from Japan, 45 from Korea. Many Koreans shared that they were touched by purity and devotion of young members from the Northeast Continent and felt greater responsibility as older brothers, while many young mem- bers testified that they felt very warm heart of their older Korean and Japanese brothers. 

We are not mourning his passing, we are honoring today is not an ordinary life. So, just why are we here today?

From the Bible: Matt. 5: 6—

"Blessed are those who hunger and thirst for righteousness, for they shall be filled." From the Seung Wha Address 1981.

Tom Wojcik was also a solid family man. But not in the way some might draw, where I know Tom prays over and preservers. I dream of a family legacy as solid and beauti-

Also look at the words, "Blessed are those who hunger and thirst for righteousness, for they shall be filled."

For righteousness. Tom Wojcik was also a solid family man. But not in the way some might draw, where I know Tom prays over and preservers. I dream of a family legacy as solid and beautiful as his. Tom Wojcik’s life is an example to us all. We all hunger and thirst for righteousness.

"Thank you, Tom. Thanks for your example of righteousness, perseverance, love for America, for your beautiful family, that brings joy and hope to our community of faith. Thank you for loving Germany, Zaire and Russia. And, thank you for loving Pakistan. The problems mentioned once the workshop was underway. Just one day before he was supposed to start lec-

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This is an excerpt from the book "The Spirit Person and The Spirit World: An Other-dimensional Primer" by Kerry Pobanz.

Available from HSA Publications for $15 +$3 s&h at (212) 987-0050 x250 and at www.hsabooks.com

At death, the spirit-self is detached from the physical body and, ideally, continues its growth and development in a higher dimension, though this option for growth is not chosen in certain cases, as we will describe in greater detail in later discussions. In brief, however, the foregoing sketches the "how" of the relationship between the spirit and flesh.

Why human beings are designed to function via this relationship between spirit-self and physical self is a question of cosmic importance, and deserves to be elaborated in a larger context. While it may be difficult for some people to accept, we must here define physical nutrients, like air, food, and water. However, in parallel, the spirit-self requires certain spiritual nutrients to mature. Spiritual growth is, in reality, the growth of character, which most fundamentally is growth in one's ability to love and care for others. (This, however, also necessarily entails the concurrent development of one's knowledge and wisdom.)

It almost goes without saying that the spirit needs to receive and digest God's love and truth in order to develop. But, beyond this, it is most critical to grasp here that spiritual growth is not a matter of the spirit alone; it is not designed to take place (at least initially) apart from the physical self and physical life on earth. The spirit-self, or spirit person, grows through receiving nutrients, called "vitality elements," from the quality of life lived while possessing a physical body. In other words, the steering realization here is that the human person can only grow spiritually by receiving both nutrients created by God and the "vitality" nutrients created by the environment throughout his or her life on earth. Hence, we arrive at a paramount insight—the understanding that the spirit-self matures on the foundation of the physical body and one's physical life on earth. From a cosmic perspective, then, we must acknowledge that the purpose of the physical body is to provide the means for the maturation of the spirit-self; the overarching purpose of life on earth is to practice loving and serving other people. In truth, a human person's physical lifetime represents his or her one and only opportunity he or she will ever have—the opportunity to love and serve others. In other words, if we have spent our time unselfishly caring for others, and in loving service to others, we will have fulfilled our most fundamental purpose as human beings made in God's image.

The Spirit Body and the Physical Body

by Kerry Pobanz

Question: According to St. Paul, human beings are meant to become aware that they not only have a physical body but also a head or spirit. Where? Once you leave your physical body, you are in the spiritual realm. This is like coming out of water into the air. God is omnipresent, He is everywhere. So you can be everywhere in spirit. After you die, your spirit can come back right here, but it does not occupy space in this air as you do now. Your physical body occupies so much space in the air. But your spirit can go right through my body and out the other side. It still has form, but it can go through anything material. It is not restricted by the physical. . . . You may see spirit-it forms as life-size. But that spirit can live and work in the realm of an atom.

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Useful Internet Addresses

- Unification Church: unification.org
- Family Federation: familyfed.org
- HSA Bookstore: familyfed.org
- Unification International: www.tongil.or.kr
- Unification Outreach: www.unification.net
- Bridgeport University: www.bridgeport.edu
- The World Community Journal: www.worldcommunity.com
- UTS: www.uts.edu
- Ocean Church: oceanchurch.org
- Sun Moon University: www.sunmoon.ac.kr
- PUWP: www.puwp.org
- World CARP: worldcarp.org
- Pure Love Alliance: purelove.org
- HSA E-Directory: users.aol.com/hsauew
- Unification Archive: www.Tparents.org
- ICRF: www.religiousfreedom.com
- Religious Youth Service: www.rys.net
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