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

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

By Gordon L. Anderson, Ph.D.

Governance and the Role of Religion in Peace and Security

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

Gathered together at beautiful Ocean City, Maryland, a beautiful resort town on the Atlantic Ocean more than a 3-hour drive from Washington DC. These ministers came with various levels of heart, curiosity, desire to learn, sometimes a “knowing” or push from the spiritual world. Many ministers we hoped would come could not cross that bridge; and some who came surprised us, we didn’t realize they were yet at the level of desiring more.

The ministers are always so kind to members, but sometimes among each other they share their fears. During such a long bus ride, some of them were joking that even if they got negative or upset they couldn’t run away ? they’d surely get lost in the wilderness. “Ah, so that’s why they’re squirreling us away so far: so we’ll have to listen.” But this comment was said in fun, though perhaps thinly hiding a little of the old fears.

At Hoon Dok Hae on the first full day, Monday, Father’s speech from the Madison Square Garden of the September 18, 1974 rally was read. This is such a powerful and clear message. There were many positive...
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n addition to the IIFWP Convocation, another reason for your gathering here today, with your hearts yearning for world peace, is to commemorate the International Day of Peace. On this profoundly significant occasion, as the Founder of the Interreligious and International Federation for World Peace, I would like to convey a message regarding God’s original ideal. The title is, “God’s Fatherland and the One World.”

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

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

There exist many nations in today’s world. Yet, not even one can truly receive love from God. For this reason, God wants to negate this fallen world and recreate His Kingdom on the earth. He has conducted His providence to establish a nation.God cannot accomplish His will for human restoration without cooperation from a nation. There must be a true state that fulfills our loves for God and humanity, who originally could form the center of His Kingdom and His righteousness.

In that nation we lead our own families and build a monument praising Heaven for work on this earth, and only then will we leave these nations. We do not yet have God’s Kingdom. A person without a nation does not have a permanent domicile, a nationality, or the possibility to register as a citizen. For this reason, we must accomplish the establishment of God’s Kingdom in the present world. We must construct the heavenly kingdom on the earth. We must live on the earth as citizens of this nation. In that nation we lead our own families and kin, and inherit the lineage of the true and good parents who love their country and their nation as victorious sons and daughters. Only in that way will we enter the Kingdom of Heaven in the spiritual world. This is God’s Principle.

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

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

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

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

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

God must accomplish the purpose of His providence on the earth without fail. The purpose of the providence cannot be anything other than the hope for this to come to pass. Do you have such a nation? If you are unable to complete the task of restoring a nation on the earth, then in the spirit world you will not possess
the value of a person of the Kingdom of Heaven. You must take with you to the next life the achievement and qualification of having been ruled under God's dominion on earth. This is the original standard of God's creation.

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

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

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

Ultimately, we should be able to shed blood and sweat for the sake of the people of this nation, for the sake of building the eternal heavenly kingdom, and for the sake of building a prosperous nation. A nation in which our descendants will sing praise through all eternity. Without a doubt, the children of God's direct lineage must take authority in this nation, based on their mandate from Heaven that carry God's full authority. This Kingdom will recognize democracy and communism as failed systems. Once formed, this Kingdom will endure forever.

When you consider this, aren't you distressed about not being citizens of this Kingdom? I believe we should be lamenting the fact that we are not able to live in such a nation. We must repent that we have not acquired this unique and unchanging kingship.

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

God's Providence to Establish His Kingdom

We have come to know that after the human fall, Satan, not God, exercised dominion over history. God, however, was originally supposed to be the master of this world. If clans and states formed by families of God's direct children had built the world, and if they had maintained the relationships of love with God, then God would have been able to exercise His dominion over the world, over every nation, over every family, and over every individual. Because of the human fall, however, all individuals, clans, classes, societies, nations, and the world now stand in opposition to God. This is the history and world brought about by the fall.

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

There are many nations on the earth today that belong to the fallen sovereignty, but there is not even one that is aligned with God's fervent desire. In order to establish a nation through which He can accomplish His will, God has been working throughout history to guide people without their awareness. God created Adam and raised him toward perfection with the desire to have one being through whom He could exercise dominion over all countries. This is why we need to know where to find the nation of God's desire; that is, the nation that will serve as God's foothold in the world. This is the essential issue.

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

Jesus was God's son, the first established in this position after 4,000 years of preparation. He was the son of God bringing on the earth in the midst of a nation centering on Judaism with the seed of the family of Joseph. The satanic side already had established nations and was and the Israelites became a people with- out a nation, forced to wander the world as an object of the satanic world's derision. This is the expectation of the Second Coming.

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

In order to restore this through indemnity, God has been fighting for 2,000 years to build a foundation that can connect to the world. Where there is no national standard, God will not begin to restore the nation of the Word. To find such spiritual people and make the necessary preparations, God is working through a new religious movement centering on Christi-anity.

As humanity enters the third mil- lennium, we are receiv- ing heavenly fortune anew. I hope that all religious people will join their hearts together and follow through on my proposal to establish a council within the United Nations composed of represen- tatives from various religions, parallel with the General Assem- bly. If there is one lofty task that the United Nations can perform for the sake of humanity, it would be to con- tribute to humanity's spiritual recovery on the foundation of God's true love.

For this purpose, I have chosen leaders of good conscience from not only the religious field but also from government, philosophy, business, culture and other fields, and provided true love education that teaches "the life lived for the sake of others." On this foundation, I have already appointed tens of thousands of Ambassadors for Peace. All around the world, they carry the banner of the Inter- religious and International Federation for World Peace that I founded. They are devoting their full efforts to bringing about the world of peace that is the fer- vent desire of God and humanity. It will not be long before the will of the almighty, omniscient and absolute God is accomplished.
the conference was the state of Uganda—a member of the United Nations. Clearly, despite the vision of the millennial declaration and the reforms the UN itself recognized as necessary, the reality was that the established UN bureaucracy was having difficulty in "sparking no effort" to involve NGOs and civil society in "the realization of the Organization's goals and programs." Notwithstanding the change of venue, the conference of "Governance and the Role of Religion in Peace and Security" was sponsored by the Interreligious and International Federation for World Peace (IIFWP) on the International Day of Peace. There were participants from 75 countries from the world's religions and cultures, great and small. There were politicians, lawyers and scholars who understood the United Nations and the real obstacles to the reform of any such political institution. At the opening banquet we were treated to a choreographed ceremony titled "The Hope of All Ages." The ceremony contained songs and readings from people throughout world history that echoed the desire for world peace. These included readings from Confucius, Socrates, the Bible, the Koran, Gandhi, Martin Luther King, Jehan Sadat, and Reverend Sun Myung Moon (IIFWP's Founder). One was left with the impression that world peace is the aspiration of all the world's great religions and cultures.

September 21, 2002, The International Day of Peace

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

The first speaker was Al-Haji Moses Ali, Second Deputy Prime Minister of the Republic of Uganda. He was a military man who had worked with Idi Amin in 1973-78 and then had been exiled until 1996. While global terrorism made its major debut in America on September 11, 2001, he reminded us that the same terrorists had bomb ed embassies in East Africa, and that in Kampala they had uncovered a similar plot and foiled the terrorists. Nevertheless, terrorism is a constant reality in Uganda and many parts of the world today. He apologized that his embassy to the UN had failed to acquire UN facilities and promised to find out why their use was denied.

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

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

He stated that the world could not solve its problems "by political, economic, and military means alone;" that religious leaders must take the lead, science step forward showing "the ideal of living for the sake of others." He received cheers and applause when he indicating the world was waiting for courage and leadership.

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

A reverend who spoke in the first session was Sister Anele Danha and she said her granddaughter reminds her that her "hearts and blood are African."

After a break, we returned to Session Two, which was concerned with the topic of "Governance, Religion and the United Nations in Cooperation for Peace and Security." A Jew, a Muslim and a Christian were on the dais, in addition to a member of Parliament from South Africa, and the Presidential Assistant for Religious Affairs from the Philippines. Rabbi Izizak Bar Dea, Chief Rabbi of the Rabbinat of Ramat Gan in Israel, said that all political attempts at negotiation in the Middle East have led to deadlock. Spiritual leaders have not participated in the discussions. They would add understanding to the situation that might lead to a better conclusion. This example of the Middle East is applicable to the global problems of peace as well the spiritual and political dimensions of life need to be harmonized.

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

The room fell silent when Abdrumnan Wahid, Former President of Indonesia and the winner of the Nobel Peace Prize, began to speak.
IIFWP from page 5

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

The afternoon session consisted of presentations by several NGO leaders on how religious and governments can do cooperate on specific issues. Mr. Caprara spoke about secret projects run by faith-based groups in the United States who receive government support, especially after President Bush's faith based initiative. Mohina V. Gin, Chairperson for the Guild of Peace in India spoke about work there with widows and poverty. Mr. Reyes had been commissioned by the conference organizers to offer a legal counsel to the Permanent Mission of Guyana, Guillermo Reyes, Minister of Egypt.

Dr. Cromwell Crawford asked us all to consider the need for the initiative and what "religion" has to do with it. Crawford tried to help us understand that "fundamentalism" and "fanaticism" are two different things. Fundamentals of religion nourish spiritualty, but fanatics often "pose as fundamentalists" in order to incite violence or war in the name of religion. Today, religion is the biggest player on the world stage. Billions of people place loyalty to God or their religious institutions above their loyalty to a nation-state.

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

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

At the closing session, most of the groups covered a number of similar concerns regarding whether the council would be more effective within the UN structure or if it would be a separate organization like the International Labor Union. The creation of most groups would be how they might be financed. Three of the groups recommended that a task force be formed and report back with results at next year's assembly.

I had come to the conference wondering whether it would accomplish anything, and was pleasantly surprised by the creation of a more humane world order. I was grateful to have had a chance to participate.
I want to begin by thanking the Permanent Mission of the United Nations, and Ambassador Semakula Kwanzara for his generous support in creating this program which marks the International Day of Peace. It is also my honor to sit on this panel with His Excellency Dr. Jones R尼亚ze and Ambassador Nicolae.

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

The most critical first step in developing a comprehensive peace is to develop the practice of bring for the sake of others. We must create families of peace, by creating families of unselfishness. Fami-

ly lies that are not thinking only of their tribe, race, nation, or culture, but are seeking to love and embrace all people. In this respect I need to say that I think we need to encourage more movement for marriage and family. Many participants have married internationally, interracially and interreligiously in an effort to show the power of love to transcend differences that often have divided us.

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

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

Thirdly, we need to revolutionize our concept of governance. In a way that requires the transformation of both religious and political values, as we have known them. We ask, “how our minds have changed” since 9/11. I think we need to encourage and motivate different answers. For some, their minds are now angrier. For others their minds are more suspicious or insecure. For some, their minds are now more agnostic. For others their minds are more absentminded. For others their minds are more ambitious than they are altruistic. Unfortunately, often the skills needed to fulfill one’s personal ambitions are different from the moral and spiritual virtues that make us exemplary persons.

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

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

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

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

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

Moreover, if religious leaders themselves become dominated by a culture of exclusivism and triumphalism, they will do great harm and eventually decline. For they have drifted from their founding principles of love, service, and care. They will instead, cultivate institutions seeking only their own advancement. If our core institutions—our governments, our religions, and our corporations—can be renewed according to an ethic of living for the sake of others, we can create a model of good governance, which will transform this world. We can create a comprehensive approach to peace.

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

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

Peace and Security in the Wake of 9/11

IIFWP Convocation 2002

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In Unification News

Hyung Sang Heroes

by Frank LaGrotteria

Environment

The great symphonies are made up of individual notes. Very grand and beautiful as they may be, of necessity, they must blend into the symphony. Only then can they be heard and moved by the master conscience of God. The same is true for the UN. The global governance of all the UN member states must blend into the symphony of world peace and prosperity. Only then can it be heard by the conscience of God. The significance of this symphony is that it is a national and international effort that will shape the world of today and tomorrow.

The Millennium Declaration

Recalling conclusions of the report that note the moral dimension of our time, UN Secretary-General Kofi Annan stated that the promotion of human rights and the rule of law is the greatest national interest. UN Secretary-General Kofi Annan stated that the promotion of human rights and the rule of law is the greatest national interest.

The genuine hope for a unified world of peace calls each of us to a higher level of wisdom and commitment. For one, the family is the foundation of human society, and by establishing the right family relationships, we can establish a unified world of peace. The family is the foundation of human society, and by establishing the right family relationships, we can establish a unified world of peace.

For solutions to global problems. For example, the World Economic Summit held in New York last year, sought to include prominent leaders from the world’s religions in its conferences. The IPFWP recognizes that a serious effort for peace, and certainly something as profound as the proposal for an Inter-religious Council, cannot proceed fruitfully unless all necessary forms of leadership are brought into close accord, and we have real time in which to make the necessary friendships and professional relationships to see this process through.

In closing I want to restate my point about our being at an urgent turning point in history. What does this moment call for? First, we must rely on exist- ing institutions and more on the clear voice of our conscience. I believe that our conscience is in touch with universal, cosmic law. Second, we must take steps that are more radical in the practice of love and service to others. For example, I do not believe that a solution to our crisis in the Middle East or to the tension between the United States and the Muslim world can be achieved by conventional political, economic and military means alone. In fact, it really should be the case that Jewish, Christian, Islamic, and other religious leaders step forward, showing the ideal of living for the sake of others. The world is looking for religious leaders to emerge. Dr. Moon created the IPFWP, and the Ambassadors for Peace movement, precisely for such a purpose. I hope our time here can be spent in a way that goes far beyond dialogue alone, and takes us closer to committing to a plan of action for peace. We can no longer sit, talk and wait. It is a time for action.

Thank you very much for your time and attention. God bless each of you.

Rev. Kwook is Chairman, IPFWP

An example of such a work of art. Each staff member performed his or her respective role with precision and timing. They met their cues and were able to follow the conductor over the most challenging parts of the score. From Hannah car- ried by Daniel, to Sana- san at the book table, to Yussak Kim smil- ing at the elevator lobby, each staff member was able to play with perfec- tion. The result was a symphony of human beings working in peace and harmony toward the ultimate goal of the confer- ence.

And what was that goal? Well, a con- ference is really just a big conversation. It’s an opportunity to join in a conver- sation about a particular subject and influence society and culture by the results. When our members com- plete their assignments, such as greet- ing guests at the airport or producing name badges, the guests do not have to worry about external things. They are not distracted and can focus their entire attention on what is being said. We are...
The IIFWP wished to support this peace initiative in a substantial manner and chose to do a service project in Harlem as a way to solidify the spirit of the resolution. Harlem in many ways is the capital of African American culture. In the past decade Harlem has been on the rise and it has the potential to be a model community. The work in Harlem sought and succeeded in bringing Black, White, Asian and Hispanic participants joyfully together with a heart of service that yearns for the day we all can celebrate peace together.

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

Putting the Project Together

The project coordinator was Ms. Juanita Louis Pierre who is an activist that has lived in and served the people of Harlem in a variety of ways during the past two decades. Juanita reached out to the local community to find an appropriate project and environment to work. Juanita’s choice of project was excellent for it brought us in contact and cooperation with local residents Mrs. Kitchen and Mr. Isaac and others who were essential ingredients in making this project a success. A garden in a densely populated housing project provides a link to soil and the sight and smells of nature. Gardens are important to a community, as they serve to counteract the imbalances created by concrete and asphalt. In this environment a garden is much more than the sum of the vegetation growing. Mr. Isaac, a tall and sturdy man who looked much younger than his 76 years, uses both his creativity and his studies in agriculture to annually introduce urban youth to a wide variety of crops such as cotton, lettuce, rhubarb, corn, tomatoes and assorted types of potatoes.

The program opened with music, dance, visuals and spoken word was created to celebrate the hope of world peace as expressed by great saints and sages of bygone eras as well as visionaries of contemporary times.

The inspiration of IIFWP Secretary General, Dr. Thomas Walsh, the presentation was co-produced by IIFWP public relations coordinator Nadine Andre and David Eaton, music director of the New York City Symphony. It is the hope of the IIFWP to develop and refine the concept and present it at future IIFWP events.
We are living at a crucial period of history and any efforts that could be made to normalize situations anywhere in the world is of the utmost importance in the present day. We have to look with the greatest caution and examine the underlying causes of tension. Solutions have to be worked out. Needless to say, the United Nations is the most effective instrument to secure peace and prosperity in the global world. Our national interest should secure peace and prosperity in the global world. It was very inspiring for the few of us who had the opportunity of interacting with Senator Isaiah and with John Hanford, the State Department Ambassador at Large for Religious Affairs and Religious Freedom. These meetings were not only useful to show the current threat to world peace but also to give us an opportunity to interact with each other in our own delegation. During this period of our togetherness in the train or at the hotel it gave me an opportunity to get an insight into the thinking of various religious leaders and also to discuss how we could all unite and raise our voice against terrorism. The interaction with the State Department and Senator was useful in bringing about a wide range of possibilities of how the United Nations could have a Religious Council. Taking queue from Rev. Moon’s insight to adopt successful strategies for peace and address the root cause of conflicts, I took the initiative to organize a meeting on Indo-Pak friendship strategies.

Imam Syyed Mohammad Musawi said that our voices should reach the Government and also penetrate into mosques, temples, and churches etc. and that we will have to tackle the problem of conflicts right from the beginning. Syyed Mohammad Musawi was kind enough to offer his support for a meeting with religious leaders of both the countries towards a coalition for peace.

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

Outcome

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

Plan of Action

* Immediately to write to the Prime Minister and the leaders of our respective countries to have an Interreligious Council in our own government set up which would help in conflict prevention resolution and build up communal harmony.

IIFWP HIV/AIDS Education in Nigeria

by George M. Ogura

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

I believe everyone here is aware of the seriousness of the AIDS situation in Nigeria. According to the UNAIDS 2001 Situation, about 300,000 have been infected in Sub-Saharan Africa. This awareness prompted the IIFWP World Chairman, Rev. Chung Hwan Rulkw to challenge all African Peace Ambassadors at a Regional Leadership Seminar held in Nairobi, Kenya, June 2001, to join forces in fighting the AIDS pandemic. He took the lead by commissioning his office in New York to produce an HIV/AIDS education material suitable for use in Africa, what became known as: Living AIDS Free - The Zero Transmission Lifestyle.

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

By the end of October 2001 the material was ready and by Mid-November 120 sets of flipcharts had arrived in Lagos, Nigeria. Each set of flipcharts contains 40 sheets and together conveys the above message graphically and very powerfully. It was great wisdom to pass on the flipcharts as the medium for a visual presentation. In most rural communities that needed to be reached, either there is no electricity or the teachers are unable to find one could not use media such as slides or power-point projectors.

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

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

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

The Lagos State Ministry of Education issued a written directive to all secondary schools. At an average of 1,000 students per school, it means 246,000 students were educated within the period.

In the previous years we had done HIV/AIDS education in 15 states in Nigeria under the banner of Family Federation for World Peace and Unification. Chairman, local communities and schools were covered. There were no flipcharts then but the impact was nonetheless powerful enough to elicit the Lagos State Government recognition and invitation to join the Lagos State Self Committee on HIV/AIDS, now known as the Lagos State AIDS Foundation. March this year, IIFWP was invited to the Presidential Forum on AIDS in Abuja.

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

One chief testified that since our team came to his town a year-and-a-half ago and made a presentation he had stopped going out at nights. Many students have also testified, after our presentation, that this is first time they have heard someone speak so confidently and convincingly that it is wrong to engage in promiscuous sex as teenagers.

George Ogura is Secretary General, IIFWP-Nigeria
MINISTERS from page 1

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

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

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

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

Second Day

Do you remember when people would have to sit in the Foyer lecture, even leaving the workshop? On Tuesday as Rev. Jenkins concluded the Fall of Man, he received a standing ovation from this group of Jesus' spiritual children everywhere. It was so obvious. The ministers in the discussion groups had been seeking to understand: and it's the other ministers who are helping to clarify the principled understanding.

The job of the Unificationists is much easier than ever. Tuesday's closing meeting was presented by none other than Archbishop Stallings. Interestingly, he didn't provide proof. He just shared his heart. But this heart came on the foundation of a day of great truth presented by our leaders, Rev. Jenkins and Rev. Schanker. Bishop Stallings implored us to understand who WE are, who I am. If I know who I am and who God is, I don't have to worry or be threatened by whom HE is. The Bishop gave testimony to who Father is to him, what he has witnessed and discovered. Stop waiting for the rapture: that's an escape clause. We just want Jesus to come and deliver us! We must engage in the work of Kingdom building with the Lord. God didn't mess it up, man did; so man has to clean it up. What have you seen, what is the fruit? The problem is that we've been so caught up in our theologies that we can't see Bishop Stallings then declared 'Who do I believe he is? Can't you tell you because you can't handle the truth?' I have seen him live like Christ so I believe he is the Lord of the Second Advent! I'm not ashamed to tell you. Jesus saved me and Sun Myung Moon restored me! As for me and my house, we shall serve the Lord! By this time nearly the whole crowd was on their feet, and I was sobbing hard to try and more notes. Rev. C. Phillips-Johnson then called the crowd forward to affirm these statements. The from the Washington Times 20th anniversary banquet, and "God's Fatherland and the One World", presented to the world leaders attending the IPWP conference on 9/21/02. The prior HDH readings were Father's public speech- es of the early 1970s. Again, very well-received. As we were gathering for our first presentation, Rev. Tessie Willis from Texas entertained us with an incred- ibly beautiful rendition of our elder brother Jon Shuhart's "Precious Light". It is so inspiring to hear these ministers singing the deep songs we grew up on in the movement.

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

One minister wrote in his reflection that he wants to become like Dr. Yang. Four ministers offered testimony at the end, followed by Rev. Edwards, Bishop Stallings and Rev. Jenkins. Rev. Rico Diamond said, 'It doesn't matter what we call him, his ministry and call- ing won't change. This is the most ridiculous and outrageous sem- inar I've ever attended - ridiculous like Jesus!' From Prophet Ronnie Bailey, 'If we're going to serve him, we have to pay the price. Don't shy away from your suffering; it will only bring you closer to the Lord. You should sell everything you have to pos- sess a beautiful pearl!’ Brother John (a white Southern Baptist minister), 'This is an incredible truth! I've been looking for you for 30 years. There will be millions of ACLC ministers walking this land. I thank Rev. Moon for his vision and you for shar- ing it with me.' Sister Price was so spirit-filled as she exhorted us to march on, drop the hammer, what we don't need so as not to have any weight or burden to slow us on this race to the kingdom. Rev. Jesse Edwards told us that the trials he's going through are not because of Father or the ACLC. All of us have to go the course of Jacob and Esau and lay their own foundation for the messiah. So what God gives you is between you and God.

I cannot begin to record here the final messages of Bishop Stallings and Rev. Jenkins. But they brought great inspiration as well as the urgency of the times. As we were finishing our final meal and preparing to board the bus, Dr. Frank Kaufmann announced that we'd meet at 7:30 in the morning for breakfast. A minister at my table commented "but what about hoon dok has?" Another ministers said 'yes, we can miss our 6:00 clock service!' We walked after the last table and discovered a picture of his experiences with Father. A number of ministers commented on his deep heart of love towards them, and his humility before and loyalty to Father.

I had the blessing of helping to go through the ministers' final evaluations and letters to our Founder. They were so beautiful. Comments were such as, "I want to join 100% this Unification movement because it fulfills my aspirations.

"The Messiah is on the Earth, I want to be a messiah-ee." "I am absolutely ready for this vision and you for shar- ing it with me.' Sister Price was so spirit-filled as she exhorted us to march on, drop the hammer, what we don't need so as not to have any weight or burden to slow us on this race to the kingdom. Rev. Jesse Edwards told us that the trials he's going through are not because of Father or the ACLC. All of us have to go the course of Jacob and Esau and lay their own foundation for the messiah. So what God gives you is between you and God.

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Colorado STF Workshop

by Michael Balcomb

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tended to the

current workshop with the

STF/ATF members at the YMCA in Estes Park, Colorado. It is a beautiful, scenic place surrounded by mountains with herds of wild elk walking around the grounds. Also attending were about 100 International Leadership Training Program (ILTP) members from over 25 countries who are in America for fundraising and leadership training.

On Oct 5, all members gathered for the quarterly workshop in Colorado. For three days preceding the Blessing Workshop, they listened to lectures by Yoko Ju Kim, Director of Second Generation education worldwide, under Hyun Jin Nim. On Oct 4 the STF/ATF Parents Association Board of Advisors met all day to review many issues of safety and parent involvement. The meeting was joined by Martin and Isabella Byrne who, were invited to the workshop to share their testimony of their second generation. Parents who were there attending the Blessing workshop.

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

After their testimonies, Martin and Isabella Byrne passed out a beautiful gift to everyone present: a laminated card that describes herself going to heaven. There was a feeling of substantial unity among such things can no longer take place.

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

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

Rev. Schanker talked very honestly with the second generation members. He told them how important it is to be pure, and if they have made mistakes to confess and indemnify them now. He was very sensitive that there are second generation who are suffering in broken families or who have a parent who is negative to the church. He comforted these children by assuring them that there is a way for them, and they are carrying the haton now, and not to accuse their parents but to have a heart of gratitude. Pres. Jenkins challenged our faith by some input in the process. When Kevin polled the kids on the same question, both my daughters had their hands up in support of parents deciding everything!
by Ken Bates

I

run Jin Nim’s challenge workshops in Alaska are starting to become famous. Many True Parents and WCAP leaders and business leaders on trips into the mountains of Alaska, with a clear purpose in mind.

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

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

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

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

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

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

When we finally met at the top, he had already figured out many of the challenges that led to the current situation was never going to accomplish the goals, and going back wards would lead to guaranteed failure. He had not been taking aggressive steps forward because of the uncertainty, he could now see that waiting was not an option, and if he carefully took action, it would lead him closer to where he wanted to be. The words that he had heard many times found their way to his heart, and that desperate moment on the mountain.

Experimental Learning

This is what is meant by experiential learning. This is how belief and conviction are developed: through doing, experimenting, or better lectures. Not by well laid plans from the office, or new policies. This is how we can often interfere with developing true belief.

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

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

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

The higher your level of leadership, the less likely it is that someone else will tell you what you need to do. You are responsible for the nature of leadership, to take initiative to improve yourself and the situations around you. Each of us must be the only day that you have to take this step. Belief is trained by what you do today. Decide what the most important things are to you, and focus on those things.

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

Alaska Workshop Revisited on CD

Four new CDs have just been released by World CARM Media and Communication Ministry. Each disk contains good quality video (Windows Media) together with lecture notes and illustrations on PowerPoint.

There are also details that are visible only by using links including detailed lecture notes on photographs, newsletters, workbooks and tool kits.

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

Unification News

Hyun Jin Nim’s Workshop in Alaska

STF from page 12

True Parents have beaconed the Matching to the parents of Blessed Central Families and that requires trust and agreed-to the parents of Blessed Central Families.

Not too long ago, I was moved and blessed to attend the STF Parent Testimony in Estes Park, Colorado. I am grateful to Heavenly Father, True Parents, Hyun Jin Nim, Mr. Aoki, and all the hard-working STF/CARP staff who sacrifice so much for our 2nd generation. At each workshop I was caught up in the energy of our young leadership, to the 2nd generation can do it without us.

I feel this several years ago at a One Heart Blessing in Alaska. I was overwhelmed with the wealth of experience, wisdom, and the highest your level of leadership, to take initiative to improve yourself and the situations around you. Each of us must be the only day that you have to take this step. Belief is trained by what you do today. Decide what the most important things are to you, and focus on those things.

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Representatives from Japan and the USA started a special program on Thursday, November 7, 2002 by participating in the five o'clock hoondokhae with True Parents at Han-nam Official Residence. There, True Father stressed the importance of sharing one heart, one body and one mindset centering on God. He also explained the meaning of the Holy Burning Ceremony and then went on to form trinities among Korean, Japanese and American leaders, representing the Blessing at the family level. Thereafter, True Parents had photographs taken with each ten trinities.

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

The 2nd Day
The 5 o’clock hoondokhae began with a 20-minute reading in Korean by National Messiah to Slovakia Rev. Kim Sung-won, followed by another 20 minutes in Japanese by Tokyo regional leader Sano Kunio, concluding with the final 20 minutes in English by Indiana State leader Jack Harford. The closing prayer was offered by FFWPU USA President Rev. Michael Jenkins. The group left Ilseong Jirisan Condominium early in the morning and ascended Mount Jiri all the way up to Nogodan in the snow! They victorious-ly returned to the buses with their heads covered in snowflakes, departing from North Cholla Province for South Gyeongsang Province, arriving in Tongyeong City in the afternoon to board a ferry boat for a cruise around the waters where Admiral Yi Sun-shin fought his famous battle against the Japanese invaders.

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

The 3rd Day
The tour group’s daily schedule began as usual with hoondokhae at 5 a.m. starting with the Korean reading of twenty minutes by Bridgeport regional leader Rev. Yang Young-taek, followed by twenty minutes of Japanese reading by Kananawa leader Yashuji Takahashi, and concluding with the last twenty minutes in English by Maryland State leader Edwin Coriner. The closing prayer was offered by Ishikawa regional leader Yabasame Hironori.

After breakfast, the group depart-
About 3,000 gathered at the Su Taek Sr training center in Kuri City on the outskirts of Seoul on November 5, 2002 to celebrate the 43rd True Children’s Day.

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

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

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

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

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

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

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

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

**Change to Family Pledge**

True Father specifically directed us to begin the New Family Pledge with the phrase “AS THE OWNER OF CHEON IL GUK, Our family…”. Each family and church must recite the revised Family Pledge, beginning each of the eight verses with the phrase, “As the owner of Cheon Il Guk, our family…”

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

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

He explained that True Parents had to hold the Coronation Ceremony for the Kingship of God for the sake of Cheon Il Guk, which is also why we have to have a new pledge.

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

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

He said, “Heaven and Earth are the same, they are equalized.” The purpose of the Coronation Ceremony for the
I
n the past few months True Par-
ents have placed special focus on education, in particular, the edu-
cation of our second generation. Father instructed us to reach out to young people, and Hyun Jin Nim’s Philosophy of Educa-
tion” for Hoon Dok Hae during the month of October, and during the Alaska Edu-
cators workshop. True Parents were guiding us daily through Hoon Dok Hae’s teachings on our 2nd generation properly inher-
ting heavenly tradition.

In alignment with True Parent’s emphasis and concern for education, Hyun Jin Nim’s Kodiak workshops focused on preparing leaders to be effec-
tive educators and that we would inher-
t the original culture of heart of living for the sake of others, ownership and teamwork.

The Fall 2002 Educators Conference was organized for the benefit of those who were unable to attend the Kodiak workshop. To this end, the program focused on a few key purposes, name-
ly to convey the key insights shared by True Parents and Hyun Jin Nim. We also wanted to get to know and appre-
ciate Heavenly Parents and Hyun Jin Nim. It is to the original culture of heart of living for the sake of others, ownership and teamwork.

The most important condition that can be one. Parents and children, as well as God and each one of us, should be one. From now, wherever you go, you are not alone. When the head of a religious order is called, he must respond. When descendants sincerely ask some-
ting of their ancestors, the ancestors will respond. As God and each one of us, should be one. Parents and children, as well as God and each one of us, should be one. From now, wherever you go, you are not alone. When the head of a religious order is called, he must respond. When descendants sincerely ask some-
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O
n Saturday, October 12, at the Tar- rytown Hilton Hotel, the New York Region held its first “Ambassadors for Peace” educational seminar and its first “Physical World Resolution.”

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

In the audience we had two councilors and business men and women representing the community also answering the call to be Ambassadors for Peace. Other organizing groups on hand to help connect to the spirit of the event by helping the Christians in the audience enjoy the event.

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

Dr. Elton T. Byrd, Pastor of Fellowship Missionary Baptist Church, a leading pastor in the city of Newark shared his observations of Father Moon’s work in the UN and its impact on society. Imam Mohammad Gatamani spoke about the Islamic perspective on world peace. Imam Gatamani is the leader of over 2,000 Muslims in Paterson, NJ. Next, the former State Representative, Honorable Marian Crecco informed us of her 143 year struggle to pass abstinence education legislation in the NJ State Legislature. Mr. Taj Hamad of the World Interreligious Christian Council shared True Parent’s ideas on world Peace. This conference centered on the idea of hearing others thoughts on world peace and then presenting Father’s deep and broad view.

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

Rev. John Hong, Regional Director, closed the meeting by awarding more than 50 mansees (weakness of four faiths, Islam (Imam Konate of Harlem), Buddhism (Monk bang of East Garden), Judaism (Dr. Andrew Wilson of UTIS), and Christianity (Dr Michelle Berry McMaster of Brooklyn). Finally Rev. Jenkins asked the four religious representatives to join him in the signing of the resolution. The program concluded with a prayer.

by Rev. Barry Geller

P raise the Lord everyone! Salaam Alechem. Peace be upon you. These were the greetings to the more than 120 pastors, civic leaders, educators and business men and women gathered at the New Jersey Ambassador for Peace conference held Sun- day, November 3, 2019 at the Robert Treat Hotel, Newark, NJ.

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

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

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

Rev. John Hong, Regional Director, closed the meeting by awarding more than 50 mansees to the participants by signing the resolution that everyone to join in signing the resolution that had been signed by the saints in the spiritual world.

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

I provide a model of implementation for participants in Mongolia, as a key UN directors working directly with Mongolia’s high school students addressed the event was sponsored by the IIFWP (Mongolia Chapter), the International Education for World Peace concluded the presentation. The 'model school' lights of the afternoon. The 'model school' has been established as one of the best ways to combat HIV/AIDS among children. The World Peace Blessing is teaching an innovative curriculum that focuses on character education and what is being called 'education for purity.'

The speakers and participants at the Mongolian Session gave an overview of the 10-Year Plan for Children in Mongolia. There was also a presentation on ‘NGO Activities for Children in Mongolia,’ based on the UN report. The event sought to explain Mongolia’s educational Foundation (IEF) and the Children’s Committee for Children gave an overview of the 10-Year Plan for Children in Mongolia. There was also a presentation on ‘NGO Activities for Children in Mongolia,’ based on the UN report. The event sought to explain Mongolia’s educational Foundation (IEF) and the Children’s Committee for Children gave an overview of the 10-Year Plan for Children in Mongolia. There was also a presentation on ‘NGO Activities for Children in Mongolia,’ based on the UN report. The event sought to explain Mongolia’s educational Foundation (IEF) and the Children’s Committee for Children gave an overview of the 10-Year Plan for Children in Mongolia. There was also a presentation on ‘NGO Activities for Children in Mongolia.’

The legal controversies involve adult members or ex-members of the Unification Church. The Tokyo District Court refused to grant either injunctive or monetary relief to the victim. The victim, Mitsuoka Antal, currently lives in Korea with her American husband. She was forcibly confined on two separate occasions. Today, after the court refused her request for an injunction against further attempts to 'deprogram' her, she fears even to leave her two children in her hometown to visit their grandparents.

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

Worse than the monetary damages for the church is the court's finding that in this case the church's practice of arranged marriages was illegal. Such a finding strikes at the heart of the church's theology and tradition, in which members usually opt to have Reverend Moon reconfirm a marriage partner. In a second deprogramming case tried this year, 20 deprogrammers and their colleagues had used a pipe to break into a church building and brutally attack the pastor with a stun gun. Their target was Hiroko Ohmura, a 31-year-old female UC member. The deprogrammers dragged the struggling Mrs. Tomizawa out the door and forcibly confined her in secret for 19 months. She finally escaped and returned to the church. After a drawn-out court battle, the Hiroshima High Court overturned a lower court's decision to grant the her injunctive relief and reduced the monetary award to a mere $1,200—including only $800 for damages and $400 for her attorney's fees. This again was despite the court's finding of fact that physical force was clearly used both to kidnap and to confine Mrs. Tomizawa for an extended period of time in order to get her to renounce her faith.

Unification Church members say they feel victimized by the current climate of intolerance toward new religions brought about by Japan's understandable outrage against the Aum Shinrikyo sect. They also point out that Japan's judicial policy protects the illegal actions of certain rival Christian ministers who are actively involved in the deprogramming activities. According to the testimony of Mitsuoka Antal, a mainstream Christian minister named Yoshiie Shimizu, who advised her parents to confine her and actively participate ed in her attempted forced conversion, knowing full well that she was being held against her will. She also claims that he pushed her around the locked apartment in which she was confined, struck her on at least one occasion, and threatened her with further violence if she did not renounce her plans to marry her fiancé in a UC wedding.

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

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

The practice of forcible deprogramming of adult members of new religions was common in the US during the 1970's and '80s until criminal cases and lawsuits such as the Antal's put the deprogrammers out of business. Despite numerous complaints to Japanese police by deprogramming victims, however, these Japanese courts have not filed even one criminal case enforcing their laws against kidnapping or forcible confinement in such cases.
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n advanced education for the Ambassadors for Peace was convened November 4 in Los Angeles. Led by the Rev. New York conference recently, something very powerful is going on when these semi-

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mbassadors for Peace in Los Angeles

by Rev. Michael Jenkins

opened with a powerpoint presentation on the fundamentals of the IFWP and the Ambassador for Peace appointment. He highlighted the theme that there are many cultural spheres throughout the world and now the Culture of peace is emerging that is calling all of them to become one. It is based on the values of Christianity and brotherhood in which all religions and races. America was second Israel should take the lead in loving all religions and races and sacrificing for our ene-

Rev. Tim Henning opened with a review of the United Nations and the quotation of the UN. The Morning Prayer Breakfast is held another simple yet wonderful and successful Prayer Breakfast on October 15, 2002 at the True Light Missionary Baptist Church with Dr. A. Harold White as the host Pastor. This month’s theme is minis-

terial Empowerment for Kingdom Building—thy kingdom come, thy will be done, on earth as it is in heaven. And this has attracted about a hundred people who were in attendance today. Seven new pastors were welcomed and have shared their eagerness to be a part of this confer-

ence. Dr. White started the program with a joyful welcoming remarks and with some words of inspirations. Rev. Charles Bowers, is one of those who have been strongly connected with us for more than a decade, gave an open-

ning prayer which sounded like a song. Then a delicious breakfast was served courtesy of the host. Then Bro. Odell Reed was called for a testimony and he said that it is always nice to work together as one family and community.

by the Rev. Joseph McAfee and after

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Unification News

London ILS Fosters Interreligious Unity

by Tim Head

The 39th International Leadership Seminar was held in London, England August 3-5, 2002—two days prior to the 2nd Summit of World Muslim Leaders that was also taking place in London. The participants who comprised the leadership Seminar included a vast array of backgrounds and religions and included 31 Muslims, 24 Christians, 10 Hindus, 3 Buddhists, 5 Sikhs, 2 Scientists, 1 Jew, 1 Jain and 16 Unificationists.

Mr. Iqbal Hussain, a writer and social scientist of international acclaim said, “The IIFWP Seminars have great potential as they are not confined to any specific religion. They embrace almost all of the world’s religions and underline the importance of good, love and harmony among all human beings regardless of their religions.”

The seminar followed its usual schedule with an inspiring opening plenary Keynote Address given by Rev. Chung Hwan Kwak, followed by a video and powerpoint introduction to the IIFWP given by Dr. Thomas Walsh. The second session consisted of a number of presentations. The first, on the World Muslim Leaders NGO WANGO, was given by the Secretary General of WANGO, Mr. Taj Hamad. He said, “Since 9/11 the name of Islam has become tarnished, and many people misunderstand what it is all about.” He then talked about the Second Summit of World Muslim Leaders, which was to be held the next day, as an opportunity for Muslims to promote greater understanding.

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

The next presentation by Mrs. Maggie Waller, a national Co-Chairwoman of American Family Coalition, was based on a series of conferences that IIFWP conducts every two months on the theme, “The Role of Religious Leaders in Building a New Britain.” The session was concluded with two short presentations, one on the monthly inter-faith meeting, “Prayers for Peace,” which is held in a number of locations in Britain, and the second on the re-launch of the International Relief Foundation—Peace in Britain.

The third and fourth sessions were dedicated to two profound presentations by Revs. Alice Ahmad, the founder of the Trinity Fellowship that promotes spiritual growth and has already been proclaimed in heaven. The audience was truly stunned. The clergy were shouting and calling on the name of the Lord. The Chinese were clapping and smiling. The American Indians were shaking their heads in agreement.

Then Rev. Jenkins led a “Signing” of the Resolution from heaven with 12 couples or more from their respective Churches. We announced the Blessing to be officiated by Rev. and Mrs. Moon, the founders of ALCCL and other clergy as well.

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

Columbus OH Ministers’ Prayer Breakfast

by Rev. Dr. John E. Mwamba

On Saturday, August 24, 2002 we had a Monthly Ministers’ Prayer Breakfast at United Methodist Church in Columbus, Ohio at 10 am to 1 pm. A dozen of ministers were in attendance. The ALCCL statement of purpose were read by Bishop John-Cassian Lewis, an Orthodox Priest of the St. Sophia Orthodox Cathedral. The priest ended his remarks by saying that each of the nine objectives enthusiastically and positively, but of course went beyond the objectives to meet ministers’ comments to say that ministers have not been strong when concerning marriage and family. There is need of revival.

Mr. Mwamba was the Emcee and Rev. Anthony Flores was the keynote speaker. Rev. Flores is the National Co-Chairman of American Family Coalition and the Vice-President of the American Leadership Conference. Due to some serious issues in the State of Ohio concerning the same-sex marriages, there is a bill with the Legisla
tive Service Commission that declares that same-sex marriages entered into in another jurisdiction have no legal force or effect in Ohio. Rev. Flores launched an invitation to ministers to stand up in his presentation entitled: “The Role of Marriage in Society and contributions that Religious Leaders must make.” The ministers felt the need to stand up against the principalities of this evil world and this can be done only through our unity as clergy.

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

Dr. Vlora Newton, a professor at the Ohio State University observed positively that we all expect. She said that we need to reach out more to ministers or people in need of salvation and not saved ones or those who are already informed.

We invited all the ministers to attend the “Marriage Blessing” for 12 couples or more from their respective Churches. We announced the Blessing to be officiated by Rev. and Mrs. Moon, the founders of ALCCL and other clergy as well.

We are encouraged with the package of the Clouds of Witnesses and especially with the clarification of terminology to proclaim True Parents with the massive distribution of the Clouds of Witnesses. Yes, it is time to blow the trumpet NOW.
There were rumors spreading in the prison camp that war was coming. The communist guards of the camp seemed nervous. Something was about to happen.

One day, one of Father’s disciples came to him and said that he might have a chance to work in another part of the camp where the work was much easier. He asked Father if he should go. Father told the man and said, “No, don’t go.”

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

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

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

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

The Korean War progressed, and by October the bombing began near the Tong Nee Camp. The guards were terrified for their own lives, and even more terrified that their prisoners might escape. They ordered some prisoners to line up and walk down the road.

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

But Father had received a message from God that no bombs would come near him. He could not tell his disciples this message clearly; it was a secret between him and God. He just said to them, “In times like this when we are being attacked, let us keep very close to each other; if we die, we die together, and if we live, we live together.” His disciples and other people gathered around him. As others, including some communists, realized that wherever Father went the bombs did not fall, they gathered close to him, too.

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

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

Volunteers needed for Educational Programs for the Developing World

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

This is a volunteer position but it can serve as a way for members in the developed world to work from their homes to support both the Providence and those in need. The teaching task will consist of developing a 16 week program that can be emailed or mailed to the student. It will involve grading tests or essays, and communicating from time to time by email as the students have questions about the academic content. Templates for program development are available for your review. You will not have to deal with the administrative aspects of the course.

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

This special support is offered to the Blessed Central Families nationwide to:

Create a national monument for departed ones to be cherished and honored by relatives and descendants.

Establish a permanent garden for visits, prayer, meditation, and holy day celebrations.

Lessen the stress—financial, emotional and spiritual—that comes with the passing of a loved one.

Cost includes land and burial liner.*

| single person crypt: $1,700 |
| double person crypt: $2,000 |

Make check or money order payable to HSA-UWC and mail to:

William Selig
3600 New York Ave., NE, 3rd floor
Washington, DC 20002

For further info:
(202) 269-5557
scwpeace@starpower.net

* (In comparison, the average cost of a single crypt is $4,600 and $6,700 for a double)

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

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This is the sixteenth in a series of excerpts from the book 40 Years in America: An Intimate History of the Unification Movement 1959-1999. The editor is Michael Inglis, the historical text by Michael Mickler. The book is available from HSA Publications for $70 - $88 each. Contact them at: 4 West 43rd Street, NY NY 10036; tel: (212) 997-0050 x250 or at their web-site: www.hsa-books.com.

I

It would have been an exaggeration to assert that ReverendMoon's "Unification movement" was downplayed upon the world in 1985. However, the climate had assuredly changed and the movement picked up a substantial amount of grassroots support. This was an accelerating process, as an increasing and diverse number of Americans protested what they regarded as Reverend Moon's victimization by the U.S. government.

To be sure, some of them carefully distanced support for Rev. Moon's religious or civil liberties from support for his theology or programs. Particularly, from the mainstream Black and community leaders, viewed Rev. Moon as a fellow victim of racial prejudice and were less concerned about doctrinal distinctions. For them, Rev. Moon was a fellow victim of injustice. Most of the movement deftly channeled this support into a variety of alliances, coalitions, committees and fellowships. However, the spontaneous support that emerged was more effective and consequential. By 1985, it was apparent even to the mainstream media that opposition to the government's handling of Rev. Moon's case was widespread.

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

The church gained broad-based support for extending constitutional protections to its members in stages, only after abuses were apparent and the movement essentially pursued two tracks in its efforts to influence public opinion. First, it continued to build support from the ground up through activities funded by the MAI, especially among Black clergy. Second, it enlisted high-powered legal assistance. The movement achieved a major breakthrough when Laurence Tribe, "one of the law's most brilliant scholars" and a "fear some presence in the courtroom," agreed to work on Rev. Moon's appeal. Tribe, a Harvard professor of constitutional law with "impeccable" liberal credentials, joined the defense team after Rev. Moon's conviction but brought instant credibility and visibility to the case. More importantly, he raised a number of constitutional grounds for the government's veto of Rev. Moon's request for a bench trial. It also publicized his situation. The movement essentially pursued two tracks in its efforts to influence public opinion. First, it continued to build support from the ground up through activities funded by the MAI, especially among Black clergy. Second, it enlisted high-powered legal assistance. The movement achieved a major breakthrough when Laurence Tribe, "one of the law's most brilliant scholars" and a "fear some presence in the courtroom," agreed to work on Rev. Moon's appeal. Tribe, a Harvard professor of constitutional law with "impeccable" liberal credentials, joined the defense team after Rev. Moon's conviction but brought instant credibility and visibility to the case. More importantly, he raised a number of constitutional concerns that resonated with mainstream religious bodies. Mainly, he pointed out that Rev. Moon was unfair prosecuted and convicted for financial practices that were common among larger, established churches.

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

A religion writer for UPI quoted Tribe as saying, "For the first time in our history, a federal court has authorized the government to completely override a religious argument. Religion was systematically, brutally removed from this case...[The trial court's decision] exposes every religious group, every spiritual leader and all of its donors to the threat of criminal liability whenever a trial court or jury might later choose, in a capricious exercise of ownership, to reject or ignore the doctrines and beliefs of the church and its adherents to how funds may be used. These decisions should be held, spent and classified." By April 1984, forty groups and individuals representing more than 120 million Americans had filed amicus curiae briefs in support of the appeal, including the National Association of Evangelicals, the National Council of Black Mayors, the National Bar Association, the Church of Jesus Christ of Latter Day Saints, the American Civil Liberties Union, the American Baptist Churches, and the National Baptist Convention. The church gained broad-based support for extending constitutional protections to its members in stages, only after abuses were apparent and the movement essentially pursued two tracks in its efforts to influence public opinion. First, it continued to build support from the ground up through activities funded by the MAI, especially among Black clergy. Second, it enlisted high-powered legal assistance. The movement achieved a major breakthrough when Laurence Tribe, "one of the law's most brilliant scholars" and a "fear some presence in the courtroom," agreed to work on Rev. Moon's appeal. Tribe, a Harvard professor of constitutional law with "impeccable" liberal credentials, joined the defense team after Rev. Moon's conviction but brought instant credibility and visibility to the case. More importantly, he raised a number of constitutional concerns that resonated with mainstream religious bodies. Mainly, he pointed out that Rev. Moon was unfair prosecuted and convicted for financial practices that were common among larger, established churches. The specter of unwarranted government intrusion into church affairs was something that observers had not previously noted or taken seriously about the case. As a consequence of this concern but also, doubtless, as a result of Tribe's reputation and extensive contacts, major religious and civil liberties organizations began to join in support of the defense's position. The National Council of Churches, the American Baptist Churches, the Universalist Church, the Unitarian Universalist Association, and the National Black Catholic Clergy Caucus as well as the American Civil Liberties Union and the New York Civil Liberties Union all submitted amicus curiae (friend of the court) briefs before the U.S. Court of Appeals. A nationally syndicated columnist quoted Laurence Tribe as saying that Rev. Moon's tax evasion conviction was "the most significant threat to religious freedom in the United States in many decades."

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

On June 26, 1984, the Senate Judiciary Committee's Subcommittee on the Constitution, chaired by Sen. Orrin Hatch (R-Utah) conducted a hearing on religious liberty to which many of the principals in Rev. Moon's tax case, as well as several other religious leaders embroiled in litigation, were invited to offer testimony. At least 350 persons, many of them Christian ministers invited by the Ad Hoc Committee on Religious Freedom, and numerous media crews crowded into the hearing room in the Dirksen Senate Office Building. Sen. Hatch commentated that there seemed to be a "recent acceleration" of such cases and that "failings of ministers are especially disturbing to me." In his prepared remarks, Rev. Moon stated, "In 1971, God called me to come to America and... for the last 12 years, I have given my heart and soul and every drop of sweat and tears for the sake of this cause... The movement of the last decade has encompassed undertaken by the movement at the cost of "several hundred million dollars," denied that he had defrauded the IRS, and expressed gratitude that God "was using me as an instrument to lead the fight for religious freedom and to ignite the conscience of the people." Another minister noted, "Almost there were several sharp questions from the ranking Democrat on the panel, the entire event was something of a love fest with ministers pressing forward to shake hands with Rev. Moon and express their thanks. Following Rev. Moon's imprisonment on July 20, 1984, there were more demonstrative rallies. On July 25th, over six thousand people gathered in Washing- ton, D.C. to participate in "A Pageant for Religious Freedom. " It included an afternoon Seminar on Religious Freedom for ministers; an evening pageant at Constitution Hall with a musical theatrical tribute to mem- orable moments in American history as related to reli- gious liberty, and round speeches including one by In-Jin Moon, Rev. Moon's second-oldest daughter; and a candlelight march to Lafayette Park in front of the White House. A series of rallies and marches ensued which featured "mock jails" constructed of shiny metal bars holding ministers from different denominations closely watched by IRS and "Department of Justice" guards. Some rallies included mock funeral services, replete with casket hearses and caskets marked "First Amendment." Rallys, seminars and barbecues of var- ious kinds continued throughout the length of Rev. Moon's imprisonment. The movement attempted to build on this ferment and "educate" ministers in sev- eral ways. Beginning in July, it sponsored Common Suffering Fellowship seminars for clergy. Essentially, it translated the "jal pledge" that many ministers had taken, into a form that they could use in their own communities. The movement also involved several thousand clergy contacts with its CAUSA (Congressional friend of the Unification) Committees and coalitions. The reality was that the movement funded and orchestrated most of the religious freedom rallies, it dealt with a legitimate issue about which there was widespread discontent. As straws and disparate motivations, the coalition for reli- gious freedom held together and even expanded.

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

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

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

In the knowledge that he was addressing "clergy who also have been participants in the fulfillment of God's will," he understood that their welcome was "not a personal welcome for the individual, Reverend Moon, but is a testament to that will of God for which I have lived my life." He, therefore, challenged all present to repeat, "truly, truly, I say unto you..." and to con- sider seriously the mission of Christianity to lead a supra-denominational, cultural revolution on a world- wide scale." The challenge was much the same as that which he had issued at the Washington Monument near- ly a decade earlier. The difference was that his listen- ers and the movement were more ready to respond.
VIDEO REVIEW

Tale of Two Planets

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

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

The video was nice; not boring at all and that’s remarkable to begin with. There’s no ponderous male or solicitous female narration, and that had a lot to do with the freedom one felt in watching it. We could make our own interpretations, and not be told what to think about it. All of it had some very nice moments, with the lives of several campaign soldiers appearing in and out of the two-weeks of footage, sandwiched by a nice little gospel music riff. The tale of Bishop Stallings’ and Say- omi’s birth of their first baby was a happy one...from the fabric. I loved Rev. Schanker’s plea, “I need a computer,” as he walked through his office. Some people walk around say- ing I need a cigarette like Phillip said I need a computer. David Stewart’s list less “amen... amen...”; the girls on the bicycle; Stallings with a phone on each ear; Frank Kaufmann in his black leather jacket talking about his friends in Israel; Frank’s theatrical discourse was smooth way to bring in that sub ject matter; Philip’s putting his jack et on in the hotel was just so cool as he testiﬁed about something. I remem ber the putting on the jacket; the tes timony, I forget. That tells you some thing about me, perhaps, but also about how movies work.

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

Levy Daugherty’s ongoing com mentary was excellent, especially about the slave experience of Christians connected with the shots from the Detroit church service. Sayomi’s “he told me that I’m going to be his wife” was so pretty. I was left asking, yeah? and then? But there she is, just pregnant, and we know. The shot of Tai Hamad looking so digniﬁed and graceful on the stage—this was a personal hit for me, otherwise the overseas footage was a subject difﬁcult to treat; I don’t know if it worked but I don’t know what else. Mr. Davies could have done.

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

Also some footage of True Father speaking at East Garden would have been nice. We love the feeding of the fish and photo matching; they were excellent, but show only one side of ALCI.” he said. “It completely blew me away as there’s nothing on this scale happening in Europe, or any- where else. At the time I was still feel ing pretty mad about the latest BBC hatchet job on our movement. So this, I thought, is a story crying out to be told!”

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

A couple of months later, Andrew and two camera crews—the other head ed by Simon Kinney—were cross-cross ing America following the national evan gelists, Archbishop George Stallings Jr. and Rev. Dr. Charles Renyatta, on the “Stand for Family and Save the Nation” tour. At the end of it, Andrew had more than 80 hours of footage that had to be cut down into less than one hour.

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

Unification News

NEW BLESSING VIDEO CREATED

by Chris Davies

A t last, a Unification Fami ly Church event captured on video that you don’t have to feel—Great, but I could never show my friends and family this! “The Blessing” is a 50 minute made for TV documentary about the 144,000 Clergy Couples in Washington DC and around the world, on April 27th of this year. The program is a fascinating, objective, behind-the-scenes look at what it took to successfully pull off that historic event. The Video is Available in VHS PAL and NTSC, and DVD.

Finally there is a way to let ordinary people understand about God and True Parents’ Providence. You know, your parents and relatives in distant cities, your neighbors, old friends from high school and college—even colleagues at work. It’s perfect if you want to share something inspiring, enlightening and at times even hilarious, but don’t want to take them on a trip.

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

A different kind of video

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

Program director Andrew Davies, is from England. He got the idea for making a doc umentary about listening to an ACLC presentation given by Rev. Mike Jenkins and Archbishop George Stallings in Cheong Pyong last winter. “Actually, that presentation was the first I had ever heard of ACLC,” he said. “It completely blew me away as there’s nothing on this scale happening in Europe, or anywhere else. At the time I was still feeling pretty mad about the latest BBC hatchet job on our movement. So this, I thought, is a story crying out to be told!”

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The tale of Bishop Stallings’ and Say- omi’s birth of their first baby was a happy one...from the fabric. I loved Rev. Schanker’s plea, “I need a computer,” as he walked through his office. Some people walk around say- ing I need a cigarette like Phillip said I need a computer. David Stewart’s list less “amen... amen...”; the girls on the bicycle; Stallings with a phone on each ear; Frank Kaufmann in his black leather jacket talking about his friends in Israel; Frank’s theatrical discourse was smooth way to bring in that sub ject matter; Philip’s putting his jack et on in the hotel was just so cool as he testiﬁed about something. I remem ber the putting on the jacket; the tes timony, I forget. That tells you some thing about me, perhaps, but also about how movies work.

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

Levy Daugherty’s ongoing com mentary was excellent, especially about the slave experience of Christians connected with the shots from the Detroit church service. Sayomi’s “he told me that I’m going to be his wife” was so pretty. I was left asking, yeah? and then? But there she is, just pregnant, and we know. The shot of Tai Hamad looking so digniﬁed and graceful on the stage—this was a personal hit for me, otherwise the overseas footage was a subject difﬁcult to treat; I don’t know if it worked but I don’t know what else. Mr. Davies could have done.

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

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

The cut-ins from the 50-city tour and other blessings didn’t quite move with the groove. We can replay that scene from the 2,000-voice MSG choir only so many times, no matter how great it is. Now we have a 2-voice choir. Raoul and Lali, and you had a ﬁne vignet of them. I felt that the movie should have become more intense, with mostly shorter bytes at the end, build ing to a climax, but instead it seemed to stretch out with longer segments. There were too many hands on the brood? The protesters at the Blessing are another difﬁcult subject to treat. What you did was ﬁne, but their presence was so out of context, as if they were from another planet. We viewed two planets here in the ﬁlm. Will the real planet Earth please stand up? The ﬁlm is a big step forward in our movement cinematography and an enjoyable ﬁle.

But if you used this approach for a movie on Jesus, the viewer would never be able to understand why he was cru ried. Will there be, can there be, a movie that explains why? Filled with blood, sweat, tears and the weight of God’s awesome, anguish history of heart? That brings to two planets togeth er? In the meantime, we will be happy to see Dr. and Mrs. Kenyatta taking their stroll down the Harlem street, a blessed couple quietly, unsubbivly uniting race, nation and religion on their way shopping.
To All New Hope Singers International Alumni

december 4 is the 25th Anni
erary of the dedication of the Wash
ington family church building on Columbia Rd. in Washington. Dur
ing its first year, New Hope Singers Interna
tional (NHSI) members played a cru
cial part. The actual celebration will be on December 8th (not 4th).
On December 7th there will be a Bless
ing also in Washington, DC. Rev. In Hoi
Lee, the regional director, would like to
invite NHSI alumni to sing for the Bless
ing on December 7th and the celebra
tion on December 8th.
I know that it is short notice, but if
you would like more information please
contact Carol McCarthy by email at buff
alo@mdo.net.
ANNOUNCEMENTS

Looking for an industrious person to intern with us at Empowered Media in NYC. I have a basement apartment in my house. Rent is $500/mo. Has to be interested in animation, graphics, programming, internet-marketing and/or web site creation business. Consider it an education with a growing company. See www.empoweredmedia.com ● http://www.empoweredmedia.com. DP based moral values a must. Call Chris 973-748-7273. email chris@empoweredmedia.com

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