

1977

2002

Celebrating
25 Years

The Washington Family Church

The National Shrine of The Family Federation for World Peace and Unification

1610 Columbia Road, NW • Washington, DC 20009

I can see how hard the Washington members have worked to make this day possible and I'm sure they have learned a great lesson about how hard restoration work can be. It is common sense that it is not easy to restore something to a state better than it was originally. The Unification Church, however, has a new tradition of acquiring something old and restoring it to a state better than its original condition. That is our faith and dedication. It is very symbolic that we have restored a former Mormon Church into our heavenly temple, but we are not just talking about one church. We are going to follow this pattern to restore the nation, the world and cosmos. Therefore, my message this morning is titled "Restored Pride."

*Rev. Sun Myung Moon
Dedication, December 4, 1977*

The Washington Family Church
The National Shrine of
The Family Federation for World Peace and Unification

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Motto for the Year 2002:

The complete settlement of the Cheon Il Guk of Freedom, Peace and Happiness is the ideal of the Parents of Heaven and Earth. Mansei.

Statement of Vision:

We are a community of faith working together to expand true love by living and teaching the ideal of True Parents.

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* Explanation of meaning of logos on previous page.



HSA-UWC: This is the symbol of the Holy Spirit Association for the Unification of World Christianity founded by Rev. Sun Myung Moon in 1954. The circle in the center represents God. The four bars represent the four position foundation which is the basis for all creation. The 12 rays emanating from the center represent the 12 gates to the new Jerusalem mentioned in Revelations 21:10-14 (“...on the gates the names of the 12 tribes of Israel were inscribed ... and the wall of the city had 12 foundations, and on them the 12 names of the 12 apostles of the Lamb”). The arrows encircling the symbol represent the universal give and take among God, man, and creation which is the basis for the energy for action, multiplication and maintenance of life.



FFWPU: The Family Federation for World Peace and Unification logo symbolizes the ideal of the True Family composed of three generations centered on God. The grandparents, representing God, connect with the parents, who in turn connect with the children. The unity of the three generations is the stable cornerstone of society. These three generations centered on the vertical line of True Love originate from God, represented by the sun, is the place where true love, true life, true lineage, and true conscience merge, forming the foundation of the Kingdom of Heaven on Earth and in Heaven. The arrows rotating clockwise symbolize the eternal give-and-take action among the three generations with God and all things.



*Reverend and Mrs. Sun Myung Moon
Founders
Family Federation for World Peace and Unification*

Greetings and Salutations!

Dr. Chang Shik Yang

*Continental Director,
Family Federation for World Peace
and Unification, North America*



Rev. Michael Jenkins

*President,
Family Federation
for World Peace and Unification*



This month we commemorate the 25th anniversary of the Unification Church's acquisition of the former Mormon Washington Chapel. For many years previous, the Upshur Street center had been our Washington, D.C., place of worship. But after restoration efforts began in 1978, what became known to us as the Columbia Road Church was the central facility where church services and many other activities took place. Until the opening of the United Federation of Churches building earlier this year, it had also been the location of the national headquarters of the Family Federation for World Peace and Unification.

Our Columbia Road church has served our community well. It is centrally located so that members from all over the Washington area can easily get there. Many special events have taken place there as well, too many for me to mention in this space. This beautiful building, which has been lovingly restored over the years (although still a continuing project), has become the center of heart for not only our Washington-area community, but also for our national movement.

Therefore, let me take this opportunity to commend to you this beautiful commemorative booklet about our wonderful Columbia Road church and its unique history. It is a building our True Parents have loved for the past 25 years.

Sincerely,

Dr. Chang Shik Yang

*Chairman
FFWPU, North America*

Rev. Michael Jenkins

*President
FFWPU, USA*

Message from the Regional and Vice Directors

Rev. In Hoi Lee

Regional Director



Rev. Lorman Lykes

Vice Regional Director



Welcome Home!

Although there have been many changes over the years, the church building stands as a steadfast witness to all the activities and events that have taken place in the church and in our nation's Capitol. On December 4, 1977, this building was dedicated to God. That day was extremely cold, but brilliantly sunny, without a cloud in the sky. Inside, historically significant people filled the room. So much hope and joy were manifested there.

Father spoke on the subject, "The Foundation of the Washington Church Is the Victory of Washington Monument." Father stressed to us that this church was standing on the greatest of all foundations.

Father first arrived in Washington in 1965, twelve years before the dedication of our church. He possessed a burning desire and grand vision to save America, yet no one even knew his name. Undaunted, he prayed and promised God that he would accomplish his goals in the next twelve years. That promise was fulfilled through the victory of the Washington Monument rally. Father established this church to immortalize the spirit of the Washington Monument victory.

Only a few weeks ago, 120 ministers attended a special Divine Principle seminar in Ocean City, Maryland. Clergy came from all over the United States and were inspired by the good news that the Lord is on earth. For most of them, this was more than just an acknowledgment that Rev. Sun Myung Moon is an anointed leader. It was a confirmation of his Messiahship. I believe that as we progress in the spring of the providence we will see increasingly positive and revolutionary changes in the way people view our movement.

Whether or not we are Washingtonians, we are all so fortunate because we are now in God's Nation (Cheon Il Guk) where we will be able to witness to miracles and make history real. True Parents blessed us, proclaimed us tribal messiahs (national messiahs), and now expect us to grow to become a fourth Adam, that is, to be responsible and authoritative as a blessed central family. We are fortunate because we are saved, blessed, and sent into the world. In other words, we are in the world, but not "of the world." We are new beings commissioned to build God's nation.

As Father said on that day, "It is not the White House or Capitol Hill that will bring salvation. If you make this the place for salvation of the nation and the world, God has no place else to go except here with you. That is the secret: you make God your prisoner."

In order to make a new pride and make this building a new place, we must love it as God's temple more than anyone before us. Then God will make Himself at home right here and will work with us continually. With this legacy, Washington, D.C., will become the "Washing Stone Direct Center" for God's Providence. Let us continue to carry on the spirit of Dedication Day and substantiate it in the capitol of our nation!

This book is part of the 25th anniversary celebration. I hope that we didn't leave anyone out. However, if so, don't think that this book is the final product. This book will be edited and revised with many more additions as we continue to write our story and make more history. I think this first commemorative book is an excellent first effort in this very important providential time.

I would like to extend my heart-felt thanks to the committee and volunteers who made this work possible. God bless you.

Rev. In Hoi Lee

*Regional Director, the Capitol Region
Family Federation for World Peace and Unification*

Rev. Lorman Lykes

*Vice Regional Director, the Capitol Region
Family Federation for World Peace and Unification*

Letters of Congratulations

The Honorable Anthony Williams

Mayor, Washington, DC



Linda W. Cropp

Chairman, Council of the District of Columbia



COUNCIL OF THE DISTRICT OF COLUMBIA
WASHINGTON, D. C. 20004

LINDA W. CROPP

Chairman

CONGRATULATIONS!!!

Washington Family Church
25TH Anniversary

December 4, 2002

On behalf of the Council of the District of Columbia and our citizens I extend congratulations to Reverend and Mrs. Sun Myung Moon and pastors on the occasion to celebrate the 25th Anniversary of your Washington Family Church national headquarters here in Washington, D.C.

Our city's religious community is vital to the life and spirit of our citizens, and we welcome the many diverse faith traditions represented here. I commend your church for the good service it provides the Washington, D.C. community.

The District of Columbia has an active and vital faith community, and a history of cooperation between religious and civic leaders. We must continue to work to strengthen the bonds of fidelity and parental love, to protect our youth from violence and immorality. I wish you every success in the future.

Sincerely,

Linda W. Cropp

Linda W. Cropp
Chairman
Council of the District of Columbia

G. Augustus Stallings, Jr.

Archbishop and Founder, Imani Temple of Capitol Hill



OFFICE OF THE ARCHBISHOP

IMANI TEMPLE ON CAPITOL HILL
THE CATHEDRAL OF THE
AFRICAN-AMERICAN CATHOLIC CONGREGATION
609-611 Maryland Avenue, Northeast
Washington, District of Columbia 20002
(202) 388-8155 Fax (202) 388-9373

November 12, 2002

Rev. In Hoi Lee
Regional Director
Washington Family Church
Family Federation for World Peace and Unification
1610 Columbia Road, N.W.
Washington, D.C. 20011

Dear Reverend Lee:

May the Peace and Love of God be with you.

As the Patriarch and Founder of the African-American Catholic Congregation, I wish to extend heartfelt congratulations and prayerful best wishes to you on the celebration of the Washington Family Church's 25th Anniversary. The Dean of our National Cathedral of Imani Temple on Capitol Hill, Bishop Carlos E. Harvin, D.D., the Clergy and Laity join me in expressions of support. Silver denotes the auspicious occasion. We consider our relationship as churches to be more precious and enduring than any treasured metal.

As a church centering on the ideal family and the restoration of all humanity, you stand in a preeminent position to be a light to the world, especially to the Christian community. You are a shining example of the heart of True Parents. Your commitment and dedication to working with other churches in creating a partnership of mutual love and respect have garnered you praise and admiration from pastors and ministers across this nation.

May our God continue to richly bless you and grant you favor in all your endeavors. You can count on us to stand with you as together we seek to bring about the restoration of the Kingdom of God in heaven and on earth.

Mansei.

Devotedly yours,

+G. Augustus Stallings, Jr., D.D.
Archbishop and Founder

THE MOST REVEREND G. AUGUSTUS STALLINGS, JR., D.D.
ARCHBISHOP and FOUNDER

C. Phillip Johnson

Pastor, C. Phillip Johnson Ministries, Inc.



33 K Street, N.W. ~ Washington, DC 20001
Telephone: (202) 216-0390 ~ Facsimile: (202) 216-0097

November 8, 2002

To: The Washington Family Church

CONGRATULATIONS ON YOUR TWENTY-FIFTH ANNIVERSARY

Grace to you, and peace in the name of Our Lord and Savior Jesus Christ, whose life and ministry govern and shape ours as we seek to be the Church today.

On behalf of the New Prospect Family Praise & Worship Center, Inc., we extend our hearty congratulations on your Twenty-Fifth year of steadfast and faithful service.

May God continue to bless you.

Sincerely,

Bishop C. Phillip Johnson
Pastor

Our History

This chronology briefly traces the events and activities in the lives of Rev. & Mrs. Sun Myung Moon in Washington, D.C. It shows the growth and accomplishments of the Movement and the projects it has inspired.



▲ Divine Principle was regularly taught in the home of Col. & Mrs. Bo Hi Pak. Father stayed in their home in Arlington from March to July 1965.



▲ Jhoon Rhee and karate class students with Col. Pak.



▲ Miss Young Oon Kim and Col. Pak witness to soldiers.



▲ Paul & Christel Werner, Col. & Mrs. Pak and early members.



▲ David Kim translates for Father.



▲ Holy ground established, 1965.



▲ Upshur Street house purchased in 1967.



▲ DC Strider's Track Club, 1968.



▲ Father and Mother with early members in Washington, early 1970s.



▲ 13 Couples Blessing.



▲ Anti-pornography rally, Dupont Circle, circa 1970.



▲ True Parents addressing couples at 1969 Blessing.

February 25 1961	1963	1964	January 12 1965	March 14 1965	Late 1965	1968	1968	February 28 1969	1969	1970
First missionary arrives from Korea (Bo Hi Pak served as military attaché at the Korean Embassy in Washington).	HSA-UWC incorporates in Arlington, VA.	"Outline of Study: The Divine Principle" is translated and published.	True Father stands on American soil for the first time.	Father establishes two holy grounds in Washington, D.C. (Ellipse behind White House and southwest lawn of the Capitol building).	Father relocates from San Francisco to Washington. (Miss Kim began her mission at Eugene, Oregon, on January 4, 1959.)	HSA-UWC purchases the former Libyan embassy on Upshur Street.	D.C. Strider's Track Club founded.	13 Couples Blessing is held at Upshur Street House.	Freedom Leadership Foundation establishes office at the Munsey Building, 13th and Pennsylvania Ave., NW (currently the Marriott hotel).	FLF and its sister organization, American Youth for a Just Peace, launch nationwide campaign in support of the U.S. effort to stop communism in Vietnam and Cambodia.
		Korean Cultural and Freedom Foundation (KCFF) established.								



▲ Program for Lisner Auditorium, 1973.



▲ HSA-UWC national headquarters (1973-75) at Dupont Circle.



▲ Miss Young Oon Kim and Rev. Ken Sudo at rally in Washington, 1974.

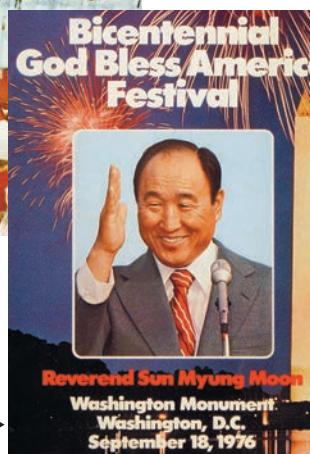


▲ Sermon on the Hill
Father tells Congressmen of America's role in God's providence

▲ New Hope News, 1974.



▲ Peter Salemme sorting product at our store in Georgetown, 1978.



▲ New Hope Singers International, and Go World Brass Band, 1976.
Flyer from Washington Monument Campaign, 1976.



▲ Judith Lejeune, Betsy Hunter and Blessed Children, early 1970s.



▲ True Parents arrive in America, 1971.



◀ Father and President Nixon, 1974.



◀ Forgive, Love, Unite Rally at White House, 1974.



▲ Menu from the Ginseng Tea House located on ground floor of Headquarters.



▲ Mrs. Won Pok Choi, Rev. & Mrs. David Hose, Lisa Take, and Mary Jane Anderson.



▲ Anti-Communism rally, early 1970s.

December 21 1971	February 19-21 1972	1973	October 20 1973	October 23 1973	February 1 1974	October 8 1974	December 18 1975	September 18 1976	August, 1977– October, 1978	September 9 1977
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True Parents arrive at Washington National Airport to live in America. (Father teaches Divine Principle daily to members at Upshur House.)	Day of Hope Tour (Lisner Auditorium, George Washington University). Father meets leading congressional figures including Ted Kennedy, Strom Thurmond, and many others.	HSA-UWC is established at Dupont Circle. At this location are the offices of the National Headquarters, the Freedom Leadership Foundation (FLF), and the Ginseng Tea House. (In 1975, National HSA-UWC relocated to New York.) First edition of the Divine Principle (Black Book) is edited and published (summer 1973) out of the basement of Varnum House.)	Father gives "God's Hope for Man" speech as part of 21-city Day of Hope speaking tour. (George Washington University's Lisner Auditorium).	Father gives "The Future of Christianity" speech at Lisner Auditorium.	Father meets with President Richard Nixon in the White House.	Father addresses members of U.S. Congress on "America in God's Providence," (Dirksen Office Building).	Father addresses members of U.S. Congress on "God's Plan for America."	God Bless America Festival at the Washington Monument.	Investigation by the House Subcommittee on International Organizations, chaired by Cong. Donald Fraser (D-Minn).	Washington, D.C., chapel is purchased, 1610 Columbia Rd, NW
October 21 1973	December 19 1973	July 22-25 1974	October 16 1974							December 4 1977
Father gives "God's Hope for America" speech at Lisner Auditorium.	Father issues statement launching National Prayer & Fast for the Watergate Crisis under the slogan "Forgive, Love, and Unite."	National Prayer and Fast campaign.	Father gives "The New Future of Christianity" speech at D.A.R. Constitution Hall.	Judith Lejeune, Betsy Hunter and Blessed Children, early 1970s.	Founders dedicate new chapel.					

The Washington Family Church 1610 Columbia Road, NW Washington, D.C.

April 9, 1924

Church of Jesus Christ of Latter-Day Saints purchased the land at 16th Street and Columbia Road from Mrs. John B. Henderson for \$54,000. (The lot was vacant.)

June 1, 1931

Building permit was issued. Architects: Don Carlos Young and Ramm Hansen. Builder: William P. Lipscomb Company.

April 1932

Cornerstone for the chapel was laid. The cost to build the church was estimated at \$275,000.

November 5, 1933

Chapel was dedicated.

August 31, 1975

Final Mormon service in the Washington chapel.

September 8, 1977

After the building had stood vacant for two years, it was sold to the Columbia Road Recording Studios, Inc. for \$300,000.

September 9, 1977

Sold to the HSA-UWC for \$475,000.

December 4, 1977

Chapel was dedicated by the founders.

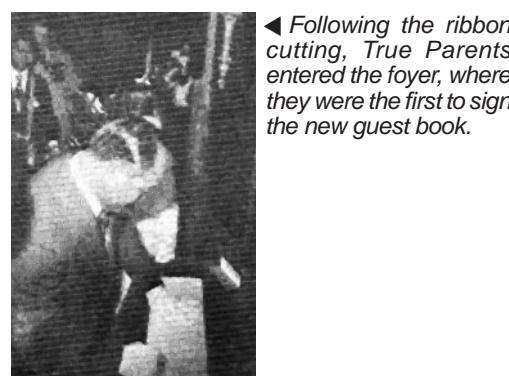


▲ Father and Mother offer the first dedication prayer at the Columbia Rd. building.

The Church symbol was ►
secured on the steeple.



▲ Members touch up details on wall moldings.



◀ Following the ribbon cutting, True Parents entered the foyer, where they were the first to sign the new guest book.



◀ Chapel under construction showing steel structure. Oct. 1931.



▲ Statue of angel Moroni before placement at top of tower, March 1933.



The Church of Jesus Christ of Latter-Day Saints (the Mormons) purchased the land at Sixteenth and Columbia Road from Mrs. John B. Henderson for \$54,000. The deed, dated April 9, 1924, was from Mrs. Henderson to Heber Grant as trustee for the church. The building permit was issued in June 1931. The architects, Young and Hansen, were Mormon: Don Carlos Young, a grandson of Brigham Young, and Ramm Hansen, a Norwegian immigrant. The church was built by a local builder, William P. Lipscomb Company; cost was estimated at \$275,000. The steel frame structure is sheathed in bird's-eye marble from Utah.

The Boston Evening Transcript (November 18, 1933) described the chapel at the time of dedication, "The marble has a satin hone finish and at different times of the day reflects various hues. After a heavy rain the effect is that of highly polished marble which changes, as it dries, into hazy purple. The marble was quarried at the summit of a mountain 9000 feet high, and hauled on mountain roads four miles to the base of a canyon 3000 feet below. . . . There are 16,404 blocks of marble in the exterior facing of the building."

Over the main entrance is a mosaic depicting Christ on the Mount of Olives. It is the work of Mahonri Young, a grandson of Brigham Young.

The nine large round arched windows in the sanctuary contain stained glass of unusual design. At the top of each is a circular panel of colored glass devoted to geographical and church history subjects. Below, the windows are divided into rectangular sections of clear, stippled glass, interspersed with colored glass panels depicting state flowers.



On the east, the three circular sections show the Hill Cumorah (from Mormon church history). In the center, there is a map of the North American continent on one side and the Rocky Mountains on the other. The southern windows have a map of the South American continent in the center and ancient Indian temples on either side. The north, the European continent is in the center, flanked by immigration scenes from the early days of the Mormon church.

The cornerstone for the chapel was laid in April 1932 with Sen. Reed Smoot (the first elected senator from Utah of the Mormon faith) as one of the speakers. The dedication took place on November 5, 1933. Following Mormon custom, the building had been completely paid for before it was dedicated.

The final Mormon service in the Washington chapel was held on August 31, 1975; on September 8, 1977, after the building had stood vacant for two years, it was sold to the Columbia Road Recording Studios, Inc. for \$300,000 and the next day, sold to the HSA-UWC for \$475,000. Before the building was turned over to the new owner, the statue of Moroni was taken down and the contents of the cornerstone were removed.

(Source: Sixteenth Street Architecture, Vol. 2. The Commission of Fine Arts, 1988)



▲ Following the ribbon cutting, True Parents entered the foyer, where they were the first to sign the new guest book.



▲ Dedication ceremony on Dec. 7, 1977, including ribbon cutting, speech, banquet and entertainment.

REV. MOON'S CHURCH BUYS MORMON CHAPEL

The Washington Star
(September 15, 1977)

Rev. Moon's Church Buys Mormon Chapel

By Gloria Borger

The Unification Church, founded by the controversial Korean evangelist Rev. Sun Myung Moon, has purchased the Mormon Chapel at 16th Street and Columbia Road, N.W., for about \$500,000. The 45-year-old building, which has been unoccupied for more than two years, was bought from the Columbia Road Recording Studios, Inc., a local firm that purchased the architectural landmark within the past few weeks. . . .

His followers, however, are eager to point to Moon as the new Messiah. And they say that Moon has made the long journey to America because the United States has been chosen as the embodiment of the Heavenly Kingdom on Earth. And Americans, led by Moon, are therefore the people destined to lead the struggle against communism, which they consider to be the Satan of modern society.

In New York City the church also

WASHINGTON POST 9/6/77

Mormon Chapel Is Purchased by Moon Disciples

By Laura A. Kiernan
Washington Post Staff Writer

The Unification Church, whose members are disciples of the Korean evangelist Sun Myung Moon, announced yesterday that it has purchased the former Mormon Washington Chapel on 16th Street NW for \$475,000.

Neil A. Salonen, the church president, said the building will be used for events of community interest, as well as religious services, so that the public can make its "own judgments" about church activities, which have long been the center of controversy.

A training center, conducted to initiate new members into the church, will also be established in the building, Salonen said. The training centers have been the focus of criticism,



The Washington Post
(September 16, 1977)

Mormon Chapel Is Purchased by Moon Disciples

By Laura A. Kiernan
Washington Post Staff Writer

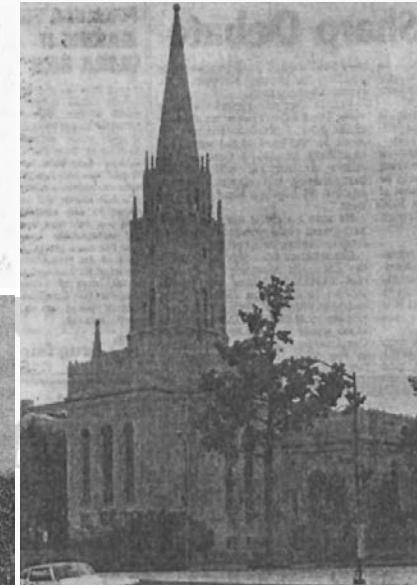
The Unification Church, whose members are disciples of the Korean evangelist Sun Myung Moon, announced yesterday that it has purchased the former Mormon Washington Chapel on 16th Street, N.W., for \$475,000.

Evangelist Moon "sanctified" the 44-year-old building Tuesday, Salonen said. He said the building, located on the edge of the Adams-Morgan neighborhood at the intersection of 16th Street and Columbia Road, is the Unification Church's first public church center in the Washington area. . . .

resident who is named as principal for the recording company, said last night that "the deal was purely a business transaction" that occurred because "I had other plans for the church." Newelman also added that he has absolutely no connection with the church."

The neo-Gothic building is first major architectural purchase the Unification Church has made in recent years. In May 1976 the church paid the Hilton Hotels Corporation for the New Yorker Hotel Avenue and 34th Street in New York City.

The 2,000-room hotel became church's World Mission Center, not comment on the specifics of the building this morning, would bring many of its 1,500 full-time See MOON



New Hope News (September 22, 1977)

D. C. Church Purchased U.C. Buys Mormon Chapel



The Unification Church has purchased the former Washington, D.C., Mormon Chapel, the first traditional church structure which we have acquired.

The building is centrally located on 16th Street and Columbia Road, one of the city's major intersections midway between downtown and the suburbs. It was completed in 1933, after three years of construction. Its ground was broken by Senator Smoot, the first Mormon U.S. Senator, who was originally denied his seat due to his religion.

Externally the church has many beautiful features. It is built of 16,404 blocks of marble quarried from Mount Nebo, which contain fossils of prehistoric shells. Its steeple, reported to be the highest in Washington, rises 180 feet above the street. At the main entrance is a gold mosaic of Jesus giving the Sermon on the Mount. Inscribed in the marble exterior are various religious quotations, including: "The glory of God is intelligence," and "Righteousness will flow down from the hills." The architects of the building were Young and Hansen; Young was the grandson of Brigham Young. The building is classified as an architectural landmark.

The sanctuary seats about 300 people and is equipped with solid walnut pews and pulpit. Its stained glass windows depict scenes from American and Mormon history. One set of windows forms maps of North and South America and Europe. Others show the trek of the Mormons to Utah, Joseph Smith receiving the Book of Mormon, Pilgrims crossing the ocean to America, and Indian temples in South America.

Other windows represent state flowers. The sanctuary also houses an Austin organ having 3,000 pipes. It is reported to have tone of superior quality.

An auditorium is adjacent to the sanctuary and can be combined with the sanctuary for large events. It can seat about 500 people and has a fully equipped stage.

The building also includes a basketball court, a kitchen and dining room, offices, an apartment, and a large narthex.

The chapel has been vacant for several years since its congregation moved to the suburbs. The Mormons sold it to the Columbia Road Broadcasting Company, which sold it to the Unification Church. The Washington Church is considering a wide variety of programs for the church after its official opening, planned for November.

Two days before the announcement of the building's purchase, Father sanctified the building. He prayed prayers of sanctification both near the top of the steeple and at the pulpit in the sanctuary.

The purchase was announced at a press conference in the church auditorium on September 19. The event received extensive coverage in the Washington area, including a long report on a TV station which included footage from the Washington Monument rally.

Sixteenth Street has been dubbed Washington's "Religion Row," because it is the site of more churches than any other street in the city. The neighbors of the church include a Masonic Temple, a large Baptist Church, and a Unitarian Church which was the site of the December 1972 pioneer training program, in which Father chose the ten national OWC teams.

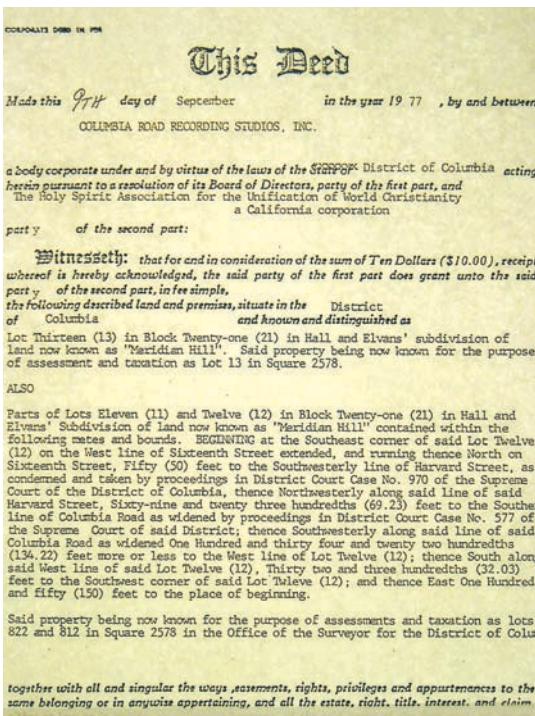
**Dedication Ceremony
December 4, 1977
Excerpts from True Father's speech entitled, "Renewed Pride"**

What would make God want to dwell in this new church?

This morning Col. Pak was probably very happy at the opening of the church, but I didn't feel that kind of excitement because I have one small regret. Yes, you have done the job and I commend you, but how much better would it have been had we built this church from scratch? Suppose this morning you could have said, "Father, we carved the marble from the top of the mountain and carried it here and laid it. From scratch to this perfection, we did it all." Then how much love and value would this church have? You worked in restoration for about two months but when the Mormons built this temple it took them about three years. They worked for three years and you took about two months; there is no comparison. Was your effort inferior to theirs? Can you people who worked on it say that you put a thousand times more effort and energy into this building so that it has become yours? You said yes, but do you think God would agree with you? Do you think God will acknowledge that you invested more effort in it?

I had another thought when I walked into the building. The Mormons built this building with lots of energy and hard work, but then they sold it. They abandoned it and then went out and built a new temple. The important question is, did they put more energy, tears and sweat into building the new and bigger temple than they did for this church, or did they just invest a lot of money and give the plans to the contractor to build? Did money build it, or heart, sweat and labor? That's the important question.

Put yourself in the position of God. Will He think, "Since the Mormons built this big marble temple now I have a bigger house. I want to go and stay there?" Or, "Even though this temple is smaller, because the members put their heart and labor into it I would rather stay here?" That's the key question. Does the size of the building determine where God stays? God isn't crazy for power or wealth. No matter how big a temple man builds, in the sight of God it may be nothing. It could be less than dust. The important thing is the spirit and the soul inside. The size of the building will not determine the dwelling place of God.



I walked into this building thinking, "Father in Heaven, Your sons and daughters are in this congregation. They really poured out their heart, sweat and energy for this building. That is value for you. Furthermore, we restored this temple not for our own glory but for the celebration of this city, the nation's capital. We have a purpose and a providence to be here. Even though this temple is smaller than the new one the Mormons built, because of our purpose I know you are dwelling with us here."

If we gave all of our energy unselfishly for the sake of God in heaven then we are superior to any church on earth. In that respect this temple could be greater than any temple on earth. If giving yourself unselfishly was your determination, then you have literally made this a historic place. Then from this time on our action must surpass any record set by the previous members of this church or of Christians of any denomination. Our sweat, our tears, our energy and the intensity of our love of God must be greater than any which was seen before in this place. Then this will become our place.

Therefore, this morning I encourage you to have new pride and new confidence. This building has finally met its master, finally

met the people who truly love it. This edifice will feel excitement because for the first time it will truly serve the purpose of God. I wonder what you have been thinking for the past two months. If your feelings of love and responsibility to God were intense and you unselfishly gave of your sweat then that intensity can surpass any known here before. It's not the length of time that matters.

The significance of our having this church in Washington

Today is the day of dedication and resolution. Each one of you must pledge to God to demonstrate far greater energy than you did for last year's God Bless America Festival in Washington. "God, we are going to truly give ourselves in a far greater way. We will have an impact on the nation's capital, on the nation and the world."

This is a day of pledge. Because all members of the Unification Church made tremendous sacrifice to make the Washington Monument Rally successful, on that foundation I was willing to spend the money to further that tradition so we could go on and gain the victory for God. That's the only reason I spent that money here in Washington. A year ago members came from all states to work in Washington, but now we want to become the host of this city. None of the Christian churches will even be able to compete with us because of the intensity of our love. This is not just a Sunday church. It's a 24 hours a day, 7 days a week, 365 days a year church.

On 16th Street there are so many churches that people call it the Avenue of God, but many of those churches are run-down and dirty and some areas are crumbling. We have not only cleaned up our church, but we are going to make a movement in the community to clean up God's Avenue. I want you to go out to serve that way, without sleeping and only eating one meal a day. That is precious. God is always with the person who is awake. Many people sleep long hours every night and wake up late, but the Unification Church is busy 24 hours a day. At 5:00 a.m. someone is praying and at midnight there is some activity. God is with you when you are active, not when you are sleeping.

With our energy and our effort, we want to restore the pride of God and restore the pride of the entire Christian community. Many churches are unoccupied on Sunday mornings and that emptiness is crying out, "We want to be like the Unification Church. We want to be used for God." We want to set the example. You must feel that you are a history-maker. In the 200-year history of Washington there were many good Christians who fervently gave their service for the sake of their fellow man and for God. But you must think, "I am a historic person. I am going to surpass all the records any Christian of this city has set."

We should be historically superior to everyone. That is going to be our pride. We are not just competing with our contemporaries; we are competing with history. We want to set the new record in history. We shall surpass all Christians, being in the forefront of the sacrificial love of God. Your physical appearance, however humble it is, doesn't matter. I want you to have a shining spirit inside. I want you to become men and women who shine as brightly as the sun.

Even though Adam and Eve had no shaving cream or beautiful perfume before the fall, they were absolutely beautiful because they were the dwelling place of God. Because love was shining inside of them, they were as bright as the sun. Even though you look pale or weak, your love shining inside will make you beautiful.

Washington is the nation's capital and what we are doing here is a first. For example, this is the first Christian church we have occupied. Moreover, it's the first time we have put our symbol on a spire high in the sky. When we bought Barrytown, I gave instructions to take down the symbol which our members put up. Why won't I say the same thing here? This symbol will remain eternally up in the sky in Washington because it represents a symbolic victory. This is the tower which the Unification Church has built in the nation's capital and from this time on our symbol will remain on that tower; we are trying to show the entire world what we are, where we are, and what we are going to do.

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nation's capital and
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It's the first time
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high in the sky.*



▲ Church bulletin and newsletter, 1978.



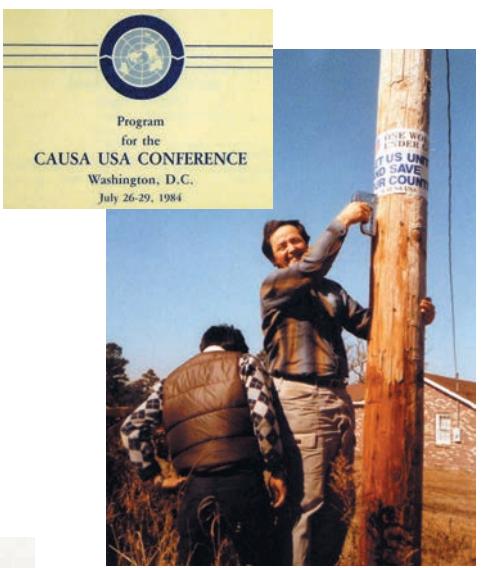
▲ Mrs. Oak, Se Hyun early disciple of Rev. Moon, visits the World & I with Mr. Dong Moon Joo, Rev. Yoo, Joong Young, and members, 1988.



▲ American Freedom Coalition, 1986.



Common Suffering ▶
Fellowship Movement, 1984.



▲ CAUSA USA literature, "Let us unite to save our country."



▲ Universal Ballet Academy, 1989.



▲ New Hope Academy, 1990.



▲ Jun Sook Kwak Moon, December 18, 1993.



▲ United to Serve America, April 1992.



Marital rite unites 40,000 at stadium



▲ Victory celebration after RFK '97.



▲ Inauguration of Hyun Jin Moon as President of World CARP, 2001.

February 5 1979	June 25 1982	June 25 1985	March 24 1989	May 15 1993	November 20 1993	July 26 1994	September 10 1995	March 23 1997	June 16 1997	1998
Sen. Robert Dole holds "independent hearings" on HSA-UWC (Russell Senate Office).	Washington Institute for Values in Public Policy is established.	Senate Subcommittee on the Constitution. Sen. Orrin G. Hatch, Chairman.	American Freedom Coalition and American Constitution Committee are established with chapters in all 50 states.	Universal Ballet Academy is dedicated.	Father gives "True Parents and the Completed Testament Age" speech as part of 32-City U.S. Speaking Tour (Omni Shoreham Hotel).	Hyo Jin Moon speaks at New Hope Academy.	Youth Federation for World Peace inaugural ceremony (Omni Shoreham).	Father gives "True Family & I" speech as part of U.S. Speaking Tour (Omni Shoreham Hotel).	Inaugural World Convention of the Martial Arts Federation for World Peace (Washington Hilton & Towers).	Celebration of 15th anniversary of The Washington Times (Grand Hyatt)
1981	October 24 1984	August 20 1985	1990	New Hope Academy is founded by Unificationist parents in Landover Hills, MD.	July 28 1993	December 18 1993	October 14 1994	April 16 1996	April 24 1997	International Coalition for Religious Freedom holds first international conference (Renaissance Washington Hotel).
CARP Headquarters moves from NY to DC. World Student Times is published weekly and distributed on more than 50 campuses through 1984.	Atlantic Video.	God & Freedom Banquet (Omni Shoreham) is held the day Father was released from federal prison.	May 15 1988	May 1 1991	July 28 1993	Jun Sook Kwak Moon speaks at Tyson's Corner Marriott	Parents Day legislation approved by Congress signed into law.	Inaugural banquet of The Washington Times Foundation (Washington Hilton).	Federation for World Peace (Capital Hilton)	April 1 1998
May 17 1982	1985	Common Suffering Fellowship and Coalition for Religious Freedom.	May 30 1984	Washington TV Center.	True Mother speaks on Capitol Hill.	March 10 1994	Jan. 22-Mar. 8 1995	Asian Literary Conference (Omni Shoreham)	November 27 1997	North American Speaking Tour with True Mother. (Hyatt Regency).
The Washington Times is founded.	The Times begins publishing Insight, an independent newsweekly.	World & I monthly magazine begins publication.	December 18 1985	March 23 1989	October 30 1993	100 Campus U.S. Tour (University of Maryland, Tawes Theater)	July 30 1996	III Congress YFWP (Hyatt Regency)	November 28 1997	World Culture and Sports Festival III, and Blessing '97 (RFK Stadium).
			March 23 1989	Jin Sung Park Moon speaks at Hyatt Regency, Bethesda.	Women's Friendship Conferences for World Peace.	July 30 1996	Inaugural World Convention of the Family Federation for World Peace (National Building Museum).	June 14 1997	November 29 1997	
			Inauguration of American Chapter of WFWP (Omni Shoreham)							



▲ 80th birthday commemorative literature, 2000.



▲ Mrs. Hyo Nam Kim visits Washington, 2001.



▲ Washington TV Center



▲ United Press International



▲ Ceremony to inaugurate Dr. Hendricks as President of UTS and Rev. Jenkins as President of FFWPU, April 30, 2000.



▲ True Family Festival, 1996.



▲ Rev. Chung Sik Yhong, Yoshimi and Eva Ozaki reach out to Sikh community, June 2002.



▲ Interreligious and International Couples Blessing, April 27, 2002.



▲ The Washington Times



▲ United Federation of Churches



▲ Hyun Jin Moon speaks at Service for Peace rally, July 26, 2002, at the MCI Center.



▲ The Washington Family Church, 2002

January 22 2000	May 15 2000	January 19 2001	May 15 2001	April 28 2002	July 26 2002	April 28 2002	May 21 2002	December 4 2002
America honors Rev. Sun Myung Moon on his 80th birthday (Washington Hilton).	News World Communications, Inc., purchases United Press International.	America Come Together, Inaugural Prayer Luncheon (Hyatt Hotel)	U.S. Congressmen present Lifetime Achievement Award to Rev. and Mrs. Moon (House Rayburn Building).	True Parents celebrate 42nd Wedding Anniversary (Sheraton National Hotel).	Service for Peace Rally with Hyun Jin Moon (MCI Center).	Inauguration of United Federation of Churches Building.	3,000 people attend 20th anniversary of The Washington Times (Washington Hilton).	25th anniversary of the Washington Family Church at Columbia Rd.
Founding of the Cosmic Federation for World Peace and Unification. (Cannon House Office Building Caucus Room.)	American Family Coalition is launched on the foundation of nationwide American Leadership Conferences	50-State North American Speaking Tour (Omni Shoreham)	North American Speaking Tour-2001 (Allen Chapel AME Church).	Interreligious and International Couples' Blessing & Rededication Ceremony (Sheraton National).	Interreligious and International Couples' Blessing & Rededication Ceremony (Sheraton National).	Father addresses International Leadership Conference on "Korea, Japan and the United States in the Pacific Era" (Sheraton National).	12 State North American Tour (Sheraton National)	Interreligious and International Couples' Blessing & Rededication Ceremony (Crystal Gateway Marriott).
February 2 2000	December 2000	April 16 2001	December 2 2001	July 3 2002	April 27 2002	May 21 2002	September 16 2002	December 7 2002
—22—								

Washington Family Church Leadership

Regional Directors

Rev. Song, Moon Kue (1982-83)
Rev. Chung, Soo Won (1983-84)
Rev. Yu, Kil Ja (1984)
Rev. Lee, Song Soo (1984-85)
Rev. Yoo, Joung Young (1985-89)

Rev. Woo, Chong Jik (1989-95)
Rev. Hwang, Sun Jo (1995–40 days)
Rev. Yang, Chang Shik (1996-99)
Rev. Lee, In Hoi (1999-present)



Rev. Henri Schauffler

October 1999–December 2001



Rev. Lorman Lykes

July 2000–present



Rev. Michael Jenkins

January 2002–present

Pastors



Rev. David Hose

November 1976–December 1978



Rev. Michael Leone

December 1978–November 1981



Rev. Thomas McDevitt

November 1981–January 1984

and June 1986–August 1986



Rev. Michael Marshall

February 1984–January 1985



Rev. Henk Dijk

January 1985–June 1986



Rev. Dennis Orme

August 1986–August 1989



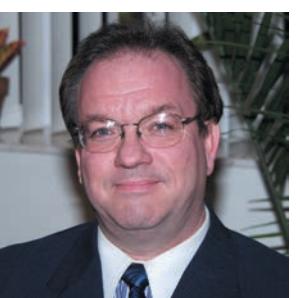
Rev. Nicholas Buscovich

August 1989–September 1992



Rev. Kevin McCarthy

September 1992–November 1996



Rev. Phillip Schanker

November 1996–July 1999

Let's Hear From the Pastors

David and Takeko Hose

November 1976–December 1978

To be quite honest, my first memory having to do with church leadership in Washington, D.C., was actually before going there. The scene was Belvedere, at a leadership conference after the Washington Monument rally of September 18, 1976. Father had listed several East Coast cities that needed new leaders and had begun naming individuals in the audience – calling each to line up on stage for assignment. Sitting behind someone with a generous head of hair, I thought, “Uh-oh,” and tried to hunch down behind the large mane. Too late! I found myself called and lined up, knees knocking, named as the new D.C. leader.

Leaving the tender nest of Barrytown and moving to Washington was sobering to say the least. The city that had witnessed the glory of the 1976 Washington Monument festival was slipping into a cold winter and left with twelve or fifteen live-in U.C. members at Upshur House, with an unnumbered group of “home members” somewhere out there in the endless suburbs.

Without going into details, that winter of 1976-77 was a struggle on every level. Yet, somehow, we made it through to spring and newly budding visions.

Beyond our rather beleaguered situation of early 1977, I had inherited a genuine vision. It came from Father’s own comments about Washington and the

presence our church needed in the nation’s capital. We began to look for a church building.

Contacting a realty firm, I set out on a quiet tour of buildings we might want to consider: the huge, rather blocky home built by a civil war general, a former communist bloc embassy (with everything painted grey), a recently closed night club... the inappropriateness in each case was at least captivating.

Then, and I remember clearly, there was this stunning old Mormon temple at 16th Street, NW, and Columbia Road. The steeple had such dignity, and the stone was gorgeous. My dreams were with that building, yet I didn’t begin to imagine it possible to obtain it.

In early August I got word that the place was on the real estate market. With all other possibilities exhausted, we decided to “swing for the fences,” and made contact with Dr. Pak to set up a visit to the edifice with the realty agent. After a tour of the temple – a tour that stretched from the sub-basement to the bell tower – Dr. Pak emerged in spiritual overdrive, something way beyond excited. Within a few days, he’d visited East Garden. Within a few more, we were signing a purchase agreement.

In short, our membership in Washington had been slingshotted into a totally new reality. An official opening date for the new church building was set: December 4, 1977. Along with the opening, we were to host a national leaders’ conference with True Parents and movement elders. My wife, Takeko, and I gathered all the members we could to help in getting

the building in shape for its debut. No small job.

Thank God for Dr. Pak's intercession to Father in purchasing and initially refurbishing the church, and for the sisters and brothers who put countless hours into the breakneck project of preparing for its opening. Too many names to mention here.

December 4 arrived, and our new church was packed for the first time in probably thirty years. After an auspicious ribbon-cutting ceremony and convocation, it was announced that our newly glittering church would keep its doors open 7 days a week, 365 days a year.

As the last of the conference attendees flew out of National Airport, our reality began to set in. Even without considering mortgage payments, to heat this new 7/365 church through the winter could cost us \$10,000 a month. All this with our five-person fundraising team! I remember one blizzard-filled day in January when our entire team combined for a total of \$25. What to do?

With a very large balloon mortgage payment coming in February 1978, Takeko and I decided to visit East Garden. We drove north through a huge blizzard with the hope of meeting and explaining our situation to True Parents. Learning that Father and Mother were unavailable, we wrote out and left our plea at East Garden's front gate. Before returning to Washington, we were also able to meet with Col. Han, asking him to convey the information to Father.

We returned to Washington and to our hard-working church family here. Within a few days, we learned that, upon reading our letter, Father had wanted to immediately come to Washington but had been stopped by ongoing blizzard conditions. Consequently, he called Dr. Pak to East Garden for a meeting to discuss the situation. As an outcome of this meeting, the New Hope Singers International were sent to help with witnessing and fundraising. Our blizzard began to lift.

We literally felt a corps of angels had arrived with the coming of the choir. We could build our evangelical program, substantiate fundraising, and add a first-rate choir to our newly spirited church.

Father also directly donated the large February mortgage payment. He brought his family at the same time to visit the Mall in Washington. My wife remembers sitting across from him at lunch at the Flagship Restaurant. Staring at his lobster, then looking

up at Takeko, he simply and quietly said, "h-m-m, expensive lunch." The words, and God's grace, were clear enough.

The year of 1978 was an uphill battle, financially and spiritually, even with the great help of the choir. Yet we did make our way uphill and truly began a foundation for the future of the church in D.C. So much gratitude is owed to both members and supporters who stepped up during the time – kind of like the citizen soldiers of Valley Forge.

Though many people come to mind, we think back to one particular person who was always there, so supportive and close: the Rev. Jacoba Quinn. A strong Christian who'd been given a vision and commission to save young people from drugs and other abuses, Rev. Quinn founded an organization called "Someone Cares." As a fact, many of her young people had gone on to join the U.C. She came to hear Father and dedicated herself to helping the work of our movement. She stood selflessly with us through all our ups and downs during our time in Washington. God knows her quality of heart is an example.

In closing, our time in Washington (November 1976 to December 1978) brought us closer to God and True Parents. Though we were more survivors than heroes, it's perhaps more in that reality that the grace of heaven touched our lives unforgettably.

Rev. Michael Leone

December 1978–November 1981

In December of 1978 I left Los Angeles with my wife, Kozue, and Ray Martin (who had been my top assistant in Los Angeles) to inherit from Rev. and Mrs. Hose the pastorship of the Washington D.C. church. Looking back, I remember it was not an easy mission. Rev. Byung Ho Kim was here and adjusting to his leadership style was a challenge. We had just a handful of center members, a mountain of debt for the new church, and a leader (me) who had had some success as a center director but little training as a church pastor.

With the passage of time, God's great blessings, True Parents' support, and many wonderful brothers' and sisters' help, we were able to bring some victories. I remember True Parents making several visits here during this time. Each time Father would meet all the leaders and members and always express support for



Rev. and Mrs. Leone and center members, 1979.

us as the DC church leaders. I also remember the New Hope Singers, under the leadership of Brian Saunders, fundraising to help get the church out of debt. Wonderful members like Tim Murphy, Laura Hayashi, Janice O Neil, Rubin Johnson, and others made many sacrifices to strengthen the foundation in our nation's capital. My wife and I will be eternally grateful to them and to Ray Martin.

In 1981, Father decided that Tom McDevitt and I should switch missions. We would head to Philadelphia as the center directors, and he would come to DC as the pastor. My wife was about to begin a medical internship in Wilmington, Delaware, and we had tried before God and True Parents to offer our best in DC. We felt God's timing and blessings in the decision to switch missions.

Rev. Tom McDevitt

1981–1984, 1986

A quarter century has passed for our faith community and its home. There are so many special memories, too many to mention. For me, the time spent as church leader is a treasured tapestry with a sense of place, in buildings that mean so much to all of us – the Columbia Road church, Upshur House, Capital Gardens, etc. Isn't it interesting how memories are linked to some place or person on earth? Of course, the constant here is our faith and True Parents.

These were years of fertile new beginnings, significant growth, life-changing challenges, and wondrous fulfillment. The early 80's shaped our lives, the direction of our movement, our nation, and the world. We were in the height of the Cold War. President Reagan was

only a year in office. The American UC movement experienced a significant transition from missionary to professional, from single to married with children. The relevance of our life of faith was challenged, it was different than before. As a church leader at that time, the core issue was how to apply our living faith and to support our members in the workplace, in our homes and neighborhoods, rather than only a church center.

Together with my wife and five sons at this 25-year tribute, we offer our heart of eternal gratitude to Heavenly Father, True Parents, the many fine elders and leaders that served here and to all the families of this precious community. I can say that the years I served as pastor and regional coordinator significantly shaped my family's life and destiny.

I had just graduated from 120-day training and had served as state leader in Washington state (1976-78) and Pennsylvania (1978-81). I was 30 years old, 8 years in the UC, and engaged to my beloved spouse, Soonja Lee. I served as pastor in Washington, DC., from November 1981 through January 1984 and became regional coordinator from January 1984 through March 1986, resuming the role of pastor in late spring of 1986 until departing for the Unification Theological Seminary in August of that year.

I shall never forget the heartfelt and generous welcome from my predecessor, Mike Leone. It was in late 1982 that the first of six Korean elders serving as regional directors joined our community to provide such a strong presence of heart: Rev. Song, Rev. Chung, Mrs. Eu, Rev. Lee, Rev. Ryu, and Rev. Woo. We lived and worked side-by-side. The lessons learned in the world of heart were so meaningful, because they shared what they had received from True Parents directly. The Washington community saw much of Tiger Park and Dr. Bo Hi Pak, both titans on the front line, both men of tremendous strength in the Cold War providence.

I will always have a special place in my heart for Rev. Levi Daugherty, Mike Marshall, Henk Dyke, all the members who lived at Upshur House during those years, and so many dear friends who worked to build the community.

Giving sermons, teaching Divine Principle, sharing and mining Father's content from the Leaders Conferences, working diligently with our church family to realize those directions – these were the times when God was nearest. If there was one aim pursued as a church leader, it was to serve as a reliable bridge between heaven and earth. Together we organized districts and



Tom and Soon Ja McDevitt, 1984

communities for the first time, developed Home Church areas, established a video learning center at Dupont Circle, maintained a country retreat for seminars and training on the banks of the Potomac, and grew to respond to the wave of providential campaigns.

The center of our community was and is True Parents, who visited the church on many occasions. I recall the day we toured the city to see numerous buildings, including the future home of The Washington Times.

Father launched so many major initiatives in these years. The Washington Times first published in 1982. The World & I and Insight in 1985. Our community and region put forth enormous effort to hold hundreds of outreach and educational events related to the Coalition for Religious Freedom, especially during the painful months of Danbury. We expanded the CAUSA work, contributing to an end to the Cold War with thousands of clergy by teaching Godism. The doors to American Christianity were opened through the Inter-denominational Conferences for Clergy and the service programs of ICUSA/NCCSA. Remember when Father pronounced the end of the Soviet Union through PWPA in 1985?

One of the most memorable events was the packed ballroom at the Omni Shoreham gathered for the God and Freedom Banquet when Jerry Falwell and Joseph Lowery shared the dais in support of religious freedom and True Parents.

On the family front, our generation passed through some major changes then. Many of us participated in the Blessing Ceremony at Madison Square Garden in the summer of 1982. A unique segment of the baby boomer generation came forth. Our generation gave

birth to a second generation, and now walks the arduous path of learning to be true parents. Many of the blessed children born then are nearing adulthood now. And each family has already lived a library of rich experiences in their home.

On a personal note, the years I was privileged to serve as pastor and regional coordinator for the Washington community was also the time to become husband and father. Truly, the glory of the Completed Testament Age becomes real through the love of husband and wife, and then parents and children. Through all the missions, meetings, projects, schedules, members, leaders, campaigns, and conditions, I met God's deepest love through my family – Soonja, Mack, Casato, Joe, Patrick, and John. And that all started after three days over at Upshur House in 1982.

The final memory I share is the time of departure, when we left for UTS in 1986. I couldn't hold back the tears standing before this community on the pulpit at 1610 Columbia Road on the August Sunday morning. I felt heartache for not doing enough, proud of what we achieved together, and profoundly grateful for the lifelong bonds that were forged. More than anything, the years in Washington in the early '80s opened my heart as a parent, husband and elder brother. It was a time and place that still feeds these present days with true life, true love, and true lineage.

Rev. Michael Marshall

February 1984 – January 1985

My transfer to Washington to become the pastor in February of 1984 was almost as sudden and unexpected as my previous transfer from the U.K. to the U.S. the previous June. True Father called all the European church directors to East Garden for a leaders' conference, and a couple of days into it informed us that we would all be staying as IOWC commanders. We weren't even to go back and pick up our belongings.

My IOWC team worked on the East Coast from Boston down to Delaware. I remember getting a message one day when I was out witnessing to urgently call headquarters. I did so from a damp and drafty pay phone on a street corner and was told to go to Washington, D.C., where I would be the pastor. Within a few days I was there. We traveled in style in those days and Dennis Manor picked me up from the

Greyhound Bus station and drove me to Upshur House.

I was quite intimidated by the new mission as Washington was a large community and I did not know anyone there. I had only been there once before during the Washington Monument campaign, when I was based in what is now the CARP house in College Park. I stayed in Upshur, and later in the Columbia Road church, sleeping in that little room behind Rev. Lee's office. They both operated like traditional centers with fundraising and witnessing (more of the former than the latter).

Mrs. Eu, Gil Sa Ja was the regional director during the early part of my tenure and provided a lot of support. She was succeeded by Rev. Song Soo Lee who had previously directed the New York City Tribune. The mission was also made easier by the presence of the previous pastor, Tom McDevitt, who now served as regional coordinator, and of Henk Dijk, formerly the director of the Dutch church and an IOWC commander like me. The three of us worked very closely together and supported each other a great deal.

The most significant event during my period as pastor was undoubtedly the failure of the last of the appeals over True Father's tax case and his going to Danbury prison. I remember hearing the news with a sense of total disbelief. I had imagined that this could not happen – that God would not let it happen. The reality woke me up to a better understanding of what human responsibility meant. Both prior to and right after that watershed event, there was a host of activities centered on religious freedom that took place in Washington.

I remember Rev. Joseph Lowery, head of the Southern Christian Leadership Conference and a wonderful preacher, speaking on a panel with Dr. Tim La Haye, the prominent Christian evangelical. They both declared that they were ready to go prison with Rev. Moon and opened the door for hundreds of other ministers to do the same. There was also a packed rally in Constitution Hall at which a very young In Jin Nim spoke with fire and passion and really moved the heart of Sen. Orrin Hatch, who was also speaking in defense of True Father. In Jin Nim also spoke at a rally in Lafayette Square that received remarkably full and fair coverage in the Washington Post, far better, I remember thinking at the time, than The Washington Times reporting.

One thing that stood out in all of these efforts was that even in this situation, Father was thinking of a bigger picture than his own situation. You could see bridges

being built, particularly between black and white Christianity through this campaign. Pastor Edward Siliven, whose church in the northwest had suffered government intrusions, spoke at the Constitution Hall rally where he heard Rev. Lowery speak. His church was lilywhite conservative but after that experience he declared that if he believed in reincarnation he would ask God to send him back as a black preacher.

There was a lot of serious prayer while Father was in Danbury and some special experiences. One day we were in a meeting with Rev. Lee in the church and he received a phone call from East Garden. We all sat and listened while he spoke in Korean – very respectfully – to the person on the other end. When the call was over he hung up and told us that was Mother on the phone. She had called to encourage him and all the members to stay faithful and hopeful.

Quite apart from Father's situation, it was a difficult period for the community. As I mentioned the church and Upshur operated a lot like traditional centers so building a church community was challenging. There were many young families in the community, and many of them were going through a process of establishing greater independence, so Tom, Henk, and I spent quite a lot of time listening to all the things that were wrong with "the church."

The building leaked – I know some things never seemed to change. We actually consulted a company that had a marvelous new process that would replace the natural resiliency of the stone that was being broken down by the notorious freeze-thaw cycle. It sounded wonderful. Then they sent us an estimate and I just laughed. The amount was more than twice what Dr. Pak had paid for the building.



Rev. and Mrs. Michael Marshall, 1984

One final recollection. My wife and son, then three years old, came to Washington from Germany for an extended visit and during that time my son managed to get his picture on the front page of the Washington Post. CARP held a rally in Lafayette Square in memory of the victims of the Korean airliner KAL 007 shot down by Soviet fighters. They had created cardboard headstones, each with the name of one of the victims, and laid them out like a cemetery. At the end of the rally people laid flowers at each of the markers. King In had his photo taken placing a flower and the next morning there it was, front page.

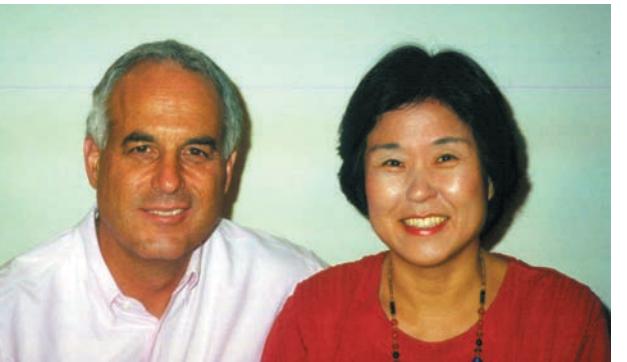
My departure from the post of pastor was as sudden and unexpected as my arrival. I received a phone call from Rev. Kwak saying that he had been with Father in Danbury, and Father was launching a new magazine that became THE WORLD & I. He had said that I should work on it so Rev. Kwak directed me to go to New York and report to Mr. Joo. I told Rev. Lee and he replied in true subjective Korean leader fashion: "No way. I need you here. I'll soon straighten this out." So he went and made some phone calls and came back a little more subdued saying, "You better pack your things for New York."

Rev. Nicholas Buscovich

August 1989–September 1992

One night in 1988, while I was the pastor in Los Angeles, my wife had a dream that we would be moving to Washington, D.C. I told her that it was a nightmare and to forget about it. After the next leaders' conference at East Garden, Father said we should all go back to our hometowns, but I was assigned to the Washington, D.C., church and Rev. Dennis Orme was sent to Los Angeles.

I met Rev. Yoo, the regional leader at that time, and he asked (told) me to live with my family in True Parents' apartment at the church! That was OK with me, but I wasn't sure how my wife would respond. The church was very run down at the time and nobody really took care of it. The community was surprised that that I would live there because many felt it was unsafe area. I started a condition when I first moved in to walk around the church and pray seven times each morning as a foundation to live there. I remember picking up the trash and all the dog-doo in the bushes. I was surprised how much dung was around the church the first time I picked it up. Then the next day it was there again. "I guess there are a lot of dogs in the area," I



Rev. and Mrs. Nicholas Buscovich, 2002

thought. Two days later, I saw a bum relieving himself in the bushes and ran him off. So it wasn't just a dog problem. Welcome to my new home.

I made two requests if my family was to live there: fix up the kitchen in True Parents' apartment and put a fence around the church. The building committee headed by Michael Herbers and Keith Cooperrider already had plans to put a fence up around the church and was it ever needed! After my family arrived, I remember my 3-year-old son asking me why people were urinating on the front steps of the church and sleeping there. Many of the church windows were cracked and broken, and water would leak from the roof when it rained right onto the altar and podium. The place was a real mess.

The building committee had recently put a new roof on the building and was trying to take care of the building, but nobody really took responsibility for the day-to-day activities of the church. Over the next five years that I was the pastor in DC, I took it as my mission to restore the church. This was our face to the community, and I was going to be responsible for making sure that we could have some pride in the place.

Many people helped in this phase of the restoration of the DC Church. Let me try and remember some of those dedicated brothers and sisters and what they did.

The building committee, made up of Michael Herbers and Keith Cooperrider and others, did a fabulous job of supporting me on all the projects that needed to be done. Mike did the roof, the fence, and many other projects. I remember Keith and his family helping to build Noah's Ark (a large playground) for the kids in the backyard. Both deserve a lot of credit for fixing the church.

Enrique Bayona was the maintenance man who did all the jobs that nobody else wanted to do. He showed up at the door one night during my first month in DC and said Luis Patiño had sent him! Actually, God sent him as far as I was concerned. I let him in and he helped

me for five years to take care of the church. Without him, very little would have been done to improve the church. He helped me to clean out every room in the church and begin to organize the whole church. He did the cleaning, mopping, vacuuming, and all the other things nobody wanted to do.

Jutta De Oliveira, the church secretary for at least three years, made sure things stayed in order, which was truly a battle. She was part of the trinity that really changed the appearance of the church. With Yutta, Enrique, and the center members we actually cleaned up every room and closet in the church. We threw out all the trash and old things and gave every room a purpose. This must have taken two or three years.

My assistant pastors, Nick Kernan, Randy Berndt, and Bruce Williams, also did a lot of work to help restore the building. Paul Miller helped with plumbing, Bruce Johnson with electrical repairs, Mike Parrish and Mike Lamson with construction, and Kokichi Tachibana with AV stuff. All these brothers volunteered their time and effort to improve the church. There were many others but these are the ones I can remember as I write this.

Rev. Woo gave us money to take care of the church during his stay as regional director. He was very supportive of many of the projects to improve the church. Especially, with the Korean Guest visits he wanted to fix up the church. He was the one who upgraded all the bathrooms in 1990 from the original 1977 restorations.

Jon Forringer helped me organize the building project to re-point all the stonework on the church that was leaking water. This problem was one of the reasons the Mormons sold us the church, but we hadn't done anything about it since we first moved into the building. Jon recruited Amadeu Rodrigues to do the work, and Brenda Bradford was in charge of getting donations for the building fund to fix the exterior of the church.

In the back yard of the church, we paved a parking lot for staff parking and a basketball court for the children. One of the last things we did at the building was put in a new sign out next to the front steps. We could be proud of our church.

While I was pastor, the church was used for two things other than our services and holidays: Korean tours (we must have had 5,000 Korean guests who visited Washington and came to the church as part of their tour) and minister meetings. We had many interfaith programs at the church.

I remember when Mayor Barry came to the church when he was running for re-election. We invited all the candidates on different days as part of the ICC Ministers Program. I was lambasted by a few of our congregation for letting such an "unholy person" come to our church! His remarks to his secretary the next day after speaking at our church were: "I never felt God's love like I did at the Unification Church last night." Amazing.

For me, it was a joy to stay at the church. I enjoyed cleaning it up and organizing it so we could have a functional church to do our activities in. It never was a dangerous area for me (well, we did have a couple of break-ins), and I have many fond memories of living there. Once we restored some order to the church, it was a joy to come to. I have many great memories of Father and Mother coming to the church and seeing it packed unto the rafters, and of Hyun Jin Nim speaking to our community and God's Day at the church.

In closing, I wanted to thank the wonderful and faithful DC community for making my families stay in Washington, D.C., a time we will never forget.

Rev. Kevin McCarthy

September 1992–November 1996

My tenure as your pastor was from September of 1992 to November of 1996. "It was the best of times and it was the worst of times" is a fitting description of my experience. The best of times was having so many wonderful brothers and sisters to pray for, to try to serve and pastor. I don't feel like I did a very good job, but somehow, with God's help, we all made it through.

The best of times also were the simple things that displayed the wonderful nature of all of you. Linda Forrestal's rhubarb pie, spaghetti dinners at Marie Agres' house, and being one of the gals talking over coffee about this and that. Or the time I decided to play the drums at church and watching Glenn Strait cover his ears to let me know he didn't think it was very becoming for the pastor to be a rock star. I love Glenn; he was always trying to lovingly help me like a dad. He even once had to tell me my underwear were showing through my holy robe. Now that's love!

The Christmas parties were very nice. Remember my disgruntled Santa act? I guess the community was

pretty much split 50-50 on whether disgruntled Santa was properly conveying the Christmas spirit. Anyway, my favorite line was when I said that Santa had to put so much coal in Mike Leone's stocking that they had to haul in a coal dumpster to clean up the mess! Another good line was when Santa yells, "Merry Christmas! Right. . .FOR YOU! What about me? I gotta work every Christmas!"

There are so many wonderful memories with all of you. Especially the quiet and unheralded saints like Mr. and Mrs. Imai who so lovingly took care of the church like their own baby. Whenever I look at the Columbia Road church building, I remember Jon Forringer and Armadeu Rodrigues and how they, stone by stone, disassembled the church stonework and treated every stone by hand.

I never forget the Upshur members and how hard they worked: Denis Manor, Paul and Sayu Hermann, Herman and Christina Drost, Ruth, Yoshimi, Vany and Mercy, the list goes on. These members are all heroes to me and I still feel guilty about what they went through and I couldn't help them at all.

There are so many to thank, so many who helped me and I did so little for them; like Dina Pichler. If I could have supported her vision more our Columbia Road Church would be full today with new members from the surrounding community. Also, Susan Osmond was so dedicated in leading songs. She was never ever late, week after week, year after year.

And, of course, I'll never forget fishing for stripers with Captain Marty Moran and the deep prayer meetings with the boys at the Stained Glass Church.

The worst of times was just about everything else. Someday I'll write a book about that too. I promise you, you will laugh and you will cry. I'm sure it will be a best seller. However, we need a lot more providential foundation before such a book can be revealed, if you know what I mean.

Rev. Phillip Schanker

November 1996–July 1999

It was 1990. After 18 years on the front line, focusing upon education in America and missionary work in Africa and Southeast Asia, I was crippled by arthritis. I used the healing and recovery time to achieve a four-



The Schanker family, 2002

year bachelor's degree in a year and entered Columbia University Teachers College for graduate studies in religion and education. As children began to outnumber parents (we eventually had four), I started a financial business.

I remained deeply grateful for my personal experience of obedience and offering in the church, but I began to feel more confident in my own original mind's desire and direction, and developed serious concerns about our movement's ability to save America. I shared these concerns frankly with our leaders, including the director of New York KEA, for whom I taught Sunday School. His name was Rev. Chang Shik Yang. In a three-hour conversation, our first, I pointed to our movement's lack of preparation to educate and raise American Christian families and explained to him why I would never be a church leader again!

In the meantime, doctors discovered a cancerous tumor that they believed would either require the amputation of my leg or kill me. Facing the prospect of dying was a tremendous wake-up call. Deeply confident of what lasts forever in life, I did not fear death – just pain! But I became acutely aware of all my unfinished business: raising my children, planting True Parents' tradition in my lineage, maturing as a person, being the husband I should be – and my mission.

Mrs. Young Soon Kim, who later became the channel for Dr. Lee's communication from the spirit world, visited me early in 1994, and immediately prophesied, "You will not die. God will save you. But you must prepare yourself, for True Parents will call you in three years for an important mission." To be sure, late in 1996 Rev. Yang, who had become the regional director of the Washington, D.C., region that year, asked me to consider the role of DC pastor. I strongly resisted,

reminding him of my passionate concerns. "That's exactly why I need you," he said. To my amazement, I found myself inaugurated as pastor of the Washington, DC, church on December 1, 1996. Just three months earlier, I had challenged Rev. Kevin McCarthy, asking "how can you do this?" Now I was inheriting his responsibility! Expressing the wish to work further with Rev. Yang, Pastor McCarthy called him a "genuinely religious man."

My strong confidence in Rev. Yang's sincerity, integrity, and purity of heart was a major factor in my commitment to embrace this mission. My several-year pursuit of my own vision and inspiration had brought me face-to-face with my own limitations, and I realized that my strengths would be best utilized in an educational/pastoral relationship with brothers and sisters. With the church's strong providential focus, and limited emphasis on education or ministry, some members felt alienated, seeing little relevance to their lives in the church's focus. I entered into this mission determined to emphasize ministry, so that "the church that I joined could become the church that I joined (my ideal of a loving, supportive community.)"

Within a few months, I discovered that True Father's job description for me was—just a bit different than my own. A humanistic and righteous person by nature, Dr. Yang is also deeply vertical. He maintained Father's strong providential focus and challenged me to unite with him. I found myself trying to fulfill three responsibilities: pastor (preacher, counselor, and educator), community affairs (relationship with government and community), and providential "campaign" leader. I strongly recommended that each area required a fully committed individual and was gratified to see that Rev. Lee later moved in that direction with Dr. Yang's support.

One special aspect of my experience was a deep and trusting relationship with Dr. Yang. That connection was sorely tried in what was perhaps my most painful experience, the outreach for Blessing '97 at RFK Stadium and the WCSF III. I had a strong, perhaps unrealistic determination that we could broaden the participation and work with the community and city agencies. This conflicted with the emphasis on ticket distribution and follow-up. Beyond the strategic disagreements and leadership issues, Dr. Yang and I faced deep disappointment in each other, and it was weeks before we resolved our hearts in an isolated room at Chung Pyung Lake. From then we grew ever closer, and I remember many long nights driving between New York and Washington, sharing our

determination to confront unjust situations, and our hope to see Washington become the center of the U.S. providence and its headquarters.

Among the best memories and accomplishments were: the establishment of an empowered and responsible financial committee; the initial effort to transform the district leader position from campaign administrator to spiritual leader; the inauguration of once-a-month local services as the first in a three-step transition toward local churches; several successful (though not continual) seminars for youth and for couples; a renewed perception in the Washington government and community that we are relevant and reliable; and the joy of Blessing '98, where local communities were empowered to raise and spend funds creatively, strongly committed families networked with others in their community, and everyone's offering at whatever level was appreciated and honored. More DC members participated in that New York Blessing event than the year before at RFK Stadium in Washington itself!

Countless personal relationships and heartistic breakthroughs with members, staff and second generation (I won't mention any because I can't mention them all) made my two and a half years as pastor rich and rewarding. Washington is an incredible community, and I feel now as I did when I arrived, that this community can determine the future of the Unification faith in the United States. Father's decision to move the FFWPU headquarters to DC, the appointment of Dr. Yang as continental director, and my call to HQ as vice president added to my conviction that God had received and blessed the heart of our offering. Despite my shortcomings, and those I may have let down, the many individuals and families that testified to how God worked in their lives during this period have moved me deeply. The members here have profoundly affected my life and family, and we cherish being a part of this community. I respect the warmth and wisdom of our current leadership and applaud the many improvements they have made in concert with so many of you. I look forward to serving in any way that I can, now and in the future.

Rev. Henri Schauffler

October 1999–December 2001

When Loretta and I came to Washington, D.C., in October of 1999, we were very moved by the reception we received from the many elder families here. There are many business leaders, UTS graduates,

Washington Family Church Ministries



Rev. and Mrs. Schauffler, 2002

and providential project leaders Washington, and, it could be said, one of the highest concentrations of elder American families in the country. What an honor, joy, and challenge to come here and try to help build a sense of spiritual community!

During our 2-year tenure we had several goals, working closely with Regional Director Rev. In Hoi Lee:

1. Create a structure for better ministry to families, both 1st and 2nd generation
2. Make a plan for local Sunday Service development
3. Create a structure for ongoing spiritual community development beyond Sunday Service, which we believed could be small group ministry
4. Work to find a way to keep all of these very needed ministry activities going while helping the community fulfill the numerous Providential tasks that True Parents and True Family ask of the Washington area church community

Three years later, we see that many of the things we worked for are an integral part of Washington Family Church life, which is very gratifying.

Especially due to Rev. Lee's leadership, the Youth Ministry and Family Ministry are very strong. We are all very grateful for the Youth Ministers, Mike and Bianca Roschuni and Eunha Stein Sapp, for their incredible dedication to the second generation. I believe that the Washington area has a Youth Ministry unparalleled in any other area.

During our time as pastor, we facilitated four "Conferences on Blessed Family Life." They were very well attended and became a basis for Rev. Lee founding the Blessed Family Life Committee in 2002.

In July of 2000, we initiated a return to a popular model for Sunday Service, which consists of three local services and one central service each month. Since then, the local services have developed and stabilized. They have dedicated leadership in Northern Virginia, Maryland, and the District. Members report that they find the more intimate atmosphere to be very important for their family, both first and second generation. At the same time, members also say that they look forward to the central service once per month, when they can see many old friends and hear the latest details from the national and world providence.

Also in October of 2000, after considerable research, we initiated a small group ministry. At one point, we had over 30 active groups. In the fall of 2002, we have settled in to about 20 active groups of all types, serving as many as 100 different families: fellowship and growth groups (men's, women's, and couples groups, etc.), study groups (Bible and DP study, book club groups), ministry groups (parents advisory group, family ministry group, prayer ministry groups, etc.), and service groups (Local Sunday Service committees, Boy and Girl Scouts, central service choir, local service bands, etc.). All in all, there is quite a variety of groups functioning very well, some for as long as three years. Although there has not been a lot of discussion about them since December of 2001, small groups have continued to develop and thrive in the community.

In order to keep all of the ministry going in Washington, D.C., which is, perhaps, along with New York, America's most active and important providential city, we needed a plan. In Washington, it seemed there was almost a campaign every month, all of which were very important. How could we keep all the ministry activity going and leverage it to help the providence? Our answer was to create both Ministry and a Mission "departments." We separated the job traditionally done by Pastors here into two people. Rev. Lorman Lykes came on as vice regional director in July of 2000, and I remained as pastor. Rev. Lykes organized all providential campaign activities, and I kept the ministry activities moving forward. Many of the innovations we introduced are still active here in Washington, and all of the providential campaigns were victorious, many serving as models for the rest of the nation. For me, this is a testimony to the value of the Ministry and Mission structure.

Through all of this, we felt spiritual support from God and True Parents every day, as well as the active support of Rev. Lee, Dr. Yang, Rev. Jenkins, and all the brothers and sisters in Washington, D.C. Hallelujah!

Prayer Ministry

1. Theme: Making the Change to a Culture of Heart

2. Motto: God is in charge and so am I through prayer and action.

- *Prayer is like the spiritual air we breathe.*
- *If you pray, you will never feel lonely, even if you are alone.*
- *Why do we lead a life of faith? It is to invest a higher form of energy that transcends ourselves as individuals. (True Father)*
- *For where two or three are gathered together in my name, there am I in the midst of them.*
(Matthew 18:20)

3. Objectives:

- To renew and strengthen our life of faith and very personal relationship with God in everyday life.
- To study and discuss Father's words on prayer and other sources and get a blazing flame going in our prayer life.
- To discover and believe in our God-given value and power as true sons and daughters of God and to act upon it.
- To be able to receive answers from God through prayer and respond to them with absolute faith, love, and obedience (submission to God's will, or "Let go, let God"), and also to receive answers to problems through Father's words and the sharing in the group.
- To help each other substantialize the DP in our lives (living for the sake of others), starting with myself, and to be accountable to each other.
- To connect to and identify with the spirit and heart of the Coronation of God's Kingship and our new authority and anointing from God as blessed central families; to leave our baggage and old way of thinking behind as we enter the Settlement Age.

4. Prayer and Study Small Group

The core element of the Washington, D.C., prayer ministry at this time is the prayer and study small group, which meets on a weekly basis for cycles of about one month each. This group provides a vehicle to experience the power and the results of prayer in a group.

The content focuses on personal spiritual growth and personal change through prayer and action based on Father's words of the Completed Testament Age and the Bible.

Change is upon us since the Coronation of God's Kingship and the Age of Settlement that were ushered in by our True Parents. This small group was inspired initially last year around the new paradigm of God now being in charge and for us finding our true identity, aligning ourselves with God's will, and thus acquiring ownership through inheritance, leaving our old baggage behind. As True Mother reminds us in her recent speech: In order to fit in to the Kingdom, we need to be citizens who have the Kingdom (culture of heart and true love) **within us**.

The small group format provides an excellent setting for personal, honest sharing and reflection, feedback, challenge, and accountability, thus assisting and empowering each blessed central family representative in personal change.

5. Team members

- Minister: Angelika Selle
- Members: Mary Holden Naomi Witter

Family Ministry

1. Vision Statement:

Educate and support Blessed Central Families to become a model of a healthy and ideal family culture. Such a model family community can then expand to create world peace.

2. Objectives:

- In recognition of the transition period from the “heavenly soldier” role of the last 40 years, to emerging into wholesome, nurturing, happy families, we want to support our community to heal and to develop a personal family foundation, each one establishing a deeply personal living relationship with God.
- Stay focused within our own Blessed Couples community.
- Develop basic education, traditional education, religious education, resource and guidance for family life education.
- Develop a curriculum and library to support the development of loving family life, build true intimacy in the family.
- The family ministry committee does not have to do all the work but can identify the needs of the community and facilitate the development of departments and resources to meet those needs.

3. Team Members:

Advisor:	Rev. In Hoi Lee
Members:	Kevin McCarthy
	John Wiemann
	Youn Jeong Quinn

Youth Ministry

1. Vision Statement:

We are a youth community EDUCATING young people to be EMPOWERED to SERVE others, to TAKE OWNERSHIP of their spiritual growth and faith, and ENJOY FELLOWSHIP as we SUPPORT each other on our path toward God.

2. Mission Statement:

Educating, Training, Empowering

3. History:

The DC Youth Ministry started in September of 1999, after Rev. Lee met five times in August with several volunteers. Since then, Mike and Bianca Roschini became official youth ministers in our community, and Eun Ha Stein joined that Youth Ministry team in October 2000, as director of the Youth Center. Up until December 2001 the team worked closely with Rev. Henri Schauffler and created the first Washington DC Youth Center, calling themselves the “DCBC’s.” The Youth Ministry has been developed incredibly during this time period, establishing regular Divine Principle study groups, Youth Devotion Sunday services, regular workshops, and other creative activities. Nevertheless, we have faced several obstacles, the major ones being financial and a supportive working relationship with parents in the community. After we evaluated the Youth Ministry activities and the vision, the Parents Board appeared in March 2002 to support the Youth Ministry. If parents want to request assistance with concerns about their children, they should approach the Parents Board. Such issues are not the responsibility of the Youth Ministers (see Parents Board).

4. Team Members:

- Ministers: Mike and Bianca Roschini, Eun Ha Stein
- VA coordinators: Jin Ahn Goto, Bethany Phillips

5. DCBC web Site: UR2COOL2B4GOT10@hotmail.com

Parents Board (for 2nd Generation Education)

1. Vision Statement:

Creating heavenly youth culture by empowering youth ministry and facilitating communication and interaction with parents and community

2. Relationship with Youth Ministry:

After much consideration, the “Parents Advisory Committee” has been redesigned and renamed to “Parents Board.” It will work directly with the Youth Ministry Team in a synergistic subject-object relationship. This Parents Board will be in the subject position and Youth Ministry in object position by working together. The Parents Board will act in the capacity of parents to the Youth Ministry Team, by protecting, empowering, and giving guidance. The Youth Ministry will continue to have a lot of freedom and flexibility in the creation and the direction of their programs and activities while being accountable to the general guidance of the Parents Board, to whom they will report on a regular basis.

There are four elected: Co-chairpersons, Vice-chairpersons. There will be an election for these positions annually in March.

Board meetings will be held once a month. Date and place will be announced. Anyone is welcome to attend, and during the meeting there will be an open forum for those parents who are interested in youth issues.

3. Team Members:

- Co-chairpersons: Dan Stein, Beverly Berndt
- Vice chairpersons: Ken Weber, Trish Wentworth
- Members: Youth ministers

Kathy Hill	Debra Gertz	Judie Lejeune
Lynn Sofinowski	Elizabeth Henkin	Jim Boothby
Jeff Wentworth	Kitty Wojcik	Caroline Betancourt

DC Metro Finance Committee

1. Vision Statement:

This is a committee made from and serving all the members of the Unification Washington Metro Church or congregation, also known as the DC Family Church. Its purpose is to support God, the True Parents, and the congregation in carrying out the financial aspects of their efforts to advance the Divine providence.

2. Objectives:

- To manage church resources
- To raise revenues
- To give financial advice and education to members
- To communicate with members by reporting the church's financial situation, and listen to their opinions

3. Team Members:

• Chairman:	Keith Cooperrider	Mauricio Hernandez
• Vice Chair:	Werner Seubert	
• Secretary:	Lloyd Eby	
• Members:	Richard Oben	Jahan Shahi

Small Group Ministry

1. Vision Statement:

To connect people well in groups (four to twelve) in order to be cared for, to learn, to grow spiritually, to become true parents, to put truth into practice, and to multiply our community into the world.

2. Our Method:

Experiencing community through a small group can lay a foundation of solid relationships with each other and with True Parents and God in and for our life. Because we will have developed a sense of community and a sense of true self according to our original nature. And because we will be ready to apply and serve what you have learned in our day to day life.

3. Objectives:

- Helping create various small groups
- Training small group leaders
- Developing resources
- Multiplying the ministry

4. Key Small Group Values:

- | | | | |
|-------------------|------------------|----------------|------------------|
| • Prayer | • Affirmation | • Availability | • Accountability |
| • Confidentiality | • Honesty | • Openness | • Sensitivity |
| • Safety | • Multiplication | | |

5. How to Get Started

- Casting a vision which is inspiring and a picture of what you want to become.
- Form a group based on natural connections or relationships.
- Set the first meeting time and place, and challenge people to make a commitment for a period of time (at least twice a month for two months).
- Use the most appropriate resources available for small group study that seem to fit the need for the group.
- Share the responsibility of teaching, leading discussions, social time, prayer, etc. Use your apprentice. And decide the host for the meeting.
- Report and share the result of your group experiences and development with the ministry team.

6. How to Lead Group:

- Begin the session on time.
- Make sure the group members understand the content of each meeting before moving to discussion.
- Don't be afraid of silence. People are simply thinking about the topic!
- Avoid answering the question yourself until others have responded and the group gets its own "flow" on that topic.
- Never reject an answer.
- Avoid letting the group go off track.
- If, at one point, things get particularly deep or insightful, don't worry so much if you get through to the next questions. "Let the Spirit flow."
- Conclude your time together with prayer.
- End on time.
- Encourage fellowship time together after the session is over. You might want a host to prepare some simple snacks.

7. Coordinator: Rev. Henri Shauffler

8. Web site: www.familyfed.org/wdc/ Small Group Ministry

Sunday Church School

1. Vision Statement:

To be a community of families that teaches and models for our children how to take ownership of God's Divine Principles and live according to the values established by True Parents.

2. Mission Statement:

To support our families in their efforts to create a Shimjung educational environment, empowering our Second Generation to embrace God's Word and Providence, develop a personal relationship with God, prepare them to fulfill the 1st blessing of Individual Maturity and then successfully fulfill the 2nd blessing of Marriage.

3. Values:

Values are filters that guide decisions and behaviors. They state what is important to our teachers as we minister to your children.

- We must be **child targeted** to accomplish our mission
- We want to create a **safe** environment for our children to learn
- We value **relevant teaching** that is application oriented to reach today's youth.

4. Team Members:

Principal of Metro Washington: Judie Lejeune

VA: Coordinator: Edwin Pierson

Nicholas Chiaia
Debbie Seubert
David Pelton

Elizabeth Chiaia
Ken Weber
Debbie Loew

Young-II Ely Loew
Teresina Phillips
Patsy Casino

MD: Coordinator: Libby Henkin

Assistant Coordinator: Craig Gaarder
Concha Marchitelli
Michaela Hochmuth
Jim Howell
Larry Moffitt
Hilde Wiemann

Beverly Berndt
Joe Wilcox
Margaret Herbers
Trisha Wentworth

Eun Ha Stein
Andrew Muhlbock
David Hill
Linda Howell

DC: Coordinator: Loretta Anderson

Associate/District Pastors

Richard Oben
Catherine Hensler
Bill Selig

Dinshaw Dadachanji
Andrew Mullock
Clark Eberly

Henri Mungai
Herb Brown
Hiroshi Goto

Staff

Senior Pastor: Rev. Michael Jenkins
Vice Regional Director: Rev. Lorman Lykes
Teaching Pastors at large: Rev. Kevin McCarthy, Rev. Michael Marshall
(VA local pastor: Rev. Hiroshi Goto, MD Sunday service coordinator: Laurence Baer)
Assistant Pastors: Rev. Randy Francis, Rev. Kazuaki Ogawa

ACLC Liaison: Rev. Adrien Bayo, Rev. Debbie Taylor
Secretary: Olga Manakounou
Bookkeeper: Vany Muniappan
General Affairs: Jacob T. Brou

Yuriko Betancourt

Ethnic Communities

Korean Community (KEA)

Rev. Won Keun Park, Senior Pastor
Youn Jeong Quinn, Deacon
Charles Kim, Elder

Rev. Wang Yong Yoo, Pastor
Il Yong Heo, Elder

Japanese Community (Kodan):

Keiko Patton, Leader
Assistants: Etsuo Ishida

Yoshimi Ozaki Tomiyo Pierson

Latin American Community:

Antonio Betancourt, Program Director
Rev. Wilfredo Rivera, Pastor
Carlos Betancourt, Assistant Pastor

Luis Patiño, Assistant Pastor
Bernardo Herrera, Assistant Pastor

African Community (JAMI):

Henri Mungai Jacob T. Brou

PR missionary:

Yumiko Toyama Yoshiko Kobashikawa Yuriko Kitagawa Nanae Goto
Megumi Oonishi Yuko Arai Midori Sato Etsuyo Suzuki

25th Anniversary Events

Sunday, December 1, 2002

Special service to honor church members and presentation of anniversary publication.

Saturday, December 7, 2002

“The National Blessing and Marriage Rededication for Reconciliation among all religions, races and people.” Crystal Gateway Marriott, Arlington, VA.

Sunday, December 8, 2002

Celebration with Founders at Sheraton National, VA.

Publications:

- Family Commemorative Photo Album of the Washington Community
- “Handbook of the Heavenly Standard for Our Youth,” by the Parents Board
- “Master Plan,” by Rev. Kevin McCarthy
- 25th Anniversary Commemorative Publication with Chronology and Testimonies

25th Anniversary Ad Hoc Steering Committees

Co-chairs: Rev. Cleveland Sparrow and Antonio Betancourt

Building Restoration Committee

Rev. In Hoi Lee, Rev. Adrien Bayo, Antonio Betancourt, William Selig, Randy Francis, Michael Amrine, Ian Berry, Rex Butler, Jon Forringer, Louis Johnson, Bruce Johnston, Amadeu Rodrigues, Peter Salemme, Ross Spagnolo, and special thanks to Chris Munsell and Jacob T. Brou.

Publications Committee

Rev. In Hoi Lee, William & Donna Selig, Anne E. Ulvestad, PierAngelo Beltrami, Rev. Adrien Bayo, Genie Burn, Keiko Burton, Nicholas Young Buscovich, Rev. Lorman Lykes, David Caprara, Tomiko Duggan, Dan & Susan Fefferman, Diane Fernsler, Jim Gavin, Mel & Holly Haft, Grazyna Hagen, Laura Taylor Hayashi, John Haydon, Susan Henry, Margaret Herbers, David & Julia Hess, David Hose, Jim & Linda Howell, Eugene Kenedy, Betty Lancaster, Michael Leone, Denis Manor, Michael Marshall, Kevin & Carol McCarthy, Thomas McDevitt, Susan Osmond, Yoshimi & Eva Ozaki, Gary & Wanji Rowe, Wesley Samuel, Phillip & Hye Shik Schanker, Henri Schauffler, Sandy Schuhart, Robert & Angelika Selle, Rosemary Takahashi, Lisa Take, Joe Taylor.

National Won Jeon Shrine Committee

Rev. Chang Shik Yang, Rev. Michael Jenkins, Rev. In Hoi Lee, Rev. Won Geun Park, Ted & Maria Agres, Kaye Allen, Antonio & Kyoko Betancourt, James & Lucy Borer, Jin Joo Byrne, William & Misako Connery, Keith & Sarah Cooperrider, Stefen & Mikie Doucette, Jan & Rose Marie De Goey, Libby Henkin, Gerald & Catherine Hensler, Alexander & Toyoko Hunter, Michael & Pam Moffett, Davetta Morgan, Richard & Mary Oben, Zak & Pat Piorkowski, Kevin & Youn Jeong Quinn, David & Eny Maria Reed, Wilfredo & Roxana Rivera, William & Donna Selig, Werner & Debbie Seubert, Purnell & Alcora Spicer, Stephen & Mary Symonds, Paul & Jutta Tobkin, Ken & Diana Weber, Paul & Christel Werner, Tom & Kitty Wojcik.

Credits

Project director: William Selig

Researchers: Linda Howell

Designer: Anne E. Ulvestad

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Randy Francis Maria Agres

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Werner Huber Otmar Weinmann, and

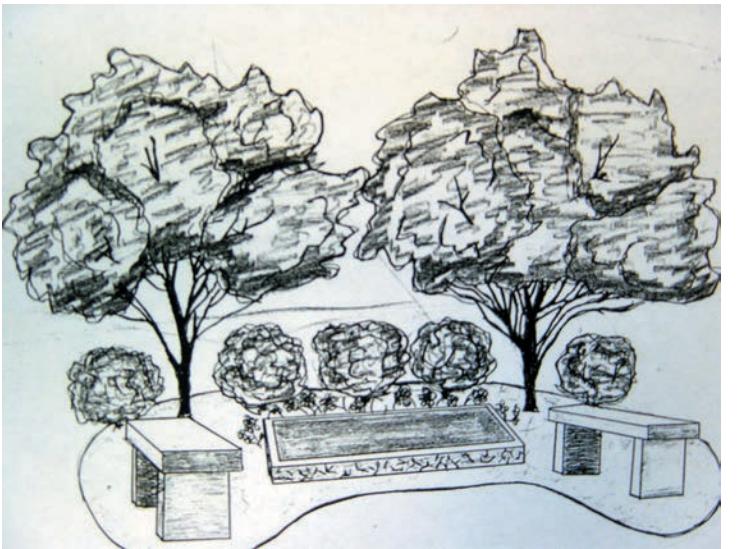
National Won Jeon Shrine



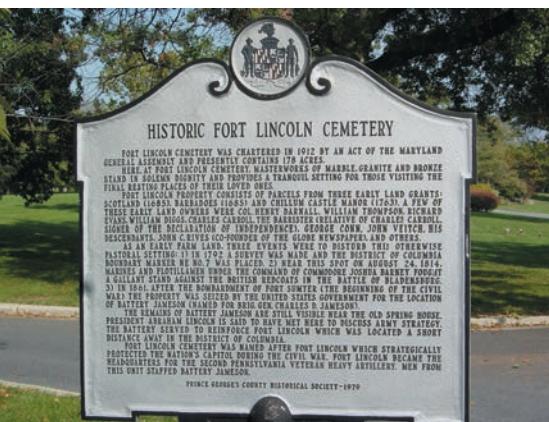
The National Won Jeon Shrine has been established at historic Ft. Lincoln Cemetery near The Washington Times building.

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

- Create a national monument for departed ones to be cherished and honored by relatives and descendants.
- Establish a permanent holy garden for family visits, prayer, meditation, and holy day celebrations.
 - Lessen the stress of families—financial, emotional and spiritual—that comes with the passing of a loved one.



Artist's depiction of National Won Jeon Shrine



Cost includes land and burial liner.*

Single person crypt: \$1,700

Double person crypt: \$2,000

Make check or money order payable to

HSA-UWC and mail to:

William Selig

3600 New York Ave., NE, Suite 360
Washington, DC 20002

For further information:

(202) 269-5337

Email: scwpeace@starpower.net

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



August 1, 2002

Dear Brothers and Sisters,

It is our great honor to announce the dedication of a new national Won Jeon Shrine for the American movement. We invite all families to purchase a plot and share in this uniquely American providence.

Already in Japan and Korea, the movement has its own won jeons for an eternal resting place for our ascended brothers and sisters. Now Heavenly Father and the spiritual world have made very special preparations so America can join this providence and begin taking steps for the eternal mission that awaits every man, woman, and child.

On May 14, 2002, several of us, including the Washington, D.C., leadership, dedicated an area in an historical cemetery in our nation's capital, just a few minutes from the Washington Times. This beautiful final resting place will afford us the opportunity to pray for and honor our ascended saints.

On July 26, 2002, the day of the Service for Peace rally, True Father gave his blessing on having the national Won Jeon Shrine. We invite all families in America to take advantage of this opportunity. There is an excellent financial plan, but more than that, we can create a vision together for the future.

We wholly endorse this project and ask you to please consider purchasing a plot at the National Won Jeon Shrine.

Sincerely,

Dr. Chang Shik Yang
Continental Director
FFWPU
North America

Rev. Michael Jenkins
President
FFWPU
USA

Testimonies

The Movement Comes to Washington

James Gavin

Testimony about the First Missionary to Washington

Dr. Bo Hi Pak was one of the first missionaries to come to America in the early 1960s. He came as a diplomat and served in the Korean Embassy in Washington, D.C. After working in the embassy during the day, he and his wife would witness and teach the Divine Principle in their home in the evenings and on the weekends. Many of the Americans he witnessed to from his house in Arlington and later in McLean are still active in the DC area and other areas of the country. He and Mrs. Pak are two of the most gracious and loving people I have ever met and they have made a profound impact on the lives of people all over the world and especially in Washington, D.C.

I first met Dr. Pak in Minnesota when the Little Angels performed there in the early 1970s. Rev. Sun Myung Moon inspired Dr. Pak to create the Little Angels, a traditional Korean dance group that toured the world representing the spirit and culture of the Korean people through their beautiful performances. My Dad was with me when they performed at the Minnesota state fair and we met with Dr. Pak after a performance. He told Dr. Pak to take good care of me and Dr. Pak said, "No, he is going to take good care of me!"

At that time I was the state leader of North Dakota and Dr. Pak didn't know me and I didn't know him but that would all change when I moved to Washington, D.C., in 1975 to work with the Capitol Hill Ministry. I was the director of the ministry from 1977 to 1982. One of the first projects I worked on was to invite members of Congress to hear Rev. Moon speak in one of the Senate committee rooms. As usual, Dr. Pak accompanied Rev. Moon and interpreted his speech. Rev. Moon would speak in Korean and Dr. Pak would translate into English. Rev. Moon is always very demonstrative and enthusiastic when he speaks, and Dr. Pak always tried to match Rev. Moon's energy. On that occasion, members of Congress got the one-two punch from Rev. Moon's speech and Dr. Pak's translation.

Each time Rev. Moon spoke on the Hill, he was invited to meet privately in a senator's or congressman's

office. Of course, Dr. Pak was always with Rev. Moon on these occasions. Rev. Moon connects with people right away. He easily smiles and claps a person on the back to show his friendship. He has a way of lighting up a room instantly. He also has a way of getting right to the point. Dr. Pak was always there to translate Rev. Moon's words, his passion and warmth to the leaders in these meetings. Rev. Moon always encouraged members of Congress to stand up to atheistic communism and to revive the moral fabric of America.

Dr. Pak was a perfect compliment to Rev. Moon as he translated and communicated in a gracious and noble manner. Rev. Moon and Dr. Pak made a great team. They fit together hand in glove. Dr. Pak would always show the greatest respect and love for Rev. Moon, and anyone who witnessed his attitude had to respect Rev. Moon more. Dr. Pak hung on every word Rev. Moon spoke; his concentration was 100 percent. As he translated, he not only wanted people to understand the words but the man himself. The following year Rev. Moon spoke on the House side of Capitol Hill to members of Congress, and during the 1970s Rev. Moon spoke at Madison Square Garden, the Washington Monument, and in every state over and over again. Dr. Pak was always there at Rev. Moon's side, translating and nurturing goodwill, assisting Rev. Moon to the best of his ability. Dr. Pak stayed in touch with many members of Congress and local leaders he met all over America. He was known and respected as Rev. Moon's special assistant, his right-hand man.

During the campaigns preceding these speeches, Dr. Pak was constantly motivating and encouraging the members. His warmth and generous spirit made it easier for people to work hard and his translation and assistance to Rev. Moon made for a closer relationship with Rev. and Mrs. Moon and the members. I'll always remember the day after Rev. Moon's speech in 1976 at the Washington Monument. Hundreds of thousands of people had come out to hear Rev. Moon the day before and we all got together on Roosevelt Island in the middle of the Potomac River to celebrate the victory. Rev. Moon spoke to us that day and proclaimed in his speech, "Let us now march to Moscow!" Dr. Pak's translation of those words raised everyone to their feet and even though it was hard to believe anything like the liberation of communism would ever take place, we believed in Rev. Moon and were ready to

follow him anywhere. Dr. Pak's enthusiastic translation brought Rev. Moon's words to life for all of us.

Soon after the Washington Monument Rally, David and Takeko Hose came to Washington as the new pastor of the DC church. We were in a meeting of department directors (Freedom Leadership Council, PR team, Dr. Young Oon Kim, the local church, Ginseng Tea House, and others) when a minister who was representing Dr. Kim at the meeting said to David, "It's nice that you're here but don't try to get involved with the other departments or you'll be sorry." He actually said it more harshly, but that was Pastor Hose's welcome to DC. It's always been hard to pull people together in Washington; however, David and Tako did a fine job.

When David approached Dr. Pak with the idea for the 16th Street property, he went immediately and inspected the property. As soon as he saw the property, he knew it was right for the church in Washington and told Pastor Hose that he would bring it to Father Moon's attention. Father Moon approved the purchase, and the work of refurbishing and cleaning began.

Dr. Pak worked hand in hand with Pastor Hose and the members in the DC area to prepare the church for the grand opening. Dr. Pak was always there working and inspiring the members to go all out in making the church worthy of True Parents, Father and Mother Moon. Dr. Pak had molding and plaster people come down from New York to work on beautifying the church. Our members painted, pounded nails, worked on plumbing, washed, scrubbed, and polished every squared inch of the church from the top to the bottom. A 12-gate Unification Church symbol was placed on the pinnacle of the building. A special apartment for True Parents was created in the church so that Father and Mother Moon would have a place within the church to refresh themselves when they visited the church.

All the effort by members to prepare the new building was a labor of love, and Dr. Pak was there inspiring everyone to do the best job possible. His enthusiasm for the project was contagious, and members were proud to work on the refurbishing the church. He had cute sayings like "we have to make it shiny as hell!" and "leave no stone left unturned in preparing the church for the grand opening." He was everywhere, inspecting everything and inspiring everyone to get the job done right.

When the day of the grand opening arrived, members were proud to stand with True Parents as they cut the

ribbon to open the church. Dr. Pak was there telling True Parents how hard the members had worked under Pastor Hose's leadership to get the church ready for this day. Dr. Pak made sure everyone got credit for their effort. He mentioned person after person to True Parents by name. It was a proud day for everyone and True Parents were very happy.

Father and Mother holy saluted the church from top to bottom and prayed that God would claim it and use it for His purpose. Father spoke for hours to the members on that occasion, and over the years he spoke to members from the pulpit on 16th Street and Columbia Road with the heart and inspiration that only He can give. The church on 16th Street was and is a place that God lives and continues to use for His Kingdom building.

Betty Lancaster

The year was 1963. My husband hurried out the door of our home south of Alexandria to go 12 miles away to give an inspirational talk to a group of Christian men who met each Thursday for breakfast in a private room at a restaurant in Arlington.

My husband was an airline captain, but in his Christian work he held a state-wide position within the men's organization of our denomination. So in this capacity he had to travel all over the state giving talks at Christian men's gatherings.

On this particular Thursday morning, a member of the breakfast group happened to have brought a neighbor with him by the name of Col. Bo Hi Pak. Col. Pak liked the speech and the seriousness of my husband and invited him to bring his wife and attend a Korean dinner and Bible study at his home. Well, we got a sitter for the children and we did go to the Korean dinner and the study that followed. We continued to go back once or twice a week thereafter for a long period of time.

Now, so many years later, I still remain with True Parents and the Divine Principle. I knew this was truth when I first heard it and I still know it is eternal truth. My love for Jesus and my Christian church served me well. I credit Jesus with leading me to the highest truth and the True Parents. I always live with an adventurous attitude and an attitude of expectation so who knows what tomorrow will bring. We have a wonderful family within FFWPU, and in this present year of 2002 I am proud to be a part of that family.

Dr. Young Oon Kim

Young Oon Kim was the first missionary to the United States. She arrived in Eugene, Oregon, on January 4, 1959, and spent two years there, witnessing to the first American members. She worked in San Francisco for five years before coming to Washington, D.C. The text below is based on notes provided by Rex Butler from a talk given at Upshur House.

Let me tell you a little bit about the history of the Unification Church in Washington.



Young Oon Kim

During the time that Rev. Moon made his first visit to the United States, blessing Holy Grounds, he remained in Col. Pak's home in Arlington for three months, while Doris Orme went to Italy and I went to England as pioneers. Then Rev. Moon started his 40-nation world tour. I met him in England and Doris met us in Rome. When the tour concluded, Rev. Moon returned to Korea and I came back to America.

At the end of 1965 at the request of Col. Bo Hi Pak, I moved our headquarters to Washington, D.C. For some years Col. Pak had been teaching a class of Divine Principle in his Arlington home but was unable to continue. We had a flat at S Street between 19th and 20th near Dupont Circle. I asked Philip Burley to become our Washington center director. During this S Street period, such people as Neil Salonen, Nora Spurgin, Hillie Edwards, Therese Stewart, Vivian Burley, Cindy McDonald, Glenda Moody, and Rebecca Salonen joined our Washington group.

In those days, every member had a full-time job, and

used his place of work as a valuable opportunity to recruit members. Evenings and weekends were completely devoted to witnessing activities. Dupont Circle was the chief place for recruiting new members and group activities, spreading from there throughout the city. Soon the S Street center became far too small for our public meetings.

We found the former Libyan embassy on Upshur Street and purchased it for a new center. This was the first property we owned in Washington. Of course, we had to remodel the house and renovate the basement for our purposes. When the Upshur House became too small, we purchased Varnum House and rented the place next to it. Our church activities had expanded to fill three houses. (*Editor's note: The closing for the property on Upshur St. was on May 31, 1968, but the church did not assume possession until July 15.*)

For the first time we began weekend workshops where guests stayed at our centers for intensive study of Divine Principle. We started using lots of music and dramatic skits in our programs. We organized anti-Communist lectures at Upshur House, and the Freedom Leadership Foundation was born. My book *The Divine Principle and Its Application* (the red book) was published and translated into a half dozen foreign languages. During the San Francisco period, I started a monthly newsletter called *New Age Frontiers*, which grew into the present *New Hope News*. Way of the World also started in Washington. Dr Lee's New Critique of Communism was translated into English and made part of our educational program. We also experimented with a variety of methods to interpret the Divine Principle.

Study groups were formed and instruction was given in psychology and modern theology. We realized that our lectures in DP had to be supplemented with a program of continuous spiritual and intellectual enrichment. Often we sponsored lectures by prominent outsiders on such subjects as anti-communism, capital punishment, the war in Vietnam, and theological biblical topics.

In 1968 Rev. Moon returned from Korea to perform the first wedding in the United States when 13 couples were blessed. We continued to expand our domestic missionary program, establishing centers in many new cities. We also formed our first business – a house-cleaning service in the Washington area, which gained us many friends as well as being financially successful. For our Sunday services we rented the education hall of the Grace Lutheran Church on 16th and Varnum Street.

President Philip Burley and his wife moved to Boston after their blessing. Farley Jones was therefore appointed the new president. The One World Crusade was begun. David Kim took a bus team around the southern part of the United States, and I led a similar team across the northern half. Upon my return, we bought Belvedere – a huge financial project. To get money we started selling candles by our College Park center. This was our first selling project.

Rev. Moon's first important public speeches were given at Lincoln Center in New York City. We moved our headquarters from Washington.

I formed a theological research committee and started writing books in this field. In September 1975 when our Barrytown seminary opened, I began teaching theology and world religions on its faculty. Let me conclude by saying that in 13 years in Washington there was never a dull moment! As I move to Barrytown, let me simply extend my thanks to the Washington family for their many kindnesses and my prayers for your continued growth in usefulness.

David and Julia Hess

Before we bought Upshur House in 1968, members lived in an old row house at 1907 S Street, N.W., three blocks from Dupont Circle. We rented it for \$200 per month. We kept the row house until about November 1969, when we bought Varnum House. Since then that row house has been completely renovated and divided into three apartments. Dupont Circle remained a popular location for street witnessing and street preaching.

In July 1968, the Unification Church (known in those days as the Unified Family) bought a house at 1611

Upshur Street, N.W., that had served as the chancery of the Embassy of Libya. I've been told that the prior occupants smoked so much that the walls and ceilings were stained brown from the smoke, and it was necessary to scrub this gunk off. Dr. Young Oon Kim had her room on the first floor, directly over the kitchen. This house was the first property owned by the Unification Church inside the city limits of Washington, D.C.

On February 28, 1969, the first American Blessing was held in the North-South Room in Upshur House. Before this blessing took place, only Dr. Kim was observing 5 a.m. pledge, in her room. Nobody else in the house knew about it. After the blessing, she told the members about the pledge she had been observing, and she told the members they also should observe the pledge, in gratitude for the great benefit that this country was receiving on account of this blessing event.

In 1970 Dr. and Mrs. Pak were attending Sunday Services that were held in the North-South Room of Upshur House. Mrs. Pak's younger sister, Moon Hye Yoon, was also attending. This younger sister was blessed in 1970 to Dr. Seuk, the son of Mrs. Won Pok Choi, who was Father's translator at that time.



1978 with True Parents.

Let's Build a Church!

Rex Butler

In the summer of 1978, Bo Hi Pak handed me a set of blueprints. He said, "Reck, we are going to buy a church in Washington, D.C. As the enormity of what he had said sunk in, I sunk to the floor in his house and

tears came to my eyes. Our church was to have its first public church building. He asked me if I would help coordinate the restoration that was involved. I couldn't say yes fast enough.

For the next three months everyone worked feverishly toward a target date of December for completion and

dedication. The sanctuary woodwork had to be stripped and refinished. Some areas of the wood veneer wall coverings had to be replaced. There was a basketball court under the banquet hall/stage that had to be removed with a new intermediate level floor built in. Columns and railings were covered to create a more suitable appearance. The estimated cost for a new kitchen was \$30,000. The bronze lettering for the church name on the outside was done by a contractor.

The most physically and psychologically challenging was the installation of the Unification symbol on the steeple. I have never liked heights, and this was by far the highest I had ever asked myself to work. When I look down out of a window in a tall building, I get dizzy and frightened. The church brother who was making the symbol asked for exact information about the size and strength of the top of the steeple. On the back side of the steeple there are steel ladder rungs. These go all the way to the large marble ball on top. But the ball is larger in diameter (24 inches) than the top of the steeple. I didn't know how to measure the pipe opening on the top.

So I tried climbing inside the steeple through the ceilings and steel girders carrying a ladder. There at the apex of the interior of the steeple I found the pipe extending down several feet. Here I also found something rather curious. Etched into the concrete were two German swastikas. I have two theories. First, this church was built during the rise of Nazi Germany and maybe one of the laborers was sympathetic. My second is that the church of Mormon originated in America and the native American Indians used this symbol in reverse in their ritual art.

We hired a professional steeple jack to guide us. We lashed an aluminum flag pole to the side of the ladder rungs and extended it about six feet above the ball. To this we attached a block and tackle. We were ready for the symbol.

On November 7, we padded the symbol with blankets and bound it tightly. By the way, the symbol stands five feet high and weighs over two hundred pounds. It was designed to bolt to a cradle welded to a pipe that would fit into the pipe sleeve existing in the steeple. Five stainless steel bolts hold the symbol to the cradle.

We began hoisting this mass up from the parking lot side of the sanctuary. The ground crew used a guide rope to keep it from hitting the side of the building. Each time the symbol reached another level, our crew would change their positions. After several hours the

symbol was nearing the top. The jack and I had been hanging by safety ropes all this time. It was a cold blustery November day and we were beginning to stress and fatigue. In his wisdom, the jack knew how to handle me. He broke the stress by suddenly singing and dancing around the perimeter of the steeple. He made me laugh and that was enough. We were ready to finish the job.

As the ground crew pulled the symbol the last few feet, we held it off of the ball. The final pull brought the symbol tight up against the block and tackle. But something was wrong. The symbol was not high enough! We had miscalculated in attaching the flagpole. We needed 6 more inches. I looked at the jack and said something about lowering the symbol to the last level and re-tying the flagpole. Again his experience paid off. He looked at me and said in a very serious voice that I had to climb on the symbol to the top of the flagpole and attach a come-along to lift it the last six inches!

I told him I thought he was crazy but he said he was older and heavier and couldn't do it. My safety line was not long enough to allow me to climb above the ball. We used another small rope because he said this was our best chance to complete the job. After attaching the come-along above the block and tackle, I lifted the symbol and myself up the remaining inches. There, I unwrapped the symbol and climbed down to what now seemed as the safety of hanging on the steeple. We navigated the symbol into the cradle and again I had to climb up to lower it down. The jack inserted the bolts and I removed the block and tackle. From here on it was anti-climactic and we worked on will and nerves to finish.

As Bo Hi Pak said, I will remember this for the rest of my life. And he was right. These words I share with you, but most lasting is the experience between God and me.

Peter Salemme

I joined our movement here in Washington in 1977, the same year we bought the former Mormon Church building on 16th Street. David and Taco Hose were the church directors when I moved into Upshur House in May. Before I joined the church I had just completed a 4-year apprenticeship in carpentry. I told Heavenly Father that I was ready to give up everything when I joined the church.

In September, we bought the church and decided it was in need of restoration and "dressing up." So much for giving up the tools. I was in our new building one day just after we bought it with Rev. Hose. It was then that I was introduced to a certain Col. Bo Hi Pak. Rev. Hose said to Dr. Pak. "This is Peter Salemme. He is a carpenter." Dr. Pak said, "Ohh!? Is that so?" To make a long story short, I was tagged to join the restoration team.

The plan initially was just to clean up and paint everywhere, but the scope soon expanded to include pouring a whole new concrete floor where there once had been an indoor basketball court. Also on the top round stone of the steeple of the building where a statue of the angel Moroni once perched was a 3-inch pipe where we could plant our Unification symbol. More about that later. We stripped and restored all of the pews and woodwork in the sanctuary, replaced all of the carpet and restored the small apartment upstairs for True Parents. We also added some plaster moldings in the sanctuary and around the stage and walls in the cultural hall.

While I was driving under the Whitehurst Freeway one day during the restoration, I turned my hand to the right instead of to the left, and I saw someone dumping something into a dumpster. For some reason, I felt the urge to stop and visit this place of business. It turned out to be the studio of Hytla and Hart who were in the business of making and installing decorative plaster moldings. The Hart of the company was the talented local sculptor Rick Hart who did the Vietnam War Memorials statue of three soldiers as well as the triptych of the Creation on the National Cathedral. David Hytla ran the plaster molding side of the company.

I looked around the shop and later brought Dr. Pak there and he picked and chose different moldings to use at the church. David showed me how to work and install the plaster decoration. We also bought a lot of moldings from them for the New Yorker Hotel renovation for Father's 60th birthday. After a number of trips to their shop to pick up moldings, and as their prices were going up as the quality was going down (the old golden goose syndrome), we looked around and saw that it wasn't rocket science to produce this type of decoration. Dr. Pak had originally planned to hire David to go to Korea to do the Little Angels School Theater, but as it turned out, we did it "in-house" with church members. The restoration team at the church was led by a wonderful Japanese brother whose name was Saito-san. There were also about five other

Japanese brothers, one of whom was our own Jimmy Yokota.

It was on this project that I learned from Saito-san and my new brothers how to work hard. Many through-the-nighters. And Saito's motto for heavenly restoration work was "Quality, Speed, and Joy." The costs for this renovation were soon putting the church in dire straits, and to remedy that situation, the New Hope Singers were called in to save the day. A group of about 40 brothers and sisters from around the world came and lived at the church and did fundraising for the project. I remember one 10-day period that the result of their effort was brought into the office in a small cardboard box: \$10,000!

Rex Butler, another DC local brother also worked on the project. He, along with a local steeplejack, installed the church symbol at the very top of the steeple of our church – look up! It's still there today. The symbol itself was made by, I believe, an Austrian brother whose name escapes me (sorry). The symbol was to be mounted in a bracket that was welded to the piece of pipe, which was inserted in the hole in the top of the stone. It was something to see Rex and the steeplejack hauling this 5-foot diameter symbol up the side of the steeple by rope.

When they got it to the top, they had lashed an aluminum ladder to the side of the steeple and up past the ball at the top just by rope. When they finally got the symbol hovering in place above the bracket, the tolerance of space between the bracket and the base of the symbol could have been a liiiittle bigger. It didn't want to seat, so Rex was jumping up and down on the symbol, 250 feet in the air, to convince it to go in. It finally did go.

There was another American brother named Don who did a bunch of the electrical work and made a frame of electrical conduit with some exterior flood lamps to light the symbol at night, and when he started the ascent to the steeple, his knees were shaking too much, so I got the job to install those.

Kieran O'Neill and Jim Avey installed a lot of the carpet; the stairs to True Parents' apartment were completed on another over-nighter – this one on the night before dedication day of Dec. 4th.

It was a great time – True Parents came on a snowy morning of December 4th, 1977, and cut the ribbon. Father spoke to DC members in a very parental, loving, and casual mood in the cultural hall and said that

America sounds like "a merry car" and asked us which is the most important part of a car. Father said it is the brakes. When you are heading the wrong way or headed for a collision, you need the brakes!

It was a very special time in my early church life. I learned a lot from the Hoses. They prepared me for the blessing and also I could see in them the beauty of Father's matching an international couple.

William P. Selig

I remember the year 1977 very well. Services were held at Upshur House. David Hose was the pastor. I had the blessing to be the emcee and song leader. Every Sunday I would arrive early at Upshur and go up to the Hose's room. I would discuss with Rev. Hose the title of his sermon, appropriate songs, and announcements. I was still a relatively young member (joined in October 1975), so sometimes I felt a little awkward standing in front of all the "older" members, but it was a very precious period in my life of faith.



Flower presentation by Hannah Selig to True Mother, April 1, 1998.

At that time, my mission was Il Hwa Ginseng. I had begun in February of that year. The central figures were Kiyoshi and Fumiko Seino, 777 Blessed couple. The others on the team included Jack Rothstein, Betty Young, Sandy Payne (Matsumoto), and Keiko Demachi (Burton). There was a lot of pressure to bring financial results so we kept very busy and somewhat apart from the church.

In September 1977, we heard about the purchase of the church building. The New Hope Singers International came to Washington to help with the restoration, which began immediately. I remember selling ginseng to Brian Saunders. I also have recollections of Brian and David Hose having very fantastic spiritual experiences with historic civil war personalities in Richmond and Washington.

During the restoration period, October and November, in the evenings our Ginseng team went to the church and helped with the clean-up. I particularly remember spending hours sanding the pews.

On Nov. 27, the last service at Upshur House, I wrote in my diary notes from Rev. Hose's sermon, "Our New Temple." He said that we were not just erecting a church, it's our salvation. He described in detail how a German brother named Hans had worked day and night to make the church symbol, which is gold plated and five feet across, and that through the process our family has "melted together."

Those final days before the dedication were 24-hour whirlwinds. The day before, I was assigned to work in the upstairs apartment. It was expected that True Parents would stay in the apartment so it had to especially perfect. I used bunched up masking tape to pick up specks of dust and paint along the floor boards.

The day of the dedication I had the honor to be part of the security team. My job was to stand outside. Washington at 4:00 am in December was very cold! True Parents arrived and quickly entered. I really couldn't see any of the special ceremonial activities, the ribbon cutting, etc. After everyone entered, I squeezed in one of the back pews to listen to Father's message.

The following Sunday I was out of town on a business trip, but on Dec. 18, I wrote in my diary, "The church is very beautiful and of course everyone is proud of it. Even with my small contribution I can feel the physical as well as spiritual attachment. It pleases my heart to see so many good-natured people. All week long I'm exposed to self-centered ones; it's a pleasure now, almost a breath of fresh air. Not to say, we've only "saints" in our folds, but we try very hard. Surely Heavenly Father is moved by our sincere efforts. I, for one, regret not striving wholeheartedly. Perhaps this must be my new year's resolution. But then why wait? Why not today's resolution!? Our church is so wonderful. We don't celebrate the crucifixion of the greatest minister in history. We celebrate the final

arrival of the Third Adam. This is true joy for God and true salvation for man. Our gratitude is beyond words. We are the trumpeters of God's kingdom, heralding the new age. Granted we make mistakes, but no other persons have our understanding. Therefore we shall triumph! As our group expands into more and more fields and endeavors, I can see such hope. No facet of society will remain unaffected."

Those words were written 25 years ago, but I wouldn't change a word. In May of 1979, I was attended the matching ceremony in New York and was eternally matched to Donna McIntyre. Then in June I traveled to Barrytown to attend a 21-day seminar in preparation for UTS. I stayed in New York for the next 10 years, but finally in May 1989, Donna and I returned to Washington with our 1-year-old daughter, Hannah.

Kazuo Takahashi

In November 1977 I was working on the restoration of the New Yorker Hotel, the World Mission Center, under Rev. Joong Hyung Pak's leadership. The team I was on was composed of Mr. Saito, crew leader; an 1800 blessed couple, Mr. Yokota; Mr. Takagi; and me.

One day when we attended Sunday service at Belvedere, we heard Father say that our church had just bought a Mormon church building in Washington, D.C. Shortly afterwards Rev. Pak instructed the members of the restoration crew to go to Washington to help renovate the building.

So off we went to Washington. When I first saw the church building I was very happy that our church could acquire such a beautiful place. The marble had come all the way from Utah. When I went inside I noticed that the interior was really run down. There was a lot of work to be done to fix it up. We put up scaffolding and started by re-painting the once beautiful ceiling. It took a lot of time and labor. The pews and other furniture also needed re-finishing and painting.

As time went by, more and more brothers and sisters helped out. My job was to restore the room for True Parents. My partner was an American brother named Jeff. We were glad to have such an opportunity to serve True Parents directly.

On the day before the dedication, Dr. Bo Hi Pak called all the people together who were working on the building. We met in the chapel, and he gave us a final

pep talk with much encouragement. Then we worked hard into the night to finish everything for the next day.

On December 4 we welcomed True Parents and the dedication ceremony was held. Father was very happy. That evening we had a big celebration together with True Parents. The festivities continued until 1 a.m. Then Dr. Pak called our work crew up onto the stage and introduced us to True Parents. I felt very honored to have such a chance to appear in front of True Parents. When I saw True Parents' happy, smiling faces, my tiredness slipped away.

Susan Fegley Osmond

Testimonies about the Columbia Road Church in Washington

I. Childhood Revelation

My first experience with the Columbia Road church was in July 1961, when I was eight. My family was driving down from our Connecticut home to vacation in Florida and took a day in the nation's capital to see the sights. I had a very powerful experience at the Lincoln Memorial in which I realized that God had given America some major mission but the nation was in peril of failing to fulfill it. Looking at the statue of Lincoln, I silently prayed in tears, asking God to use my life to help this country fulfill its mission for Him, whatever that might be.

Active churchgoers, our family chose to culminate our tour of Washington with a drive up 16th Street, known as "the Avenue of Churches." Here my parents hoped to demonstrate to their children the vital faith that kept America great, but we were singularly disappointed by how few churches there were. My eyes were caught by a mosaic on the tympanum above one church's portal, which depicted Jesus preaching to a gathering. In my mind I heard this Jesus saying "suffer the little children to come unto me," and I urged my parents to stop the car. As this was the only location that had three churches in close proximity, they did so, and we got out to walk.

Drawn by the heart of Jesus beckoning through that mosaic, I left my parents and elder sister as they walked down the street, and went up a flight of stairs to sit on the doorstep beneath the image of the Lord. (At this time there was no fence blocking the way.) Listening, I had the intimation (I translate the pure

thought that entered my heart-mind into the nearest English), “Here is where you will fulfill your vow.”

It had taken my family a while to realize I was not with them, and they located me on the doorstep of this church. Trying to understand, my mother asked, “Are you unwell? Did you sprain your ankle?” Then out from my mouth sprang the words: “Someday I will live here.”

“What?” they asked.
“Here. In this building.”

“But this is a church, dear; people don’t live in churches,” replied my Mom.

“Some day I will live here.... I will be connected here a long time.”

Unbeknownst to me, my father had been advised by our Methodist minister that, as I had shown an unusually open relationship with God, I might become an important religious figure, so Dad was willing to take my pronouncement seriously. He tried to find a sign identifying the church, and finally resorted to going around the corner to the front of the building, where something seemed to be inscribed above the three stained-glass windows.

He came back ashen-faced. “The Church of Jesus Christ of Latter-day Saints. The Mormons.” He could hardly bring himself to say the words, and looked worriedly to my mother, who was standing to my left. She was rooted to the spot, looking as if she had been dealt a terrible blow. To them, the Mormons were the epitome of strangeness in religion. “Who are the Mormons?” I and my sister asked. Dad, standing to my right, was not able to muster an answer. But then he suddenly shook himself as if coming to his senses, and there, as his younger daughter sat on the “altar” of the church’s utmost step, Abraham made the offering.

“Well,” said Dad, “Whatever God wants for Susie, whatever He wants her to do, is all right with us,” and he looked to my mother for her affirmation. “Right?”

Mom’s reddened face, with tears brimming her eyes, silently expressed in every pore, “Anything but a Mormon!” My father’s answering gaze conveyed that he secretly hoped the same, but also that they must both offer me to God without conditions. Mom was finally able to blurt out, “Yes. I guess.” Dad again said, “Right?” Mom took a moment to calm herself, then with resolve replied, “Yes.”

Then Dad intoned, with rather a disturbed visage but a firm voice: “Then so be it. Let it be as God wills.” I intently prayed, silently: “Let it be so. Don’t let me fail you, God; don’t let me fail you. I am here for you.”

Well, my parent’s unspoken prayers were answered. I didn’t become a Mormon. I became “Moonie”!

I joined HSA-UWC in New York City in July 1977, and in November of that year, as a member of New Hope Singers International, came to live in the newly acquired church building at 16th Street and Columbia Road. I recognized that it was on those steps I had been dedicated to God sixteen years before.

As a New Hope Singer, I lived in the church building for nearly a year. We did Home Church and witnessing, but mostly fundraising to pay the large mortgage and restoration costs for the church building. Of that period I have countless memories; if I think of one, a flood follows. This building means a great deal to me. The majority of my church life so far has been spent in Washington. I came back to DC for a year after graduation from UTS in 1982, when I became a writer for CARP’s World Student Times. A group from the staff, including Dan Fefferman, Cory Boitano, Davetta Morgan, and myself, often sang for Sunday service.

After an interim in New York, I returned to Washington in 1985 as an Arts Editor for The World & I, a position I serve in to this day. From 1987 to 2001 I had the privilege of leading congregational songs for Sunday services at the Columbia Road church, and for part of that time was music director and choir conductor.

The Columbia Road church is very special. As the reader can see, even before Dr. Bo Hi Pak established the Washington community of the UC in 1962, and years before the building’s purchase, God had planned that this would become the church edifice of the Lord of the Second Advent, a substantiation of the unbreakable tie between him and established Christianity, and the central point for the work of the Elder Son nation fulfilling its mission in the Completed Testament Age. I remember Father saying at its dedication on December 4, 1977, that this building should never be sold, as it plays such an important role in the history of our movement, bought on the foundation of the Washington Monument Rally and the Day of the Victory of Heaven in 1976, as the Messiah’s first dedicated church building in America.

May it endure forever.

II. Cleaning the Pulpit

When the New Hope Singers International resided in the church building from late November 1977 to October 1978, we each had different cleaning duties. Mine was to clean the open hallway (which now is a small room unto itself) on the far side of the fellowship hall on the first level down from the sanctuary. Here the sisters kept their baggage. One day, I believe it was in the late spring of 1978, we got word that Father was coming and would be there within an hour or so. Everything was immediately thrown into a tizzy and we all set about our cleaning chores.

While I was cleaning my area, it occurred to me that the sister whose duty it was to clean the pulpit area was ill with the flu and that it might be overlooked or done in haste. I remembered Rev. David Hose (then pastor of the church) saying that whenever Father came to the building, the first thing he did was to go to the front pew in the sanctuary and pray, and the second was to glide his finger along the pulpit to check if it was clean. I ran up to see if it had been done—it appeared to have been dusted, but there were still many fingerprints and smudges. I felt it was very serious to make this as spotless as possible, so found some Pledge and a clean rag, and after a prayer, set to polishing the podium.

Immediately a spiritual war broke out around me. It was not unlike the spiritual battles faced daily, internally, while fundraising. I was less than a year in the church at the time, and had a strong Christian ancestry. All the while I fundraised, I felt a multitude of Christian (and some other) spirits assailing me for following Father; they ridiculed him vehemently, crying out that he was not the Messiah and that all he did was a sham. I felt left to defend him single-handedly, shaken though I was by their ceaseless blast. The small cluster of good spirits I felt in my vicinity depended on me to be the chief defender and spokesperson, and supported me indirectly. At base, during this daily onslaught, I defended Father but secretly felt profound doubts.

Now at the pulpit the battle ensued again, a hundredfold. At first I defended Father almost by rote, but my doubts swelled up stronger than ever, as if magnified. Nothing can be hidden in this place. I determined I had to really find a bedrock surety; I had to find out why God considered Rev. Moon the Lord of the Second Advent, as I inwardly knew He did. I had to understand why I felt he was the Messiah. When I joined, I had felt he probably was, but I wasn’t sure. Confirmation had been gradually building within me, but alongside it were these grave doubts, fueled by

these negative spirits. I felt that in this pulpit battle, the scales had to be irrevocably tipped one way or the other.

As I cleaned away fingerprints and grime, I confessed my doubts honestly to Heavenly Father, but the raging of this swarm of persecuting spirits was such that I felt I had to defend this holy place from them rather than concentrate on my own situation. I countered and parried each accusation, silently telling these assailing spirits what Father’s thought and heart truly was; with each wipe of the rag, I dug for a deeper explanation. I also felt I was uncovering layers of spiritual grime. Then it seemed to me that the podium stood in the stead of Father, as some substantial symbol of him, and I was wiping years and years of spit, venom, hatred, and ridicule that had been heaped upon him. Tears fell from my eyes, spilling on the surface, and I felt like Mary Magdalene cleaning the Lord’s feet with her tears. I wanted to wipe away every spot, every besmirching. Still also with words I had to counter and quell the attacking horde.

Then it seemed to me that this pulpit was like Mount Sinai, God’s holy mountain, His place of manifestation, and I became aware of a heavy black sludge affixed to it spiritually, the accumulation of countless generations of complaint, resentment, and persecution that had been slung at God and His representatives by fallen mankind. I repented for this terrible mistreatment, for all God had suffered from a humanity determined not to hear Him. My Father! My Father! All this you have borne! I wanted to clean every last vestige of muck from this holy pinnacle, as if it were God himself. With each rub of my rag, I conveyed to Heavenly Father that I wanted to wipe all sorrow from his heart, to soothe and console Him, so He could shine anew to the world. I wanted to create here a place where God could speak and be heard. I told those ridiculing spirits how True Father was giving his all to liberate God’s broken heart, and quoted snatches I recalled from his speeches on this topic, and asked them: what have you done to free your Heavenly Father from his unbearable sorrows, have you ever even thought of it? And I repented that I myself had been so callous and unheeding of God’s situation.

Streaming tears, I wiped and buffed, and gradually, gradually, the persecuting voices were silenced, as if all their complaining scrawls had been wiped out of existence. I felt God begin to be consoled. And I understood, with lightening clarity, who Father was to Him. Truly His Son. Not just in title, but in action. Who else cared about God so much, or determined to solve his suffering? Out of all humanity he was the most filial

son to him, for True Father not only strove with utmost strength to alleviate God's suffering, but to wholly liberate him to be a shining Father of all. In my small efforts to cleanse God's heart of pain, I had but joined one who had been doing it long before, and more effectively. And this one, Sun Myung Moon, not only strove to wipe from God all stain of sorrow, but stood in His stead, taking unto himself all the spit and punches and vitriol humanity could hurl, ready to digest and filter and cleanse all. How proud God was of his Son! How thankful to him. And Jesus, I could feel, who had striven to do the same but could advance only so far, was deeply grateful as well, supporting Father every second. True Father had such a determined mind; on the foundation Jesus had set, he was one who would absolutely be successful – he would never give up until all was won. Here I knew was one I would follow unto death and beyond, for he was one who would of a surety liberate God and Jesus from all their suffering, no matter what it took. There was none other I would follow; there was no greater work to be done.

I buffed and buffed until peace descended on the pulpit and it seemed to gleam with a more than earthly shine. Although I felt a sort of smokey fog still around in the greater world, one small place, this podium, seemed cleansed for God to land and send forth his light. I realized that this had been Father's life – to clear away one spot for God to land upon earth, and then, inch by inch, to win all territory to become a place where God could freely and happily dwell.

Just as I was ending the polishing of the pulpit, word came that True Father would imminently arrive, and I rushed to put on a dress. When Father came into the building, sure enough, the first thing he did was go to the sanctuary and pray silently while seated in the first pew. The choir was told not to crowd him, but to stand at the back of the sanctuary, the pews of which were empty but for Rev. Hose and Father. I was behind the last pew, almost opposite the far pulpit. At the conclusion of his prayer, Father stood and put his finger on the pulpit to check for dust. Immediately he turned 180 degrees and looked at me, long, as if listening.

He had come to meet with leaders, so he went to go out the southerly door of the sanctuary to join them. I moved to a line of choir members right before this door, and as he passed us he slowed a bit, bowed his head, and right in front of me he quietly said, "Thank you." It was said in such a way as could be meant for us all,

and yet I felt it was perhaps a personal message, too.

He had not planned on speaking to members, but after his meeting with leaders he gave a talk to us in the cultural hall. I sat in the front row, scribbling (illegible) notes so as to record every word if possible. Father several times stood with his toes touching mine, as he spoke of how women would be important leaders in the future. Once he punched his fist on my head to underscore a point, and my back cracked with a resounding snap – it was quite a chiropractic treatment! I felt renewed. Although I had sat close to Father when he spoke at the Manhattan Center on the few holy days I had so far attended (as the New Hope Singers sat behind him on the stage), this was the first time I had sat in the front row as part of the congregation, and it was a landmark in helping me to experience him personally as my father.

My words cannot convey how vividly, when polishing the pulpit over a period of about 40 minutes, I felt I was cleaning away so much abuse and accusation that has been heaped upon God, Jesus, True Father, and all God's representatives throughout history. Somehow God gives us these dramatic moments in which to experience his heart. This is one of the most personally memorable episodes in my experience with our church building. But I record it here not only for that reason. It does testify to how God can make even the least and most humble of our actions something through which we can experience him. And it testifies to my personal experience that Father is so spiritually sensitive that he can tell what each of us has been through and takes cognizance of every sincere offering to Heavenly Father.

But that is not my central point. I guess I want to convey that any site Father has invested his heart and effort in, especially a place in which he has spoken, is consecrated and holy. The pulpit of the Columbia Road church, moreover, because of the significance of this building in True Parent's course, especially represents all that God has striven to convey through religion. It would be good for anyone who steps up to this pulpit to pause and remember that it embodies all God's efforts to reach a recalcitrant mankind through a long and painful history. It is a great and terrible place, one to be approached with a humble heart, ready to do anything to alleviate God's suffering and to bring his words of life and heart of true love to the world, as True Father himself has done.

Outreach to the Community

Charles Kim

*The History of the Korean Church
in Washington*

Although our Korean church in Washington did not begin officially until 1980, Father began to lay a foundation for it in 1976 by speaking at the Washington Hilton to a large gathering of Koreans who had immigrated to the DC area from their homeland. During this time, Rev. Chung Hwan Kwak would often come down from New York to hold Divine Principle seminars for local Koreans. Also, Dr. Bo Hi Pak was active in the diplomatic community here in the nation's capital. Rev. Joong Hyun Pak and Dr. Seuk's family were actively reaching out to the Koreans in the area.

However, one cannot discuss the development of the Korean church in the DC area without paying tribute to Kyoko Yamaguchi, an early Japanese sister who totally devoted herself to bringing Father's message to the Korean community here. Driving her little old red Toyota Corolla, she would visit Koreans day and night, at their stores and in their homes, determined to build a good foundation for Father among the chosen people who came to America.

All of her efforts resulted in an interesting surprise for the American church on the first Sunday in January 1980: Three Korean families showed up for the Sunday Service that day. The following Sunday they appeared again, this time meeting with Mrs. Pak and Mrs. Seuk, who inspired the three families to establish a Korean Sunday Service. So on Sunday, January 20, 1980, these families held the first official Korean service. Charles Kim led this initiative, giving the sermon that day in the basement of the Columbia Road church and continuing to lead the Korean community until 1983. For those first three months, they held services there on Sunday, and during the week they would meet at each other's homes for prayer services or Divine Principle study.

Then Reverend Kwak arranged for Rev. Joong Hyun Park to come down from New York each weekend to give the Sunday Service. This was quite an investment, especially since he was very busy in New York.

In 1981 Father invited thousands of Koreans from around America, in four waves, to travel to various



Korean Church, about 1977.

cities in Korea to study the Divine Principle. Hundreds came from the Washington area.

The next year he instructed members in each of the major cities of America to hold three Victory Over Communism rallies for the Koreans in their communities. In DC we brought 800 to the first rally and 1,400 to the second. Nearly 2,000 attended the third, which was amazing considering that it was held on Easter Sunday. That rally, which featured dynamic speeches by both Dr. Pak and Rev. Park, proved to be a most unforgettable event for the Koreans living in Washington.

In 1983 Rev. Il Sup Um came to lead the Korean members here. Although he stayed only a few years, he really invested his heart in both the members and guests. In his efforts with guests, he not only taught them the Divine Principle but often brought them to the Washington Times to impress upon them the level of Father's commitment to America and educating its leaders about the danger of communism, which was still a serious threat at the time. Our Korean members are so grateful for Reverend Um's loving concern for them as well, and even today they speak of him. When he had to leave, Rev. Myung Woo Oh, followed by Rev. Kwan Tae Kim, Rev. Chon Shik Yoon, Rev. Joo Yon Choi, Rev. Seung Yon Doo, and Rev. In Sok Yang, came to carry on as Korean church leader. Currently, Rev. Won Keun Park and Rev. Wang Yong Yoo are heading up the Korean church.

Starting in 1986, Father invited huge numbers of Koreans from Korea –VIPs in the areas of politics, academia, the military, the media, and business, as well as university students – to Washington to awaken them to the magnitude of his efforts for the sake of world peace, centered on America. Well over 50,000 came over a 14-year period. Our Korean Evangelical Association here in DC played a tremendous role in the success of this providential work by consistently serving as tour guides and support for the many banquets, among other things. We have vivid memories of how so many Koreans arrived with their heads held high with an air of conceit. But after visiting the Washington Times and Father's other projects, and coming to understand his vision and the incredible sacrifices he has made to bring that vision into reality, they couldn't help but lower their heads in humility.

One remarkable event in the history of Father's work in the Washington area was his speech to the Korean community at the Omni Shoreham Hotel in 1990. When we first heard that Father wanted to hold the event in such a huge place, we couldn't believe it. After all, there were so few of us Korean members here. Then we had a great idea for the mobilization – to seek the support of the American members to contact all the Koreans in the metro area by dividing up the Korean phone directory. What a beautiful sight it was to see! Disregarding all concepts about language and cultural differences, the American members telephoned or visited literally everyone. As a result, some 3,000 people from the Korean community came to hear Father's message. It was an overwhelming success – and not just because of the numbers but because so many conscientious, high-level, Koreans came. Father and Mother were just jubilant!

In conclusion, although our Korean church here in Washington has not grown as much as we wish, we have been able to participate in numerous providential events that have had a significant impact on the fatherland of Korea, both directly and indirectly. And it is worth noting that, although the core of God's restoration efforts is being spearheaded by our True Parents, God is also working on another dimension through the millions of Koreans who have immigrated to this country since the 1970s (interestingly, the time Father also came to America). For surely they have had an underlying mission to influence the American culture by their example of family loyalty, even though they are not our church members. In a broader sense, they represent Father's message concerning the need to establish healthy families.

Yoshimi and Eva Ozaki

Japanese Missionary Mobilization

In November 1996, 140 National Messiahs and 4,200 Japanese women missionaries were mobilized to 35 nations based on True Parents' direction. In 1997, more than 300 of them were sent to Washington, D.C., to support the Blessing at RFK. They blessed more than 50,000 couples throughout the summer and brought thousands of couples to RFK stadium on November 29, working together with American members. It was a tremendous victory for God and True Parents.

Since then, True Parents have mobilized more than 6,500 additional Japanese missionaries. All of them have sacrificially supported God's providence in Blessing 98 in New York; Blessing 2000, in which they helped mobilize over 2,000 U.S. ministers to go to the Blessing in South Korea; the Million Family March; True Parents' 50-state speaking tour; and this year's four historical Blessings in the U.S. Some of them are grandmothers over 70 years old. Mrs. Jouya, a missionary to Finland, is 87 years old.

As mothers they have shown us absolute faith, obedience, and love to True Parents. Even facing a difficulty of language and culture, their hard work has brought so many tearful testimonies and miracles through their continuous activities. Especially this year, National Messiahs as fathers, Japanese missionaries as mothers, and Washington members as elder sons worked together and brought many ministers and VIPs to the Blessings.

When we look back at the history of Washington Family Church, we cannot forget our beloved Japanese moms.

Hye Shik Kim Schanker

Pioneering the Chungpa Korean School

Principal of the Korean School in the Washington Family Church

I teach the Korean language at the Chungpa Korean School, which was established on September 20, 1997, in Washington, D.C., when Dr. Chang Shik Yang was regional director. The school was named Chungpa, after Chungpa-dong in Seoul, Korea, where the headquarters of our church is located. That is also where True Father and Mother met each other for the



first time and gave birth to seven of the True Children. Indeed, it is a historic and unforgettable place to our church members.

At Korean schools, "root-education" is given mainly to Korean-American second generation. It consists of their heritage, tradition, culture, history, language, etc. There are approximately 900 of these schools nationwide in America, and 70 in the Washington metropolitan area.

When the Chungpa Korean School was established, we had approximately 10 teachers and 100 students. For four hours every Saturday, we taught Korean language, art, and music as well as Tae-kwon-do. Later, we included drama, dancing, and Korean cuisine in the curriculum.

Approximately one month later, the school was registered with the Korean Embassy. This was reported to the Korean government, and the Korean Education Ministry sent us textbooks, video-tapes and some financial aid. We were inspired by this and studied Korean even more seriously.

Annually, when the month of May arrives with Children's Day, Parents' Day and Teachers' Day, a contest is held with many Korean schools participating. In May of 2001, our school participated in the contest for the first time and performed a drama titled "Water of Life." At the time of registration, I was asked about its contents. I said that it concerned the Creation, Fall, and Restoration. My answer was written down in the program just as I had spoken them.

This drama was performed by about 20 elementary school children, covering the Bible from the Creation

to the Second Advent. Its final conclusion was proclaiming True Parents. Teacher Soo Kyung Kim played the role of its narrator. We made the costumes and accessories for the play, one by one. When everything was completed, we were very happy.

Finally, the play was performed on the stage: God, in a white robe, appeared and began to create all things in the image of His Sungsang and Hyungsang. First, a tree with many apples hanging on it appeared, followed by pretty flowers, rabbits, butterflies, tigers, and finally Adam and Eve. The audience enjoyed the drama, laughing and applauding even at the appearance of Satan. But when a performer cried out: "The ones who will destroy Satan with sweat, tears and blood will be True Parents!" they were totally silent.

Several days later, I asked the director of that organization: "How was our play? We were nervous because it was the first performance." He responded: "It was very good. You did such a good job."

Around the end of that year with the bells of the Salvation Army ringing, an event called "The Night of Teachers" was held at a Korean restaurant, Woo Lae Ok, with the attendance of 300 Korean teachers. There were four entertainment repertoires, and our Chungpa School performed two of them.

One was a solo of Yoshimi Kadota, an opera singer, who sang at the time of Mother's Hoon Dok Tour. When she sang "Yearning for Keumkang Mountain" and "Boat Song," the audience seemed to be mesmerized. Then, Rev. Phillip Schanker greeted and introduced himself in Korean: "Beloved teachers, I am glad to meet you. My name is Phillip Schanker. I love and respect Koreans very, very much. My wife is a

Korean. Her surname is Kim from Ahndong tribe, and she is from Byungchun, Chunahn. Byungchun is the hometown of Patriot Kwan Soon Ryu. My wife's name is Hye Shik, sitting over there." As this American man introduced himself and his wife in Korean, teachers applauded enthusiastically, feeling that it was moving and beautiful.

Furthermore, my husband even sang "Daehan Palkyung" (Korea's 8 scenic places to visit), "Boribot" (Barley Field), and "Nimkwa Hamkke" (With My Beloved One), they wildly responded with "Wow!" A lottery was held afterwards. Our school won the first and second prizes: a large-screen TV and a refrigerator.

I later heard that the husband of Teacher Do Soon Kim, who was given the first prize, got sick with a serious cold, after moving such a large-screen TV into his home. Our teachers were overjoyed, getting the two prizes, as even getting one was not easy. When leaving, other teachers unanimously agreed: "Today was a day of Chungpa's day."

I would like to share another story from the Night of Teachers in which our brother Tim Elder was attending. As a good-looking American man appeared for the event, the emcee of the night asked him questions. The following is the dialogue between them: "Why did you come here?" "Because I am a Korean language teacher." "What school do you represent?" "It is Chungpa Korean School." "What church does it belong to?" "It belongs to the Unification Church." "Ah, that is why you speak Korean so well!" This interview was televised. Incidentally, Dr. Dae Oh Sohn, vice president of the Washington Times, happened to see it on TV.

In May 2002, we again prepared another program for the event. Korean schools are run mainly by Korean Christian churches. The program director, Dr. Kim, requested me not to make it religious, but rather traditional Korean. Apparently, he heard something negative about our play in the previous year. So we prepared a dance with "When spring comes..." as its background music, and high school students performed it. That is the song that Mother sang on the day of her engagement to Father. On the other hand, younger children danced "Kkokdu Kakshi." Sixteen- 17-year-old young people in the prime of their lives wore beautiful makeup and dressed in red and green Korean traditional costumes with white aprons and pretty baskets of flowers. They looked like angels who had just descended from heaven.

After trying our best through many rehearsals, we came

to the performance site before the doors opened. We were the first to enter and sat in the front row to the right. Our performance was ninth among 12. Children practiced their motions even while waiting for their turn and did very well on the stage.

After the performance of all programs, there was an award ceremony with some comments. For the grand prize, as our Chungpa School was called out, all of us stood up, shouting out with joy. Our students were given the largest trophy, and a photograph was taken. The grand prize was presented by the Korean ambassador to the United States. The following day, a full-page article was carried in the Korea Times and Chosun Daily newspapers with the largest circulation in the DC area.

Under that picture, the caption read: "Mr. Suk Koo Chung, Education commissioner, awards the grand prize to the representative of Chungpa Korean School." Then, it further stated: "The majority of students at Chungpa Korean school are children from international married couples. With the question why their parents send their children to a Korean school, they answered that it was because the fatherland of their faith is Korea."

With whom shall I share this joyful news? First, it is God who is alive and working behind the scene, and next, True Parents who have been guiding us with love and truth.

Before closing my writing, I would first like to express my gratitude to Rev. In Hoi Lee who has been supporting the Chungpa Korean School in every way possible, and all Korean school teachers who have been working hard, persevering with the spirit of service and dedication.

Thank you very much. God bless you all!

Tomiko Duggan

A Diary of Life During the Washington Monument Rally

Right after America's bicentennial celebration at Yankee Stadium, the United Nations' PR team, to which I was assigned by Father in 1975, came down to work for the Washington Monument Rally. My assignment was to visit all the homes for senior citizens in the Northwest section. I didn't know anything about that area but worked hard.

The house we lived in was very simple, with two bathrooms; I don't recall how many bedrooms there were, but you can imagine that with two bathrooms, the house was intended for a family of about five. Yet nearly 80 people lived there for 40 days, both brothers and sisters. It was the house that did not sleep. Somebody was always working. Breakfast was only cereal. We did not cook there. Sometimes we left the house quickly and used a bathroom at a nearby senior citizens home. All our lunches and dinners were somewhere else. Most of the time, we held a God Bless America presentation at one of the homes. We were usually invited for dinner after our program.

Most of us were young, single, and energetic. We had experienced how the Yankee Stadium Rally ended dramatically and were determined to bring a great success at the Washington Monument Rally. Father visited us whenever he was around. He was fishing every day for long hours as a condition for the success of the rally and for America. Whenever he could, he sent us fresh fish. If Father sent fish, brothers and sisters working in different sections of the city gathered at Upshur House. I remember that Father's fish was very delicious, and Mr. Kamiyama, a campaign director for the Washington rally, prepared a lot of bulgogi meat and rice with the fish. You can imagine how much we enjoyed this feast.

Upshur House served as the campaign headquarters under Mr. Kamiyama and Mr. Matsuzaki. Nobody knew how many brothers and sisters were sleeping there every night; all we knew was that every space in the house was precious. Even the stairway steps were a precious place for sleeping.

In the end, our UN PR team brought nearly 10 buses full of senior citizens to the Washington Monument Rally. I saw their bright eyes and joyful faces as they prepared to participate in the celebration with True Father. When Father walked onstage with Dr. Bo Hi Pak, our dream came true. It was a truly historic event that True Father stood together with the people of America in the capital of the United States to celebrate its bicentennial birthday.

As an anecdote, I want to add that when Father declared the "March to Moscow" at the rally, I thought, having worked hard for the Washington Monument Rally, I had done enough. Besides, I said to myself, Moscow is too cold. Somebody else can go to the rally in Red Square. I never imagined that I was going to be deeply involved in the Moscow rally. But Father declared that the 11th World Media Conference in Moscow would

be considered the rally in Moscow. Larry Moffitt, as director of the World Media Association, and myself as general manager worked tirelessly from 1982 until the time of the Moscow conference in 1990. And we experienced the coldest day in history in Moscow during the preparations.

Melvin Haft

*Jews, Christians, and Muslims—
A Broken Brotherhood Reunites*

In September 2000, during the High Holy Days of the Jewish New Year while at a breakfast with True Parents, I was asked to offer a report on the activities of our newly formed Jewish Family Federation for World Peace and Harmony. Except for a few monthly meetings, there was really not much to report in substance of activities. However, Father spoke at length about Judaism and its role as the "elder brother religion." With all that Father "fed" me at breakfast, his guidance now empowered me to embark on a series of activities. With renewed confidence, our small but historically providential Jewish faith was now seen as having great potential in bringing together the Jewish, Muslim, and Christian traditions in sharing our great



President's Day Interfaith Celebration, Feb. 18, 2001, Washington Family Church. (Left to right): Rev. Lorman Lykes, Washington Family Education Center; Rev. E. Luke Carlson, Central Pennsylvania Conference, United Methodist Church; Dr. St. George Cross, Pastor, the Overcomers Tabernacle; Mr. Joseph Grieboski, President, Institute on Religion and Public Policy, Washington, DC; Ms. Fern Hazzan, Vice Director, American Jewish Committee, NJ; Mr. Joseph Puder, Executive Director, American Jewish Congress, PA; Mr. Robert R. Guzzardi, Esquire, American Jewish Congress, PA; Mr. Paul Rosenbaum, Vice Chairman, Jewish Family Federation for World Peace; Mr. Matthew Goldberg, Vice Chairman, Jewish Family Federation for World Peace; and Mr. Dan Fefferman, Executive Director, International Coalition for Religious Freedom.



Rabbi Dr. David Ben-Ami presents the "Ambassador for Peace" award to H.E. Amb. Dr. Peter Moser for his international-interreligious efforts towards peace and harmony. Mrs. Elisabeth Moser looks on with emcee Mel Haft. International Interfaith Passover Seder, Austrian Embassy, Mar. 27, 2002.

principles and achievements. Our interfaith activities could provide that basis for peace, prosperity, and happiness that has been God's vision and dream through the ages of restoration.

In order to substantiate the ideology of peace and harmony, True Parents have set an historical precedent by initiating activities related to harmony among the faiths. And it is through our religious interfaith work here in the Washington, D.C., metro area that we have experienced the heart and spirit of God's hope and dreams in the unity of our faiths.

In cooperation with Rabbi Dr. David Ben-Ami, founder of the American Forum for Jewish-Christian Cooperation, the Washington Family Education Center, the American Family Coalition and the Jewish Family Federation for World Peace and Harmony hosted a President's Day Interfaith Celebration of "America's Heritage of Faith" on February 18, 2001. The Convocation, held at the Columbia Road Church, expressed the American spirit of religious pluralism of all the great religious traditions that have influenced American life. Representing diverse faiths and races, the Convocation renewed our feelings of dependence on the Divine and His love and the ideals of equality and fraternity worshipping as Americans.

On March 27, 2002, Austrian Ambassador, Dr. Peter Moser, a Catholic, welcomed 180 Jewish, Muslim, and Christian guests to the Austrian Embassy feasting and praying together to mark the beginning of Passover. Guests included Ambassadors, diplomats, clergy, and directors of Jewish Muslim and Christian organizations. The family atmosphere was enhanced by the inter-generational gathering too of youth from

those traditions including youths representing Service for Peace.

The event was co-sponsored by the Embassy of Austria, the Bank of Austria, the Washington Times Foundation, the American Forum for Jewish-Christian Cooperation, and the International Christian Embassy. The Jewish Family Federation for World Peace and Harmony supported and organized the event and members of the Washington Family Church (FFWP) and WFWP-Japan helped to serve the many prestigious guests.

Several highlights of the program included the presentation of the Ambassador for Peace award to Dr. Peter Moser for his international-interreligious efforts. Also, the Jewish Family Federation conducted a Holy Wine Blessing Toast promoting family and marriage: "L'Chaim (to life), Ahavah (to love), Toldot (to lineage)!"

One of the other significant activities sponsored by our local chapter of the Jewish Federation for World Peace and Harmony is the Jewish-Christian-Muslim dialogue in our home church area.

At school, our two sons, Nathan and Sunny, became best friends with two Muslim brothers from our neighborhood—Umar and Muhammad Wada. Through their friendship with CARP, the parents became friends with us. With that friendship, we built on the work of tribal messiahship – creating deeper dialogue at our Bowie home (sometimes lasting until 3 in the morning!).

At one home meeting, one guest, Armor, a Muslim from Sudan, said. "In our culture at home [Sudan], we cannot talk about religion and politics in mixed company. Here, we did both, with respectability, calmness and understanding others' viewpoints. This is a miracle!"

Tribal messiahship at a grass roots level has given me much hope for peace and harmony among our traditions. For cooperative relations to prevail, in order to work and live together, there must be true understanding that differences can be seen as complementary strengths rather than irreconcilable differences.

Melvin Haft is executive vice president, American Forum for Jewish-Christian Cooperation, and chairman, Jewish Family Federation for World Peace and Harmony, Washington, DC

Geoffrey Hinkle

MD Ministry Report 1990-92

Geoffrey served as pastor of the suburban Maryland church from September 1990 to December 1992. When we arrived there, the church community in the greater DC area had grown to include members living in many counties in Maryland and Virginia, but was still being served mainly by the one church at Columbia Road, with about eight families in Maryland meeting in local homes for services. With the appointment of Geoffrey as suburban Maryland pastor and Ian Haycroft in Virginia, the suburban congregations then underwent major development.

The suburban Maryland congregation began holding services and Sunday school in New Hope Academy, with the first Sunday of the month being a joint service at the Columbia Road. The Maryland congregation grew to 100 families. Some of the special activities of the congregation were expanding the Sunday school, monthly blessed wives' meetings, and a women's prayer group.

The pastors of the three congregations worked together to support and revive the membership and coordinate various outreach activities and campaigns, including minister outreach through the United to Serve America program (U.S.A.) This was a networking effort among church members, ministers, and other community leaders to promote community service. A banquet with over 200 participants was held at New Hope Academy to honor leaders of local grass roots community service programs. This was the fruition of many hours of interdenominational work by Maryland church members with area pastors, including Rev. Cleveland Sparrow, who later became one of the founding ACLC members.

In early December 1992 the three congregations were again consolidated into one congregation.

Joy Morrow

New Hope Academy

New Hope Academy began as a grass roots effort, founded by Unificationist parents to create a God-centered educational system. A group of blessed wives met in the spring of 1988 and began efforts to research the development of a school and day care using the

Unification Thought Theory of Education as the founding philosophy.

In April of 1990, Dr. Bo Hi Pak visited the building that was under consideration. He pledged the support of the Unificationist business community to help with initial repairs and required renovations as well as monthly mortgage payments until the school could get on its feet. He stipulated that the community must take full responsibility for all additional funds needed to open and maintain the school. And the community responded in unprecedented ways. Later the church community was deeply moved by the fact that when funds were still short for the actual building purchase Father provided the additional money needed to enable the building to be purchased.

Named by Father, New Hope Academy opened in 1990, fully certified by the Maryland State Department of Education. The building, a former public school, is located on eight wooded acres. New Hope opened in 1990 with 93 children ranging from six weeks of age through sixth grade. New Hope currently enrolls 265 students in grades PreK through grade 12.

The original years were very lean, with parents having to often provide additional donations beyond the tuition, in order to keep the school operating. In 1994 New Hope became financially independent of any subsidy and has been self-sustaining ever since. Over the years it has gained a sterling reputation as one of the best private schools in the county. Our students are regularly selected for a county science and technology honors high school program, and also to attend the Little Angels School in Korea. Since graduating our first high school student in 2000, New Hope graduates



Hyun Jin Moon visits the New Hope Academy and Ballet & Cultural Dance Center, 1991.



Hyun Jin Moon visited the New Hope Academy, Spring 1991

have been accepted at Georgetown University, West Point, and honors programs at the University of Maryland, St Joseph's, and numerous other schools. Many graduates go on to STF.

New Hope is dedicated to academic excellence and supporting parents to raise moral children. Inspired by True Father's educational philosophy and founded on principles that are universal to people of all faiths, New Hope serves families from dozens of different faiths and countries. We are proud of our roots and are dedicated to continuing the standard of purity and service embodied in our motto: Love God, Love Mankind, and Love Your Country.

Thank you, True Parents, for your inspirational words, unchanging example, and loving support. May New Hope Academy carry on your standards and traditions.

Wanji Rowe

The Birth of the Blessing Department in One Family-One Church in D.C.

My husband and I have been blessed by God in working with Father Ogunfiditimi and his church, the International House of Prayer for All People (IHOPFAP). It was after going to many churches during the RFK blessing mobilization that Heavenly Father showed us through the pastor's attitude that that was the church He wanted us to work with. After we almost wanted to give up working with other churches, my husband and I decided to visit Dr.

Ogunfiditimi to talk to him about his church attending the Blessing at RFK stadium. Unlike other ministers, we had met, he requested that we all hold hands and pray. After the prayers he looked up at the Bishop and said, "These people are of no harm. God is working through Rev. Moon and God has inspired and blessed him in all that he does." We felt the heart of God and Jesus from their church leaders. The leaders took heart and time to pray with us to discern our spirits and to find out if it was the will of God that sent us to them.

We are very grateful to all our leaders, lecturers, and members who gave their support since we decided to work with the church.. May God continuously bless you all.

Father Ogunfiditimi became one of the 120 ACLC ministers and we heard that True Parents wanted to extend their mission of True Parentism for all mankind of God to carry on and multiply with the TP mission. Several of our members went with us to discuss about many programs that the pastor should have at his church. Many times the pastor would say. "I don't think so."

A few months before the end of last year, Heavenly Father inspired me to start going to the church's special midnight prayers from 12 midnight to 3 a.m. Father Ogunfiditimi said that is when the angels are most active and can give special messages and visions from God.

On one of the special midnight prayers, Rev. Young and the Japanese missionaries joined in the service. We all wore Holy Robes. Many revelations and visions were received and shared last spring. I think the church was surprised that the Unificationists have Holy Robes for special prayers like them. We realized we are one family just as True Parents desire that Christianity and Unification become one.

Towards the end of last year, Father Ogunfiditimi had asked people to have midnight prayers. On that night shortly before midnight, I went to take a shower praying with repentance that my heart can be more pure, humble, and clean internally and externally to talk to God and to be able to hear God. After I showered, I put on some white clothes and anointed myself with special oil that Father Ogunfiditimi had given to three of us. My prayer was how to support Father Ogunfiditimi to carry out his new mission. Toward the end of my prayers, God told me to ask Father Ogunfiditimi about establishing a Blessing Department in his church, through which the mission of Divine Principle educational programs for family preparation and enrichment seminars can be performed for the

congregation and the community of IHOPFAP. Because they already had other departments, it would be natural to have a Blessing Department.

After receiving this revelation, I asked Rev. Mungai and Madeline Weinmann to come to talk to the Father. We discussed many points on Divine Principle. Father Ogunfiditimi challenged us with many questions and we concluded that we need a seminar. We were very impressed to hear from him that he wanted his congregation to be also challenged by hearing other people's teaching and discerning for themselves what is true according to the Bible. I shared my midnight vision with him and we decided to have a seminar.

Almost all the leaders and some of the members of IHOPFAP were there. We had music from Kate Tsubata and Mehrdad Mizani and I read 2 hoon dok hae materials and also words of Father Ogunfiditimi. Rev. Mungai, Rev. Rowe (my husband), and Rev McCarthy gave lectures. During Rev. Rowe's lecture, he was brought to tears, shockingly, he asked, "Why am I crying?" I saw Heung Jin-nim in his face talking and moving through him. I felt that Heung Jin-nim tried to give a lecture through him and was shedding tears through him.

One of the great pastors of IHOPFAP, Rev Henry Gbadegesin, was one of the most wonderful emcees that I have ever experienced. He worked with such incredible unity and harmony with Rev. Alex Hunter and me to ensure that God's desire for the day and the work of the Holy Spirit felt at home and would manifest and be experienced by all.

Father Ogunfiditimi was like a true father to all of us. He was very much involved in leading discussion as well as helping out wherever needed. One of the times I almost fainted because of his humility. He saw me running around trying to do a number of things at the



Wanji Rowe (far right) and guests at Blessing 2002.

same time. I think he saw so many things zooming in my head and he said to me. "Since you have so much to take care of, let me call the family and explain and explain to them about what you want. You can go and take care of something else." I couldn't believe that such great man like him was so humble.

During Father Ogunfiditimi's closing remarks, he mentioned that the inauguration of the Blessing Department in the church on that day was truly God's work and the beginning of greater things to happen.

Gary and I were surprised when he said, "I don't know what we shall call our sister. I think we should call her – Mother of Blessing of IHOPFAP." We were so moved because we were not expecting any title.

To conclude at the end we all danced and sang and Father Ogunfiditimi said we should have a celebration each year.

Robert and Angelika Selle

"Community Heart Line" and "Washington, DC, Heart Line" Monthly Newsletters

Shortly after our family moved to Washington, D.C., from Brooklyn, New York, in June 1991, Bob and I were asked to be the community leaders and later district leaders in the Lanham/Landover Hills area in Maryland. Our Blessed Family community was rather actively involved in the ongoing providential activities, and there was a need to quickly inform everyone of upcoming events. Therefore, we took over a newsletter from Jim Osborn of New Carrollton, after his family left the metropolitan area in about 1992. Bob and I each had a background in publishing and editing, so we became a husband-and-wife team and created the Community Heart Line. (I would make sure that all the articles were in and do interviews here and there, and Bob would edit everything and do the layout.)

The content consisted primarily of the latest information from leaders meetings on the city and community levels. (Because the Internet was not in wide use at the time, there was no e-mail system for disseminating information.) Soon the Community Heart Line became a key asset and was very much appreciated in our community.

In 1996, Rev. Chang Shik Yang, our regional director at the time, was inspired about the publication and asked us to produce it on a citywide level. After some

The Washington Heart Line

Newsletter of the Unification Movement for the DC, MD, VA Area

Vol. II, No. 3

LET US BE PROUD OF AND LOVE TRUE PARENTS BY ACCOMPLISHING THE 2.6 MILLION COUPLES BLESSING

May 1997

Father radiates joy as he speaks to Washington, D.C., members who gathered at Jefferson House on April 23 to help True Parents celebrate their wedding anniversary. Page 4.

International News

Philippine Radio Outreach

The Unification Church of the Philippines took to the airwaves in January 1997 with a one-hour radio broadcast every Sunday night, in a mixture of English and Tagalog, one of the main national dialects. There are three co-hots on the program, which is broadcast live.

The station has a broadcast radius of more than 125 miles, centering on Manila, the nation's capital, and a potential audience of more than 15 million listeners. The broadcast team develops lively and varied shows consisting of Unification news from around the world and in the Philippines, discussions of Divine Principle topics, interviews with guest ministers, music breaks, and listener call-ins. In addition, listeners have responded enthusiastically because the program deals with family problems in a God-centered context as opposed to simply quoting

Unification Church, R.I.P.

Entering the Postreligion Era

by Rev. Chang Shik Yang

On May 1, True Father astounded his listeners at Belvedere with a talk that declared the end of the Unification Church. It had a very unusual title, consisting of three numbered items:

1. Holy Spirit Association for the Unification of World Christianity
2. Family Federation for World Peace and Unification

3. Beloved Home (or Family) Church

The essence of what he said is as follows: Father has followed the Prudence course in America, pursuing the Prudence controversy on the Belvedere church. Now he has gone to South America for two years, and most recently he has returned to Korea and launched many projects there. This is the time the church sign should come down and a new form of movement emerge. The church era focused on individual salvation. Now in the time of a step up, to the family level, because the family is the basic unit to revive the nation.

The Fall was the collapse of the family, so restoration starts from the individual level, then family, tribe, society, nation, and world. The human race started with a false blood lineage, which expanded. Therefore, True Parents must save the world by changing the blood lineage to the heavenly side and expanding that to the world level. Everything was separated. Now is the time for reconciliation. Therefore, ordinary religion is passing away. Not

received the newsletter from the printer, our children would fold each of the 300-odd newsletters, which were then distributed to Blessed Families either in person or via the mailboxes in the Columbia Road church.

The Washington Heart Line continued one year until October 1997 as our community was preparing for the Blessing at RFK Stadium. After that, I began homeschooling two of our children and could no longer invest the time needed, and so came to a close an exciting period in which we were privileged to work on a project that had helped to inform, inspire, and uplift our Washington, D.C., community.

Laura Taylor Hayashi

The First Church

After Washington Monument, our True Parents were so happy. The year 1977 was a glorious one; a volume of speeches from that year is entitled "The Kingdom of God on Earth and the Ideal Family." What most may not realize is how many of these speeches were given in Washington, D.C. It seemed like Father was there at least once a month. He was generally very joyful, and we all fit into the North South room of the Upshur house. I was a general secretary for church affairs and living at the Upshur house, so I would contact everyone and try to bring our community together for these events. True Parents stayed upstairs, which must have been nostalgic for them, as they had performed the Blessing there and had lived there for few months in 1969.

prayer and reflection, we decided to accept the challenge. Thus, the Washington Heart Line was born. Dr. Yang was the publisher, Angelika Selle the editor, Bob Selle and Louise Zontek contributing editors, and Richard Oben, in spite of his busy schedule at The Washington Times, did the layout. (Later, from May 1997, Claude Aubert took over the latter job.)

The Washington Heart Line, which was six to eight pages in length, contained national, regional, and local news of our Movement as well as testimonies and reports of ongoing providential activities. It also carried classified ads, news of newborn babies, notices of illnesses, and other tidbits from around the region to give it a more personal and heartistic touch.

As Dr. Yang shared in his first editorial, according to our church tradition in Korea, we call our members "Shikku." In Korean, "shik" means rice and "ku" means mouth. "Shikku," then, literally means members who are eating together. The complete meaning is "living together under one roof as one family, having a blood relationship centering True Parents."

It was a joy and a challenge to put out the newsletter month after month on time. Many times after having

hometown, as he often says. Red carpet, gold moldings, much cleaning, completely changing, replacing the kitchen. And refinishing the pews! That was a work of love, those pews!

When I had first come to Washington from North Carolina the previous year for the Washington Monument campaign, I will never forget what greeted me. I thought I was hearing a choir of angels, truly a beautiful unearthly sound of joy came to me. We pulled into a shopping center parking lot and could see a card table with a sign about fundraising for their church. Our church! What a surprise! It was rare to see any blessed couple out in the field at that time, and here were blessed children, and home members fundraising for our church! It was a lovely experience.

Well, when it came to sanding down those old pews, it was that kind of experience again. We had 24-hour shifts, and all kinds of people of all ages came at all hours. Our sweat dripped into the bare wood and enriched the color. The first layers were hard, with such old shellac. We were so proud when showed Dr. Pak and flabbergasted when he said, "Too dark! Do it over!" It had seemed impossible to sand it down one time. How could we do it again? Father had to dedicate this building by December 4, 1977. Well, these tired members of all kinds and all ages began again. I don't know how long it took, but at least it was easier than the first layer. We were very pleased with ourselves when we finished the second time. Unbelievably, we were told that we had to do it all over, one more time. Three times to completely sand down those pews! There was a great silence. Not many talked. But when we posted hours, and as we called, the volunteers showed up again. It was truly an amazing testimony to the depth of heart everyone invested to make this dream come true.

Mrs. Hose worked very hard on the cushions for these pews. Truly, God prepared her to be there at that time, because she is a master seamstress. These cushions were a work of art, and an art long forgotten. She also made many wonderful draperies.

Many people took extra jobs at that time to be able to donate more money. One sister begged that her silver bracelet be taken and sold for the money to help build and restore our church. She had very little and was financially struggling at that time. This remains as a precious monument to the determination and faith of all our members at that time.

When the dedication day came, it was such a glorious

time. Lady Dr. Kim had come before and had seen various Mormon spirits and instructed them about True Parents. They bowed before our True Parents at the dedication ceremony. For me, there are so many wonderful quotes from that time.

There was a state leaders meeting not long after the dedication, which was probably an historic one because they all met True Parents while they were in bed in their pajamas! Father said the bright blue shower curtain hurt his eyes first thing in the morning, but Mother said how lovely the color was and it helped wake them up. And all gathered around, with Father and Mother in bed, upstairs in that little chamber which was formerly the custodians chamber. It was very difficult to bring various things up all those stairs! But it was warm and intimate. They wanted us to feel that they were accessible to us.

Later, in private meetings, Father instructed that our church had to be kept open 24 hours every day, and how that symbol had never been anywhere on any building in the world previously. He said that it had to remain lit at night, so all could see 24 hours a day. He said there were so many people without hope, and they could look up and have hope again, and that this was very important. Years later, I remember one brother I was witnessing to explain how he could see our symbol from his apartment, and he looked at it the night and it filled him with hope. Amazing. Father also instructed that we had to have a Wednesday night prayer meeting; every church had these.

Then, came the purchasing of that building! Fortunately, the New Hope Singers were not scheduled for big events, and Father assigned them to fundraise with us to buy the building. In one year, we burned the mortgage! It was such a glorious, amazing event!

We all worked very hard that year and exchanged a lot. Father came and spoke a lot that year, in the new church. I remember he loved to explain to us new ways to save money. We all competed with crazy things, which also helped us keep our spirits up, such as seeing who could save the most money by re-using accounting tape on the back side, and things like that. I do not know if everybody really used only one square of toilet paper or not, but Father instructed us even in that! He was clear that it would be difficult to make the goal, and making money and saving money are the same thing he told us. It was a great victory for all of us and for True Parents when Mr. Brian Saunders, the leader of the choir and Rev. David Hose helped in the burning of the mortgage. It was a wonderful day. We couldn't

help but remember how the Mormons had an elected official in Washington, D.C., but not allowed to vote in Congress for many years for all kinds of reasons which all boiled down to religious persecution. I believe it was 1932 when finally their representative was allowed to vote, and that year the building which is now our church was built. It was to commemorate a victory over religious persecution.

The Mormons had loved that building so much. They had hewn each rock out of their holy mountain, Mt. Nebo in Utah. They numbered each one, and had them transported across the country. The beauty of the windows decorated with the world and with the state flowers speaks also of their great love for Heaven. Father had said at the dedication of our church that we had to work as hard as them in order to truly own this building. He also commended the work we did at that time and said that these members who worked at that time own a brick or a doorknob in that church through this and that we could put our names on it. See if you can find my name. It is there.

Wednesday Night Prayer Meeting

We had just gotten the new official church building in Washington, D.C. It was a dream of Father's for so long. When elder Koreans came to visit, we could see their devotion and feel how much it meant to have such a beautiful building, clearly a church, in this nation's capitol. Truly our church is a fruit born from great suffering.

Father had clearly instructed us to have a Wednesday night prayer meeting. That is what churches do, he said. I was appointed to carry this out. We made appropriate announcements, and the next Wednesday night, I waited. Unfortunately, I didn't know where the light switch was, so in the cavernous Gothic arches I sat with one little light focused in one spot. And it was cold. We certainly couldn't afford to heat that great big hall. But all these things were small, it would be OK. And then the appointed hour came and went. Only one person came. This person was always at service, a home member, and distant from others. He seemed such an unusual person. We had a brief service.

And the next Wednesday was the same, and the next, and the next. This was getting really difficult! Where

were all the well-heeled Moonies we had in town? Were they too busy to come and pray for the needs of our community? There were so many who were so capable! How deep the depression that came. This was a symbolic reflection indeed of how we were responding to God. Only one man who struggled so much with normal daily life could try to come. I thought how useless this all is! I spoke and lobbied a bit. And a couple more home members started to come, yet still clearly this event was not really important to many.

So I had to either quit, or struggle to find out what this was all about. Father really wanted this meeting, so I wrestled with it instead of giving it up. I began to realize that I believe in True Love, this is what we teach. So, if I give True Love and serve, I can help resurrect these people and myself to be able to give to the church and to God's work in greater ways. With this realization, we moved the meeting to the kitchen (which I could heat up!). With my really meager money, I cooked a spaghetti dinner every Wednesday night for them. They began to bring things to go with the meal, garlic bread, salad, fruit, and dessert. Our meagerness turned into a feast! They began to open up, and we actually began to have fun together. When we got to our prayer and devotion time, it was so much deeper than before. And the prayers! They became truly intercessory. I was constantly moved to tears the topics that were discussed, and the true concerns expressed.

I remember prayer requests for things for True Family which were accurate, but the individual had no way to know of what they prayed except by revelation from God Himself. I remember a prayer that Father could live long enough to be a good father to his youngest child. And they began volunteering services in different ways as well. We became a community.

And when it was time for me to go away to pioneer a new area, they raised enough money to buy me a car! Unthinkable! Yet, it was so unbelievably wonderful. Without that car, I cannot imagine how we would have met and worked with the ministers we sent to the ICC conferences, in Korea and the U.S. And today, we still share our heart. We just had a 20-year reunion meeting. Thank God for such opportunities, to love and to be loved. Perhaps this is our only commission.

More Stories

Susan Fefferman

WFWP in DC

Women's Federation for World Peace International was founded by True Parents on April 10, 1992, in Seoul, Korea. True Mother spoke in 40 countries in order to lay a foundation for this significant women's movement. Washington, D.C., was the first city in the U.S. to receive True Mother on this tour. She followed up the next year with another historical event on July 28, held in the Dirksen Senate Office Building on Capitol Hill, which was attended by nearly 50 members of Congress and other dignitaries. Senator Orrin Hatch introduced Mother.

On January 22, 1995, Washington saw the beginning of another WFWP landmark: the International Women's Friendship Conference for World Peace series. To commemorate the 50th anniversary of the end of World War II, the women from two former enemy nations, Japan and the United States, met as sisters and crossed the Bridge of Reconciliation and Peace. Resembling both the Memorial Bridge that connects Virginia and Washington and the Meiji Bridge in Japan, this bridge allowed women to cross over barriers of hurt, prejudice, and resentment, forgiving one another and embracing as sisters. Tears often flowed down their faces while the song "Let There Be Peace on Earth," floated throughout the room. Many said that they experienced the Holy Spirit on that bridge, and real healing and love flowed between the new sisters. Transcending language and cultural barriers, these sisters could share a universal heart that transformed us all.

Eight sisterhood ceremonies were held within three months and then one a month thereafter. By September of that year the WFWP regions were clamoring for their chance to build bridges, and nine other cities were added to the list: Boston, New York, New Jersey, Georgia/Florida, Washington/Oregon, California, Illinois, Minnesota, and Texas. All in all, more than 17,000 Japanese women met their American sisters and established long-lasting bonds of trust and love that shrunk the size of the Pacific Ocean.

In addition to the Sisterhood Ceremonies being held in 10 American cities, everyone visited our nation's capitol for some sightseeing and even posed for photos



Coretta Scott King, Jan. 28, 1996.

with members of Congress on the steps of the Capitol. Our tour guides shared the deep-hearted faith and struggle of the Founding Fathers in giving birth to this nation supporting liberty and religious freedom. Again tears flowed in realizing how God blessed and guided the creation of this great nation. DC was filled with so many lovely Japanese sisters that we sometimes held three or four farewell banquets a week. Every woman was transformed in heart and mind.

Near the end of 1996, we not only matched women as sisters, but men as brothers and families together. Every combination of people experienced the Bridge of Reconciliation and Peace because of the testimonies that were shared by those who came back to their families and shared the depth and beauty of their experiences. On that bridge, struggling couples were reconciled, couples were blessed, and different religions, nations, and professions were united – all toward the singular goal of building world peace. The bridge continues to heal and unite people in many different capacities.

David and Julia Hess

The Columbia Road Church was built in 1932 by the Mormon Church. Mule teams had taken limestone from the 9,000-foot level of Mount Nebo in Utah to use to build the building. Today you can see

the polished limestone on the fireplace outside the sanctuary. The Mormons had a covenant with God that the building would be used only as a place of worship. After they built a new, much bigger temple near the Beltway off Connecticut Avenue in Montgomery County, Maryland, they sold the building to a very nice man named Mr. Mitchell Newdelman, who wanted to use it as a recording studio. But technical problems prevented his doing so, and he turned around and sold it to us. So the covenant that the building would be used only as a place of worship remained unbroken.

In the days between the time we took possession of the building (September 1977) and the day we first opened it up for public worship (December 1977), members volunteered to come down from New York City to renovate it. The color of the carpet in the sanctuary and the color of the walls and ceiling were personally chosen by Father. The walls and ceiling in the Cultural Hall were these same colors. Members living in D.C. were working in the church every day to renovate it, under Dr. Bo Hi Pak's supervision. There was scaffolding in the sanctuary so that members could reach the ceiling to paint it. Once Hyo Jin Nim climbed to the top of the church steeple.

In the fall of 1977 some members were fundraising for donations to pay for the renovations of the church building. The D.C. members were working hard on the Church restoration as well as fund raising to pay for the required materials. The New Hope Singers International lived at the Columbia Road Church for over a year and spent a lot of their time and energy in fundraising to pay for church restoration.

In those days in the fall of 1977, members were going out in the neighborhood immediately surrounding the church to invite them for the church services that would be held there. My wife Julia, who had come from Austria to Washington, D.C. in the summer of 1977, participated in these activities. One of the families that she invited was the Sherrod Family. The oldest of their nine children, Shirley Ann, was 100 percent deaf and had epilepsy that was not completely controlled by medicine. She went to a Divine Principle workshop, but because of problems in communication she could not understand everything that was taught in the lectures. But she loved the church, and she wanted to join, and she joined. She many times would come to the church to help in food preparation for different events and help out in other ways. She loved to come to Sunday Service, where one of the members took notes for her as the sermon was being preached. She was still a loyal, faithful member when she passed into

the spiritual world in 1987 at the age of 47. Her mother remained a close friend of the church and attended a number of events where Father or Mother spoke, and also a WFWP sisterhood ceremony.

December 4, 1977, the day that the Columbia Road Church was opened for public worship, was a brilliantly sunny day, with not a cloud in the sky, but it was very, very cold. When Father spoke, he gave the urgent direction that the doors of the church were to be open 24 hours a day, 7 days a week. There was to be no time, ever, when there was not some activity going on inside the church. The Twelve-Gate Symbol had been placed at the top on the steeple. Lights were shining on the symbol. That symbol was serving as a symbolic beacon to those who needed a sanctuary to pray about the things that were causing them to shed tears. Any sincere person was supposed to be able to come there any time to pray, whether it was 3:00 in the morning or 2:00 in the afternoon. This was Father's desire for the church.

Linda Howell

Assistant Pastor, 1996-1999

To be able to serve and love my brothers and sisters in the Washington, D.C., community as assistant pastor was such a joy and privilege. I came to be there at that time not by chance or accident but by a clear calling from God to serve during the Completed Testament Age. A ten-day journey of serious repentance with a deep yearning to follow my inner soul in September of 1996 brought me to such a joyful desire to serve with all my heart.

The outreach of True Family Values had already begun and ministers throughout the U.S. were being contacted through direct mail. Ministers were being taught True Family Values in various locations around the metro area. True Family Festivals were being conducted and the Holy Wine was given for the first time by our blessed families to couples rededicating their marriages. We began to have beautiful and moving small True Family Festival Blessings at our Washington, D.C., church and at other churches in the metro area. I remember feeling such incredible awe and grace from God that we could give the holy wine to others and observing as each woman and man would receive the wine to change the blood lineage.

In 1996 the providence of liberating our ancestors with

Dae Mo Nim and Heung Jin Nin had begun in Chung Pyung, Korea. Soon couples in our area were being called to serve as National Messiahs, attending a 40-day workshop and choosing their nation by lottery. All our leadership, including Dr. Chang Shik Yang, the regional director, and Rev. Phillip Schanker, senior pastor, journeyed to Korea for 40 days. Groups of brothers and sisters later would attend a 10-day seminar in Korea, returning with a rebirth experience.

The way we looked at who could administer the Blessing and who was qualified to receive the Blessing became transformed. By August of 1997, brothers and sisters were going out to give the pre-blessing to anyone who would receive it. Brothers and sisters found very creative ways to give the pre-blessing starting with door to door, setting up a station with balloons at the BWI airport, parks, and conferences, in front of local grocery/department stores and at the beach. Having the couples sign the "Certification of a True Family" with the four points and taking the couples' photos was such a profound experience for each of us to meet God. To give the Blessing became a joyful act of love.

Forty days before the RFK Blessing, brothers and sisters came from all four corners of the U.S. to serve unconditionally to bring the 12th stage blessing to a victory. Led by our current Korean Regional Directors, they stayed with local families in 12 different locations in the metro area. Every corner of our DC Church was slept in during that time. Our Japanese missionaries, many of whom could only say "hello" in English, went out every day to witness for the Blessing. The conditions made by all were remarkable and unforgettable. There were midnight prayers, bowing of 120 times a day, fasting, leafleting, street preaching, door-to-door visitation, and most of all unity of our local metro brothers and sisters with those coming from outside DC.

Our church community even had a showdown with the Washington Post outside their office in downtown D.C. confronting negative articles the Post was printing prior to RFK. Each Sunday we met outside the stadium of RFK for prayer. As we approached the final weeks, the circle of prayer became bigger and wider. On November 29, 1997, the victory was completed for the 40 Million Couples Blessing worldwide.

In 1998 the D.C. community came together with creative ways to support the Blessing that would take place at Madison Square Garden in July. It was at the same time as the Anniversary of the 6000 couples.

Everyone in that blessing was encouraged to attend themselves and rededicate their own blessing. Each family found ways that they could make their offering for that historical Blessing, whether it was through babysitting, creating a flyer, giving a lecture in someone's home, phone calling. A multitude of buses left for New York very early the morning of the Blessing. Yoshimi and Eva Ozaki had several buses of their home church contacts; they did karaoke on the bus, played games, gave out prizes, and served lunches to their guests.

In the spring of 1998 we did blessings on the United States Smithsonian Mall, in front of the most historical sites, such as the Capitol Building and the Washington Monument, meeting people from all over the United States and the world.

The first 40-day IOWC team of women was initiated by Dr. Yang from August 1-September 9, 1998. The sisters slept at the Upshur House; we fundraised, gave the blessing, witnessed, lectured, visited many historical monuments in the Washington, D.C., area, and took road trips visiting Valley Forge, Pennsylvania; Danbury, Connecticut, where Father was imprisoned; Unification Theological Seminary in Barrytown, New York; and Bridgeport University.

In 1999 in July our leadership changed with Dr. Yang becoming the continental director of North America and Rev. Phillip Schanker becoming vice president of FFWP. Changes were taking place rapidly as the providence moved ahead. Our community was blessed with a visionary for growing a healthy church: Rev. In Hoi Lee, who moved with his family from Los Angeles, California. One of the first things Rev. Lee did was bring together all our leadership brothers and sisters and their families for a weekend retreat. It was a time to evaluate where we are and have a vision to where we want to be. Shortly after, Rev. Randy Francis became assistant pastor and Rev. Henri Schauffler, senior pastor. There was great investment by our leadership to empower brothers and sisters with tools and skills to develop their God-given talents in a ministry of their calling. A great effort was made to develop small groups where brothers and sisters could find the local church working. For the first time in D.C. we had a young couple, Mike and Bianca Roschuni, serve as our youth ministers, and later Eun Ha Stein Sapp joined as youth director of our first youth center located in Maryland. Three local services were implemented, and every fifth Sunday a youth service was conducted completely by the youth. Central service took place at the first of each month at the D.C. Church.

During the time I was assistant pastor, so many providential activities took place. Washington hosted True Parents numerous times, Dae Mo Nim came three times, Father celebrated his 80th Birthday, Million Family March took place, and the 21-day workshop at Chung Pyung was held for our sisters followed by our brothers.

I can humbly say I was abundantly blessed by God's grace when I followed my calling to what God was asking me to do. I was given the opportunity to work with great men and women of faith who love God and our True Parents and have a burning desire to see His Kingdom.

Eugene Kenedy

I remember pioneering at Dupont Circle in 1975. I rented a spiritually creepy room nearby and would go out to the Circle with my lecture board, set up, and begin teaching Divine Principle. The Cubans had some kind of diplomatic presence in the area near the embassies on Massachusetts Avenue and came out to the Circle at lunchtime. I thought I would really have to be on my toes because they would listen to me and then argue forcefully that no God exists. They had their green uniforms on with their Fidel hats and I almost had to laugh at them. I would try to convince them God does indeed exist, that He is our Heavenly Father. The debates lasted quite a while and attracted attention. One young guy said he really liked what I was saying about God so I taught him DP.

I also had a bike with me and I saw Col. Bo Hi Pak one day crossing the street. I hailed him and waved and he stopped me and asked my name. I was so inspired to have run into him like that, and he called me his brother and smiled at me. On Connecticut Avenue near the Circle, we had the Tea House then with a large upstairs room we could lecture in or take a guest downstairs for a snack.

I used to street preach every morning and even the police on the local beat would listen. Early risers, joggers, and the homeless would be there every day. Ah, those were the days! Spiritual revelations and visions kept me going all the time.

Denis Manor

I came to Washington, D.C., around 1980, when I was picked to join the team of brothers who had just returned from Korea. They had helped build the Little Angels School, especially dealing with the moldings. This was the beginning of MCMC (Monumental Construction and Molding Company), who had been chosen to spearhead the construction of the Washington Times building on New York Avenue.

Soon after that I asked to join the local church center, Upshur House. At that time there were a lot of center members in the house, and we had bedrooms for brothers in what is now the downstairs dining room. Rev. Tom McDevitt was the center leader, and we had a very good mother figure in the center. I would say there were probably more than 30 members at that time. A team of members went fundraising all the time and I was on that team for a certain time.

Eventually I was asked to help take care of general affairs, which included Upshur House and the Columbia Road Church building. Soon the IOWC team started again and the team that visited Washington, D.C., would stay at the Columbia Road church. They had the motor homes designed by Father himself. This is also the time that a Korean director would come and work in our region while the IOWC would move around different states after staying a certain time in each state. Eventually all members were living in the basement of the church.

We became very active in witnessing and started to rent out a workshop site near Fredericksburg, Virginia, where we began with just weekend workshops, which then turned into a 7-day workshops and eventually 21-day workshops. For a long time, Tim Murphy was leading the workshop and Robin Musiol was the song leader. I was helping there in general affairs. We had many people joining during this time and it was the most successful time for the DC area to gain new full-time members.

The Korean regional director moved around also and we had several different ones for a few years until they became more stable with Rev. Song Soo Lee. He had many ideas and one of them, to make money, was starting a hot dog stand in DC. After having a summer of eating a lot of hot dogs and half smokes, and fighting for the best spot for selling hot dogs, we

eventually sold the hot dog cart, to another entrepreneur.

The IOWC team stopped moving around and stayed in the State where they were last in. Hank Dyke's team stayed here. In each state, the team would split up and opened city centers in each state. We had around 5 to 10 city leaders in all states and that started our highest rate of center member era, since each state had 5 and more city centers with three or four members in each state. We had mostly European members and Japanese members in those centers.

In DC we opened up a center in the College Park area. We rented a house there and did outreach to the local area. We did outreach to ministers trying to get them interested in CAUSA material and eventually in religious freedom because of Father's court trial and eventually sentencing and prison time.

This was the time of the trucks being delivered to each region and states for food delivery and outreach to ministers. There were a lot of activities all throughout our states and in the DC area, trying to reach out to ministers.

All members in DC and the church center were all moved to Country Gardens, what is now the Ballet School. We all worked from there. During this period of having the church center at the Ballet School, Upshur House had a big restoration project, where piping, wiring, and wall were upgraded. This is when we built the big fence that surrounds Upshur House.

During this time I was sent to Charlotte, North Carolina, as city leader and the start of sending ministers to Korea for ICC. For the next seven to eight years I worked in the Carolinas, Charlotte, Charleston, Greenville, Columbia, and finally Raleigh, NC. Just before my years in Raleigh, we had a big exodus of European and Japanese members who returned to their home countries. A lot of the city centers closed down and now there is mostly just one center per state or two.

During this time the center had moved back to Upshur House. The church building was mostly used as the pastor's office and bookkeeper's office. We had True Parents area saved in one corner of the building that was not used except when True Parents would visit the church building. Later on the building's caretaker's family will use this place.

When I returned to Upshur House and DC area, Rev. Woo was the regional leader. Tony Hummel was doing a lot of general affairs things, and he had created a great organization for fundraising. We were renting a warehouse area and had created such a well-organized setup for fundraising and records of fundraising spots.

The center was still very active with around 20 to 30 members. Paul Herman was the center leader at this time. We did a lot of witnessing to ministers and the church community was connected through various community groups, mostly divided by the area where they lived. Members began to leave church center life without being replaced by other members, or new members.

During this time Father made CARP members and UC members as one, and all the CARP members became one and most of them moved into Upshur House. CARP could not keep going their big center in College Park (CARP house), and Rev. Woo made a plan to restore this center and use it for a workshop site. Soon after its restoration and its short use as a workshop site, CARP revived its original members and sent a team to DC and they moved back into their CARP center in College Park, Maryland.

When CARP members left the center, Upshur House and the members became fewer. We had to take care of Varnum House, Upshur House, and the church building. This was around the time that Dr. Yang came to DC. I think he quickly realized that to bring success in DC he needed the community members' help. The center members were so few. He pushed hard to create an office and staff at the church building, creating the current offices we have now. This was also used for the RFK Blessing, and many members worked very hard for this event.

Soon after this, more and more members left Upshur until there were only three of four members left, which was good in a way because Headquarters moved to DC and they took over Upshur House and the DC church moved its operation to Varnum House and the church building, which is currently where they are now.

During my stay as a center member I did various activities. I think the scariest job I had to do was change the light bulbs for the church sign on top of our church building. It is pretty high up there, but the view is incredible!

William S. Stoertz

*A Unification Baptism
(now in Moscow, Russia)*

I am a native Washingtonian. My parents, who were liberal, "yuppie" type people before the term even existed, always respected the Mormon Church. They taught us that any religion that is persecuted is probably very good. That included Judaism, Mormon, Jehovah's Witnesses ... and the Unification Church, of course! But that was back in the 1960s, when nobody had heard of us.

Every Saturday, when I was attending Jefferson Junior High School in Southwest, I took the long bus ride uptown to Calvin Coolidge High School, where I participated in the Washington, D.C., Junior Symphony Orchestra as an oboist. On the ride, I gazed out and saw the shining golden angel Moroni on top of the spire on Columbia Road, and I liked to look at it and see if I could spot it, both coming and going. At that time, race riots were going on in every major city, including Washington, and the golden figure gave me hope. It was something revelatory, trumpeting good news coming from the Rising of the Sun.

I would meet that good news not in America, but in Germany, the land of my forefathers. However, I joined in the U.S., in San Diego. I have always said, "It is worth many trips around the world, to find the Messiah and join the Unification Church!"

The next time I returned to DC was for Washington Monument campaign. How incredible to see the City that I had known since I was a little baby, now welcoming True Parents! The entire city seemed utterly transformed. I was so proud I cried.

After Washington Monument, I thought the persecution would cease, but it intensified. I was jailed in many little California towns where the sheriff said, "In this town, I am the Law!" I struggled to forgive America in my heart.

While we were fundraising (it seemed all 1,000 members of the Unification Church were on MFT!), I remember when our captain told us the thrilling news that our money had gone to buy the Mormon chapel in Washington, D.C.! This was like a gift to me from God! How wonderful! How impossible! I had admired that shrine, but could it be mine now? Amazing, wonder of wonders, miracle of miracles!

Much later, I returned to my hometown, following True Parents' directions to International Blessed Couples to inherit Japanese restaurant management. Well, unlike me, my wife, Fujiko, can cook, but I can drive a fish truck. So I woke up every morning at 4:30 am, went to Beltsville to the Sun Seafood Company, packed uni and mirugai and tuna – all these fancy things with Japanese names – and drove them out to all over DC, Maryland, and Virginia, delivering to Korean, Japanese, and American restaurants. Do you know? American chefs would order our fish under Japanese names, and we could charge twice as much, because our products were the best, and absolutely pure and clean. And they knew it! Well, I got to know my hometown much better than ever before. I even learned some Japanese and Korean in the process.

Father told us we must lecture 16 hours a day. Awesome! How could anyone... Well, my work finished at 2 or 3 in the afternoon, so I would put a big blackboard into the back of my fish truck, go to the nearest Metro station, set up, and make a condition to lecture Divine Principle for at least two hours a day. Let me ask you now: Why do you think Father asked us to do that? That was in 1990. Well, when I came to the former Soviet Union, I found out why: There were so many thousands and tens of thousands of students to teach, and nowhere near enough members qualified to teach them. Now you know why Father instructed us to practice lecturing like crazy!

I decided to try setting up my blackboard in front of our church on Columbia Road. Sometimes I thought "What's the use?" because no one even stopped to listen to my lectures. Well, one day, and the next, and the next, two clean-cut young men did stop to listen very politely to my lecture on Principle. Do you know who they were? Young Mormon missionaries. One from Utah, another from Idaho. After listening very politely, they graciously asked if they might stop and visit my home. I don't like to give out my address and phone number, but I knew they were the type you could absolutely trust.

My rule is this: "I will walk down your garden path, if you invite me, as long as there is no violation or contradiction of Principle." So, since they invited me, and nobody else had shown any interest, I decided to take this path with them as far as everything was right and God-centered, and see how God would lead me.

Interesting, at that time, a very polite and socially committed elder from the Latter-Day Saints was frequently attending our Unification Sunday Services.

Furthermore, she was a black woman. How perfect! So, out of mutual respect, I decided to make a similar gesture toward their Church.

The Mormons were very gracious, the spirit was a little different, but I felt this true, deep brotherhood. They asked me, "Would you like to be baptized? How does the Holy Spirit lead you?" I asked God, and the answer I got was like this, "You don't need to. Well, go ahead, if you like..." So I did.

I informed my parents, and the Mormon elder who attended the Unification Church gatherings, and my own central figure. They came, and it was a public ceremony of admission into this Christian brotherhood.

When I went under the water, I felt something very holy, like Jesus being baptized by John the Baptist. The words came to my mind, "Suffer it to be thus, for thus it becometh us to fulfill all righteousness." Jesus had said that to John before being baptized by him.

When I emerged and the Elders laid hands upon my head, they blessed me in their tradition and said, "The Holy Spirit will speak through you. That is your special calling." I remember that.

I promised God I would follow this way as long as there was no contradiction.

At the Mormon Sunday Service, near the big new beautiful Mormon Chapel on the Beltway, I heard a very interesting discussion among the menfolk and elders. At one point they were saying, "I repent that we sold the old chapel on 16th Street... It was a valuable historical landmark..." I didn't say a word, but I smiled. I don't think they made any mistake doing so, in God's eyes.

At one point I met the brother of one of the Twelve Apostles right at the side of the president of the church in Salt Lake City. As a new member of his church, he had invited me to his home and shared dinner with his family. After dinner, I said, "I have something very special to share to you..." I explained why I believe that Reverend Moon is the Messiah, giving a mini-lecture. The fact is, he was a bit bewildered, but, above all, he was incredibly gracious and polite, like almost no one else I have ever seen. I commend him before Heaven for this. The fact is, he cannot act on his own, even if he were to have a transforming experience or a new understanding of the Providence.

I feel this willingness to continue communing and

fellowshipping with one another as True Christians is one of the very special graces of the Latter Day Saints and our Unification Church. May we always keep such a virtue foremost in our hearts and in our social relationships. May all Christians, all religious people, all people of conscience, practice such an open-hearted attitude toward others likewise.

God is looking at and loving and supporting and leading the Church of Jesus Christ of Latter Day Saints to this day. They are among our very best supporters, and they are among the best Christians of America, leading an exemplary public and family life as good citizens and patriots. I can say only good for their sake, as my witness to Heaven. I pray that we may become completely one in True Parents, and that their beautiful children can become Blessed Children, as ours are.

Now I have been in Russia for ten years and have seen an immense tide of history flow under the bridge. Some wonderful opportunities have passed by, and others have been gleaned unexpectedly. I am now working under Dr. Joon Ho Seuk here in Moscow, in the Northeast Continent. I feel that we are on the fast railroad of God's Providence. How to unite West and East, in the sense of America and Russia, is a big and very serious question and challenge. As I work here, I think fondly of, remember, and love you all!

Paul and Jutta Tobkin

We moved to the Washington, D.C., area in June of 1989 from The New Yorker in Manhattan. Although my wife and I had been to Washington at various other times for periods of a day or two, this time we went because our mission with the International Security Council and The Summit Council for World Peace had brought us to DC. Also moving with us were our good friends Bill and Donna Selig, Antonio and Kyoko Betancourt, and Bill and Misako Connery. It was an exciting time for us, starting new again in a new city (the nation's capital), making new friends. We had two small children: Yusun, 6 years old, and Jason, who had just turned 2. Our mission in the DC area lasted until May 1995 when I was transferred to a new mission that took our family to Fairfield, Ohio.

My first memory of the Columbia Road Church was driving up to the building for our first Sunday church service there. Although in Manhattan we had attended church service regularly at 4 West 43rd Street, attending



Thanksgiving Day 1993 in DC: left to right: Jason, Paul, Jutta, and Yusun Tobkin.

service at the Columbia Road was special. It was the first time we had an official church building to attend. It was a grand structure, tall and solid, dignified and versatile. And although, as True Father said, "Any place can be your altar to God," it was special attending such a place in the name of True Parents in our nation's capital. And even though it took 45 minutes to an hour to drive there from our home in Northern Virginia, the trip was worth every mile. We enjoyed the services, the inspiration, the challenges, and the fellowship, for the Washington, D.C., church community has such a wonderful family.

Over the next 6 years that we were in Washington, so many great and providential happenings took place centered on the Columbia Road church and the church community: True Mother's speaking tours, True Children's speaking tours, many events involving True Father. I remember specifically the time True Father spoke at a Sunday service at Columbia Road on the topic of "Our True Conscience." On other occasions our pastor Rev. Kevin McCarthy would give memorable services on Sunday with an inspiring message and his usual sense of humor. My children attended Sunday School there and my wife, along with Andy Sices, taught Sunday School for two years to the 2nd graders. It was always special going to Sunday service at Columbia Road.

As is the case in our movement, the church was used for many purposes, not just for Sunday services, but as a command center, dormitory so-to-speak, educational center, and sometimes all of these at one time. And it is as though this hallowed building never complained but would always welcome the challenges.

As I look back on the memories of the Washington,

D.C., Church, our family would like to thank True Parents for giving the capital area such a wonderful and holy place. As I am remembering the church now, I envision in my mind a grand structure standing tall and proud at the top of a small hill overlooking the city. Though externally a little less for wear and tear in appearance, at the same time it is wearing its battle scars with dignity and pride as its contribution to the providence of God and True Parents, seeming to proclaim. "I am here, standing strong for the Will of God and the Peace of God and Humankind, and I shall remain so for the rest of life." Amen. Thank you, Father.

S. Matthew Goldberg

During the time when True Father established The Washington Times, many brothers and sisters were called to Washington, D.C., to help get it off the ground. When we arrived in DC, at first we all camped out at the church building on Columbia Road. The brothers stayed in the rooms now used for Sunday school classes on the very bottom basement level. I recall wall-to-wall bunk beds that were brought in, probably because the floor space alone would not have been sufficient to accommodate all the bodies that were in the place. It was cozy, to say the least. The sisters were in the rooms above, and we would all gather for general meetings in the multipurpose area.

I will never forget the night before the very first day of publication and distribution of the newspaper. Ron Poppalardo and I worked in the composing room and proofreading department from early morning until night in order to get the first edition out on time the next morning. All brothers and sisters worked very hard that day, and we were dead-tired when we finally fell into our bunks at midnight.

It was a short night! About 2 a.m. Ron came around and rousted us out of bed, yelling, "Everybody get up! We've got to get to the distribution center and fold newspapers. Get up quick. We've only got two hours!"

We all groggily staggered into the vans, rode to a warehouse, and folded newspapers and inserted inserts for about two and a half hours until 5 a.m. Then we rode back to the church to get some rest. On the way home, as dawn broke, I observed a DC businessman staring quizzically at an orange newspaper box on a corner of K Street. He peered through the window of

the newspaper box and then finally dug a quarter out of his pocket and bought the paper. That was the first copy of the Times I ever saw being bought. We lived in the basement of that church for six months, and we poured out our guts to produce the first editions of The Washington Times.

One night I got word that my best friend from high school, Lee Magness, had lost his father to a heart attack. This friend's family had acted as my second family while I was growing up in Bel Air, Maryland. They were true Christians, and I learned the meaning of living with a personal relationship to Jesus by observing how good these people were to each other in their family. I always wished that I was one of them, and they treated me as if I was. Lee and I played guitars and sang in our own folk-singing group in high school. We had lots of fun singing and hanging out together.

It was a bad night for me after I heard about Mr. Magness's death. I simply could not sleep all night from thinking about how much I missed the family and their wonderful father. Then I understood how his life and good family had inspired me to seek out God. I saw how that later led me to seek out Jesus Christ as my personal savior. Asking Jesus to enter my heart made a condition for me to receive the Holy Spirit, and the guidance I received through the spirit had led me to the Unification Church and Reverend Moon.

That night, while praying in the Columbia Road church, I realized that God had touched me deeply through my friend's family. I had such an epiphany that night and never even slept but instead wrote a song to honor my friend's dad and the value of his life. I think it was because of the holy atmosphere in that place of cramped quarters and sacrifice that a song could come to me. I still sing it, and it is a good song. He is the Father of us all.

Luis Patiño

Washington, D.C., holds many special memories for me since it is the birthplace of my faith.

In September of 1977, Dr. Bo Hi Pak invited me to attend a meeting of the church leaders in the Washington metropolitan area. He gave us three shocking pieces of information: the first was that True Parents had bought the old Mormon Temple on Columbia Road, the second was that we had about three

months to clean and restore the building, and the third was that we had to prepare for a magnificent opening celebration.

At that time, my wife and I were in charge of the International Family Association (IFA), a forerunner of the Family Federation for World Peace. This group was composed of associate members.

Immediately we mobilized a joyful and willing group of volunteers that set to work to accomplish the tasks Dr. Pak had given us. I don't know how many buckets of dust and trash were removed, but judging from our achy muscles, there must have been thousands. We were also asked to help sand the pews and the main podium. This task was easier said than done.

One night, without any notice, my brother Santiago arrived from New York for a short visit. I invited him to come and help us with the sanding. Once we got to the church, we decided that he would sand the bottom half of the main podium and that I would do the upper half. After more than an hour of hard work, I looked at him and his hair was completely covered with the sawdust that I was generating. He looked up at me and said, "Even though I am not a member of your church, I want you to intercede for me when I arrive at the Pearly Gates if there is some trouble at the entrance. Please tell them that I sanded Reverend Moon's podium!"

Dr. Pak put my wife in charge of all of the floral arrangements for the opening, which included arrangements for the entire church and sanctuary and the small apartment that was being prepared for True Parents. She also had to make the garlands and corsages that True Parents would wear at the opening and to prepare the ribbon for the ribbon-cutting ceremony. Vicki remembers vividly the night before the opening, when Dr. Pak went through the building like a tornado to inspect the work. His raised voice could be heard throughout the church as he came upon things that were not done to his standard. There actually seemed to be a whirlwind of energy that accompanied him on his tour. As he got closer to the sanctuary, fear started to enter my wife's heart. However, when he came in and saw her standing there, all he said was, "Great job, Vicki. Everywhere I look, what you have done is perfect."

For me, the best part of a truly glorious day was at the close of the evening when True Parents sang and danced for us with such joy.



Luis Patiño teaches Divine Principle to Blessed children, mid 1980s.

Starting in January of 1978, I was appointed pastor of the Spanish Unification Church. I was given one of the three small offices in front of the kitchen, which we quickly converted into a lecture room. With a small group of Hispanic members, including one dear lady named Tila from my home country of Colombia (who came to church with a small black poodle in her purse), we began to teach, witness outside the church, and grow. My wife was a true mother to them and our house became their home. My wife would witness outside the church and lead interested people downstairs to where I was lecturing. It was almost like an assembly line of rebirth.

One elderly Italian man, in his late seventies, loved our Spanish church family so much that he came every Sunday and to many other events. When he died suddenly, the police called me to tell me that they had found my name in his wallet and that he had no family. We held a small memorial service at the funeral home because he was one of our dearest members whom we called "Abuelito" (grandfather), and we accompanied him all the way to the gravesite. This was the first time our church family had been touched by death and especially the death of someone who had come in through the Columbia Road church. The most amazing thing was that he was not Hispanic and he did not even speak Spanish, but he recognized the universal language of love.

I will never forget our spiritual son and unsung hero, Enrique Bayona, who came in through the Columbia

Road Church. He dedicated five years of his life to living in the church and being in charge of General Affairs. This was a thankless and difficult mission. Gracias, Enrique, for all your hard work.

I will always find it significant that True Parents chose to buy a church nestled in the heart of one of the most populated Hispanic areas in the Washington, D.C., metropolitan area.

Happy 25th anniversary of the opening of the Washington Family Church, True Parents.

Apocalypse

In a prayer I found you,
And realized your ways
You had never left me lonely
In all those hurried days.

I felt your breath upon my heart,
It touched so deep my pain,
And released me from the chains of sin.
To live and fly again.

My spirit rose and soared so high,
A brightness scorched the earth.
And in my mind my thoughts were pure
As when Adam walked the earth.

I saw below the modern Rome
Its temples dulled by time.
Except for one, whose shining spire.
Proclaimed the New Age sign.

Then all was clear, the line was drawn,
The standard set for all.
A sword came down and cut the sky.
I saw the archangel fall.

Above the echo of his howl,
The angels sang in praise.
To the one who on horizons stood
The Ancient of Days.

John Haydon

Patriotic Clarion Cathedral

Edifying spirit of Seventy-Six
And an edifice needing a bit of fix
Hand chosen by the Lord on earth!
Waxen, rock-hewn, womb of rebirth?

Bright beacon of hope for a city on a hill
Shining, beaming, mighty – Still.

Hark! A lone angel heralds its last wake-up call
Twelve gates are hoisted; a Vision for all
Poised high among steeples, cupolas umpteen;
Columbia and sixteen.

Epierson
11.7.02



HAPPY 25th ANNIVERSARY

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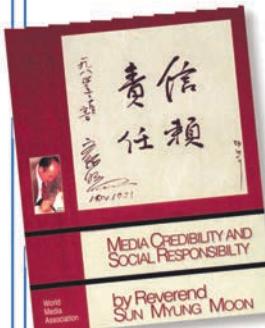
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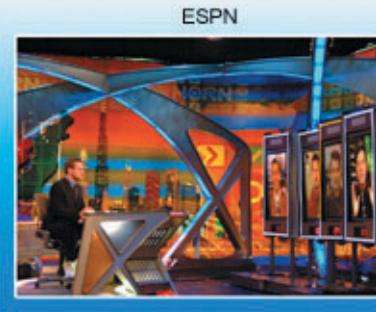
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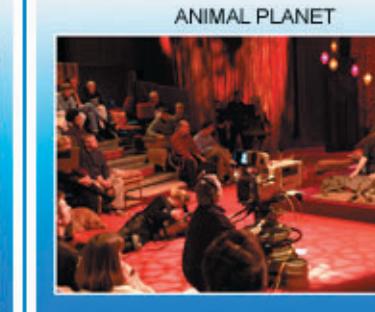
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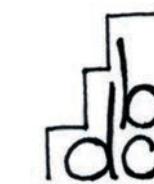
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twenty five years of Family Ministry in the Greater Washington Community. May our Heavenly
Father continue to use you as the model for God's Kingdom, In Christ name, Amen.

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To God be the Glory!



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To God be the Glory!

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**Your hard work in the community
is well noted and we wish you continued success
in all your endeavors to make the
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for the world a reality.**

**May God (Allah) Bless your congregation
with many many more years of success
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Best Wishes,

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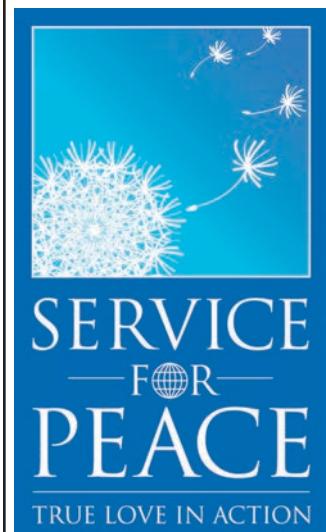


Let us work together to create a culture of "living for the sake of others" within our families, our societies, our nations and the world. With sincere best wishes from the Interreligious and International Federation for World Peace

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- We are, in essence, spiritual beings.
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