

144,000 CLERGY BLESSING

Nationwide Event Great Advance in Providence



by Rev. Michael Jenkins

T rue Parents proclaimed after the Blessing ceremony on April 27 the total victory of the Interreligious and International 144,000 Clergy Couples blessing. 144,000 couples were blessed and offered to heaven. 21 clergy couples were matched directly by Father and educated by UTS President Dr. Tyler Hendricks.

Rev. Levy Daugherty, Executive Director of the American Clergy Leadership Conference emceed the first portion of the Blessing program. True Family were in attendance. Hyun Jin Nim and Hyung Jin Nim's couples attended accompanied by Hyo Jin Nim.

Rev. Harold White, Rev. Cleveland Sparrow, and other clergy joined together to read the many proclamations from U.S. elected officials. Commendations for the blessing came from four

U.S. Governors and 25 members of Congress including several U.S. Senators. (Thanks to AFC President David Caprera, Gary Jarmin, Mike Smith and our AFC leaders). International support was offered by President Kaunda of Zambia, the Speaker of the House of the Phillipines and President Wahid former President of Indonesia. In Indonesia 10,000 Religious leader couples gathered for the Blessing. At the Ganges river in India, thousands gathered for

blessing and prayers for the success of the April 27th event.

Rev. Leroy Elliott of the National ACLC board of directors gave the opening prayer for the days event. In a beautiful prayer and proclamation he declared that through our families and blessing we are declaring war on evil. The family is the most important thing that God has made.

At the central location in Washington see **144,000** on page 14



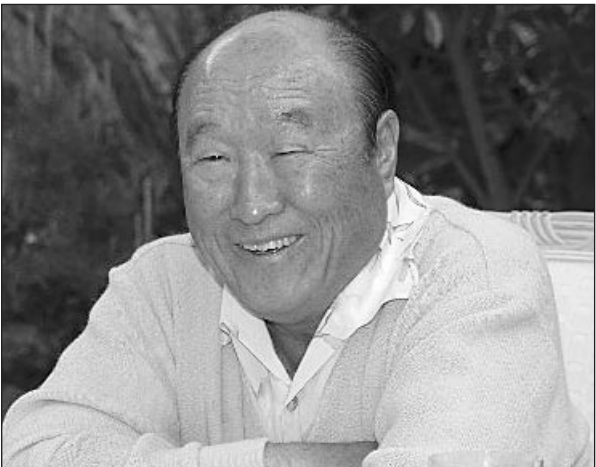
FOUNDER’S DISCOURSE ON UNIFICATIONISM

This is from a speech given at East Garden on April 23, 2002. Translated by Rev. Jeong Phyo Hong, notes by Rev. Michael Jenkins.

Rev. Kenyatta, Bishop Billings and Bishop Stallings. These three Black Christian leaders represent Christianity. Christianity is in the position of the Second Israel. Black Christianity is uniting with True Parents. Now Hispanic and Asian Christianity will also unite. Ambassadors of Peace have been established everywhere. The first generation is God, the second is True Parents and the third are

the Blessed Central Families. You should forget all boundaries. Don’t consider denominational or national boundaries. They will hold you back. You must be like a newborn baby before God with an absolutely pure heart. When a baby is born he only cares about his mother. He doesn’t consider the nation of other boundaries. We should be like that now. This is the age of the Cheon

Il Guk or Unified Nation of Cosmic Peace. This is the Kingdom of God of which blessed families are citizens. True Love is the key. Give and forget. Couples should not quarrel with each other. We must find the way to cooperate. Father never thinks that he accomplished anything by himself. There is always God and the Spirit World behind every accomplishment. Now all black people should become as if they are one person. All the black community and all black people should become one. In Adam’s family, Cain, Abel and Seth should become one. When Noah’s family came, then three sons should become one. All three sons should become one. All black people should become one as one son. The Asian/Hispanic should become one son. The White race is like one son. All races should unite and become like one son. Father Moon is in position of the Elder Son to guide all the other sons and brothers. Now the age of the “Autonomous Nation” has come. All white people become one son, All Black people are one son. Hispanic and Asian people become one son. Then the three should unite. There is nothing to be proud of concerning your race or nation in the eyes of God. You should completely deny yourself and then you won’t be blocked on the way to heaven. You must have the heart of a child and then you can go to heaven. Think about your brothers and sisters. You should unite them centering on True Parents. You should totally unite and bring them into one. Then this is Interreligious and International—beyond all barriers. You have now come here in the position of the Elder. You should serve others. You should not seek to be served but to serve. Many different levels should be formed. Do not think about your own foundation. Father wants to make 12 and 36 Black Clergy. Now is the time to become one. 36 Couples should become one and then make 3 groups. 108 top black clergy should be organized in the world from this blessing. (3 times 36 couples).We can vote for the top 36. They should be elected by the rest of the body. Then from there we can chose and elect the 72 Black clergy couples. What is next. 360,000 three times should develop. That way we can save the nation and save the whole world. Among them, we can rearrange from top to bottom. We will form a new system here. We can form a new movement to educate political leaders. Many different branches center on the trunk. God lost all the children centering on fall. Now communist lead-



ers and all religious leaders study the DP in the spirit world. Now Communists, Philosophers and the 120 Religious leaders study together. Then we should take Marx, Lenin and all the communist leaders and restore them through the principle. Then 840 key leaders should be organized in the SW. That way we can bring the ideal world of peace. You are a pastor and centering on your family you should restore your tribe. Centering on your tribe you can make 12 churches then 36 churches, 120 churches, 430 churches, 777 churches, 1800 churches, 30000 churches, 360,000 churches, 3.6 million churches, 36 million churches and eventually all the world. Don’t think about receiving. Don’t think about True Parents support. This will cause trouble. During age of indemnity True Parents could support. Now the age of indemnity is over. Therefore Father cannot support anymore. You must generate your own support. Look at the twin towers. Now we are restoring that through the current resurrection of Christianity. Centering on 3 black leaders there must be 36 Black clergy couples. Every time we can connect through the number of 12. 36, 72, 120, 430, 777, 1800, 2000, 8000, 10,000 then finally 30,000 key clergy leaders. Now we are restoring the tribe this way. We are doing the Interreligious , International, Interracial blessing. Through this we can liberate mankind. That’s why we must organize. 108 candidates must be selected. Then vote for the 36 couples. Now, for 10 years until 2012 we are going to inform the media. We will establish the SW message. We must build the top leaders name list. The whole world will come together at

C A L E N D A R	
M A Y 2 0 0 2	
1	HSA-UWC Established (1954) 43 Couples’ Blessing (1969) Ceremony for the Total Dissolution of Resentment (1975) Day of Victory Over Resentment (1974)
6	Professors World Peace Academy Established (1973)
7	Jin Hun Nim’s Birthday (3/25/63)
10	Unification Theological Seminary (1977)
14	Shin Bok Nim’s Birthday (4/3/82) Cheonju Haebang Shik: Ceremony for the Liberation of the Universe (1999)
15	Shin Il Nim’s Birthday (4/4/81) 36 Couples’ Blessing (1961) Citizen’s Federation for the Unification of the Fatherland (1987)
16	Ye Jin Nim & Jin Whi Nim’s Blessing (1981) Day of the Love of God (1984)
21	Hyun Jin Nim’s Birthday (4/10/69) 118 Couples’ Blessing (1978)
22	American Clergy Leadership Conference Established (2000)
30	Declaration of True Parents’ East and West (Global) Victory (1999)
J U N E 2 0 0 2	
3	Shin Yeon Nim’s Birthday (4/23/90) Inauguration of the Federation for Cosmic Peace and Unification South American Headquarters (2001)
4	72 Couples’ Blessing (1962)
11	True Day of All Things (5/1/63)
13	Hee Jin Nim & Hye Shin Nim’s Blessing (1998) 39 Couples’ Blessing (1981) 1st Stage of the 360 Million Couples’ Blessing (1998)
14	Jeung Jin Nim’s Birthday (1982) Declaration of True Parents’ Cosmic Victory (1999)
16	Washington Times Established (1982)
17	Declaration of the Return of the Sea to Heavenly Dominion (2000)
23	Day of One Heart (1989)
24	Declaration of the Return of the Land to God (2000)
27	Young Jin Nim’s Birthday (5/17/78)
29	Ceremony of the Return of the Cosmos to Heaven (2000)
J U L Y 2 0 0 2	
1	Chil Il Jeol: Declaration Day of God’s Eternal Blessing (1991) Day of the Celebration of Victory (1973) 2075 Couples’ Blessing (1982)
8	Shin Kwang Nim’s 1st Birthday (lunar)
13	Universal Ballet Company Established (1984)
18	Sung Jin Nim & Dong Sook Nim’s Blessing (1973)
20	Shin Ha Nim’s 4nd Birthday (lunar)
23	Kook Jin Nim’s Birthday (6/14/70)
24	Sun Jin Nim’s Birthday (6/15/76) 124 Couples’ Blessing (1963)
26	Youth Federation for World Peace Inauguration (1994)
27	Hye Jin Nim’s Birthday (1964)

FOUNDER’S DISCOURSE ON UNIFICATIONISM

LEADERS’ 50-STATE TOUR

one time. The Unification movement is like a big iceberg.

To achieve this we must first bless the religious leaders. Three sons, white, black and Asian/Hispanic must unite as one son. If we set up these ideas, then Christianity as 120 top religious leaders will lead. Now Moslems in the spirit world are so hot to study the principle. Simon who carried Jesus Cross, set the condition and is the reason why, in the last days, Black leaders are unit-

ing with Father at this time. Now Muslims, especially black, are coming together with us. Minister Farrakhan supports Father. Now top black leaders are coming together as one.

Don't feel burdened. Just think about God's will to accomplish the liberation of God's heart. It doesn't matter about the physical age. The mother's position is very important. Then the mother will take responsibility. Now the woman is important. All women are like one

woman. All men are the archangels. They should listen to the mother (wife) and follow Father. Think of the original 36 couples. How serious is their responsibility before heaven. Those that thought of their own benefit failed. Japan is poor, simple and humble. True Parents' daughters in law should be humble and serve. Now the establishment of the 3rd Israel is to be realized.

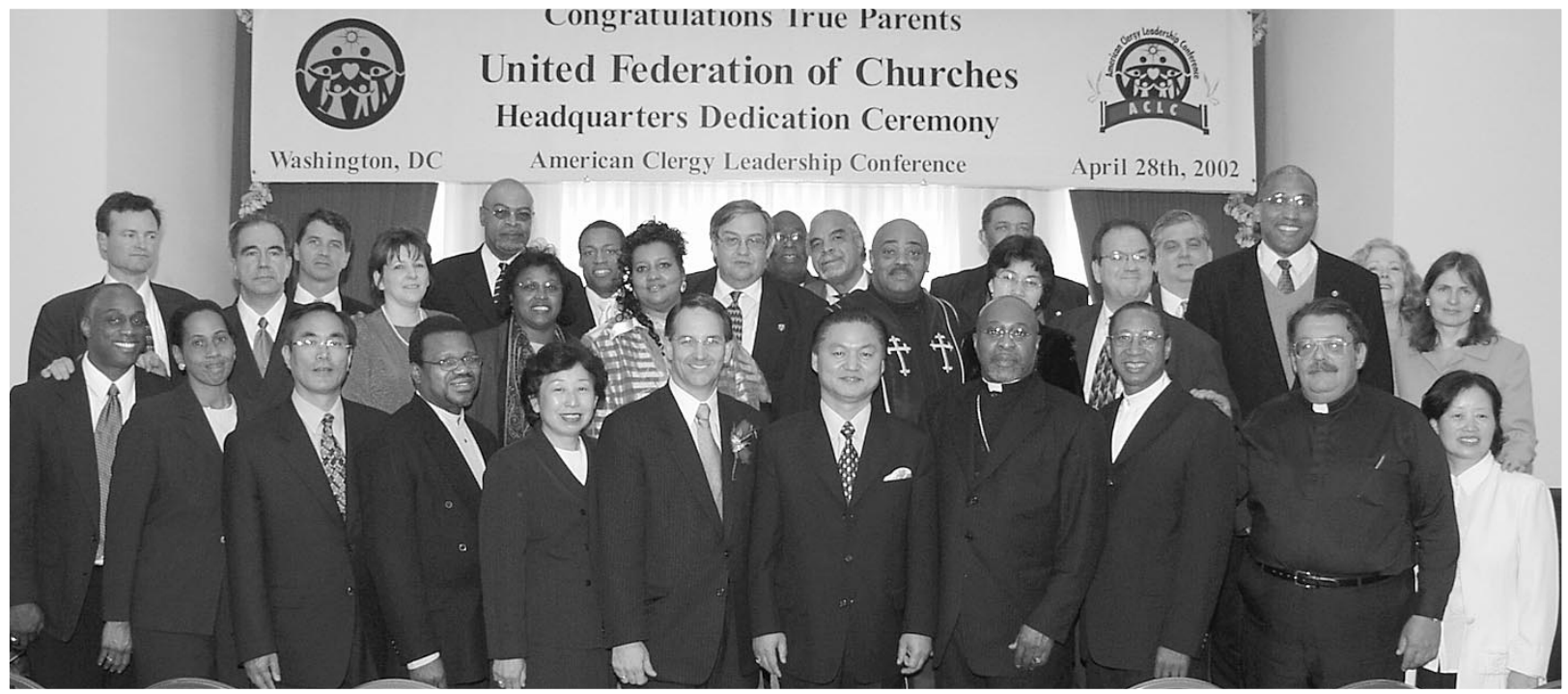
Now we must accomplish the three heavenly ethical points. The same formula works. We must appreciate. Every Sunday morning you must have pledge service. Then with purity offer every-

thing to God. With purity prepare everything for God together. Keep pledge service as your holy service.

The Old testament, New Testament and Complete Testament are represented by these three black leaders. Bishop Stallings said, I'm the Completed Testament, Rev. Kenyatta is the Old Testament and Bishop Billings is the New Testament!! Ham, Shem and Japeth. Now you must embrace all Asian and Hispanic community. Then the third son the white son must be embraced. Now Black people are in the top of the religious world. Now black people have kept the faith and become the core of the attitude of faith in America. ♦



Opening of the
United Federation of Churches
Headquarters, Washington DC,
April 28, 2002



144,000 CLERGY BLESSING

Chicago

Thank you for your hard work to bring a great joy to God and True Parents for 144,000 Clergy Blessing. Because of your support and hard work the event in Chicago was a great success.

About 1,000 people came to Rev. T. L. Barrett's church on the morning of April 27. The church was decorated so beautifully by the tribal messiahs Japanese missionaries. The ceremony was

so moving and beautiful.

Rev. James Porter offered an opening prayer and Rev. Maxine Walker introduced Bishop Kim and explained the Blessing. And many other ministers gave the testimonies about the Blessing.

The True Family Values Choir sang "Amazing Grace" and it really lifted up the spirit of the ceremony. Twelve attendant couples lined up in their Holy Robes and Bishop and Mrs. Kim entered and officiated the ceremony as representatives of True Parents.

The atmosphere was so holy and we felt True Parents were there with us. When the Holy Wine and Holy Water ceremony was conducted we could see all the participants' rejoicing and also feel many angels filling up the sanctuary and rejoicing together. Some ministers were moved to tears.

After the ceremony they enjoyed the lunch prepared by the tribal messiahs and the Japanese missionaries and went home with a big smile. ❖

These are excerpts form testimonies to the clergy Blessing sent to the Chicago center.

Just a note of thanks to you for our trip to Washington DC to have our marriage blessed by Rev. and Sister Moon. My wife and I both agree that this came at a pivotal point in our marriage. In fact we got so excited that we went back to our church on Sunday the 28th of April, 2002 and blessed ten married couples.

After the ceremony, members of the Church were so excited about the notion of focusing on blessing the Marriage. In fact, one couple came to me after the service, the Wife with tears in her eyes, saying that they were going through some difficulties in their relationship and rededicating and blessing their marriage was what they had been praying for.

God Bless you the ACLC and the Unification Church for the vision that God gave Rev. Moon. America will lead the world in marriages staying together. This is a movement and a revolution for God and the kingdom of heaven on Earth.

In closing, we will not stop until every marriage has been blessed."

One of the Japanese missionaries went back to Japan and had a dream. In the dream she was meeting with many ministers and was shouting, "Halleluiah!" All her family heard her voice and woke up. Even though they are in Japan, Japanese missionaries hearts are always in America working for ministers.

One of the pastors testified that after he had the Blessing ceremony at his church, he had about 100 new church members in 2 months. It had never happened before at his church. The pastor is now so busy to take care of new members. Another pastor said he doubled his membership in two months after the Blessing.

Last week Rwanda missionaries visited churches for following up. While we were driving we found a lady selling old cloths in front of a church. We thought we needed some summer cloths, so we stopped by the church. We found out the lady was a first lady of the church. We made an appointment to visit the church again. Also another lady came to see the cloths. She came from the church across the street and said her brother is the pastor of the

church across the street. We made an appointment with that lady, too. We visited these two churches yesterday and both of them welcomed us very much and received the Blessing. We feel the more we visit churches, the more God & Spirit world support us.

We met a pastor in Elgin and we shared openly about our work. He told us that he is a missionary himself, following a vision of bringing unity between races and denominations. He was so grateful to have met our members, especially the Japanese missionaries.



He told us, however, that he is not free to do as he wishes within the authority of his bishop. But his heart and mind is totally aligned with Father Moon. We presented him with a Divine Principle book which the missionaries autographed and we promised to pray for him for 40 days condition. He said he wants to go to Japan to visit the missionaries after they return, bringing his wife and son with him. We never imagined such a precious-hearted pastor.

We visited a church last Sunday. It was the 2nd visitation. The church is not big but has very warm spirit centering on woman pastor. The pastor was so kind that she gave \$50 to the Japanese missionaries from her pocket and her husband, assistant pastor

of the church, gave us all the donation they collected at the Sunday service. We were so grateful that we received this donation as representatives of all the missionaries and also we felt this kind of miracle happened everyday on the foundation of TP's long time investment toward America and all American brothers and sisters hard work.

We visited a church we found last week. The pastor's couple was so inspired with our visitation and we could give them the Blessing. The first lady wrote a testimony for us, "On Saturday The

Lord spoke to me and said that one of my nations that I will be standing on will come to church. Today and sure enough this young woman & Japanese came in and the Lord had me to pray for her and speak prosperity in her life. He also said that she was one of my nations that I'm standing on to preach the Gospel to."

We visited a pastor whom we met about two years ago through Japanese missionaries. The pastor and his wife attended the Father's tour and ACLC meeting sometimes, but our relationship was not so close. I was wondering how I could give them the Blessing. When I brought Japanese missionaries to their church, they were so happy that they invited us to a lunch. We went to a restaurant and I told them

why I was visiting them, what I am learning from them, how Father loves Jesus & Christians, and let us live eternally together with God, etc.. And all of sudden the pastor and this wife started crying with a loud voice. They cried & cried and they held our hands and started speaking in tongues. Then we explained the Blessing, they willingly received the Holy wine and prayed for Father. I feel that Japanese missionaries brought a new spirit and God, Jesus, and TP are working with us.

We have been contacting a Hindu group and gave the Blessing to the leader of the group. He totally agrees with our teaching, especially with marriage vows. The leader allowed us to give the Blessing to his people and last Sunday Mr. & Mrs. Cooper visited a Hindu meeting with Bishop Kim and gave the Blessing to 3,000 couples.

Paraguay missionaries visited a church which they found two weeks ago, because the pastor promised to have the blessing ceremony for his congregation last Sunday. The day before we went there with a banner and asked the pastor to talk about marriage and family at Sunday service. But he said, "No, I already decided the contents of the sermon. I cannot change it." And we gave him the Blessing scarf and told him to wear when he gives the Blessing, he said, "It says Blessing 2001. I don't want to wear it." His face was so hard. Anyway we went to the church on Sunday. When we arrived there an assistant pastor told us, "We don't have enough time today. You cannot have the ceremony. Even you cannot sing songs. So you can go home." We were so shocked but we could see our banner on the pulpit, so we still felt hope. We decided to stay for the service. And a miracle happened. In the middle of the sermon the pastor started talking about marriage, took the blessing scarf out of his pocket, put it on his neck, called his wife to come up to the pulpit and put another scarf on her neck. And he explained about the Holy Wine for 30 minutes and asked all couples to come up front. Total 20 couples received the Blessing. Spirit world is truly supporting us.

Guinea Bissau missionaries visited a church with Mrs. Kim where they visited before. The pastor was so good

see **TESTIMONY** on page 5

144,000 CLERGY BLESSING

Minneapolis

Over one hundred couples braved the freezing rain and sleet on Saturday, April 27th to participate in the 144,000 Clergy Couple Holy Blessing. Local attendees made an emotional display of solidarity with our True Parents at the beautiful Wayman AME Church in Minneapolis linked via satellite with the main ceremony in Washington D.C. Clergy and lay people from many faiths throughout the Twin Cities shared this historic moment with over 144,000 couples.

The event began with luncheon and fellowship. Host pastor Rev. Alphonse Reff warmed and humored the audience with his welcoming remarks. Rev. James Gavin, local co-convenor of the A.C.L.C. offered historical perspective to the event as the realization of Jesus' dream and the fruits of His sacrifice. Rev. Eugene Wright offered the invocation and blessing on the meal. Rev. Wright in his characteristic impassioned manner prayed God's Blessing on Rev. and Mrs. Moon, all the participating clergy and our blessed nation.

After lunch, we gathered in the main chapel to view the "We Will Stand" tour video of the historic 52 City Tour of True Parents and the A.C.L.C. Next, couples rededicated and sanctified their marriages through the Holy Wine ceremony. As couples completed their enthusiastic responses to the blessing vows, the program shifted seamlessly to the satellite broadcast of the main event from Washington D.C. Local participants watched

TESTIMONY

from page 4

to us when we visited him for the first time. But yesterday somehow the pastor became negative and he said that he doesn't want to associate with us any more. We were so shocked because we prayed for and invested a lot to this church. We all shed tears. We were almost collapsed. But we determined again and went to find a new church. There was one church having Bible study. When we entered the church, we were surprised that there were all races sitting together, black, white & yellow, like our church. The pastor and the congregation welcomed us very much. We sang songs and gave the Blessing and they also promised to come to the Rev. Barrett's church on April 27! We were so happy. And Mrs. Kim gave a special donation to the church. It was all the money she had in her purse. The church pastor and congregation were so moved and we felt like we were long time friends.

Rev. Kim shared this morning after a missionary gave the above testimony. "I always tell my wife "If you feel you need to help somebody, please give him everything. Not give him some and save some for somebody else. Invest 100 %." It is because I have some experiences with TP. In early days of our church, one day Father invited all leaders to a movie. We were walking to a theater with Father and Father saw a beggar on the street. Father approached him, talked to him and gave him all the money he had. Then Father told us, "I gave all the money to the beggar and I have no money for movie. Let's go home." And we all went home without watching movie. Also when I graduated UTS, I visited TP with my family. I presented my thesis "True Family" to TP. TP were so happy that Father told Mother, "Give them some money" and Mother took all the money she had in her purse and gave me. This is TP's heart."

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One Spanish pastor attended our prayer meeting and started struggling because we talked about the second coming. He was so shocked and said that he wouldn't attend our events any more. A couple of days later we visited him again because we couldn't give up. We gave some gifts, sang songs and told him why we came here. His hard face was gradually changed and said, "Even though the your faith is different from ours I want to keep friendship with you." The more we talked, the more the spirit had changed. Then he said, "Actually I'm interested in your teaching. I want to study it. If you have seminar or something I want to attend." He agreed to come to the Blessing on April 27 and he was so inspired to see the ceremony.

Mrs. Mariko Tajima, a Ukraine missionary, has been praying for leaders of four major religions. And she had a lot of dreams of Jesus. In the dream there were a lot of people around Jesus,






attentively the prayers and blessings from the gathered leaders representing the world's major religions.

It was heartwarming to see host pastor Rev. and Mrs. Reff, FFWP Regional Director Rev. and Mrs. Seo and New Apostolic minister, Rev. and Mrs. John Stoebe bless those assembled with Holy Water.

The program was followed by a spirited celebration with music by Rev. Chaplain's band, West Point Palmist.

This April 27th event brought to a close a successful two month campaign completed through the sincere devotion of our Korean National Messiahs, and the hard work of Japanese Missionaries and local members. The Minnesota/Dakota region completed and exceeded their goals through outreach to 2,300 clergy couples who participated in the Holy Blessing and Holy Juice ceremony. By the grace and will of God, the leadership and sacrifice of True Parents and the efforts of brothers and sisters from the Father, Mother and elder Son nations, Minnesota and the Dakotas took a giant step closer to the Kingdom of God on Earth. ❖

Celebrating True Love



Above:
Celebrating True Parents' Wedding Anniversary on April 28 in Washington DC.

Left:
Presentation on Mother's Day at East Garden, NY.

but His face was not happy. She shared the dreams with her family all the time. When she received a direction from Father that all Japanese missionaries should come to America in the beginning of March, she really wanted to go, but there were many difficulties around her; her father-in law was in a critical condition and her 2 sons got burned, and more. She was wondering if she should go or not. But her husband told her, "Let's go shopping to buy some staff for you to go to America. Don't worry about anything. I'll take care of

everything." Also her children said, "Mom, you can go. We are OK." With a great support of her family, she came to America in the middle of March. When she arrived the Chicago Family Church, it was just a middle of welcoming party for the missionaries. She was so moved with the unity of Bishop Kim, all national messiahs and all Tribal messiahs. She called her home immediately and said, "Thank you for sending me here. I'm so happy to come to Chicago." ❖

144,000 CLERGY BLESSING

by BillieAnn Sabo

How incredible the Blessing Ceremony was in Los Angeles on April 27. Over 126 clergy couples came dressed in their finest wedding clothes. Women married for thirty, even forty, years wearing traditional wedding dresses. Others wearing long white dresses. All had on beautiful veils. Rev. Dr. E.V. Hill, who was our guest “congratulatory” speaker, came with his wife and they participated in the ceremony dressed in their beautiful wedding clothes. Rev. Joseph “Hallelujah” Papa Lee and Mrs. Sandy Lee were co-officiators of the ceremony along with our Regional Director couple, Rev. & Mrs. Baek Joong Ku. The Lees also participated in all areas of the ceremony.

Our blessing day was divided into three parts. Our event was at the LAX Marriott Hotel. We used the same big banquet hall as for True Mother’s Speaking Tour last November 30th. The ballroom was set for 500 theater style seating for the blessing event and 50 tables for the luncheon banquet. Each table had a beautiful flower centerpiece and the front of the stage was covered in fresh flowers. Our stage was the same size as TMT. The audio-visual set up was even better than TMT time and we had no problem hooking up to the satellite link. The entire ballroom was fully decorated in pink, white and yellow balloons and wedding bells. Each aisle chair had a beautiful decoration. The brides and grooms entered through a beautifully decorated wedding arch into the main ceremony. The entire entrance aisle was lined with our 12 community leadership couples dressed in fresh white holy robes. Each bride was given a large fresh flower bridal bouquet and each groom was given a red carnation corsage. All clergy couples wore white gloves and the ladies wore a white veil.

Registration opened at 8am. Our clergy couples started arriving between 8:30am and 9:00am. Upon arrival, they were escorted to the bride and groom attendants who helped them with their bouquets, veils, whatever they needed. The “line-up” of the couples to enter through the arch was at 9:30am. Participating were 126 clergy couples, 8 heaven and earth clergy, 26 clergy observers (spouses were unable to attend), 12 of our leadership couples (district leader position and above), 6 full time blessing couples and 1 pastor couple that were engaged and to be legally married last night (the name of their church was “The Blessing MBC!!!!”). We had a wonderful 25 adult and 5 band member gospel choir “The Sadoc Christian Singers” from Rev. Walter Millsap’s Sadoc Christian Church. The choir was the most powerful and inspiring choir we have ever had.

Our M.C. for Part One was Dr. Kene Holliday, National ACLC Executive Committee Member, Evangelist with the I’ve Been Chosen Ministries,

and TV/Film Star. Welcoming remarks were given by our Vice Regional Director, and co-convenor ACLC of Los Angeles, Rev. Timothy Henning. After that, Ms. Magdalene Millsap, daughter of Rev. Millsap, gave a wonderful rendition of the National Anthem.

The opening invocation was by Bishop William Turner, of the New Revelation Baptist Church in Pasadena. His congregation numbers over 500. Just last Sunday, we gave a TFV lecture and Holy Wine Ceremony for his church couples followed by a wonderful catered luncheon in their fellowship hall. The Sadoc Christian Singers were then invited back up to keep the spirit high and “rocking”. It was!! We then showed the very inspiring “Stand for Family – Save the Nation” 14 minute video. As soon as that was finished, Rev. Joe Waller, co-convenor ACLC of Los Angeles and Western States ACLC Executive Board Member gave the opening speech leading into the holy wine ceremony for all the couples.

During this past week, upon careful checking, we decided that most of the pastors had already received the HW, but most of the wives had not. Therefore, we did not eliminate the HW Ceremony from our schedule. Rev. Waller did a fantastic job as the “spiritual cheerleader” and all clergy couples participated including Dr. E.V. Hill’s couple and Rev. Joseph Lee’s couple. Following the benediction, we prepared to start the satellite transmission. Pastor couples were deeply moved by the Holy Wine Ceremony and many were crying.

Part 2 was the Main Blessing Cere-

mony from Washington DC. Our M.C. for Part 2 was Rev. Timothy Henning, Vice Regional Director and co-convenor ACLC of Los Angeles. We followed the Washington DC schedule completely. We had two officiator couples. Rev. & Mrs. Baek Joong Ku, our Los Angeles Regional Director and West Block Director and also Rev. & Mrs. Joseph Lee, Pastor of the Heavenly Vision MBC and the first church to hold a blessing ceremony on Dec. 26th, 1996. We did the presentation of officiator flowers live and also the ring exchange. Pastor couples found this deeply moving. During the Main Blessing Ceremony, we had one cable television reporter attend and take video shots for their local news. At the end of the Washington DC Blessing Ceremony, we switched back to “live” action in Los Angeles. Dr. E.V. Hill, pastor of the Mt. Zion MBC and named as 1 of 7 top preachers in America by Time Magazine, concluded part 2 with his congratulatory speech “How To Remain Married & Happy”. His speech was *powerful!!!* He is one of the most powerful and well known ministers in Los Angeles and received heavy persecution in this month. But he overcame and gave a magnificent strong & powerful speech. He received several standing ovations. Immediately following his speech was a love offering, featuring our 40 member Japanese Missionary and home member choir, then prayer and group pictures.

Part 3 was the blessing celebration luncheon and Dr. Kene Holliday was once again the MC. The other half of our big ballroom was already set for 500. During part 1 and 2, we used this table area

for all our family members to be able to attend. Now it was cleared and our newly rededicated bride and groom clergy couples were escorted to their wedding banquet. Members could rejoin as soon as the couples were seated. We had a wonderful three-course lunch with a special wedding cheesecake covered in white chocolate that the hotel chef had made. The Sadoc Christian Singers sang during the luncheon and so many “new brides and grooms” felt the spirit and were dancing, partying and having a great time. Also, our 40-strong Japanese Choir sang. Some pastors wanted to sing and share testimony, so we allow free time for this.

The conclusion was the drawing for the three grand door prizes. Our event was finished by 2pm – a five-hour blessing day for them. We closed with everyone singing Amazing Grace and Rev. Baek Joong Ku led three strong, determined cheers of *Mansei*.



During the entire month of April, many of our churches received negative literature trying to dissuade them from attending our event. They attacked Dr. Hill heavily and also focused on hundreds of surrounding churches. All of April, we could see very clearly that this was a fight between God’s side and Satan’s side. It made our Los Angeles outreach members even more determined than ever to Win for God. During our event yesterday morning, one of the churches sent 8 or 9 of their “scouts” to the hotel to canvass the parking lot and hand out “enlightening” negative flyers to our arriving pastors. They were on hotel property approaching all incoming cars, cars that had already parked and pastors walking towards the entrance. Maybe some of our pastors were influenced by this and couldn’t attend. But the strong minded ones did and we kicked out these “evil-doers”. We really felt right up through the ceremony time that this was a real war situation. Through that, we were able to make victory.

Two real “John the Baptists” were born during this providence. Rev. Joe Waller, of the Shiloh Missionary Baptist Church became full-time ACLC co-convenor for us on March 25th. He quit his full time night job and started doing daily activity with us. He and his wife have been married 23 years and have 11 grandchildren. Rev. Waller attended each and every one of our minister programs (sometimes 5 in one week) and conducted the HW blessing ceremonies at each one. He has an office at Pasadena House and every day from early morning until evening, he dedicated himself to this blessing. He will continue with us on the same schedule for the next step. He is totally committed to the providence and to bring victory for True Parents. He is a strong fighter for True Parents and the ACLC. Also Rev.

see **LOS ANGELES** on page 7

Sun Moon University

On Sunday, April 14th, True Parents cut the ribbon at the dedication ceremony of the new Administration Building of Sun Moon University, Seoul, Korea.



144,000 CLERGY BLESSING

Harlem

April 27th was a most holy and joy filled day for the New York Region. More than 1,500 happy souls gathered for the 144,000 Clergy Couple Blessing at the Metropolitan Baptist Church in Harlem. It was a special day everyone had been waiting for with hope and desire. Those early arrivals came and enjoyed very tasty food at the reception, which provided time for sharing and for the making of new friends. Hundreds of clergy gathered for this family atmosphere in the Church dining hall with Rev. Bruce Grodner as the welcoming emcee. There were also accompanying attractions such as videos and photo displays of ACLC local events. Everyone was pleased with this enlightened and warm gathering of people. There was a feeling of anticipation and hope that coming up was something new and loving, i.e.. the Rededication and Blessing Ceremony.

As guests began to fill the Church sanctuary there were heard beautiful choral songs led by Mr. Robert Hall and the Manhattan Family Praise Team. Already the Church was becoming filled with a wide variety of wonderfully mixed audience of many races and religions. When host Pastor, Rev. Bobbie McDaniel came to the pulpit the 250-300 clergy (including members of their congregations) had already been seated and attentively followed the program with a deep feeling of satisfaction and peace. The church was filled to capacity, with people standing in the aisles. The day took on another spirit of celebration when the announcement came from Emcee Rev. Daryl Clarke that today marked the birthday of Rev. Mc Daniel, our wonderful host. The invocation was given with spir-

itually uplifting words of soul by Archbishop Angel Torres, United Church of Christ.

Most clear and significant words of welcoming were given by the Bishop Dong Woo Kim, Executive Committee, ACLC. At this point everyone had the feeling like this entire event was an historic



event that would be changing the family of America through this most Godly Blessing of clergy and congregation. If you didn't see tears of joy you saw smiles of agreement in the audience. God was good with us on this day! Following along in the program we heard of the many gratuitous proclamations given from as close as Manhattan Borough President to the halls of Albany, N.Y. Rumiko Tsaken directed the West-Rock Choir together with the Manhattan Family Church Choir in a most heavenly sung selection of songs, giving sounds of love, joy and purity.

Then the Apostle Dr. S.A. Cole, Church of Jesus Christ, Inc. came to the pulpit and put evangelical fire to the ceremony, testifying to his gratitude and commitment to this most divine cause of the Family Rededication and Blessing Ceremony. He spoke with the mighty con-

viction of the prophecy and blessing that all the clergy present felt. The feeling he expressed was not to stop but 'let's go on'. Everybody said, 'let's go on' Amen, 'let's go on'.

Next, with the same powerful and enthusiastic spirit, was the Bishop Cecil Riley. The Bishop anointed us all with a dynamic message of purpose and conviction and we became so happy and praising the Lord that the general feeling was that the Holy Spirit was speaking. There was so much hand clapping and praising that we knew we weren't going to leave this ceremony the same but new and different, with more of the true love, life, and lineage. Hallelujah! And Mrs. Eleanor Riley blessed us with a most loving and strong holy song of love from Heaven.

The actual Ceremony of Blessing and Rededication was led by the officiators, Bishop and Mrs. Dong Woo Kim, representing our True Parents. Due to some technical difficulties rather than the satellite transmission from Washington D. C. we were able to have a very clear and wonderful video playing of the 60 Clergy Couples Blessing in N.Y. May, 2001.

Everyone was so intently focused and involved with the prayer and the reading of vows that it was as though everyone was feeling the liveliness and the preciousness of this new moment of new beginning in Marriage and family. You could have heard a pin drop, The atmosphere was so peaceful and serious. Three local religious leadership couples received the Blessing and they proudly represented the clergy and congregation participating on this most joyous day of glory and victory. Everyone felt like we

had been clearly doing God's Will.

In conclusion, following a cake cutting and closing cheers of Mansei, the clergy and congregation shared embraces of joy, victory and love for this most grand event of celebration of new life by the 144,000 Clergy Blessing all over America. Many great leadership were present like the Bishop Billy Robinson from the Garden of Prayer Cathedral, C.O.G.I.C. and many respective clergy and vast variety of denominations and



locations. Many clergy filled the steps outside, taking pictures and sharing good words about the total feeling of joy and peace that each and everyone of us had experienced this day. Recovering from open heart surgery and moments before the actual ceremony Rev. Miguel Cruz, Alpha & Omega, pastor. he almost missed the event feeling some chest pains but he went ahead and challenged himself and he said, "I'm most grateful because I see what a meaningful event this is. I wouldn't have missed it, not for the world. Thank you." Rev. Miguel and wife, Juanita both attended with friends.

These kind of testimonies tell us that we're seeing the beginning of eternal relationships of clergy and congregations, making concerted efforts to see God's will be done on earth as it is in Heaven. Thank you, True Parents. ❖

LOS ANGELES from page 6

Walter Millsap became our real John the Baptist. Rev. Millsap brought his couple yesterday, along with his 3 son's couples, 1 daughter couple, 25 adult choir and 5 band members. Rev. Millsap has a real "family" church.

Our mobilization for this providence started two month's ago with our February 24th Interfaith Revival Service. Since then, 85% of all of Southern California families joined in activity. Some could not because of very difficult situations, but almost all families joined. We had 60 missionaries in Los Angeles and all were assigned to home stay families. For each family who housed a missionary and made their family donation, we gave them a VCR TV to use for their outreach. Members wanted to really guide ministers as to the true meaning of the holy wine blessing, so having a VCR TV was very important. Without that, we could not be successful in bringing victory for holy wine ceremonies. Clearly

each pastor knew the meaning. Holy Wine was not lightly given out and it only was given out to pastor couples and clergy leadership couples—no congregation.

We had a "Trinity Weapon" method in Los Angeles: Stand for Family Video Tape; Minister Pocket Guidance Folder; and a bag of 12 holy wines. Our minister guide pocket folder was very detailed. We had many, many, many materials developed very quickly for our members.

We made over 200,000 copies of materials (many in color) and over 3000 video tapes. We also developed everything in both English and Spanish and shared all our information with the West Block as well as other states who requested it.

At our Sunday Service on April 28th, the spirit of our members was very high. This was a real offering service to God and True Parents. Almost all of our members joined and were crying as we made this offering. We pledged our continued determination to keep this a real victory for Heavenly Father. We very much still have the "I Can Do - Never Give Up" spirit and very strong determination for step 2. Our Los Angeles church raised

up our spirit during the last 2 months. In April, all our outreach families only visited other churches from early morning until late at night, not even being able to attend our own church service.

Our Nation Wide goal for holy wine blessings was 10,596, but we were able to finish 12,200 by midnight April 26th. We not only completed our National portion of the goal, but also our Regional goal. We did not stop when 144,000 was completed two weeks ago, because Los Angeles was determined to fulfill 12,000.

We had strong help from the Spiritual World and we prepared a big offering table on True Parents Day. We also offered up all our member donations for stronger spiritual power. Every day for the past 40 days, we have had very deep prayer at 6:00am and also 10:00pm for spiritual world help. All our families made determination every day. For 2 months, there was total investment for this providence. All of our families made one!

Our Region also includes Hawaii. Because of the time difference, they held a breakfast banquet at the Renaissance Ilikai Waikiki Hotel starting at 7:30am.

They had 100 guest confirmations, including pastor couples and some single pastors. 33 participants actually attended the ceremony. Their Japanese missionary choir performed then they went directly to the Main Ceremony in Washington DC through the web cast. Afterwards they had breakfast, fellowship and watched the DC entertainment. Hawaii couples were very happy and were also given the Rededication Certificates. One Hawaii couple attended the Washington DC event.

Region 21 is very fortunate and blessed to have such a tremendous top leader, Rev. Baek Joong Ku and Mrs. Sun Hee Ku. Through their total determination, guidance and love, we were able to strongly unite as a region to bring a wonderful victory for the 144,000 Clergy Couples Blessing. They are truly our True Parents in Los Angeles.

The victory from Los Angeles, Region 21, we offer gratefully to God and True Parents with strong determination to keep going with an "I can do - never give up" spirit. Thank you Heavenly Father! ❖

144,000 CLERGY BLESSING

Clergy Renew Wedding Vows

This is an excerpt from the report of the Blessing in The Washington Times

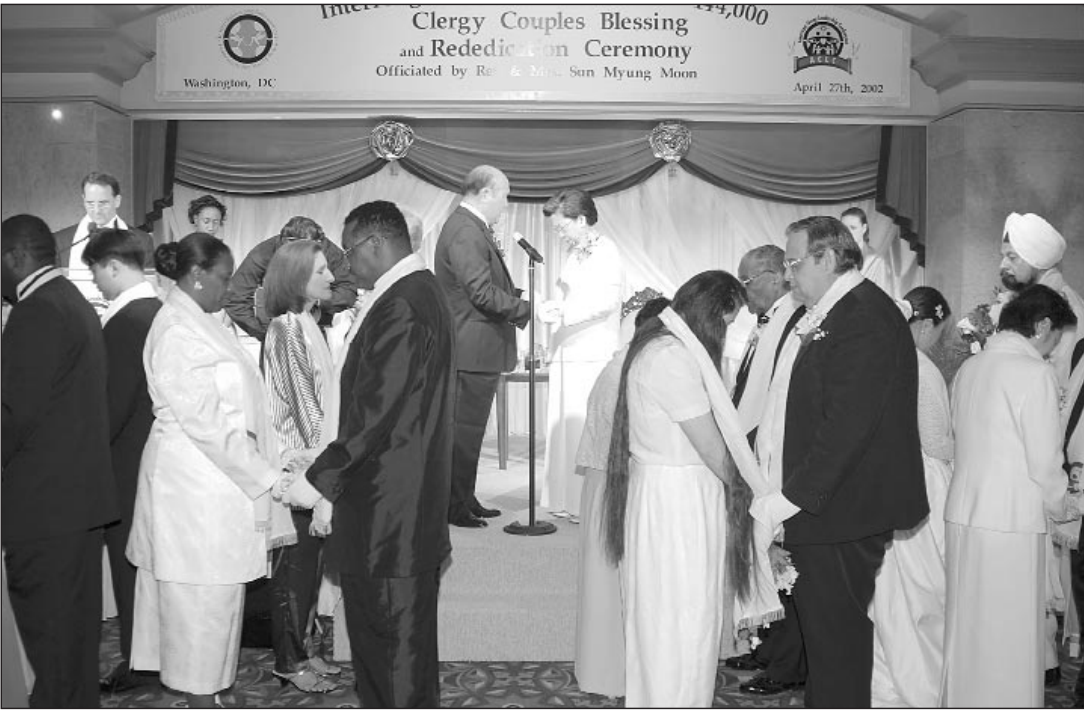
In a “marriage blessing and renewal ceremony,” presided over by the Rev. Sun Myung Moon, the group of mostly Christian pastors exchanged rings and declared that despite differing theologies a lifelong family commitment is the common thread of all religions.

“You know that Reverend Moon is the marrying man,” said the Rev. T.L. Barrett, a Church of God in Christ minister from Chicago. “He would marry those two light bulbs, a desk and a chair, everyone, if he could.”

The Rev. Don Olson, a Lutheran pastor from Miami, opened the two-hour event praying, “May we transcend these [religious] barriers by renewing our vows.” He said the gathering of clergy could serve as a “wake-up call to end divorce and unwed pregnancy.”

During the ceremony, clergy in the Christian, Jewish, Muslim, Hindu, Buddhist, Sikh and American Indian traditions led prayers. The festivities were broadcast by satellite and Internet to all 50 states and dozens of countries, said organizers.

Twelve clergy who led a similar “blessing” in May circled the participants to sprinkle them with holy water, which



they said signified the sanctity of marriage.

During the moment of recommitment, the couples and Rev. and Mrs. Moon faced each other and held hands. Most of the husbands wore black and the wives white, and all donned a white neck sash commemorating the event. Rev. Moon declared that the couples were “committed to becoming true husbands and wives.”

The event, held at the Sheraton

National Hotel in Arlington, is part of what organizers called “a world peace blessing movement” that seeks to solve social problems by bolstering sexual morality and fidelity in marriage.

The clergy organization had planned the renewal ceremony for Madison Square Garden in New York City on Sept. 22 last year but postponed it because of the terrorist attacks 11 days earlier. Hundreds of the clergy traveled to Manhattan anyway for a prayer vigil

next to the demolished World Trade Towers site.

Before they arrived here yesterday, many of them participated in a “family communion” ceremony that involved a spousal sharing of holy wine or juice. They said that such initiatives have helped set a tone to preach more frequently on moral values and marriage.

“I’m beginning to talk more on the subject,” said the Rev. John Highsmith, who leads a small congregation in Baltimore.

Bishop Augustus C. Stallings, who left the Roman Catholic priesthood in the late 1980s to found Imani Temple, was later married in a “blessing” event, and he and his wife, Sayomi, became parents for the first time earlier this month. “My only regret is that I did not see marriage and family as part of ministry earlier in my life,” he said. He advocates a choice of marriage or celibacy in the Catholic priesthood. “Priests can lead the way,” he said.

From Potomac, Mrs. Ranjit Bawa and her husband attended the ceremony here to represent the Sikh faith. She said any message about lasting marriages helps young people of immigrant faiths. “We also want to teach them that God is a binding force between husband and wife,” she said. ❖

Blessing Testimony N. Carolina

by Caroline Uyama

Rev. Daniels of St. John’s Missionary Baptist Church, Durham North Carolina was a minister our brother Mamoru and three Japanese missionaries met three days before the Blessing of the 144,000 clergy on Saturday April 27. It seemed late in the providence to invite Rev. Daniels to Bless his church, as the Blessing was only 3 days away. With this in mind we resolved to show Rev. Daniels the videotape and offered him to drink the Holy Wine. Rev. Daniels did so willingly and was left with one Holy Wine cup to give his wife and he asked for 150 more for his congregation. Also he was left with the Four Vows. Also the Japanese missionaries sang him a few songs, which he loved.

The following Sunday was April 28th. It was the day following the Blessing given by True Parents in Washington DC. Mamoru, Caroline and the three missionaries attended Rev. Daniels’s Sunday Service. When the time for the pastor’s message came we were surprised to hear how direct Rev Daniels talked about the sexual relationship of husband and wife and chastises the members in the church for having pre-marital sex. He said that people have to change. The next thing we knew he called all the married cou-

ples in the church to the altar, and that all single people, widowed, divorced etc. should also stand. Mamoru and Caroline went forward not knowing what to expect, but suspecting he was about to Bless the church.

Sure enough he beckoned an usher to bring some papers from the back

take one to share, and all single people to drink also. He warned people not to leave the church, as this was a Blessing they needed to receive. Following the ceremony Rev. Daniels asked the Japanese Missionaries to sing some songs and Mamoru to come up into the pulpit to speak. We explained about

tiative. We had no idea that he was planning to do so that Sunday. We realized that he would have done this whether we had been at the church or not. We asked him why and he replied that he was focusing his ministry on the family, teaching from the Bible the model of a good family, and the importance of having morals within the family. The visit he received from us and the information he received fitted right into what and where he is guiding his church. We felt that he was guided by Heavenly Father to prepare himself and his church to receive the Blessing from True Parents.

May 5th we attended Sunday Service again. We knew that his sermon was to be on the family. We were discouraged to find that he was not there, but at home sick. One of the other ministers of the church gave the sermon. He mentioned that Rev. Daniels has requested that he speak on the family. In obedience to his leader (thus obeying God) he spoke from the Book of Genesis and about family. His sermon was excellent. Full of sound guidance.

Following the service Mamoru asked Mrs. Daniels if we could visit Rev. Daniels at home later that afternoon, as we had some flowers for him. We all went there around 3PM with a beautiful flower arrangement. There we spent a few hours talking with Rev & Mrs. Daniels. ❖



room. They were bright orange sheets that he had copied the four vows onto. The vows were distributed and the congregation read them out. By this time we really realizes he was Blessing the church. Mamoru motioned to him that we should drink the Holy Wine. He then beckoned the usher to bring the bag of Holy Wine that had been left with him. He instructed each family to

the Blessing the day before and that thousands of churches throughout America had participating in this ceremony to substantially reclaim the family for God and to make a dramatic impact in American society, bringing healing and restoration sorely needed.

This Blessing at Rev. Daniels church was conducted purely on his own ini-

144,000 CLERGY BLESSING

Clergy and the Blessing

by Rev. G. A. Stallings, Jr., D.D.

Marriage and the Family are in a state of crisis in America today. 50% of all marriages are in divorce. A greater percentage of marriages in the Christian community end in divorce than among those who declare no church affiliation.

This crisis happened on our watch as ministers, while we stood in pulpits across America declaring what “doth saith the Lord.” How could such a situation have occurred? Is it a serious indictment against the power and efficacy of our preaching or does it indicate that we have allowed powers and principalities to gain control over the minds and hearts of our people? Are we guilty not only of the sin of commission but the sin of omission, by failing to do all that we can to slow the hemorrhaging of marital fidelity and permanency?

If marriage has deteriorated on our watch, then it is our charge and responsibility as ordained men and women of God to correct the situation.

The greatest work that any of us could ever be called to is to restore the Kingdom of God on earth as it is in heaven. Jesus stated in the Gospel of John, Chapter 14, verse 12: “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.” (The New King James Version)

It is a difficult challenge getting church folk to believe that they can perform the same works as Jesus, no less coming to a realization that they can do even greater works than Jesus! In order for them to believe that they can perform the greater work of restoration, they have to come to a more profound understanding of who they are.

In the beginning, God created man and woman in His own image and after His likeness in the spirit (cf. John 4:24) and not the flesh. Adam and Eve possessed the blood lineage of God and were entitled through their divine birthright to reap the benefits of a three-fold blessing: to be fruitful, to multiply and have dominion over the earth (Gen. 1:28).

God placed Adam and Eve in a unique position to reach full growth maturity. All that was required of them was compliance with His decrees. Instead

of heeding God’s commands, Adam and Eve fell prey to the wiles of Satan. They fell from grace, from their lofty position to one lower than the animals and came under Satan’s snare.

Adam and Eve were cast out of the Garden of Eden after the Fall, at which point they conceived and bore three sons: Cain, Abel and Seth. Because Adam and Eve pledged their allegiance to Satan rather than to God, they passed on to their children the blood of Satan and not the blood lineage of God.

The blood lineage of Satan (tainted or contaminated blood) was transmitted from one generation to the next, down to this present age. In order to reverse this curse, there must come forth those who will be a new Adam and a new Eve. Only in this way can we take back from Satan what he stole, usurped and robbed from our first Parents. We must reclaim our divine birthright and take our rightful position in God’s creation if we are to engage in a greater work.

The Apostle, Paul said: “I can do all things through Christ who strengthens me (Phil. 4:13).” We, as anointed, appointed and approved men and women of God can accomplish all things if we have the “unction in the junction for the function” by exercising the full power and authority of our anointing.

We are called as ordained men and women of God to proclaim by our daily lives and in our pulpits: *No More Divorce. No Adultery!* Our message must be clear and unequivocal in its moral rectitude and authority. We can ill-afford to allow Satan to rule the day or to have his sway! We must become the embodiment of the message we proclaim and authenticate it by the lives we lead. As the saying goes: “We can-

not teach what we do not know. We cannot lead where we do not go.”

We must lead our people by Word and example. Each pastor/minister and spouse are asked to recommit and rededicate themselves to the pillars upon which the foundation of marriage stands: *Fidelity And Permanency* and

riage is a sacred covenant, instituted by God, and the ideal foundation for family life.

As a public statement to the nation and the world that we will stand up for fidelity and permanency in Marriage.

As a public declaration of our belief in no more divorce and no more adultery.

As a statement of unity and purpose that binds denominations of all faiths together as well as peoples of all nationalities, races and tongues.

As a means of creating awareness and focusing attention on the current day crisis of Marriage in America and leading the way in providing a solution of healing in saving the nation.

In turn, each Clergy Couple is asked to officiate at the renewal of Marriage and to bestow

the Marriage Blessing upon married couples in their churches, mosques, temples or synagogues. Each faith should follow or observe its religious traditions in conducting the Marriage Blessing. However, it is asked that an essential component of the ceremony be the Holy Wine Ceremony (which may consist of wine or grape juice).

The Holy Wine Ceremony is the ritualistic act that symbolizes and seals the spiritual transition of each married couple and family from the blood lineage of Satan to the blood lineage of God. It bespeaks of a “spiritual blood transfusion” or “spiritual dialysis.” Together, we can “stand up for marriage and family and save the nation.”

His Grace, The Most Reverend George Augustus Stallings, Jr., D.D. is Archbishop and Founder, Imani Temple African-American Catholic Congregation, Washington, D.C. He is the Chairman, ACLC Executive Committee. ❖



to teach the purity of love to their children.

The Marriage Blessing

What is the purpose or why is there a need to recommit and rededicate your marriage as a Clergy Couple? What advantage is there in bestowing the Marriage Blessing upon married couples in your congregation? Why are fidelity and permanency important in marriage? Why should you discourage divorce and adultery and stress the importance of marriage to your congregants?

When marriage occurs as God originally intended, it is the fulfillment of God’s original ideal of creation.

As a reminder and renewal of your marital vows and commitment to remain together for better, for worse, for richer, for poorer, in sickness and health until death do you part.

As a living example and manifestation to your congregation that mar-

Multiply the Blessing

by Pastor T.L. Barrett Jr.

and Archbishop G. Augustus Stallings

This letter was given to all the participants in the 144,000 Blessing.

Dear ACLC Participants in the 144,000 Clergy Couples Blessing: On behalf of the American Clergy Leadership Conference, we would like to express our heartfelt thanks and appreciation for your support and participation in the historic Marriage Blessing Ceremony on Saturday, April 27, 2002 at the Sheraton National Hotel in Arlington, Virginia.

Your presence contributed significantly in sending a message across America and around the world that clergy are willing to “Stand Up for Family and Save the Nation.”

Your commitment to fidelity and permanency in marriage have now become the bedrock for ushering in a new age of God’s providence as we reach beyond denominational and racial lines to “rebuild the family, restore the community, renew the nation and the world. As a “new creation” you now play an indispensable role in the work of restoration. God’s original ideal of creation

is within our reach as we seek to restore the Kingdom of God on earth as it is in heaven.

The same spirit that propelled and motivated our work must now be passed on to our children as they come forward by having their marriages blessed and sanctified before God. Our legacy and gift to our younger generation must be blessed marriages that will lead them to do the same as we have done.

On Wednesday, July 3, 2002, the Rev. Dr. and Mrs. Sun Myung Moon, along with clergy representatives of

every major world religion, will gather once again at the Sheraton National Hotel to confer God’s blessing on Marriage to young couples.

We kindly ask that you would encourage your offspring and young adult members of your congregation who are already married or who are engaged and intend on marrying in the near future to join in this historic event. God is surely preparing His people to go even higher in claiming the earth as the Kingdom of our God and His Christ. ❖

144,000 CLERGY BLESSING

50-State Three-Evangelists' Tour in Las Vegas

by Rev. William Starr

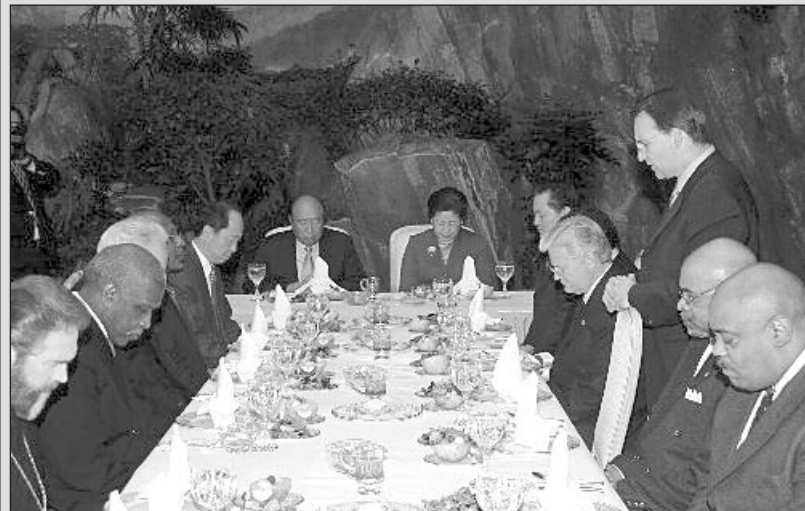
Saturday April 13th, following a morning breakfast meeting in Oakland CA, Rev. Charles Kenyatta and Ms. Seong Bok Hsu traveled to Las Vegas Nevada for an evening revival in the Zion United Methodist Church. Zion Methodist Pastor Rev. Marion Bennett, who hosted Rev. Moon on April 11, 2001, welcomed Rev. Kenyatta for an anniversary revival. The program began with the 14-

minute videotape explaining the purpose of ACLC. The Japanese Sisters Choir sang 'Song of the Banquet', Rev. Kenyatta and Mrs. Hsu entered the sanctuary with guest pastors greeting them as they proceeded to the pulpit to sit together. Following Welcoming Remarks from Rev. William Starr, Religious leaders from Baptist, Jewish, and Muslim, and Methodist backgrounds offered scripture and comments on marriage and family. Rev. Sylvester Rogers, Pastor

of Greater Mt. Sinai M.R.M., Rabbi Kent Sutton of Beth Menorah Ministries Minister and Kimm Muhammad, Nation of Islam all shared brief comments. Rev. Rogers left his own program to come to speak for us Host Pastor Rev. Marion Bennett shared his vision on the need to Save Marriage and Family and welcomed the guest speakers. The Zion Chancel Choir, lead by Mrs. Clara Scott treated the audience to several Gospel songs. The choir and soloists poured out their heart and created

happy and joyful atmosphere. Zion ushers added a sense of dignity to the occasion. A solo from Rev. Bennett's daughter Karen prepared the way for the guest speaker. Juanita Pierre Louis warmly introduced the speakers. Rev. Kenyatta and Mrs. Hsu stood together to speak. Rev. Kenyatta immediately showed that he was 'with it' and 'knows what is going on'. His comments on world situations captured the crowd. Mrs. Hsu brought a 'golden light' with her testimony about the matching. Several members had spiritual experiences as Mrs. Hsu spoke. Rev Bennett was transfixed as he listened to the testimony of the matching. The audience loved having both Rev. Kenyatta and Mrs. Hsu speak and enjoyed seeing how they support each other. Several guests said 'I will never forget this.'

Rev. Ra, St. Lucia National Messiah and Rev. Jin Seong Lee, Nevada State Leader assisted Rev. Starr with the Altar Call Marriage Blessing of the pastors and Christian couples. Rev. Bennett's daughter and her husband participated in marriage blessing along with other couples that were crying and hugging as the ceremony closed. ❖



Celebration!

Ministers join with True Parents at East Garden to celebrate the sucess of the 50-state Three-Evangilists speaking tour of America

50 State Three-Evangelists' Tour in Montana

We were very much blessed with the Holy Spirit's power and presence of Rev. Charles Kenyatta, his fiancée matched by Father Mrs. Hsu and Rev. Juanita Pierre-Louise ACLC of Harlem, New York.. On April 18th, 2002, we hosted the ACLC We stand for Family and Save the Nation national speaking tour at the Billings Sheraton Hotel. The event was especially a success due to the leadership of the National Messiah from Turkey, Rev. Kim and the wonderful Japanese sister missionaries. Also, the outstanding support by the AFC family Paul and Kimiko DiLorenzo and the Tribal Messiah family Chad and Fusako Martin made this event even more exceptional. We began the day with a great article in the local Billings Gazette announcing the coming of the Rev. Charles Kenyatta. Later in the day, we were fortunate to have another local news-

paper interview Rev. Kenyatta and Mrs. Hsu. The publisher himself interviewed them for about an hour that afternoon. The reporter has done other articles about us and has been very fair. He said a story will run next week regarding this interview. In addition, at the time of the event, the local TV station interview them and filmed the program. We received some very good coverage that night on the local news station covering approximately 2 minutes of positive coverage. We could not have had such success without the guidance of the national ACLC media team who gave us excellent advice and support. Since we are members of a local public station, we were able to use the TV stations video equipment. This program will be aired next week as part of our local programming of a half-hour of programming every other week. We were also blessed with the Billings Mayor issuing a letter of welcome to Rev. Kenyatta. This one page letter was

very embracing and welcoming of the tour and Rev. Kenyatta. We also receive a letter from the U.S. congressman applauding the work of Rev. Moon and the blessing program that is going on. Our audience was a great mixture from clergy, political leaders and community leaders. We had Native American leaders attending, Hispanic, Black and Oriental. Our goal was 100 participants. We ended up having approximately 120 participates happily having to add more tables and chairs for the overflow. Some highlights were the performance of the Japanese sister choir, the Native American Drummers and Dancers, the Wayman AME choir and the procession of local Boy Scouts in the presenting of the colors. Some people commented on the beauty of the music. The audience responded with many Amens and much applause to Rev. Kenyatta and Mrs. Hsu. Some guests were moved by the sincerity of Mrs. Hsu's message. Rev. Keny-

atta's speech along with his finances Mrs. Hsu were a very good balance of internal and external, traditional Christian preaching and Unification teaching. The audience loved it! They laughed and applauded and was caught in the spirit. At the altar call, Rev. Juanita was a big help with the Blessing Ceremony. Many couples stood in unity with the blessing in the front. We concluded with a very large group photo that many people happily and eagerly posed for. It was an amazing spiritual experience. Guests and members alike were touched by the Holy Sprit. Many people stayed for over an hour after the program talking, taking photos and sharing with each other. It seemed as if people did not want to leave. In addition, we are very grateful for Bishop Lee and Rev. Wiesinger in Seattle for their guidance and wisdom in helping make this program a success. With gratitude to Heavenly Father and True Parents. ❖

144,000 CLERGY BLESSING

Indian Blessing Powwow in Portland, OR

On April 13, the ACLC Oregon sponsored and organized a Blessing Convocation for Native Americans using the same three vows in the power and anointing of Jesus and the Holy Spirit, but in a uniquely Native American tradition. The Blessing was not presented at an existing Powwow, but rather at a uniquely created event.

It was held at Cathedral Park which is located on the Willamette River. This park is on a site which used to be a Chinook Indian village. The event was held outside, which was very risky in Oregon at this time of year. A 'revival tent' from a local minister was arranged just in case.

On the night before the event, it was discovered that we would not be able to use the tent so tarps were brought in as the weather report called for rain and thunderstorms. It was thought that there might be some way to rig the tarps over the stage at the natural amphitheater. With the help of all of the early arriving Native Americans and other participants, we were finally able to set up the tarp, but a strong wind blew it apart. It rained hard seemingly everywhere nearby, but the rain came to Cathedral park only after the event ended and the cleanup was completed.

One of the significant points of this Blessing was the acknowledgment that Native Americans have suffered greatly, often at the hands of religious leadership, and always without their defense. This has caused great resentment which has been inherited by the Native American descendants of today.

The Native American religion is more correctly called 'Tradition.' It was interesting to note that the 'convener,' Chief Longwalker mentioned that in his language, there is no word for prayer. "Prayer is 'talking'," he said. It was easy for these true traditional Indian chiefs and medicine men to understand the reality of life after death and the significance of lineage and the Blessing as well as the serious and dangerous condition of the family today.

Chief Longwalker has taken the 'long walk' across America as a condition to demonstrate the plight of today's Native Americans and also to make a condition for their liberation. He said, as he introduced and conducted the Blessing ceremony, that "if Reverend Moon is working to save families, then we must support and participate." In the native tradition, smoke is used to purify the spirit and body of a person. As the Blessing ceremony began, all the participants of the gathering made a large circle and Chief Longwalker and Warrior

Woman, his wife, went from person to person bringing smoke from burning sage fanned with Eagle feathers. This was done to purify the people and the area so that they would be prepared for the Blessing ceremony.

The Blessing vase was made specifically for this event according to the Navajo tradition. In that culture, a married couple drinks from a clay vase with two spouts, one for the bride and one for the groom. This is the symbolic way to seal the marriage covenant. Gayokla instructed a Navajo Indian to make a vase that is smaller than the usual one, but with the same design. It was a perfect vessel for the holy wine. Also, it provided a long lasting 'souvenir' and reminder of the rededication vows. The vessels were all the same, yet unique, just as in the Blessing ceremony itself.

At this native convocation, a deer-skin declaration was read by Charlie Cook, Chief of the Chumas tribe and

endorsed by the participants. It was then signed by the chiefs, medicine men and leadership in attendance. One of the participants, Black Elk, an elder from Colorado, explained that he has had visions recently of a person who is on the earth with great power, and is liberating the people from the dark winds (sin). Black Elk has degrees in Law and Psychology and studied at Oxford. He asked for 40 cups of holy wine to take back to Colorado.

Drums were provided by the Bow and Arrow Club. The Indian Veterans provided the color-guard and special dances and ceremonies were performed by several groups including two colorful groups of Aztecs from Los Angeles and Salem, Oregon. ♦

By the end of the event, over 250 people were in attendance. There were more chiefs and medicine men here than are usually gathered at any Powwow. Chiefs and medicine men came representing tribes from throughout North America. Chief Longwalker, from the Redwing reservation in California explained that he never attends Powwows as they were created by white people to comfort the Indians and keep them from running away from the missions and government-run 'boarding schools.' Medicine men don't usually attend these external events either.

The Blessing Convocation powwow concluded with a celebration. The local chapter of the American Indian Movement cooked buffalo stew and Indian fry-bread tacos and also provided manpower and security for the event.



Fishing on the Hudson River

Mrs. Tiger Park, left, caught a 47 inch bass on the Hudon, May 12, which is the highest record in our community's history since 1984 of fish caught on the Hudson river. The night before, she had a dream in which Heung Jin Mim and her husband encouraged her to support the Blessing event by going out on the river.

There was a fishing competition that ended with a celebration held at East Garden on May 1st.





DR. CHANG
SHIK YANG

Dr. Yang is the Continental
Director of the Church
in North America.

These are the Welcome Remarks given at the ACLC Convocation, March, 2002, Washington DC.

The mission of the clergy is more crucial now than ever before. Ever since the tragedy of 9-11, with the fighting still in progress and with terror at our doorstep, the entire world is filled with resentment, fear and conflict. Conflicts among religions and races are becoming worse. Every day we read of families killed, children orphaned, while those who fight continue to seek “an eye for an eye, and a tooth for a tooth.” As prophets, the clergy must lead this nation and the world back to God. We must be fearless to speak God’s word, and we must become the examples for people to follow. But in this time of crisis, the number of souls we convert inside our churches, or how well we fill the collection plate is not the measure of our success. We must go beyond the walls of our own denomination, and join together with the kind of unity that the world has been unable to find. The success of the Baptists, or Catholics, or Unificationists by themselves will never save this nation. We must stand together like never before in our nation’s history. This is the mission of the American Clergy Leadership Conference, to tear down the walls of race and denomination. No other clergy organization is designed as we are. No other movement is able to gather so many from every race, creed and nationality. Through the power of the Holy Spirit, the vision and leadership of Reverend Sun Myung Moon, together with you clergy, made such a movement possible. But what exactly is our mission? Now that we have come together like this, what is God asking us to

Washington DC Blessed Children Seeking BC Pen Pals Abroad

by David Pelton

My fifth and sixth grade sunday school class is very interested in being a pen pal with another blessed child their age in a foreign country. There are about 16 students between 10-12 years old, who live in the northern Virginia area just outside of Washington, D.C.. They believe it would help them learn more about other countries and cultures, and Blessed Family life there.

If anyone is interested, e-mail me at Dpvictor@aol.com, or write me at the following address: David Pelton, 5400 Calstock Court, Burke, Virginia 22015. ❖

Stand For Family and Save the Nation!

do?

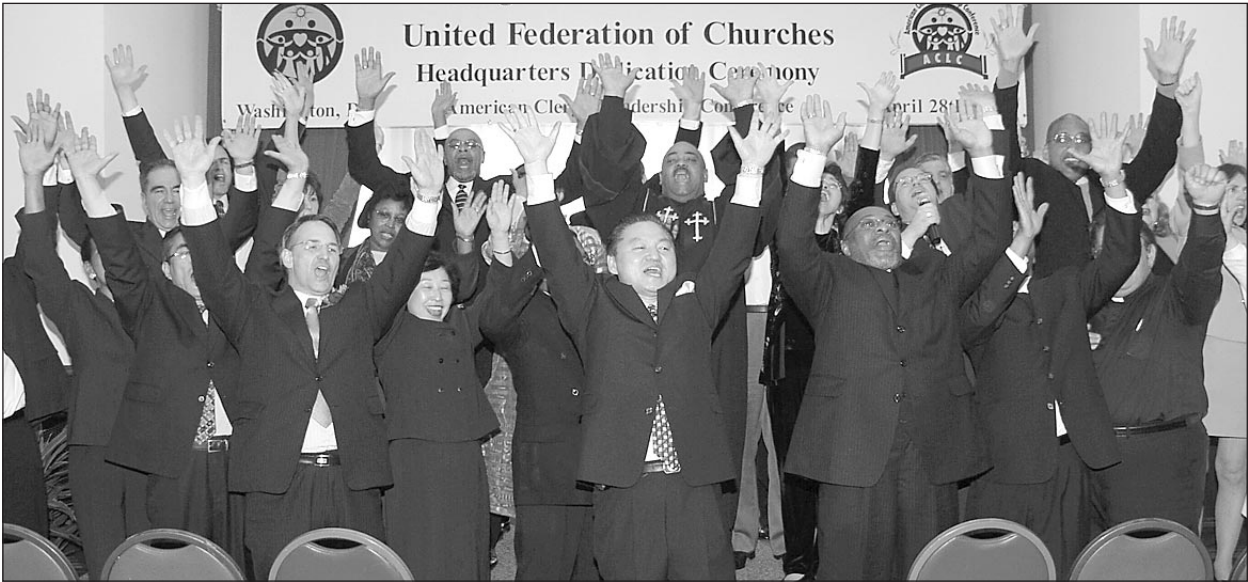
The motto of the ACLC is “Rebuild the Family, Restore the Community, Renew the Nation and World. Let us consider briefly what this means:

Rebuild the Family

The family is, quite simply, the first institution created by God. In Genesis Chapter 5, we read that God made them male and female, and called them together “man,” in His image and likeness. God said, “It is not fitting for man to be alone.” And the helpmate He made for Adam was so close to him, for she was “flesh of his flesh,” and bone of his bones.” If Adam and Eve had obeyed God’s word, they would have remained

ing block of our society has been broken. The cornerstone of a peaceful world has been shattered.

But the problem goes deeper than that. The fall brought enmity between the woman’s seed and that of the serpent. The true seed, the lineage of God, was defiled. Jesus taught in John 8:44, “You are of your father the devil, and your will is to do your father’s desires.” This is the real meaning of the original sin that we continue to pass on to our children: we are born of the false lineage of Satan. Even for the most devout and faithful Christians, our children are still born with original sin. It was not until the conception of Jesus, the sinless Son of God, that his mother



in the garden, and would have fulfilled the blessings that God had prepared for them, to be fruitful, multiply, fill the earth and subdue it, and have dominion over every living thing.”

The fall of our first ancestors was much more than simply individual disobedience. The fall destroyed the family ideal. When Adam and Eve lost God they blamed each other, and their children destroyed each other. They were cast from the garden, and the family that was once blessed to “be fruitful, and multiply,” was now a family cursed. Eve’s pain in bearing children would be greatly multiplied, God told her. God told Adam he would sweat and struggle as the breadwinner of the family. God was no longer present in the first human family, and the vessel through which God was to pour His love into human life was now broken.

When we look back upon our history, we can see that civilizations rise and fall based upon the strength of family and morality. The family is where we are meant to learn life’s most important lesson: to live for the sake of others. As we enter the last days of fallen human history, we are reaping the bitter harvest of the fall of the family: adultery, divorce, sexually transmitted diseases, homosexuality, pornography, the global trafficking of women and children as sexual slaves, sexual abuse of children, and countless forms of immorality. The family is in crisis. As a result, the fabric of our communities has been torn. The build-

Mary was told, “Blessed is the fruit of your womb.” And it is only by inheriting the flesh and blood of the sinless Christ, a pure lineage, that we can be born anew, and enter the Kingdom of God.”

Then how do we rebuild the family? We need more than social programs and community service. We need to purify the lineage of humankind, and restore true love in God-centered families. This is the simple yet profound meaning of the Blessing of marriage being given by Father and Mother Moon. Even for those of us who have experienced the salvation of our souls through our relationship with the Lord, as St. Paul said, “...the law of sin... dwells in my members (flesh)” (Romans 7:23). Though we proclaim we are “sanctified,” we still pass sin on to the children born from our bodies. The most devout men and women of faith still suffer the temptation of false love. Though we have experienced individual salvation, our family life continues to be mired in sin.

Father and Mother Moon have been anointed by Jesus to sanctify families. This is the purpose of the Blessing of marriage. Just as communion signifies that we are inheriting the flesh and blood of the sinless son of God, in the Blessing we take communion as a couple, to cleanse and renew our lineage. This is the ultimate meaning and mission of True Parents. Not only are we fortunate at this moment in history to be able to receive such a Blessing, but also Father and Mother Moon want to

bequeath this special anointing to all the upright members of the clergy. We are the instruments, the vehicles, to stand as True Parents to convey God’s Blessing to our congregations, our communities, and to all humanity. To achieve this, we are working to raise 144,000 clergy couples to mediate this Blessing to the world.

The Blessing has transformed the lives, the families, and the ministries of so many pastors already. You will meet those who found the power to overcome divorce, adultery, and countless other challenges, and who have found renewed vision and strength by offering their marriage to God. Please pray seriously about these things, for with this movement of family renewal through the Blessing of marriage, the ACLC can transform this nation.

Restore the Community

Building God-centered, Blessed Families is the initial key to restoring the community. Children raised in their parents’ love will be happy with who they are. Children who learn to harmonize and cooperate in their families will be productive members of society. Children who grow in love will not learn to hate. As we work to restore community life in America, the ACLC can do more than any other group to tear down the walls between races and denominations. We are standing together from all backgrounds and beliefs, and instead of talking about unity we are trying to live it right now. Rolling up our sleeves and working together is a far more powerful way to achieve unity than interfaith dialogues.

When 144, 000 clergy couples from all creeds, cultures and nationalities come together on April 27th proclaiming “Stand for Family and Save the Nation,” we will move this country. Imagine how the spirit of God can touch this nation in such a holy moment. But to arrive there we have lots of work to do. Let us then be crystal clear: our faith calls us to care for the least and the lost, but though we feed the hungry, shelter the homeless, and care for the needy, we will only end hunger, homelessness and poverty when we *change the hearts and minds of the people*.

Renew the Nation and World

This, then, is our ultimate mission: to renew America by renewing the hearts of its people. And that begins here and now, with you and I. As the Scripture teaches: “Let us not be conformed to the world but transformed by the renewing of our minds.” We are here together to renew our minds, refocus our vision, and be transformed into a unified body of faith. Father and Mother Moon have made it clear: we, the clergy, must be as the prophets of old and speak to the conscience and spirit of the nation. Do not underestimate the power of a united faith community to move the nation. No other clergy asso-

see **FAMILY** on page 13

by Nadine Andre

On Friday, March 26, 2002—the day before the “Stand for Family, Save the Nation” Blessing event in Washington DC—the IIFWP hosted an Ambassadors Breakfast at the UN. The purpose of the breakfast was to help the Ambassadors, members of the UN Secretariat Staff and all those who attended, better understand the profound contribution to the goals and aims of the Special Session on Children being made by this world-wide grassroots ‘renewal of commitments,’ movement, culminating the following day in Washington DC and around the world.

According to Mrs. Karen Smith, Director of the UN IIFWP Office, “The worldwide initiative under the banner World Peace Blessing 2002, contributes substantially to the realization of the goals and targets of, ‘A World Fit for Children.’

“This interfaith movement involves literally thousands of churches, mosques and synagogues world wide drawing on their moral authority to inspire the renewal and commitment of couples and families to actions that have the capacity to provide for children the healthiest lives, optimal conditions for education, protection from abuse, exploitation, violence and most importantly, protection from HIV/AIDS.”

Rev. Dr. Chung Hwan Kwak, gave the Opening Remarks saying, “Tomorrow, in Washington D.C. there will be an historic, public celebration of marriage and family as the foundation for the restoration of our nations and the world. Religious leaders from a wide range of backgrounds will gather together to demonstrate their shared commitment to the moral and spiritual ideals of true love and true family.

“In this way, the World Peace Blessing brings about a unity that transcends race, nationality, denomination, religion and culture. Through this movement, not only can we transform individuals and families, we can also transform the world. For, as we create a culture of peace within our families, we will eventually create a culture of peace throughout the world.”

Dr. Kwak explained that this initiative started by Rev. Dr. Sun Myung Moon and supported by religious lead-

Ambassadors Breakfast at the UN Features the World Peace Blessing

ers world wide, although misunderstood and often perceived as ‘strange,’ was in fact winning the support of many religious leaders and political leaders as a tool that can indeed regenerate and revitalize the most fundamental unit of society, the family. Starting between husband and wife, who vow to commit their marriage and thus their family to the pursuit of world peace, the movement is a true grassroots movement.



Although the UN is an arena that predominantly looks upon solutions to pressing world problems through diplomatic, governmental and economic means, the breakfast brought to bear how the most fundamental aspects of humanity’s culture; religion, ethics, and morality, has a huge role to play within the formula of what many are calling, ‘a new paradigm for international relations.’

However, the question often asked is, “But whose morality, whose religion?” So to these ends the breakfast program included leaders of three of the world’s major religions. They presented their perspectives on marriage and family, what makes for the ulti-

mate well-being of children, and their views of the ‘Stand for Family, Stand for Nation” movement.

The religious leaders who spoke were Rabbi Itzhak Bar-Dea, Chief Rabbi of the Ramat Gan Rabbinate in Israel, representing Judaism, Rev. T.L. Barrett, Superintendent of the Church of God in Christ, Chicao, IL. representing Christianity and Imam Ameer Salahud’din, resident Imam and co-founder of the Islamic Center of Pas-

ers of the world shows it to be a challenging yet ennobling undertaking.

Approximately 75 participants including 53 Ambassadors, diplomatic and UN Secretariat staff, representing over 52 nations attended the program. The program, although atypical for the UN was well received. Many attending the breakfast expected a business as usual briefing but instead heard about an unusual and powerful interfaith movement of marriage and family from three religious leaders. One of the Ambassadors upon leaving said, “After the mornings presentations I am definitely in a position to better handle the challenges of my rigorous day.”

Another highlight of the morning was the beautiful music of the Japanese Peace choir. Comprised of Japanese volunteers working with the UN IIFWP Office, they added beauty, grace and dignity to the event, from beginning to end. Under the supervision of Mrs. Kyoko Sato, Associate Director of Volunteers and Mr. Ricardo de Sena, Director of Volunteers, they constructed hand-made invitation cards for the breakfast meeting that were the epitome of design and elegance. These invitations were then hand delivered to the different Missions.

The Peace choir dressed in their traditional and beautiful Kimonos. They sang a Japanese and a Korean song to open the program, much to the delight of the Korean Chef de Cabinet of the President of the General Assembly. To close the program, the Peace choir sang a stirring rendition of “Let There Be Peace on Earth,” while joining the audience to form a peace circle.

For more information about this event, the full text of the speakers and photographs, please visit the website of the Interreligious and International Federation for World Peace <http://www.iifwp.org> in the next few days and/or sign up for our bi-monthly newsletter, the IIFWP eNews. ❖

saic/Paterson, New Jersey, the oldest Islamic Center in the city of Paterson, representing Islam.

These three religious leaders representing three major world religions spoke in concert over breakfast in the Delegates Lounge at the United Nations headquarters, about what would be optimal for creating a ‘World Fit for Children.’

While we witness a world torn by historical resentments, hatred and war, the ability of the International World Peace Blessing Initiative to bring the world’s religious leaders together in harmony and dialogue and then to broaden that dialogue to include the political, diplomatic and economic lead-

FAMILY from page 12

ciation is as broad, or interracial, or genuinely interdenominational, as the ACLC.

The message and mission of ACLC for America has been clear from the beginning. When the nation was bitterly divided over the 2000 presidential election, we stood together at the Supreme Court, beyond politics, to remind our leaders that God is the foundation of our freedom and democracy, and that when our legal and political systems fall short, we need the guidance of Heaven. We proclaimed “Forgive, Love, Unite!” to a wounded nation. When the tragedy of 9-11 struck this nation, the ACLC was there, min-

istering to the victims and heroes at ground zero. Within 10 days, we gathered 1200 ACLC clergy from across the nation in New York, just minutes from where the World Trade Center had fallen. There were many moving memorial services for the victims of this tragedy. But no one else could call together so many clergy from such a diversity of faiths, to lead our nation in healing and reconciliation.

But today, we look forward to our most urgent task, to “Stand for Family to Save the Nation.” I want you to repeat after me: “Stand for Family... Save the Nation.” Last year, during the historic 52-city ACLC tour, Father Moon told us that we must cry out from our pulpits about true love, no divorce, and no adultery. More than that, he said, we must be the example of God-cen-

tered families to our congregation and community. Our spouse has the key to our sexual organ, he taught us. “No spare keys!” he warned us. Pastor Barrett responded, and after 10 years of separation and divorce, his lovely wife Cleo has returned to his side. Moreover, 22 other couples in his church were healed and restored through the Barretts’ testimony and ministry!

Archbishop Stallings took Father Moon seriously, and after a lifetime as a priest, he is blessed in marriage. He and his lovely wife, Sayomi, are expecting their first child just at about the time of the upcoming Blessing. He travels throughout the country, throughout the world, proclaiming the message of the ACLC: “Rebuild the Family, Restore the Community, Renew the Nation and World.” Many others were

healed and blessed through the 52-city tour last year. Now we must expand this movement of family healing and Blessing to the nation. When 144,000 clergy couples stand together on April 27th, God’s people, called by His name, I am sure that God will hear from Heaven, and He will heal our land.

God has the power to end divorce! God has the power to rebuild our families! God has the power to restore our communities! God has the power to renew our nation and our world! “If My people, who are called by My name, humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and heal their land.” (2 Chronicles 7:14) ❖

144,000 CLERGY BLESSING

144,000 from page 1

ton, D.C. the blessing program included the testimony of Rev. C. Phillip Johnson ACLC Washington Chairman, a Vietnam vet and power-pastor in Washington. He gave a sermon proclaiming that the Book of Revelation was fulfilled.

Pastor T.L. Barrett Jr. the Co-Convener of the American Clergy Leadership stood with his wife Cleopatra and testified as to how, during the 50 state tour, Father prophesied that they would come back together. (They had been divorced for 10 years.) Pastor Barrett said, "God told me to stand with Father Moon and I would be blessed. The most unexpected blessing came. I was reunited with my wife and the mother of our seven children! We are so happy now. Father and Mother Moon, our True Parents want everything and everybody to be married! Father is a marrying man! He wants everything to be married. He would like a desk and chair or even the two light bulbs to be married if possible."

The congregation enjoyed the loving humor. However, because of the healing of Rev. Barretts family you could feel how deep and serious the inner message was that he conveyed. The couples were moved. Many began weeping.

The media team led by Rev. Phillip Schanker and Dr. Linda Wharton Boyd (who did the 50 state / 52 city We Will Stand tour) kept a steady stream of clergy going for interviews. UPI, AP, ABC National, CBS local, the Washington Times and many Spanish and Black newspapers covered the event. Religious Leaders from every faith tradition offered prayers for the 144,000 Clergy Couples. (144,000 couples holy wine blessings were established in America on True Parents Day in April. The rest of the world blessed 60,000 more couples.)

Rev. Don and Anna Olson, founder of the Lutheran Center for Dialogue, offered the invocation. In his prayer he called for the end of walls and barriers to denominations and religions through this ceremony.

During the Blessing Ceremony, 21



Blessed Couples in their Holy Robes entered the Blessing Hall and lined the aisles. Then, True Parents were led by a procession of 12 Clergy Couples led by Pastor T.L. Barrett Jr. and his wife. Archbishop G. Augustus Stallings and Sayomi, Rev. Jesse Edwards couple and Bishop Dan Johnson's couple. 8 more clergy couples were in the procession as Concelebrant clergy who were blessed in the 60 couple blessing in May of 2001.

Then representative prayers were offered: Venerable Ilukpitiye Pan-nasekara, Buddhism; Imam Allama Muhammad Hussain Akbar, Islam (head of the Shiite Muslims in Pakistan); Rabbi Itzhak Bar-Dea, Judaism; Tansukh Salgia, Jainism; Rev. John Copeland, Native American (from the Hopi and Navajo and Cherokee tribes); Dr. Jaswant Singh, Sikhism; Swami Amar Nath Guptu, Hinduism

(Chief Temple Priest of 10,000 Hindus in Washington D.C.); Venerable Park Il Dong, Korean Buddhism; Rev. Jesse Edwards and Mrs. Edwards, Christianity (Pentecostal Family Church of Philadelphia, ACLC 120); Rev. Willie Wilson and Mrs. Wilson of Union Temple Baptist Church, Christianity (ranked by USA Today as one of the top-ten

most influential Christian leaders in America because of the central role he had in bringing black Christians into the Million Man March). They each gave a powerful prayer.

Special Thanks to Dr. Kaufman for organizing this wonderful and historic Interreligious and International prayer for the 144,000. Mr. Joo said that it was so significant that this occurred in Washington, D.C. This demonstrates to the world that there is hope that America can be the Elder Son to lead the way to harmonize all religions.

After the prayers of the religious leaders, the attendants entered in their white Holy Robes. This was followed by the Officiators, our True Parents led by a procession of religious leaders with Pastor T.L. Barrett Jr. and Archbishop G. Augustus Stallings in the lead. These leaders were dressed in their clerical robes and led the beautiful procession into the Blessing Sanctuary (the grand ballroom of the Sheraton). The procession was holy and done with great dignity with the concelebrant clergy couples from the 60 Couple Blessing in May of 2001 leading Father and Mother down the center aisle to the Blessing Stage.

The concelebrant clergy then took their places facing the stage. They included Pastor and Mrs. T.L. Barrett Jr., Archbishop and Mrs. G. Augustus Stallings, Rev. and Mrs. Jesse Edwards, Bishop and Mrs. Dan Johnson, Rev. and Mrs. Phillip Thomas, Rev. and Mrs. Milton Reid, Bishop and Mrs. Abraham Stornes, Elder and Mrs. Bob Miller and four other clergy couples from the 60 couple blessing.

Then 12 Clergy Couples and second generation blessed couples who were being blessed in this blessing came forward to form two rows of six couples. They included Rev. and Mrs. Kenyatta (newly matched), Rev. and Mrs. Don Olson, Elder and Mrs. Ernest Hamilton, Rev. and Mrs. Hardaway (newly matched), and Christof and Lena Yasutake (newly matched).

First came Rev. Kwak's "Report to Heaven" in which he reported to God what was taking place and the number of the 144,000 Clergy Couples.

The Holy Water Ceremony was next. The Concelebrant Clergy took their places with Water Bearers following them. True Parents waited until all were in place. Then Father and Mother blessed the couples with the Holy Water which symbolizes purity and sanctification as well as the water of life. As True Parents sprinkled the couples it was an amazing sight. For the first time in history our Blessed Couples (National Messiahs and other leaders who also were concelebrants) were led by the 12 Blessed Clergy Couples. It was an amazing sight to see Bishop Dan Johnson and Rebecca, Rev. Edwards, Pastor Barrett, Bishop Stallings and their wives sprinkling the Holy Water representing our True Parents. Bishop Johnson had a beautiful white clerical robes. Archbishop Stallings had the traditional robes of a Catholic Archbishop. It was a glorious moment in history.

Next came the Prayer of Blessing. Since the last blessing in February, True Parents no longer extend their arms anymore for this prayer but they



144,000

CLERGY BLESSING

face each other and hold hands. The couples were asked to also face each other holding hands. Then the concelebrant clergy and their wives extended their right hand (of the husband) and left hand (of the wife) in the traditional sense over the larger body of the congregation. *The Washington Times* reported over 700 Clergy couples attending the main ceremony in Washington, D.C. 30 Couples came from the Nation of Islam directly sent by the Honorable Minister Louis Farrakhan through Minister Kadhira and Sister Claudette Marie Muhammad. 21 Buddhist couples came from Korea. Top Christian and Buddhist leaders came from Japan. More than 21 Sikh leader couples came from Washington Area.

This was all being beamed across the world via satellite and web cast to all 50 states and 190 nations. 10,000 clergy couples gathered in Indonesia. Then True Parents prayed for the 144,000 Clergy Couples.

Then True Parents read the four vows which were strongly affirmed by the Clergy couples with a strong YES! After this moment of beauty and splendor True Parents gave the rings to each of the 12 representative couples for the Ring Exchange Ceremony and the whole congregation exchanged rings.

Then True Parents gave the Proclamation of Blessing (the four vows and the proclamation of blessing were projected in English onto the huge viewing screen.)

Then flowers were presented by Elder Bob and Judy Miller of Texas assisted by Jackie Apostelides. Finally, a two gifts were presented by the American Clergy Leadership Conference Board of Directors, Pastor and Mrs. Barrett, Bishop and Mrs. Stallings and Rev. and Mrs. Edwards presented a crystalline vase and a special presentation of a pair of doves mounted beautifully representing peace.

Archbishop Stallings placed a flower at the foot of the stage before our True Parents symbolizing the love the religious leaders wanted to express for our True Parents.

Then Raoul Joseph and Linda Laleh Nader (from a Moslem heritage) performed a congratulatory song.

Father and Mother, joined by Bishop Dan Johnson, Dr. Chang Shik Yang and Rev. Oyamada gave led three cheers of Monsei. The concelebrant clergy then led True Parents in the Recession of the Officiators. Then the Attendants receded and the ceremony concluded True Parents then returned for pictures. As True Parents left the Blessing Sanc-



tuary you could feel the warmth of love emanating between all races, religions, nations and cultures.

The ceremony concluded with a beautiful performance by the Mighty Clouds of Joy who also were blessed with their wives in the ceremony gave an uplifting Gospel performance for all the Couples.

It was a glorious day for Heaven and Earth.

We sincerely thank our Continental

Director Dr. Chang Shik Yang and our Regional directors (especially Rev. In Hoi Lee), National Messiahs, Japanese Missionaries, VP Daughterty and VP Schanker and all International leaders and Vice Regional Directors, Western leaders and members, without whom, this miracle would not have been possible. Special thanks Rev. Kwak and Mr. Joo, Rev. Hwang, Rev. Eu and Rev. Oyamada from Japan. Dr. Walsh IIFWP, Dr. Kaufman IRFWP, Antonio Betancourt Summit Council, Mr. David Caprera AFC, Mrs. Alexa Ward WFWP, Rev. Joshua Cotter CARP USA, Mr. Michael Balcomb World CARP, Tom McDevitt Washington Times Foundation, Rev. David Stewart,

Rev. Jorg Heller and Rev. Michael Leone, National HQ, Rev. Kevin McCarthy, Rev. Lorman Lykes, Rev. Michael Marshall (Pastors of the Washington Family Church) and all Washington area leaders and members (especially many Western sisters who came and worked night and day on the campaign. Special thanks to David Eaton and crew. There are many more that should be mentioned. Heaven will bless all who sacrificed for this providence.

Thanks to Korean and Japan. Especially thanks America. You fulfilled this responsibility before heaven. Now let us immediately step up to the next level of responsibility until the Elder Son Nation is standing strong to bring God's Kingdom on the earth. ❖



THE EDUCATION CORNER

Down with Sunday School?
Family Worship Here We Come?

by Dr. Kathy Winings

Do these questions sound familiar? “If we believe in the family so strongly, then shouldn’t we get rid of Sunday School and Youth Ministry and just have family worship? After all, isn’t the home the first school of faith and true love?” “We don’t need Sunday School anymore. Sunday School is passé.” “We don’t need to have age-segregated classes. We have the family for that.”

Have any of you asked your local church director or pastor these questions before? I hear these questions quite often in Sunday School and parenting workshops. Parents and church leaders seem torn as to whether or not we need to continue the Sunday School system for our children. I imagine that if you survey many of the church communities throughout the United States and other countries, you will probably see a split between those who believe that Sunday School should be replaced by family worship time and those who feel that Sunday School is still an effective tool and resource for our children. So, who is right?

I am not so sure that it is a question of right and wrong anymore. Nor do I feel that it is a question of either Sunday School *or* family worship. It is a question of creating a new paradigm of religious education and faith development; a paradigm of family-centered, church-supported faith development and religious education. For decades now, the traditional Christian model of religious education has been church-centered, family-supported. This means children and teens go to their respective age-based classes while the parents attend the worship service with other adults in the church. It also means that the church is responsible for developing, creating, and organizing religious education materials for all age groups and is the center point of the church’s program of religious education for its members.

But now that we live in the Completed Testament Age as Blessed families, do we need this same structure for faith education? For me, the answer isn’t “either/or” - either the Sunday School or the family worship. We need both

Sunday School and family worship at this time. But we need to see them in a different relationship. This new relationship is the family-centered, church-supported model. What does this mean?

Sunday School

Sunday School provides a wonderful support system to ensure that our children are exposed to themes, issues, and topics that are vital to their faith development, yet that may not arise at home or may be omitted by parents for whatever reason. Parents, though the primary teachers of faith and love for their children, are not usually systematic in their approach to teaching. They don’t think like teachers nor have the teacher training that encourages them to think systematically. They can’t possibly think of every theme and topic during the week while they are doing Hoon Dok Hae or having family time. This becomes especially prominent during times of providential activity. Sunday School, on the other hand, can create a long-range systematic curriculum that can function as a tremendous complement to the teaching efforts of the parents. Sunday School, then, is needed to supplement the education that takes place in the home.

In addition, Sunday School provides an excellent forum for children of diverse families to come together and share their faith as a community of children. Sunday School challenges our youth to practice the tenets of their faith in a social context of like-minded youth. And it allows them to bond together as a loving community of children, who in turn can encourage as well as challenge each other to live their faith more clearly. Children are challenged to put their developing faith to the test in a safe, loving and protective environment but one that is beyond the confines of their immediate family in Sunday School. This is important as they mature toward ownership of their faith.

Finally, Sunday School or age-based religious education can target learning styles and abilities that are age-specific - something that is hard to do in a home full of children covering several age groups. Our children benefit from having lessons taught at their age level.

As they wrestle with concepts and points of faith, age-specific activities and teaching methods can help them sort through their emerging questions in a supportive environment. Most parents will readily agree that this also helps them as parents. For those parents who are not trained in educational methods or who are extremely busy with work, mission, and raising a family, it is good to know that they are being supported by the Sunday School system in this way.



ship

While Sunday School can be a tremendous asset, family worship is also necessary in the life of our blessed families. There is nothing more inspiring than to see whole families praying together, worshipping together, and sharing their gifts and talents together as they seek to honor and comfort God’s heart and build an identity together as blessed families. Family worship is the time when God can move the hearts of the family members at the same time as they worship together as a unit and as they worship as diverse families. It is an opportunity for God’s message to touch the hearts and minds of each family member at one time. And it is a time when one can see how the children, teens, young adults and adults respond to that same message. When this happens, it can be an exhilarating experience.

Family worship also challenges each family to recognize how God can touch the life of each family member in a different way as they worship together. What better lesson for the children than to see their parents genuinely offer their hearts and minds to God with love and tears? How inspiring and enriching for the parents when they see their children experience God with their pure and open hearts and minds - free of concepts and perceptions? This is especially true for families who may be experiencing parent/child difficulties. Children or teens who may be having a hard time loving and trusting their parents because of these difficulties can see their parents come before God with a prayerful heart and mind as they pray with tears for God’s providence during the family worship service. Parents too can see their children and teens in a different light when they worship together. Rebellious teens may now be seen as young men and women of faith who can bring joy to God when they respond in the worship service.

Of course, the success of such a model depends on having an effective Sunday School program and a worship service that can appeal to each age group in the congregation. In many cities and states, there may be a tremendous gap between the ideal stated above and the reality of their own particular situation. However, I believe that this is an ideal worth working toward. If we can change our thinking from the either/or viewpoint to having a family-centered, church-supported model, then we will recognize that for an effective religious education program, we need both - a strong Sunday School program and an effective family-friendly worship service.

Where Do We Go from Here?

So, how do we reach that point? What steps can we take toward this paradigm?

1. Create an Adult Class: During the time in which the church conducts Sunday School and Youth Ministry, why not have an Adult Faith Class as well? We as adults need some time to talk about the core of our faith, ask serious questions, and look at how we can live our faith more completely. So why not develop an adult class that meets at the same time as the Sunday School meets? Then all age groups benefit from age-specific religious education.

2. Welcome parents into the Sunday School class: Teachers can help create a family-friendly culture when they invite parents into their classroom on Sunday morning. In that way, teachers communicate to parents what they are trying to do. When parents know what their children are learning, they can be more effective home educators as well.

3. Create homework that includes the family: When giving children assignments in Sunday School, develop homework that allows the parents and other family members to become involved. Make homework a family affair. The Il Shim program is now developing a parental lesson guide as a way of involving the parents, as an example of this.

4. Create a family-friendly service: If the worship services are aimed only at the adults in the congregation, the children and youth will quickly become bored and will probably become disruptive. But, if we strive to develop an intergenerational ministry approach for family worship, we include everyone. This means greeters should be trained to be child-friendly as well as adult-friendly, sermons should be inclusive, and the church should look for ways that families can be responsible for various activities - such as collecting the offering or giving prayers. For those who say that adults need some spiritual food, then create an Adult Faith Class.

5. Create an intergenerational worship team: If you have a planning team or worship team, make it intergenerational. In that way, you gain great feedback as to how to make the family worship beneficial for all ages.

6. Use Program Bulletins effectively: Include a fun learning activity in the worship bulletin that small children can do during the service time. It might be coloring a small picture that relates to the sermon topic. Or it might be a list of ways that the family can follow through on the sermon during the week.

7. Be dedicated to a family-centered program: If the faith community is truly dedicated to building strong families,

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World CARP Rally in Latvia

by Vladimir Barkanov.

World CARP sponsored a rally April 26, 2002, in Riga, capital of Latvia—a march against drugs, AIDS and supporting moral values—entitled “We are On The One Way”. The main purpose of this march was to proclaim new alternative youth culture based on moral values, purity of love and a healthy lifestyle. As well give the possibility to the young people to participate in an activity with the purpose solving the problems of society and, through this, get feeling of ownership for their country.

Joining the march were 300 students from the different schools of Riga. They prepared banners and came with the desire to do something about problems of society.

Two months before the march, in many of the schools, we gave special lectures about the march. It helped the young people to get a more serious attitude and prepare themselves for this event.

In the beginning of preparation for the march we had support from the city government. A real help with organ-

izing was a deputy of the Latvian Parliament, who was appointed as an Ambassador of Peace last year. Because of his support it was possible to overcome a lot of difficulties with permissions for the march.

The march ended with a meeting



and concert in the square at the center of the city, near the town council. At the meeting were representatives of AIDS center in Latvia. The concert was given by two rock band: “Carpe Diem” (World CARP of Russia, S-Petersburg.) and “Feedback” Latvia (friends of World CARP Latvia.)

It was not a huge march, but such an event was a first in Riga. Latvian CARP members for a long time, from the beginning of the movement in Latvia, dreamt about this, but because of persecution in the former communist coun-

tries it wasn't possible. Only now this dream become true. It is possible to see that this time is really different, a different age, a settlement age with strong foundation made by True Parents.

Unfortunately Latvia is small coun-



try and here still exist a lot of negativity to our movement, but even now also appear some negative articles, but the same time appear some journalists from TV and newspapers who try to protect us and who want to help us purify name of CARP and Rev. Moon, here in Latvia. But now many non government organizations now want to work with CARP and also protect CARP from persecution. And also through this march in Riga appear possibility of cooperation with city government. All this have open real possibility for

the organizing in Latvia projects “Service For Peace”. With such a activity such a small country as Latvia (just 2.5 million population) can be restored in very short time.

Through this event all CARP members, who organized this (Latvian mem-



bers, and supporters from S-Petersburg and Byelorussia) one time have understand that in this time everything became possible if you just can forget for everything and doing something for the sake of others, with clear motivation everything became possible, no more limitations. All limitations is only inside us, limitations of power of love. If you ready to love you can break down all of the boundaries.

More information by e-mail from: carp@parks.lv ❖

World CARP in the Cameroon

by Matip Likeng Elie

Amazing grace, amazing love, amazing results. It is more than a decade since CARP was legalized as student association in Cameroon. Since then CARP has been functioning mostly in the nation's capital of Yaounde-Cameroon. But although CARP has been working in the University campuses, it has not succeeded to function as an association within the University milieu despite recurrent attempts.

Our determination never wavered, and we never relented our efforts to keep knocking at the door. This time around, in another University, the lone Anglo-Saxon University whose Vice Rector is a PWPA member, gave us the green light by signing the authorization for CARP to function as a student association in the Campus of University of Buea. To maintain the enthu-

siasm and momentum, we scheduled and organized an introductory seminar of W-CARP activities on April 20, 2002. It was an occasion to disseminate the knowledge we acquired during the leadership seminar. It focused on the epistemology of W-CARP, that is the Theory of Education of the Unification Thought; CARP membership categorization with duties and obligation, and lastly the importance of SFP based on Living for the Sake of Others as a fundamental transformation on inside out.

Getting students to keep even their own environment clean is a hard nut to crack. Owing the ugly manner in which students litter paper without concern it is a major preoccupation both to the administration and people of good conscience.

When we toured around the University of Yaounde Campus, we realize the story is not different. During

and immorality. Most of all, we need a paradigm of faith development that embraces, supports and uplifts the ethic of a family of true love. That is why we need a family-centered, church-supported model of religious education for today's families. For this reason, both Sunday School and Family Worship can teach us thing or two!

Dr. Winings welcomes any and all questions that you have concerning education of all ages, teaching practices, curriculum and program design, parenting children and teens, service learning, and issues that generally deal with education. Your questions may be emailed to her at: IRFFint@aol.com or mailed to her at: Dr. Kathy Winings, 4 West 43rd Street, NYC, NY 10036. ❖

our seminar on April 20, 2002, we requested the participants to be part of a service Project on April 27, 2002 at the University of Yaounde Campus, captioned “Operation Zero Paper” And we went ahead to print 70 invitations calling on others students to assist us on this day.

Despite the fact that we have done such services in the previous years, the administration is often reluctant to grant our request. They are still bewildered to see a student associa-

tion rendering its services gratis contrary to the status quo. We registered 24 participants who were assigned to a building containing 7 tutorial halls. Participants worked to the satisfaction of everyone present, by cleaning the halls, washing the floor to the amazement of others students. It was a good experience for our guests, a real transformation of the heart. At the end, the administration representative requested us to come back in a month's time. ❖

EDUCATION from page 16

ilies and to seeing our children mature into adult men and women of faith, then this can become a reality. When we bring together diverse families who love God and each other, we can create effective religious education programs and activities.

We no longer have to merely imitate the past or follow what other churches have done before us. We need a paradigm of religious education that speaks to us in this Completed Testament Age. We need a paradigm that supports the faithful development of children, teens, young adults, older adults who live in a world of materialism, faithlessness,

Camp Sunrise 2002

Dear Parents and Students; We are pleased to officially announce the 2002 Camp Sunrise Summer Camp program. We know that this announcement comes quite late and we offer our deepest apologies for any inconvenience this may have caused.

Everyone knows how important the summer activities are for our youth and we have an excellent plan to make this a great summer. We are especially happy to introduce a cooperative effort on behalf of the New York and New Jersey regions, led by Rev. Kim and Rev Hong, along with the Second Generation and CARP offices, led by Rev. In Soo Kim and Joshua Cotter, to make camp a reality. Rev. Brian Sabourin, youth pastor for the New Jersey Family Church, will organize and direct Camp Sunrise for 2002. Brian has a great deal of experience and we are truly happy to have him as Camp Director. This year, we are truly committed to unity and cooper-

ation between First and Second Generation to make the best possible program.

Camp Sunrise this year will feature 3 sessions:

High School (entering grades 10-12+) July 5 - 16

Middle School (entering grades 7-9) July 18 - 27

Elementary School (entering grades 4 - 6) July 28 - Aug 3

To make all this happen, we are in need of qualified First and Second Generation staff members. For those of you who can help we are making special arrangements to help defer camp costs for you and your family. If you think you can help, please contact Brian at briansab@aol.com or 973-661-4075. Let's make this the best Camp Sunrise ever!

The organizers of Camp Sunrise 2002 are: Rev. Dong Woo Kim, Director, Region 2; Rev. John Hong, Director, Region 3; Rev. In Soo Kim, Director, Second Generation Office; Joshua Cotter, President, CARP USA. ❖

TRUE PARENTS' HISTORY FOR CHILDREN

A Cloud Of Witnesses: part 2

by Chris Garcia

Mrs. Ho was in every way a country person, with a country woman's simplicity and honesty. She was small, but rather large in the belly. Like her followers in the room, she was dressed all in white without a trace of color around her, which made the nut brown color of her face and hands stand out. She was all straight and narrow lines and wrinkles. Everything about her radiated seriousness. People like the cloth man might laugh at her behind her back, but never, never face to face. She was not a mean woman, but the dead seriousness of her eyes sucked the mocking laughter right out of you and made it clear that even if the whole world laughed at her—she wasn't laughing. There was never a more serious woman than Mrs. Ho. And when she made up her mind to do a thing, all the world wouldn't change it. It was also the face of a spiritualist. She was a woman who saw a world that others didn't or couldn't. And this world knew her.

"Is our brother all right?" she asked.

"Yes, Kyo hey jun-nim," (which means church leader), one man said. "He's being washed in the kitchen. He has a bad cut on his head, and he'll need to go home and rest."

She nodded, and her eyes surveyed the room. In her mind this problem was already finished and her mysterious thoughts had moved on. She noticed Omma and Ju Kyung standing on the top of the stairs. "Will the clothes be ready for the evening service?" asked Mrs. Ho. "We're almost finished. I'm sending Ju Kyung to buy some more thread."

Mrs. Ho glanced at Ju Kyung with her dark serious eyes and then turned to face the others. "Don't be discouraged by this attack. Persecution can bring good. Within a few days we will all meet the Lord. Jesus has told me I will meet him in prison."

People in the room began whispering and talking. One man spoke up and said, "Kyo hey jun-nim, we will never allow them to take you to prison. We would die first."

She waved her hand at him impatiently. "If it pleases God for us to go to prison, what's that to you? You should be humble in front of God's will, and God's destiny for all of us. We will meet the Lord in prison. Think of that and pray for it." People began whispering again. Mrs. Ho walked into the kitchen to see if the food offering was ready to



go on the altar.

Omma led Ju Kyung upstairs and gave her a length of thread. "Go to the little store next to the public bath, you know the one, and ask the man to give you three rolls of this thread, and tell him we'll pay later."

Ju Kyung took the thread and tied it to her finger, and she was off down the stairs and into the street. She paused and looked up and down for that little gang of men, but they were gone. She went on her way to the little general store where people went to buy whatever odds and ends they needed.

When she got there, the store was full of people, and it took a long time for the man to notice her and ask her what she wanted. She untied the thread and told him what her mother had said. He frowned at her. "Oh, is your mother at the church with all those people, the Bok Jung Kyo Church?"

"Yes," said Ju Kyung fearfully. She had never felt afraid before, but she was learning the meaning of fear today. Just yesterday she would have spoken right up, but this afternoon her "yes" stuck in her throat for just a second, and it surprised her. "My mother works there," she added, a little defiantly.

People stopped chattering. People looked at her. The man looked at her. Oh no, thought little Ju Kyung Lee. Please Jesus, don't let these people do anything to me. Don't let them throw me through a window too. The man looked around for someone. "Mrs. Choi?" A woman stepped up to them. "Mrs. Choi, I think it'd be nice if you could walk this little girl back to the Bok Jung Kyo and see if her mother is still there."

"Still there?" thought Ju Kyung. What does he mean? Now she felt another kind of fear. These people weren't angry at her, but they had all been talking about something bad that had happened

when she came in. Now she felt really scared. These people all knew something that she didn't know. The woman took her by the hand, and they went out and began walking quickly back to the church. They both walked very fast and didn't say anything at all. When they got there, an army truck was parked out front, and there were many communist soldiers loading all the clothes and food they had made for Jesus and the coming Lord. She didn't see her mother or anyone she knew around anywhere.

Ju Kyung broke away from the lady and ran toward the soldiers, crying, "Omma! Omma! Omma! Omma!" A soldier stood in front of her and wouldn't let her past. She beat at his knees and cried for her mother.

"Who is your mother?" snapped the soldier.

"Omma! Omma!" "Who is she? Ho Ho Bin?"

"No, Mrs. Lee! I want Omma!"

"Was she in this church?"

"Where is she?"

"She's in prison where she belongs," said the communist soldier proudly. "They've been arrested, these enemies of the peo-

ple. Our beloved Father Kim Il Sung has liberated this church and its stolen wealth for the people of Korea."

Ju Kyung only heard the word prison. She fell screaming and crying to the ground. The soldier was embarrassed and went away.

"Oommmaaaaa!" she wailed.

She felt arms around her. She pushed them away angrily. The arms came again, a woman's arms gently picking her up. The woman who had walked her from the store said, "Let's go together. Maybe we can find her."

They went down to Myong Dong Street. This time Ju Kyung was not afraid. She was only thinking about her mother. They walked past the soldiers' barracks, past the huge blue house where Kim Il Sung probably lived and down to the end of the street where the police station and prison was. They walked up to the nearest window, where an old man was looking out through the rusty iron bars.

"Do you know the people from Mrs. Ho's church who were picked up this afternoon?" the woman said to him.

"Yes," he said. "I'm one of them."

"We're looking for this girl's mother." The old man squinted down at her through the bars. "You're Mrs. Lee's little girl, aren't you?"

Ju Kyung nodded her head eagerly. "I think I know," said the old man.

"Just a minute." He went back out of sight, into the darkness of the prison cell. He spoke with someone for a moment and then came back again. He stuck his arm out the window and pointed down the prison wall. "Try the fifth window."

Holding hands they walked along the wall to the fifth window. The ground rose uphill down the wall, so that the window came down to about the level of Ju Kyung's face. She put her face up to the bars and looked in. Out of the dark Omma jumped up and ran to the window.

They hugged each other joyfully through the bars. "You shouldn't be here," said Omma, "If they catch you, they'll chase you away."

"I want to help you, Omma."

"Don't worry, Ju Kyung-a. They say the Lord is here in prison somewhere, and we're waiting to meet him. Mrs. Ho is here somewhere and we're all waiting for them to meet each other."

"Has anyone seen him, Omma?"

"No, not yet. No one knows who he is. But he's here somewhere."

She nodded, and sadly left Omma's window. Omma pointed to a cell at the corner of the building. It was the cell of Mrs. Ho's helper. Mrs. Choi walked away at a distance to keep a lookout and Ju Kyung ran up to his window. Inside she saw Mrs. Ho's helper (a man) sitting in the dim light, and there was another man with him, a young man. She had never seen him before. He was handsome, but very thin as if he hadn't had much to eat for a long time. He had a flat nose and he sat on the floor quietly, undisturbed by his situation. He seemed like a kind person, and she liked him and hoped she could meet him.

She called softly to the helper; he had been sitting across from the young man. Now he saw her, and stood up stiffly and walked over to the window.

"Omma said I should see if you're all right." The helper reached out and patted her cheek affectionately. "That's nice," he said.

"Who's that other man?" asked Ju Kyung.

"His name is Moon."

A silly thought occurred to her. "Is he the Lord?" she asked, without really thinking.

The man chuckled. Silly girl. "No, of course not," he said.

For the third time that day, Ju Kyung discovered yet another kind of fear. She couldn't put her finger on it, but she knew it wasn't for herself but for other people that she felt afraid. It was a strange feeling that something was mixed up here. "Are you sure?" she said, partly to him and partly to herself.

"Oh yes," said the helper confidently. "He's a very young man."

She felt the hair on her head prickling. Something was really bothering her now. She had always thought someone like Mrs. Ho's helper would never make a mistake. But deep inside she felt he was making a mistake now. "It's okay if he's young, isn't it? He could still maybe be the Lord, couldn't he?"

"If he was," the man said, "then Jesus would tell me, wouldn't he?"

No! A voice in her heart cried out, trying to speak, pushing at her, trying to get out. "Well," she said timidly, "What if he didn't? I mean, what if he didn't want to, maybe he wanted you to find out?"

"Oh, hush now!" He was getting tired of all this. She looked past him to where young Moon was sitting on the floor. He was looking right at her, and their eyes met. That was when she saw it—in his eyes. Then she knew. She became excited.

"No more now," Mrs. Ho's helper snapped. "You shouldn't even be here. Go home now." He walked away from her and sat down on the floor of the cell

see CLOUD on page 19

Cheongpyeong's Website for 2nd Generation

by Wonho Woo

Hey you 2nd Generation out there, Cheongpyeong's Website for 2nd Generation has just opened up. For those who want to come in contact with the fatherland, write a letter to Heung Jin Nim and Dae Mo Nim, ask a question to an elder member at Cheongpyeong Heaven and Earth Training Center, or read True Parents' and Dae Mo Nim's words for 2nd generation, come check out our sight at:

http://english.seonghwa.org
Wonho Woo is the Cheongpyeong English Website Operator ❖

DIVINE PRINCIPLE STUDY

Nature of God and Man; the Purpose of Life

Section 1—Part 1

Thou didst create us for Thyself, O Lord, and our hearts are restless until they rest in Thee—Saint Augustine

It has been said that every generation asks the same questions about God, man and human destiny, but that each puts them in some special form. When in 1966 the bishops of the Roman Catholic Church in the Netherlands issued a new type of lay catechism, they expressed for the modern age some of the questions which have perplexed humankind since antiquity. Among the questions these bishops raised were: “What is the point of this world?” “How did our life begin?” “Is it an accident that things strive upward through such new and wonderful phases—existence, life, feeling, thought?” “How can we harmonize all the sickness, disappointments and cruelty of this world with an infinitely good origin?”

Such questions, of course, are not necessarily new. The prophets and priests of the Hebrew Bible wrestled with similar issues, and so have modern theologians and laymen. Earlier, Greeks from Plato to Plotinus considered them; nor were they overlooked by Hindu saints and Muslim sages. Even Karl Marx recognized the need to address these issues, and today these same questions are still being asked by Christians and non-Christians, theists and humanists, dogmatists and doubters.

Regardless of one’s particular religious or irreligious faith, every individual sooner or later asks himself certain fundamental questions about human nature and destiny. A person must find his place in the society of which he is a member. He must relate himself in a positive fashion to the wider universe surrounding him. Ultimately, if the above passage from St. Augustine is

correct, one must even come to terms with God.

Polarity: Creator and Creation

In asserting that the Lord has “created us for Himself,” St. Augustine has touched upon the first characteristic and activity of God. He is the Creator. The Hebrew Bible, the foundation for the Jewish, Christian and Islamic faiths, opens with the verse, “In the beginning God created the heavens and the earth.” Similarly, in the Apostles’ Creed, the first article is: “I believe in God the Father Almighty, Maker of heaven and earth.”

In the Judeo-Christian tradition, then, God is the ever-active Creator, an infinite and invisible spirit who fashioned the universe in the light of His perfect reason and holy will. Whether we read the creation story in Genesis, the beautiful nature hymns in the Psalms or the majestic poetry of Job, we are reminded by the Biblical writings that behind and throughout everything visible, man can sense the activity of the invisible. Whenever one looks he beholds the handiwork of God.

Reflections of God

Even though God is an invisible spirit, He can be known through His creation. An artist’s work is a visible expression of his invisible character. Shakespeare could only write Shakespeare; Picasso could only paint Picasso. In the same way, the universe reflects the personality of God. As we can sense an artist’s character through his works, so we can perceive God’s nature through His creation. If, as now asserted by

scholars of body-language, our facial expressions, gestures and overall appearance reflect our inner nature and attitudes, so we may say that the universe reflects God’s nature. In that sense, the universe becomes God’s body. The majesty of Mount Everest, the beauty of a sunset, the power of a storm, the harmony of the cosmos—all reflect some-

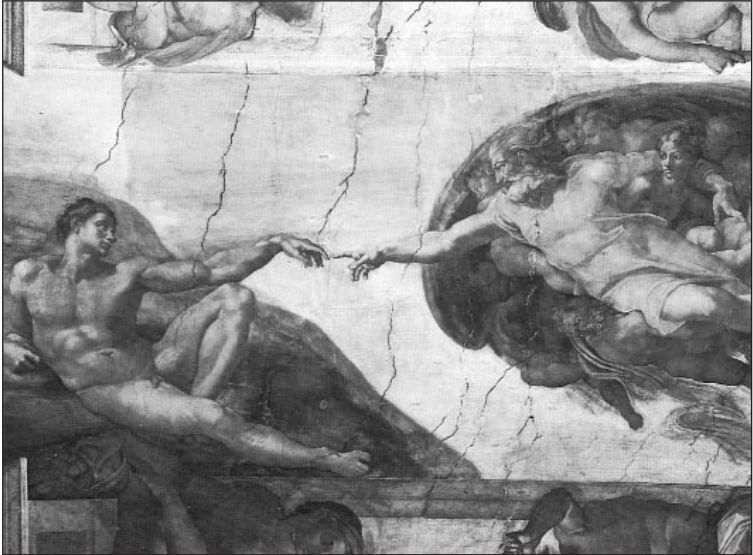
the writer of Genesis:

“So God created man in His image; in the image of God He created him: male and female He created them” (Gen 1:27).

This affirmation, of course, has found considerable support in the millennia since it was written. As the Russian scholar Vladimir Lossky has pointed out, the founders of the early Christian Church devoted no little energy to identifying God’s image in man, variously defining it as the soul, the intellect, and the power of self-determination. In addition, it was identified with the gift of immortality, the ability of knowing God, and the possibility of sharing the divine nature. In the modern age, Archbishop William Temple, noting that the revelation through nature is “incomplete and inadequate,” has stressed that “personality can only reveal itself in persons. Consequently, it is especially in Human Nature—in men and women—that we see God.”

God, then, is revealed most directly in people.

With Archbishop Temple, Divine Principle distinguishes between the revelation of God through nature and His revelation through man. While through man there is a direct expression of God, in the case of the universe there is an indirect relationship. God is expressed not actually, but symbolically. Nevertheless, both man and creation serve a revelatory function. By recognizing the fundamental characteristics inherent in both man and the cosmos, Divine Principle teaches us that we can comprehend the basic nature of God. ❖



thing of God. The temporal manifests the eternal. Reflecting this fact, the Apostle Paul wrote to his fellow-Christians in the first century A.D.:

“Ever since the creation of the world, His invisible nature, namely His eternal power and deity, has been clearly perceived in the things that have been made” (Rom 1:20).

Beyond the natural creation, however, Divine Principle teaches there is a more direct way of receiving God. “What is mind that Thou art mindful of him?” the Psalmist asks—and answers in the same breath that this creature has been made only a “little less than God” (Ps 8:4-5). Man, we are told, was created in God’s image. According to

CLOUD from page 18

across from Mr. Moon. He leaned against the wall and closed his eyes. That was that.

“Omma!” She ran from the window, shaking all over. “Omma! I’ve got to tell you! I’ve got to tell you something!” But now a soldier had seen her. He began running toward her shouting, “Hey you, get out of here! Go on! What are you doing here?”

The woman from the market came racing across the lawn and scooped up Ju Kyung in her arms and carried her quickly away from there. She set her down and together they ran down Myong Dong street back to the town. “I saw him.” Ju Kyung said to her as they ran. “I saw him. I saw him.” The woman thought she meant the soldier.

Ju Kyung tried to come back by herself the next day, but the soldiers saw her and turned her back. She waited till dark and went back in the night while her father was sleeping.

When she came to Myong Dong Street the soldiers were all asleep. She went to the prison window where Omma had been, but the cell was empty. She went to all the windows and they were all empty. Finally, she went to see Mrs. Ho’s

helper, really hoping to see that Mr. Moon again. It, too, was empty. Everyone had gone somewhere. There was one room that she was sure had people in it, but there was a big piece of wood nailed across the window, and she couldn’t see in. When she walked past it, she heard voices inside and she stopped and put her ear against the wood to listen.

Thump.
A man’s voice was saying, “Who are you? Why did you write that note?”

Another voice said something, but she couldn’t hear what it was.

Thump. Thump.
“Why did you write for Mrs. Ho to pray who you are? Huh? Who do you think you are? Huh?”

Thump-snap thump.
It sounded like a stick breaking, like something hard inside of something soft being broken. What was going on?

“You’re the enemy of the people! Tell us who you are! Answer my question!”
Thump.

Thump—thump.
It sounds rough, she thought with a shiver. She left the boarded up window and walked on in the dark looking for her mother, looking for Mr. Moon. She wondered where Mr. Moon was, and what he was doing right now. Even though she didn’t know him, she liked him very much.

Finally, feeling more worried for her mother than ever, she gave up and went home.

As it turned out, her mother showed up the next morning. They had let her go. When she came into the house Ju Kyung ran tearfully into her arms. She was so happy to know her mother was home safe again from that awful place.

She asked Omma if Mrs. Ho had gone home. Omma said no, she thought maybe Mrs. Ho was dead. The communist soldiers had shot many people there. She hadn’t seen either Mrs. Ho or her helper since she’d left the police station.

“How did you get out?” asked Ju Kyung.

“They gave me a paper to sign,” said Omma. “If I signed it, they said they would let me go.”

“What did the paper say?” asked Ju Kyung.

“I don’t know,” said Omma, “I don’t know how to read.”

Someone was at the door. Omma let them in. It was a woman, and she had a little girl with her Ju Kyung’s own age. Omma introduced them to Ju Kyung. “This is Mrs. Hong. She’s a member of Mrs. Ho’s church also, but she wasn’t there the day the soldiers came. Why don’t you girls go play outside while we talk?”

Ju Kyung found her favorite doll and held it out to the little girl. “My name’s Ju Kyung, what’s your name?” “My name’s Hak Ja Han.”

“Would you like to play with my doll?”

“Oh yes!” said Hak Ja Han, and hand in hand they ran outside to play together under the persimmon tree. ❖

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Behind the Clouds: A New Hope for Afghanistan

by Umberto Angelucci

As we flew over the grandiose mountains surrounding Kabul we felt deep joy to be able to enter Afghanistan after five years of waiting. From the sky we could see evidence of the US bombers and especially on the ground we could see the destroyed aircraft thrown on the side of the runway like rubbish. As we entered the airport we could see the reality of the current situation. The electrical system, the luggage conveyance belt, all the modern facilities installed in the past were destroyed. Even the light fixtures and wiring had been stolen. We were grateful that at least the runway was functioning properly.

Regardless of the effects of the war we felt secure coming into the city. In order to connect properly to the local situation we went to visit the United Nations office. We could meet two Afghan senior UN employees, they guided us in a very helpful way. They referred us to a guest house which became our home for the next 16 days.

Because of the limited schedule of the only flight to Kabul, we arrived at the time of Id, the most important Muslim holy day of the year. This caused us to alter our original schedule but allowed us to see the people in the reality of their everyday life. We spent the holy day with one local family and we could experience the deep sadness in the hearts of the people due to more than 20 years of war and misery. At the same time we could see the openness of the hearts of the people, hoping to be able to soon see the changes they longed for.

On the streets there were the rich giving food to the poor, as it is their tradition, but at the same time there were people begging on the street. We even saw one small girl on the street picking through the remains of an animal that had been sacrificed for Id, this was her festival food.

We visited the city, schools, the university, the hotels and could see that the main buildings, factories and institutions have been destroyed. Electricity, telecommunications and potable water are not efficient. There is much to be done in just these aspects of the restoration of Afghanistan. Despite these hardships the

people are traveling free on the street, although the women still wear the burqua (veil), even though it is not required. They have hope and are gradually changing to the new environment. All this is happening because of the stability given by the new government and the support of the international community.

The international community is making a big effort to support the reconstruction of Afghanistan, they are work-



ing centered on three main organizations: the Asian Development Bank, the World Bank and the UNDP. Fortunately, because we stayed at this guest house we had the opportunity to discuss with responsible people from these agencies and consequently understood more deeply the way the international community wants to bring changes in Afghanistan. These agencies have sent experts and done research in order to make proper investment but they cannot do the work by themselves. Consequently they will work through the

government and also through NGOs that are working on the grass root levels. All this information was helpful for us in making our decisions on our immediate activities and future plans.

We visited many international and local NGOs who have had years of experience in Afghanistan. We visited the Foreign Ministry, the Ministry of Education, the Planning Ministry, the Ministry of Development, the Ministry of Agriculture and the Ministry of Aviation. Also we met the director of Kabul University and the Aishi Durani High School which we later decided to support.

This high school was at one time the finest high school in Kabul and it had a very good reputation. We would like to help this school to rediscover this position once again. After visiting the high school and discussing with the director we understood that the international community would help the school with some of the major repair work that was necessary for the school building. Further in the discussion we understood that the school still lacked the basic necessities in order to function. As an example the students do not have copies and pencils, etc.

In light of this we decided to support the 3,000 students giving them a full set of stationery adequate to start the school year. Many Afghan children want to go to school but not so many have the chance to buy even their own stationery. This project was taken care of by the WFWP-Afghanistan.

In the future WFWP would like to support the school in an even more substantial way. We would like to give ongoing financial support to this school for physical improvements and development (repairs, furniture, technical equipment and educational equipment). Also we would like to give the teachers and administration education, both technical and moral to support their work and position as teachers and “parents” of the school. We would like to develop extra-curricular activities for the children to enhance their educational experience. We would also like to develop an active PTA Association to encourage the parents to support the education of their children.

We also visited one worthy local NGO in Ashiana which we felt was a place that we could support and consequently help

many children. This project we finalized centered on the IRFF-Afghanistan. Ashiana has four centers for a total of 1,800 street children.

We donated uniforms for 250 children in order to inspire them to study. The problem of street children in Afghanistan is very difficult to eradicate; even though the children want to go to school, most of the parents don't want to send them because the children can make more money by begging than their parents. Even though the UN is supporting all Afghan children to return to school but most of the families are facing the problem of raising money to survive. So the street children's project inspires the children to learn a skill and basic knowledge for their future. The children stay for 1/2 day in the center and the other 1/2 day they can go to the street to beg. Hopefully after some time in the center, the street children should learn enough to find some small jobs and support their families.

We promised to continue our support for the street children and the students of the high school. We felt so moved by their beautiful hearts and the gratitude they expressed to us.

It was not easy to leave Afghanistan again. One of the young Afghans that I had been in touch with moved me to tears when at the moment of departure he expressed that the most important thing in his life was to meet me. Under his jacket he was carrying a hand-stitched wall-hanging made by his mother. He said that in order to manifest his gratitude to me he was giving the wall-hanging to me as a memory. We hugged each other with tears in our eyes and I promised him that I will come back to Afghanistan and wish to work with him to rebuild his country.

Our plan is to return to Afghanistan as soon as we have secured our projects and sponsors. Most likely we will continue to work with these two organizations, the Aishi Durani High School and the Ashiana Street Children's Project. At our next visit we will establish our office in Kabul.

If you are interested to help any of these projects, please contact us and we will be happy to provide you with more information: IRFF Afghanistan, angelucci45@hotmail.com, D-12 Kailash Colony, New Delhi-110048, India. ♦

by Mrs. Alexa Ward,

The Women's Federation for World Peace, International was established on April 10, 1992. WFWP, USA held its Tenth Anniversary Celebration at the Hilton Washington Hotel, in Washington DC, on Saturday, March 23, 2002. One hundred and fifteen guests participated in the afternoon program that included; The Tenth Anniversary Celebration; a reception; as well as The General Assembly.

The Tenth Anniversary Celebration opened with Welcome Remarks by Caroline Betancourt, Master of Ceremonies and Vice President, WFWP, USA. Alexa Fish Ward, President, WFWP, USA, presented the President's Address. Musical selections by Patsy Casino, Mr. Ottmar and Yoshimi Kadota were enjoyed throughout the afternoon. Congratulatory Remarks were given by H.E. Armando Panguene,

Ambassador from Mozambique, followed by a Congratulatory Video by Hon. Lu Hsiu-lien, Vice President, Taiwan, ROC. Congratulatory Letters were read throughout the program, including those from First Lady Laura Bush, former First Lady Rosalyn Carter, Congressman Benjamin Gilman, and Congressman Horn. The Keynote Address, entitled “The Other Side of the Bridge” was presented by Margaret Buhrmaster Coolman, Director of Health Care Reform, State of New York.

Five outstanding women were honored during the Awards Ceremony. The Founder's Award was awarded to Dr. Hak Ja Han Moon, and was presented to Mrs. Ok Kee Kim Chun, who is the Executive Editor of the Segye Times in New York. Living For the Sake of Others Awards were presented to Maureen Reagan, in Memoriam, and Barbara McCaffrey, who served four US Presidents. The Out-

standing Chapter of the Decade Award was presented to Sheri Rueter for the Southern California Chapter. The Youth in Service Award was presented to Eunha Stein. The afternoon would not have been complete without The Bridge of Peace Ceremony. It was officiated by Sheri Rueter, Vice President of WFWP, USA. Several Ambassadors' wives and one Ambassador couple crossed the bridge with WFWP leaders. The Celebration concluded with all the participants singing “Let There Be Peace on Earth.”

The Tenth Anniversary Celebration was followed by an elegant reception as well as the General Assembly. The General Assembly program began with a Welcome by Alexa Fish Ward, President, WFWP, USA. Betsy Jones, Senior Advisor to WFWP, USA, introduced WFWP, USA's first endowment fund, a service based Scholarship Fund, which was

established in 2001 with an initial contribution of \$10,000. A moving video that presented an overview of WFWP, International's service projects ongoing in forty-three nations, emphasized WFWP's commitment to “Live for the Sake of Others”. WFWP, USA Regional Chairwomen were introduced and recognized for their hard work throughout the year. The General Assembly closed with goals for 2002 and closing remarks.

As a result of the Tenth Anniversary Celebration, WFWP, USA is in the process of establishing a second endowment fund, entitled the Tenth Anniversary Program Fund, which will endow one or more programs on an annual basis. The initial contribution to this fund will be approximately \$14,000.

For information about WFWP, USA and the endowment funds you can email Mrs. Alexa Ward at alexa53ward@hotmail.com. ♦

WFWP, USA Celebrates Tenth Anniversary

The Inspiration of Religious Youth Service

by Paul Saver

This is from a speech given at the Oceania Peace Embassy on Wed. 6th March 2002. Those present consisted of people representing various faiths.

In 1991, whilst a seminary student at UTS in the USA, I attended a major RYS project held in Budapest, Hungary. It went for 30 days. If you look back on all your life experiences you can identify certain times which you may call peak experiences—experiences which had a major impact on your way of thinking and outlook on life. For me, the Hungary RYS project was one of those life-changing experiences. The service project was to repair a center for Gypsy women. I had an encounter with several teenagers—local youth who were attracted to the project. They were not official participants. In fact they professed to be agnostics, yet were irresistibly drawn to help with the work. They said “we are not interested in religion because we see all the different churches in Budapest just taking care of their own members. However we like RYS because you bring together people from many faiths and you are working together to help our community. This makes us curious about religion”

The fact is, people nowadays, especially young people, are not so interested to listen to sermons. They want to see the sermon. How can we speak of God’s love if it is not demonstrated through substantial actions? Also how can people of religion speak of God’s love and yet be unable to work together for the common good of all?

Religious people have a responsibility to practice what they preach and not simply become people trailing empty slogans.

The ultimate goal of RYS is to establish a culture of peace throughout the world. A culture that is inclusive rather than exclusive. Is this a worthwhile pursuit? The sad reality throughout history is that our culture has been one of conflict, war and division fueled by ignorance and selfishness.

Even amongst religious people who speak of wonderful ideals and profess God’s love are as guilty as anyone else of promoted the antithesis of peace. Currently there 36 violent conflicts taking place in the world. Thirty two of them have their roots in religious animosity. If religious people can’t work together for the common good of all, peace will never be realized.

The RYS project is a model for peace. Each project consists of participants from a multitude of nationalities, races and faiths. By relating well with the participants of an RYS project we demonstrate a model of international, interracial and interreligious harmony. The motto of RYS is World Peace through interreligious dialogue and action.

Ignorance breeds hatred and division. When we gather for an RYS project we come with a mutual spirit of reverence toward not only God but each other as well. In doing so we learn about each other and different faiths and barriers start coming down. We come to feel that we are all God’s children.

RYS is a Service Learning Project

RYS is an educational program that uses social service work as a vehicle

to educate. Modern educational theorists agree that the most effective learning takes place through living experience where not only minds but bodies and hearts are engaged. This is referred to as experiential learning.

The act of service itself has value for the recipient but also the service provider—the RYS participant. A person may perform an act of community service and look back on that experience as a memorable one. Through the seminar component (interaction style) the participant may come to have the dawning realization that “hey living for the sake of others is good. This should be a vital part of my life.” Such a graduate of an RYS project may go on in life to positively effect the lives of thousands of others. Some past RYS alumni after having attended a project decided to make a change of direction in their career path toward vocations that are more service/humanitarian oriented.

RYS is a school for sainthood. You might think that I am exaggerating to make such a claim. Think about it for a moment. How do you define “a good parent?” It is someone who lives for the sake of their children. A patriot is one who lives for the sake of one’s own nation. What then is a saint? It is one who goes beyond the boundary of one’s nation and lives for the sake of all people—all nationalities, races and religions. The RYS project is a microcosm of the world. The Muslim participants represent their nations and their worldwide faith. The same is true for Christian, Buddhist, Jewish and other participants.

If a participant is ignorant of a certain faith or nationality/race or harbors certain prejudices or ill feeling, the RYS project creates an environment or an arena in which they can undergo their own personal restoration course. The brochures and video’s of RYS depict harmony and good will amongst all participants. This is the usual outcome. However to get there, it may require confronting one’s fallen nature and struggling together. This usually turns out to be a positive and meaningful experience.

There are lots of people who serve. Any restaurant will serve you food. If you are lucky you might meet a smiling face but the fact is that they who are serving you are being paid for it. Our politicians and those working in government departments are supposed to be serving us, the people. They are called “public servants.” Yet they are being paid for it and maybe are seeking other rewards that center upon self.

What then is the meaning of “true” as in the expression “true service”? To give and to forget repeatedly with no thought of receiving any personal reward. Saints like Mother Teresa practice true service. Unlike others, saints don’t calculate how much they will give-they give everything. They give until it hurts. They give to the point of feeling like they have nothing else to give. This means to reach the zero point, creating a vacuum within. An understanding of physical law tells us that air will move from a high pressure area to a low air pressure area. God’s Spirit that permeates the universe represents the absolute minus and naturally is drawn to the absolute minus—the person, the saint, who lives purely for the sake of others, transcending all boundaries.

RYS creates an environment where

we asked participants to list the barriers in their country, that is, their problems that hinder the realization of the vision. Then we asked them to list the kind of values that are needed in order to go beyond the barriers and realize the vision. Next the importance of character education was introduced, since to create a culture of peace, we need men and women of good character.

Further brainstorming led to the crystallization of concrete projects that could be implemented by participants within a three month time frame. Self ownership of projects was a high priority as was a plan to form a committee amongst participants as soon as possible.

Toward the end of the two day program, a mini service project was conducted. In Tonga, the task was to pick up rubbish on the foreshore adjacent to the International Date-line Hotel. This was an experience that was significant in the minds of many. The former Prime Minister, Baron Vaea, participated in the entire two day program including the clean up. Also involved in the clean up was a member of the royal family. The involvement of Baron Vaea and the member of the royal family inspired many who never dreamed that they would “come down and mingle with us commoners” (the words of one participant).

In Samoa—with 29 Christian denominations plus other faiths such as Islam, Bahai etc.—participants commented that they simply don’t come together except, for example, when they share a joint Christmas Day Service. For different faiths to work together on social service projects is, in Samoa, pioneering new ground. Yet at the end of the two days they were buzzing with excitement thinking of the possibilities.

This is the inspiration I find in RYS!❖

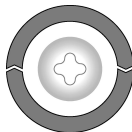


participants are encouraged to practice true service. At least they are encouraged to try it for the period of the project and reflect upon the results.

Mini Training Programs

In January 2002 I accompanied Rev. John Gehring, the International Director of RYS, to New Zealand, Tonga and Samoa. In those places we conducted two-day RYS Leadership training programs that incorporated a two-hour mini service project.

Particularly in developing countries like Tonga and Samoa, the mentality that is widespread is one where in the people expect aid/help to be provided to them by governments and aid organizations. John and I came in and asked participants to create a vision of how they would like their nation to be like in 2025. Through brainstorming a vision was formed. The overall vision created in each case was one in which peace and harmony were central. Then



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40 YEARS IN AMERICA

by Dr. Michael Mickler

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

Based on the success of Washington Monument, Rev. Moon expected that the American movement would increase its membership to 30,000 by the end of 1978 and become self-sufficient. This would have enabled him to pursue objectives elsewhere. In particular, he wanted a strong and diversified U.S. movement to spearhead a “march on Moscow” by 1981. In reality, these goals proved to be exceedingly elusive and the “Moscow Rally” did not materialize, at least according to schedule. Rev. Moon found that it still was necessary to focus his attention and expend movement resources on projects in America. This was a source of frustration, especially when his efforts and expenditures were unappreciated or viewed with suspicion. The church’s enemies also did not relax their efforts for long. Kidnappings and “deprogrammings” continued, sometimes sanctioned by court order, and opponents attempted to block most of the movement’s initiatives.

After 1977, the church found itself increasingly on the defensive, caught up in government investigations and legal battles. In 1984, Rev. Moon’s sentiment that he “may have to be jailed in America” was realized as he spent thirteen months at a Federal Correctional Institution in Danbury, Connecticut on charges of “tax evasion.” At the same time, the prosecution of Rev. Moon, more than any other single factor, gained the church a significant amount of grassroots support.

The prolongation of the providence in America, continued opposition and even the incarceration of Rev. Moon should not obscure the movement’s accomplishments during this period. Between 1977-85, it developed new methods of outreach, created a powerful student movement on American campuses, sponsored conferences for literally thousands of academics and religious leaders, launched far-flung economic ventures, established a major daily newspaper in the nation’s capital, won a succession of legal victories that vindicated the church’s rights as a bona fide religion, put an end to the “deprogramming” movement, and developed a significant network of prominent supporters. With a far more solid infrastructure in place, the movement was better situated to take on challenges after 1985 than it had been earlier.

Witnessing Efforts

The American movement’s primary mandate between 1977-85 was to increase its membership. As already noted, Rev. Moon believed that the church needed to have 30,000 members by the end of 1978 in order to have a significant impact in the United States. In 1983, on the eve of a “total mobilization” of members for evangelism, Rev. Moon upped that figure to 60,000. Neither of these goals were close to being achieved in terms of gaining core membership. There were a number of reasons for this. Obviously, a major factor was the general climate of negativity toward the church. A 1977 Gallup poll, for example, reported that Sun Myung Moon “elicited one of the most overwhelmingly negative responses ever reported by a major poll” and that “in the more than twenty years the Gallup poll has been asking Americans to rate various people, only Nikita Khrushchev and Fidel Cas-

tro have received more negative ratings.”

Negativity toward the Unification Church was part of a more generalized negativity toward new religious movements which was greatly stimulated by the murder/mass-suicides of People’s Temple devotees at Jonestown, Guyana in late 1978. In addition, young people were less idealistic in the early 1980s than they had been a decade earlier. Rather than religious seekership, middle-class youth looked to pursue career paths and high-paying jobs. Apart from these external factors, the church lacked a stable and consistently followed witnessing method. The goals were consistent—30,000 members overall and each member bringing one new member every month (1-1-1). However, specific strategies for achieving these goals continually changed.

There was constant rotation of leadership and changes in direction. Emergency “mobilizations” disrupted local efforts and in many instances, the church went in all directions at once.

For example, immediately following the Washington Monument rally, Rev. Moon announced plans for a “gigantic training program” in June 1978. State members relocated during the previous campaign were instructed to return, and new state leaders were appointed with the direction to hold monthly “festival-like” programs, to have a “roving evangelist,” to create a brass band, to start at least one CARP chapter, and to continue community cleaning modelled after the “America the Beautiful” project. At the same

Prolongation of the

es” in one’s witnessing area. Home Church held forth the promise of reducing negativity toward the church and at the same time significantly increasing numerical growth. Thus, it was emphatically embraced. Rev. Moon stated that Home Church should have been set up in the Garden of Eden and that it was the movement’s final frontier and destiny. “In the future,” he predicted, “presidents and prime ministers will do home church.” It was the place where the races would be united and all human problems liquidated. Paraphrasing John 14:6, he said that “no one comes to the Father except by home church,” and he explained that the number 144,000 of the Book of Revelation was “the number of home churches we will lift up.”

Under such mottos as “Home Church Is My Kingdom of Heaven,” members worked assiduously to set up home churches. Rev. Moon prepared a letter, subtitled “A Gift from 8,000 Miles Away,” which was mailed to one million New York households. Members formed home church associations, held home church banquets and even conventions, undertook service projects, and distributed educational materials. However, even at its height, home church was not the only witnessing method pursued by the church. The movement still required full-time personnel, and members were subject to periodic mobilizations. In 1979, fifty senior “blessed wives” were called to the field for two years for work on college campuses. In 1981, 120-day training was re-instituted. Finally, between 1983-85, the movement abandoned local work entirely during an emergency period of “total mobilization.” All church wives and many members were asked to join mobile IOWC teams for three years. Eventually, fifty of these teams campaigned throughout the country—witnessing, holding workshops on weekends, preaching, fundraising, doing public relations work, etc. The pattern was to campaign twenty-one days in a given city, then move to the next one. In mid-1984, the pattern changed. Each of the fifty IOWC teams were assigned to a different state and given the assignment of establishing four pioneer centers.

The Oakland Family

In addition to widespread negativity and the lack of a stable and consistently-followed witnessing method, East-West tensions were a third reason why the church did not reach its membership goals. There were two separate issues here. The

first was a tension between the mainstream church and its Northern California wing; the second was a gap between Oriental and Western culture. The tension within the American movement was a continuation of the 1960s’ conflict between Miss Kim’s Unified Family and Mr. Choi’s San Francisco-based Re-Education Foundation. Originally a mission outpost of Mr. Choi’s group, the Oakland Family’s membership totals skyrocketed from a handful of members to several hundred during the early 1970s. While existing San Francisco Bay Area centers were depleted by the demands of the Day of Hope era, the Oakland Family thrived, inheriting what remained of Miss Kim’s Berkeley Center and Mr. Choi’s Re-Education Foundation by the end of 1974. During the late 1970s, the Oakland Family emerged alongside the national movement as a minority tradition with a distinct ideology and lifestyle. Ideologically, the Oakland Family took Mr. Choi’s less theological, character-educational approach a step further by utilizing concepts from humanistic psychology. Organizationally, the Oakland Family departed from the mainstream by incorporating such entities as New

This is the tenth in a series of excerpts from the book *40 Years in America: An Intimate History of the Unification Movement 1959-1999*. The editor is Michael Inglis, the historical text by Michael Mickler. The book is available from HSA Publications for \$70 + \$8 s&h. Contact them at: 4 West 43rd Street, NY NY 10036; tel: (212) 997-0050 xt250 or at their web-site: www.hsabooks.com.



Rev. Won Pil Kim with UTS graduates from the class of 1978. They served as Home Church pioneers in England.

time, he discussed a videotape production of the Divine Principle and the idea of printing Divine Principle extracts as newspaper advertisements, and re-assigned state Itinerary Workers (IW’s). He also directed the revival of the International One World Crusade (IOWC) in America, said they should sponsor programs featuring outstanding church speakers, reinstated Barrytown Training, instructed the states to carry out 3 and 7-day workshops, and asked Mr. Sudo to set up Barrytown evangelical teams.

Six months later, the church switched gears and concentrated its efforts on a “total-participation” door-to-door witnessing program in Manhattan with each member searching for 360 households to cultivate. This led to the development of “Home Church” which became the focus of the movement’s witnessing activity between 1978-83. The concept was simple. Rather than have one’s contacts attend successive workshops with the goal of moving them into a center, the approach was to establish “Home Church-

40 YEARS IN AMERICA

Providence 1977–1985

Education Development Systems, Inc. (NEDs) and the Creative Community Project (CCP) with a less-than-clear articulation of their connection to the national movement. This provoked controversy both within and outside the movement.

The church would have moved sooner to incorporate the Oakland Family within its national structure were it not for the group’s exceptional witnessing results. In late 1976, Mr. Sudo recruited Matthew Morrison, a longtime Oakland member, to be coordinator of Barrytown Training workshops, “incorporating some of the spirit and ideas which had helped the Bay Area bring scores of members.” In September 1977, Bo Hi Pak reported Oakland recruiting results to assembled state leaders, stating that “90 percent of the work of our movement is done by one center.” The following month, Rev. Moon asked Oakland Center Director, Dr. Mose Durst, to give a report on their activities and suggested that a key to their success was the unity between Dr. Durst and his wife, Soo Lim “Onni” Durst. “People,” he said, “are attracted by their parental love and warmth. Furthermore, everybody does his share to make guests and new members comfortable, to feel at home and to be intoxicated in heavenly love.”

There clearly were other reasons for Oakland’s success. Obviously, the San Francisco Bay Area was a magnet for youth, and the Oakland Family recruited actively at train and bus stations, especially targeting anyone wearing a backpack. However, equally important was the stability of its witnessing program. The Oakland Family never varied its schedule of nightly evening programs, two-day weekend workshops every weekend for as many as 300 members and guests, seven-day workshops for those who wanted to learn more, and “actionizer” programs for those who decided to move in. Moreover, while Oakland might send any number of new recruits to the church, it always kept its staff intact. Therefore, there was not the constant rotation of leadership that characterized the movement as a whole. Oakland also departed from the “on-your-own” pioneer philosophy that typified the Barrytown Training Program. All members participated in a “trinity system” which functioned as a family within the Family to provide internal support. Finally, Oakland emphasized only the positive and refused to have give-and-take with negativity. Unlike the Barrytown Training program, it refused to be drawn into speculation about failure. Enthusiasm and joy were in. Doom and gloom were out.

The Oakland Family was the major supplier of the American movement’s personnel during the late 1970s. Each month, it sent a quota of members, rarely less than twenty and sometimes as many as fifty, to missions throughout the church. This earned it “hands-off” treatment and exempted it from mobilizations affecting other centers. However, all was not idyllic. During the 1960s, when the movement was almost entirely unknown, Mr. Choi’s Re-Education Foundation introduced prospects gradually to the church. During the late 1970s, when the movement became highly visible and hugely controversial, this was no longer possible. The Oakland Family’s persistence in identifying itself as the Creative Community Project created an explosive situation. Charges of deceptive recruitment practices, front groups, and lying were generalized to the movement as a whole, creating “a folklore of deception as a common tactic in all Unificationist mission work.” High-pressure techniques described in innumerable “lurid exposés” also were generalized indiscriminately to the wider movement. In fact, two sociologists studying this phenomenon pointed out that a “Careful examination of the articles that attempt to describe in detail

the brainwashing process allegedly used by the Moonies will reveal that nine times out of ten references are made almost exclusively to the Oakland Family.” A final source of strain between the Oakland Family and the larger movement were conflicts between aggressive Oakland fundraising teams, nicknamed the “Oakland Raiders,” and the church’s National MFT.

The movement finally dealt with these matters by elevating Dr. Durst to the Presidency of the Unification Church in America in May 1980. On the face of it, this appeared to be a brilliant solution. Placing Dr. Durst in a position of national prominence directly associated with the church would end confusion about his role and defuse charges of deception. At the same time, there was the possibility of infusing the wider movement with the Oakland spirit and results. However, this was not to be. After the Dursts and their key staff moved East, a succession of senior leaders from the Korean movement took charge of the Bay Area church and attempted to dismantle the entire Oakland apparatus. Thus, rather than permeating the movement as a whole, the Oakland Family was cut off at its root. In addition, Dr. and Mrs. Durst had nowhere near the authority or the autonomy in New York that they enjoyed in California. They, too, were subjected to the demands and ethos of the larger movement.

Dr. Durst had a rich and varied background, was a polished and engaging speaker, possessed an amiable personality, and with his wife had fashioned and led a center that had better witnessing results than the rest of the U.S. movement combined. Yet, over time, Dr. Durst was reduced to being a church spokesman and apologist. He did this well, and several of his nationwide public relations tours were well received. Still, his inability to become the leader of the Unification Church in America highlighted a second East-West tension.

The Unification movement placed a great deal of public emphasis on the international, intercultural and interracial dimensions of its work. At Yankee Stadium, Rev. Moon stated, “God seeks to build one family of man. Therefore, the family, church, and nation God desires transcend all barriers of race and nationality. The people who are a unified blending of all colors of skin and who transcend race and nationality are most beautiful in the sight of God and most pleasing to him.” At Washington Monument, he stated, “The United States of America, transcending race and nationality, is already a model of the unified world.” America may have strayed from its Godly heritage, especially since the 1960s, and Rev. Moon clearly saw himself in the role of a physician or firefighter from the outside called to put America’s house



Rev. Ken Sudo at work in his Home Church area in Brooklyn



Oakland members traveled by bus to New York, arriving in early May, 1980.

back in order. Nevertheless, during the Day of Hope, Yankee Stadium, and Washington Monument campaigns, he was always careful to acknowledge America’s strong spiritual foundation and potential.

This changed after 1977. In the face of continuing rejection, the failure of the American church to bring substantial witnessing results, and especially after his indictment and conviction on “tax evasion” charges, Rev. Moon adopted a more critical posture toward the United States and American culture. Though rarely articulated in public, Rev. Moon’s frustration became increasingly apparent in his speeches to members and in his choice of leaders. As early as 1978, he decided that “westerners couldn’t cope on their own.” This led to a number of increasingly unflattering comparisons between Western and Oriental members. In 1979, Rev. Moon stated:

“My policy is that members of the Unification movement cannot afford to do only one thing at a time. Sometimes I give so many instructions at one time that the members are immobilized and don’t know where to move. But the Oriental members will run like ants, jumping from mission to mission, and bring the result.”

He concluded that American members lacked sufficient dedication or were too “business-like” in their approach to achieve spiritual breakthroughs. Thus, by January 1983, senior Korean leaders held the positions of highest authority in the American church. Rev. Moon explained that he wanted “western leaders to be trained under the fullest, vertical tradition of the Korean church.” He cautioned, “I do not mean that Korean culture should become American culture...just that Koreans are closer to the heavenly tradition.” In a memorable turn of phrase, he stated, “English is spoken only in the colonies of the kingdom of heaven.” At times, his critique was more trenchant. In March 1983, he questioned how Americans became so egoistic and individualistic. Two months later, in a “Heart-To-Heart” talk with American sisters, he observed that they were “contaminated by the American way of life.”

This tension was not resolved between 1977-85 nor afterwards. Some members took Rev. Moon’s words as a challenge and redoubled their efforts. One brother who had been fundraising for five years wrote in a March 1983 issue of the church’s world mission magazine, *Today’s World*, “I have made a pledge to God that I will shed tears for Him every day of this year. If I fail one day, then the next day I will fast. If I cannot shed tears for one week, I will fast for a week. If I cannot shed tears for a month, then I will fast for month. If I cannot shed tears at all, I will die.” Other members complained about the “Koreanization” of the church and recalled that Rev. Moon had announced previously that “the leader-centered movement is over, and the member-centered movement is going to begin.” In fact, the Korean leaders were no more successful in stimulating increased membership than their Japanese and American predecessors had been. If anything, there was an increased exodus out of the church centers. ❖

Bridgeport International Academy News

edited by Chris Breland

Bridgeport International Academy has been extremely busy recently with projects, fundraisers, competitions, and even a presidential visit! Read on to find out more about BIA and our activities these past few months.

Easter Fundraiser

by Nikolus Cook

The student council organized an Easter fundraiser to help raise money for school trips and necessities. On the Friday before Easter Sunday, all of the students participated in wrapping flowers, which were going to be sold over the weekend. The wrapping was quite fun, and we had drinks and snacks afterwards. Even after all the students finished wrapping the flowers into bouquets, most of us volunteered to fundraise as well. We sold at two spots set up in the Bridgeport area. One was a Getty gas station next to a public high school, and the other was in the parking lot for a "Kennedy Fried Chicken." We made about \$700 total profit and still had some flowers left, which we gave away to friends and passers by.



Alex Martinez, Chih Pang Fan, Becky Mackin, and Hanna Nilson fundraising.

Skit Team

by Chris Martinez

A few students from BIA have joined UB World CARP to create our first ever skit team. We were given the task of scripting, practicing, and performing a skit with five days of preparation. Through teamwork and effort on everyone's part, we were able to make a skit that everyone could enjoy. We performed our first skit at CARP's family night, which was a big success. Afterwards our skit leader, Tadayoshi Kaneko, arranged a pizza party. We hope to do more skits in the future.

ready for competition next year.

UB Olympics

by Josh Scazzero

Splash, swish, CRACK!! These were the sounds at Wheeler Recreation Center as the University of Bridgeport Olympics got underway. The UB Olympics hosted a teeming variety of events from March 22nd to 24th. Events included everything from soccer and swimming to egg-toss and dodge ball.

BIA was invited to join in on the festivities. The prominent BIA swim team jumped at the chance of some worthy competition. After hours of arduous swimming, the BIA swim team achieved a second place finish in the four-man 100-meter relay! The very talented members of this team were Josh Scazzero, Chris Breland, Abraham Deshotel, and Micah Boyd. Micah also won second place in the 50-meter men's freestyle. The next day, an award ceremony was held, and we were presented with beautiful UB Olympic silver medals. BIA also participated in volleyball and dodge ball.

Jogging Club

by Theodore Kirkley

BIA has never ceased to defy people's expectations. In line with this, BIA students decided to set up a club strictly for working out and getting in shape. It has been called the Jogging Club, and it's all about jogging. Though it is not the most in-depth club BIA has to offer, the meetings we have three times a week give dedicated students time to work out the legs and upper body. The meetings consist of stretching, walking for warm-up, and then jogging, cooling down, and afterwards playing a sport like Ultimate Frisbee, football, or soccer.

In addition to all the activities, the seniors at BIA have been quite busy. They're applying to top schools

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President Bush's Visit

by Masjo Ward

On Tuesday, April 9th 2002, our school went to see President Bush on his first trip to Bridgeport. As you can imagine, we were very excited to see our president in person. We had a lot of fun making signs to let President Bush know he had our full support. When we arrived at the spot, the place was milling with cops and secret service. A camera crew from NBC took a shot of our posters and a columnist from the Connecticut Post interviewed Chris Breland, a student at BIA. Chris was quoted in the newspaper the following day. We only got a passing glimpse of President Bush, which was a bit disappointing. However, we were all happy and proud to have this opportunity as a school to support our president. We just hope to get the chance to do it again.



The skit: Theodore Kirkley, Masjo Ward, Josh Scazzero, Chris Breland, Konrad Kathan, Steve Martinez, Abraham Deshotel, Nathan Breland, and Lillie Kirkley.

BIA at Debate Tournaments

by Chris Breland

The BIA Debate Team has been gaining a lot of experience lately, as well as a few new recruits. On Sunday, April 28th, we participated in a tournament at Yale University with a whole new kind of debate: parliamentary. We took five people with us who had never debated before, and we all had a good experience.

A few weeks previously, we had attended the state debate tournament in New Britain High School on April 13th. We didn't win any trophies, but we already had our share from the tournament we attended in March at Wilton High School. At that tournament, I won first place in novice Lincoln/Douglass debate, and Masjo Ward won a third place speaker award for extemporaneous debate. We're very proud of how much we've accomplished over the year, and hope to have an even larger team

all over the nation for their next steps into college education. BIA students have been receiving numerous scholarships and awards, including the Rochester Presidential Scholarship and the Rensselaer Alumni Scholarship. These honors are great news for them and their families. We wish the best of luck for the seniors, and hope that they continue to work hard as the year winds down to a close.

* * *

Thanks for reading, and please don't forget to look here next time when we post more news about BIA. If you'd like more information, don't hesitate to contact the student council at **biastudentcouncil@hotmail.com**. Or, contact the school, at **biahighschool@hotmail.com**, by telephone at (203)334-3434, or through the mailing address: Bridgeport International Academy, 400 Linden Avenue, Bridgeport CT 06604. Thank you very much. ❖



PAUL
CARLSON

HOSPITAL WARD

This month's article is about human suffering, and what can be done about it. Specifically, we'll focus on the travails of our own membership.

We Unificationists have long regarded ourselves as 'heavenly front line troops.' This description is not a frivolous one. The hymn "Onward Christian Soldiers" can be heard at our services, and some of our members serve in the military. Pacifists we are not.

The forces arrayed against God's Providence are numerous and powerful. To stay in this movement and work toward its goals requires tremendous personal fortitude.

Just like people who sign up for the Marine Corps, we know we'll be engaged in difficult tasks: fundraising and witnessing, and even pioneering distant cities and nations. We knew that our relatives might not approve of such a sacrificial lifestyle. Our Second Generation is also walking a condensed version of this path.

Curiously, the anti-cultists no longer deny that the Marine Corps also practices what they've long defined as brainwashing—but now they say it's okay. Supposedly, military recruits *know* they're going to get brainwashed during boot camp, so in their case it's a noble American tradition! (Hence the nickname 'jarhead'?)

Our members hail from a variety of backgrounds. Each person has a special character, which grew out of a unique childhood. Not all of which were pleasant or supportive . . . We do have problems, and in order to function at all, much less make extraordinary efforts, we have to deal with them, on a daily and a long-term basis.

Suffering

This author became keenly aware of this issue during a brief tenure as an MFT team captain. We were under constant (and quite understandable) pressure to make our fundraising goals. The work was hard, physically and

emotionally, and became even harder due to persecution.

Under those circumstances personal difficulties emerged, occasionally serious enough to reduce that member's results to zero. Yet the rest of the team was there, ready and willing to continue, and our schedule was demanding.

As the team leader, I actually had to apologize to struggling members. Instead of hot cocoa and a roaring fireplace, and endless hours in which to discuss their problematic childhoods, we were stuck in a cramped van. Often in isolated towns, and with only a brief time between 'runs' to discuss anything at all. (Some of my greatest miracles occurred after a visiting leader did spend some personal time with me.)

Recently, at our local Family Church, this issue was brought into sharp focus. Our Pastor announced that one sister, blessed in marriage for years already, was leaving our church. Why? Because our members had not reached out to her, or aided her with a bad situation. She'd found another church whose members were more loving, and had time for her. Best of all, they came over and cleaned up her house.

Our Pastor had to admit to her that we were indeed very busy. That, perhaps, this other congregation could better assist her in her current difficulties. I have never beheld such a stricken silence as on that Sunday when he told us about the situation. Who were we, he said, to preach about an ideal, and let someone in our midst suffer so? (In fairness, other members later commented that this sister could have at least asked for specific assistance.)

Healing

Our leaders have, over the years, made various efforts to counsel the membership. In other instances, gifted individuals, and even outside friends, have stepped into fill that need.

Our Blessed Family Department has made great efforts, holding seminars for Blessing candidates and new couples. They also published a helpful *The Tradition, Book One* volume.

Those sisters were woefully overextended. The seminars were few and far between, and without much follow-up. Their excellent *Blessing Quarterly* magazine ceased publication. So far as I know, a Book Two never appeared in print.

Others did try to fill that gap. A few spiritually open individuals gained a reputation as healers, but that type of effort lacked a good long-term result. Today, all such situations are directed toward Chungpyung in Korea. One famous incident

involved a tight-knit religious community on Vashon Island, near Seattle. (I knew most of the people involved, and later had to correct some strange rumors.) That group was led by a husband and wife, ministers with a great deal of wisdom and quiet charisma. We encountered them through our ecumenical work, and the relationship soon grew into much more.

Numerous members stayed with them to receive personal counseling, and most reported positive results. The group openly offered their services as a 'hospital ward' for hard working, long suffering Unificationists.

However, their methods, while not 'unprincipled,' baffled our (then brand-new) Korean regional leaders. Friction grew. Ultimately, True Father himself nixed the idea, saying that it confused the proper 'central figure' connection from members to God.

Nowadays, counseling services are mostly provided by our own local Pastors. Those members who reside near such a capable leader are fortunate indeed!

Methods

Some people are 'naturals' at counseling. Most others need, and everyone's work can be improved by, a tried-and-true method. In olden days the local priest or shaman was also the village counselor. In modern times, secular and professional therapists have emerged. Something can be learned from each of these traditions.

There are dozens of therapeutic methods, far too many to review here. Some are very popular but, in my opinion, silly and ineffective at best, and fallen and corrupting at worst. These range from simplistic 'psychobabble' to oversexed Freudian Psychology.

Others methods are difficult, and less popular for that reason; but truly beneficial at least, and effective against sin and fallen nature at best. These range from Adler's Humanistic* Psychology to Unificationist workshops at Jardim and Chungpyung. (*Not to be confused with secular humanism.)

A sympathetic overview can be found in the book *Religion and Counseling* by Robert J. Lovinger. (1990, Continuum.) It covers Christianity, Judaism, Islam, and new religions.

Counseling must also become a major part of the worldwide Providential effort. Recently the world was shocked to see news footage of radical Muslims—including small children—celebrating the World Trade Center attacks. Irrational, violently anti-Semitic distortions of those events are already being taught.

Those unfortunate kids have been weaned on hatred; trained from infancy through college to yearn for blood and death. Unless they transform their hearts and minds, they will trouble the civilized world for decades to come. (Please note that those radical factions get TV coverage all out of proportion to their actual numbers.)

Conclusion

We Unificationists emerged from, and are surrounded by, the fallen world. Our people have problems: personal, familial, cultural, and so on. We are expected to sacrifice much, and to accomplish more. So, is this movement a sympathetic healing facility or a front line juggernaut? Can we actually handle both?

Fortunately, our 'formula course' is oriented toward *utilizing* difficult situations. Each of them can help us overcome problems. With a contented lifestyle we'd never even face, much less overcome our weaknesses, limitations, and deeper fallen natures. (The same can be said of a purely romantic marriage.)

However, there is no guarantee that every member will successfully meet those challenges. Timely support is essential, and many of our elders are wise and compassionate enough to provide it.

And these, our best people, invariably have the largest demands placed upon them. It should be possible to organize our concerned members in a fair and effective way.

There can't be a Heavenly Kingdom without defeating evil, which isn't going to be easy. Nor can you have a Heaven without pure and joyful people to live there. Quite a challenge! We are determined to meet it. ❖

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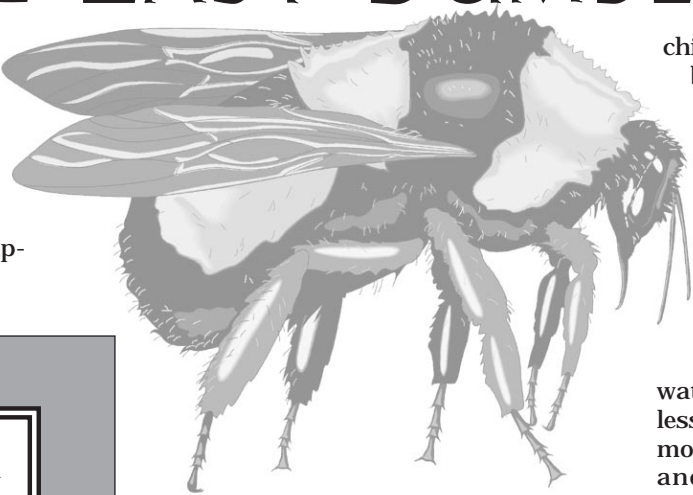
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KIM KORMAN
BROWN

We moved into our rental house two years ago. Spacious rooms, tall sycamore trees and a little canal. Not a Panama Canal, or an Erie Canal or a Guadal-

canal. Just a little, eight foot wide waterway behind the house that caught the rain on the rainy days and reflected the sun off our walls at sunset like so many spotlights flashing and lapping.



children thought they looked like bumblebees and dubbed them such. Bumblebees they were dubbed—bumblebees are us—bumblebees they is. Whatever!

The Canadian Geese are wonderful parents. The proud fathers stand guard constantly, arrogantly. His mate and goslings poke around the grass for delicious bugs or crumbs of thrown bread while he stands seriously, watching for danger. The mallards are less serious. They peck each other. The mothers fly at the first sign of danger and don't necessarily protect their babies. The fathers are more deadbeat; or they show occasional and non-committed interest.

This morning my husband and I opened the living room glass doors, and furtively tossed bread crumbs to the little mallard family that waddled up the bank for breakfast.

Now the owners of this rental house want to sell it, for more money than we can afford, so we are moving. Having the chance to live in this house has given us a chance to live in touch with an aspect of nature many people never experience.

I think of the millions of displaced families who've moved from homes they didn't want to leave throughout history. If nothing else, I can leave this place learning compassion for other people who weren't ready to pull up roots from the place they call home. I'm so grateful we've been able to see the bumblebees one more time. They remind me of how the cycle of life continues despite human upheaval.

Kim can be found at web site:
"http://futurerealm.com" and has
email address:
kimbrown@futurerealm.com.❖

From our floor to ceiling windows in the family room, we often watched a great blue heron standing knee deep in water, stealthily spearing fat catfish and tossing them on the bank. Fluttering his fantastic wings he would spear them again and toss them down his long gullet. After the triumphant feast he would puff out his feathers and strut around, preening and grooming himself.

This past winter snowy egrets were migrating. Several mornings I saw them congregated like prophetic signs of good fortune, 4, then 7, then 8, and another day I counted 40.

We've lived here for three springs. Families of mallard ducks paddle the water and waddle the bank outside our window. We fed so many of them at one point that the grass was mashed senseless and we had to re-seed. The enthusiastic quacking and faithful marching toward us when we opened the door made us laugh.

One day I heard my kids shouting, "The bumblebees, the bumblebees!" Thinking they meant we were being swarmed, I ran to the window expecting to see (what else?) bumblebees. Instead I saw a little gang of baby ducklings, mottled black and yellow. The

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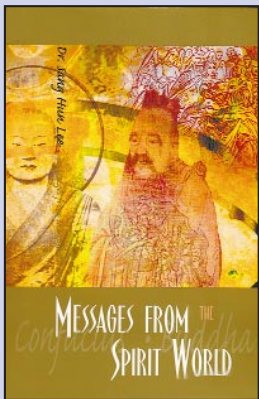
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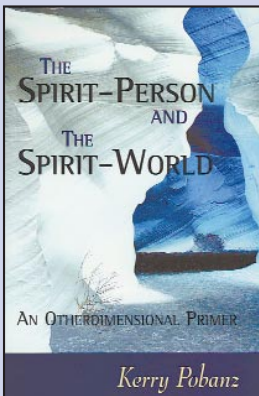
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