

Unification News

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October 2004

THE ISRAEL PILGRIMAGE

by Joy Pople

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.

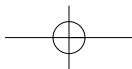
Maria, our bus guide, welcomed us to the bus with this story on September 17, as we set out for Kafr Qasim, a Muslim village in the low hills of Israel near Petah Tikva, about an hour's drive west of Jerusalem. We were going where tourists don't

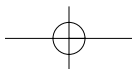
go; the village was not on our map, and our tour guide had no previous knowledge about it. By the end of the day, we had experienced things tourists seldom experience.

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

see **PILGRIM** on page 6





FOUNDER'S DISCOURSE ON UNIFICATIONISM

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 who was an expert in Korean language to an English-speaking person 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 spirit and concentration. Specific directions will be communicated through international headquarters memos, and the

Korean recordings of key proclamations and historic messages will be 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.)

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

Foundation Day for the

resolve the conflict between democracy and communism. 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

Israelites 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



OCTOBER

Ahn Shi Il • 4th, 12th, 20th, 28th

- 1 Ocean Church Founded
- 3 Foundation Day for the Nation of the Unified World (1988)
- 4 Foundation for the Support of HSA-UWC Established (1963)
- Day of Victory of Heaven (1976)
- 5 Proclamation of Total Liberation and Unification between the Physical World and the Spiritual World (1998)
- 9 Hwa Yun Nim's Birthday (8/26/77)
- 10 New York City Symphony Orchestra Support Began (1975)
- Sang Ship Jeol: Double 10 Day (1999)
- 11 Father's father's Ascension (1954)
- National Professors and Students Federation for North-South Reunification Established (1986)
- Opening of Cheonsung Wanlim Palace Training Center (1999)
- 14 6000 Couples' Blessing (1982)
- 21 Shin Myung Nim's Birthday (9/8/86)
- 777 Couples' Blessing (1970)
- 23 Declaration Ceremony for the Liberation of the Parents of Heaven and Earth and the Substantial Realm (1999)
- 24 In Sup Nim's Birthday (9/11/72)
- 27 Young Jin Nim's Ascension (1999)
- 29 Shin Eh Nim's Birthday (9/16/89)
- 30 6500 Couples' Blessing (1988)
- 31 Shin Mi Nim's Birthday (9/18/77)
- Shin Ok Nim's Birthday (9/18/89)
- Shin Ah Nim's Birthday (9/18/98)

NOVEMBER

Ahn Shi Il • 5th, 13th, 21st, 29th

CALENDAR

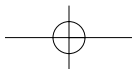
- 3 Daemo-nim's Ascension (1989)
- 6 Shin Pal Nim's Birthday (9/24/98)
- 12 True Children's Day (10/1/60)
- 14 International Christian Students Association Established (1981)
- 15 Shin Sun Nim's Birthday (10/4/90)
- 17 Shin Hoon Nim's Birthday (10/6/94)
- 23 Tiempos Del Mundo Established (1996)
- 25 Shin Chool Nim's Birthday (10/14/99)
- 27 Sun Hwa Academy purchased (2002)
- 28 Hye Shin Nim's Birthday (1963)
- 29 Jin Whi Nim's Birthday (10/18/63)
- Shin Young Nim's Birthday (10/18/86)
- 3.6 Million Couples' & 36 Million Couples' Blessing (1997)

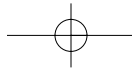
DECEMBER

Ahn Shi Il • 7th, 15th, 23rd, 31st

- 1 Declaration of the Opening of the Gate for the Blessing of the Spiritual World (1997)
- 4 Heung Jin Nim's Birthday (10/23/66)
- Opening of Columbia Road Church (1977)
- 7 Supra-denominational Christian Association Established (1966)
- 17 Yeon Ah Nim's Birthday (11/6/78)
- 18 Summit Council for World Peace Inaugurated (1981)
- 22 Shin Pyung Nim's Birthday (11/11/96)
- 35 Previously Married Couples' Blessing (1976)

Due to the manner in which the lunar calendar corresponds with the solar calendar, Hyo Jin Nim's, Un Jin Nim's, Yun Ah Nim's and Shin Choon Nim's birthdays are not celebrated in 2004. Dong Sook Nim's birthdate (1/30) and Shin Ji Nim's birthday (7/30) does not exist in the 2004 lunar calendar; as with other leap days, it is celebrated the following day (as listed above). Every attempt has been made to create an accurate calendar, and I'd like to keep it that way. If there are discrepancies, please feel free to contact me. A lot of work and effort goes into this calendar's creation (annually for the past ten years)--including learning Japanese to be able to read an accurate lunar-solar calendar source, and gaining an understanding of the workings of the lunar calendar--Kathryn Coman [KathrynComan@worldnet.att.net]





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Unification News

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FOUNDER'S DISCOURSE ON UNIFICATIONISM

Nation of the Unified Cosmos

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 conflict areas. That's why we are sending this heavenly force to the Palestinian and Israeli areas from 191 countries. They are the vanguard of the Ambassadors for Peace of the Peace UN to liberate the people. They will bring peace to the Middle East. Centering on the Coronation, a complete new age has dawned. Our ancestors are strongly cooperating and watching from the spirit world. Those who deny 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.

All families should not take this lightly. Remember Moses and the first generation of Israelites: even though God had chosen them and given them grace, if they didn't meet the heavenly condition they could not enter.

What if Father got Alzheimer's? Who would truly know what to do at this time? That is why Father is working with extreme haste. All leaders who are commanding the field - the time has come when you will reap what you sow. In my heart I can never forget the elder brothers and sisters of Korea lamenting and weeping when North and South Korea were divided. Their cries remain with me today. That's why I will never stop until the flag of unification is planted in the North, peacefully bringing north and south together again as one family.

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 were unified as one and that there were 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 7 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?

I have to go to the spirit world. Who will clear away all the barriers and evil if I go? You Koreans, Japanese and Americans: will you inherit my heart on this day? Who has become capable

to build all things on this day? All the money and possessions

and everything that you have, give them up; in spiritual terms you should burn them away.

Japan, you have the position of the mother; you must sacrifice your flesh, blood and bone to give the world life. 99.9% is the mother's ovum and only .1% is the father's sperm; therefore, the mother provides almost everything. When you go home you should be able to give everything that you have for the providence. Only by fulfilling your responsibility is this possible. If all these things were done correctly by Adam and Eve, there would be no need for a messiah or restoration.

Do you pledge to be responsible before all humanity on the earth? This is critical. I called all the leaders to Heung Jin Nim's Won Jeon. There I educated the leaders concerning this history. 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.

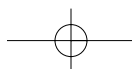
I have to leave behind that legacy. When I see barriers or evil, I just want to cut them away with my hand. I want to cut anything away that causes shame. I have asked heaven to allow me to do away with all things that cause shame. We must understand that True Parents have been trampled on, but they cannot be trampled on any more.

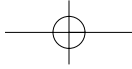
Pledge number 8 clearly states the proper way of liberating heaven. Now I cannot pay indemnity for you any more. You must pay indemnity for your own tribe and family. The man and woman must stand together as one. You have to make your family breathe properly. When a true couple is together, their breath 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.

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 from now. [Mr. Oyamada proclaimed that together with Rev. Eu they will lead Japan to be one with True Parents.] Everything now must be going according to Heavenly Father. This will be a new beginning for Japan. You have to close your eyes and practice everything to make Jacob and Esau one. ❖



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FOUNDER'S DISCOURSE ON UNIFICATIONISM

Meeting at Yeosu with

(October 8, 2004 - Yeosu, South Korea. Notes by Rev. 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 communicate 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 - 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 be 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.)

To establish the kingdom 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, and we must manifest absolute love. What is the greatest desire and hope of God? It is Love. Absolute faith is like the fertilizer to prepare for love.

In the Bible we talk about faith, hope and love, and love is the greatest of all three. In this we must invest everything. Only upon the foundation of absolute faith and absolute obedience can we have absolute love. Without love, our life is meaningless. People say they need to do this or that, or they need to graduate from this or that school. Peo-

ple want to get a Ph.D. or have this or that career or goal. To achieve absolute love, we must first completely deny ourselves and then base our lives completely on obedience to God's desire; then we can fulfill everything. To achieve absolute love we must invest and invest and then forget.

We must have absolute faith. (Father

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 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 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, our love can grow infinitely. We can grow a new world. We should not live the kind of life of a fallen Adam and Eve with no absolute faith, love or obedience.

Why do we have eyebrows? There is a purpose: they prevent moisture and dust from going in your eyes. The hair

fore we cannot fully express the perfection of love in this condition. However, we are individual truth bodies. We should not be settled centering on just ourselves. We should have a center that is higher than ourselves that can govern us. Then we can manifest harmony through absolute faith, absolute obedience. The vertical line and the horizontal line should come together. From the age of the era of the individual all the way to the vertical conscience, we must have harmony.

What if the other party says, "I don't need you! I don't need your investment"? We must understand that this is why there is night and day. That this is why we have inhaling and exhaling. We must have relationship. We must come to understand that we cannot fulfill our existence without the family. There are eight stages vertically and horizontally.

In the secular world there is an O (one who is correct) or and X (one who is incorrect). Do we want or need the incorrect answer. No. We should all strive to be correct and achieve the O. One X can destroy the entire universe if its allowed to multiply.

With man and woman there is convex and concave. Men have which aspect? They have convex with their love organs. The man is, therefore, in the giving or the subject position. We should come together with God's love. Then the individual can say mansei, and the family can say mansei--all the way up to God. We don't need to go to the world of darkness.

The conscience comes even before the parents. The conscience comes even before the parents and the teacher. The conscience knows everything about us. When the original mind is complete, then God can come and dwell. There will be no sickness and no hatred. 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 this path they will perish. That kind of idea is wrong and not in line with heaven.

Absolute faith, absolute love and absolute obedience:

even God will have to find that kind of principle. If one of your fingernails were to be pulled out, where would you hurt? Not only your fingers but the whole body will ache. Every cell of your body will feel some degree of pain because every cell is connected. The desire of every cell of the body is to con-



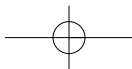
held up a piece of a baby's breath plant). For God to create, He had to have absolute faith for the will and the realization of God's Word. Everything that we are doing should be in accordance with God's will. The purpose of the Word is to fulfill the four position foundation. We need to establish a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

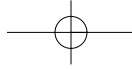
We have a common task to fulfill God's will, for the fulfillment of God's will we were born. The fundamental purpose of God's will is love. By substantially fulfilling God's love we can fulfill our purpose. We need to just invest and forget, and invest and forget, and just forget about our investment. When we walk, we should take a step on the right and on the left and on the right and on the left. When two come together they should become one. When we feel love, we want to obey. 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 up and towards something that is bigger. We need to fulfill the absolute value together with the other party - our object partner. We must fulfill this based on living for the sake of others and living for the sake of our



in your nose is not so beautiful, but it has a purpose. How do you get the nose hairs out? 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-





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International Leaders

nect 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 the grandfather 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 inter-dependently.

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 unprincipled things).

I apologize that I interrupted the Hoon Dok Hae 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 McDevitt? 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 is always reading for Father.

You men, have you been the object of your parents? Now if parents spank their children they can 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 chil-

dren. 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

day 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.")



child as "you." There is no distinction, but this is not the case in Korean. You know the attitude that you should have based on the language and the respect for elders.

Why didn't you go to Pusan on your tour of Korea? You can't go driving around Korea without seeing the owner first - right? You must come here first to connect and understand how to receive your inheritance. First you have to acknowledge and then you have to report. If you don't speak Korean you are at a disadvantage.

There are 6 billion people in the world. Not one is the same. Some may be very close, but no two are the same. Here is Dr. Peter Kim. He has his own physical appearance. Yet, when you have different feelings you can manifest 1000 different looks.

What if we don't have absolute faith, absolute love and absolute obedience? You should have an attitude that I must go to bed the latest and get up the earliest. This is how I think. When I eat or when I go to prison I have the same heart and attitude.

Everyone should become number one. You should perfect yourself and become number one. "Choi Me" is "fun." We should live in such a

serve.

Many don't know about the Mongolian heritage. 850 million people are white. Compare that number to those of Mongolian ancestry. China is a fearful country for America. Then we must say 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 die!!! (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. [Mother was about to leave. Father asked her to say and sing!!] Did you prepare the cake yet? This is a day of joy, dancing and celebration. This is

Antonio got up and sang "Peace, Shalom, Salaam Alaikam." 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."

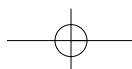
Then Father asked for another song, and a Korean sister sang. Then Father asked for everyone to sing and the sister to dance. In the meantime, Father was holding his grandbaby.

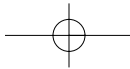
Father asked Dr. Yang to pick an American. Mr. James Houston sang "Exodus" for True Parents. It was absolutely beautiful!

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 Shi Il and the definitive foundation "After the Coming of Heaven" on May 5th - 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 Ban Kyok Pa) and prepare for the Coronation of the King of Peace with your own tribe. ❖





PILGRIM from page 1

Moon received word from Jesus that Mohammad was sent by God. 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 family should come together and that eventually all world's religions 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 upon him. 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 do it in order to make them part of your family. We should all be able to fit together. If the spirit is strong, you can fit together with others beyond the bounds of Christianity. Brothers and sisters, the pastors of America must bind together the Christians, Muslims and Jews. There is no one on the earth who cannot come into our Father's house. Remember Jesus' words: 'in my Father's house are many mansions.'"

We were given an orientation about the village and encouragement to reach out in heart to Muslim 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, the commander of an Israeli battalion on the border with the West Bank ordered a strict curfew in Arab villages to begin within a half hour, giving orders to shoot anyone who was not inside their 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 commander 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; however as a result of the case, the Israeli Supreme Court made a landmark ruling on the obligation of soldiers to disobey manifestly illegal orders.)

Our connection with this village is through Dr. Hassan Amer, a Muslim psychotherapist who deeply respects Father and Mother Moon and is committed to working together with the World Peace Pilgrimage to bring reconciliation among divided peoples. Rev. Jenkins and other pilgrimage delegates have been to Kafr Qasim a number of times for meetings,

and Dr. Amer and his wife have participated in many interfaith reconciliation activities.

"You are on a holy mission," Rev. Jenkins told us. "God has prepared somebody very special for each one of you to meet today. We will go in small groups door 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: 'asalaam aleikum.' 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 Fefferman talked about the

tance 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 guidance. 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 airport, and through clusters of towns on the coastal plain. 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 traffic 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-

would make sense to bring literature with parallel texts in three languages. Our group's most animated conversation took place in the street, with three university students from another town who were getting out of their car. The young women plied us with many questions about ourselves and our government's policy. They were in a hurry, but they gave us an email address.

Another group headed from the bus toward a store and spent the whole hour in conversation with the shopkeeper. Some groups were served coffee, and others were greeted with an entire meal spontaneously prepared and served especially for them. Wherever we went, we mentioned the name of our host, Dr. Amer, and many people nodded in recognition. We found the people generally open and hospitable, sharing their thoughts and their food.

"The first place we stopped there was some animosity," reported an elder of the Church of Jesus Christ of Latter Day Saints and a veteran of door-to-door outreach. "The gentleman we were talking to was focusing on everything that was going wrong with his life, and he didn't think we were in a position to be of help. I wondered if enmity was going to be all that we would find as we talked to people. We saw a lot of men sitting in the square; they are unemployed 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 large restaurant with a low roof and open sides on the edge of town. Waiters brought pita bread and small plates of chopped vegetables and humus, followed by shish kebabs-spicy chunks of chicken and 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 surprised 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. People looking for a centrally-located place to meet with their friends would suggest meeting at Qasim's tent. Four or five families settled in that area. From these initial families a village developed, and everyone is related. People were originally farmers, but in 1948 the Israeli government took over all the fields, so the inhabitants of the village turned to education as their avenue for survival and advancement. Now 30 to 40 percent of the people in the vil-



impact foreigners can make by knocking on the doors of village homes. A Unificationist pastor from Maryland, she has been part of the Peace Task Force that provides continuity between the pilgrimages. "When we meet people who have suffered violence, our tears of compassion can be very healing," she explained. "For village people to have a western person come to their home is like getting a big fortune."

ACLIC Executive Director, Rev. Levy Daugherty, added words of encouragement: "Let's live Jesus!" he said. "No matter how old we are, we are still babes in Christ. If you are Muslim, let's live Mohammad! When people open their doors to us, we tell them we have come to learn about them, their cul-

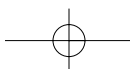


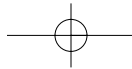
ture and their faith. We come in the spirit of a parent to people who are hurting. We are coming as healers. We can heal the spirit and soul. There is nothing wrong with telling someone, 'I'm sorry. I'm very sorry. I'm so sorry.' When you say that, the spirit of repen-

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 doorbells 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 persuaded a lady to answer the door. Twice, we were invited inside to sit down. An older woman, a couple of grandchildren, and a young adult daughter 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 ACLIC's Clarion booklet, with color photographs of Jews, Christians and Muslims embracing at rallies, to convey the spirit of bringing together Abraham's family.

Women were doing washing or ironing, washing tile floors, or preparing food for those who would be coming to eat at the close of the Friday prayers in the mosque. Children peered at us over a kitchen counter. "Why do you come here with something printed in English?" one young woman asked. "At least it should be in Hebrew, which we can understand." Even the street signs were in three languages, so it





lage are professionals.

Then Dr. Amer took us to his home. We were so moved that he would invite us there, even though he had taken his wife to the hospital in Tel Aviv because she was experiencing a miscarriage and he had spent the night there with her. Jewish, Christian and Muslim representatives offered prayers, each in their own language and tradition, for Mrs. Amer's health and recovery.

The bus followed Dr. Amer's car through the streets until we arrived at Kennedy College, the school that Dr. Amer is building to carry out his vision of what it means to be an ambassador for peace. "Whatever Father Moon wants us to do over here, we will do it," he explained. "Father Moon's message is very close to the prophet's message. Family unity is the backbone of humanity. It is a privilege of mine to serve you and have you in my village. You cleanse my heart. I am willing to sacrifice my soul, my heart, and myself for this mission."

We walked through the building, smelling of fresh concrete and plaster, its white walls stretching up to high ceilings and tiers of windows. Student desks with tablet arms await learners. White tile floors complete the fresh, pure atmosphere for learning healing skills. "We plan to teach physical therapy, psychology and social work, because Israeli Arabs have almost no trained people in these fields," Dr. Amer added. "It is difficult for Arab students to gain admission to Israeli universities, and almost no students are admitted to these faculties. We have been granted affiliation with a university in Jordan."

"Wouldn't it be wonderful to bring people together through the schools, so they don't grow up with animosity toward each other?" the Mormon elder asked after visiting Kennedy College. "In this great and hallowed land, our faith has been strengthened. Our love of God has been strengthened."

"Dr. Amer demonstrates love, forgiveness, and reconciliation in a divided nation," explained Antonio Betancourt, the Executive Director of the World Peace Pilgrimage. "We cannot create a culture of heart with a broken heart. Let us work together to establish a culture of peace."

Then we went to the mosque. Traffic was stopped along the road for a wedding procession. The bridegroom, accompanied by his family and friends, was heading down the street the meet the bride. As we were looking out the bus windows, people in the crowd motioned us to come out and join them. The leaders looked at each other, and then headed out the door. We followed, wanting to add to their happiness and wish them a peaceful and joyful new life. Women did impromptu line dances with women, and we experienced close up the powerful trilling voices of Arab women. The men gathered around the bridegroom, digging into

their wallets to add to the money he had already been given by others in the wedding party. Rev. Jenkins and others were lifted above the crowd by the men, as the announcer on the loudspeaker conveyed our greetings as representatives of Father and Mother Moon.

After the procession had passed on, we drove to the mosque, with its plaque commemorating the 49 villagers killed

decades ago. Sheik Ahmad, the imam, welcomed us to the spacious brick building with carpeted floors. A white minaret pointing skyward, with speakers in four directions for broadcasting the call to prayer. "There are two dialogues in the world," sheik told us, "the dialogue of violence and the dialogue 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 creator 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 Mohammad preached mercy. The base of the prophet's teaching is peace for all people. Our prayer-and we hope your prayer joins with ours-is for peace."

Gazing at the plaque with the names of those who had been killed, Rev. Jenkins commented, "God leads us to these 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. "Rev. Jenkins is a great leader, yet a humble 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 people, who are important. I will never forget 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 Cathedral, led by Rev. Levy Daugherty. Public activities in Jerusalem had mostly ceased on Thursday and Friday, because of Rosh Hashanah, as well as the following day, because it was the Sabbath. Finally, we had more freedom to explore and meet people.

As the leader of the American participants in the World Peace Pilgrimage, Rev. Cutts explained the vision for the day: "We will have the opportunity to meet some Israeli Jews and get

Dr. Glaubch grew up in Haifa, and his brothers and sisters still live there. "Haifa was good for partying and dancing," he said, "but spiritually, my wife and I felt something was lacking, so we moved to Jerusalem. Jerusalem has an inexplicable attraction. Every stone has its history. The holy scriptures were formulated here. Whether we are Muslim, Christian, or Jew, we worship the same God."

King David established the city in about 996 BC. The twelve tribes settled this land and engaged in a lot of fighting. David needed to establish a capital as a unifying point for the tribes, so he established this city in a neutral place, in an area not claimed by any tribe, so that all tribes could unite around it. "This is the prophetic vision of Rev. Moon: that all the tribes of the world can come to Jerusalem and be united," Dr. Glaubach added.

Near St. Stephen's (Lion's) gate is St. Anne's Church, one of the best-preserved Crusader buildings in the country. Adjacent to the pool of Bethesda, regarded as the home of Mary's parents, St. Anne and Joachim, and where Jesus is said to have healed the sick man of palsy.

Nearby is the Ecce Homo Convent, at the station of the cross commemorating Pilate's statement to Jesus' accusers: "Behold the man." From the terraces that overlook the Temple area with the Dome of the Rock, the Western Wall and the Holy Sepulcher, we gazed at the magnificent panorama of the Old City and the Judean hills.

"David had a political mind, and his son Solomon had a spiritual mind as well," Dr. Glaubach continued. He drew upon his background as a political scientist as well as his grounding in the Hebrew scriptures and traditions to help us understand the city he loves so much. "Solomon incorporated David's citadel with the temple mount, and together this became the Holy City. The Western Wall is what remains of the plateau that King Herod built as the setting for the temple. He filled in

the valley and built the temple on it. At various times the Romans interfered and the Jews rebelled. The temple was destroyed in the year 70. In the year 134, the Emperor Hadrian told the Jews: 'You didn't learn your lesson. Therefore, we will demolish Jerusalem and plow it under.' He had a new, Roman-style city built on the ruins."

At lunch in the Philadelphia Hotel in East Jerusalem, an official in the Ministry of Education stopped by to offer us words of welcome: "Nobody chose their religion, their parents, or the nation of origin. We are all assembled here as the children of God. Thank you very much for coming here and for the precious work you are doing. We cannot do this for ourselves. I invite you to visit my village, Ibillin. My village is your home. (The following day, we traveled to Ibillin to visit the Mar Elias school, and the government official spent time with us again.) Whatever you can help in the road of peace is very important for us. I know Father Moon is doing good things for peace. In the future, I hope that many more people can come together in this way."

Hod Ben Zvi, a Family Federation for World Peace leader in Israel, had

see **PILGRIM** on page 8



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 afternoon 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 morning, 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 hospital to greet Dr. Amer's wife and pray for her pain to be eased, her health to be restored, and divine grace and joy to envelop their family. Tears streamed down her cheeks as Rev. Jenkins knelt by her hospital bed in one final silent appeal to the one God we all adore to bestow His healing love on this family and community.

A man from India was part of this small group at the hospital. "Rev. Jenkins walked next to the bed side and knelt and began to pray for the heal-

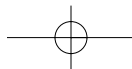
ing for the sick wife," he reported. "Rev. Jenkins is a great leader, yet a humble servant. I always see Rev. Jenkins on the platform, speaking or leading a group, yet that day he taught me that it is not just the program, but the people, who are important. I will never forget that moment as long as I live."

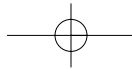
to know them a little bit. You can greet them, 'Shana Tova!' (happy new year!), for it is still the season of the new year. Give your name and say you are a peace ambassador. We want to meet the real Israelis. We are working together as people of three faiths: Christian, Muslim and Jewish. We aren't 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 Jewish leaders in our World Peace Pilgrimage. "Eighty percent of Israeli 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 leaders."

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 my wife and I moved to Jerusalem 40 years ago, our lives were

transformed," he explained, as he led us through a gate that seemed to take us back through the millennia. "This is the reality of Jerusalem."





PILGRIM from page 7

told us that all people like to meet new friends. "Extend your heart and explain about our world peace activities," he advised. "Tell them you are volunteers for peace."

We learned that during the past year and a half, participants in World Peace Pilgrimages have visited many homes in Jerusalem, and people may recognize our message. However, when Western people come knocking at their doors, the first reaction of an Israeli Jew is that they are missionaries coming to take away people's faith. Rev. Jenkins had been repeating Father Moon's statement that the age of conversion is over and encouraged us to feel that we had come to the Holy Land to embrace the family of Abraham, and indeed, people of all religions.

Our bus pulled to a stop in a lovely middle-class section of Jerusalem. There were apartment buildings, parks, single-family homes, and shops. The Unificationist bishop from Chicago was particularly impressed with Dr. Glaubach's wife, Rachel. "She was eager to not waste any time in organizing groups for outreach," he reported. "We went knocking on doors of an apartment building and met a couple who had moved from Canada to Jerusalem. We met many couples who were struggling with terrorism. We learned how the Jewish people have been struggling their entire life. I learned so many things, and I felt that we can bring the answer centering on True Parents."

My team walked down a street with small shops in the company of Dr. Glaubach. On the sidewalk he met his former professor, a renowned political scientist in Israel. He was dressed in casual clothes and wearing

sandals; with a twinkle in his eye, Dr. Glaubach explained to us that a professor of his stature in a place such as Oxford, England, would be dressed much more formally. I told the professor he must be proud of his former student for inheriting his vision and courage. The professor smiled. Forty years ago he was promoting reconciliation among Israelis and Arabs.

Behind us, a shopkeeper was studying us. He told us that his family had been living in this land for 2000 years, he had told us. People of different faiths lived together peacefully in the past, and he believed they could learn to do it again.

One group came back carrying a bouquet of red roses they were given at a flower shop. The florist gave them the bouquet as an expression of her hopes for peace and best wishes for our mission. The group reported meeting an elderly couple who could not recognize anything good in the Palestinians. In contrast, a younger couple who invited them into their home was more open minded about people being able to live together despite their differences.

A woman was walking down the sidewalk, carrying a baby in a cloth carrier on her chest. We approached her and showed her our booklet with photos of rabbis, imams and priests embracing. The promise of peace appealed to her. After 1967, when she was a baby, her

father had promised her a future without wars. But still she had to go and do her military service. Now she wants peace for her baby, and would like to promise her a world without peace.

In an apartment complex, a mother who was returning home from work, her husband, and their son invited the group who knocked on their door to come in. The husband's ancestors were from Yemen and the wife's ancestors were from Germany. This couple felt that the problem did not originate with the people on the street but rather was a matter of leadership. Their son played some music on the piano for the visiting ambassadors for peace. The husband

be brothers and sisters to everyone."

A Christian minister from Los Angeles was amazed to find many people who openly state that they feel no animosity to the other side. "They are so grateful that we are here praying for peace," he reported. "One woman, however, 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 teaches us that we should pray for the peace of Jerusalem and that those who love Jerusalem will prosper. She responded, '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 her door, one elderly lady wondered aloud why she was still here on earth. Maybe the question never totally goes away, but the answers become more profound as our understanding deepens and our heart opens.

Galilee

If Jesus had lived in our time and encountered obstacles in his homeland to fulfilling his calling from God, he might have come to America seeking help. At least that's the opinion of a modern visionary 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 went to seminary and became a Melkite priest in the Israeli Arab town of Ibillin, between Nazareth and Tel Aviv. One can imagine Jesus smiling with pride when Father Chacour knocked on the heart doors of U.S. government officials, pleading for help with the words: "I am another man from Galilee," and "people from Galilee don't make appointments; we make appearances."

Organizers of the World Peace Pilgrimage wanted Americans to see the fruits of Father Chacour's persistence. Our destination was Ibillin and the Mar Elias Educational Institution estab-

lished by an Arab Christian priest with the vision of bringing together Muslim, Christian and Jewish students and educating 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 reconciliation and made their dreams of peace a reality. (Father Chacour's story is contained in the books "Blood Brothers" and "We Belong to the Land.")

As our bus drove by the fertile farmland 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 "disappeared" village in the northern hills of Galilee, one of hundreds Arab villages 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 village settled in the village Gush, but they had a hard life, and many of the men were killed. Father Chacour has devoted 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 the land, but they have not been able to get the order carried out.

Father Chacour entered the seminary and became a Melkite priest. His dream of bringing the people of Israel has not always been well received. As a sort of punishment, he was assigned in 1965 to an Arab village, Ibillin, where his superiors knew he would face difficulties. The stories of his early experiences in Ibillin have become legendary.



gave the group copies of a book of photos that his father had taken of daily life in Palestine, beginning in the 1930's and continuing through the 1950's. As in all art, the juxtapositions of images stimulated the viewer to take a fresh look at the surroundings. There were photos of children playing among piles of stones, and one striking photo showed a line of camels crossing an aqueduct.

"If you are here for peace, please come in my house," a lady greeted another group. "Let me call my husband." The wife's family had settled in Palestine in 1906. They were both retired by now, but they told how a common sense of humanity helped them penetrate some of the barriers. After the 1967 war, the wife described how various people were trying to get through a barbed wire fence. One Palestinian mother could not pass through the opening while carrying her baby. The two women locked eyes with each other, and the Palestinian woman handed her baby to the Jewish woman to hold while she got through the fence.

A young man followed the people he met as they returned to the bus, and he boarded the bus and took the microphone to address us. Wearing the characteristic black pants and white shirt of an Orthodox Jewish man, he spoke earnestly and thanked us for coming and expressing the hope that he could meet future groups of the World Peace Pilgrimage and speak to them.

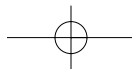
"Most of the people we met professed a desire for peace," a Mormon elder said in summary. "However, most of them think the problems lie on the other side. We need to learn how to lower the fences that separate us. We need to learn to

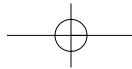
his hands to join ours as we prayed together."

Repeatedly, people asked us why we had come. Some answered that we had come to listen and learn, others that we were volunteers for peace, and still others that we were working to bring together the family of Abraham. We had also come for the sake of those who came before us, as well as for the sake of those who will come after us.

One Unificationist woman from Acadia, California described the challenges she had faced before deciding to participate in the pilgrimage: "I wavered and wondered whether my children would go to school and my

flowers would survive in my garden. But then I thought of those Jewish people 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 spiritual hug in my car on the freeway. He was so happy I was coming to his country. 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 the Jewish 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 unforgivable things. But with this forgiveness comes responsibility to not betray the people again. I wondered why I kept feeling fear. Then I realized actually this was the fear of my ancestors-





The young priest slept in a little Volkswagen for six months, because nobody would give him a place to sleep. The church had become run down, and nobody would maintain it. The Christians in the village generally quarreled among themselves; fathers wouldn't speak to sons, brothers wouldn't speak to brothers. Father Chacour began fixing up the broken-down church. One Sunday when the scripture readers were about loving one another, he locked the door when the sermon was over and announced, "Okay, everybody make up with each other." Amazingly, they apologized to each other and reconciled among themselves.

There are many stories about his creative approaches to problem-solving. He planted a vine at the entrance to the church. The authorities told him he had to uproot the vine, but he refused to. When 20 men came to take it out, Father Chacour got a bucket of water, poured it on the roots, and said, "I baptize you in the name of the Father, Son and Holy Spirit." They couldn't destroy a consecrated vine.

He found the Muslims to be more helpful than the Christians. He became an authority in the village. Muslims came to him rather than the sheiks, asking his help in resolving difficulties. When the village mosque burned down, Father Chacour rallied the Christians to help rebuild it.

In 1968 he started a kindergarten class. There was no high school for the village of 8,000 when in 1982, he began raising 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 subsidize 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 did not have time to see this unknown priest. So Father Chacour went to the former First Lady, Rosalyn Carter, and became good friends with her.

We drove by the villages and farms of a land steeped in history. In the distance was Mount Carmel, where Elijah out-prayed 450 prophets of Baal and ignited the hopes of 7,000 faithful people who had not bowed to Baal. We passed by the Mount of Transfiguration, where Elijah and Moses appeared to Jesus and inspired the disciples.

Our buses drivers carefully maneuvered the steep narrow streets of Ibillin. When we thought the road had reached the top of the hill, we saw even higher slopes above us. The groaning bus finally pulled into a large paved parking lot and recreation area with buildings around it. In front of us was a church nearing completion, and we followed our guide into the basement meeting hall. In front of the stage, school staff told us more stories about Father Chacour and the school. Although we did not meet Father Chacour, we got a sense of his spirit.

Four hundred Christian and Muslim students come from all over Galilee to study at Mar Elias. One day a week students from a Jewish join them for classes. One thousand two hundred

teachers come for afternoon classes in their Regional Teachers' Center. After spending some time with Father Chacour, 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 percent of those are Christians. Thus, we are the minority of the minorities. Few Arabs are admitted to Israeli universities, 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 offering nine engineering programs. They have affiliated with the University of Indianapolis, Indiana, and gained accreditation for three programs for which graduates can obtain jobs: computer sciences, environmental science, and communication. They hope to send students 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 coordinator used to teach about the sacrament

"When the Gentiles accept Abraham's message they bless God," Father Chacour explains. "God will then bless Abraham because they bless him and Abraham will bless the nations. It will be a dynamic circle of blessings that reaches 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 Christians, 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, symbolizing 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 amid such uncertainty.

Maria studied to be a tour guide at Bethlehem Bible College, and she views her work as a ministry. With an earnest 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 into the microphone, as two buses from the World Peace Pilgrimage pulled out of Jerusalem's Hyatt 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 comfortable hosting. You might be eating with just a husband and wife, or you might meet three generations. After lunch we will visit orphans in the SOS village."

Olive groves lined either side of the highway from Jerusalem to the birthplace of King David and Jes

us a few miles to the south. On a hilltop to our left were the densely-packed buildings of an Israeli settle-

ment that was being ringed by 12 to 15-foot high concrete barriers. An Israeli soldier boarded our bus at the checkpoint and glanced at each person's passport before waving our bus through.

Before us lay a panorama of cream-colored limestone buildings that spread over the hills and valleys, with groves of olive trees dotting the rocky slopes. Eight Israeli settlements have been built among the 21

villages and three cities that make up Bethlehem. Graffiti from the various political parties mars the walls. People make their living from tourism and creating craft products from olive tree wood, but

until our peace pilgrimages began, there had been few visitors to Bethlehem since September 2000.

The three cities of Beit Jala, Beit Sahour, and Bethlehem

have now merged into one metropolitan area. However, Maria explained, at the beginning of the 20th century war would have broken out if a girl from one village wanted to marry a boy from another. At a minimum, the church bells of her village would be rung as if announcing her death. A century later, bell-ringers may wish they had more cause for celebration.

The previous week, we had come to Bethlehem to visit the Church of the Nativity, the traditional site commemorating Jesus' birth. This time we went to the Catholic shrine marking the field where the shepherds heard the angels' announcement of the birth of a savior. Four Christian groups have designated "shepherds' fields"--Catholic, Protestant, Greek Orthodox, and Mormon. "In the Gospel account, there were a host of angels," Maria explained, "and there may have been shepherds all around Bethlehem; so each of the fields may be a correct location."

We walked along a barbed wire fence, past monastery walls and olive trees, toward a limestone cave filled with



of reconciliation to nine-year-olds who asked serious questions about the how and why of reconciliation. She began bringing Australians to Mar Elias for an immersion experience in reconciliation. One group she brought became polarized in conflict. Father Chacour came and spoke to them for two minutes, and everything was resolved. "I wanted to learn how to do that, so I stayed," she said.

"For us, 1000 years are like one day before the Lord," Father Chacour tells visitors to Ibillin. His spirit shines through his words recorded by other listeners: "So what are 2000 years? It's for us, at most, the day before yesterday that he was strolling our villages, approaching our men and women, our shepherds. He was seeing the difference between a sterile and a fertile fig tree. He was watching our birds, our gardens with the bees, and took all of that and made with it the parables of the kingdom of heaven. We still smell his presence under our trees. They speak to us about him. Our rocks speak about him."

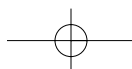
Esau, the final step of reconciliation was to tell the brother who came to kill him, "To see your face is to see the face of God." As we left the buildings and headed back to the parking lot, hundreds of teenage students were waiting. Each of us was surrounded by six or more very curious and friendly students. Our challenge was to see in them the face of God and to pray that they could see in us the face of God as well

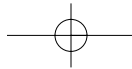
A Day in Bethlehem

"The future is uncertain if you don't look at it with faith and love," Maria, our tour guide observed as we boarded the bus for a day in Bethlehem.

Only few of us knew that Maria, who lived in Bethlehem, had been staying at her son's home in Jerusalem for a number of days because of increased travel restrictions imposed on Palestinians. If she re-entered the West Bank with us, she didn't know when she would be allowed back into Jerusalem. Still, Maria wanted to show us around her hometown. We looked around at the blue skies and bright sun reflect-

see **PILGRIM** on page 14





Why We Work With Religious Leaders

by Dr. Frank Kaufmann

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

I thank 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 humble 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 imam 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.

We 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 unful-

filled 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 tenuous, difficult and dangerous task to break through spiritual reality. There are unseen powers and principalities, and without proper guidance and train-

malevolent powers. There are torrents of spiritual causality. We desperately need to know the way that will make us steady and consistent objects to beneficent 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

where their founder sacrificed his life for God. For example, the Sikhs carry part of the sacred word of God in their turbans. Their attitude is, "You can take my life, but you cannot take the word of God."

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? No. 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 beliefs and doctrines. 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 human beings 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 objectors, "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 religions 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 stand together, political leaders can no longer voice such objections.

Therefore, world peace begins with the world's religions. ❖

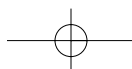
True Family Life

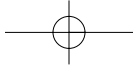
Late Summer, 2004



ing we risk running into relationships with misleading spirits, to the extent that people are enraged to the point of war, battle and taking lives. War and peace are spiritual matters. Some people are clearly under the influence of

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 do with sacred texts and holy ground





Chicago ACLC Pastors' Prayer Breakfast

We had just returned from our 20 week pilgrimage to Israel and we had to hit the ground running. The morning 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 this 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 5 years and is usually attended by between 100-300 pastors. Not known for either brevity or punctuality, but still functioning on Israeli 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 attendance. 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 prepare the audience.

But with two of our key ACLC ministers in place, Chicago ACLC President, Dr. A. Harold White and Rev.

Joseph McAfee—each of them a veteran of both Israel and the recent convocation in Korea—we began the program. Our monthly forum affords an excellent opportunity for many of our long-time ACLC ministers to join us in worship. On this particular occasion, Dr. Paul Swanson (70), Rev. James Bass (80), and Rev. M. Earle Sardon (92)



were all in attendance. Also in attendance were the 20 CARP and STF members who are present in Chicago for their second year of STF.

The essence of the Prayer Breakfast focused on our just-completed pilgrimage to Israel. Thus four of the pastors who participated in the pilgrimage each gave their testimonies. These included Bishop Lewis, a brand-

new contact who joined us for the very first time; Pastor Willie Weston, who was returning again after joining 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 movement over 25 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 to jail for the 40th time in his life for defending the good name of our True Parents. On this pilgrimage Rev. Dun-

lap, as each of the pastors from Chicago, 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 5:00 am hoon dok hae and joined the 8:00 am departure to Bethlehem. 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 Chicago region. These included guests and

ministers from Michigan, Wisconsin and Indiana. There were two Zoroastrian guests, the sister of an earlier pilgrimage participant and recent Korean convocation veteran and her daughter, a Ph.D. student at Southern Illinois University. A Mexican Ambassador for Peace, his wife and niece all proved to

be diligent participants. Our Mexican brother, Rosendo Burciaga is a good friend of current Mexican President Fox. I believe that he is one person who, because of his own personal experiences with torture and persecution, can really appreciate True Father's course.

Our prayer breakfast was blessed with a beautiful Christian hymn from Mrs. Kazumi Murray and was concluded with the benediction from our beloved 92 year old pastor, Rev. Sardon. Last year, when True Father began speaking at our True Family Values Banquet (the 2004 edition of which will be held in conjunction with an Ambassadors for Peace Seminar in early December of this year), he began by asking if anyone in the room was older than he. When

see **CHICAGO** on page 12



DIVINE PRINCIPLE ON TV AN IDEA WHOSE TIME HAS COME—AGAIN

The Long Island Family Federation for World Peace and Unification is leaping into the 21st century. Inspired by True Parents who have—again—been encouraging us to use mass media in our outreach efforts and by the early efforts of Don Makowski and others, who years ago had a passion to bring the Divine Principle to Television, the Long Island Family Federation is now commemorating a year of being on air with a program called DIVINE PRINCIPLES.

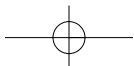
Pastor Tom Corley, Director of Family Federation of Long Island, as executive producer together with producer/director Greg Davis have put together a powerful dynamic program featuring the classic lectures of Kevin McCarthy (still one of the best even after 20 years). With the able assistance of camera and engineering by Andrei Bart and the editing talents of Ed Poor, the Long Island Cable TV program is truly a community project. Whether it be sitting in a car to hold a place in line for a time slot assignment (in the dead of winter), offering constructive feedback, or actually appearing in the program—almost everyone in the Long Island community has played a part. It is gratifying to know that the investment is paying off. We are getting calls from all over the Island expressing interest in the program and over 21 tapes have been sent to interested parties. People want to know, "where did this come from"?

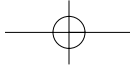
They are astounded and inspired by the depth and content of Father's teaching. Currently a local Minister is watching in his church with one of his congregants and two people have come to the center, through watching the program, and are studying with great interest, the Divine Principle. This is only the beginning. A fire is building from a spark. We are confident that we can build a huge fire of truth and will make a big "noise" throughout L.I. through cable TV. Most recently in fact, one viewer ordered 18 tapes of the program.

In addition, our brother Kevin Pickard in Westchester, N.Y. is now producing cable-ready programs of high quality featuring interviews and discussions of providential activities which we will be "test marketing" in the Long Island area. Through these programs our audience members will have a chance to see the reality of what Father and our movement has been doing of real significance in recent years. We have secured an extra hour time slot in each county on L.I. and will begin the series in October. Our community in Long Island is very excited about what was once affectionately called "the idiot box"—the TV.

As Yogi Berra (famed Yankees catcher) once said "its Deju Vu all over again", which means—here we go again with the same thing. Take a look around people are looking for spiritual truth—

see **DP TV** on page 17





Mr. 'Walk America' Machida in Connecticut

by Rev. Higashino

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 celebratory end 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.

The group then moved to the Uni-



versity of Bridgeport, where the Connecticut Church community including some UB students gathered to celebrate the victory. UB Vice President, Dr. Thomas Ward gave a heartfelt welcome to Mr. Machida. Regional Director Rev. Byung Chul Kim expressed appreciation

for the way in which Mr. Machida brought victory to Connecticut by walking all the way from California. Mrs. Erikawa gave a brief explanation about the meaning of this walk. She 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 victory."

Mr. Inokuchi, who completed his eighth forty-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's success and 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 him. Most amazing to those of us who knew the "rest of the story," Rev. Sardon had almost missed the banquet because of a very important personal situation, but I humbly believe that banquet proved 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 11:00 am, as it usually does under Dr. White's able leadership. As one guest put it, only Dr. Harold White could feature 4 ministers as keynote speakers and still finish on time. (Dr. White is a radio personality who knows all too well 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-I 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:

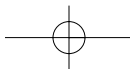
"I feel now that nothing can stop the ACLC movement here in Chicago; even now I think that we should prepare for an even larger group each month. Some of our best contacts have churches that can only hold a maximum of around 100-150 people. As I saw yesterday it is a little tight fit for everybody that 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. Another 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 pastors 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 to 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." ♦



Lights, Camera Faith!

by Dr. Mike Mickler

Filmmaking and use of film as a medium of instruction are at early stages of development within the Unification tradition. The movement's one effort to produce a full-length feature film, *Oh Incheon!* (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. Whether any 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, *Nicaragua Was Our Home*, on 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 Afgan resistance fighters.

UTS graduates include independent filmmakers such as Andrew Davies (UTS 91) and Hyo-Jin 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-financed promotional films. These include various lecture series on the Unification 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.

Something of an alternative to standard Hollywood fare may be provided through the Goodlife TV network, but it's not enough. Hollywood and leading filmmaking studios continue to spread their influence and values globally. Given this situation, the movement needs to adjust accordingly. It needs to find ways to utilize the unending stream of feature films as a medium of instruction. It needs to develop a film ministry.

There is some evidence that this is occurring. At the grassroots level, members are experimenting with feature films as a component of Sunday school and religious education curricula. Clopha Desotel (UTS 85) and Jeff Kingsley (UTS 90) have created video lessons and located helpful print and electronic resources which they've shared online. The Second Generation Department produced a teaching edition of the movement's core teaching, *Principles of Heart* (2002), which includes "topical movies" to stimulate reflection and discussion. *Chungpyeong Lake Heaven and Earth*

Training Center, the movement's leading pilgrimage and workshop site, has now incorporated feature films illustrating religious themes and the spirit world as a regular feature of its forty-day workshops. Unification Thought's "Theory of Education" notes the important role that film can play in the "education of heart" and its "Theory of Art" lists criteria by which works of art, including film, can be evaluated. Nevertheless, as with filmmaking, the movement's use of film as a medium of instruction is still at an early stage of development.

All this is by way of introduction to a new course, "Film and Ministry," offered at UTS last Spring. Years ago, as a graduate teaching assistant, I offered a course on film to college freshmen and for the past several years I've incorporated feature films into my Church History II course. In fact, I discovered that many of my former students retained a much clearer recollection of the films than of the course's lecture content. I also noticed the extent to which seminarians patronized the Red Hook Lyceum 6, local area video stores, and the UTS video collection, all of which reinforced my conviction that there was sufficient interest to offer the course.

For the ten week term, sixteen guinea pig seminarians and I immersed ourselves in celluloid. We viewed 23 movies in all, ranging from Bruce Almighty to God's Army (a depiction of two years on Mormon mission), to *A Walk To Remember* (strong on sexual abstinence before marriage), to *The Passion of the Christ* to *What Dreams May Come* (a Chungpyeong favorite), and *Left Behind I*. For the last seven weeks of the course, our pattern was to view two mainstream Hollywood movies outside of class each week and a companion "Christian" feature film, always much shorter, on the same general topic in class.

I attempted to select films that related to the Seminary curriculum's concentrations in educational ministry, marriage and family ministry, church growth and development, and ministries of peace and justice though the latter ministry was neglected (I'll make up for it next time). We supplemented these topics with sessions on Jesus in film, spirit world (angels, demons, and the afterlife), last things (apocalyptic films are hot), and a concluding session on Unification films. We couldn't obtain *Oh Incheon!* but viewed a 1978 Lee Shapiro short, *Free Within These Bounds* which dramatized a deprogramming.

A key course objective was to apply film to ministry. Therefore, prior to embarking on our film odyssey, we reviewed the "Hollywood vs. America" debate sparked by Michael Medved in a book by that title more than a decade ago. We

also examined a typology of "theological approaches to film criticism" -- avoidance, caution, dialogue, appropriation, and divine encounter (Robert Johnston, *Reel Spirituality*, 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*, 43-54).

The final course assignment was for students to select five additional films of their choice (bringing the total number of films viewed in the course to 28) and apply them to a specific ministry. The scope of ministries covered in the student's final projects was astounding. Student's found that feature films could support educational ministries to women, youth, Muslims, couples preparing for marriage, AIDs victims, educators, evangelists, pre-school 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 relatively equal 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 worldview 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

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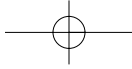
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PILGRIM from page 9

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 a intersec-

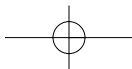
THE ISRAEL

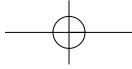


tion, narrowly missing an oncoming pick-up truck and a couple of pedestrians. Having been urged to sit next to the driver--perhaps because I was the lady with the grayest hair--I quickly fastened the seat belt. We held on as the taxi crossed a broad stony valley and then climbed part-way up a hill to a two-storey 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 confiscated 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 shallow baking pan containing seasoned roast chicken pieces along with carrots, 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 luncheon 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 and asked her to bake some treats for 80 people that she was bringing over for a visit. It seems that Maria and her family were setting out to undo any lingering reputation Bethlehem might have for inhospitality.

We then 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 Christians and Muslims. In a meeting room, we laid out the children's gifts we had brought along with us, for the staff to distribute. Young women led us in small groups through several of the cozy three-bedroom homes. It was lunch-time and children were eating on the verandahs, but we were able to personally greet some of the children. There are houses for teen boys, teen girls, and university students. SOS takes pride in its young people who do well in college; when they are ready to marry, SOS serves as their

family as they make preparations and go through the wedding ceremony. (SOS operates in 132 countries, providing long-term homes for orphaned and abandoned children, as well as working to promote family stability to reduce the numbers of abandoned children.)

The culmination of our day was Maria's invitation to visit her home high on a cliff. It had taken 12 years for her family to get a building permit, but the view from the curved verandahs overlooking the spectacular skyline of Jerusalem was priceless. The buildings were misty in the dusty horizon. In the winter, the tallest buildings are visible above the damp fog.

Maria's in-laws are from France. Her father-in-law retired from practicing dentistry when his eyesight began to fail, and he amuses himself playing games of solitaire, with his head bent over to distinguish between the different 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, celebrating the beauties of autumn; it brought tears to the eyes of Maria's father-in-law.

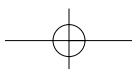
The bus drivers had been very upset about

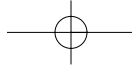
the steep drive up the narrow switchbacks to Maria's house. At times, people on the street had to stop traffic and guide the drivers as they maneuvered the buses back and forth to negotiate a curve. Our lives were in the hands of skilled drivers, and fortunately no vehicles sped downhill into our buses. Somehow, 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 family, 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 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 ask 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 lesser-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

If 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 Meier, president of the German IIFWP, 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. Elke 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 other faiths to convert them.

Throughout history Jews had to defend themselves against forced conversion and other forms of aggression, most notably, of course, the holocaust experience of the 20th century. However, she 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 Amir 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-civilized.

Amir Herzog was especially critical of US behaviour in Iraq. He recalled how painful it was for him to learn of the atrocities Iraqis suffered at the hands of US military in the Abu Ghoreib prison. "Violence is not only coming out of the barrel of a gun. Disgracing 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 sportive competition, thus eliminating the elements of destruction, growing hatred and resentment.

Even though tempers, 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 singlehandedly 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 IIFWP, and explained in more detail about the women's involvement during the sixth pilgrimage.

Finally, Monika Kunde recalled her experiences with Jewish and Arab families during her 14-day stay in Jerusalem prior to the sixth pilgrimage. She emphasized the need to simply listen to the other side and share their pains, even crying together to relieve the heart of deep anguish.

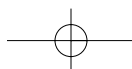
Four new peace ambassadors were appointed towards the end of the meeting. A resolution, put together from the various presentations, was presented to the audience and signed by all participants.

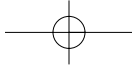
The resolution confirms that there is only one God/Yahwe/Allah, Creator of the universe, who, because of his parental heart, wishes for brotherly relationships among the human fami-



ly, 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-Mor-



gan, 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 Nam Dong and the other properties in Korea and in South and 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. Kang built 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. Spe-



cial 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' X 2' display case that will highlight the life and teachings of various champions of 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 abuzz about the attractive new addition to their neighborhood. ♦



DP TV from page 11

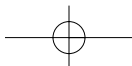
again. The witnessing activities are bringing spiritual children to the workshops—again. Crosby and Nash have a new album out (its spiritual!) and there is a lot of music, and other signs, "comin down" to testify that it is "a new time"—again. I believe that the ideal-

ism 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 our 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. ♦



by Mary Anglin

Yes I am wise, but it's wisdom born of pain. Yes I've paid the price, but look how much I've gained." On a plane from Washington D.C. to Kansas City, April 2001, I woke to these words singing themselves in my head, over and over. After several minutes I was awake enough to force myself to figure out the rest of the verse, the name of the song. "If I have to, I can do anything. I am strong, I'm invincible, I am woman."

Helen Reddy during the heyday of the women's movement. "Okay Heavenly Father, I get it. I get it." But I didn't really. I had just left 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 awakening 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 did my best to support and encourage them. There were surprisingly so many obstacles. I believed that Mother went the course, Mother got victory, Mother liberated us. Why couldn't we stand on her victorious foundation and reach the stars?

Somehow, soon after this, my life took an interesting turn. Suddenly, I

was disliked. I was challenged. I was wrongly accused. And mind you, this was not from outside. I have to say it was the Christian ministers and their churches that kept me alive, sane and believing in God for quite a long time.

Jump to December 2002. Cheong Pyeong Heaven and Earth Training Center, and the 50-day Leaders' Workshop. (By the way, never overlook the word 'Training' in that title.) This was a great and incredible time in my life, but ten days or so into the workshop I began to wonder. In the span of three days, I had four really horrible experiences. I finally left the God's Day Yute game in complete distress. I had to go to the top of the mountain and pray. I had to ask God about all these things. Why was this happening? The interesting thing about these terrible experiences is that they all happened with Korean sisters. Some old enough to be my mother, some my age, some young enough to be my daughters. Why was I experiencing this? I knew it had to be God's hand. I had known and worked closely with Koreans for over twenty years and I knew many of them to be incredibly deep and wonderful people. People I would trust my life to. And yet somehow God was challenging me with Korean women. Why?

As I cried and prayed my way up the mountain, it came to me. God said, "Now you can understand Mother." We've heard many times from Father how he gave Mother such a difficult training course; what terrible things she had to endure to earn the title of True Mother. Then I realized, it wasn't just Father being difficult on her. It was

the women of the early church. Historically, Mother had to restore much more than we'll ever understand. The key point that God helped me understand was that Mother didn't just have to endure. Endurance in itself is not victory. Mother had to love those who tormented her. THAT was Mother's victory. Beyond endurance, she loved them. I was so grateful to finally understand Mother a little more. Mother, who'd always been an enigma to me.

Did my life suddenly become easy after I gained that understanding? I wish, but no. I had to learn to love, no matter what a person did. No matter the level of betrayal. When I gained victory on one level, God upped the ante. Next level; deeper betrayal, deeper pain. And through everything I experienced I knew I had to be able to stand before God without shame. I had to try to resemble Mother.

I was on the World Peace Task Force in Israel in December 2003. Soon after arriving I went to the Wailing Wall with a Minister and a Japanese Sister. I stood touching the Wall and praying, where generations of Hebrew women before me stood and prayed. And suddenly they came to me; all the historical feminine figures. Eve, Sarah, Rebekah, Rachel and Leah, and Elizabeth. I cannot adequately describe my experience in this prayer. I felt them. I felt the pain in their hearts. I heard their confessions. The painful confessions of the historical mistakes they made. The agony they felt. And I repented on their behalf. I repented on behalf of all women in history. What a burden I felt, knowing that all major mistakes in history

were the result of a woman's wrong step. We know about Eve, Sarah's exiling Hagar and Ishmael to the

wilderness. Rebekah should have helped Jacob to reconcile with his father and brother, without having to go the course in Haran. Because Rachel and Leah couldn't unite, the twelve tribes descended from their children, Jacob's children, were divided and scattered. And Elizabeth. Poor Elizabeth. I understood at that moment that it wasn't John the Baptist who failed, but his mother. The pregnant Mary should not have been sent away. The family of Zachariah was to have protected and nurtured Jesus. If John's mother had fulfilled her mission, John would have automatically fulfilled his. I walked away from the Wall that night truly humbled.

Just a few days later I had the opportunity to visit the tomb of Mary, Jesus' mother. I knelt beside her crypt and the tears just came. I felt all her anguish. I cried all the tears she had to cry. Most of all, I understood that Mary did everything she could. After all, she was a child who was asked to conceive the Son of God in a society which stoned to death an adulteress. She knew that she did not succeed as Jesus' mother. And what pain she carried because of that! But she felt the anguish of us not knowing that she really did the best she knew how.

So all these women in history essentially blew it. Did any of them have an easy course? Absolutely not. Could I have brought victory in their shoes? I don't know. But now we are new women 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 we must have 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 our movement through us. When we discover and rid ourselves of these, how much closer to True Womanhood we'll be!

I could here write pages more detailing our fallen nature, but instead, I want to just list some things I've observed numerous times. It's up to each of us to pray and discover what it is that separates us from Mother, from the True Feminine Essence of God.

Arrogance. 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 'need' to have a 'titled' husband. How many times I've seen couples who've

see FEMININE on page 19

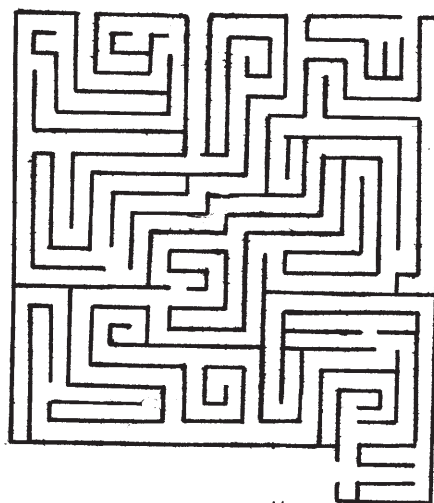
In Search of the True Feminine

FOR KIDS

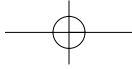
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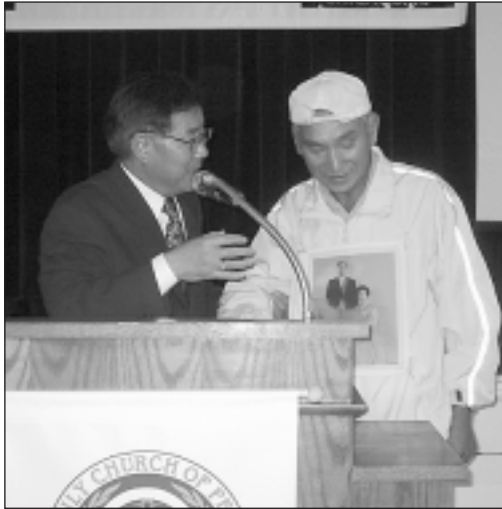
Find the seven differences between these two drawings of making a Halloween costume



Help them find the witch's hat



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. ❖



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In the United States, one-year site license rates for school-wide access sell for up to \$329 (a bargain rate that really surprises them), and school districts will pay up to a few thousand dollars for district-wide access.

We are especially focusing now on K-12 schools throughout the country, because our online publication is the perfect supplemental resource for so many classes taught in the middle and high schools (and a number of elementary schools use it as well for teachers' personal enrichment). We have invested a lot of effort to develop our school website, and schools really love it.

If this sounds like an interesting way to promote a product of precious value and earn extra income, please take a little time to look over our website at <http://www.worldandischool.com> with username <exploring>, password <worldandi>, and Teacher Access Code <TAC> to see what we offer the schools. And if you'd like to be a part of The World & I Online sales team, please contact:

Burt Leavitt, education@worldandi.com
Toll-free (U.S.) 866-211-6040

FEMININE from page 18

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 name have been deeply hurt through being the subject of gossip. Dae 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 robbers; 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! ❖

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:

Single-person crypt: \$1700

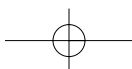
Two-person crypt: \$2000

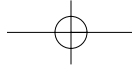
Make check or money order payable to HSA-UWC and mail to:

*National Won Jeon Shrine
3600 New York Ave., NE, 3rd fl.
Washington, DC 20002*

For further info: [nationalwonjeon aol.com](http://nationalwonjeon.aol.com) or www.nationalwonjeon.org

** Payment plans are available to pay over time.*





by Rev. Greg Stone

Ambassadors for Peace Leadership and Character Education Seminar in Tuvalu Oceania

Funafuti, the capital of the tiny island state of Tuvalu in the Pacific Ocean, was the venue for a four-day character education seminar convened by the Interreligious and International Federation for World Peace and the International Educational Foundation.

The July 13-16 seminar was held at the headquarters of the largest church:

the Christian Church of Tuvalu. This denomination encompasses 90 percent of the population. The content of the seminar embraced a combination of the IEF character education lecture series, sample character education lessons, plus descriptions of character education programs currently being conducted in Oceania and throughout the world. The education team was comprised of Rev. Greg Stone, Regional Director of Micronesia; Rev. Paul Saver, Regional Director of Melanesia; John Adamedes and Stephen Osborne, National Leader of Tuvalu. Local Ambassadors for Peace were instrumental in help-

ing stage this seminar and introducing the team to all of the traditional chiefs of each island. "Valu" means "eight" in the local language, and "Tu" means "together." So "Tuvalu" means the "eight islands together" that achieved independence in 1978 from the British.

Tuvalu was one of the last places on earth to receive the Gospel. A deacon from a church in the Cook Islands was washed ashore after drifting at sea for many weeks. He brought ashore only a Bible (translated into the Samoan language). He taught the people to read, and they soon accepted Christianity from their own study. Christianity quickly spread throughout the other islands. Soon after this time, something very unprecedented on the world stage occurred. On the island of Funafuti, the island chief offered sacred tribal land for the construction of a church. In all island meetings on Funafuti, the chief offers his position to the church minister, who then sits at the central post of the meeting house and begins and ends all meetings in prayer. Here is an example of a political ruler, in the elder brother position providentially, placing himself and his clan in the object position to a spiritual leader in the younger brother position. Clearly there is no division between church and state on the local level.

During the course of the seminar, the schedule of activities throughout Oceania was presented, and participants signed

up to attend upcoming events such as the ten-day leadership seminars in Melbourne and Fiji, the 21-day lecturer training seminar, and the two-month Tong Il Moo Do martial arts instructors workshop. A lot of interest was expressed in bringing Tong Il Moo Do training to Tuvalu.

see **TUVALU** on page 21



NEW BOOK PUBLISHED

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

Philosophy of the United States: Life, Liberty and the Pursuit of Happiness By Dr. Gordon L. Anderson. \$19.95. ISBN: 1557788448, Paper, 344 pages, Index, Notes, Bibliography, Appendix, 6x9"

"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 increas-

ingly 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 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 and outlines 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 N. Kittrie, University Professor, Washington College of Law and author, *The Future of Peace in the Twenty-First Century*

"Philosophy of the United States pro-

vides 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' understand-

ing 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 understand-

ing 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."

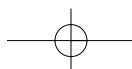
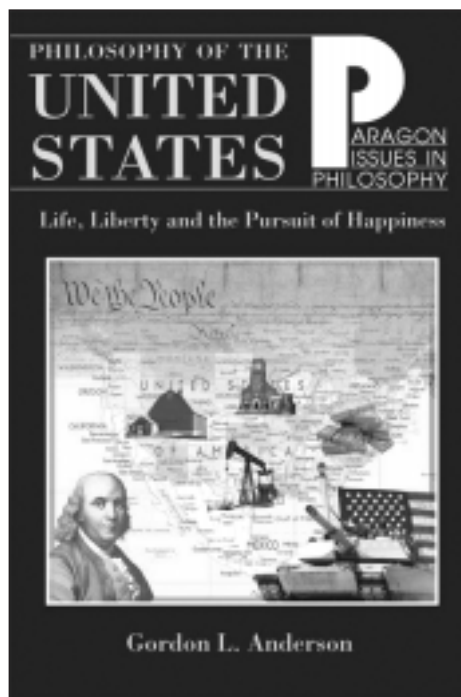
—Bryan Hilliard, Department of Philosophy, New England College and author of *The United States Supreme Court and Medical Ethics*

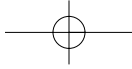
"Perhaps the most valuable features are the comparative analyses of Babylon, Rome and the United States, and the useful incorporation of many relevant historical details into its narrative..."

—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. Anderson provides a non-partisan and balanced framework for understanding the issues the United States faces."

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





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 1995. 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 the entire night. He left abruptly to catch a plane, but before he left President Shimyo 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 "farmed" and eventually helped on the construction of the school, which is now New Hope School and is doing well with over 300 student, 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 are doing construction work.

Father held a lottery sometime the second year and we all drew names of towns within the respective radius of "God's Eternal Holy Land," which Father proclaimed the area to be in the "Jardim Declaration." There were 33 cities drawn. A year later we all met with Father in the small house and he told us to pioneer our cities and to buy houses in each of the cities to be used as "cultural centers". The original plan was to first buy "churches," and then build a school and a factory. The idea was that we praise God, educate the mind, and sustain life through the body (via schools and factories), like the pilgrims did when they first came to America.

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 like children 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 coun-

try, but we are finally adjusting to that.

The other day I realized that it has been quite some time since my family has had anything new in the way of clothes. Then I thought of Jesus saying (to paraphrase) "don't worry about what to eat, or what to wear, but focus on the Kingdom of Heaven and all things

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, His Kingdom on 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. ❖



will be given to you." 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 providentially speaking. I first met True Parents in 1976, at the same time a brother from my city in Brazil named

TUVALU from page 20

A prominent woman participant concerned about the spread of HIV/AIDS commented after listening to the presentation on this topic: "I have attended four or five seminars on HIV/AIDS, but your presentations were the first to clearly tell people that the best way to avoid AIDS is for teenagers to remain sexually absti-



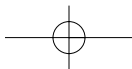
ment and for married couples to be faithful. Your presentations were the best.

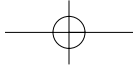
Thank you so much."

During the course of the seminar, the team was given the opportunity to address all the chiefs from the



neighboring islands. Our Ambassador for Peace, the former Governor General of Tuvalu, Sir Tomu Sione, introduced the team. We could present the video: "The World at a Turning Point," give a Powerpoint report on the inauguration of the Interreligious and International Peace Council in Oceania held in Samoa last March, and encourage them to attend future events. ❖





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 ∞BC°Øs± ®C as they ubiquitously refer to themselves ®C are just the best



kids imaginable, and proud that they should be counted among their number.

The flush of enthusiasm for their camp experience had barely faded when a group of the older blessed children began making plans for a weekend workshop of their own. It would, they let us know, be THEIR workshop, held Friday through Sunday, organized by them, run by them and managed by them. We parents were called upon only to deliver

the lectures (the subjects to be decided by the BCs), 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 parents, and interspersing recreational activities (that Korean Dodgeball game, again) throughout the weekend. It culminated in an effort to construct from

cardboard a replica of the first Unification Church building that was itself built from cardboard and scrap wood.

The lectures, overseen by the Rev. Akiyoshi Kinami, 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 Christina Yamagata, our STF representative in Nebraska, and Lynelle (Kisicki) 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 impressively and won the admiration of the church pastor who invited them all back for the Grand Opening in April and 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. ❖



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 Rimmel 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 Rei on the harp. Mayor Barbara Skinner of Sumner gave an inspiring and thought-provoking keynote address.



She was then presented with a World Scripture book. A Bridge of Peace Reconciliation Ceremony was guided by the Women's Federation for World Peace.

Miss Paige Aimi then cut and shared her third birthday cake. Two other participants in the ceremony celebrated their birthday. Throughout the ceremony, water was poured over a rock in honor of the departed.

The day started out

with rain, scaring some of the confirmed guests from coming to this outdoor event. By the time the event started, the rain was over and sunshine broke through.



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.



communities and our families," Paulette Wiesinger told the crowd."

Paige Aimi Wiesinger was born in the hours following the terrorist attack on our country. In prayer, Paulette received the vision that Paige Aimi, because of her very special birth date, should have a peace mission, initially giving away the book "World Scripture - A Comparative

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

Anthology of Sacred Texts" to religious and community leaders. The motto of The Paige Aimi World Peace foundation is "Building a world of peace through understanding others' spiritual beliefs." Future projects of the PAWPF 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 Seattle 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. ❖

USA from page 20

sor of International Management, Florida A&M University

"Gordon Anderson's book answers a newly recognized need to understand the role of the United States in the modern world. America must discover a new recognition of itself, 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."

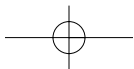
—Frederick Sontag, Department of Philosophy, Pomona College, and author of The American Religious Experience: The Roots, Trends and Future of Theology

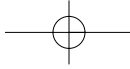
The United States today stands in a position in the world similar to that of Rome at the height of its expansion. It was founded on principles which were admired by the whole world and has been a model for many nations since. However, the world has dramatically changed in ways the founding fathers could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

ed. The United States was isolationist, not a superpower. Selfish laws have been passed, pockets have been lined, and power has been abused, undermining the legitimacy of the law at home and the image of the United States in the world. This book points the way to increased legitimacy by remaining true to the principles of equal opportunity and the freedom for all people to pursue happiness.

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REFLECTION ON My STF TWO-YEAR EXPERIENCE

by Yusun Tobkin

I came to STF partly out of my parent's desire, and partly because I knew it was something I had to do. Yet, in preparation for my years after high school, I avoided the idea of STF altogether. I applied to different schools and planned my college 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 TP's; I wanted to understand why our parents and other first generation made and continue to make the sacrifices that 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 MFT-style fundraising was the most challenging year of my life and I would never do it again, but I would also never trade any of those experiences for anything. Throughout 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 freedom, home, family, friends, etc, but eventually it became a way of life. After a few weeks of experience, I had become really homesick, given that I could finally appreciate my parents and value all that they do.

My family became my main "Isaac," or attachment and they were something that I couldn't easily let go of. I continuously thought about them and my life at home. There was always some experience or person on the frontline that reminded me of home and distracted me from my mission. Looking back now, I can't believe that I went through a whole year of living in a van and fundraising, and during that time I didn't believe I could do it either. One of my biggest challenges was that I always wished I were somewhere else and constantly looked forward to the next workshop or break from fundraising. I couldn't allow God to fully work through me because my mind was always looking forward to or worrying about the future and reliving or dwelling on the past. At the time I couldn't fully understand the importance of living in the present. My mind was, and still is, my worst enemy.

The times I broke through the most that year were the times I cut off from thinking and put my faith in God. It took me a while to get to that realization however. For the longest time I was just surviving being there. My struggles were so difficult that it was hard for me to believe that I would ever break through. I even accepted the fact that maybe my ancestors weren't the "money making" type and I was one of the chosen to always pay indemnity. There came a point during those times where I decided that I had to do something to get the experience I desired. I just needed to change my outlook. I began waking up early, serving my team, reading Father's words when I

could, skipping meals, praying extra at night, anything to set the condition to mobilize spirit world; and eventually my efforts could pay-off.

My biggest break through came around the time True Father was in the hospital. My own father had also just recently become sick, and fundraising was the last place I wanted to be. But instead I tried to relate all of my struggles to True Father. I was so moved by how much he wanted to accomplish and how repentful he was that his physical body limited him so much. So I was determined to push myself for True Father and Heavenly Father. That's when I began putting complete faith in God and spirit world. I have a tendency to analyze every situation, but I cut off from any kind of negative thinking and just believed that God would work. It was during those times I had the most amazing experiences with spirit world. Little did I know, though, that "trusting God" wasn't something I would only need while fundraising and seeking result, but it's something I can apply to my whole life and that wasn't discovered or applied fully until later on in my second year.

Making the decision to stay a second year was very challenging for me. Actually, any kind of decision-making is an unpleasant task on my part because I am so indecisive. I have a tendency to weigh out all the possibilities from both sides, seek advice from everyone, worry about how my decision affects others, and don't know how to recognize what God wants me to do. I seem to hit my lowest points when making an important decision because I become very emotional (my character is still so unstable).

I finally committed to a second year, mainly because I wanted witnessing experience, but also because in my mind I was only planning to stay half of the second year. However, I started out that year as an assistant to a fundraising team. I was chosen to go to assistant-training and learned how to develop overall consistency and efficiency in helping lead a team. I pushed my limits and broke many concepts during that time period. I discovered through my experiences, though, that I am a very good object and can inspire others and support my captain and do what I am told as much as is needed, but when it comes to taking that kind of creative initiative on my own as a leader, it was difficult for me to follow through.

During my ten-day assistant training course I was so emotionally unstable and uncertain of my abilities to be an assistant that I wasn't sure if I could go on for the few more months in that position. It was also very hard to go back to fundraising and I felt that I was just reliving all of my struggles and I didn't want to pass that down to my members. Each one of them told me I

was doing a good job as their assistant, but I couldn't fully connect to that mission, therefore, I felt I was letting them down in some way. So after another long and painful process of decision-making, I came to the conclusion to go to a witnessing center instead. I know I could have stayed as an assistant if I had really tried, but I might not have been able to get the full experience God wanted me to receive because of my mindset. It turned out, however, that just by changing my environment didn't mean I would be changing my responsibility at all.

After coming to the Maryland CARP center, I quickly became a team leader. At first I was worried that I was escaping some kind of responsibility and was accusing myself of not being able to

second year. The transition to CARP life is mainly the next step to prepare for college life and life after STF and our experiences are not supposed to be the same as first year's.

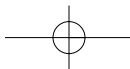
The amount of initiative that one takes determines the experience that one receives. The most challenging aspect for me was the stress that I put on myself. I was very hard on myself and never felt that I was doing enough. It was mainly because I was in the team leader position during that time and I 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 determinations for a witnessing breakthrough coming to the center, but when we actually started bringing guests, I didn't

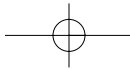
know how to invest in them. I loved cooking and keeping the center clean and would often times find myself in the kitchen taking care of the external needs of the center instead of caring for the internal needs of the guests. I knew how important witnessing was and I wanted to experience bringing someone to understand Principle, but motivation has to be there, not just desire. 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 motivation to reach out to students and help them understand Principle. I guess it was because I couldn't completely find value in the Divine Principle and our True Parents as of yet.

By the time 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 months I have experienced. I was trying so much to connect 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 desperately to leave that I wasn't allowing room for any other options. My parents 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. After attending the Colorado workshop, however, I decided that I still could grow so much more for the sake of my future family. So I took an extra break at home and soon returned to the center to finish off the

see **STF** on page 24





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rest of my two-year course.

Returning to the CARP center, I resisted being there a lot at first. The decision of coming back wasn't mine completely yet; it was still partly out of duty. So the first week back, I wanted nothing to do with the responsibilities of the center. I was even considering leaving again, but I determined to stay and make the best of it. I honestly 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 campus outreach: TCPI (Towards a Culture of Peace Initiative), which dealt with reaching out to different college student groups, instead of just focusing on individuals. We wanted to establish CARP on campus and kind of create 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 "Abel-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 organizing events or activities, speaking in public, contacting participants and

For a while I was hitting a panic stage: completely worrying about plans for next year and wondering how I would handle life after 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, knowing God is leading you and will take care of you. I still have yet 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 lectures at all. Even so, something kept bringing them back. We were preparing for the final 40-day witnessing condition. I wasn't sure what to expect, but I wanted to apply myself to the best of my ability. On one of our "in-house planning days," we had one unexpected 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-

very interested in not only CARP, but learning about the Principle as well. They both came to the room on campus later on that week to hear the introduction, and continued to attend evening programs that followed. At that time there were also workshops at the DC



church that we wanted to bring our guests to. For three weekends, my team and I were setting conditions to bring our guests to attend a two-day workshop. Something always seemed to come up, sometimes literally the



morning of, which 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 internal transformation of understanding the Principle take place in each of them. Since we as second generation can't experience the sudden realization of the truth as many of our parents did, I figured that my understanding of the Principle would deepen by seeing that transformation in others. Of course it is a work in progress and there is still so much more investment needed, but I was able to bring Jose, Jigar, and Steve to attend some of a two-day workshop with Rev. McCarthy. I could finally see result in all of my witnessing efforts.

Now that STF is almost over, I am constantly reflecting in amazement that I was able to make it through the past two years. 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 turn out, 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 tendency to over react or stress out, but the extent of that happening is becoming less and less. I have decided to stay in Maryland and am therefore close enough to continue investing in my guests and also stay connected to CARP. I just hope I can keep the same standard that I have developed 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 have 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 True Parents, this is at least the quickest path to take. When I look back over the years, I can see much improvement in my character and life of faith. I know that I have challenged many limitations, broke concepts, denied myself, hit rock bottom 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 second 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 leaders and members around who are constantly coming by the center giving us CARP members advice and guidance and because of them, my faith has deepened so much more. I have to thank Heavenly Father for His unconditional love and faith in me, my parents for their constant inspiration, and my CF's for never giving up on me. ❖



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 anymore and I think it was because God was helping me focus on my mission.

rules 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

historic problems, especially the ones that "9-11" has spawned, prove that now, more than ever, mankind needs unity. Understanding leads to unity, and united, we could stand stronger as citizens, as families, and as brothers and sisters under a common heavenly Father.

So, please, if you feel inspired, help me build the American Museum of God. Maybe the idea will catch on around the world. For starters, I need artifacts for the exhibits. If you're a pastor, perhaps you could send me information about your church's history, theology, or activities that you feel best conveys

the nature of God. Individuals can send me letters, photographs, stories or physical objects. Attribution will be made for each item, which will be promptly returned to the lender at any time.

A few facts about myself: I grew up and live in Irving, Texas. I'm 54 years old. I have three daughters and a son, between the ages of 18 and 21. I'm an Eagle Scout, a Viet Nam Era Navy veteran, a 1976 cum laude graduate in psychology from the University of Texas in Austin. I was an ad salesman for The Washington Times from 1983-1993. I started my own newspaper in Irving, called The Times of Texas in late 1993

and have been an ad salesman for The Dallas Morning News since 1994. I was on the Irving Preservation and Redevelopment Board from 1996-2002 and am currently the Character Committee Chairman for the Irving Youth Council. I also work with local churches as a volunteer for the Family Federation for World Peace. Additional references available on request. I would be very interested in your comments and suggestions.

Thank you for your consideration of the American Museum of God.

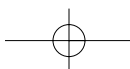
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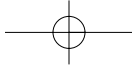
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about each other's view of God.

A museum of God could also help break down religious and racial barriers in the community, resulting in more cooperation among disparate groups. Our United States currency is inscribed with the words, "In God we trust." Perhaps a museum of God could also result in a greater trust in each other. John F. Kennedy once said, "Let us solve the problems that unite us instead of belaboring the ones that divide us." Mankind's

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PAUL CARLSON

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

TRIBUTE

This article 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, everyone 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 greatest goals, in just a small way.

Last summer my family visited the Reagan Presidential Library. During work, I'd 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 funeral shows for certain that his triumphs will be known for all of history.

FAME

The next day, my family took a little tour of Hollywood. It got me to wondering, what is greatness? Where does it come from? What brings it to the fore? Is it always public, or are their quieter versions?

The previous summer, my family had visited the new Experience Music Project, near the Space Needle in downtown Seattle. It's been called "Paul Allen's Shrine to Jimi Hendrix," and that is, in small part, a fair description.

Hendrix was a very talented musician. But was he, in a wider sense, a great person? A good example of personal conduct and lifestyle? I'm afraid the answer must be, not hardly . . .

There is a real distinction between celebrity and character, and not much correlation between fame and true greatness. One can be packaged, bought, and sold; while the other grows steadily, with time and understanding.

A few people come to greatness suddenly. On 9/11/01, a group of homebound Californians were sky-jacked, then learned via cell phone the terrorist's awful plans. They acted fast, and took back flight 93 before it could descend upon Washington, DC.

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.

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, strove to follow their conscience, 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. Our own Kim Brown has offered several such tributes in these very pages.

Opposite this, many celebrities hire cynical publicists to keep their face before the cameras, even manufacturing 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 reason to despise America."

Later in life, when the stage (or stadium) lights have dimmed, and the botox can't keep up any more, such people have been known to hire expensive 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 hum-

ble service to others. At the time their kids might complain, but later they're grateful.

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



tale calculated to appeal to the masses of society.

It's not hard to tell the difference. Stories will follow such persons over the years, but in giving them the benefit of the doubt, their current conduct will tell us much more.

How do they treat people? In general, but in particular, any social inferiors they meet? (Rivals, too, especially in defeat.)

Are they fair and polite to those who serve them, incidentally or full time? Does the busboy, or the hospitalized soldier, garner heartfelt and respectful treatment?

Or does that 'top dog' blame and berate their own partners, staff (or team), and occasional servers? Does the phrase, "Do you know who I am?" fall easily from their lips?

One hopes that the American people will be able to tell the difference, and then give a high priority to the genuine, day-to-day character of their

wannabe leaders. Believe me, it will affect their conduct, policies, and major decisions.

During my years on National MFT, 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 crisis or casual times. Poll, 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 acknowledging Rev. Moon's great and varied contributions. And he hasn't stopped yet! Already, it's more than enough for a Nobel Peace Prize. ♦

Colors of the Heart



1. The Wind Beneath My Wings
2. Through the Eyes of Love
3. I Wish
4. Home
5. Faraway & Mine
6. My Heart Will Go On
7. Love Will Be Our Home
8. From A Distance
9. Kelelelelele
10. If We Hold On Together
11. Colors Of The Wind
12. For The World
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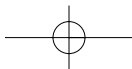
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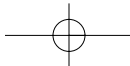
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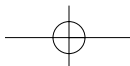
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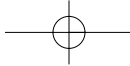
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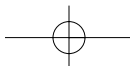
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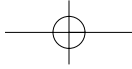
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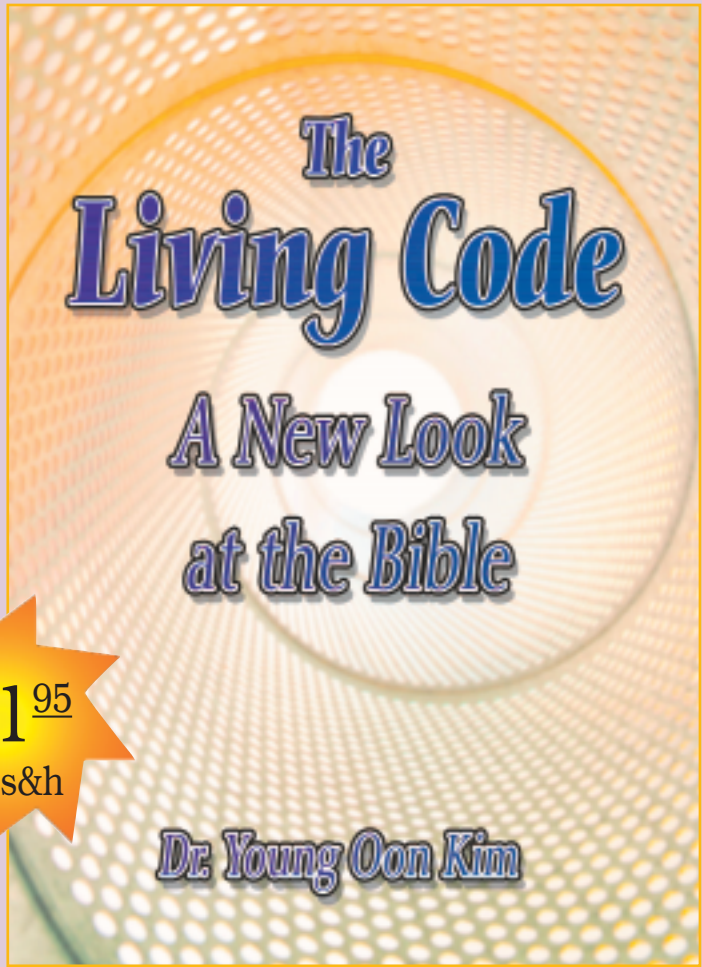
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