A man was walking toward a village on top of a mountain. On the way, he saw an old man and asked him what the people were like on top of the mountain.

“Well,” the old man responded, “what were the people like in the village where you came from?”

“Oh, they were bad. They weren’t good at all. They were mean to each other, and they were always causing trouble.”

“The people in the village on top of the mountain are like that, too,” the old man said.

Another traveler came by and asked the old man what the people were like who lived on top of the mountain.

“Well,” the old man responded, “what were the people like in the village where you came from?”

“They were full of love and goodness; they were always thinking about what they could do to help their neighbors,” the second traveler replied.

“The people in the village on top of the mountain are like that, too,” the old man said.

Maria, our bus guide, welcomed us to the bus with this story on September 17, as we set out for Kafr Qasim, a Muslim village in the low hills of Israel near Petah Tikva, about an hour’s drive west of Jerusalem. We were going where tourists don’t go; the village was not on our map, and our tour guide had no previous knowledge about it. By the end of the day, we had experienced things tourists seldom experience.

For the Jews, this was the day after Rosh Hashanah, and public places were closed. We took the opportunity to make connections of heart with Muslims.

“The American Clergy Leadership Conference started this movement to bring together the family of Abraham,” Rev. Michael Jenkins had explained during morning devotions. “We started with our faith in Jesus. If you are not ready to say you love Mohammad, that’s okay. Just be respectful. Father..."
October 3, 2004 - Soo Taek Ri Training Center, Kuri City, South Korea. Notes by Rev. Michael Jenkins, Translator: Korean second generation. These are notes from a rough simultaneous translation. Simultaneous translation is done in summary form and depends greatly on the translator’s ability to communicate the essence of the message. These cannot be published as definitive texts and should never be used in the future for publication on Father's words. However, they do provide a good idea of the 'spirit' of the message. Even if they were translated from a native English speaker taking notes, there would be serious gaps and errors. Therefore, these notes should be used for inspiration and to enhance our understanding of Father’s words. Still, even with careful translation much is lost or not understood. The only way to really understand Father’s words is to learn the original language and go to the original recordings and texts.

The first, second and third Israel all failed. Father indemnified it all and created the fourth Israel. We must absolutely tear down all walls and barriers starting with the first Israel, the second Israel and the third Israel. We must restore everything that happened because Jesus was not received. This is the work to bring the Kingdom of God on earth. Many are proud of democracy, but I say that I have been responsible to resolve the conflict between democracy and communists. Both systems tried to do away with me. Many intelligence agencies plotted to get rid of me. Now they support me. There were many plots against me. You don’t know the background and story of my life. When I went to Danbury many Americans cheered. Those who cheered will regret that in history.

Today we must open the realm of liberation and blessing. The holy wine has the same meaning as the blood of the lamb over the doorposts when the Israelis were to depart from Egypt. Those whose doorposts were covered were protected. The same is true now for your family and tribe. You must bless your family. Even if they don’t understand, you must protect them with the blessing. Rev. Hwang, Rev. Eu, and Dr. Yang - did your families do the registration blessing? (Yes!) Today is the 17th Foundation Day for the Nation of the Unified Cosmos. At 17 Jesus should have been fully supported by Mary to begin his mission. We are launching this mission at this moment in time.

**FOUNDER’S DISCOURSE ON UNIFICATIONISM**

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time. Now to step into the Peace Kingdom at this time, we must become heavenly warriors who will fight for the Kingdom with God’s truth and love—not with weapons. The Peace UN must create a heavenly atmosphere in all comfort areas. That’s why we are sending this heavenly force to the Palestinian and Israeli areas from 191 countries, and we are planting the standard of heaven is being erected.

All families should not take this lightly. Remember Moses and his family, who were sent to bring down from heaven the heavenly law. They became heavenly warriors and watch over the world. Those who don’t believe this may lose their heavenly fortune or protection. (Accidents and other forms of indemnity may be required without such protection.) The time has come in which the standard of heaven is being erected.

Holy Wine Ceremony:
Twelve representative families from the major family names of Korea [i.e., Kim, Lee, Pak, etc.] were assembled before True Parents. Father and Mother made a new Holy Wine condition. True Parents themselves drank the holy wine first. Then Father and Mother poured the holy wine together for all the couples. With a representative holding the tray, Mother gave Father the holy wine cup, and then Father gave the cup to the man. Then 12 representative couples drank the holy wine. This time, the husband drank first, the man drank half and then gave the other half to his wife. Then True Father and Mother drank from a large cup and each husband and wife drank from the same cup. Father proclaimed that the Cain and Abel families have been unified as one because there are no more barriers. He proclaimed that these men are now like brothers to Father and they must establish the proper order in the world.

After the Holy Wine Ceremony, Father and Mother lit the seven candles in front. First Father lit the center then the right and the left until all were lit. Then he had Mother take the flame and touch the three candles on the right and on the left. Then together they turned around and held the flame (on a three-foot brass butane candle lighter) in front of the 12 families. With the flame extending four inches, all were asked to join together to blow it out.

We then conducted Pledge service. Father and Mother bowed before God. True Family and then all blessed couples did the kyung beh. Then representatives of all providential nations, religions and world bodies bowed. We recited Pledge, and then Rev. Chung Hwan Kwak as the representative of all blessed families offered the Report to Heaven. (Father clarified that we shouldn’t call our prayer a prayer any more but rather it should be called a ‘report.’) We should report every day.

Father:
Now the time has come to have the family flag in every home and put it as the flag of every nation. In front of True Parents’ picture, we cannot fight. You should follow Father’s directions. For example, your children must go to Sun Moon University or to UTS. Those who don’t will eventually be judged. Fifty years ago I began these universities. You have to understand clearly my words and my direction.

This morning I prayed to God: “Heavenly Father, how can we complete everything and make a new age? How can I finish everything by the time I go to the spirit world? I have been working so desperately to break down the walls and barriers.” When I leave this world, you must pledge that you will obey my words and take care of Mother and the True Family. Who will do this? You have to make your family breathe properly. When a true couple is togeth-er, their breath alone can make an explosion of love. When they make love, the whole universe will rejoice. That explosion of love is the proper way of liberating heaven. Now I cannot pay indemnity for you any more. You must pay indemnity for your own tribe and family. The man and woman must stand together as one. You have to make your family breathe properly. When a true couple is together, their breath alone can make an explosion of love. When they make love, the whole universe will rejoice. That kind of exciting and vibrant love was lost. We must regain that love.

Japan must understand her position as the mother. Rev. Eu and Rev. Oyamada, do you understand? Everything of Japan must be given to the sons and the rest of the children. You must understand this. 1200 Japanese are here. Mr. Oyamada, do you understand and swear before the Japanese members, as the president and the responsible person, that Japan will fulfill her responsibility as the mother nation? You must bring the unity of the realm of Cain and Abel to the Middle East and bring Japan to be one with True Parents. I educated the leaders concerning this. All of heaven recorded it. You know that I am filled with the burden of responsibility to complete everything. I must indemnify everything before I go to the spirit world. God is working through me to establish the path of sons and daughters and the loyal servants of heaven. Who will be there for any true son or daughter to follow?

I have to leave behind that legacy. When I see barriers or evil, I just want to cut them away with my hand. I want to cut the bond to give the world love. I have asked heaven to allow me to do away with all things that cause shame. We must understand that True Par-ents have been trampled on, but they cannot be trampled on any more. Pledge number 8 clearly states the proper way of liberating heaven. Now I cannot pay indemnity for you any more. You must pay indemnity for your own tribe and family. The man and woman must stand together as one. You have to make your family breathe properly. When a true couple is together, their breath alone can make an explosion of love. When they make love, the whole universe will rejoice. That kind of exciting and vibrant love was lost. We must regain that love.
Meeting at Yeou with Center's Discourse on Unificationism

October 8, 2004 - Yeosu, South Korea. Notes by Ken Michael Jenkins. Translation by Mrs. Hee Hun Standard. NOTE: These are notes through a simultaneous translation. Simultaneous translation is done in summary form and depends greatly on the translator's ability to oversee the essence of the message. These cannot be published as definitive texts and should never be used in the future for some kind of publication on Father's words. However, they do provide a good idea of the 'spirit' of the message. Even if they were notes from an English speaker to an English speaking person taking notes during a meeting there would be serious gaps and errors. Therefore, these notes should be used for inspiration and to enhance our understanding of Father's spirit and concentration. Specific directions will be communicated through national headquarters memos, and the Korean recordings of key proclamations and historic messages will carefully translated and published. Still, even with careful translation, much is lost or not understood. The only way to really understand Father's words is to learn the original language and go to the original recordings and texts.

T
e the establishment of love or become the King of Love we must establish the four position foundation and the three objects purpose. We say that God and God's love is in our heart. It is in the family that God's love, life and lineage can be fulfilled. The most important part of the human body is the love organ. It is sacred and holy. When husband and wife come together, we should be able to experience God's love.

God's life, love and lineage come together in the family. The most important question is to find something that is unchanging. If love is self-centered, it is no good. Love is seeking for an object partner. Christianity today says that God is holy and all powerful; however, many do not understand that he needs an object partner. God needs an object for love to exist. Peace cannot come alone; it must come with a partner. We must have absolute faith. We need an object partner of love. We must have relationship. We must serve and attend something. When we live that kind of life, our love can grow infinite. We must serve and attend something that is higher than ourselves. We can never love alone. When we live that kind of life, God's love is infinite. We must serve and attend something that is higher than ourselves.

We have a common task to fulfill God's will. For God to create, He had to have absolute faith for the will and the realization of God's Word. Everything that we are doing should be in accordance with God's will. The purpose of the Word is to fulfill the four position foundation. We need to establish a four position foundation through the three objects purpose.

We have a common task to fulfill God's will. For God's will to be fulfilled, we need faith and love. We need to accept love. We need to accept God. God's love is the fundamental purpose of God's will. We need to accept God's love for the will to be fulfilled. We need to accept God's love for the will to be fulfilled.

In the Bible we talk about faith, hope, and love. Faith is love. In the Bible we talk about faith, hope, and love. In the Bible we talk about faith, hope, and love. In the Bible we talk about faith, hope, and love.

The object of love is not beautiful, but it has a purpose. How do you get the object of love? If you use your saliva and make them wet they will come out much more easily when you pluck them. The mind and body must be united. This is a huge problem. Because our mind and body are not united, there will be absolute freedom. However, the world wants to continue to pursue its own idea. If America wants to pursue the idea that the white race is best, it will perish. If Russia pursues the idea that they will perish. That kind of idea is wrong and not in line with heaven. Absolutely, faith, love, and love and love and love are infinite. Love is the object of love. In front of love, everything is okay. In front of love we feel beautiful. (hallelujah) In front of love everything is okay. We have to go up and go out and present the fact that is bigger. We need to fulfill the absolute value together with the other party - our object partner. We must fully live in living for the sake of others and living for the sake of our life we can find our way in the future. We must serve and attend something that is higher than ourselves. We can never love alone. When we live that kind of life, God's love is infinite. We must serve and attend something that is higher than ourselves.

We need an object partner. Everything in the universe can be embraced. Everything can be loved. Only through love can we become one with God. People in the secular world think that we are weak and that we will be eaten by the strong. However, in the law of creation this is not the case. When we are living for the sake of others, the universal powers of the universe protect and support us. When we love each other, we can come into an equal position with one another. Even if we have difficulties today, when we can have that kind of relationship, we can be able to express it. We must serve and attend something that is higher than ourselves. We can never love alone. When we live that kind of life, God's love is infinite.
International Leaders

next with and serve the whole being and receive from the whole being.
You have a pulse. Your normal body temperature is 98.6 degrees. What is the normal blood pressure? (120 over 80 for the young people, and 140 over 80 for people 40 years or older). Actually, by Principle the blood pressure cannot go over 180 without grave danger. This is because 18 is a number based on the Principle. How many can say they are filial children of absolute faith, absolute love and absolute obedience? You can't raise your hands because you have not achieved this yet. You must continue this path until you fulfill. When you have unity of the mind and body then all your body rejoices. You must work on your mind and body becoming one; then you can rejoice. White people, do you feel good if you are not the center but that there are so many varieties of people that God created? The Korean language has a vertical order, while English is horizontal. In English you can refer to your father as "you," the father as "you," a way that each and every day is an adventure and everything is fun. When we are united as one we can experience 'Choi Me' in everything that we do. We should live this way totally interdependently.

October 8th - do you remember what this day is? Do you know what this day is? Western members do you know? Everything should be on an equal level. Everything should be O (correct things) and there should be no X's (incorrect things). OK means OPEN KINGDOM!! I think sometimes that OK for some means Open Kitchen. What about the word diet? This has a strange meaning in Korean. The sound diet means something completely different. We shouldn't worry about diets, we should have the right diet that makes us healthy.

We must understand that all O's (correct and principled things) must digest all X's (incorrect and unprincipled things). I apologize that I interrupted you men, have you been the object of dispute? Your kids have said that the Mongolian people are from China. That is the way that you think. Many of you cannot understand what I am talking about; then you should just go out!! (Chu Go is what Father says - which actually means to live well by giving well.) The Kingdom of Heaven can only be established through love.

This is the 8th Day and a new beginning. Father was about to leave, Father asked her to say and sing!! [Mother was about to leave. Father asked her to speak. Did you like this? You shouldn't clap. (Everyone clapped.) See, this is the problem with language: in Korean, I asked everyone not to clap but through the translation you thought you should clap!!]

Who is Mrs. Won Ju Hae? She is the Hoon Dok Queen. She is the Hoon Dok lady or ajima? She is the Hoon Dok Queen? She is the Hoon Dok lady? She is the person who always reads for Father. You men, have you been the object of your parents? Now if parents speak their children can they go to jail!!! This is wrong. Law and police can't take care of the children. When there is a divorce, many times it would be better if the men would get the custody of the children. Men provided the seeds, but the children are going with the mother instead. Some women divorce many times in order to become rich. Some women who divorce many times are proud of their wealth. Actually, these kind of women should go to Africa to do for singing and rejoicing. We can even sleep today if we want!! How many married couples are here? Not many. You can go together and appreciate each other. I will even make rooms for you!!

Commentary: Mother sang, Then Father called for Antonio. Betancourt to sing. (Father said: "Ah, you learned that in Israel.")

Antonio got up and sang "Peace, Shalom, Salaam Alakam." Father made incredible faces while Antonio sang. It was beautiful. Father was very happy. Antonio sang a song from Cuba: "La Paloma." Then Father said that it is very good that we caught Antonio in the Unification Church. He sang "O Sole Mio.

Then Father asked for another song, and a Korean sister sang. Then Father asked for everyone to sing and the sister to dance. In the meantime, Father was holding his grandson. Father asked Dr. Yang to pick an American. Mr. James Houston sang "Exodus" for True Parents. It was absolutely beautiful!! Then Won Ju sang a song that had profound depth. Father sat in the audience with the brothers and sisters. We heard reports from Rev. Hwang about Yeosu and a conclusion from Rev. Kwak. Then our leaders departed for Pusan. The Continental Directors and Dr. Tom Walsh, Antonio and I went fishing with Rev. Kwak and 'True Father. It was a great day!! I remained in Yeosu to go with Dr. Yang for the Yang family Coronation!!

To be with True Parents is a joy beyond words. Even though Father and Mother feel so much urgency, still because of the security of Ahn Shil II and the definitive foundation "After the Coming of Heaven" on May 9th - combined with the grace for all humanity through the August 20th Blessing - celebrations break out almost every day! Please bless your family and neighborhood (Tong Ilan Kyok Paj and prepare for the Coronation of the King of Peace with your own tribe. 

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Qasim a number of times for meetings, and Dr. Amer and his wife have par- ticipated in many interfaith reconcilia- tion activities. You are on a holy mission," Rev. Jenkins told us. "God has provided somebody very special for each one of you to meet today. We will go in small groups do to door: He looked around the bus and asked if the idea was scary. Nobody seemed very apprehensive. "Believe me," he continued, "we just want to spread love. You don't look like Muslims, but you can greet anyone with words of peace: 'assalam alekum.' When you crossed the bridge of peace, you met people who became your soul- mates. The same thing can happen in this village today." Susan Pfefferman talked about the

duty comes on you. People talk about intercessory prayer. There is also intercessory repentance. The bus ride offered an opportunity to reflect on these words of guid- ance. Our bus set out from Jerusalem, descending through the rugged Judean hills and terraces of olive trees, past fields of cotton, past the Tel Aviv air- port, and through clusters of towns on the coastal plane. We went from one highway to another, took a side road, turned some corners, and finally ended up in the narrow streets and close-set homes of Kafr Qasim. Landscaped traf- fic circles mark major intersections in Israel, and it must take much practice for bus drivers to learn to negotiate the narrow radius of these circles. Final- ly, our driver found a place to park the bus beside some small shops in the village. Pedestrians stared as we exited the front and back doors of the bus. We had boarded the bus in the fresh morning air of Israel's highlands, and we exited the bus in the brightness and warmth of the Mediterranean coast. We sorted ourselves into groups of four or five, in various combinations of race, gender, and age, and headed out in four directions, one group going up the right side of the street and the other the left side. There were no door- bells so we stood at the gate and called out. Initially, my group had a hard time getting anyone to respond. Then a young boy in the street ran ahead and per- suaded a lady to answer the door. Twice, we were invited inside to sit down. An older woman, a couple of grand- children, and a young adult daugh- ter greeted us in the patio of one home. The young woman spoke some English. They served us sweetened fruit drinks. We showed them a copy of ACLC's Clarion booklet, with color photographs of Jews, Christians and Muslims emerging at rallies, con- veying the spirit of bringing together Abraham's family. Women were doing washing or ironing, washing tile floors, or prepar- ing food for those who would be com- ing to eat at the close of the Friday prayers in the mosque. Children peered at us from a kitchen window. "Are you come here with something print- ed in English?" one young woman asked. At home, she should all be able to fit togeth- er the right order, and that Jesus has no boundary; he can relate with all cultures, all races, and all people. If our love exemplifies God's love, we can understand that Abraham's fam- ily should come together and that even- tually all religious people should come together. Muslims believe that Jesus was sent by God as God's messenger. They love all the prophets, based on the Qur'an.

Rev. Jenkins believes that the three monotheistic religions can join together in the right order, and that Jesus can guide them all. "When Imam Mohammed Jodeh speaks," he added, as an example, "I feel the spirit of God in him. God is not he and I don't feel any gap between us. We want people to stay in their own traditions. When you go as a Baptist to a Church of God in Christ, you don't go there to make them Baptists. When you go to another family, you don't go there to make them part of your family. We should all be able to fit together uniquely. In America, you can fit together with others beyond the bounds of Chris- tianity. Brothers and sisters, the pastors of America must bind together the Christians, Muslims and Jews. There is no one on the earth who can- not come into our Father's house. Remember Jesus' words: 'in my Father's house. Remember Jesus' words: 'in my Father's house there are many mansions.'"

We were given an orienta- tion about the village and encour- agement to reach out in heart to Mus- lim people. We were headed for Kafr Qasim, an Arab village in Israel, close to the West Bank. Its people are Israeli citizens and of the Islamic faith. On October 29, 1956, on the eve of the Sinai War, a commander of an Israeli battalion on the border with the West Bank ordered a strict curfew in Arab villages. Begin with fifty hour, giv- ing orders to shoot anyone who was not inside house. The village people who had gone out to work had no way of knowing about the curfew. As they returned, they were gunned down by the police. That evening 49 men, women and children were massacred. (According to court records, when the officers questioned their com- mander about how to treat women and children, or what do to with wounded, he told them to show "no sentimentality." People were shot without warning. Those responsible were brought to trial but given light sentences; how- ever as a result of the case, the Israeli Supreme Court made a landmark ruling on the obliga- tion of soldiers to obey man- ifestly illegal orders.)

Our connection with this vil- lage is through Dr. Amer, an elder of the Church of Jesus Christ of Latter Day Saints and a veteran of door-to-door out- reach. "The gentleman we were talking to was focusing on everything that was going wrong with his life, and he did- n't think we were in a position to help. He wondered if emnity was going to be all that we would face as we talked to people. We saw a lot of men sitting in the square; they are unem- ployed and pass the day talking together. One gentleman invited us to sit at the table with him. He was able to talk English. Another man came over and introduced himself. He was a teacher and very concerned about the future of the children. Amazingly, everyone found their way back to the bus within the appointed time. Then we boarded the bus and headed for lunch at a centrally-located place with a low roof and open sides on the edge of town. Waiters brought pita bread and small plates of chopped vegeta- bles and humus, followed by shish kebabs spicy chicken skewers, lamb grilled on skewers. Dr. Amer joined us with several of his friends and talked that many gatherings of the World Peace Pilgrimage had taken place there.

When our guide rejoined us after lunch, she said she had spent the day learning about the village and was sur- prised to find it more modern than Bethlehem, where she is from. She told us that people in Bethlehem would assume that a place such as Kafr Qasim would be just a peasant village. In the 1920's there was a Bedouin called Qasim who pitched his tent in an area lying on the path between a number of villages and the city of Tel Aviv. Peo- ple looking for a centrally-located place to meet with their friends would sug- gest meeting at Qasim's tent. Four or five families settled in that area. From these initial families a village devel- oped, and everyone is related. People from the current generation can trace the Israeli government took over all the fields, so the inhabitants of the village are now dependent on the government for survival and advancement. Now 30 to 40 percent of the people in the vil-
representatives of Father and Mother Moon. The speaker conveyed our greetings as representatives of the World Peace Pilgrimage. “We can- not create a culture of heart with a broken heart. Let us work together to establish a culture of peace.”

Betancourt, the Executive Director of the Jewish Council of Organizations in Jordan, explained, “God leads us to these faculties. We have been invited to offer the after- noon prayer to the one God we all adore to appeal to the one God we all adore to beseech His healing love on this family and community. We want to meet the real Israelis. We are working together as people of three faiths: Christian, Mus- lim and Jewish. We aren’t trying to change anyone’s religion. We are just trying to bring together the family of Abraham.”

Jerusalem is a fascinating mixture of old and new, holy and secular. We benefited from the advice of the Jew- ish leaders in our World Peace Pilgrim- age. “Eighty percent of Israelis, Jews are secular,” Dr. Andrew Wilson, professor at Unification Theological Seminary, informed us. “Talk about how we are working together as leaders in all area of society, not just as religious lead- ers.”

Our outing began with a special tour of the Old City of Jerusalem, escorted by Dr. Eliezer Glaubach, four-time Jerusalem city council member. “When I was young, I wasToronto. In the summer, we drove to the mosque, with its plaque commemorating the 49 villagers killed decades ago. Sheikh Ahmad, the imam, welcomed us to the spacious brick building with carpeted floors. A white minaret punctuating skyward, with speak- ers in four directions for broadcasting the call to prayer. “There are two dia- logues in the world,” she shocktold us, “dialogue of violence and the dia- logue of peace. As religious people, we support the dialogue of peace. I hope you will succeed in this great challenge. As a Muslim, I don’t discriminate against anyone. We believe that God, the cre- ator of the universe, created only one religion: submission to the will of God. In the media, we see that violence is associated with Muslims, but Moham- medan preached mercy. The base of the prophet’s teaching is peace for all peo- ple. Our prayer—and we hope your prayer joins with ours—for peace.”

Gazing at the plaque with the names of those who had been killed, Rev. Jen- kins commented, “God leads us to places so we can untangle history.” While the bus took the rest of our group back to Jerusalem, Dr. Amer invited Rev. Jenkins and four of us to his parents’ home. On the front steps were the beehives where honey is col- lected. We were greeted by an elderly couple in comfortable clothing. Mrs. Amer apologized for an untidy living area, saying she was feeling ill; Mr. Amer was preparing to offer the after- noon prayer, but greeted us instead. Dr. Amer gave his mother a warm embrace, and the pride in her eyes was unmistakable. He said that every morn- ing, before going to work, he stops by to greet his parents. The family also presses olive oil. Mr. Amer got out a large plastic container of olive oil and poured each of us a generous portion of the golden liquid into Coke bottles for us to take home. They gave Rev. Jenkins a jar of honey that originated with date palms.

Then we drove to the Tel Aviv hospi- tal to greet Dr. Amer’s wife and pray for her pain to be eased, her health to be restored so she could be there to envelop their family. Tears streamed down her cheeks as Rev. Jenkins knelt beside her in the final salute to the one God we all adore to beseech His healing love on this family and community.

A man from India was part of this small group at the hospital. As the peo- ple walked next to the bed side and knelt and began to pray for the heal- ing for the sick wife,” he reported. “Rev. Jenkins is a great leader, yet a hum- ble servant. I always see Rev. Jenkins on the platform, speaking or leading a group, yet that day he taught me that it is not just the program, but the peo- ple, who are important. I will never for- get that moment as long as I live.”

**Worship**

“We are going to do something today that you can’t do when you are back home.” Rev. Tom Cutts announced on Sunday morning, September 19. “We will be visiting a Jewish community in Jerusalem." Our day had begun with morning worship service at St. George’s Cathed- ral, led by Rev. Levy Daugherty. Pub- lic activities in Jerusalem had mostly ceased on Thursday and Friday, as well as the fol- lowing day, because it was the Sab- bath. Finally, we had more freedom to explore and meet people.

As the leader of the American par- ticipants in the World Peace Pilgrim- age, Rev. Cutts explained the vision for the day: “We will have the opportuni- ty to meet some Israeli Jews and get to know them a little bit. You can greet them, ’Shana Tova’ (happy new year), for it is still the season of the new year. Give your name and say you are a peace ambassador. We want to meet the real Israelis. We are working together as people of three faiths: Christian, Mus- lim and Jewish. We aren’t trying to change anyone’s religion. We are just trying to bring together the family of Abraham.”

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Then we drove to the Tel Aviv hospi- tal to greet Dr. Amer’s wife and pray for her pain to be eased, her health to be restored so she could be there to envelop their family. Tears streamed down her cheeks as Rev. Jenkins knelt beside her in the final salute to the one God we all adore to beseech His healing love on this family and community.

A man from India was part of this small group at the hospital. As the peo- ple walked next to the bed side and knelt and began to pray for the heal- ing for the sick wife,” he reported. “Rev. Jenkins is a great leader, yet a hum- ble servant. I always see Rev. Jenkins on the platform, speaking or leading a group, yet that day he taught me that it is not just the program, but the peo- ple, who are important. I will never for- get that moment as long as I live.”

**Worship**

“We are going to do something today that you can’t do when you are back home.” Rev. Tom Cutts announced on Sunday morning, September 19. “We will be visiting a Jewish community in Jerusalem." Our day had begun with morning worship service at St. George’s Cathed- ral, led by Rev. Levy Daugherty. Pub- lic activities in Jerusalem had mostly ceased on Thursday and Friday, as well as the fol- lowing day, because it was the Sab- bath. Finally, we had more freedom to explore and meet people.

As the leader of the American par- ticipants in the World Peace Pilgrim- age, Rev. Cutts explained the vision for the day: “We will have the opportuni- ty to meet some Israeli Jews and get to know them a little bit. You can greet them, ’Shana Tova’ (happy new year), for it is still the season of the new year. Give your name and say you are a peace ambassador. We want to meet the real Israelis. We are working together as people of three faiths: Christian, Mus- lim and Jewish. We aren’t trying to change anyone’s religion. We are just trying to bring together the family of Abraham.”

Jerusalem is a fascinating mixture of old and new, holy and secular. We benefited from the advice of the Jew- ish leaders in our World Peace Pilgrim- age. “Eighty percent of Israelis, Jews are secular,” Dr. Andrew Wilson, professor at Unification Theological Seminary, informed us. “Talk about how we are working together as leaders in all area of society, not just as religious lead- ers.”

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A man from India was part of this small group at the hospital. As the peo- ple walked next to the bed side and knelt and began to pray for the heal-
The promise of peace appealed to her.

rabbis, imams and priests embracing.

er on her chest. We approached her and

together despite their differences.

anything good in the Palestinians. In

sor he must be proud of his former stu-

Dr. Glaubach explained to us that a

scientist in Israel. He was dressed in

small shops in the company of Dr.

ment buildings, parks, single-

people of all religions.

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Jewish people have been strug-

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Days before I left, Jesus gave me a spir-

put on freight trains and shipped to

flowers would survive in my garden.

Repeatedly, people asked us why we

and expressing the hope that he could

Most of the people from the northern

of Galilee, one of hundreds Arab vil-

appearance village in the northern hills

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sions in Ibillin have become legendary.

ficulties. The stories of his early expe-

in 1965 to an Arab village, Ibillin, where

has not always been well received. As

part of the World Peace Pilgrimage was

cating them in the ways of peace. This

Christian and Jewish students and edu-

PILGRIM

from page 7
told us that all people like to meet new

friends. "Extend your heart and explain about

world peace activities," he advised.

Tell them you are volunteers for

peace," he reported.

We knocked on doors of an apart-

ment building in Jerusalem, and we talked to a couple who had moved from Canada to

Jerusalem. We met many cou-

ple who were struggling with

terrorism. We learned how the Jewish people have been strug-

gling, too, and we tried to help them with

so many things, and I felt that we could bring the answer center-

ing on True Parents.

My team walked down a street with

small shops in the company of Dr.

Glauach. On the sidewalk he met his

former professor, a renowned political

scientist in Israel. He was dressed in

casual clothes and looked older than his

superiors knew he would face dif-

ficulties. The stories of his early expe-

I billin.

state of leadership. Their son played some

music on the piano for the visiting

music on the piano for the visiting

ambassadors for peace. The husband

be brothers and sisters to everyone.

A Christian minister from Los Ange-

les was amazed to find many people

who openly state that they feel no ani-

mosity to the other side. "They are so

grateful that we are here praying for

peace," he reported. "One woman, how-

ever, said she couldn't understand why we

are here working for peace when she

knows that in America there is so much

unrest. I told her that our Bible teach-

us that we should pray for the peace of

Jerusalem and that those who love

Jerusalem will prosper. She respond-

ed, 'I hope you have success. Another

young man said, 'I am not a believer,

but I do want peace,' and he extended

the fear to get involved, even though

they knew something was wrong. They

decided to look the other way and do

nothing. And once I realized this, this

feeling went away.

In conversing with the people who

knocked on doors, I often wondered aloud why she was still here

on earth. Maybe the question never

totally crossed their minds, they just

become more profound as our under-

standing deepens and our heart opens.

Galilee

If Jesus had lived in our time and

encountered obstacles in his homeland

in fulfillment of his calling from God, he

might have come to America seeking help. At least that's

the opinion of a modern vision-

ary from Galilee.

As a young man growing up in Galilee, Elias Chacour dreamed of a place where all God's children could live together and learn the ways of peace. He became a Melkite Catholic Priest and became a Melkite priest in the Israeli Arab town of Acre. He wrote the books "Blood Brothers" and "Tel Aviv. One can imag-

ine Jesus smiling with pride when

Father Chacour knelt on the heart doors of U.S. government officials, plead-

ing for help with the words: "I am another man from

Galilee," and "people from Galilee can make appoint-

ments; we make appearances."

One Unificationist woman from Aca-

dia, California described the challenges

she faced before deciding to par-

ticipate in the pilgrimage: "I wandered

and wondered whether my children

would go to school and my

flowers would survive in my garden.

But then I thought of those Jewish peo-

ple who were taken out of their homes,

put on freight trains and shipped to

concentration camps, never to return, and I knew I had to come. About two days before I left, Jesus gave me a spir-

ital hug in my car on the freeway. He

was so happy I was coming to his coun-

try. Personally after being blessed to a

Muslim man for 14 years, I feel I have

achieved some breakthroughs and I feel

quite comfortable to relate to them now.

But when it came to doing outreach in

our community I suddenly felt this

tremendous fear and anxiety. But I

thought about the ceremony we did at

Yad Vashem. It's one thing to repent

for the Holocaust, but it was shocking to

me to actually be forgiven for these

horrible things. But with this for-

giveness comes responsibility to not

betray the people again. I wondered why

I kept feeling fear. Then I realized actu-

ally this was the fear of my ancestors-

lished by an Arab Christian priest with

the vision of bringing together Muslim,

Christian and Jewish students and edu-

cating them in the ways of peace. This

part of the World Peace Pilgrimage was
designed to introduce us to the work of

local people who have devoted their lives to

r reconciliation and made their dreams of peace a reality. The

story is contained in the books "Blood

Brothers" and "Tel Aviv."

As our bus drove by the fertile farm-

land in the valleys west of the Sea of

Galilee, our tour guide gave us some

background information, summarized

below.

Father Elias Chacour is from a "dis-

appeared" village in the northern hills of

Galilee, one of hundreds Arab vil-

lages destroyed as Israel became a nation.

Most of the people from the northern

villages fled to Lebanon or Syria and ended up in refugee camps. Many of

the people from Father Chacour's vil-

lage settled in the village Gush, but they

had a hard life, and many of the men

were killed. Father Chacour has devot-

ed himself to getting the land back. He

went to the court with the people from

that village and got a court order for

the return of their land. Unfortunately,

they were not able to get the order carried

out.

Father Chacour entered the semi-

nary and became a Melkite priest. His

dream of bringing the people of Israel

together was to create a situation in

which they feel safe. As a sort of punish-

ment, he was assigned in 1965 to an Arab

village, Bultin, where he taught Sunday

school and some of the village's facili-

ties. The stories of his early expe-

riences in Bultin have become legendary.
students from a Jewish join them for lim students come from all over Galilee not meet Father Chacour, we got a sense cour and the school. Although we did told us more stories about Father Cha- our guide into the basement meeting around it. In front of us was a church ly pulled into a large paved parking lot appeared to Jesus and inspired the dis- faithful people who had not bowed to where Elijah out-prayed 450 prophets he did not have time to see this help. Jimmy Carter is a very to the United States seeking resources, Father Chacour came university. Last year he launched a time. Last year he launched a praising. He planted a vine at the entrance an authority in the village. Muslims helpful than the Christians. He became an authority in the village. Mus- lims came to him rather than the shekels, asking his help in resolving difficulties. When the village mosque burned down, Father Chacour rallied the Chris- tians to help rebuild it. In 1968 he started a kinder- garden class. There was no high school for the village of 8,000 when in 1982, he began rais- ing money to build a school for Christian and Muslim children. Jewish students attend part time. Last year he launched a university. When his projects extended beyond what he could substi- tute with his limited personal resources, Father Chacour came to the United States seeking help. Jimmy Carter is a very busy man, and his staff said he would not have time to see this unknown priest. So Father Cha- cour went to the former First Lady, Rosalyn Carter, and became good friends with her. We drove by the villages and towns in the hills of this histo- ry. In the distance was Mount Carmel, where Elijah out-prayed 450 prophets of Baal and ignored the hopes of 7,000 faithful people who had not bowed to Baal. We passed by the Mount of Trans- figuration, where Elijah and Moses appeared to Jesus and inspired the dis- ciples. Our buses drivers carefully maneu- vered the steep narrow streets of Billin. When we thought our bus had reached the top of the hill, we saw even higher slopes above us. The groaning bus final- ly pulled into a large parking lot and recreation area with buildings around it. In front of us was a church new Wiggle completely. It followed our guide into the basement meeting hall. In front of the stage, school staff told us the story of this church, Cit- cour and the school. Although we did not meet Father Chacour, we got a sense of four hundred students and teachers come for afternoon classes in their Regional Teachers’ Center. After spending some time with Father Cha- cour, they go back to their schools and communities as ambassadors of peace and reconciliation. “Twenty percent of Israelis are Arabs,” we were told, “and less than ten per- cent of those are Christians. Thus, we are the minority of the minorities. Few Arabs are admitted to Israeli universi- ties, so our young people go abroad to get an education and then they stay. Thus, we lose good leaders for the future.” What started out as a primary school has expanded to an institution offer- ing nine engineering programs. They have affiliated with the University of Indianapolis, Indiana, and gained accred- itation for three programs for which graduates can obtain jobs: computer sciences, environmental science, and communications. They hope to send stu- dents to Indianapolis for a semester abroad, so they can experience a land where very diverse groups can live together without walls and fears. We met an Australian staff member who as a religious education coordina- tor used to teach about the sacrament “When the Gentiles accept Abraham’s message they bless God.” Father Cha-cour explains, “God will then bless Abra- ham because they bless him and Abra- ham will bless the nations. It will be a dynamic circle of blessings that reach- es to the heavens. God will be pleased and society will become more human because it becomes more divine. The descendants of Abraham should be and are, all commissioned to carry that same message to the nations, their descendants, whether they are Chris- tians, Muslims, or Jews.” On the back wall of the auditorium is a mural with the faces of the diverse people who settled this land, led the people, and died in acts of violence. At the bottom of the mural is one foot and one hand holding a jar of water, sym- bolizing what Jesus’ lesson on service through washing his disciples’ feet. “There are no faces connected with the hand and foot,” the staff told us. “That is so each of us can put ourselves in the picture and understand our roles.” There are various quotes from the Bible and other sources on the mural. One more quote might be appropriate. When Jacob went to meet his brother ed off the golden limestone of Jerusalem and wondered how it would feel to live and work there as an artist. With an est voice, she added, “I hope I have a lot of love in my heart today. I want you to support me.” “We are going to Bethlehem.” Maria announced to the group. The two buses from the World Peace Pilgrimage pulled out of Jerusalem’s Hyst Regency Hotel on September 21. “We will go first to the Shepherd’s Field, and then you will go out in small groups to eat with local families in their homes. They will come to pick you up. Each family will take as many of you as they feel com- fortable hosting. You might be eating with just a husband and wife, or you might meet three generations. After lunch you will visit one of the villages.” Oliv groves lined either side of the highway from Jerusalem to the birth- place of King David and Jesus’ village.” Maria studied to be a tour guide at the Catholic shrine marking the field of the Nativity, the traditional site commemorating Jesus’ birth. This time we went to the Shepherd’s Field marking the place where the shepherds heard the angels’ announcement of the birth of a savior. Four Christian groups have been designat- ed “shepherds’ fields” –Catholic, Protes- tant, Greek Orthodox, and Mormon. “In the Gospels and Acts,” Father Chacour explains, “there may have been shepherds all around Bethlehem. We know they could be a correct location.” As we reached the Shepherd’s Field, we were fence, past monastery walls and olive trees, toward a limestone cave filled with...
by Dr. Frank Kaufmann

Dr. Kaufmann is the director of interreligious relations for IRFWP and director of IIFWP. This was delivered on an address at the Middle East Peace Initiative Briefing for the World Peace Pilgrimage of 191 Countries on IIFWP / IIPC "Jerusalem Peace Now!"

I hope all of you for coming to the Holy Land. The people I meet here are unusual in the extent that you have committed yourself to a high and noble cause. Don’t mistake yourself for being a common person. You are unusual in your commitment to God. Today one person came in the room who reminded me of my mother. I wanted that person to be my mother at that moment in time. I humbled myself to you. You left everything behind, and you worry about your affairs and your family. We have to keep each other in our prayers and keep each other strong. So please, let us pray for one another.

I have been asked to speak about why we concentrate on religious leaders. When we went to Al Aqsa Mosque, we were addressed by religious leaders. Part of the gathering there was concerned about how to stand for our picture. But I am sure that the mum was not concerned whether you were in the picture or not but rather about deepening your understanding. We don’t want to get distracted by photo opportunities.

Don’t work with religious leaders because they are the most entertainingly dressed of all professions. The religious garb is naturally the most beautiful of all professional garbs. Religious leaders here are dressed in beautiful robes, wearing golden crosses and pointed hats. This is proper, because it is hard to get people’s attention for religion. You need to draw people’s attention. Also, religious leaders are called to be exemplary. If you are dressed so conspicuously, it should be harder for you to behave badly. Still, people manage to misbehave somehow.

So please understand, we are not just concerned about photo opportunities. There are four main reasons for our focus on religious leaders:

1. The absence of peace comes from separation from God. If we were not separated from God, we would live in peace with one another. God designed human affairs so we could easily and effortlessly live harmoniously with one another. Tragically, we separated ourselves from God. Every religion has an explanation about how that happened. Religion came into being to guide people through a regimen to connect with God. To the extent that we are faithful, we can go back to God.

2. Spiritual reality influences contemporary affairs. Every one of you here is under spiritual influence. Your parents or grandparents in the spiritual realm are hoping that some unfilled desire of their life can be fulfilled through you. Great spiritual founders, many of whom gave up their life for the sake of God, are trying to find people who can carry on the mission that they lived and died for. Those people are part of the process that will bring to pass the peace that we seek. It is a very temenos, difficult and dangerous task to break through spiritual reality. There are unseen powers and principalities, and without proper guidance and trained malevolent powers. There are torrents of spiritual causality. We desperately need to know the way that will make us steady and consistent objects to benefit spiritual forces. That is the job of religious leaders. I know there are religious leaders here who can take an evil man who walks into your church for the first time and make him change.

3. Religion forms the greatest force for attachment. There are people who would easily give up everything they own and die for their faith. I don’t need to present more arguments about this point. Wars involving religion are the most horrendous. Religious people will kill to the very last person, if it has to be. Therefore, world peace begins with religious leaders.

4. We need to solve the problem of the relationship between church and state, between spiritual and material dimensions of life. Do Christians and Muslims believe exactly the same thing? Do Christians and Jews believe exactly the same thing?

The most absolute points of difference lie within the religious realm. How can we solve a problem like that? How can we solve rabid differences? There is something higher than our religious and national differences. That is love. To love that person like my own son, my own brother, my own father is what religion teaches. Every religion teaches us to love humans being infinitely and eternally. Therefore, when you have a priest and a rabbi and an imam—each in their religious robes—hugging each other and crying, it says to the whole world that there is no difference in the world so great that it cannot be harmonized within the world’s great religions. When they show that they are one, nobody can claim that their own differences are too great to resolve, that their walls are too high to take down. Leaders have already conquered these differences. Leaders have taken the hardest and most intractable differences and proven that even those can be overcome. They make every argument for war moot. The second that they truly stand together, they make every objection to reconciliation moot. You can respond to the objections, “I don’t want to hear about it. Peace is possible.”

Regarding the relationship between temporal and spiritual leadership, public leaders need spiritual guidance. But they tend to keep religion at a distance because religious leaders use the power of the state to advance their parochial interests against believers in other faiths. That is a sin. Anyone who has done that should be ashamed of himself or herself. Secular leaders should say, “Stay away from me if you are trying to get my power or my tax money for your narrow interests.” As a result, the political leaders know little about God and the spiritual world. Thus, they lack the spiritual wisdom to lead the public. If religious leaders and political leaders no longer voice such objections. Therefore, world peace begins with the world’s religions.
Chicago ACL Pastors’ Prayer Breakfast

W

We had just returned from our 20 week pil-
gram to Israel and we had to hit the ground running. The morn-
ing after our return, I had to speak at a prayer breakfast. This was the first time that tickets were actually printed with my name on them as the keynote speaker. It was Saturday, September 25, and it was the Jewish Day of Atonement, Yom Kippur. God guided me to speak on this morning following the exact scripture that would be read from the Hebrew Torah on the holy day—-the story of Abraham being asked to sacrifice Isaac on Mount Moriah. We had, in fact, just witnessed the actual rock atop Mt. Moriah, as we were allowed to enter the Dome of the Rock, the most holy Muslim shrine in Israel, within which is located that very rock where Abraham raised his sword to slay his beloved son.

Now just 3 days later, we again gathered at the Holy Temple where Pastor Willie Weston, one of our Israeli participants, was the host pastor. The occasion was our September monthly prayer breakfast. This breakfast has been going on regularly for over 100 years and is usually attended by between 100-300 past-
tors. Not known for either brevity or punctuality, but still func-
ting on Israel Standard Time, which included an extra hour of Daylight Savings Time sleep that I had just tucked away the previous weekend, I was actually able to arrive right on time. But to my dismay, at 9:15 am there were only about 15 guests in attend-
dance. Thus, I took a deep breath and just wrote it off to the fact that Bishop Kim had been away for the past 2 weeks and had not had a chance to really pre-
pare the service.

But with two of our key ACLC min-
isters in place, Chicago ACLC Presi-
dent, Dr. A. Harold White and Rev.

Joseph McAllee—each of them a veter-
an of both Israel and the recent con-
vocation in Korea—we began the pro-
gram. Our monthly forum affords an excellent opportunity for many of our long-time ACLC ministers to join us in worship. On this particular morning, Dr. Paul Swanson (70), Rev. James Bass (80), and Rev. M. Earle Sardon (92) were all in attendance. Also in attend-
dance were the 20 CARP and STF members who are present in Chicago for their second year of STF.

The essence of the Prayer Break-
fast is focused on our just-completed pilgrimage to Israel. Thus four of the pastors who participated in the pilgrimage each gave their testimony. These included Bishop Lewis, a brand-
new contact who joined us the very first time; Past-
tor Willie Weston, who was return-
ing again after join-
ing us for the rally in Jerusalem last December; Rev. Franklin Morris, who had sent a basketball team to participate in the World Culture and Sports Festival in Korea; and our dear old friend and renowned civil rights activist, Rev. A.I. Dunlap.

Rev. Dunlap connected with our move-
ment over 20 years ago. At that time, he endured a great deal of persecution for giving True Father an award for his outstanding achievement in the field of civil rights. Later, Rev. Dunlap would go on to fight for the 40th time in his life for defend-
ing the good name of our True Par-
ents. On this pilgrimage Rev. Dun-
lap, as each of the pastors from Chica-
go, was a diligent attendee. Although we arrived in Israel during the middle of the night and it was 4:45am by the time we unpacked, Rev. Dunlap still attended the morning hoon doh hae and joined the 8:00 am departure to Berk-
lehem. Later dur-

ing the pilgrimage, he would lead the worship aboard our boat on the Sea of Galilee.

So each of the four pastors shared about their experiences in Israel. I also want to note that we had 39 guests attend the pilgrimage from the Chica-
go region. These included guests and

ministers from Michigan, Wisconsin and Indiana. On the Korean side, the guest, the sister of an earlier pil-
gramme participant and recent Kore-
an convocation veterans, Rev. Jo-


Rev. M. Earle Sardon (92)
Mr. ‘Walk America’ Machida in Connecticut

by Rev. Nigashine

Mr. Machida arrived at his final destination, Danbury, Connecticut, 103 days after he began his walk across America at the Twin Peaks Holy Ground in San Francisco. He completed his walk on September 11, three years after the tragic attack on America that took some 3,000 innocent lives.

At 7:30 am on the final day of his walk, about 20 members gathered to begin the final 10 miles walk. The day started with a prayer for America offered by Mrs. Erikawa. The local members and the students from the University of Bridgeport joined the walk, and about 50 members shared in the celebration of his walk across America at a school located close to the prison entrance. Mr. Machida arrived at the prison entrance at 11:30 am. He knelt down and offered a prayer together with Mr. Inokuchi and Mrs. Erikawa.

Mrs. Erikawa gave a short testimony and explained the three major purposes of Mr. Machida's walk across America: 1) to liberate True Parents' ‘han’ by vindicating Father’s name; 2) to bring reconciliation between Japan and America; and 3) to encourage and empower America so that she can fulfill her responsibilities.

At noon we offered mansei together. Then Rev. Sardon had almost missed the entrance because the time had come. He then introduced Mr. Machida and Mr. Inokuchi, as well as the elder Japanese members who organized a support group for this walk. Mr. Machida tearfully spoke in a very humble but so powerful way about his intimate experiences with True Parents that had motivated his walk. He also shared how he had experienced God’s love and support directly and indirectly through the very kind Americans who had helped him at different times as he made his way across the United States. He repeatedly emphasized, “This is not my victory. This is your story.”

Mr. Inokuchi, who completed his eighty-four day fast in support of Mr. Machida and this walk, spoke and expressed a passionate heart toward America, urging all to stand up because the time had come.

The commemorative meeting ended with the presentation of flowers and plaques, a cake cutting, followed by prayer and an enthusiastic mansei led by Rev. Joshua Cotter, the president of World CARP USA.

The group then enjoyed a home-cooked lobster dinner at the residence of Rev. Kim prepared by the mothers of the Connecticut community headed by Mrs. Kim. Then they left for their final destination: East Garden, then Israel.

The Connecticut family saluted and applauded Mr. Machida and expressed the blessing that his sacrificial walk brought to America, including our community.

CHICAGO
from page 11

Rev. Sardon, who was sitting directly in front of True Father, proudly raised his hand, acknowledging his 92 years on the face of this earth. True Father spent the next ten minutes talking directly to Mr. Sardon, and to those of us who knew the “rest of the story.”

Rev. Sardon had almost missed the bouquet because of a very important personal situation, but I humbly believe that he has chosen to be the highlight of his 92 years on earth. He was able to go forward in faith, and as a result, he received True Father’s special blessing.

And so our breakfast concluded promptly at 11:05 am, as it usually does under Dr. White’s able leadership. As one guest put it, only Dr. Harold White could have drawn 4,500+ pastors as keynote speakers and still finish on time. (Dr. White is a radio personality who knows all the time and the critical importance of being on time!)

One final point after beginning with just 15 guests at 9:00 am, our breakfast concluded with well over 200 guests and nary an empty seat in the banquet hall.

Post script—Want to include here the comments of one of our brothers on the minister team regarding his inspiration from the prayer breakfast and our ongoing ministerial work:

“I feel now that nothing can stop the movement here in Chicago; even now I think that we should prepare for an even larger group each month. Some of our best contacts have churches that can only hold a maximum of around 100-150 people. As I saw yesterday it is a little tight fit for everybody that wants to be involved with us. My ideas for that was this are as follows: we could either focus on three very large churches or hotels in the Chicago area and make some deal to take turns to host our prayer breakfast every month. This, I think, will give us strong credibility with some of these megachurch pastors if they see us gathering 300 religious leaders every month. An other idea would be to have not just have one prayer breakfast a month but have two or three in different areas of the city on different days; for example, westside, northside, southside, southeastside, etc. Then it could be more specific and people can gather 100-150 on those different days. This will give us a chance to raise up the next generation of leadership as well. Also every month we are only tapping into the pastor we know who are available on Tuesday, and we could be denying people who have only a different day of the week available. I believe we should also think about opening a local ACLC office and let the pastors take full ownership of it.

Vertically speaking, we should get desperate to raise up 12 key disciples who more deeply understand who True Parents are and are willing to accept Divine Principle as the latest teaching God has to offer. I think the True Family Values banquet is a great educator, but I believe that we should try and look for these 12 disciples even before the banquet. We should also introduce CD-ROMs/DVDs or videos of Divine Principle from our national lecturers to the participants of the prayer breakfast, ask them to go home and study, and come back next month and report. We have to increase our technology.

“We should have our own Chicago ACLC website. Also, I want to say that webcasting will be the wave of the future. It is a good thing to show pictures from the trip in Israel, but to watch live clips would be even better. All that can be done now, if the website is developed with one click they can watch the trip to Israel from the comfort of their own home. All we would have to do is tell them to go to the site and what to click. Also, headquarters should be able to watch our prayer breakfast live or at a later time. Although we tend to think that this stuff requires too much time and money. I believe God prepared one of these churches who might know people and one of our key ACLC pastors who would be willing to take full ownership and lead in setting up that area. I think that following this vision will help us keep going with our daily activities, and it helps us get a few things out of the depths of our heart.”

October 04 10/20/04 3:57 PM
Filmmaking and use of film as a form of instruction are at early stages of development within the Unification movement. This article describes one effort to produce a full-length feature film, *Oh Inchon!* (1982), depicting Gen. McArthur’s invasion of Korea, was panned by critics and ridiculed as a Hollywood film disaster. During the 1970s, the movement took out ads offering $100,000 for the best film script on the life of Jesus. Any who were submitted or whether the prize was awarded, no film resulted, and over the past two decades there have been no full-length feature film efforts of this type.

Nevertheless, there have been accomplishments. Lee Shapiro (UTS 78) produced a highly regarded documentary, *Witness to the Wound*, which depicts the plight of the Mesquite Indians under the Sandanista regime before he was ambushed and killed by a Soviet gunship during filming of a documentary on Afghan resistance fighters.

UTS graduates include independent filmmakers such as Andrew Davies (UTS 81) and Hyo-Im Moon (UTS 03) who is producing commercially-successful music videos in the Korean market. A number of the movement’s second generation also have highly refined computer-graphics skills. In addition to this, there is sophisticated recording and video capability at Manhattan Center Studios and Atlantic Video as well as a controlling interest in Goodlife TV Network. Goodlife, formerly Nostalgia TV, does not produce films but distributes them.

It is conceivable that the movement could expand its media enterprises to include commercial filmmaking. However, for the past decade, Unificationism has produced little beyond church-sponsored promotional films. These include various lecture series on the Unificationism principle, monthly video magazines, coverage of ministerial outreach and initiatives, overviews of the movement, and commemorative videos on the life and ministry of Father and Mother Moon.

A key course objective was to stimulate reflection and discussion. Dr. Mike Mickler (see Brian Godawa, *Hollywood Worldviews, 43-58*). Finally, we considered the thesis, derived from anthropologist Joseph Campbell, that underlying film’s many stories is a single underlying story which is “about redemption, the process of paradigm change or conversion in an individual” (see Brian Godawa, *Hollywood Worldviews, 43-58*).

The final course assignment was for students to select five additional films of their choice (filing the total number of films viewed in the course to 25) and apply them to a specific ministry. The course scope of ministries covered in the student’s final projects was astounding. Students’ found that feature films could support educational ministries to women, youth, Muslims, couples preparing for marriage, AIDS victims, educators, evangelists, preschoo children, dancers, and to ministries in support of Korean-Japanese reconciliation.

One of the course’s strengths derived from the medium, itself, specifically the capacity of film to engage the whole person—head, heart and even visceral body parts. As a consequence, class discussion was dynamic. The relative number of Japanese, Korean, Africans and Americans made for a rich mix of perspectives and responses. I also found film to be an excellent tool for scripture study. For me, a course highlight was discussion of two Jesus films, *The Last Temptation of Christ* (1988) and *The Passion of the Christ* (2004). These films provided not only fresh, if contrasting perspectives on the gospels but also forced us to consider the role of imagination and dramatic license in biblical interpretation. I was inspired to the extent of obtaining approval for a new course offering on “Jesus in Film.”

The course’s chief limitation was the instructor. As an academic, I tended to tilt discussion toward theology and worldviews rather than ministry. I am addressing this at the UTS Extension Center in Manhattan where Christians from other denominations are bringing experience from their congregations to bear on the course. I also will convene a session at the National Educator’s Conference, held at Barrytown, to bring together those throughout the country who are applying this medium to education and ministry. I look forward to addressing issues raised by film and ministry and welcome any input.
benches and an altar, where we sat in quiet reflection. Then we listened to a reading from the Gospel according to Luke about the angels’ proclamation of the Messiah’s birth, followed by a prayer in Hebrew.

We learned that English translations of the Bible using the word inn create a misleading picture of life in those times. There were no inns for travelers. The numerous caves in the limestone hills were home; people slept in the front part of the caves, and the animals were kept in the back part. Travelers would normally sleep in the family area; only when that was completely full would travelers be sent back to sleep with the animals.

Then Rev. Betty Tatalajski stood up and spoke to us about seeing in spirit the blessed Mother Mary in our midst, wearing a mantle with which she wraps her son. “Each of us gets to wear the mantle as well,” Rev. Betty said. She said Mary was asking us to help her, not just pray to her to help us, because the holy places are being attacked by the forces of darkness. “Gather up the glory of God that appeared here and take it back home with you,” she added. “Give everyone the good news that was brought 2000 years ago to the people of good will.”

From Father Moon, we have come to understand that Jesus should have been born in a place of honor and raised under the protection of the priest Zechariah and his wife Elizabeth, as well as the companionship of John the Baptist. When that did not work out, at least the three wise men should have stayed on, offering their protection. Christians have become accustomed to the tale of Jesus’ birth in a manger and his family fleeing to Egypt to escape the king’s wrath. We were challenged to resolve in our hearts: “Jesus, I will never leave you. I will walk with you and protect you. I will be your mouthpiece.”

We retraced our steps to the buses in the parking lot and headed for the offices of the Alternative Tourism Group in Beit Sahour. This organization brings tourists into personal contact with Palestinian people and lets them experience something of their daily life. Many tourists see only the “dead stones” of monuments of the past and don’t meet the “living stones,” the heirs of the ancient faiths. Thus, Alternative Tourism Group has cultivated a network of host families around Bethlehem (another other sites) who open their homes and hearts to travelers for overnight accommodations and breakfast. We crowded into the small office and counted off in groups of five or six to set off by taxi or car to these host homes for lunch.

Our taxi sped through an intersection, narrowly missing an oncoming pick-up truck and a couple of pedestrians. Having been urged to sit next to the driver—perhaps because I was the lady with the grayest hair—I quickly fastened the seat belt. We held on as the taxi crossed a broad stone valley and then climbed part-way up a hill to a two-story house. A woman descended the stairs and invited us up, where we found her elderly husband seated next to an oxygen machine. There were introductions all around, and we offered them the small gifts we brought with us.

The family is Christian, with ancestry in the area going back for several centuries. We admired the family photos. Our hosts are retired teachers; a daughter lives nearby, but travel restrictions make it difficult to visit as frequently as they would wish. A son lives near Washington, DC, where two of our group also live, so there is a potential for an ongoing relationship. We looked out the side windows to the next hill,
PILGRIMAGE

where trees were removed to build a new Israeli settlement; land was cons-
fiscated to build a road and barbed- wire fence leading up to it.
We washed hands and sat down at the kitchen table around a large shal-
low baking pan containing seasoned roast chicken pieces along with car-
rots, potatoes, onions and garlic. It was the most American-style dish we had eaten for two weeks, and we felt right at home. We couldn’t linger, because we had to call a taxi to meet our bus heading to the next stop. As we finished our lunchtime platters, we described Father Moon’s vision for world peace as being rooted in family peace; we brought out a bottle of blessed water and offered a prayer and a toast for God’s blessing on their family.

The buses were waiting for us as we returned. Maria asked each group about their experiences; someone referred to the conclusion of the story she had told us the day we set out for the Muslim village: “If one takes the attitude that people are good, one finds good people.” At some point, Maria called her mother-in-law to ask her to bake some treats for 80 people that she was bring-

ing over for a visit. It seems that Maria’s mother-in-law and asked her to bake some treats for 80 people that she was bring-

ing over for a visit. It seems that Maria’s mother-in-law and her family were setting out to undo any lingering reputation Bethlehem might have for inhospitality.

We went to the SOS Children’s Village in Bethlehem. Established in 1973, the SOS Children’s Village has 10 houses where school-age orphan children live family-style with a house-
mother and an assistant. The staff and children are Palestinians, both Chris-
tians and Muslims. In a meet-
ing room, we laid out the differ-
tent cards. He was thrilled to have 80 visitors. Maria’s mother produced pans of treats made with sugar and corn flour, served with pitchers of lemonade and tamarind-flavored water. When the sweetened beverages ran out, we were more than happy to quench our thirst with cold water, given in the name of Jesus. In turn, those of us who can never resist an opportunity to make music gathered around the piano and sang show tunes and gospel song to a rock-and-roll beat. Maria had told us that her entire family loves music. The final song was a solo sung in French, cele-
brating the beauties of autumn: it brought tears to the eyes of Maria’s father-
in-law.
The bus driv-
ers had been very upset about the steep drive up the narrow switchbacks to Maria’s house. At times, peo-
ple on the street had to stop traffic and guide the drivers as they maneuvered the buses back and forth to negotiate a curve. Our lives were in the hands of skilled drivers, and fortunately no vehi-

cles sped downhill into our buses. Some-
how, the drivers maneuvered the buses to the top of the ridge, found a place to turn them around, and were waiting for us afterwards.

If our highlight of the day was the warm hospitality of Maria and her fam-
ily, Maria’s highlight came when the Israeli guards waved our bus through the checkpoint without even boarding the bus to examine passports. Maria asked me to sit beside her in the back of the bus as she prayed. She had given her car keys to the guide on the other side of the bus as she prayed. She had given her car keys to the guide on the other bus, in case she could not return to Jerusalem.

After our return, Maria sent an email: “If you get to see Father Moon tell him that more and more people are getting to know about him and his mission asking him to reinforce his activities in the Holy Land and especially in the area of Bethlehem and thank him for bringing a light of hope to the hearts of the people in this area.” Each Christmas season we hear the words to “O Little Town of Bethlehem,” describing it as the convergence of the world’s hopes and fears. We tasted a bit of both that day. The Christmas carol’s author, Bishop Phillips Brooks, wrote the following less-
er-known words of advice, which are worth taking to heart: “Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for power equal to your tasks.”
Seminar in Germany on Roads to Peace without Violence

by Fritz Piepenburg

‘T’was we try to put our experience of the 20th and 21st centuries into a nutshell, we would have to admit that we did not learn our lessons from history. After World War II more than 260 wars took place on the face of this globe. When the Berlin Wall fell, everybody had great hopes for a more peaceful world. But now we are building new walls!’ With these words, Karl-Heinz Koehler, president of the German IPWP, greeted the 65 participants who gathered on July 3rd at the Maritim Hotel in Bad Homburg for a one-day seminar on ‘Roads to Peace without Violence.’

The morning session was dedicated to ‘comments from a religious perspective.’ Dr. Heike Preusser-Franke, an educational scientist and president of the Jewish Women’s Association of Dresden, led the way by explaining that much of the inter-religious strife was due to one religion’s zealous sense of mission to convert another. Jews never felt an urge to convert others, but resent very much attempts by others to convert them.

Throughout history Jews had to defend themselves against forced conversions and other forms of aggression, most notably, of course, the holocaust experience of the 20th century. However, he also conceded that the current spiral of violence and contra-violence in the Middle East holds little promise for peace. In her words: ‘Not every Jew is in favour of building a new wall in the Holy Land, least of all we people from former East Germany, who have first hand experience of such walls.’

Prof. Dr. Jürgen Redhardt, a Protestant theologian at Giessen University and a former pastor, voiced his opinion that perhaps Christian history has been the one stained with the most bloodshed. He blamed in particular the exclusivist attitude of Christian mission work for causing much pain, and angry rejection among people of other traditions. He also questioned the notion of a “just war,” which has been used by each and every government entering war, oftentimes with the support of the main Christian churches. ‘Sorry to say, but so far Christianity has not played a major role in banning the scourge of war from the face of the earth.’

Dr. Tarek Ali, a German national born in Egypt, and Amr Mohamed Herzog, president of the Association of German Speaking Muslims in Berlin, expressed the Muslim view on the topic. Palestinian tribes, according to Dr. Ali, have been living in the Holy Land since before Abraham migrated from Iraq to Canaan. At that time, Abraham and his family were guests of native people, until they settled there. When Jewish immigrants entered Palestine at the time of Moses, they tried to take the land by force. Again they settled later on among the native tribes and people eventually were able to work out their relationships. Today once more the native people and Jewish immigrants have to come to terms with each other, using non-violent means, respecting the rights and dignity of each other. He also condemned suicide attacks as un-Islamic and un-Christian.

Amr Herzog was especially critical of US behaviour in Iraq. He recalled how painful it was for him to learn of the atrocities Iraq suffered at the hands of US military in the Abu Ghoreib prison. ‘Violence is not only coming out of the barrel of a gun. Discouraging and abusing prisoners is a much subtler and more terrible form of violence against humanity.’

Ulrich Tuente, director of the German branch of the Unification Thought Institute, finally challenged everyone with the idea that God created mankind in a way that made Him dependent on their positive response and good will—a view that was particularly difficult for the Muslim participants to digest. He also suggested that the different parties channel the forces of wanting to be superior and better into sporting competition, thus eliminating the elements of destruction, growing hatred and resentment.

Even though temperatures, especially on the Jewish and the Muslim sides, rose considerably during the following discussion, both parties could suddenly agree that religious freedom in Andalusia (medieval Spain) was great and the peaceful coexistence of the three Abrahamic faiths was exemplary. It was an age when even a Jewish prophet like Moses Maimonides could work without restriction and was respected by other faiths as well. Maimonides received much of his education in the Arabic language. Several of his great works are written in Arabic as well.

In the second part of the seminar, entitled “examples from the field,” several NGO representatives reported on their practical experiences while doing service projects. Mrs. Monika Gerbas elaborated on her experiences in Romania and India, where she single-handedly devised and organized a number of projects helping the under-privileged and thus contributing towards social peace in the region.

Christine Sato, vice-president of the German Women’s Federation for World Peace, explained the philosophy behind the Bridge of Peace ceremony, and gave examples of sisterhood ceremonies, such as between Christians from Germany and Jews from Russia, German and French ladies and from other former enemy nations.

Using a PowerPoint presentation, Hildegard Piepenburg spoke about the six pilgrimages to the Holy Land, organized by the American Clergy Leadership Conference (ACLC) and IPWP, and explained in more detail about the women’s involvement during the sixth pilgrimage.

Four new peace ambassadors were appointed towards the end of the meeting. A resolution, put together from the various presentations, was presented to the audience and signed by all participants.

The resolution confirms that there is only one God/Yahweh/Allah, Creator of the universe, who, because of his parental heart, wishes for brotherly relationships among the human family, no matter what religion or race may be involved. Signatories pledge to work actively for peace in all matters of life, having the heart of an elder brother/sister in mediating the quarrels of the younger ones. They appeal to those in power to abide by the Universal Declaration of Human Rights and follow their conscience, doing everything possible in their power to end human suffering and misery, regardless of whether those people belong to their own nation/culture or to a different one.

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Peace Garden Opens in DC

by Rev. McCarthy

On Sunday, October 3rd, 2004, the Peace Garden of the National Visitor Center at the Washington Family Church was officially opened to the public. Rev. John Paul Hong officiated the ribbon-cutting ceremony held after Sunday service.

The vision for the Peace Garden was launched in April of this year in conjunction with the development of the Peace King Center and Peace Café. The church facility at Columbia Rd has been undergoing a rapid transformation as Rev. Hong has been retooling the premises for aggressive outreach and public activities.

The church is rapidly becoming a community center for the Adams-Morgan, Mt. Pleasant, Columbia Heights neighborhood. We are seeing a steady stream of customers for the Peace Café purchasing coffee, muffins and having a seat in our newly redesigned courtyard. If someone drops by around lunchtime they can enjoy the fine lunchtime menu provided by the Peace Café in our indoor dining room. Inside are various TV monitors, some showing cable news and others available for Divine Principle presentations. Lectures on the Divine Principle are offered to those who are interested to understand the philosophy behind Rev. Moon’s vision. Lectures take place in the new educational wing of the Peace King Center.

The jewel in the crown of this wave of new development is the newly opened Peace Garden. Rev. John Paul Hong, inspired by True Parents’ vision, was the driving force in the development of the Peace Garden from the initial plans drawn up by Ms. Takako Brown, to the final construction headed by Rev. Pan Guen Kang.

Rev. Kang was the main contractor. He has nearly 40 years of technical experience in design and fabrication. He worked for many years at True Parents’ home at Han Naam Dong and the other properties in Korea and in South America in Central America. His mission country is Belize, Central America. The focal point of the garden is the dramatic waterfall cascading down a sheer rock face to a pool below. Rev. Hong chose the waterfall rock from steel and concrete. It looks like real stone. His construction designs incorporated Principle themes that reflect the philosophy of peace. The steel support poles holding the Peace King Center sign are in the shape of human arms with the hands in a prayer position. The waterfall represents God’s love flowing down in three stages to all the creation. The fountain symbolizes man while the waterfall symbolizes woman.

One section of the garden has a mount with two trees on the top that represent Father and Mother. Many brothers and sisters at the Washington Family Church pitched in to make the garden a reality, including two new UTS graduates recently assigned to Washington, Rev. Young Seop An and Rev. Jong Ho Jeong. Special thanks to Mr. Sung Woo Hong, son of Florida Regional Director, Rev. Dae Hee Hong.

The Columbia Road Peace Garden will be a memorial to the dream of peace and those heroes who have lifted up the hope for a peaceful world. Another important component of the Peace Garden will be the twelve peace stations. Each station will be composed of a 4’X2’ display that represent Father and Mother, peace such as Dr. Martin Luther King, Mother Theresa, Chief Joseph, the Dalai Lama, Jesus of Nazareth and our True Parents, the Rev. & Mrs. Sun Myung Moon.

Every three months we will honor a new local champion of peace as well. After a nomination process, a selection committee will choose the most worthy person. We will construct a special display that will be prominently featured to document that person’s outstanding contributions to the cause of peace.

The Peace Garden will also be a place of prayer and meditation for those who resonate with the ideal of a peaceful world and the belief that all people are of one family. We have received so many positive comments that indicate residents in the community are all about the attractive new addition to their neighborhood.

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again. The witnessing activities are bringing spiritual children to the workshops—again. Crosby and Nash have a new album out (its spiritual) and there is a lot of music, and other signs, “comin down” to testify that it is “a new time” again. I believe that the idealism and hopeful innocence of the sixties has returned. This time, however, we see clearly and we can catch the wave of optimism. This time—we can not only talk about “revolution” (the True Love Revolution but we can clearly, logically and providentially educate those who are open as to—how Peace will come.

If you or your community are interested in the Cable TV providence the tapes that we are showing will be available in the near future to be purchased from the LI Family Federation for a nominal fee and they can be edited to show your local contact information. The program is ready to go. You don’t need a hi-tech studio or expertise in media to produce the show. All you need to do is secure in your area, an hour-long slot on Public Access Cable TV (its free and every cable area has it by-law). For specific information check out your local cable company website under Public Access they will have all the info you need. Make sure they accept Super VHS format drop off the tapes and show the program. It’s that easy! No more excuses. Check out our Web site lifam.org. For more information contact Pastor Tom Corley at 516-481-7322.

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Yesterday I was engaged in a conference in which I saw a little too much machismo. It had never bothered me before, but during this conference it frustrated me. I prayed, “God, I want your viewpoint on this. I don’t want a fallen viewpoint. Does this bother you? Should it bother me? Am I supposed to be feeling this way for some reason?” The answer to my prayer was God awakenings me with Helen Reddy. Yes, I guess it was supposed to bother me.

Thus began my odyssey. Did I suddenly become a feminist? Not at all. But I suddenly began meeting women, good women, women with potential and desire, women trying to break into ministry, or in some way fulfill their God-given potential and command. I always believed that Mother went against obstacles. I believed that Mother went in her faith, or in some way fulfill their God-given potential and command. I always believed that Mother went on the threshold of a new history, a new age. We must be true women. As Father said in The Way of Unification in God’s Providence (page 25) “If Eve had been perfected she would have become the substantial mother. But because of the fall, the essence of Eve was taken back by God. This essence was to return as a substantial image when Jesus took a bride.”

True Mother is the substantial essence of God’s femininity. But we cannot just ride on her coattails. We can stand on her foundation, but without our own victory. Our victory of overcoming. Our victory of grasping what it means to be a true woman. That means we cannot be fallen. We cannot carry into the kingdom remnants of false womanhood.

What are remnants of the false? We Unification women have broken away from the shackles of many obviously corrupt traits; but there are those we cling to unknowingly. We need to look inside ourselves for these insidious traits which are clinging desperately to us. We need to look inside ourselves for these insidious traits which are clinging desperately to us. We need to look inside ourselves for these insidious traits which are clinging desperately to us. We need to look inside ourselves for these insidious traits which are clinging desperately to us.

Agronomy. Yes, we are. A mother who can love the world, as we’re called to do, must be able to take the most humble position. The man to have a ‘titled’ husband. How many times I’ve seen couples who’ve...
Chicago: Foundation Day for the Nation of the United World

by John Prevost

On Sunday, October 3, it was another historic day for the city of Chicago as we welcomed our very special guests to the newly renovated Chicago Peace Family Church for our weekly Sunday Service. Around 300 of our family members gathered from across the region. Mr. Machida reported to everyone, and as an American I was deeply touched by his heart and zeal as he accomplished 99 days of walking across America to Danbury. I felt maybe his love for America is deeper than mine. At the end of his testimony he sang our national anthem, ‘The Star Spangled Banner,’ to the whole congregation. This gave the impression of him as a true American patriot. Mrs. Erikawa also blessed everyone with a report of how many trials he went through on his journey across the country.

Many of our family members were moved to tears by the report and amazed by Mr. Machida’s attitude of deep humility. Bishop Kim closed the service by reminding family members about the history around 1983 surrounding Danbury and its link to Chicago at that time. He felt that this Sunday Service was a special moment for Chicago.

Thanks again to Mr. Machida and Mrs. Erikawa. Chicago appreciates your heart and sacrifice.

National Won Jeon Shrine

Only 5 plots left!

Thanks to the enthusiastic reception by our families nationwide, only a few plots remain to complete this phase of our contract with Fort Lincoln Cemetery. By the end of 2004, the Won Jeon shrine will be closed to any more families.

If you have any interest, please contact us immediately.

The National Won Jeon Shrine at historic Fort Lincoln Cemetery near The Washington Times is exclusively for Blessed Central Families living in America.

Cost includes land and cement burial liner:

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3600 New York Ave., NE, 3rd fl.
Washington, DC 20002

For further info: nationalwonjeon@aol.com or www.nationalwonjeon.org

* Payment plans are available to pay over time.

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left, or brothers who are struggling because of this point. Because of the wife’s resentment about, and/or lack of support to, a husband not being ‘properly titled’ or recognized in our movement. It is common, sisters.

Gossip. It is essential to remember that gossip is horizontal, whereas counseling or advising is vertical. Too many to have name been deeply hurt through being the subject of gossip. Da Mo Nim said that when she looks at many sisters, what she sees are huge lips! So big they’re hiding the rest of the body. That’s not beautiful.

My final thought: A number of brothers have asked me why our church leadership is all male. God said it to me very clearly. Our sisters have not yet discovered true femininity. If God wants another masculine entity in leadership, he’ll select someone born male. When true femininity is mastered we’ll see more women in leadership roles.

March 24, 2004 at hoon dok hae. Father spoke to the sisters, working to empower us. He said we may now walk as Mothers and as Queens. But we don’t want to stand in this position as roriers, people unworthy of carrying the title. We must embody the spirit of true femininity, the essence of the substantial image of God which was taken from this Earth at the Fall. God is desperate to see such beauty on this Earth. Let’s not let True Mother be the only True Holy Spirit. Let’s join her, we can do it!
FIRST PAGE:

**Philosophy of the United States: Life, Liberty and the Pursuit of Happiness**

*by Gordon L. Anderson, Ph.D.*

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**“With unusual scope and clarity, Anderson explores key moments in the development of Western civilization and the distinctively American qualities it presently embodies. With penetrating insight and constructive criticism, the book charts a course that the United States is well advised to follow if it is to live out the best meanings of its creed.”**

—John K. Roth, Edward J. Sexton Professor of Philosophy and Director, The Center for the Study of the Holocaust, Genocide, and Human Rights, Claremont McKenna College

**“...this is an informative and challenging book on the relationship between religion, philosophy and government that discusses all the right issues about which we should think and debate.”**

—Morton A. Kaplan, Distinguished Professor of Political Science Emeritus, University of Chicago and publisher of The World & I

**“Philosophy of the United States is a most timely call for the reassessment and streamlining of the workings of America’s system of justice, which has been increasingly questioned and maligned in recent times. As former counsel to the United States Senate Judiciary Committee, a constitutional and criminal lawyer, and an advisor to the Haitian, Philippine, South African and several other constitutional drafters, I have found a few concise analyses and explications of this country’s legal and constitutional machinery to share with those seeking to draw inspiration from the United States experience. Anderson’s book clearly presents the fundamental questions that must be addressed by any constitutional democracy in the twenty-first century. If democracy is not only to survive but is to flourish, it is incumbent upon citizens of all nations to understand the issues which Anderson articulates and advances so very well.”**

—Nicholas K. Ktite, University Professor, Washington College of Law and author, The Future of Peace in the Twenty-First Century

**“Philosophy of the United States provides a clear understanding of the legitimate use of political power. As a former military commander, political advisor, and professor of United States history, I am impressed with the way Anderson discusses our founding fathers’ understanding of human nature. This is important in developing a US foreign policy that provides genuine world leadership. It is imperative that contemporary Americans grapple with the issues he discusses. Any citizen who wants to vote with a broad view of the challenges we face should read this book. It is a call for action.”**

—Col. Buford Johnson (ret.), professor of political history and senior policy advisor to the Independence Party of Minnesota

**“Students, scholars, and lay readers will come away with a new understanding of historical parallels and of the relevance of considering the past for shaping our future. Given the events of September 11, 2001 and the political, economic, and military responses to those events by the government of the United States, I think this is a very important book.”**

—Bryan Hilliard, Department of Philosophy, New England College and author of The United States Supreme Court and Medical Ethics

**“Perhaps the most valuable features are the comparative analyses of Babylon, Rome and the United States, and the useful incorporation of many relevant historical details into its narrative...”**

—Patrick Hayden, Lecturer in Political Theory, Victoria University, Wellington, New Zealand

**“Americans in general are lost in terms of where this country came from and what it is about. I was particularly interested in the sections on financial power and globalization which show that Americans have often viewed corporations naively, with critics underestimating their potential for good and supporters ignoring their potential for harm, and often misrepresenting the philosophy of Adam Smith. They are the comparative analyses of Babylon, Rome and the United States, and the useful incorporation of many relevant historical details into its narrative...”**

—Kenneth R. Gray, Associate Professor, USA on page 22

NEW BOOK PUBLISHED

**Philosophy of the United States: Life, Liberty and the Pursuit of Happiness**

October 2004

**TUVALU**
Looking Back at Eight Years in Jardim

by Michael Armstrong

I first heard of “New Hope Farm” in Brazil when I was a student at UTS in 1986. A group of Women’s Federation for World Peace members, including a good friend of mine, had gone to Jardim, Brazil. My friend (a 777 couple) told me about Father’s dream of transforming this huge amount of land (its circumference is the same as South Korea’s) into the new Garden of Eden. I prayed that I would be able to go there.

In 1996 I graduated UTS, and Father sent the graduating class to Jardim. He had spoken with the leaders, and the new graduates had the entire night. He left abruptly to catch a plane, but before he left, President Shinuyo asked him for directions for the class of ’96. Father turned and said, simply “you have spent three years at UTS using your head, go to Brazil for three years and use your body.” I rejoiced at the news, but as I looked around faces dropped. We were being sent, literally, into the middle of nowhere (try to find Jardim on a map).

The first three years we were “farmed” and eventually hired on construction of the school, which is now New Hope School and is doing well with over 300 students, both members and non-members. True Parents were there a lot. There was a small house they lived in and the rest of us lived in tents. It is very hot in Brazil, especially if you lived in and the rest of us lived in tents.

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Eventually the whole process was seriously complicated by the local politicians, who had originally welcomed True Parents. They became greedy and tried to get money via taxes from the land. The remainder of our first seven years here was spent sorting through lots of red tape. Everything has been resolved at this point. So, our first seven years were our indemnity course. We were kids who didn’t know better and made mistakes. But now we have been here for almost eight years and we are growing up. Some of the cities are doing well, others continue to struggle, but we all share the original ideal set forth by our Parents of building a substantial Cheon Il Guk, “thus establishing one global nation under God,” as the Divine Principle concludes.

In one of our meetings with Father, he foretold that half of us would leave Brazil, which came true. Of the original 33 city missionaries, I counted 15 at our last meeting. We still believe in and uphold the ideals of Interdependence. Mutual Prosperity and Universally Shared Values and are trying to substantiate these ideals daily. Life is difficult here, it’s a third world country. But we are finally adjusting to the reality.” In that moment I transcended my own limitations and experienced a more eternal reality in keeping with the truth of Jesus saying, “The only things eternal are beauty, truth and goodness. All the rest is ephemeral. Our Faith sustains us, absolutely.

For seven years we have basically endured. I can’t honestly say I have any substantial result. It is a small Catholic town that rejects us. However, when I pray, I feel that we are merely conduits for the spirit world. If we were not here there would be no connection to be made, spiritually and prophetic speaking. I first met True Parents in 1976, at the same time a brother from my city in Brazil named Itaporã, also met True Parents. His entire family joined. He had been studying to be a priest, so when he left to join the church the entire city was up in arms, and still is. To make a long story short, of his 10 brothers and sisters, 8 have received the Blessing. Two years ago he visited us in Itaporã and told us his story. On July 24th, 2004, all of them came back to Itaporã to give the Registration blessing to their clan. My wife, Sonia, and I gave the Blessing to 106 people. I am crying as I write this because, after 8 years (the number of return) there is hope, or light at the end of the tunnel, or at least there is a tunnel.

So, God and True Parents and our hopes and ideals are very much alive here in Itaporã, Brazil. Last year I started painting again, which I haven’t done (except briefly at UTS) for over 20 years. I hope to be able through my art to begin to make a financial foundation to substantiate Cheon Il Guk, and our mission here.

So, day-by-day we are creating our own restored Garden of Eden in Brazil, beginning with our family and now reaching out to the clan level. We will connect this to our True Parents national, world and cosmic level to substantiate God’s dream, Human Earth and in Heaven. Jesus said, “The Kingdom of Heaven is in your Heart.” Father says, “The Kingdom of Heaven is not a place, it is Love.” It is in our heart, it is love.

We’ve already registered as citizens of Heaven (Cheon Il Guk), now it’s time to substantiate it.
The Blessed Children of Nebraska

by Eugene Curtin

The Blessed Children of Omaha, Neb., are alive and well as two recent events demonstrate. In addition to organizing their very own workshop in July, they recently spent a long, sweaty day helping build a basketball court in the inner city.

The spiritual fire seems to have been lit at Camp Seeley in northern California this past July when seven second-generation children from Omaha attended church camp in that mountainous retreat. They returned from that week-long experience complete with e-mail addresses of new friends, hilarious tales of adventure, and proficiency in a Korean handball game impossible to spell but which resembles Dodgeball.

They also returned from their mountain haven with a conviction that “80’s 80’s” as they ubiquitously refer to themselves is just the best kids imaginable, and proud that they should be counted among their numbers.

The flush of enthusiasm for their camp experience had hardly faded when a group of the older blessed children began making plans for a weekend workshop of their own. They would, they told us, know by THEIR workshop, held Friday through Sunday, organized by them, run by them and managed by them. Parents were called upon only to deliver the lectures (the subjects to be decided by the BC8s, and the pizza).

Kori and Ben Christiansen, along with Jesse Curtin, took the lead in giving form to the workshop, drawing up a schedule, assigning lectures to participants, and interspersing recreational activities (that Korean Dodgeball game again) throughout the weekend. It culminated in an effort to construct a cardboard replica of the first Unification Church building that was itself built from cardboard and scrap wood.

The lectures, overseen by the Rev. Akiyoshi Kina, dealt with the principles of creation, the parallels of history, and the 400-year preparation period for the advent of the messiah.

In Mid-September, some 20 blessed children under the leadership of Christna Yamagata, our STF representative in Nebraska, and Lynelle (Rusick) Curtin, helped members of the Metropolitan Omaha Builders Association build a concession building and basketball court on the grounds of a church in Omaha’s inner city. Involvement with the project was an STF Service for Peace activity.

All day long the kids shoveled dirt and gravel and stacked stones and bricks. They acquitted themselves magnificently and won the admiration of the church pastor who invited them all back for the Grand Opening in April for a get-together with the children of his church.

If movements are to be judged, then let them be judged by the quality of their children. Here in Omaha, we parents are proud of the selflessness and idealism that infuse our children and which represent the highest ideals of our movement.

USA from page 20

sor of International Management, Florida A&M University.

“Mr. Roosevelt’s book answers a newly recognized need to understand the role of the United States in the modern world. America must distance itself from its past as its old self image disappears. Oceans are no longer enough to keep the world’s violent problems from our doors. The world we live in today cries for a reassessment of our founding principles. The Philosophy of the United States does this.”

—Friedrich Santig, Department of Philosophy, Pomona College, and author of The American Religious Experience: The Roots, Trends and Future of Theology

The United States today stands in a position in the world similar to that of Rome at the height of its expansion. It was founded on principles which were admired by the whole world and has been praised by many nations since. However, the world has dramatically changed in ways the founding fathers could not anticipate, and the Constitution provides no guidance for many developments. There were no national corporations when the United States was founded.

The Tacoma News Tribune wrote about the event (brief excerpt): “More than 50 people came to Windmill Gardens to hear messages of peace and prayers from different faiths presented by The Paige Aimi World Peace Foundation.

Her parents, Gerhard and Paulette Wiesinger, created a peace foundation in her honor as a way to help heal the wounds of Sept. 11.”

The girl was born in Japan in the hours following the terrorist attacks and adopted by the Wiesingers.

“Take the love we have here today and spread it in our communities and our families,” Paulette Wiesinger told the crowd.

The Wiesinger family is grateful for the work of the book World Scripture - A Comparative Anthology of Sacred Texts” to religious and community leaders. The motive of The Paige Aimi World Peace Foundation is “Building a world of peace through understanding others’ spiritual beliefs.” Future projects of the FAWP include seminars promoting reconciliation and understanding between leaders and followers of different faith traditions. Education is the long-term vision is the founding of the Paige Aimi World Peace Institute.

Paige Aimi enjoys her “work” as she calls it. It teaches her to bring joy to others. It is also an excellent way to get out into the community and share our message of peace.

The Wiesinger family is grateful to Rev. & Mrs. Lee. Regional Directors of the Seattlite Region, for their support and encouragement as well as to the many brothers and sisters who helped promote the event or helped with the many tasks surrounding such an event.

9/11 Memorial Gathering in Sumner WA

by Gerhard Wiesinger

Three-year-old Miss Paige Aimi Wiesinger, daughter of Gerhard and Paulette Wiesinger, was the hostess at the 9/11 Memorial Gathering in Sumner, WA to honor and remember the victims of September 11, 2001.

Mr. Randolph Remmel came from Portland, Oregon to serve as emcee. After breakfast, prayers of various faith traditions (Buddhist, Jewish, Muslim, Native American, Sikh, Christian) were offered. Background music was provided by Mrs. Leah Reit on the harp. Mayor Barbara Skinner of Sumner gave an inspiring and thought-provoking keynote address.

She was then presented with a World Peace Foundation Cermoniawc he blessed the children. The event was guided by the Rev. Akiyoshi Kina, WA to honor and celebrate their birthday. Throughout the ceremony, water was poured over a rock in honor of the departed. The day started out with rain, scar-
by Yoon Takbin

I came to STF partly out of my par- ent’s desire, and partly because I knew it was something I had to do. I had just finished preparation for my years after high school. I avoided the idea of STF altogether. I applied to different schools and planned my col- lege visits, but in the back of my mind I knew I would be going to STF after the summer of my senior year. I guess I didn’t want to face reality. I had heard that STF had changed to a two-year course (which was part of HJN’s seven- year course), but I had decided on only staying one year. Coming into STF, my main goal was to develop my life of faith; I wanted to better my relationship with God and TPs; I wanted to understand why our parents and other first generation made and continue to make the sacrifices they do for our movement; and I wanted to develop my own personal character to become a better person for my future family.

My first year doing MPT-style fundrais- ing was the most challenging year of my life and I would never change it, but I would also never trade any of those experiences for anything. Through- out the year, I told my parents never to let me come home or allow me to take a break, otherwise I would never return to fundraising. It was difficult for me to leave my comfort zone of free- dom, home, family, friends, etc., but eventually it became a way of life. After a few weeks of experience, I had become really interested in becoming an assistant and that is why my parents approved of my decision. I had become very emotional (my mindset. It turned out, however, that just by changing my environment did- n’t mean I would be changing my respon- sibility at all.

The amount of initiative that one takes determines the experience that one receives. The most challenging aspect for me was the stress that I put on myself. I was very hard on myself and never felt that I was doing enough. It was mainly because I was in the team leader position during that time and I wasn’t sure how to guide or inspire my members. I also couldn’t connect well to the heart of witnessing. I had had such high expectations and determina- tions for a meaningful breakthrough coming to the center, but when we actu- ally started bringing guests, I didn’t know how to invest in them. I loved cook- ing and keeping the center clean and would often times find myself busily doing the same thing, taking care of the external needs of the center such as cleaning and for- ming for the internal needs of the guests. I knew how important witnessing was and I wanted to experience bringing someone to understand Principle, and motivation has to be there. I just desired. It was hard for me not to compare myself to others who naturally could invest in and re-contact guests, or who had such a strong moti- vation to reach out to students and help them understand Princi- ple. I had an extra break because I couldn’t completely find value in the Divine Princip- e and our True Par- ents as yet.

During our God’s Day workshop came around, I was determined to go home and be with my family for the last half of the year. I was extremely homesick and felt that I had gained enough from my witnessing experience (which of course turned out not to be true). I had brought a few guests and was satisfied with that result. Those past months at the center were some of the hardest moments I had experi- enced. I was trying so much to con- nect to God, but at the same time I was set on my emotions and desire to go home. I realized later how much my mind limited me. I wanted so desper- ately to leave that I wasn’t allowing room for any other options. My par- ents kept stressing the importance of making the best of the moment and my time there or else I would miss God’s blessings for me, but I couldn’t relate to that entirely. I wasn’t sure what I had to go on for the few more months in that particular situation. I really wanted to go back to fundraising and I felt that I was just reliving all of my struggles and I didn’t want to put them down to my members. Each one of them told me I could fill my mission as an assistant, but I discovered that God gives challenges again in different situations until we overcome them.

When I first came to the CARP cen- ter, I was so grateful to have a house to live in and a bed to sleep in (instead of a van) that no problem seemed too overwhelming. I really wanted to make the best of every situation there, espe- cially since so many of my other broth- er and sister assistants were still on the frontline fundraising. The lifestyle at the center is completely different than the previous year on MPT. The most obvious change is in the level of intensity. Because of the difference, I felt for the longest time that I wasn’t growing nearly as much as the previ- ous year and actually thought I was becoming more lazy and laid back. But surprisingly, I get there was something I wasn’t discovering in the Colorado workshop, however, I decid- ed that I still could not go on for the sake of my future family. So I took an extra break at home and soon returned to the center. I finished the second year. The transition to CARP life is mainly the next step to prepare for my missionary work. Our experiences and our courses are not supposed to be the same as first year’s.

In the future I want to take a long break and truly invest in myself and my mind. I worked really hard to get to this position, but I have to be realistic and think about what I will have to do for the future life. I have a tendency to follow and not to lead, it was difficult for me to follow a shirts and be a true leader. I was so grateful for the support of my parents and my God and I would never do it again, but looking back now, I can’t believe that I went through that time period. I discovered again in different situations until we overcome them.

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rest of my two year course. Returning to the CARP center, I resis-
ted being there a lot at first. The deci-
sion of coming back wasn’t mete com-
pletely yet; it was still partly out of

duty. So the first week back, I want-
ed nothing to do with the responsibil-
ities of the center. I was even consid-
ering leaving again, but I determined to
stay and make the best of it. I hon-
estly didn’t think the end would ever

come, but I got involved with different

tasks around the center to keep my
mind occupied, and eventually time
started passing. To help develop
my desire to witness, I began working
with Justin Fong in a different type of cam-
pus outreach: TCPI (Towards a Cul-
ture of Peace Initiative), which dealt
with reaching out to different college
student groups, instead of just focusing
on individuals. We wanted to estab-
lish CARP on campus and kind of cre-
ate a “brand name” for us through the
activities we do. We invited church
leaders from the community to speak
on campus and also held two Inter-
Religious Symposiums. In this way, we
could teach Principle to a crowd in
a manner that students could relate to
and at the same time find the “hard-
type students” and focus on that group
of people, which is how I met one of
my guests. He was attracted to our
book table one day and signed up to
participate in inter religious work. He
has since been coming to CARP and is

even taking some of his own initiative
to work with us.

Through my experience with TCPI,
I had gained more confidence in organ-
izing events or activities and speaking
to public, contacting participants and

speakers, and working with important
leaders in our movement. I took a lot of
responsibility on myself and, although
it took up a lot of my time, my mind
was still distracted from my personal
struggles. During most of my time back
I wasn’t homesick as much any-
more and I think it was because God
was helping me focus on my mission.

For a while I was hitting a panic stage:
completely worrying about plans for
next year and wondering how I would
have to offer STF. This is when I
started putting my trust in God even
more, sincerely believing that things
will fall into place if I just fulfill my
responsibility. It is actually more
comforting that way, know-
ing God is leading you and will
take care of you. I still have to
be confident in my decisions, but
there is always something to
work on.

After my condition with TCPI,
I was grateful for all that I had
achieved, but for some reason
I felt called to witness again.

Besides my one guest, I had a
couple of other guests, Carl and Jenna,
who I had met the previous semester
and were coming to the center for
evening programs and other events.
Both of them, however, didn’t seem to
be connecting to Principle so much.
I couldn’t understand why they
came to the CARP center sometimes,
especially Carl who didn’t like at all.
Even so, something kept bring-
ing them back. We were
preparing for the final 40 day
witnessing condition. I was
n’t sure what to expect, but I
wanted to apply myself to the
best of my ability. On

one of our “in-house plan-
ning days,” we had one unex-
pected run on campus, just
to get out of the house and
do something constructive.
I remember Ms. Annemarie
saying that this could be the run
where we meet a spiritual child,
but I wasn’t sure how much I believed it.
I don’t like sudden changes in sched-
ules and I was struggling with going
out and struggling with my partner,
but I was determined to change my
mindset. In my head I kept telling
myself to change my attitude and the
situation would change, which was
easier said than done.

During that run, however, I met two
brothers, Steve and Jose, who were
morning of, kept our guests from
coming. For the first time I had
desire to contact my guests and invest in
them. I wanted to see that inter-

nal transformation of under-
standing the Principle take place
in each of them. Since we as
second generation can’t expe-
tience the sudden realization of
the truth as many of our par-
ents did, I figured that my under-
standing of the Principle would
deepen by seeing that transfor-
mation in others. Of course it is
a work in progress and there
is still so much more invest-
ment needed, but I was able to
bring Jose, Jigar, and Steve to
attend some of a two-day work-
shop with Rev. McCarthy.
I could fin-
ally see result in all of my witnessing
efforts.

Now that STF is almost over, I am
constant reflecting in amazement that
I was able to make it through the past
generations. I can honestly say that
it was definitely worth it, to the very last
challenge. I am able to see how God
was leading my life through all of its
twists and turns. I’m not so worried
about my future anymore because I
know that everything will fall into
place even if I don’t know clearly yet
what will happen. As long as I do my part,
God will take care of the rest. There
are still times when I have a tempera-
tment, but the extent of that hap-
pering is becoming less and less. I needed to stay
in Maryland and am there-
fore close enough to contin-
uo investing in my guests and also
stay connected to CARP.
I just hope I can keep the same
standard that I have deve-
loped for myself over the past
few years and I hope I can continue to
perfect my relationship with God.

At first, I didn’t think anyone else
should have to go through this
course I had a younger brother and I didn’t
like the idea of him struggling like I
did. But now I see that in order
to fully understand the heart
of God and the necessity of our Teach-
ings, this is at least the quickest path to
take. When I look back over the years,
I can see much more progress in
my character and life of faith. I
know that I have challenged
many limitations, broke con-
cepts, developed my charac-

ter, denied myself, hit rock bot-
tom and climbed my way to the
top again, learned to find value
in others, and matured in many
different ways. I still don’t have a
complete understanding of the Principle, but after this sec-
ond year at CARP, I can believe in it
more. I am most inspired to hear the
testimonies of first generation because
through them I can see how much the
truth has impacted their lives and how
they apply it everyday. I’m grateful for
the support of the church community
here in the DC area. We are blessed
to have many important church lead-
ers and members around who are con-
stantly coming by the center giving us
CARP members advice and guidance
and because of them, my faith has
depthened so much more. I have
to thank Father Matthew for his uncon-
ditional love and faith in me, my par-
ents for their constant inspiration, and
my EF’s for never giving up on me.
This is a tribute to greatness. It’s for the great and good people I’ve met, or heard about, and who’ve affected each of our lives.

At our family church we recently honored a young man who returned from a year’s service in Iraq. He and his helicopter crew ran over 700 rescue missions, all completed successfully, thus saving countless lives.

In a quiet, understated way, every one at church knew we were privileged that day.

Years ago, as a low-level staffer at the Washington Times, I was honored to support Ronald Reagan, and his great good humor, in just a small way.

Last summer my family visited the Reagan Presidential Library. During our tour, I listened to several of the Reagan memorial services on my truck radio, and that was enough to bring me close to tears. Back home, we caught the final service on TV, and from then on I knew we ought to visit the place.

The facility displays keepsakes from Reagan’s humble childhood, and from each phase of his long career, culminating in his accomplishments as President. Especially, the fall of the Berlin Wall, and the end of communist domination. Seeing Gorbachev at the man’s face before the cameras, even man-gagging Rev. Moon’s great and varied tributes to famous people, and who’ve affect- ed each of our lives.

It’s for the great and good people I’ve met, or heard about, and who’ve affected each of our lives.

TRIBUTES

Over the years, many wonderful books have been published in tribute to parents, teachers, coaches, and others who inspire young people. Perhaps these people didn’t achieve celebrity status, or become known beyond their immediate sphere of influence.

Usually they didn’t seek fame, but rather, strive to follow their convictions, to be the best parents, and to perform their jobs as well as possible. No official biographer will record their life stories, but they’ll live on in the memories of many good and successful adults.

Opposite this, many celebrities hire cynical publicists to keep their faces before the cameras, even many, fabulating incidents, or “accidentally” releasing scandalous video tapes. One young woman, who’s named after a large European city, has been called “the Islamic extremist’s number one target of derision.

Later in life, when the stage (or stadium) lights have dimmed, and the boxer can’t keep up any more, such people have been known to hire lucrative prostitutes. Summoned to their homes, not to touch, but simply to provide someone to talk to. How sad.

CHARACTER

During the recent political campaigns we’ve heard a lot about famous men, and what they did many years ago, to help advance plans they’ve had all their lives. That is, to become wealthy and powerful, and maybe President of the United States.

Most families strive to inculcate good values and character in their children, and to offer a tradition of humble service to others. At the time their kids might complain, but later they’re grateful.

TRIBUTE

Among them were a devout Christian, a wealthy executive, and a gay rugby player. On that day they were Americans first, and heroes to the end. They did not seek their fate, but rose to the occasion, as did so many on that tragic day.

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Other families, it seems, are greedy and elitist. Their scions will set up, or perhaps even falsify, a resume of education, events, and achievements. A wannabe leader. Believe me, it will affect their conduct, policies, and major decisions.

During my years on National MPT, one of our favorite ‘workshop coffee table’ topics was the famous people we’d encountered. Here was the ultimate ‘off camera’ situation, as Mr. or Mrs. Bigwig is approached by an unknown young fundraiser. Among others, high marks were given to Bob Hope and Colonel Sanders.

HISTORY

A person’s decent character and good principles will always show, in creative, casual, times, Poli, hype, and ‘focus group’ driven popularity hounds will show as well—but often in indecision, collapse, or scandal.

Too few historians note that, as events progressed, Neville Chamberlain became an ardent supporter of World War Two, and of Hitler’s defeat. Meanwhile, Norway’s infamous Nazi sympathizer Vidkun Quisling gave his own name, in becoming a new curse word, (incidentally, showing us that strong principles alone, of any kind, are not good enough.)

Many people never sought greatness, but dire circumstances thrust it upon them. Only those with sufficient character could rise to the occasion. Even then, some can’t handle the aftermath, as with celebrated rescuers who later commit suicide.

Other people sought greatness for the sake of a larger good, perhaps to help liberate their nation. Usually they needed a solid education, certain technical skills, and a compelling presentation.

A few people achieve the highest respect from all humanity. Their Godly love, service, and wisdom mark them as saints before everyone. Sometimes within, but too often after, their own physical lifetime. Slowly, and at long last, the world’s leaders are acknowl- edging Rev. Moon’s great and varied contributions. And he hasn’t stopped yet! Already, it’s more than enough for a Nobel Peace Prize.
The American Museum of God

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