

The Life and Thought of True Parents in the United States

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WORKBOOK

Dr Mickler's commentary (from *40 Years in America*)

"The earlier period from 1920-1960 [assumes] a certain sacrosanct quality within the movement's tradition. However, **that period mainly covered Rev. Moon's individual course.** The period of **his mature and public ministry** remained to be grasped. The significance of the **1959-1999** years lay precisely there. During this period, **Rev. and Mrs. Moon emerged as True Parents and carried their ministry worldwide.** Their activities in America constituted only a portion of this development, but **that portion was immensely important. Rev. Moon rightly saw the U.S. as the key to unlocking the rest of the world, and he concentrated the movement's efforts in America during the heart of the 1959-1999 years. In this respect, a strong case could be made that one cannot understand Rev. and Mrs. Moon's mature, public ministry without understanding the history and activities of the American movement.**"¹

Interpretation: Thought—the Word—comes first. Therefore we put Father's and Mother's words FIRST and **interpret** everything based upon not humanism, but upon the Word.

The Word begins with the ideal, the "end Heavenly Parent has in mind." Here are passages from *Exposition of the Divine Principle*, my re-edit of it that is informally titled, "Heavenly Parent Divine Principle," Introduction, Principle of Creation and Part 2, chapters 3, 4 and 5.

I share this in order to inform our study of history with **the vision that motivated the principal actors of this particular history, the True Parents and their followers.**

One "internal" purpose of the course will be to gain perspective from this vantage point of over a half-century upon the future direction of our True Parents' movement. Yesterday, August 29, 2021, Dr Chung Sik Yong, the North America leader, spoke at the Los Angeles Sunday Service to a crowd reported at **300**. The crowd included members from as far away as Las Vegas. **Dr Yong seemed pleased at the turnout.**

What are we to make of this, after sixty years of investment? A congregation of 300 in the nation's second largest city.

I will take a positive stance, that the indemnity and leadership of True Parents are about to transform the world substantially **if we can learn, from history, who True Parents are and what Cheon Il Guk looks like.** What IS Cheon Il Guk? *It is not a Presbyterian Church. It is not North Korea nor is it South Korea or the USA.* **Let us meditate upon this as we study our history.**

On August 29, True Mother said:

"I was able to accomplish the feat of restoring seven religious orders, seven nations and a continent, and go on to proclaim *the firm establishment of Cheon Il Guk.* **Declaring it firmly established does not mean that the environment has been fully prepared.**

"This country where True Parents were born needs to stand as a nation that can attend them. Two thousand years ago when Jesus Christ came, the people of Israel were in an

¹ *40 Years in America*, p. 600 <https://www.tparents.org/Library/Unification/Books/40Years/40Years.pdf>.

environment wherein they could be established as a central nation that could take on Rome.

“...True Parents are in a position of having accomplished the providence on earth and can dedicate a temple in which we can attend Heavenly Parent on earth,

“...but it is not only up to them to fulfill this task. It depends on the blessed families ... When the number of Cheonbo families is sufficiently increased, True Parents’ dream, that is, the realization of Heavenly Unified Korea, must be achieved while True Mother, the only begotten Daughter, is still here on earth. Please know that through your efforts and devotion we are now just one step away from the top of the hill, at the point of recapturing the highest ground.”

What can we learn from the history of our movement in America, and from its providential context? How can we apply this for the purpose of achieving True Mother’s challenge?

NOTE: We will not cover the global context of these activities in the US. You will see the US movement through the eyes of a scholar who is an American member who joined in the US and worked almost exclusively in the US.

Positive point—I have a lot of first-hand experience

Downside—not totally “arms-length” objectivity

We have many testimonies. From them we can see that God’s providence indeed is a battle between God and Satan over our love. We can see how God worked to bring purity, peace, joy, and a purpose for the salvation of the world into people’s lives and, from this point of view, how cruel, heartless and irrational was the persecution of True Parents and of our members.

Perspective for Interpretation: Relieving God’s Three Headaches

Headache 1 – Communism (= government)

1. Stage 1: Watergate / Reagan’s election / CAUSA / KCFF / FLF
2. Stage 2: Bush 1, Clinton and Bush 2 / CAUSA Signature Campaign / ILCs
3. Stage 3: UN ministry, Peace Messages, Abel Women’s UN / Coronations
4. Stage 4: IAPP, ThinkTank 2022

Headache 2 – Christian disunity (= religion, “the lack of cooperation among religious people against evil”)

1. Stage 1: UTS — New ERA (interfaith faculty, unlike UTS Korea)
2. Stage 2: IRF (YSWR, AWR, Advanced ICCs)
3. Stage 3: ACLC, MEPI, 172 Clergy / Coronations
4. Stage 4: IAPD, WCLC

Headache 3 – Family breakdown (= family restoration from original sin, change of lineage, revolutionizing the culture’s moral standards, “the moral crisis afflicting youth”²)

1. Stage 1: Revivalism — evangelism: center growth (individual rebirth)
2. Stage 2: Home Church / Hometown / Tribal Messiahs / businesses that serve the world (including supporting families) and, ideally, educate
3. Stage 3: TFV — Blessing of clergy — globalization of the Blessing
4. Stage 4: HTM — Blessing through “John the Baptist” national and religious leaders

Now I organize these activities together chronologically, centered on the United States:

² The formulations of the second and third headaches appear in “The Cosmos Is Our Hometown and Our Fatherland,” *True Family and World Peace*, p. 137.

Stage 1 (1959–1986) Institutional Paradigm: Unification Church (but more like unto a Catholic religious order)

1. Revivalism—changing human nature

1. Evangelism (individual rebirth)
 1. Centers
 1. Family-style
 2. CARP
 2. Education
 1. Workshops for individuals (local)
 2. Workshops for leaders (Belvedere, Barrytown)
 3. “Actionizing”
 1. One World Crusade teams
 2. MFT
 3. CARP
 4. Ocean Church
 4. Speaking tours
 1. 7-city, 21-city, 32-city, MSG and 8-city
 2. Yankee Stadium, Washington Monument
 3. PR and media outreach
 5. Blessings
 1. 13 couples in 1969 up to 2,075 couples in 1982 down to 500 couples in 1995

2. Social Activism (VOC)

1. KCFF
2. FLF
3. Watergate
4. “PR teams”
 1. Capitol Hill
 2. UN
5. Newspapers (*Newsworld*, *Noticias del Mundo*)
6. Reagan’s election
7. CAUSA
 1. Summit Council
8. World Media Association

3. Interfaith (Christian disunity)

1. UTS (interfaith, unlike UTS Korea)
2. New ERA and ICCs (teaching Unification Theology)
3. IRF
 1. God Conferences
 2. YSWRs
 3. Assembly of the World’s Religions and Council for the World Religions

4. Summative Events / Proclamations

1. Major public speeches
2. 1977
 1. Year One of Kingdom of God
 2. God is Heavenly Parent
 3. True Mother’s position
3. 1982
 1. MSG Blessing
4. 1985
 1. Post-Danbury welcome banquet
 2. AWR
5. Home Church-related

5. Satanic reaction

1. Indemnity? (TH)

1. These young blessed families didn’t fit into the “Catholic order” paradigm—there was no place for families.
2. We turned a center-based family movement into a presbyterian-worship style go to church-on-Sundays with a catholic-style, filial piety infrastructure.

2. Anti-cult hysteria

1. Media
2. Christians
3. Parents
 1. Deprogramming
 2. Recapture dusted-off traditions
4. Public image
 1. The media image
 2. Effect on evangelism

3. Government action

1. We won fundraising cases
2. We won kidnapping cases
3. The Danbury Course

4. Loss of societal openness

1. New religions gradually get a bad name (People's Temple / Jim Jones)
2. Christianity adopts new religions' techniques and creates competitor mega-churches, house churches, cell churches, multi-site churches...
3. Conservative Christianity adopts family-values moral vision and creates competitor family virtue-based organizations (Moral Majority, Promise Keepers; mega-churches, Catholic rededication of marriage)
4. Republicans adopt pro-American values (the message) but reject Rev. Moon (the messenger)
5. Reagan's successful presidency induces satisfaction and complacency
 1. The US economy evolves and expands and young people feel secure to find a place in it
 2. "Oh yes, we won the Cold War."
 3. John Paul II solidifies Catholics
 4. Thatcher solidifies the English

Stage 2 (1987 – 2001) Institutional Paradigm: Family Federation / AFC (Headwing)

1. Government (VOC)

1. *The Washington Times, Insight, World & I*
2. Meeting with Gorbachev through US-based WMA
3. True Mother speaks at the UN
4. Bush 1
 1. Failure with Gulf War
 2. Victories in Moscow and North Korea
 3. With wife Barbara, supported True Mother and WFWP
 4. Cain Boon Bong Won
5. AFC: ILCs
 1. Conservative, but with a head-wing stance
6. Work in Russia
 1. PLA - TFV curricula in public schools (Americans key players, in Russia)
 2. Universal Ballet Academy
7. Clinton
 1. Signs Parents Day as a national holiday
 2. CAUSA Signature Campaign
8. Bush 2
 1. Failure with Iraq War
9. AFC members Mark Anderson, Patrick Hickey and Mark Boitano, plus wife of AFC member Marjorie Buessing, win state-level public office (Arizona, New Mexico, Nevada, New Hampshire).

2. Religion (Christian - Interfaith unity)

1. Advanced ICCs
2. CAUSA Ministerial Alliance
3. International Religious Foundation becomes Inter-Religious Federation for World Peace
4. Muslim 40-day workshops in the New Yorker Hotel
5. TFV for clergy education and launching the Blessing in church activism
6. The origin of the universe: Father explains absolute sex

3. Family restoration (changing human nature)

1. 40-Day workshops for Russians in the New Yorker Hotel, plus Divine Principle workshops throughout the CIS
2. Home Church
3. Hometown
 1. Many members, including AFC leaders, virtually retire to hometown: Unlike Korea and Japan, the USA is totally spread out geographically. My hometown was 120 miles from the closest, and rather small, center. It sent many American members back to their native countries, and could have sent more. Some major leaders went home for a short period, then returned their active positions.
4. Tribal Messiahs
 1. Door-to-door Blessing (160 couples)
5. Blessings in America
 1. RFK
 2. MSG
6. Businesses that serve the world (including supporting families) and, ideally, educate
 1. Happy Group
 2. *Washington Times* (supposed to turn from VOC emphasis to family values emphasis — “Headwing.” Fact is, VOC attracts a bigger audience, so family values took a back seat. Not an easy mountain to climb.)
 3. Manhattan Center
 4. GEAI
7. Social transformation affiliates
 1. WFWP — centers on family restoration
 2. YFWP
 3. Pure Love Alliance (CARP)
- 4. Summative Events / Proclamations**
 1. 1989
 1. Pal Jung Shik (Alaska)
 2. Heavenly Parentism (Alaska)
 2. True Mother’s position
 3. Day of God’s Eternal Blessing (’91)
 4. 1992: 1st WCSF — US contribution: Bridge of Peace
 5. Globalization of the Blessing / pre-Blessing
 6. God’s Eternal Sabbath (’97)
 7. US declared to be the Eldest Son Nation

Stage 3 (2001 – 2012) Institutional Paradigm: UPF

- 1. Family restoration (changing human nature)**
 1. Clergy Blessings
 1. Milingo in particular
 2. Peace Messages speaking tours
 1. Jubilee Years (2007-08)
 3. Workshops for families (Jardim)
 4. Global economic enterprise and community building (True World Group, Panda, Jardim, Cheongpyeong)
- 2. Christian - Interfaith**
 1. ACLC - MEPI
 2. 50-State We Will Stand Tour
 3. 172 Clergy
- 3. Governance (UPF)**
 1. UPF unites the IRFWP and FWP
 2. UN office
 1. UN Blessing
 2. UN Seonghwa Ceremony
- 4. Summative Events / Proclamations**
 1. Enthronement of God
 2. Coronation of Jesus and Heungjin-nim
 3. Coronation of True Parents
 4. Cheon Il Guk
 5. Opening the Palace

1. Laws of Cheon Il Guk
2. True Parents move to Korea
6. 8 Textbooks and PLGC
7. 2009 Coronation of True Parents, Korea and Manhattan Center
8. Oneness of True Parents
9. Abel Women's UN

Stage 4 (2012–) Institutional Paradigm: Heavenly Parent's Holy Community

1. IAPP, ThinkTank 2022, Peace Road
2. IAPD, WCLC
3. HTM — Blessing through “John the Baptist” national and religious leaders — TFV curricula in public schools (everywhere)
4. GPA, UPA — SMU / SunHak UP Graduate University
5. The arts
6. Summative Events / Proclamations

THE PROVIDENTIAL TIME PERIODS APPROACH

21-year courses

1960 - 1981

1981 - 2001

2001 - 2022

1960 - 1981

10 year prolongation

1992 - 2012

2013 - 2035

40-year courses (first 40-year course: “Wilderness Course”)

1945-52 - 1985-92

1992-97 - 2032-37

USA HISTORICAL BACKGROUND

- **The background of Calvinism:** Calvin modeled his church system on the **city council system** of the central European city-states as found in Geneva. The city-states were free from the control of princes. **The property owners / heads of households** elected members of the city council to manage civic affairs. A Catholic bishop led the city's spiritual life. When the **Protestants cast out the bishop, the city council usually ran the church. Calvin established the church independent from the city council by following its system: the congregation elected elders (“presbyters”) as a council (“presbytery”) to lead the church and hire a pastor.**
 - This is referred to as the Reformed Church. The major denominations that developed are the Presbyterians (who consolidated an elected hierarchy on regional and national levels), Congregationalists (who kept control on the local level), denominations calling themselves “Reformed” (Dutch Reformed, German Reformed...), and then churches that did not go along with Calvinist theology but adopted the congregational governance system (all kinds of Baptists, Unitarians, Church of Christ, most evangelical churches).
- The Calvinist spirit
 - Everything is from God—either from God's grace (nice things because God loves you) or God's justice (bad things that you deserve as punishment).
 - Praise God in either case, and you will be blessed. And they were.
 - Luther's insight: everyone is a priest.
 - Strong connection to the **family ideals and standards of the Old Testament.**

- The Calvinists in England were called Puritans, because they really did attempt to purify the church. As the result of persecution in England, these Puritans had to organize as independent congregations. They taught that the congregation is the authentic church in which Christ and the Holy Spirit are fully present. They also focused very much on **family church, or house church**. They considered the parents (especially the father) to be responsible for the spiritual life of the wife and children, to the point of having **Bible readings every day and devoting Sundays completely to worship, prayer and study**. **Deacons** would visit homes to support family ministry. Again, they were strict about sexual morality, alcohol, tobacco and other bad habits.
- **“Separatist” or “Independent” Congregationalists** separated church from state and, in principle, accepted what we call today religious freedom. The group of Puritans called the Pilgrims, who came to **Plymouth, MA** in 1620, were separatists.
- State-church Congregationalists believed the state should have but one church—the Congregational or Presbyterian Church. This type settled **Boston in 1630**. They drove out dissenters, hung Quakers, and had a very hard time accepting the British throne sending a Church of England bishop to Boston in the 1680s.
- Results for American society
 - **“If we can run the church, we can run the nation.”** American “commoners” gained the confidence to govern the nation.
 - **Religious freedom**
 - **Moral values** (anti-slavery, anti-theatre, anti-prostitution, prohibition, humane treatment of prisoners, the mentally-ill, orphans, Bible-publication and reading, missions, evangelism, revivalism)
- The history of the US from the Puritans to the 1960s as preparation to receive True Parents through three stages in the 400 years period:
 - **Puritans (1620-1645)**

“Even though these amazing people were dying, they kept some seeds to plant for the next year. They certainly had the faith that God would open their way in the future, and build through them a nation of freedom and blessing. That’s why they walked even the way of death happily, leaving behind seeds for their children to plant. They could bless their descendants while going through a difficult sacrificial way themselves. They did this only because of their faith in God. You may know that the last 41 survivors made an agreement in the name of God. The fact that the ancestors of America kept their faith until the last moment before they died was an historical event. ...They never resented God, no matter what difficulties and trials they faced.”³
- The meaning of the “awakenings” — widespread religious “enthusiasm” from fiery preaching and evangelism—the Holy Spirit
- **First great awakening (1720-45)** => uniting of colonies, freedom of religion, Declaration of Independence, Revolutionary War
 - Renunciation of royal authority—cf. Divine Principle view that the providential goal was to tear down the ideal of the monarchy
 - Robert Filmer’s ideal of the truly parental monarchy, whose lineage goes back to Adam, is rejected by the age
 - John Adams: the kind matriarch turned out to be a cruel beldam (“a malicious and ugly woman, especially an old one; a witch”)

³ *The Essentials of God’s Providential History*, p. 33.

- **THE FRONTIER THESIS: Jackson Frederick Turner:**

- The United States is explained by the town culture—starts with families (the little commonwealth and little church), and congregations moving west, generation upon generation, until they reached the Pacific coast, Alaska and Hawai'i.
- My mother's childhood on a northern California ranch with Chinese servants (1915 - 1940 era); our little town of Red Bluff had a Chinese restaurant from the 1950s. It was the northern-most dock on the Sacramento River for smuggling Chinese to work in the orchards.
- The ever-present land awaiting to be occupied—method of determining ownership by taking responsibility for the land.
- Opportunities abounding due to availability of unoccupied lands—if things don't work out, just move west. Most people moved as families, if not as groups of families (church congregations) and the first formal institution created, after the necessities of life, was the church.
- True Father's words on the native Americans:
 - "As the population of the settlement grew, they had to push the Indians away to enlarge their own colony. Of course, this land did not belong to the new American people originally. The Indians were the inhabitants of the land, and the Pilgrim settlers must have been invaders in the eyes of the Indians. Why then did God give these settlers their great chance? Here is my interpretation. God sided with the American settlers because it was in His plan. Furthermore, these American settlers met God's requirements and truly demonstrated an unwavering faith in God. God could not help but give them His promise and fulfill that promise. America's existence was according to God's providence. God needed to build one powerful Christian nation on earth for His future work. After all, America belonged to God first, and only after that to the Indians. This is the only interpretation that can justify the position of the Pilgrim settlers." ("God's Hope for America," 21-city speaking tour, 1973)
- **Second great awakening (1820-45)** => moral reform, social activism, Emancipation Proclamation, Civil War
 - The Kentucky revivals, the Burned-Over District, the fires of revival went to the cities and all the way to England
 - Utopian communities in upstate New York (LDS, Christian Science, 7th Day Adventists, Jehovah's Witnesses)
 - The method of joining the union / building the nation / becoming a state.
 - Moral reform was led by women. Modernization—freed from household life. Created social organizations, sponsored missionaries, such as Charles Finney, Bibles, magazines, wrote books (*Uncle Tom's Cabin*—"so this is the little woman whose book started this war."—Lincoln to Harriet Beecher Stowe). Major result: 1848 Seneca Falls Convention, the woman's Bible, women's rights.

"And they also had a vision of the future that this Christian nation would do more good for the rest of the world than any other country upon the face of the earth. I am sure that after their church they built a school. They wanted outstanding schools for their children, better than any schools existing in the Old World. And their homes came last. After they built these homes, they dedicated them to God. This is the history of your Pilgrim Fathers, I know. I can visualize early America as a beautiful America, because God was dwelling everywhere. In the school, in the church, in the kitchen, in the street — in any assembly or market place, God was dwelling.

"I understand that in America you are approaching your nation's 200th birthday. Let us therefore examine the people who led the independence movement in this

country in 1776. Those freedom fighters were traitors in the eyes of the British crown. But God could use these traitors as His instruments, as His people, and through them He conceived and built the best nation upon the face of the earth.

“George Washington, Commander-in-Chief of the Continental Army, tasted the bitterness of defeat in many, many battles. When he finally faced the last heartbreaking winter at Valley Forge, he was serious. I am sure George Washington prayed like this: ‘God, it is You who led our people out of Europe and brought us over here to the New World. You don't want us to repeat the dull, gray history of Europe. You liberated us and gave us freedom. You don't want to see the mistakes in Europe repeated in this land. Let me give you my pledge. I will build one nation under God.’ Thus George Washington made his battle God's battle, and therefore the victory won was a victory for God.

“I know that this victory and the independence of America came because God accepted George Washington's prayer, along with the prayers of many other Americans. God knew that His champions would work for His new nation. But George Washington had nothing to work with, and the British army had everything — power, authority, tradition, and equipment. They were proud of their military strength. The American Continental Army had no ammunition and few soldiers. George Washington finally had one weapon only: faith in God. I believe that George Washington's position paralleled David's in his fight against the giant Goliath. David won his battle in the name of God. They both let God vanquish their foe. Each of them put his whole heart, his whole being, his whole sacrificial spirit into the battle, and won.

“...the American people journeyed in faith out of their homelands, came across the ocean to the New World, and here they received God's blessing. God had a definite plan for America. He needed to have this nation prosper as one nation under God. With God, nothing is impossible. So out of the realm of impossibility the independence of America became a fact, and upon its foundation, great prosperity came.

“The British army fought for their king. For them, the British crown was supreme. The American army fought for their king. God was their only King, and He alone was supreme. The New World was pioneered in the name of God. America is called "the land of opportunity". Here is the soil on which people find opportunity in God.

“The Christian tradition in America is a most beautiful thing for foreigners to behold when they come to this country. I learned that every day your Congress is convened in prayer. Your president is sworn into office by putting his hand on the Bible. One day I visited a small prayer room in your Capitol building. When your leaders have grave decisions to make, they come to this place, kneel humbly before God and ask His help. There is a stained glass window depicting George Washington on his knees in prayer. Here I saw the true greatness of America. From the highest echelons of Congress way down to the rustic customs of the countryside, evidence of dependence on God can be seen everywhere in America.

“In this respect America is a unique nation. **Even your money, the bills and coins, are impressed with such a beautiful inscription, ‘In God We Trust.’ No other nation does such a thing. Then whose money is it, your money? Is it American money? No, it is God's money. Every bill or coin says so. You are the stewards, and God has deposited His wealth in your hands. Yes, this nation is not the American nation, it is God's nation. And such a nation exists for the entire world, not just for America herself. Yes, America was formed as a new nation, a new Christian nation under a new tradition. The shackles of old traditions fell away in America. You must want to build a new nation under God.**

“...We must humbly realize that the blessing of God came to America with the purpose of making it possible for God to use this nation as His instrument in saving the world. ...God wants to have America as His base, America as His champion.

And America has begun in the sacrificial spirit pursuing God's purpose. America must consummate her history in the same sacrificial spirit for God's purpose.”

- **True Parents' birth (1920-45)** => last gasp of post-millennial Christianity which was the preparation for a third great awakening and third world war...
- The Kingdom of Heaven will be established as the pre-condition for Christ's return—God is doing it through us... (cf. Neo-orthodoxy dampened it but did not extinguish it completely)
 - Margaret Sanger—Cain-type women's movement
- Sacrifice for the world in the two world wars **plus Korea**
- Establishment of United Nations and other global organizations (WCC, Peace Corps, global Christian missions...)
- The 1950s was the era of “In God We Trust” and “worship at the church of your choice.”
- Advent of “beatniks,” criticism of “conformity” (little boxes), advent of “free speech”
 - Alfred Kinsey
 - Birth control, “the pill”
- Hugh Hefner (Supreme Court washes its hands: “I can't define pornography, but I know it when I see it.”)

“...the time of the arrival of the Lord of the Second Advent is near. He must have a base somewhere, some foundation prepared upon which he can begin to fulfill his mission. **America is meant to be that base**, but America is deeply troubled.

“When I first came to America, I went to New York and stood on Fifth Avenue during the rush hour. Suddenly tears began pouring down my face. I looked at the wonder of the Empire State Building and the magnificence of the new Trade Center — the tallest buildings in the world. But I asked myself, ‘Does God dwell in those buildings?’

“New York is becoming more and more a city without God. It is a city of crime. Such a beautiful city is now crumbling. I can see so much immorality and so many signs of godlessness in that city. It was shocking to my eyes as I stood watching during that rush hour. I could see so many things at once that are all intolerable in the sight of God.

“I asked God, ‘Is this the purpose for which you blessed America?’ ...I can really see that God is leaving the great city of New York. New York is instead becoming the city of evil.

“America has been known as the ‘melting pot’ where people of all colors, creeds; and nationalities are melted into one new breed. In order to melt anything, heat is required. Do you know who provided the heat for America? God was that heat. Without God, you could never have melted your people together. America could only achieve true brotherhood through the Christian spirit, but when you begin to lose this foundation, America's moral fiber will deteriorate. Today there are many signs of the decline of America. What about the American young people? What about your drug problems and your juvenile crime problems? What about the breakdown of your families? I hear that three out of every four marriages in America end in divorce. The California state government is issuing more divorce certificates than marriages licenses.

“What about racial problems and the threat of communism? And what about the economic crises? Why are all these problems occurring? These are signs that God is leaving America. I can read the sign that says, ‘God is leaving America now!’ If this trend continues, in a very short time God will be with you no longer. God is

leaving America's homes. God is leaving your society. God is leaving your schools. God is leaving your churches. God is leaving America. There are many signs of atheism in this once God-centered nation. There have been many laws enacted that only a godless society could accept. There was a time when prayer was America's daily diet. Today you hear prayers in American schools no longer." ("God's Hope for America," 21-City Speaking Tour, October-November, 1973)

- The 3rd World War: True Father's viewing the hundreds of ships coming from America and all over the world at the Busan harbor.
- There are numerous very successful new religions in Korea, and True Parents are the only ones who transcended Korea.

The American context upon True Parents' arrival.

Drift to the left

In the 60s and early to mid-70s, America was moving to the left. Flag-burning, anti-war demonstrations

Martin Luther King

Power of righteousness

Later spoke against Vietnam War

Problem of infidelity

Racial tension exploded in urban riots

Young people, led by the incredible media attention to the "hippies," rejected the "military-industrial complex," and followed the "tune in, turn on, drop out" route of rock music, drugs and sexual immorality.

The mainstream churches were going along with it, or just aging.

60s spirituality

Disenchantment with Christianity led youth to look east

Open to **new religions**: Scientology, Nation of Islam, Hare Krishna, Children of God, Mararishi Mahesh Yogi (Transcendental Meditation— attracted the Beatles and other rock stars), Guru Maraj-ji, Nicheren Soshu and Soka Gakkai (Japanese neo-Buddhism), Meher Baba, Sri Chimnoy, Steve Gaskin / the Farm, the People's Temple, Baba Ram Dass, and others

Concern for the environment, to leave the cities and get back to the land, stop the pollution, be natural, eat healthy ("you are what you eat")

Jesus movement

At the same time a resurgence of youth for Jesus.

A reshaping of Christianity separated from the mainstream— independent, Bible-based, experience-based, melding of Christian hymns and rock music, dressing down by congregants, pastors...

The Vineyard and Calvary movements, Saddleback, Willow Creek are exemplars; Hillsong in Australia emerged later and became a global movement

Hippies of the Religious Right by Preston Shires explains roots of the religious right in the Christian churches and methods spawned by the hippies ("Jesus Freaks").

At ease in Zion

Dr. David S. C. Kim: I went into a shop and said, "I'd like an ice cream cone." The server said, "Okay, which kind?"

I responded, "An ice cream cone; I said I want an ice cream cone!"

"But sir," the attendant replied, "we have 31 flavors. Which flavor do you want?"

I thought to myself, "Oh my God, this country is not going to accept Divine Principle."

WEEK 1: Introduction, 1959-1972

Turning Points

1. 1961: Landmark: The Establishment of HSA-UWC as a California-based, 501(c)(3) corporation, September 18, 1961.

The movement becomes a government-recognized legal, public entity with benefits and obligations attached, the administration of which requires qualified personnel. We gained tax exemption and the ability to move members, including the founding family, to the US. **We lost autonomy, as we had to fit into the US definition of a religion, with a Board of Directors and financial management that ended up requiring CPA audits.**

"The fundamental character and personality of an individual is formed in the family. Family is the starting point and foundation of love, personality and life. The Principle of Creation teaches us that we are born in the cradle of our family through the love of our parents. We come to perfect ourselves as beings of love beginning as children who gradually grow to positions of spouse, parent and grandparent. Ultimately, we pass to the spiritual world in the midst of love from our descendants. Family, therefore, is the most precious hearth of human love and life. It is more important than all value systems and ideologies as well as all policies and social systems. ...**Fifty years ago, I tried to bring this revelation to my fellow Christians, believing that this truth could unite the conflicting denominations and bring about the Kingdom of Heaven on Earth. I never intended to form a separate church.**"⁴

1965, 1969-72: Landmarks: Rev. Moon's First and Second World Tours, the 43-couple Blessing, the establishment of FLF, ICF (PWPA, ICUS...) The movement establishes its headquarters in Washington, DC, and then New York City, and extends into the political, educational, social and business realms through affiliates and for-profit subsidiaries.

Dr. Mickler Commentary: The Early Mission: 1959-1971

THE BEGINNING OF THE UNIFICATION CHURCH in America dates from the arrival of its first missionaries in 1959 and extended through the decade of the 1960s to the arrival of Rev. and Mrs. Moon in late 1971. **During this period, the Unification Church in America was fortunate to have four missionaries of outstanding quality: Young Oon Kim (1914-89), David S.C. Kim (1914-), Bo Hi Pak (1930-), and Sang Ik Choi (1936-).** Each of them made and continued to make lasting contributions to the Unification tradition. However, their most important collective legacy was the love and commitment they expressed to the people of the United States and, by extension, to the people of the Western world. That they "loved the people" was finally more important than their translations or adaptations of The Principle, their organizational initiatives or even the record of their suffering during the earliest stage of the church's development in the West.

It is said that love covers a variety of faults. In the case of the early Unificationist missionaries, their chief failing was a lack of unity. It cannot be denied that there were disagreements, grievances and squabbles over strategy, as well as the tendency to proceed independently from one another. As a consequence, a unified national movement never emerged during the 1960s. The church's oral tradition holds that their failure to unify led to a lack of result and an inadequate foundation. **However, it might be questioned how much really could have been accomplished during the tumultuous 1960s. In fact, given the size of the United States and the equally vast cultural distance which the earliest missionaries needed to bridge, their results were on a par or even ahead of most missionary endeavors in the history of God's providence.**

The 1960s, then, were a time of sowing, and in this regard the early UC missionaries must be given high marks. Each of them produced **Principle texts**, established important **patterns of community life**, and developed **creative ways of relating to the wider culture**. Taken together,

⁴ "Realization of a Peaceful World by the Ideal of True Family," Founder's Address at the Fourth World Peace Conference, Nov 27, 1997, Washington, DC.

they set the basic directions that the Unification tradition would follow in America during succeeding years. Miss Kim's "Unified Family" laid the legal and spiritual foundations for the Unification Church, having legally incorporated as the Holy Spirit Association for the Unification of World Christianity in 1961 and having set up a national headquarters and centers throughout the country. Mr. David S.C. Kim's "United Faith, Inc." lay the initial foundation for the UC's later ecumenical and inter-religious activity. Col. Bo Hi Pak's leadership of the Korean Cultural and Freedom Foundation (KCFF), Little Angels, and Radio of Free Asia (ROFA) set the pattern for subsequent public advocacy and cultural initiatives. Finally, Mr. Sang Ik Choi, through his San Francisco Bay Area International ReEducation Foundation and International Ideal City Project, initiated an important communitarian line of development. [I would add, contextualization of the message and method, that gave rise to the Oakland "Creative Community Project." — TH]

At the same time, it is important to remember that activities in the United States were peripheral to the mainstream of the Unification tradition which was centered in Korea and, to a lesser extent, Japan. It would not be until the 1970s that developments in America assumed a central role as a consequence of Rev. Moon's decision to shift the focus of his work to the West. Before then, members were largely dependent on the missionaries for information. However, Rev. Moon undertook two world tours during the 1960s, one in 1965 and another in 1969. These tours, which included lengthy stopovers in the United States, afforded members the opportunity to participate directly in the church's mainstream tradition. They also were important in shaping and invigorating the American mission.

The Unified Family

Of the missionary groupings that were established in America during the 1960s, the Unified Family, led by Young Oon Kim, flowed most naturally into the Unification Church of the 1970s. This was due, in part, to its incorporation as the "Holy Spirit Association for the Unification of World Christianity" on September 18, 1961, approved in 1963, which became and still is the legal basis for the Unification Church in America. Beyond that, Miss Kim's Unified Family was the most explicitly religious and theological of the missionary groupings. Much of this derived from Miss Kim's background as a professor of New Testament and Comparative Religion at Ewha University in Seoul. As a missionary, she sought out "church people," expended a great deal of effort in publishing successive editions of *The Divine Principles*, and achieved legal recognition as a religious organization. Ironically, many of those who joined the Unified Family were in one way or another alienated from organized religion. Thus, rather than churches, the Unified Family set up a network of "centers" across the country. Also, the name "Unified Family" reflected a determination to preserve a personal, face-to-face orientation rather than that of a large, bureaucratic organization. Nevertheless, by the end of the 1960s, the Unified Family had proliferated a number of small businesses, student groups, and the Freedom Leadership Foundation (FLF).

Miss Kim arrived in America as the first Unification missionary on January 4, 1959 in the midst of a raging snowstorm. She came to the University of Oregon in Eugene as a student, but left school to live in a vacant house in Oakhill, a semi-rural settlement several miles east of Eugene to be near her three best contacts—Doris Walder Anteloch (later Orme), Pauline Phillips Sherman (later Verheyen) and Patty Pumphrey [married, with children]. Later joined by Galen Pumphrey and George Norton, the Oakhill group migrated several hundred miles down the coast to San Francisco in late 1960. There, in the cosmopolitan Bay Area, they had high hopes of reaching a mass audience quickly. However, their efforts were largely ignored or rejected. Recognizing that they lacked an adequate foundation for immediate results, they put energy into improving the Principle text, obtaining legal incorporation, purchasing a three-story building as a training center, and, most importantly, pursuing direct person-to-person witnessing. In July 1962, they opened up mission territory in surrounding Bay Area communities, the most successful centers being in Berkeley and San Jose. To facilitate communication, they re-instituted the *New Age Frontiers* newsletter which they began in Oregon and held their first "training session" for guests in May 1963. By the end of that year, the group had expanded to Los Angeles and Sacramento and grown to more than fifty members. [Paul and Crystal Werner joined in Sacramento.]

Dr. Mickler's Commentary: United Faith, Inc.

United Faith, Inc., or the “Northwest Family,” which was led by Mr. David S.C. Kim, laid the initial foundations for the Unification Church’s later ecumenical and interfaith activity. More so than the other missionary groups, the Northwest Family had the consciousness of being a “united faith movement.” As early as 1963, it produced “Articles of United Faith” as a basis of dialogue with Christian churches. This stemmed mainly from the orientation of Mr. David Kim, who prior to joining the Unification Church, “was daydreaming of uniting the established Christian and Buddhist religions.” As he noted, “Many religious persons from Confucianism, Buddhism, and Christianity, as well as other small devoted religious groups from the mountains...visited me privately all the time.” Though a government official and a deacon in the Presbyterian Church, his idea at that time was “to re-formulate a new religious structure, incorporating the good points of other religions based on Christianity.” United Faith, Inc. was an effort to substantiate that vision.

Mr. Kim wrote, *Individual Preparation for His Coming Kingdom*, which was published by the United Chapel of Portland.

Mr. David Kim was a founding member of the Unification Church in 1954 and its first overseas missionary, having gone to Swansea University College, Wales as a U.N. scholar in August of that year. He was the second Unification missionary to the United States, arriving in Portland, Oregon on September 18, 1959, some ten months after Miss Kim had arrived in Eugene. Like Miss Kim, he came to the U.S. on a student visa (the only other way out of Korea was via the diplomatic service), and enrolled at Western Conservative Baptist Theological Seminary. Also like Miss Kim, he began witnessing and gathered several students, including Eileen Welch and John Schmidli whose affiliation pre-dated those of Miss Kim’s Oakhill group. The first joint meeting between the Oakhill and Mr. Kim’s groups occurred in Lebanon, Oregon in July 1960. A second meeting of twenty persons was held there on September 4th. Whether or not the two groups could have worked together is uncertain. However, there were differing ideas over financial responsibilities, witnessing, and even the name of a unified organization.

Following the relocation of Miss Kim and her Oakhill group to the San Francisco Bay area in late 1960, Mr. Kim continued as the sole missionary to the Pacific Northwest. However, he was expelled for “heresy” from Western Conservative Baptist Seminary just weeks before his graduation in 1961. This precipitated a series of crises as Mr. Kim successively enrolled in Portland University, the University of Oregon, and finally Pacific School of Religion in Berkeley, California in efforts to retain his student status and stay in the country. During this period, a major thrust of the Northwest group were annual forty-day evangelical campaigns of often solitary missionaries traveling as far east as Chicago. In July 1965, the group’s newsletter, *United Temple Bulletin*, listed active “chapels” in Chicago, Illinois; Cheyenne, Wyoming; Boise, Idaho; Salt Lake City, Utah; Seattle, Washington; and Portland, St. Helens, and Eugene, Oregon.

Testimony: God’s Work in the Northwest—Vernon Pearson

My life began to change when the message of a radio evangelist brought me to my knees, and I accepted Jesus on April 3, 1954. Prior to this, I had been very depressed. The following day, my birthday, I still didn’t feel saved, but held on to that promise. That evening I went outside beyond the fruit orchard and cried and prayed. Finally I really felt cleansed and I knew I had met Jesus.

I went to a Christian college, still searching for a deeper understanding of God. This, too, was a very lonely experience. I couldn’t understand why I couldn’t have a more victorious life. In the fall of 1959 I prayed that God could begin a new work in my life. He certainly answered my prayers!

I had known Mr. John Schmidli for quite some time, but I began spending more time with him. One evening he told me he had met a Korean man who was like a Korean Billy Graham—he also said that God wanted to restore the Garden of Eden.

Several weeks later, John introduced me to Mr. David Kim who was attending Western Theological Baptist Seminary. Only later did I realize that he was a missionary for this Korean Messiah. Although I was impressed, I also felt threatened because of my own fundamental Christian background.

Periodically Mr. Kim would come from Portland to St. Helens to share the Principle. I was working in a furniture store there, while I continued to study the Principle. It took five or six months of study for me to begin understanding the depth of the Principle message; from time to time I was spiritually attacked.

Although it was difficult, I continued to study and live by the Principle. This was due in part to the fact that, when I prayed with Uncle John, I felt such closeness to God, and my doubts were dissipated. I also continued to make the Principle a part of my life because of the message of the Principle itself. There were no other young people and it was quite difficult for me to take this leap of faith right away. I am so grateful to God for being so patient with me. In 1961 I moved into the Portland Chapel with David Kim and some early members, where we lived, studied and worked together for three years. Then in 1964 I went to Idaho as a missionary. **It was a precious and important time in my life, because although I was alone I really felt such a closeness to God.** I attempted to share the Principle with many different people in an effort to find spiritual children.

HSA-UWC, Arlington, Virginia

Col. Bo Hi Pak was the third Unification Church missionary to the United States, arriving on March 14, 1961. Unlike Miss Kim and Mr. David S.C. Kim, both of whom had come on student visas, **Col. Pak came as a diplomat, serving as assistant military attache at the Korean Embassy in Washington, D.C.** However, like them, he also began witnessing and held Bible study sessions in his home. In early 1963, **Col. Pak incorporated the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) in Arlington, Virginia and was granted a federal tax exemption. The following year he published a translation of the Principle, *Outline of Study: The Divine Principles* (c. 1964).** However, during this same period, Col. Pak began to move in a new direction. In 1962, Rev. Moon conceived the idea of forming a Korean children's dance troupe "as a means of promoting world peace and sharing the Korean culture throughout the world." He asked Col. Pak to take responsibility for assembling the group. Col. Pak agreed, and in addition to his diplomatic and missionary responsibilities, **he traveled back and forth to Korea in developing a dance troupe, which was named the Little Angels.**

In the mid-1960s, Col. Pak moved decisively in this new direction. In March 1964, he was the "moving force" behind the creation of **the Korean Cultural and Freedom Foundation (KCFF)** which sponsored the Little Angels' performances in the United States, beginning in 1965. In late 1964, he resigned from the Korean army and his diplomatic post to engage in this activity full-time. **The following year he persuaded Miss Kim to relocate from San Francisco to Washington, D.C., allowing her to take primary responsibility for church activities.** Then, in 1966, he played a central role in establishing **Radio of Free Asia (ROFA)** as a second major project sponsored by KCFF. In effect, Col. Pak became a free-lance ambassador of goodwill, foundation director, and an activist in the struggle against atheistic communism.

During the Korean war, Col. Pak was saved from certain death by U.S.-led forces. He later noted that the motivation for his subsequent actions came from "an inner desire to serve God, humanity, and my two beloved countries of Korea and America." Many prominent Americans and Koreans supported his projects and through them Col. Pak interacted with top leaders in both countries. Arleigh Burke, former U.S. Chief of Naval Operations, was KCFF's first president; and Yang You Chan, former ROK Ambassador to the U.S., was its first vice-president. **In addition, both Presidents Eisenhower and Truman authorized KCFF to list them as honorary presidents.** Although the Little Angels inaugural tour of the U.S. was difficult and in many cases "the performers outnumbered the audience," **Col. Pak enlisted the aide of Lila Acheson Wallace, founder and co-chairman of Reader's Digest, who provided financial support to the dance troupe for many years. The Little Angels' tours were increasingly successful and by 1971 they had performed on national television, at the Mexico Olympics, and before**

numerous heads of state including President Nixon and President Park of Korea, as well as in a Royal Command Performance before Queen Elizabeth II who broke with protocol by receiving the performers and greeting each of them, escorted by Col. Pak. ROFA afforded similar opportunities. President Eisenhower gave the organization its slogan, “bridge of truth,” and many U.S. senators, congressmen, government and civic leaders and families voiced their outrage about the plight of U.S. POWs/MIAs over ROFA air waves. During this period, an estimated 60,000 Americans contributed funds to KCFF and its causes.

KCFF’s rapid advance, its flamboyant style, its involvement with sensitive matters such as the POW/MIA issue, and its fundraising raised suspicions, especially among U.S. government officials. The FBI conducted an investigation of KCFF between 1964-66 over allegations of KCIA involvement in a plan to raise funds for the Asian Peoples Anti-Communist League Freedom Center (APACL-FC) but closed the case when the fundraising never took place. In 1966, the U.S. State Department and the U.S. Embassy in Seoul raised similar concerns about ROFA and induced its first international chairman to resign. Between 1966-68, several U.S. government agencies were reporting on ROFA’s activities. **In late 1969, a ROFA fundraising appeal addressed to a number of prominent Americans and a subsequent letter of thanks which was signed by President Chung Hee Park of Korea and mailed to thousands of Americans raised the ire of J. William Fulbright, a powerful U.S. senator. He pressed the State Department to investigate whether ROFA should be required to register under the Foreign Agents Registration Act (FARA).** This led to a full-scale investigation of ROFA and its tax-exempt status by the U.S. Justice Department and the IRS in 1971. **Ultimately, both ROFA and the KCFF were vindicated. After reviewing its activities and financial records, the IRS notified Col. Pak that KCFF’s tax-exempt status would continue.** Later, Acting Attorney General Richard Kleindienst wrote that on “information made available by the CIA, the Department of State and the FBI...the evidence is insufficient to constitute Radio of Free Asia as an agent of a foreign principal...[or] to establish a violation of the statutes on fraud or the mails or any other federal law which I am chosen to enforce.”

The Little Angels, the Korean Cultural and Freedom Foundation (KCFF), and Radio of Free Asia (ROFA) were all either initiated or led by Colonel Bo Hi Pak during the 1960s. **Together, they helped establish the pattern for the Church’s subsequent inter-cultural and anti-communist work as well as its efforts to promote good will between the United States and Korea. However, as would be the case for the Unification movement during the 1970s and 1980s, Col. Pak’s motivation and methods were viewed with suspicion by public officials. This led to investigations and efforts to destroy his work.**

The International Re-Education Foundation

The San Francisco-based International Re-Education Foundation led by Sang Ik “Papasan” Choi tapped most directly into **the communal ethos and utopian idealism of the 1960s. Adapting the Principle message to secular, non-theistic audiences, Mr. Choi consciously adopted a “character-educational” rather than a “church-theological” method.** This created misunderstandings within the Unification movement, particularly with Miss Kim’s Unified Family, but was effective in appealing to disaffected young people. Between 1966-71, Mr. Choi fashioned a highly successful communitarian experiment which included active witnessing, multiple centers, student groups, weekend workshops, a “New Age Band” which performed at regular public meetings, the International Ideal City Project on 600 acres of land in Mendocino County, the International Pioneer Academy in San Francisco, and **International Friendship Banquets with as many as 500 guests and speeches by dignitaries such as San Francisco Mayor Joseph Alioto.** Although, as with most communitarian experiments, the International Re-Education Foundation was not to enter the promised land of utopian fulfillment, it did provide a way of “actualizing” the Principle that continued to be influential, particularly in the San Francisco Bay Area.

Mr. Choi had several advantages over the previous Unification missionaries. Whereas Miss Young Oon Kim and Mr. David S.C. Kim had come alone to the U.S. and Col. Bo Hi Pak arrived only with his family, **Mr. Choi came on the foundation of a victorious mission in Japan. Between 1958-64, he successfully planted the church in Japan after several previous missionaries had**

failed. Thus, he could draw on tested methods. He also drew on a small but elite corps of Japanese church missionaries, all members for several years, all dedicated, and all successful, who joined him in San Francisco. Still, given the cultural barriers, the work was slow. In this respect, the testimony of the first American to join the group was revealing:

“I was in a tee-shirt, part way stretched out on a beach, looking at the sun and wondering how I got there. Koro showed me an address and said, ‘You come!’ I came and immediately found myself in the world of oriental custom and tradition. I liked the people, and when Koro asked me, I moved in...”

Although struggles continued, the original community of eight doubled its membership with new American members by the end of 1967. A pattern of doubling membership each year continued until 1971.

The transition of Mr. Choi’s group, initially known as the “Japanese Family,” into the Re-Education Center and finally the International Re-Education Foundation occurred in several stages. The initial stage followed Mr. Choi’s assessment of the liberal San Francisco Bay Area and decision to reconfigure his group as a **“Re-Education Center” rather than as a church. The educational format afforded new American members the opportunity to help shape and direct organizational activities in a more dynamic way than in the other missionary groups.** A second stage followed the publication of Mr. Choi’s Principles of Education (c. 1969). Unlike the other missionaries’ texts, which purported to be pure translations of the Principle as lectured in Korea, Mr. Choi’s work was a conscious adaptation. As he expressed it, “Based on the Divine Principle, I put my philosophical ideas and a little bit of oriental religion together and I a little bit changed the Divine Principle.” Basically, the series was a humanistic counterpart to the Principle, positing the attainability of an ideal world through application of the community’s overriding concept of “conscientious common sense.” Although Mr. Choi devised a system of educational principles that presumably would lead to “divine” principles, what was critical for the community’s development was the way in which the Principles of Education assumed a life of their own. More than any other factor, the Principles of Education led the community into a final utopian stage which followed the founding of the International Ideal City located on 600 acres of land just south of Boonville in Mendocino County, California. The farm later became known simply as “Boonville.”

Mr. Choi and his members regarded this project as an experiment which would “prove” their social theories. **Plans were made for various sectors to represent the unique architectural styles of the world, and “Articles of Establishment” were drawn up which included sections on politics, economy, education, culture, law, and “qualifications for citizenship.” They fully expected it to be a model for others to study. Or as Mr. Choi put it, “If we can establish the ideal city system, we can win the whole world.”**

The Re-Education Center members fell immeasurably short of winning the world. However, they did succeed in transforming themselves. The group no longer thought of itself as local but international. Hence, the founding of the International Ideal City in Mendocino County was answered by the founding of the International Re-Education Foundation (IRF) in San Francisco. The purchase of an imposing new headquarters building at 44 Page Street, San Francisco in June 1971 led the community into two more ambitious projects. The International Pioneer Academy officially opened on September 20, 1971 with an entering class of thirty, twenty of whom were members, eight professors and a full curriculum. With ballroom and balcony, Page Street headquarters also was well suited for a succession of “International Friendship Banquets” which led to a culminating Christmas banquet for 1,200 guests at the Kabuki Theatre on December 18, 1971. **As members gathered on the stage of the Kabuki and looked out over the audience of prominent San Franciscans and world delegates, they had little reason to suspect that the following years would see the dismantling of almost everything Mr. Choi had built up.**

Leadership Disunity

During the 1960s, the Northwest Family stood firmly for coordination and cooperation among the missionary groups rather than centralization. Hence its members opposed the efforts of Miss Kim's group to "unify" the American movement. A lengthy *United Temple Bulletin* editorial entitled, "Expressed Opinions on the so-called 'National Headquarters,' Washington, D.C. by the Northwest Families" charged the new headquarters with "definite attempts...to split and destroy the Northwest Family, rather than to unite." In January 1966, the Northwest group inaugurated a "Monthly Training Conference for the Training of Northwest Leaders." They also forged closer ties with Mr. Sang Ik Choi, who had begun mission work in the San Francisco Bay Area. In May 1966, a "United West Coast Fellowship" in Oakland, California gathered over forty people representing ten centers from Anchorage, Alaska to Los Angeles, California. Their efforts to retain their autonomy were successful, as Rev. Moon recognized an East-West missionary division in late 1966 and prohibited further discussion on the problem of uniting with Washington, D.C.

Between 1966-71, Mr. David Kim directed the activities of the Northwest Family from Clearfield, Utah where he served as a counselor for deprived youth at a Job Corps center. This enabled him to pursue his "heavenly mission" while retaining his visa. Still, East-West jurisdictional problems persisted, and in July 1969, the *United Temple Bulletin* published a June 15th "Letter to Our Master on the Long Existing Conflicts Between West and East Groups." That same month the Northwest Family formally established "United Faith, Inc.," which signaled an assertion of independence from Mr. Choi's as well as from Miss Kim's group. **As Mr. Kim wrote to his membership:** "[M]arch on with your new organization—United Faith, Inc. You have an independent organization, different from Mr. Choi's or Miss Kim's." Later, he noted, "In [the] S.F. Bay Area two other groups besides ours are working—Mr. Choi, [and] Miss Kim's group—in [the] future we will work together as a team, but the time is not ripe yet." Unfortunately, despite incorporating and setting up a "permanent" structure which included departments of Administrative Affairs, Home and Foreign Missions, International Cultural Exchange, and Enterprise, United Faith, Inc. did not experience substantial growth.

The final stage of the Northwest group activities followed Mr. David Kim's resignation from the Job Corps and his relocation to Oakland, California in February 1971. There, **the dramatic growth of Mr. Choi's group in San Francisco as well as their innovations provoked alarm and led to a realignment of the American mission.** Essentially, Mr. Kim and Miss Kim joined forces to counterbalance the rising influence of Mr. Choi. Mr. David Kim began to join in activities of the Berkeley "Unified Family," and in June 1971 he traveled to Miss Kim's Washington, D.C., Headquarters where he "was very much impressed with many enthusiastic faces of college students as well as old members in the center, and I noticed constant progress made in training members, new programs and so on." Earlier, Mr. Kim met with several senior Bay Area members, including the director of Miss Kim's Berkeley Center, and "discussed the San Francisco situation in case—Mr. Choi and his wife intend to do their work independently from HQ, Seoul Korea..." This allegation was more serious than all the charges Mr. Kim's group had leveled at Miss Kim. Rather than his methods, Mr. Choi's loyalty was being questioned.

Soon thereafter True Father was in the US and made Mr. Kim and Miss Kim leaders of evangelical bus teams, and within five years, Mr. Kim was the founding president of UTS and Miss Kim was a professor. One or the other would preside over lunch in the faculty lunchroom!

True Father left Mr Choi in San Francisco, and he sent Young Soo Lim with two American members to start a center in Oakland. True Father worked directly with Bo Hi Pak until the end.

Dr. Mickler Commentary: Jan 28-Oct 10, 1965: Father's first world tour

Activities in America were peripheral to the mainstream Unification tradition, which was focused in Korea and, to a lesser extent, Japan. However, work there solidified by the mid-1960s to the point that the church was ready to give serious attention to world mission. The most dramatic indications of this new direction were **Rev. Moon's two world tours, the first in 1965 and the second in 1969. The main purpose of these tours was to connect the**

foundations that had been established in Korea to the world. In 1965, Rev. Moon sanctified 120 “holy grounds” worldwide, including 55 in the United States. In 1969, building on the blessing in marriage of 430 couples in Korea, Rev. Moon “blessed” 43 couples worldwide: 13 in the United States, 8 in Germany, and 22 in Japan. **In addition to these central purposes, the tours gave Rev. Moon the chance to assess opportunities for worldwide expansion and to provide direction for missions already in place.** In America, the two tours afforded members their first opportunity to participate directly in the movement’s mainstream tradition.

After spending two weeks in Japan, he and Mrs. Won Bok Choi left for America. **Miss Kim, who accompanied them to Japan, departed ahead of them “to prepare Americans for his visit.”** In an article, “Hail to the Brightness,” the New Age Frontiers chronicled Rev. Moon’s San Francisco Bay Area arrival:

“The Great Day dawned for us before the sun was up. At 5:30 a.m. on the still, cool morning of Friday, February 12th, our Master set foot upon the continent of North America. Twenty-seven highly honored, greatly privileged, and totally breathless members of the Unified Family in the United States were on hand to greet him and Mrs. Choi as they stepped off the Japan Airlines flight from Hawaii at the San Francisco International Airport. **Among the fortunate few were the three missionaries from Korea whose love and single-minded devotion were responsible for the presence of Americans at the momentous occasion—Miss Young Oon Kim, Col. Bo Hi Pak, and Mr. David Kim.”**

The “Official Party” stayed in the San Francisco Bay Area for seven days, with the high point of the visit being the selection and sanctification of “sacred ground.” In the next forty-four days, Rev. Moon traveled by car to all forty eight continental United States, setting up a total of fifty-five Holy Grounds. A key part of each ceremony was the burying of a “holy rock” from Korea. Having completed a three-year course of “national restoration” on the Korean peninsula, Rev. Moon transplanted Korean rocks in American soil. At the same time, a pebble was gathered from the grounds of City Hall at each stop in America and put in a sack for later transport back to Korea.

Having completed the full circuit, Rev. Moon arrived back in the San Francisco Bay Area on March 30th. At that point, **he flew to Washington, D.C. which was his base of operations for three months until July 1, 1965, when he departed for Europe.** In Washington, he convened a twenty-one day training session, continued touring, and spoke often. **By June, members were ready with the first edition of “The Master Speaks,” seven edited, in-house transcriptions of question and answer sessions with Rev. Moon taped at various centers throughout the country. In addition to activities with members, Rev. Moon initiated contact with several prominent Americans, including the well-known trance medium, Arthur Ford, and former President Dwight D. Eisenhower. Plus he appeared on a popular talk show, hosted by famous cartoonist Al Capp.**

True Father’s letter to True Mother (1965, an excerpt from one of many such letters)

My heart goes out to you, knowing that you must always be careful in your public life, lived among numerous people who are centered on the Will. Furthermore, I feel so bad that you have to deal with all those people around you while you are carrying a child in your womb. Especially, I am concerned about you in your condition making effort every morning to go to the holy ground. But on the other hand, I think it is such a beautiful thing that you are doing. I am grateful that you have become a great example for many people. Only I, your Oppa, knows the great mission that you are trying to surmount and the cross of the heart that you carry. **All I can do is pray that you will become the True Mother who will be exalted and honored by the multitudes of people.** (written from Denver, CO, March 25, 1965, *Chambumo Gyeong*, p. 613)

Father the fifty states, making holy grounds with soil and stones from Korea. On the day he made the Holy Ground in Birmingham, Alabama, he was in close proximity to Dr. King’s march in Selma taking place the same day.

The holy ground ceremony represented God's dominion over the earth and connected all nations to Korea, symbolized by the burial of soil and/or stones from Korea at each location. Father collected the same from the sites in America and took it back to Korea.

Testimony: Rebecca (Boyd) Salonen

In 1965, True Father made his first world tour. (Since he was still in the first seven-year course, we called him "Master" or "our Leader." He was not yet Father or True Parent.) The Unified Family, as we were known, bought a station wagon for his United States tour. The driver was George Norton, and Father was accompanied by Miss Kim, Mrs. Won Pok Choi, Doris (Walder) Orme, and Ernie Stewart (who was traveling with him on his way to establish a center in Miami) and a few others. During this tour, Father traveled to every U.S. state to make holy grounds.

He explained to us that he was connecting the foundation of the chosen country to the world. Since America represented the world of Christianity, by placing "holy soil" in each state, he was connecting Korea with the world. At that time we had perhaps ten study centers around the country with a few members living in each one, and Father's tour stopped in each place. Members from the local centers would then accompany the group for a few more stops before returning home.

Several hours before Father arrived in Tampa, Col. Bo Hi Pak arrived at our door to help us get ready. Although we had been asked to prepare funds so that the group could stay in a good hotel, **Father wanted to stay with the members, in the center, as had been his practice on his itinerary tours in Korea. If we had known, we might have improved our living situation. In those days, we tended to think we should live in the humblest way, and our Tampa center was a decrepit two-room apartment. To accommodate the ten or twelve of us, for the night, we borrowed mattresses from our landlord (who asked us to move a week later, because of all these unusual activities and the "Red Chinese" we had brought in) and everyone slept on the floor—women in the kitchen and men in the other room. We made a bed for Father in our hide-a-bed couch.**

In the evening after dinner, we all sat together like a family, and Father inquired about us and talked with us. Father created Tampa's holy ground in Lowry Park.

He was very particular about the site, and we drove to several parks before he selected the right location. He strode like a warrior as he marked off the four-position foundation. As he reached each of the four points he shouted out the name of the person who was to stand in that place. Walking around the diamond with salt and then with soil from Korea ("the leaven"), Father then buried a stone from Korea in the center. After making the holy ground, we all drove to Miami, our next stop, where another holy ground was made. (Several states have more than one holy ground because there were church centers in more than one place.) The saga of the establishing of holy grounds on that first world tour is dramatic. As the group moved from Florida up to New England, they sometimes blessed ground while standing knee-deep in snow.

We left Ernie to set up his center in Miami and drove up the east coast of Florida to Fort Pierce, where we spent the night in a motel. The next morning, we said goodbye to Father and his party as they continued to travel up the east coast and we went back to our centers. **I remember that we all cried so hard that no one could drive. We had to wait by the turn-off for some time before we could get back on the road to Tampa and to the other centers to the west. For a long time afterwards, we felt a deep loneliness, missing Father. For years, I saw him in dreams sitting on our hide-a-bed couch, watching our activities, waiting for our success or standing in the apartment's doorway as he had done, waiting for us as we packed our bags for the trip to Miami.**

I can never forget my first meeting with Father. I felt that he was indeed the person I had been waiting for—the father, brother, husband, teacher, guide and friend I needed. That was why we cried when we parted; we had lost the one we had been looking for. **I had not really "joined a group," but I was walking the same lonely path that Father was breaking ahead of me. Joining the Unified Family was not the goal, only the beginning of our common struggle.**

Probably because I was sensitized by my own years of painful searching, I could feel Father's loneliness and sorrow, though that was never expressed. I remember especially his understanding of each of us and the blazing intensity in his eyes. As we did not want to be separated from him, he felt the same about us. Looking back, I feel that I was too young (22) to really understand the immense task I had signed on to do.

Testimony: Vernon Pearson (cont.)

In 1965 while I was pioneering in Idaho, Father came to bless holy grounds. This was one of the deepest and most moving experiences, to meet Father, Mrs. Choi and the Korean missionaries. When I heard that Father was coming, I spent two or three days trying to make my apartment presentable. I stayed up all night and slept only two or three hours before he came.

I was getting dressed so I would be ready to greet him. Just as I was about to put on my tie, I heard David Kim's voice at the door, saying, "The Master is here!" I felt a great expectation to meet the Messiah and also I was nervous. **It was difficult to even carry on a conversation because all I could think was, "The Messiah is come!" As we were sitting there I felt inspired to ask whether I could bow down to Father. It wasn't the traditional Korean bow, as I even touched his shoes! He smiled and touched my shoulders. This experience is a beautiful memory which I can never forget.**

After we talked a while, Gordon Ross explained about holy ground. Father and his party had a tight schedule to bless all the holy grounds within a certain time. So in the evening we went to bless the holy ground in Boise. It had been raining. I could feel that this was most significant to the restoration providence. As Father was driving away, headed for Missoula, Montana, he kept waving to me for as long as I could see the car. I wanted to say, "Don't leave so soon. You just got here!"

In retrospect, we have all gone through periods of struggle in the faith, but there are still challenges and difficulties to overcome and many things to accomplish. I want to be faithful and loyal to God, to think positively and to dare to do greater things. Speaking for myself, I believe that there have been times of real failure and falling short of God's expectations, but still I am encouraged by the nature of God which is love, mercy and forgiveness. We can rely on this faithful, loving God.

I always think about my precious brothers and sisters and their struggles. I have so much respect for the early members and missionaries and all other members.

LIST OF HOLY GROUNDS IN THE UNITED STATES

The following list is reprinted from the May 19, 1965 *New Age Frontiers*

1. San Francisco, California: Northernmost peak of Twin Peaks (renamed Parents Peaks). Southern peak (Mother Peak) is also regarded as Holy Ground, although only Father Peak received blessing ceremony.
2. Los Angeles, California 2/21/65
3. Mt. Whitney, California 2/25/65
4. Death Valley, California 2/25/65
5. Las Vegas, Nevada 2/26/65
6. Phoenix, Arizona 2/27/65
7. Albuquerque, New Mexico
8. Dallas, Texas 3/1/65
9. Oklahoma City, Oklahoma 3/2/65
10. Kansas City, Kansas 3/3/65 City Park.
11. St. Louis, Missouri 3/4/65
12. Paducah, Kentucky 3/5/65
13. Memphis, Tennessee 3/5/65
14. Little Rock, Arkansas 3/6/65
15. Jackson, Mississippi 3/6/65
16. New Orleans, Louisiana 3/6/65
17. Mobile, Alabama 3/7/65
18. Tampa, Florida 3/8/65
19. Miami, Florida
20. Savannah, Georgia 3/10/65
21. Columbia, South Carolina 3/11/65
22. Raleigh, North Carolina 3/11/65
23. Richmond, Virginia 3/11/65
24. Martinsburg, West Virginia 3/12/65
25. Washington, D.C. 3/14/65—White House

26. Washington, D.C. 3/14/65—Capitol Building
27. Baltimore, Maryland 3/18/65
28. Wilmington, Delaware 3/18/65
29. Philadelphia, Pennsylvania 3/18/65
30. Trenton, New Jersey 3/18/65
31. New York City, New York 3/19/65
32. New Haven, Connecticut 3/19/65
33. Providence, Rhode Island 3/19/65
34. Boston, Massachusetts 3/19/65
35. Portsmouth, New Hampshire 3/19/65
36. Kittery, Maine 3/19/65
37. Brattleboro, Vermont 3/20/65
38. Cleveland, Ohio 3/21/65
39. Detroit, Michigan 3/21/65
40. Hammond, Indiana 3/21/65
41. Chicago, Illinois 3/22/65
42. Madison, Wisconsin 3/22/65
43. St. Paul, Minnesota 3/23/65
44. Fargo, North Dakota 3/23/65
45. Sioux Falls, South Dakota 3/23/65
46. Sioux City, Iowa 3/23/65
47. Lincoln, Nebraska 3/24/65
48. Cheyenne, Wyoming 3/24/65
49. Denver, Colorado 3/25/65
50. Salt Lake City, Utah 3/26/65
51. Boise, Idaho 3/26/65 Julia Davis Park.
52. Missoula, Montana 3/27/65
53. Seattle, Washington 3/28/65
54. Portland, Oregon 3/29/65
55. Eugene, Oregon 3/29/65

For more information, see Dr Michael Balcomb, *United States Holy Ground Guidebook* (NY: Family Federation for World Peace and Unification, 2017) and also *40 Years in America*.

True Father met members and answered their questions. Members transcribed recordings from these sessions. This gives an idea of what Americans were interested in, and how True Father answered them.

THE MASTER SPEAKS

Rev. Sun Myung Moon

These questions and answers have been transcribed from tapes made during our Leader's sessions with members and guests at Centers throughout the United States during his trip in March and April 1965.

“When you long to see God or His representative, or the being with whom God dwells, then your feeling would be that of joy and love, a harmonious feeling with the world, and a mysterious joy and power within yourself. It is a universal feeling directed to all people and all things, not just toward one man or one woman. **When your longing to be with one with whom God dwells is strong, then your spiritual experiences start. In our group, we do not make any effort to develop our psychic abilities. We develop only our longing. Then everything happens.** We just pray and try to love God more. People of the world have no idea of such lives. They have no idea of the spirit world, which is more realistic, more substantial than this physical world. Once you find such a world, which would be more precious to you? I wish I could tell you something of the spirit world, but it is so vast it is hard to know where to start.

“Q: How does one get closer to God? What is prayer and what is meditation? How can I increase my activities in putting the Principles to use?”

“A: By witnessing or working for this cause, you can find the value of the message. **As you understand the message more and more, you will know how to apply it to your daily life. You will realize what a wonderful change has come about in you. A reformation or recreation of life will occur within you. If this message can transform you, it can transform everyone. It can transform the whole world.** In that way, you will understand how to apply it to life, to the lives of people in order to re-make them. In that way, you can use the message. As you teach others, you learn more. As you teach and come across questions, you still struggle to learn. Then, through your intuition, the questions will be answered. The spirit world will help you to understand, through dreams, through visions, or through other people.

“Q: When a person prays earnestly for understanding, should he not listen and be guided by the answers and revelations he receives?”

“A: Yes, he should. As Christians, we prayed in the name of the Father, the Son, and the Holy Ghost or Holy Spirit. **Now we should pray in the name of the True Parents. Jesus came in the position of the True Father, and the Holy Spirit in the position of the True Mother. Now we pray in the name of both. When Christians ask you why you pray in the name of the True Parents, tell them we pray in the name of Jesus and the Holy Spirit.** When you have new people, Christians, coming to hear the Principles, and they ask these things, tell them clearly. But they must ask first!

“Q: *Now that the Holy Ground is established in this area, what can we do to use it in the most valuable way?*

“A: Pray there often. Meditate there often. Sometimes the presence of God is sensed as wind, or power, or energy. It is not in visible form.

"Some people try to grow spiritually, develop their own spiritual life and reach God through meditation, self-discipline, etc. This is very stupid. The one who goes to God fastest and achieves the closest position is the one who loves others and witnesses to them in order to bring them to God. You can grow much faster and develop much more quickly. Don't just meditate for your own sake and for your own spirit. You may draw some spirits, but not God. No matter how much you pray, it doesn't do much good if you are only centered upon yourself. Always love others.

“If you have an important problem to solve, pray most earnestly for three days. Then you will receive the answer. The spirit world is to help you with your problems and help you with the Divine Principles, because I have already subjugated Satan on the spirit side. **I have talked with many, many masters, including Jesus, on questions of life and the universe and creation and God's dispensation, and many other things. They have subjected themselves to me in terms of wisdom.** After winning the victory, they surrendered. With this foundation of victory, the spirit world is responsible to teach and reply to your questions, and to help you with your problems.

“Q: *What can you do to get the most help from the spirit world?*

“A: **Go to the farthest front line in witnessing, fight with Satan, and gladly be persecuted and laughed at and rejected. Then the spirits are destined to help you. If you just stay quietly where you are, they will not help. If you have only a 30% capacity, but wish to do 100%, the spirit world is required to help you the other 70%. Do things with faith. Sometimes it is good to be blind with faith. The spirit world, then, will add to your power, and you can do much greater work than your own capacity. Often things are impossible in human eyes, but quite possible in God's eyes.**

“I would like to advise you who are studying the Principle. I have shed so many tears in discovering the Principle, particularly with such historical figures as Adam, Cain, Abel, Noah, Abraham, Jacob, Moses, Jesus and so on. In finding those events and the persons who played roles in the fulfillment of God's dispensations and failed, and in finding the history of the providence of God's restoration, I shed so many tears. **I not only understood the Principle, but lived it. When I came to the fall of Adam and Eve, I felt as if it were my own concern. I felt the sorrow of God to see Adam's fall. I felt Adam's sorrow in himself. It was not Adam's story, but mine. I felt the story of Cain and Abel as my own. Through their mistake, God felt so much sorrow, and I felt the same. Likewise with Noah, Abraham, Jacob, Moses and Jesus. In each event, I put myself in the position of those involved and felt with them, and with God, all through the history. It is not someone else's history, but my own life.**

“The history of restoration is a chain of sacrificial altars erected by God's servants. You must build an altar of sacrifice, an altar of tears. Many servants of God, patriarchs and prophets sacrificed their lives to fulfill God's will in their own field. They prayed so much and shed so many tears that you could say they built an altar of tears. Thus, the history of God's providence of restoration is, after all, the chain of such altars. Whenever His servants erected such an altar

with their tears, God's tears were shed with theirs. They were His agency, so their sacrifice was the Father's sacrifice, their tears were Father's tears.

"If you go to a spiritualist church or to spiritually gifted people, they will testify to you. They will tell you who you are and what message you are studying.

"[Miss Kim (Young Oon Kim, who was translating)]: When I went to Chicago to visit two Methodist ministers, I took them to a medium. At first the medium refused to see us, but one of the ministers said, "I have a lady from Korea whose name is Miss Kim." Then the medium said, "May I see her? Please come." Later the medium told us, "My spirit guide jumped in and said, 'Invite her!'" The medium was so happy to have me there, and said, "The message you are carrying is higher than Moses' Ten Commandments." I asked him if he would ask his spirit guide if it were even higher than the New Testament. He said, "Yes, it is!" Then he said, "I don't know this, but my spirit guide told me." You will have situations like this too. Many of us have had them.

"[Master:] **We are not interested except in one thing: How much one's ancestors worry about you. If you turn away from the Divine Principle, they will not receive any benefit. If you receive the message and follow it the proper way, you don't know how many of your ancestors will receive benefit.** If you are a good worker, a greater number of your ancestors can be liberated by you and through you. You on earth don't understand how greatly they would be saddened if you were to turn away, and how anxious they are for you to succeed. Your money, your power, your education—all these things are nothing. Your ancestors don't care about those things. They will say to you, "Give up these things and accept the Principle." We blame Adam and Eve for the state of the world. But if you do not fulfill your responsibility, you will be blamed just as they are.

"Do you know that many Oriental spirits come to you these days? Since so many religions began in the East, many Oriental spirits have achieved a very high spiritual goal of religion and philosophy. They know that they have to reach the point where they must participate in world restoration. Therefore, they are coming to you who are engaged in world restoration. They will influence you to make you familiar with Oriental thought—philosophy and religion. Many saints in Christian history will also come to you.

"The most important thing is to have wisdom, right judgment and discernment. You must be able to discern the message or phenomena you receive. Therefore, there is no difference whether you are spiritually gifted or not. Ultimately, you have to judge everything by your wisdom. If you just receive what they give and never ask questions to clarify things, they won't tell you. They will not tell you more than you ask. You have to find explanations and resolve these questions on earth rather than on the spirit side. Therefore, you need the Lord to come to you."

Q: We still go through periods of highs and lows. When we are in a low period~ what are some ways to come out of it?

It is very important to record your first experiences when you contacted the Divine Principle and were full of thrill. The. when you are in a low period, go back and read it. It will remind you, and bring you back. If you don't have such a record, recall this in your memory. It says in the Bible to remember your first love [Rev. 2:4-5]. Go back to your first experience of gratitude and excitement. Then try not to go down from this level where you started.

"Our interest and opinion should be focused on God and upon no one else. Do not build a fence around yourself or mold yourself into a certain shape. For instance, the Washington group should not be the pattern, but God should be the pattern. Let your imagination work and tell you how God would do things. Focus your imagination upon God as the pattern."

"In many cases our Leader assigns tasks which are not parallel with the individual's gifts. This is done so that the member will not be confined to too small an area, because the Leader wants him to expand. In many cases, the Leader trains disciples this way."

“The gravest sin in the New Kingdom is the violation of love the misuse of love and the adulteration of one’s lineage. Man’s original sin will remain the capital crime. The sin of adultery or misuse of love will be a crime against one’s ancestors, the present generation, and the following generation. Such a sin will be worse than the sin of Adam and Eve because they did not have ancestors to defile. The misuse of love will degrade past, present, and future.

“The Leader learns from everyone, for you, from children, from those who are insane, and from the ignorant laborer. They all inspire him.

“When you are giving a sermon, you must start at the level of the lowest one in the group. Humble yourself, belittle yourself!

“Why are you optimistic about the future of the world?”

“It is the nature of man to be self-centered and to work for himself. The Divine Principle will give a new awakening, so that an individual takes a different direction to help himself. He has to learn that in order to benefit himself, he must give his whole self to others. The full knowledge of God brings the new awakening of consciousness to the urgency of taking the road to God and reaching God’s kingdom in this lifetime. This will bring the change in the world order.

“An analogy: Suppose that your one possession is a huge diamond which you treasure with your life. Then you have an awakening of consciousness which says that you can sell this jewel and, with the proceeds, buy and do things which are of more than ten times the value of the diamond. You have acquired a new sense of values. By giving up something of value today you have gained something of much greater value tomorrow. Today your food, your shelter and your clothing seem very important, but then you suddenly awaken to the truth that these things are not nearly as important as working for others and working for God. Then the energy and power are provided.

In my personal life there is no moment of easy time and comfort. I live Christ’s difficulty and hardship time and again, but I have had boundless energy to bring me this far, because I have known that this is the inevitable way that I have had to go, rather than its being a matter of choice. This sense of responsibility and value keep pushing me on my way.”

“After we find our True Parents and are restored to the position of True Children through the blessing of marriage, then your position is that of Adam and Eve prior to their Fall.”⁵

“The most urgent matter is to restore the nation. When the nation is restored, things will be done officially between nation and nation. The work in America and other parts of the world will be done very fast. I will be able to send ambassadors to each country to contact the top leaders of each nation. It will become easy to influence the United Nations and do something through that organization. This time is not far distant. ... **I wish also to make a movie of the Principle.** When Chapter 3 is dramatized and shown on the screen to Christians, would they not think about it? Presented as religious teaching, the Principle meets with opposition. But in a movie the reaction will not be so strong.”⁶

“The Holy Spirit who worked with Jesus was the element of the original Eve. In God there is the essence of male and the essence of female. These essences were given to Adam and Eve as representatives of the Word of God. When they moved away from God, these elements returned to God. When Jesus came, the male element or essence was given to him as the male Word of God. But there was no woman on earth to whom the female element could be given. So where Jesus was working in spirit after his crucifixion, this female element of God worked with him as the Holy Spirit. It is like the wind or power. It had no body. In Genesis, it is said God ‘breathed’ His Spirit into Adam and made a living soul. That breath is the power that was given

⁵ “The Master Speaks on the Restoration and Judgment,” MS-4, p. 11. <https://www.tparents.org/Moon-Talks/SunMyungMoon65/SunMyungMoon-650400a.pdf>.

⁶ “The Master Speaks on the Restoration and Judgment,” MS-4, p. 2.

to Adam. That power was taken back when he fell. This doesn't mean that the breath was Adam's spirit man. Adam's spirit-man is in hell now. Eve's spirit is in hell, too. It is not their spirit that was given to Jesus and the Holy Spirit, but the power to make them the perfect man and woman."⁷

Testimony: Rebecca (Boyd) Salonen (cont.)

I always wanted to "get to the bottom of things"; more to the point, I have always thought it was possible to do so. When I was around five or six, I remember wondering how it felt to be a horse or a cow, so I spent a few minutes one afternoon crawling around on my hands and knees sampling the grass.

During my last year in college I became involved in African studies. This (1961) was the heyday of American interest in Africa, as many countries there were becoming independent of colonial rule. My university in California was initiating an exchange with several African universities, and I was especially interested in attending one of them, Makerere University, in Kampala, Uganda. The opportunity never materialized, and I forgot about it. Later on, I was destined to connect with Uganda again.

Also during this time, I reached a point of desperation about my personal goals. One night as I was writing in my journal, in a moment when my whole mind was concentrated in the question, I asked if I would ever find the answers I was seeking. Abruptly, I spiritually saw the whole globe. Everything was in darkness, except for a few lights scattered here and there around the world. I saw a big beacon meant for me near San Francisco. A voice said, "You must go to San Francisco. There you will begin your work." I wrote this in my journal and determined to move from my home in Washington state to San Francisco.

I lived across the Bay, in Berkeley, though at first I had a job in San Francisco. I waited expectantly every day for a revelation about my "work," but nothing came. Searching for the spiritual information I needed, I visited many different religious and other groups. These were days of great turmoil in Berkeley when the student Left was just beginning. People were questioning everything. I became intensely aware of human pain. Sometimes when I walked down the street I felt I could "read" the hearts of the people walking beside me. So many of them were desperately unhappy. I used to beg God to help me find a way to heal all this suffering. In the fall of 1963 President Kennedy was assassinated. For me, this event intensified my feeling of urgency. To me, the assassination was evidence that no matter how civilized we became, human beings could destroy everything in a moment. I resolved again to find what was true and to base my life upon it.

That week I saw an advertisement in the student newspaper saying, "Christ has returned and is now on earth." I was electrified, but when I showed the ad to my friends, surprisingly they expressed indifference. "Uh huh," they said. Lectures were being given every night (I couldn't imagine that Christ was giving lectures), but none of my friends wanted to attend. I went alone and heard a synopsis of the Divine Principle presented by **Edwin Ang**. Since I had never intended to join a group in search of the truth, I had a lot of difficulty "accepting the Principle," though I could find nothing wrong with the system of thought. However, in February of 1964 I signed a membership form. I studied a lot and learned to give the lectures. **Miss Young Oon Kim**, who had established her headquarters in San Francisco, was during that time visiting her home in Korea. She consulted one of the mediumistic "grandmothers," who said that I should find my own mission field in America, but first I should study for 40 days with Pauline (Phillips) Verheyen, then pioneer in Cleveland.

Witnessing

It was very difficult to witness to people in a pioneering situation. I had nothing to show what this "worldwide philosophical movement" was doing. Only certain people would be interested in hearing a "new revelation." I invited people to my apartment every evening to hear lectures, and one of the few things I bought besides food was a blackboard. After a year or so, I found

⁷ "The Master Speaks on Prayer and the Spirit World," MS-3, p. 20.

my first spiritual child in Tampa, Albert Meighan, who eventually came with me to Washington when I was asked to move there to help in the headquarters being set up in 1966-67.

In the first few years in Washington, most of us worked in regular jobs and did our witnessing and other spiritual activities in the evenings and on weekends. **We supported our work with the money we earned on our jobs, and everyone who lived in the center was required to either have a job or go to school. Whenever we met people interested in hearing the Divine Principle, we would invite them to dinner at the center and give them a presentation.** It was an embracing atmosphere in which for the most part we members also thrived. At work I met (and in the evenings I taught Divine Principle to) Anne Edwards, Travis Jones and Louise Strait. (A few years later, also at work, I met Sally and Michael Brownlee.) One day, Neil Salonen came to our door in regard to our business projects. I was lecturing the Principle that evening, and I invited him to stay and hear it. Eventually, he also joined the Unified Family. About the same time, I lectured to Linna (Miller) Rapkins and Marie Ang, who were cousins; to Linda (Marchant) Perry and Nanette (Semha) Doroski, who were friends; and to many others, some of whom worked with us for short or long periods of time. (To be continued)

Father's 1965 tenure in Washington, DC

March 31 - May 3, 1965: Residence with the Bo Hi Pak family in a suburb of Washington, DC.

True Father visited legislators and, later, former President Dwight D. Eisenhower (June 25). True Father later said that he explained to Dwight D. Eisenhower "the necessity for an Abel UN." (*Pyeong Hwa Gyeong*, p. 1433)

"I can see that the blueprints for all that the Unification movement has done in America and the world ...were drawn during this period in our home. Every evening, I would listen to Reverend Moon speak, and it was as if I were looking through some special looking glass as God's strategy for the world was being unfolded. ...Rev. Moon spent those three months meditating and speaking about these matters." (Bo Hi Pak, *Messiah: My Testimony to Rev. Sun Myung Moon*, vol. 1, pp. 292-4)

Some major initiatives that emerged at that time:

1. Organize the VOC movement internationally, resulting in the IFVOC (International Federation for Victory over Communism), and Freedom Leadership Foundation (FLF) in the USA.
2. Transfer the World Mission HQ from Korea to the US (completed in the mid '70s)
3. Foster the unity and revival of Christian churches in the US (led to the speaking tours of 1972-6 and inter-religious work after that)
4. Establish absolute values ... "All the problems of the world arise from the confusion in values. Humanistic values have become pervasive. ...a new system of values ...can be the basis for educating our youth." This led to the ICUS, the World Media Association, True Family Values, etc.

Father's American goals (resolve God's three headaches)

1. Overcome communist ideology and influence
2. Unite American Christianity around its founding spirit
3. Save the American young people and families

All this was in order to mobilize America as a God-centered force for good in the world. Therefore, Father established the World Mission Department in New York City.

The Principle plan

1. Revivalism: Cast the vision *through revivalism and conferences*
2. Education: Care for and educate people—*through church planting and organization development*

3. Engagement: *mobilize for outreach*, including personal outreach and the creation of affiliate organizations for specific markets: professors, clergy, scientists, media professionals; later, women, youth; much later, parliamentarians
4. Endurance: persecution—*love your enemies, keep giving*

Strategies

To sacrifice the lesser for the greater, the small Abel for the sake of the great Cain, is a form of voluntary, self-induced persecution--let's say, self-sacrifice. Satan cannot accuse the one who is offering himself / herself, at the cost of their life, for others.

The “bottom of hell” principle: you meet God when you sacrifice everything and feel lonely and outcast.

Satan strikes first: Father always got hit, absorbed it as if it were his destiny, and eventually transformed Satan. Satan strikes first, the one who is hit absorbs the blow and eventually inherits that which belonged to Satan.

Revivalism

American religious history is a history of revivals. Revivals had galvanized America many times and led to political and economic transformations. Father followed this path. These were his first time to speak to the general public. **His second American speech (first tour) is the first speech in Pyeong Hwa Gyeong.**

How could a man from Korea with no English, a small fringe church in Korea, and tiny band in the US, accomplish this? He organized bus teams led by David S. C. Kim and Young Oon Kim to galvanize young members and make new converts. To start the ball rolling, Father organized a 7-city speaking tour.

POST-1965 DEVELOPMENTS

Dr Mickler Commentary

The mid-1960s were years of transition for the Unified Family. By January 1966, none of the original Oakhill members remained in the San Francisco Bay Area. The Pumphreys and George Norton were in Denver, Pauline Phillips was in Cleveland, Doris Walder was in **Rome, Italy**, and Miss Kim was in Washington, D.C. Newer Bay Area members also departed, including Peter Koch and Ursula Schumann who had departed for **Germany**, Paul and Christel Werner who also went back to Germany, then **Austria**, and Teddy Verheyen who pioneered **Holland**. **Miss Kim went to Washington, D.C., corporation papers in hand, to establish what she hoped would be the headquarters for the Unification Church in America.** However, this never happened, primarily due to the unwillingness of other missionary groups to be consolidated within the HSA corporate structure. Therefore, **for the remainder of the 1960s, Washington, D.C. was not the hub of a national movement but a vigorous and successfully operating local center which served as an example for a fluctuating number of Unified Families in the United States and Western Europe.**

During the late 1960s, the Unified Family pattern consisted of spiritual activities, business, education, and the beginning of what one leader called “political involvement.” Spiritual activities included “hours of witnessing, hours of teaching, [and] a lot of fasting” as well as regular center life. Because most members held full-time jobs, this curtailed spiritual work, and various centers **attempted to set up Family businesses. The Washington, D.C. center experimented with Kim Home Cleaning and Omega Office Service and the Berkeley center set up Logos Litho-Print.** In addition, whereas members previously had been older, often married, and relatively settled, those who joined in the late 1960s were much younger, unmarried, and a significant number were students.

This was consistent with the Unified Family's focus on college campuses where they listed Free University offerings, established organizations such as "Students for New Age Unification," and sponsored regular programs on themes of a religious or philosophical nature. Consistent with the Unification Church's "victory over communism" activities in Japan and Korea, the Unified Family set up the Freedom Leadership Foundation (FLF) in 1969. **When FLF gained Federal tax-exempt status which prohibited lobbying and demonstrations, members defended U.S. actions in Vietnam and opposed leftists through coalitions such as "Student Coordinating Committee for Peace with Freedom" and "American Youth for a Just Peace" (AYJP).**

In January 1971, the Unified Family took two decisive measures, one symbolic and the other practical, to enhance its impact in the United States. **First, the group decided to change its name from the "Unified Family" to the "Unification Church" in order to project a more mainstream image.** Second, they altered their pattern of growth from a policy of "unregulated expansionism" to one of "re-consolidation" whereby **they moved from twenty-one small groups to "five points of power" — Berkeley, Denver, Los Angeles, New York and Washington.** The hope was to foster membership growth, enable centers to implement more activities, facilitate communication, and catch up with the movement in Japan and Korea. Unfortunately, these hopes were not realized. A later Berkeley Center evaluation noted that the influx of large numbers of people brought a **different orientation of Principle, criticism of the established center pattern, and confusion over leadership roles.** In short, it compounded problems. In Berkeley, serious conflicts emerged, and half of the Kansas City contingent with their director returned less than two months after arriving. **In this sense, the final upshot of consolidation was a painful realization that no less than the rival missionary groups, Miss Kim's own group was disunited.**

Minutes from the first meeting of the directors of HSA-UWC, San Francisco, October, 1961, Barbara Mikesell, *New Age Frontiers*, June 1966

Our prayers and thanksgiving go out to our Parents in whose name we daily live and grow. Greetings to all our Family in America and all the world.

The greatest news is the fruit itself: we have two new brothers. This makes for close quarters in the Heavenly Kingdom in NYC; but we manage with special thanks to Mrs. Hurd.

Although we all have jobs, daily mission is the axis of our lives. One good thing about New York is the volume of public activities. What with these and teaching and studying, our evenings are filled. Often it is midnight before we once again gather as a Family.

We have thought of **utilizing folk singing to reach youth.** Philip Burley, Diane Giffin and I worked up a repertoire by practicing every afternoon for several weeks. Although we developed some ability and confidence, we concluded that **this is not yet the time for such an approach. The primary reason is that, in order to accomplish the mission, we must sooner or later confront persons with the Truth.** While singing would attract people, that in itself cannot convince them. Also our individual purpose is to grow toward an ever-greater understanding of our Father's heart. Here again, the actual confrontation of another with Truth is the vital key. **So we came to feel that time spent each day for rehearsal has far greater worth spent in contacting and teaching the Divine Principle. The singing finds its place in informal times before or after the lectures.** And how we enjoy it then, as we share with Family and Family-to-be for the joy of our Father!

Testimony: Mary Fleming

New Age Frontiers, August, 1966

While there is much going on in the Washington area, this report is to tell you about one recent event here. Unfortunately, it is not pleasant news.

While returning from witnessing at a local coffeehouse about 10 p.m. Saturday, Bill Smith (Caucasian) and Martha Vertreace (Negro) were attacked by two young white men who disapproved of integration. Martha escaped to call the Fellowship House for help, but Bill did not fare so well. He was kicked in the face and the bone holding his right eye was broken.

Fortunately, he managed to get rid of his glasses and they were not broken. However, the eye itself slipped because of losing its support, and yesterday he underwent surgery to build up the bone and protect his vision.

He's doing fine and expects to be home by the end of the week. Bill's spirit is strong and undaunted. He feels that this accident will be used by (Heavenly) Father to serve a purpose in the national restoration, and is happy that it happened to him rather than to any of his brothers and sisters. As soon as he is released from the hospital, he will be recuperating at the Fellowship House.

Testimony: Vivien Barron

New Age Frontiers, June 1968

Becky tells me that the Newsletter is already more like a book than a monthly report, so I will keep the Washington Center report short and, I hope, to the point. It is impossible to write about all that has happened here, so I want to give you some high points of our experiences.

When we think of our lives and consider, what has the Principle done for our lives, we can see a pattern. It has meant cutting yourself off completely from your past life and directing all your energy toward the Divine Principle—toward Father. For many, this has also been a physical move: We have left our homes, our jobs, our families in order to begin a new life with other brothers and sisters with whom we can share this new Word, with whom we can study, witness and teach, and with whom we want to establish a new pattern for life—a pattern centered on God, on the True Parents.

For this we need an example to follow. We need inspiration; we need help from others who have gone before us. For this reason, Miss Kim is constantly urging new members from other Centers to visit the Washington center. Here there is a unique privilege to live with and experience how a large Center works, lives and grows. Here are brothers and sisters who can help new people grow and learn. Most precious of all, you have the privilege of Miss Kim's presence, as our first example and to whom we owe our deepest gratitude and love. Many of you have had this experience lately. What rejoicing we felt as you arrived! How we felt we had known you all our lives after only a few minutes or hours of sharing! And how we wished more and more would come! Now the names of Martha Vertreace, Ernie Stewart, Peter Koch, Fred Binder, Dee Beckner, and Jon and Sandy Schuhart are no longer just names. And Betsy O'Neill has come to spend the summer with us! How much this give and take strengthened you who came and made us eager to have more come.

We are still under the impact of Jon and Sandy Schuhart's visit. We cannot express enough how deeply united we are with you in heart, mind and purpose, Jon and Sandy, although 3,000 miles separate us geographically. Your songs, coming from the Father's heart, have moved us so much and express in such depth what our life's work is: "Let's Move America!," "Gonna Build a Kingdom," "What Is Your Reason for Being Created?" Let's build together, and work together toward achieving Father's purpose for this world!

Testimony: Beverly Byrne

New Age Frontiers, June, 1968

Father gives each of us a mission. I seriously doubt if mine is in the writing field, but I am nonetheless anxious and ready for whatever role I may be called to play.

Every time I recall how dubious I was when I was first witnessed to in Dupont Circle, I feel embarrassed. Still I know the Spirit of the Father must have been present, for the desire to come to the first lecture was like a wind at my back. To hear only one chapter and go away is like trying to eat one salted peanut. I found each week more exciting than the one before until I had received the conclusion and the wondrous truth. Now every week is Easter week, and restoration is at hand.

All my life, I have been plagued by shyness, and yet last Sunday I was among the singers in the middle of the circle while many curious onlookers sat about us. Instead of embarrassment I felt

a sense of pride at being a member of the Family and having the privilege of sharing Father's heart with others who hunger after the truth as I did for so long. Yours, in Father's name.

Testimony: Miss Young Oon Kim

New Age Frontiers, April, 1968

To be a leader, you have to have many qualities. You must have 100 percent dedication and an exemplary life in all aspects. Because you cannot raise people higher than what you are, you must strive to be exemplary. If you are not clean, neat, diligent and orderly, you cannot make others clean, neat, diligent and orderly. Being stubborn and disobedient to the Father, you cannot make your followers obedient and responsive to you. Therefore, you must be an example to others in all respects. You must be a good organizer and administrator to direct even a small number. Organization is constantly needed in activities of your group life. If you are a poor organizer, your followers will not trust your ability in your work. You must be constantly self-motivated and a source of inspiration. They may express frustration and depression at times, but you should be firm that in these times you are a source of their stimulation and determination. Therefore, you must endure and persevere far more than your followers. When you don't have all these qualities, you cannot bring a successful result. If you don't bring successful results, you would often feel more frustration and depression. Can you examine yourself to see where you stand?

It is important to have cheerful and comfortable surroundings, even physically. Cold, damp and terribly inconvenient surroundings cause constant depression. Why should one have such unnecessary adversity to overcome constantly, thus wasting energy? Besides, who will come to find spiritual rest and comfort where you don't find them yourself?

Our leader likes clean, neat, cheerful and comfortable surroundings and personalities. He doesn't make any exception on this matter. He always stresses personal cleanliness and good grooming. This is very typical of our Leader. He wants all of us to feel the same way. Because our body is the temple of the Father and we are the children of the Most High, we have to reflect our Father in every aspect of our physical life.

You may think of the life of St. Francis or that of John the Baptist and consider it is saintly to neglect physical care. But this is a mistake. Our time is different from their time. Physical restoration and physical manifestation of God's will is an important aspect at this time.

Testimony: Ernie Stewart

New Age Frontiers, June, 1968

I have just finished concluding Principle with a young Catholic from Erie, Pennsylvania, who is going to Vietnam. I will sell him a book in Oakland and we will try to get together in Vietnam. He is responding very well, is very sharp and has a good background and understanding of Christianity. I did not find any difficulties as I went through the lectures and he is very eager to study. Please include him in your prayers.

He had not slept in over twenty hours and was struck as soon as I finished the Third Chapter. But through teaching him what indemnity is, he urged me to continue and we concluded. I don't think I spoke with him more than two minutes before he asked me to tell him about what we have to say. I am sure it must be the prayer and closeness, plus the Washingtonian Family atmosphere which I am still carrying with me. I hope I can continue to keep my head so high.

Testimony: David S.C. Kim

The Way of the World, August, 1970

Let me tell all of you what is going on in the other groups—in Washington, D.C. and San Francisco. Miss Young Oon Kim has been staying now in Seoul, Korea for few months after her short trip to Europe. Her early follower, Doris Orme, blessed in sacred marriage in London, England, has a newborn baby girl, Young Oon Orme, named after Miss Kim. The baby was born on Feb. 10, 1970. Doris is worthy of receiving such a blessing after her total dedication to the Principle work since 1959 with Miss Young Oon Kim. Also, John Schuhart and his wife in

Los Angeles had a precious boy after the blessing. Some more precious children will be born very soon in the Washington group. The new president of the Washington, D.C. group is Farley Jones, picked up from Berkeley Center for which Edwin Ang is responsible. **Berkeley Center recently expanded enormously, having nearly 30 solid and dedicated young college students in the Berkeley area.**

The San Francisco group also is tremendously expanding their work, having 150 members at three centers in the city of San Francisco, and recently Mr. S. I. Choi acquired nearly 600 acres of land 80 miles from the city to build a new ideal city. Congratulations to the San Francisco Family on this new move and expansion.

Testimony: Diane Fernsler

The Way of the World, June, 1970

The founders of our “City of Brotherly Love” were Quakers, and in line with that tradition, the first Heavenly Soldiers were also Quakers. In 1965, George Fernsler and Diane Giffin (now Fernsler), made contact with the Unified Family in Washington, D.C. Diane moved away soon to another center, returning only after the blessing in 1969. George continued alone—so new to the Principle but unshakable in his determination. After two years, Barbara Mikesell came to Philadelphia to join forces with George. Many hear the Principle through them; many came and went until finally one brother, and then a second, joined the Family. The blessing was followed by a whole new wave of members: Philadelphia was on the move!

Among younger Americans today there is considerable interest in means of dissolving barriers between persons, in group dynamics and communal living. Thus the fact that our center functions as a commune is of prime interest to many. Often we are able to draw people to the lectures on this basis alone. The several existing communes around the University of Pennsylvania are among some 30,000 in the USA. To people who are familiar with communes, we are able to speak convincingly of the importance of the Principle as a basis for group living.

1969: The Second World Tour, True Parents were in America February 4–early March

February 2 True Parents tour of Japan

February 4–early March True Parents tour of America

February 4 Arrival at San Francisco International Airport

February 8 Los Angeles Church

February 9 Upshur House national headquarters, Washington, DC

February 28 The 43 Couples Blessing, first phase: 13 American couples, Washington DC; Marie Ang’s testimony—first non-Korean couples, first black-hispanic couple—Wesley and Gladys Samuel, first white-Asian couple—Edwin and Marie Ang.

March 15 True Parents visit to Brazil

March 16–April 11 True Parents tour of Europe

March 28 The 43 Couples Blessing, second phase: 8 couples, Essen, Germany.

April 10 (Heavenly Calendar; May 25 solar calendar) Birth of Hyun-jin Moon (third son)

April 12–16 True Parents tour of the Middle East (Egypt, Cyprus, Israel, Iran)

May 1 The 43 Couples Blessing, third phase: 22 couples, Tokyo

Testimony: Marie (Leckrone) Ang, “Matching Interview with True Father”

Upshur House, Washington, D. C.
February, 1969

During President Yu's Divine Principle lectures, which were given to us during the week before the Blessing was scheduled, the matching process began. Initially, Miss Young Oon Kim, the Korean missionary in Washington, D. C., and those who had been in the movement for three or more years met with True Father. After this meeting, Miss Kim began asking those of us who were older physically to begin thinking about being matched and Blessed, which included me.

Miss Kim asked my cousin, Linna Miller (later, Rapkins) and me to come to her room and suggested that we fill out the application for the Blessing, handing each of us a form. Then looking straight at me, she said, "What about Edwin Ang?" I couldn't believe she was thinking of him for me...maybe Linna, but not me. But she said, "Yes, you, Moree." I said that I may not be ready as I hadn't reached the top of the completion stage yet! But she replied, "But you are committed to the movement aren't you? You will never leave, will you?" I assured her that I was fully committed. She then suggested that I should get to know Edwin.

I was really nervous about thinking of approaching Edwin and trying to get to know him with the Blessing in mind. After all, I had just met him briefly for the first time. Yet I noticed that whenever we took seats during President Yu's lectures in the little crowded room, Edwin always ended up sitting next to me. I saw Miss Kim notice that we were sitting next to each other, but we just talked very casually and he was very busy taking copious note during the lectures when some of us were finding it difficult to stay focused from lack of sleep.

However, it seems when Miss Kim suggested to Edwin my name, he didn't seem to know who I was. So later, while I was doing dishes, Miss Kim came to the kitchen, taking my arm and said "Come with me". I hardly had time to dry my hands as she scurried me up the stairs to the front hallway, and there stood Edwin. She said, "Edwin, this is Marie!" From then on we began spending a little more time together, though I was aware that one or two other sisters were speaking with him as well.

In the Upshur House, we sisters lived on the third floor. There was an intercom system throughout the house, and at the time of the matchings, we would hear a brother's name called to go to True Father's living room. After a little while, a sister's name would be called. This is how we sisters, who were gathered on the third floor, could know who was being considered for a match. If we heard the brother was called back in after the sister, then we knew that probably they were matched!

So we heard Edwin's name called. Then my name. When I entered Father's living room, I greeted True Father. Next to him sat Mrs. Won Pak Choi. Also in the room were Mr. Kuboki, President Yu, and a few other Koreans. Out in the middle of the room was a folding chair. I was asked to sit down in the chair. Everyone was quiet and I felt as if I was entering a courtroom. I sat down, and though I knew better, nervously crossed my legs wearing a dress that came just to my knees which was the style at the time. True Father mumbled something in Korean to Mrs. Choi, and I immediately uncrossed my legs and tried to pull my skirt down as far as possible. Mrs. Choi smiled and said, "You understand Korean!" I, of course, didn't, but I sensed what Father's disapproval was about.

Father then proceeded to ask, with Mrs. Choi translating:

"How long have you been in the church?" My answer: "One year."

Mrs. Choi's response was a disappointed "Oh."

Next question. "How many spiritual children do you have?" My answer: "Two"

Another response showing disappointment.

I was feeling very uncomfortable at this point, and was wishing I could leave, but more questions came, regarding my life of faith and purity. It was a very serious moment, but when True Father

asked me what kind of husband I would like, I felt more at ease and told True Father someone who has strong faith and will never leave the movement.

It was at this point Edwin was asked to return to the room. He entered and I was asked to stand next to him to see if I was taller than he. True Father kept looking at us, told Edwin to dye his hair, which was beginning to turn gray around his temples. True Father told me that I should make sure we sing together often and went on to describe, accurately, Edwin's character. He then asked me what my parents would think of me marrying an oriental man, if we were willing to be matched. I told True Father that would be no problem. He then asked Edwin and me, one at a time, if we would accept our match. I immediately said yes, though it certainly wasn't in my nature to make a quick decision like that without even knowing this man!

True Father then declared us engaged, and we offered a full bow to him, the atmosphere in the room became light and joyful! He gave us a few instructions, and as we were preparing to leave the room, President Yu came over to us and wrapped his arms around the two of us, giving us a warm congratulatory hug.

Two days later we received the Blessing from True Parents on February 28, 1969.

Rebecca Salonen (cont.)

In 1969 Father came again to America, this time with True Mother since it was now the second seven-year course and the True Parents had been established. This time they blessed 13 couples in Washington, a great surprise to everyone, since in those days we thought the blessing was far in the future. In 1970 Miss Kim again visited Korea. As Father was preparing for the 777 Couples blessing that year, she suggested several American couples send their pictures to Father for matching. She wrote back that he had approved Anne and George Edwards, Farley and Betsy Jones, and Neil and me, from among the Washington members. Accordingly, in October of 1970, we were blessed in Korea.

Almost thirty years have passed since that time, and two children have been born and grown up in the Salonen family. We have lived more than a lifetime in a few years, and many stories of course, could be told. I know, however, that we have been traveling until this time the same difficult and sometimes puzzling path that True Parents are walking ahead of us. I have learned a few important personal truths, two of which I would like to pass on.

Some years ago Father emphasized remembering our "first love." At the time I was, of course, at least a few paces behind him on the way, and I did not really understand the value of what he was saying. Since then I have recognized its importance. Our first love—with God, our True Parents, or our spouses—is a precious gift, which we must treasure and respect in our hearts. It is our original connection, our spiritual root. Later on in our relationships, confusion and difficulties always come and threaten to corrupt our original feeling. Sometimes we feel embarrassed and foolish that we ever had such a pure and naïve "first love" at all, and we bury it away inside and try to move beyond it by becoming more "realistic." But this original feeling is the true one, and it is our most direct connection to those we love.

I have "grown up" a lot over the years since my first experiences with God as a teenager. Though they are the basis of my whole internal being, for many years I thought these memories and all the rest of the past were irrelevant. I tried to think only of the present and future. Struggling along the road of restoration, which has been full of self doubt, sometimes guilt, anguish and discouragement, I forgot my first knowledge of God's love and continued only to seek a new and confirming experience in the present.

One day a few years ago, as I was driving, a romantic song was playing on the radio. When it came to the words, "When I grow too old to dream, your love will live in my heart," I heard God's voice: "I remember you," He said. I recognized His voice because of the love that came with it. It was the same I had known so many years ago. God was reminding me of our experiences all those years ago, and that He still knew and remembered me—and had done so throughout the years. Those words touched that deep part of my heart where that pure love was planted and still lives, unchanged by all the experiences that followed—because God

never changes. I had been looking for a new experience of first love with God, not realizing that I could return to that root any time by remembering my “first love.” That is an eternal, unchanging and unique point, to which we can always return. Most of us have had moments of eternal love also with True Parents and our husband or wife. We should remember and treasure them.

On our first visit to Uganda after we became National Messiahs, as I stood in the heart of Africa and began to greet the members, I thought how extraordinary it was for me to be there. Having just returned from a visit to the Rift Valley, supposed to be the site where human life began, we were conscious of being in a place beyond time, having come full circle back to the beginning. As I opened my mouth, before I could say anything, I felt God say to me, “Here I am. I have been waiting for you. Finally, you’ve come.” In retrospect, it is meaningful that I had intended to come to Kampala forty years ago and had finally arrived. But at the time I only thought, with gratitude: Wherever we go in the world, whatever difficult thing we must do, no matter how alone or afraid we may be, God has come before us and is waiting for us there with love.

Testimony: Nora Spurgin

I joined in 1967 but I actually heard the DP in 1966. I was a Mennonite, and a student at NYU. There were two sisters witnessing in New York City: Diane Giffin Fernsler and Barbara Mikesell ten Wolde. Wesley Samuel had just joined too, with his family, and there was an older lady in the center. Barbara and Diane had joined under Col. Pak in Washington, and they had gone to Japan for six months. They were among the earliest members, and were sent to New York. I met them at Columbia University. I was speaking at the Inter-Varsity Christian Fellowship. I saw them both in the audience, and thought they might be Mennonites or former Mennonites. It turned out they both come from a Quaker background. After the meeting I talked to Diane about what she did. She said she was a secretary by profession but she worked with the Unified Family. This piqued my curiosity because I was writing a thesis on how religions impacted on people’s value systems. I was looking for groups that I could study and thought I would study this group.

I heard the Divine Principle and thought it was incredible. I took copious notes because I wanted to use it in my Sunday school class. Chapter Two really caught my attention. I had been studying psychology and Freud. I thought there was tremendous truth in this and that psychology had looked at human problems the wrong way. Once the fall of man catches your attention, the rest of the Principle really makes sense.

The mission of Jesus was different from what I believed, but it made sense to me and felt right. It was so clear. Then I knew that they were going to tell me that the Lord of the Second Advent was not Jesus. I was afraid to hear it but I had to hear it. I knew I would have to make a decision about this. I knew I would always be thinking about it, so I heard all the lectures. **It was not something that was easy for me. I knew that there was no one in the world that I could ask. I couldn’t ask my pastor. It would need to be worked out between me and God. I went to the library and got books out on the book of Revelation. I knew whatever I looked at would be someone else’s opinion. I struggled over this for four months. I had been a charismatic Christian. I was used to God meeting me. I would get intuitions about things and would be led. But in this case, everything was very quiet. I thought God would give me an answer. Then I realized that because it was so drastic, I would have to figure it out myself. If it was true, I would have to take responsibility for it. I knew that God wanted me to find the answer myself. It would not be an easy life; I would have to let go in my life and do whatever God wanted. I did not expect it to be easy; it was not a decision I made lightly. Finally I let go and stopped trying to find a loophole in it. I knew I had to give everything. I felt like I was signing away my life, giving it to God no matter what it cost me.**

I had grown up in a large, secure Mennonite family. My parents and the whole church did not believe in higher education. People believed higher education made you lose faith. I believed that our faith could be challenged. I intended to go back and prove to them that you could do it. I went to college and on to graduate school with the attitude that my faith could be challenged.

So, I went to a workshop and joined in New York City. When I came to the center, Myrtle Herd was there. She was the older lady I mentioned. She was fasting and I asked her why. She wouldn't tell me, but it turned out she was fasting for me. When I first walked in the center, she said that she had seen me the night before. It was unheard of to be seen and recognized in New York City. I asked how she had remembered me. She had been witnessing at the Newman Center. She was going to witness to me but then changed her mind because I looked too happy, like I wasn't searching. To be seen two nights in a row in New York City was more than a coincidence!

After I joined I went to Washington, D.C., and worked there for three years. Then later I went to Kansas City. Miss Kim asked for volunteers who could go to various places. There were a few fledgling centers. It was 1970 and I had been there a very short time when we heard there was going to be a blessing. She came to Kansas City and visited us and discussed it with us. I was matched to Hugh. Then Hugh came to Kansas City and we went to the blessing. Soon afterwards it was decided that the church would grow more if we were consolidated rather than being scattered.

Testimony: Gary Fleisher

I met the Unification Church through a mimeographed flyer left on my college campus in Los Angeles, California. The flyer said, "Faith is for the blind and ignorant." I first saw it in the hand of a Christian who was trying to convert me to Christianity and the United Church of Christ. When I asked him about the pamphlet, he told me it was some free-love commune, and that he and some other Christians were going to witness to them. I accompanied 12 Christians on their visit to the free love commune which was called the Unified Family. There were seven members of the commune. They gave a night-club-like musical performance in a dimly lit room. Then there was an introduction to the Unified Family. After the introduction most of the Unified Family members went outside to smoke. Everyone was invited to come back, on another night, for more lectures.

Only one Christian came back, and he only came for one other lecture. I was the only person to finish the entire lecture series. Many of the members smoked before joining the Unified Family. They told me that it was bad for spiritual growth to smoke and that they were trying to stop smoking. (All but one succeeded within a year.)

Being Jewish

At the time, Jews were not considered potential members in the Unified Family in Los Angeles. It was believed that Judaism was the Formation Stage religion, Christianity was the Growth Stage religion, and the Unified Family was the Perfection Stage religion. The Unified Family, as the Perfection Stage religion, had no Jewish members because before entering the Perfection Stage, one had to go through the Growth Stage, i.e., become a Christian. Of course no one told me this at the time. However, the result of this belief was that I became the object of lecture practice for the members, since no one expected me to join. Every member presented at least one lecture, with me as the audience.

What's His Name?

As I was hearing the conclusion lecture, all the members were praying for me in another room. When I heard that the Marriage of the Lamb had taken place in 1960, I immediately believed it. I asked what the Messiah's name was and was told that "we call him Master or Leader." It was several months after I became a member before I was considered worthy to hear Leader's name, Sun Myung Moon. This was due to something that Father said during his 1965 visit: "It is all right to say Sun Myung Moon has been here, but don't say who he is." ["The Master Speaks on the Lord of the Second Advent," Sun Myung Moon, March and April 1965]

We later learned that Father meant that we shouldn't be going around saying, "Christ is here, he is a Korean named Sun Myung Moon," without giving a foundation of understanding the Divine Principle first. A few months after learning Leader's name, I was honored with being able to see his picture. It was his 1960 wedding photo. After passing a Divine Principle knowledge

test, I received my own copy of this photo, which I still treasure today. I don't think that I saw a photo of Mother (his wife) before I met her in 1969. Only one Unified Family member in L. A., the center leader, Jon Schuhart, had ever seen Father, and that was before Jon became a member.

Jon, the oldest member, having been a member for two years, was the center leader. We were led by prayer, the Divine Principle, Rev. Moon's 1965 speeches, and Jon's charisma. (There had been elders leading the Unified Family; however, they left about a year before I joined—upset that they were not blessed [married] during Father's 1965 visit, disagreeing with Father over who should be the national leader, or due to insurmountable sexual problems.) I joined the Unified Family because I received revelations and the love of my spiritual parents, Jon and Sandy Schuhart.

Life in the Unified Family

We witnessed, studied, sang and prayed a lot. Everyone had a job and contributed their income to the center. After work, in the evenings, we would witness. There was no witnessing literature, so we made our own. There were no Unified Family songs, so we wrote our own. (Mostly Jon wrote the songs; among them are: "Let's Move America," "There Is a Giant," "Find Your Dream," "Precious Light," "What Is Your Reason," and "Gonna Build a Kingdom.")

We frequently went to Holy Ground. If someone had a problem that no one could help them with, that person went to Holy Ground and received internal guidance spiritually. At 11:00 p.m. on December 31, 1967, we all went to Holy Ground. We prayed until the new year came. There was a special feeling that we had never felt before. A few months later we learned that God's Day had been declared that same night.

Discovering and Avoiding Other Followers

In January, 1968 I and Lisa (Martinez) Take were sent to Berkeley to help with witnessing. The center leader was Edwin Ang. I was very impressed with Edwin. He had spent time with Father in 1965, was humble, and spiritual. His assistant was Farley Jones, who had recently been sent from National Headquarters to help the Berkeley center grow. While witnessing in Berkeley, I met two of Father's followers, who were not members of the Unified Family. One was named Tom (I can't recall his last name). He believed in Father, but would not follow Young Oon Kim (Miss Kim), the national leader. He was also witnessing on the Berkeley campus. Tom had gathered a number of followers, some of whom later became Unification Church members.

I also met Young Soo Lim, who is better known as Young Soo "Onni" Durst. She was a member of the International Re-Education Foundation based in San Francisco. She was also a follower of Father's but not a member of the Unified Family.

While I was in Berkeley we usually went to the Holy Ground in Oakland. One day it was announced that we were going to go to the Twin Peaks Holy Ground in San Francisco, the first Holy Ground that Father blessed outside Korea. We had to leave very early because Edwin and Farley were afraid of meeting "them." The Twin Peaks Holy ground was great. Later, I asked about who "they" were, and why we didn't want to meet them. There was a schism between Father's followers. Followers of different groups did not speak to each other, each believing that their leader was the only one who was doing what Father wanted. I was told that Miss Kim created the Holy Ground at Lake Merritt in Oakland so that her followers (the Unified Family) would not meet the followers of Sang Ik "Papasan" Choi (International Re-Education Foundation) at the Twin Peaks Holy Ground. (As late as 1970, when members of the International Re-Education Foundation visited us in Los Angeles, they were not allowed in the house.)

Looking back I can see how shameful this is; however, at the time, it was just the way it was. In 1972 Father began breaking down the barriers between his American followers. In 1975 Rev. Moon married me to one of Papa-san's most faithful followers. It is working out well. As far as I can see, things are much better now than they were in the 1960s. The heart of these changes are True Parents. They gave us a clearer understanding of the Divine Principle, brought our

ideals to the public, and brought us into unity. They did these things, even though we often opposed them. Thanks, Father and Mother.

Testimony: Dr. Joseph Sheftick

I was guided by the spiritual world to join. I was in New York and I read a book called “The Gift of Prophecy” by Jeanne Dixon. She said a man named Joseph would work with Jesus when he returned. I thought it was me. I hoped to meet her to ask her about it but we never met.

I went to California and went to a psychic lady. In the reading she said it was time I got off my backside and start to work for God. She said my marriage was not blessed in heaven. I had been married in the Catholic church. She said by the time I was 43 I would pay off my karma and would not need to come back to earth again. She said I would be lonely for seven years and would be married to a woman that I would love very much and that my first child would be a son.

She said I should move from Los Angeles to San Francisco. She said I should go to a UFO convention in Berkeley. I arranged to be there. I went to Reno to get a divorce, to dissolve my marriage since it wasn't blessed in heaven. This was in 1967. I went to Berkeley and I ended up just a few blocks from the center there. I was supposed to meet a psychic couple who did psychic surgery in the Philippines. I met them, but there was no rapport with them. Then I went into a meeting and met Dr. Neva Dell Hunter. She asked me what I was going to do for the rest of my life, which was an interesting question. I thought it was odd that she should care what I did since she didn't know me. I said I was interested in psychic surgery, and she said I should do something better with healing. I said, “What is that?” And she said, “You should learn how to do aura balancing.”

I said, “What is it?” She said, “I don't have time to talk to you now. Come talk to me later.” The previous psychic mentioned my karma. I thought I'd better learn about my karma and I wanted someone to do a reading about my karma. I asked around at the convention as to who was the best person for that and it turned out to be Dr. Neva Dell Hunter. I went to see her and I taped my reading. I supposedly had a past life at the time of Jesus. She said that I met him at a well, and Jesus said something about scars on my throat. I was rude to him and inattentive—I wasn't against him but I didn't approve of him. She said I was present at the cross as well. Of course it wasn't me, but it was probably an ancestor. She said that I was in a temple praying, and Jesus appeared to me and said, “Why don't you join with me?” So I accepted him, and then I went around praying and healing in his name. I felt bad when I heard that because I felt bad that I hadn't accepted him at first.

This woman told me that she was told by the spirit world in 1946 or 1947, to find 140 men to work with the new messiah. I was ecstatic because she said I was one of the people, and she had found 77 of them or so, so far. I joined with her for a while, but I wasn't too sure. She did karmic reading and I did healing. I wanted to meet some of the people in her group to find out if she was a kook or if she was a good person. We took care of some people there. One morning she invited me to listen to a tape with her. She asked me to sit down. I had been unloading manure in the backyard, so I thought it would be nice to take a rest! We were in Almagoro, NM. I decided to sit down to rest and listen. There was a discussion about the fall of man on the tape. The discussion was over and then the people asked, “Is Sun Myung Moon the messiah, or not?” The man hemmed and hawed and said, “I can't tell you directly.” I wanted to hear the answer, but the lady turned the tape off and wouldn't let me hear it. I said, “Why did you turn it off? They're discussing whether he's the messiah or not,” and she said, “It's not that important.” She wouldn't let me listen anymore. But I sneaked back in that night and listened to the tape, and got the address for the Unified Family, which was in Washington, D.C.

A couple of weeks later, in June, 1968, we went on a tour to Lansing, Michigan. I went to another minister's house who was an astrologer and medium. I went to speak to her members and have dinner. None of her members could come, and she apologized because she said she could usually get 10 or 15 people to come. She said, “I don't know what to do,” so we just decided to have dinner. She said there was nothing to see in Lansing, so we talked. She asked me when my birthday was. When she heard my birthday, she cried. She started doodling, and

then she asked her daughter for some books and she said, "You have a sun and moon in a triune relationship or something." I said, "What does that mean?" and she said, "I'm not finished yet." She gave me a pamphlet called "Revelation for a New Age," by Dr. Anthony Brooke. I started thumbing through it and I came across a picture of Father, the same picture in the Divine Principle book. Then all of a sudden, he appeared and said, "I have a mission for you to do, but you're not ready for it yet. I will prepare you for it." He appeared to the psychic woman. I looked at his eyes in the picture and saw his name, Sun Myung Moon, and I got down on my knees and cried through the whole episode.

That night I prayed to God, "Is Sun Myung Moon the new messiah? Is he your son? What do I have to do with him? What does he have to do with me? When I go to sleep tonight, can you answer me in a dream or give me some sign?" I put his picture under my pillow, like Edgar Cayce put the Bible under his pillow to get messages. But nothing happened. I was dismayed. Nothing happened, no clue was given whether he was the messiah, or if he was God's son. I asked people in the group if they had heard of him. No one knew anything. I thought, how could he be the messiah if no one has heard of him?

Then I had a reading done by an astrologer. I wanted to know if I was going to work with him or not. After she did my chart she said, "I can't do your future. This is the first time I have a blank trying to find someone's future." I kept this experience to myself. So I went back to New Mexico.

Then Dr. Neva Dell Hunter had a dream that I had introduced her to the New Messiah. I said to myself, "Don't you ever forget that." She was in the guru position, and would never accept anything from me as a student. But then I said to her that I was going to leave her group. She said, "If you leave, I won't introduce you to the messiah." So I was really stuck. What should I do?

But I didn't think my meeting the messiah revolved around her. So I went to Los Angeles then to find the Unified Family. After hearing the tape, I had written to the Unified Family Headquarters. I asked, where is Sun Myung Moon? I want to meet him. I waited a whole month for an answer, and received a letter a month before my 33rd birthday. They told me he would be coming in 1969 from Korea. They said if I was interested in Reverend Moon, I should hear his teachings. They directed me to 429 South Virgil St. They said they couldn't see me the day I called. I wondered why they couldn't see me right away. They delayed me. They said to come the next day. They had a dilapidated house, with no furniture. Only a table and chairs. I wondered what kind of a messiah this was with such a run-down place.

There were four or five people sitting around reading "Master Speaks" speeches. I looked over one girl's shoulder. It said something about Sun Myung Moon being the Messiah. I wanted to look at it but she said, "No, this is not for you." Then they said that they had to go out witnessing and that I should read the whole Divine Principle book from cover to cover, from front to back. They told me to read the whole thing, and not to skip anything. Then they left me alone in the house while they went out to witness. I skipped to the back of the book and read the section about the Chosen Nation and the Messiah. I saw that the Second Coming was coming to Korea. And Sun Myung Moon was the messiah, so in my heart I accepted him as the messiah. Two days later I joined the church and moved into the center. It was better that way. If they had been trying to talk to me, I probably would have shrugged them off. I was unapproachable. I was looking for a teacher.

Once I got a massage and the masseuse said, "I am getting a vision of you standing over the earth. You have found the ultimate truth. I see you kneeling down in front of a king and queen sitting on a throne." It dawned on me later that it was a vision of me finding the truth and meeting Father and Mother. My cousin once told me that I had the mark of a chosen one on my forehead. All these things added up that I was supposed to be working with the messiah.

Father was supposed to come in 1969. I got all excited. The center director sent me out to get ice. I didn't want to miss him when they picked him up. I didn't want to go, but they told me I had to so that Father could have a cold drink. I went to the supermarket and I missed when they picked him up at the airport and he came into the house. Won Bok Choi, Young Oon Kim,

Mr. Eu, Father and Mother, and some others. When they first came down the stairs, I looked at them and I saw tremendous power. It looked like God. Father shook hands with all the members. I thought when he saw me he would say, "Hi Joseph, I'm glad you made it." He said, "Hello," and I said, "Hello." I thought, what kind of messiah are you? You called me six months ago and now you don't recognize me? He just said hello to me and I said hello to him. Then later, when he was speaking, his eyes met mine and his eyes said, "I love you," and I said, "I love you too." I didn't need any physical confirmation after that. He stayed a few days and then went to New York for the 13-couple blessing. Anthony Brooke thought Father would be the head of all the UFOs in the world. At one time they thought all the chosen people would be picked up in spaceships and saved so they wouldn't be caught up in the turmoil. Anthony Brooke didn't say Father was the messiah but he knew he had a mission. So on my 33rd birthday I joined.

Six months later I had some doubts about my accepting the Principle. I did a 3-day fast and went to the holy ground at the observatory at night. I determined I wasn't leaving the holy ground until I had an answer. I took the Bible and Divine Principle and a blanket. I cried and prayed, a loud prayer—is Sun Myung Moon the messiah? Is the Divine Principle true? I'm tired of praying to emptiness, I want to see you. Moses prayed and you showed yourself to him, he saw the back of you. If I were you, and you were me, I would come and face you, man to man, and answer my questions. I don't want to see doves flying by or deer running up the slope. I don't want anything except you, to see you face to face. I cried, and prayed and I waited with my blanket.

Then I heard in my mind, "Joseph, have you read the New Testament?" I said, "Some of it." "Do you remember all the miracles Jesus did for the people? Did it help the faith of the people? Did you read the Old Testament? Did those miracles cause the people to believe in Moses? Did they believe because of the miracles? Why do you want a miracle? The only way you will get your answer if the Divine Principle is true is to live the Principle in your life. Make the Principle a living thing that no one can take from you. I really can't meet you man to man, face to face. I made the entire universe. But when you make your heart like mine, then our hearts will become one. Then you will know me as you desire to know me." I cried. I picked up my blanket and DP book and the Bible and went back to the center. I didn't look anymore from that time on for miracles. But I sought to make the Principle a part of my life.

I had been a chiropractor then. I thought God didn't want me to be a chiropractor anymore. The center director told me that God didn't want me to be a chiropractor anymore. I got a job as a cab driver and a security guard. I had to take lesser jobs. I couldn't get a real job. I was 33 years old with no family, and no roots. We gave all our paychecks to the Unified Family then.

Once Young Oon Kim came by and I took care of her. I took care of her neck and shoulders. I wanted to serve her. She said, "I prayed about you last night. I believe that you have the gift of healing. Have you ever thought of coming to D.C.? Would you like to use your gift for God?" I said, "Sure." She said to think about it. The center I was in was made up of people younger than me; they were 19 or 20. "If you come to D.C., you could do healings and make money for the church that way, like an evangelical healer." At the same time, a chiropractor I knew wanted me to take over his practice which earned about \$50,000 a year. The center director was interested in my taking the chiropractic practice. So I did a 40-day prayer and fast. I went to the holy ground and I prayed, what should I do? The \$50,000 a year would help the center. I could have a car, clothes and prestige. If I went to Washington, D.C., I would be a healer. I was worried about making the right decision. The church leader wanted me to take the chiropractic practice.

So during a church holiday the leader said to me, "What have you decided?" I said, "I thought I was leaning towards going to Washington." He said, "They're just using you. Get out." He chased me out of the center. I said, "I haven't finished my fast yet." He said, "I don't care, get out." I had nowhere to go. So I went with one brother to Tempe, Arizona. He said, "You can come with me for two weeks." So I took a box of holy ground sand with me so I could stand in it and pray and finish the condition. I was in Arizona for a couple of weeks. When I got to D.C., Young Oon Kim wasn't there; she was in Korea. Philip Burley asked me why I had come, because I just showed up on the doorstep. I told him that Young Oon Kim asked me to come

and do healing and make money for the church. He said, "We only teach the Principle. We don't do healing." I told him that she had invited me to come.

They had a meeting when she came back and she told me, "The Unification Church won't support you in doing this. If this is what you want to do, you need to do it on your own." I didn't want to get involved in healing all kinds of sick people and then carry all the indemnity of people that I healed, so I ended up becoming the janitor for the church. I did cleaning and painting instead.

We did a 3-day fast to protect Taiwan from Red China and keep Red China out of the UN. I was working with a brother named Thomas Cromwell. We wanted to improve the membership of the church. We were in the backyard of Upshur House. They had a big yellow school bus pulling up in the yard. Farley Jones was the president then and George someone came in and I said, "We should use the bus for evangelizing." I was thinking of John Wesley going from town to town on horseback. I told my idea to Young Oon Kim. I thought we could go from town to town teaching the Principle. So a couple of weeks later Young Oon Kim said, "You can have the bus." We took out all the seats except for six. We put a speaker's platform on top and painted it white. We had a port-a-potty, and a Coleman stove kind of thing. We put "Divine Principle" on the side. We got volunteers, Thomas Cromwell, and one of the sons of the Pumphreys. There were five people, and church members contributed about \$300. This was December 16, 1971. We were waiting for Father to come. I wanted him to bless the bus team before we left. They wouldn't give him a visa, so he had to go to Canada from South America because they thought he was a communist.

Dr. Sandra Lowen

From *In My Father's House*, ©2018 by Sandra Lowen, BS/BA, MS, PhD⁸

True Mother Experiences

1967:

...Mostly, in the early days, I thought about the Divine Principle, and only in passing about the purveyor of the Principle and his beautiful bride. At one point, however, I found myself in a discussion that gave me a clearer picture of who Mrs. Moon was and some of what she had endured.

Joon Rhee had been sent to America by the True Parents to establish Taekwondo dojos throughout the United States. I met him during a time that he was affiliated with our movement and hosting a banquet for the Little Angels, a band of little girls, mostly the second-generation daughters of Blessed members. They had performed traditional Korean dances and music both publicly and privately, for such notables as former President Dwight D. Eisenhower and Queen Elizabeth. At the dojo, I sat next to one of the dance instructors, a Mrs. Lee, who had been a candidate, she said, for being Blessed to Father in 1960.

"We were girls from Ehwa University, and we thought that surely Father would choose one of us," she said. "I wanted to be Blessed with him, to become the Mother of the Universe. We were all so shocked when he chose this little girl Hak ja Han. She was a nobody. She still wore her hair in pigtales. We were all sophisticated and talented. How could he choose her over us?"

⁸ Excerpted from the forthcoming book, *In My Father's House*, by Sandra Lowen, PhD, LCSW. Dr. Lowen joined the Unification movement in 1966, in Washington, D.C., and first met Rev. Sun Myung Moon and Dr. Hak Ja Han Moon in 1969. She has written several books, articles, and songs, and traveled with True Parents as a part of the IOWC from 1972 to 1974. She also performed with the New Hope Singers International and the rock group Sunburst. She is a part of the 1800 Blessing and lives with her husband John in Washington State, where they are semi-retired clinical therapists. The Lowens are the proud parents of one Second Generation son and two Third Generation grandsons. Dr. Lowen has lectured The Divine Principle since 1967, and True Father once called her the best lecturer in the movement.

I asked her if she had become accepting when she discovered that Father had made up his mind to marry Miss Han. "Of course not," she said. "We were jealous. We badgered her. How could he not choose one of us? Finally, right before the Blessing, we went to him and confronted him directly. I asked him, 'Why did you choose her over us? We are smart. We are educated. We can be leaders in this world. She is just a plain little girl. What does she have that we do not have?'"

She said Father looked at them all and smiled. "What does she have that you do not?" he said. "She has the love of her husband." She said they all became silent after that.

But she questioned how easy it was to be in Mother's position pretty early on. Father was always in meetings. There was always something occupying him, someone waiting to see him, needing to discuss the next advancement that the movement needed to make, and those conferences and planning sessions might start before sunrise and go on far into the night. Mother was a very young girl, still in her teens, and she got pregnant almost immediately. Mrs. Lee said they all knew that Mother was in the little room that she shared with Father, big with child, all alone, waiting for him to finish his last meeting and come upstairs. She could not come down to where he was, because women in Korea did not show themselves in the midst of a group of men, especially if they were pregnant. As well, she not only had to prepare a meal for him to eat when he was done, but also had to keep it warmed for him, even if he was delayed for several hours, and be prepared to serve it to him when he finally returned to their living space. Pretty much, all of the young women around her age knew what she was going through, but to my query as to if she and the other women had changed their attitude toward Mother, she responded, "She had the position of Father's bride. She was no longer our peer, but she was above us now, and we didn't want to leave our position. It would have been disrespectful for us to go and sit with her. It never occurred to us to even think of doing it. Besides, we hadn't been her friends even before. She had been below us, just working in the kitchen. And then, all of a sudden, she was above us. We just went about our lives. We were happy, after all, that we had not married him, when we saw how miserable her life was. Especially I was happy, because I knew I could not have lived that kind of life."

Privately, I could not help but wonder if some of the jealousy wasn't still there, and maybe that was why they did not go to her room while she waited and try to make her days lighter.

1969 - 1971

...Everyone that could went to the airport to see True Parents off. Again, Mother was large with child. As they prepared to board the plane to return to Korea, we formed a long line of well-wishers, and she gamely fell in behind her husband and the rest of the entourage, cordially shaking everyone's hand. I felt very, very sad for this woman. She had the most unenviable life of anyone that I had met, to date. As she extended her hand for me to shake, I gently brushed it aside and gave her a big hug, being very careful of her baby.

She was more than startled. She just kind of stared at me, and then continued walking toward the ramp. The doors closed, the plane backed away from the gate, and in a few minutes, they taxied down the runway and were aloft, with our prayers following them, back to Korea.

But remember that moment. It followed me for the next two years. Somebody was always there, ready to remind me of how I had 'disrespected' Mother instead of shaking her hand as everybody else did.

Three years later, I was now an 'older' member, but I had not been Blessed in 1970 as had many of my contemporaries. Though my name was on the list, I was not among the chosen, so I did not go to Korea. Instead, I wrote songs thinking of the women that did go, the most well-known of which are 'Creation's Song' and 'I Want to Give You This World'⁹. Anyway, I'd like to think that was why I wound up almost at the back of the line with the new members,

but I was made well aware that it was because I had hugged Mother the last time, and how could I be trusted not to do it again, no matter what I promised?

In fact, that was not my only issue. We had a rather dowdy dress code at the time. We usually wore midi- or maxi-length skirts, for modesty. Thank goodness for hippie girls, who were making midi and floor-length skirts and other androgynous, roomy articles of clothing popular, or we would have looked worse than ridiculous. There was a tendency to eschew the combination of red and black as the dominant colors in a given outfit, because someone thought they were 'satanic'. And no matter how hot it might be, sleeveless clothing was Absolutely Out. We had also invented something called 'lap-flaps'. A lap-flap was something that women dropped over their legs to cover them from view. As Koreans consider it impolite to extend the legs toward someone, these flaps should not have been necessary, but one never knew when a skirt might ride up, and with 'boys' in the room – **One of my spiritual children, a woman who worked for a high-ranking U.S. senator, wore very nice woolen tweed pants to her job at the Capitol and would come over to the Center after. Some of the elder women set upon her and so badgered her about her 'indecent' outfit that she left the movement, taking two people, also my spiritual children, with her. An apology from the offending parties might have served to bring them back, but when I approached those people, they just said, "Well, they obviously weren't ready, if they couldn't take criticism from their elders!" So not only did I do improper things like hug Mother, but I also tried to defend people that clearly were 'not ready'. Therefore, I wound up at the back of the line, accompanied by not-so-veiled threats as to how I was to behave.**

Rev. Moon and Mother came off the airplane and walked down the gangway. The members all pressed forward to extend their hands, and the two of them shook hands all the way down the line, until they got to me. Then Rev. Moon shook my hand, but both Mother and Mrs. Choi threw their arms around a very startled me and hugged me. I won't even discuss the envy. Somebody said. "Well, maybe that's how they think Black people ('Negro' was out and 'Black' was in by that time) like to be greeted, like some kind of ritual or something." I just smirked.

The greatest reward I received that day, however, was when Mother took off her coat, to reveal her sleeveless red-and-black pantsuit. Cassandra and Bonnie and Chuck, wherever you are, feel justified. You were not wrong, just over-reactive to our rigidity and ahead of your time by a matter of days.

True Father Experiences

1969:

...(Father) further amazed me by promptly coming downstairs and striding into the one room where we had stashed all the things that we had not had time to put away properly. It was a kind of 'catch-all' room, where we kept dirty laundry and just-washed but unfolded laundry and empty boxes and sacks of supplies that had no place else to go, and garbage bags awaiting trash pickup and people's suitcases, in various states of order and chaos. Lady Doctor Kim and I were in there. She was ironing tablecloths and I was helping her...**Father just opened the door, looked at us and all the clutter, said "Hmmm!", gave us both an amused smile, and left, closing the door behind him. I understood from that brief second that, no matter how we dressed up ourselves, no matter how much we assumed we were in good order, there was always a place where our smallest flaws and hidden spaces could be found. The idea was to be able to stand before the world and heaven with our messes totally cleaned up.**

Dr. Mickler's Commentary

It is impossible to appreciate the full-scale advance of local centers between 1969-71 without reference to Rev. Moon's thirty-nine day visit to the United States as a part of his second world tour in February and March, 1969. Accompanied by Mrs. Moon, Mr. Hyo Won Eu (President of HSA-UWC, Korea), Mrs. Won Bok Choi, and Mr. Osamu Kuboki (President of HSA-UWC, Japan), Rev. Moon arrived at San Francisco International Airport on February 4, 1969 and at Washington headquarters on February 9th.

It was during this stay that assembled American members heard first-hand of anti-communist and student activities of the Korean and Japanese members. Equally significant were Mr. Eu's Divine Principle lectures, which American members heard for the first time. Finally, Rev. Moon's whirlwind tour of machine shops in New York City raised members' consciousness with regard to economic enterprises.

However, the major focus of Rev. Moon's stay in Washington, D.C. was the blessing in marriage of thirteen American couples: six previously married and seven new couples. This was the first marriage in the church outside of Korea. Those taking part in the February 28th ceremony included George Norton and the Pumphreys from Miss Kim's original Bay Area group, Edwin Ang from Berkeley, American HSA-UWC President Philip Burley, and two couples from Mr. Kim's Northwest group. Following Rev. Moon and his party's departure from Kennedy International Airport on March 15, 1969, another wedding for eight couples was held in Essen, Germany, on March 28, 1969. There, Pauline Phillips and Doris Walder from Miss Kim's original Bay Area community were blessed. Other participants there included Elke Klawiter, Peter Koch, Barbara Koch and the Werners, all of whom had joined under Miss Kim in the Bay Area. A third ceremony for twenty-two couples in Japan was held in late April, 1969.

Despite a renewed sense of national solidarity and urgency as a result of Rev. Moon's visits, attempts to forge a national movement during the 1960s were abortive. As a result of competing ideas about the nature and purposes of their organizations, differing interpretations of the Principle, and conflicting mission styles, a national movement had not emerged by the end of 1971. Instead, what emerged was a complicated set of missionary jurisdictions, shifting alliances, and general grievances. At the same time, there were significant developments during the period. Most important were the moves beyond evangelistic witness into economic, cultural and anti-communist activities. This full scale advance continued, though in markedly different fashion following Rev. Moon's third world tour. That tour, begun in late November, 1971, not only inaugurated a unified American movement but also radically restructured priorities. As one of Mr. Choi's Re-Education members wrote, "I sensed some heavy changes were coming."

1971, Dec 18 True Parents Move to the United States

In mid-December, 1971, Rev. and Mrs. Moon traveled from Korea to America via Toronto, Canada. A short stay in Toronto was necessitated by the US State Department's refusal to provide entry visas on the grounds that they were pro-communist. Through efforts of US congressional representatives reached by Col. Bo Hi Pak, on the foundation of Rev. Moon's having met them in 1965, and of Col. Pak's Korean Culture and Friendship Foundation organization, the State Department was advised and permitted entry. On the evening of their entry, Rev. and Mrs. Moon were publicly welcomed by thousands of Washington DC residents at a Little Angels performance at the Kennedy Center for the Performing Arts.

Rev. and Mrs. Moon took up residence in a house that members rented for them in the Bronx.

Dr. Sheftick (cont.)

I contacted *Newsweek* magazine to see if they would follow up and cover the story of the bus team. In the bus we had bunks for the sisters. There was a curtain, and the brothers slept in the front. The first place we went was to Richmond, VA. We set up at the YMCA so we could wash up and hold the meeting. *Newsweek* wanted to know what was special about us. And we told them that we believed the Messiah was here and so we were witnessing. We fasted for three days at the state capitol. The police chief came by; there were news cameras. I met the governor then too. I told him I wanted to talk to him about the Divine Principle. The governor invited me to his office in the morning. We brought Miss Kim's book and witnessed to him about Father. We spent an hour. I called Miss Kim in Washington. She said Father wants you to come back. He came on December 18th, 1971. I said we wanted to stay a week to find spiritual children. We witnessed, fundraised and taught the Principle. Father said we could stay to witness, so we ended up bringing a girl back for a weekend workshop. We set the precedent

for the IOWC. We got newspaper coverage, met the governor and did fasting to get spiritual children.

We returned to Washington. Father and Mother were in Upshur St. Father wanted to see the bus. He wanted the bus fenders painted another color besides black. He came inside and said, "Too fancy." I thought, "You're crazy." It was plain and bare metal, really cold. His idea was so send 70 of us together on teams. He was talking about the seven-city tour in America. We were worried about not having enough money, and the fact that he didn't speak English.

Farley Jones said to me one day, "Father wants to see George Washington's home. You can be the driver as long as you know how to get there." Then I realized I didn't know where it was. I said, "Farley, I haven't been there for a long time. Can you tell me how to get there?" So Farley showed me on the map. Father and Mother came out and Father said, "Are you a good driver?" I didn't know if I should say yes or no. I said, "I think I am."

David Kim, Young Whi Kim, True Parents and Miss Kim got in the car. I drove them, but I thought, "How do I do it?" Father was looking at all the cars as we drove along. He'd say, "What kind of car is that? How much is that one?" Then David Kim said, "George Washington's house closes at 4 p.m. It's quarter of four, you better get there." I prayed to God: I will never lie to your son again, meaning that I said I would bring them there when I really didn't know where it was.

At five minutes to four, I pulled up to the gate. I ran up and the guard was about to shut the gate, and I said, "There are some important guests from Korea," so he let us in. Father asked me about the Potomac River. He said, "How deep is the water? What kind of fish are in there?" I said, "I don't know." He looked sad and said, "Can boats come up here?" He saw the wharf, but I didn't see any boats. He said, "How much is the property worth?" I said, "I don't know, Father." He was disgusted. He asked me so many questions and I didn't know anything. I determined the next time I drove him I would get to know the area so I could answer questions. Then I saw a ranger and I ran up to him. The park ranger told me how deep the river was, what kind of fish were in the river, if boats come up the river, and I asked him if he knew what the property was worth. As David Kim translated the answers to Father, he got a big smile on his face.

In the car, David Kim said, "Father and Mother have to go to the bathroom." I wondered, what kind of bathroom should I take him to? Should I take them to a hotel or what? I pulled into a Shell station and before the car stopped they jumped out. I was afraid of judgment if it was dirty. They came out smiling and I thought, gee, they must have been clean.

So then Farley Jones told me that Father wanted me to drive for them for three days. This was a whole new experience, being with him and taking care of him. When we got to New York, there was a one-family house with one bathroom. David Kim yelled out the window, "Sheftick, where are you? Father wants you!" I wondered what he wanted. Father was at a table and Lady Dr. Kim was sitting there and she had made him a meal. He was getting reports from various leaders. All the seats were taken. Lady Dr. Kim was pacing back and forth, the food was getting cold. He said, "Joseph, did you eat?" If I said yes, there was no place to eat. But if I said no, I wouldn't be telling the truth because I was hungry. I said I would never lie to him again, so I said no. I was amazed. He was really a father; he was interested if I had eaten. I learned how to eat with chopsticks. I copied whatever True Parents did; if they used chopsticks, then I did. If Father drank water, then I did.

(END OF FIRST WEEK'S READING)

Week 2

DISCUSSION BASED ON LAST WEEK'S MATERIAL:

We have taken many social forms: church, business, holding company (UCI), NGO (UPF, WFWP), school, voluntary association (clergy, professors, media professionals, parliamentarians...), academic group / think tank, social movement (VOC, CAUSA) and True Parents want us to be a nation (territory, sovereignty, people).

The social form is the "environment for witnessing."

We had houses "centers," which is a family environment. In the 90s, in the US, we started buying churches. There is a reciprocation between the people and the environment.

What is the most Principled social form, that is, environment, for our movement to take?

True Father's Reflections on the mission in America, 1991

"Father has to spend more time and energy for China and Russia. How long has Father stayed here in America? For eighteen years, Father has come to speak to you in America. ...Then, how much blessing have we received all these years in America?"

"Every country is equal and Father should give them equal opportunity. If Father spent only one month [in each country of the world], it would still take fifteen years. How can he spend so much time here in America? ...America needs to understand how much it is indebted to mankind as a whole.

That is, all of humankind sacrificed in not having True Parents with them.

"Last year, Father sent every American around the world. There was no country to which they didn't go. Those who went understood that the remaining Americans would sell everything they own to help them be successful. ...That is exactly how Father is. Anything that he has and owns, he is willing to sell it and support that American who will eventually teach and bring hope to and revive this nation. Now for the first time you have come to understand this kind of heart. America is deeply indebted to Father. ... Father is not saying, 'Pay it back to me.' Rather, he is saying, 'Pay it back to the young people who are perishing here in America.'" (Feb 17, 1991, Belvedere <https://www.tparents.org/Moon-Talks/SunMyungMoon91/910217.htm>)

True Father: One purpose-driven man. He was, externally speaking, a 50+ years old impoverished leader of a small sect in Korea. He could have settled in Korea, into obscurity. He came to America out of love for God and humankind, and Jesus.

HOW PEOPLE JOINED

Testimony: Farley Jones and Divine Principle Family Values

I was a fallen-away Catholic before I joined. There was a whole process of preparation for me. My own parents had divorced, and my father had moved out. I had had girlfriends during college, for various lengths of time and various kinds of seriousness, but they never lasted. The fear that I was conscious of was that I didn't want to put my children through what I had experienced as a child with a parent leaving the home...which was very painful for me. Having gone through several girlfriends and not having any of the pieces fall into place, I was starting to doubt my ability. I fell away from Catholicism. I thought that's what happened to people when they went away to college. I even became a confident atheist in my senior year. I felt I knew something that others did not know, that God did not exist.

I went to law school for a year after college, and then I went on a trip to California. I was on a spiritual quest, and then I had several experiences that challenged my atheistic premises. Then

I got a letter from Hilly Edwards. I met her in the summer between my first and second years of law school. She was engaged but her engagement fell through and she was witnessed to by Becky Salonen. She had a conversion experience and wrote me a letter and said this is something I ought to look into. She said if I ever went to New York City there's a branch there. I had dropped out of law school and was going to New York to pick up another field of study. There I met and first studied the Principle with Barbara ten Wolde and Diane Fernsler. **What first struck me was the first chapter, the conception of the man-woman relationship and the husband and wife relationship, reflecting the male and female attributes in God's nature. I thought this might be a solution for me, for the definite search I had with reference to establishing a stable family and avoiding the problem of my own parents. I was attracted to the spirit, the very loving family.**

Testimony: Nanette Doroski: Spirit world

How I was witnessed to in August 1968 and how I came to respond was on the basis of several spiritual experiences. At that time, while studying all the world's religions I **found I had some mediumship abilities, specifically automatic handwriting.** I would take a pen in my hand, relax and then the pen would start writing answers to asked questions independent of my will. Through this automatic handwriting, various spirit persons who had previously lived on the earth, each with their unique handwriting, would speak through the written word messages such as: Christ was to return soon! The next President of the U.S. will be—! How to find some lost articles. I was chastised for wearing too short shirts by Augusto Montero, a 12th-century spirit who said his wife would never wear anything like that. I did not always get the point and said, "Yeah, right! The 12th century!" Also internal problems of friends were revealed so that I might help them.

Everything these spirit persons told me seemed to prove true and so I developed a basic trust in what they said. However, even though I had studied the world's religions, I was still stuck on my Catholic viewpoint ("upon this rock I build my church"). I was not as open minded as I needed to be to receive the new, complete understanding of truth the Messiah was to bring. So one day a spiritual entity told me a lie and said that I had lived at the time of the Incas and that I persecuted my children and husband for wanting to believe in a one true God. I was so upset by this that I cried and cried and asked my mother why would they tell me such a thing. My mother said, "I don't know why they would tell you such a thing. I don't even know why they even talk to you." However, the spirit person also told me, "Because of this persecution, you, Nanette, must now love people of all religions."

Then, one afternoon while I was visiting a friend's apartment, everyone left to fulfill various tasks. I used this opportunity of being alone to pray, but to my surprise all of a sudden my spirit lifted out of my body and seemingly traveled a million miles an hour. I went through dark realms, a white electric realm, and then to a very white area where there was an oriental man sitting at a desk. He was gesturing with his hands trying to tell me something but I couldn't hear his words. After about five minutes I came back through white and then dark areas to my body. I then asked the spirit person, Augusto Montero, **"Who was that oriental person sitting at the desk and why couldn't I hear him?" Augusto said, "You couldn't hear him because you weren't really listening and therefore you must search further and you must look longer."**

In June I said to God, "I can't start another semester of college until I find out the purpose of my life and a purpose for my art." I wanted to create art or writings that would change people's lives or make people think deeply. I asked God to bring me to his highest truth by September 1, 1968. It was June at the time these events were occurring. Then in August 1968, while **I was attending service at a church involved in community social help, a unique visiting choir from the "Unified Family" (early name for our movement) changed my life forever.** While eating lunch after the service, the spirit world brought my attention to a young man from the choir talking with a militant and very liberal-minded woman. I felt directed to go sit with her, but fought the urge because of what she appeared to stand for. However, a force that felt like an invisible hand picked me up and pushed me in her direction. I said, "Okay, okay, I'm going." I sat across from this young man, who happened to be Neil Salonen. When he said something special happened in 1960, I thought of the Letters of Fatima and how the Pope was suppose to have fainted when he read the Fatima letters. I thought of the visions of Jean Dixon in 1960 when

she saw an oriental man, lady and child coming from the East and other prophecies. I became very negative when I heard the young man (Neil) saying he knew what happened in 1960. What gives this young man special knowledge? No one knows what happened in 1960. At that very moment I heard a loud voice in the room that no one else in the room heard. The Voice said, "You must love people of all religions." It was the same words they spoke to me in the automatic handwriting when they said I suppressed my family. I then became more open minded and listened further. Then this young man said the name of the group was the "Unified Family"; I got negative again. I thought, what kind of name is that for a group? Once again a loud voice came in the room, which only I could hear. The Voice said, "You must search further and look longer." Those were the words that came to me when I saw the vision of the oriental man in the spiritual world. Then I realized that those two spiritual experiences were given to me to open my mind and it was not accidental that those two voices came to me at these exact moments of my negativity. I was being led and I should listen. I thought I had studied all the world religions and so many philosophers; I thought there was nothing else to look at. I had actually closed my mind to anything more, while professing to be openly searching.

As I sat next to this girl, Neil asked this girl three times to come have lunch at the church center and hear a lecture, but she refused each time. Neil and this girl were having coffee and I was eating a big lunch. I said, "I'm not doing anything. I can come and have lunch with you." Neil looked at me, looked at my lunch, looked at my Op Art clothes and shoes (he later admitted he thought I looked like a Christmas tree). I, as an artist, was wearing art earrings, stockings with stripes, and a dress you sort of got dizzy when you looked at it, not to mention my imaginative eye makeup. Later, I heard that the members said to each other as Neil brought me back to lunch, "Neil doesn't know how to pick them." Of course, my outside decoration really didn't reflect my inner preparation and searching for the absolute truth.

I came and heard Chapter 1 twice; I loved Chapter 1! The second time I came, Neil was waiting for me to study Chapter 2. After he found me studying Chapter 1 again, he asked me if I planned on staying in Chapter 1 all my life.

Then Becky, Neil's spiritual mother, had a cousin she had to teach one night, so I stayed and heard the lectures Chapter 2 to the Conclusion, until 2 am. When I heard the conclusion Neil asked me, "Would you like to see the picture of the man who brought these teachings?" I looked at the picture and it was the same oriental person who was behind the desk in the spiritual world who tried to speak to me. Neil then said, "Do you know what happened in 1960?" I said, "Of course I know what happened in 1960. Mr. Moon had a baby." I sort of jumped the gun on the four-position foundation. Whenever those spirit persons wanted to contact me, the lights would flicker in the room I was in. At the conclusion, lights started to flicker and everyone wondered what was happening; of course I understood—those who had led me to the movement were present at this great moment. Soon after I did some automatic handwriting and the spirits apologized for telling me a lie, but they did defend their actions by explaining it was the only way they could get me to be completely open minded. It is amazing how fast God works when we ask His help. I prayed to Heavenly Father in June, "I can't start school again without knowing your highest truth." Two months later, on August 25th I heard the conclusion. I stayed up until 4 am in the church talking. I called and woke my best friend, Linda (Marchant) Perry, at 2 am and told her that the conclusion was so wonderful. She said "What is it?" and I said, "I can't tell you." She said, "You called me up at 2 am to tell me you can't tell me something?" I said, "Yes. You have to hear the lectures first."

I always explained all the religions I was studying to Linda, but when I tried to explain the first lecture, all I could say was, "Linda, I can't explain the lecture—God is like a man and a woman." Linda, who was just enduring all my spiritual searching, said, "Oh Nanette, that's the best one yet." Little did she know that God was preparing her to serve the Messiah and she would soon be dedicating the rest of her life to serving humankind. The first day I came to the church center with Neil, I remember looking at how everyone dressed so plainly and yet they were so beautiful. Every word spoken was so sincere with so much meaning. A very pure love and concern flowed between brothers and sisters, as they called themselves, as if they were truly one family under God. On that first day I remember Linna Rapkins was finishing a 7-day fast in preparation for her mission to Canada. I thought, "I never passed up a dessert." I was truly amazed and determined to acquire that internal discipline. Jesus said that fasting

indemnifies the forces of Satan and prayer calls on the power of God. **Our movement did a lot of fasting in the beginning days, so I soon acquired my own internal discipline. My longest fast was 12 days, and then there were seven or eight 7-day fasts and many 3-day fasts.** It was truly a great feeling for my spirit to be able to control my physical body in this way. It was wonderful how we studied Divine Principle. We read page by page, each taking turns between Neil, other new members and myself.

At the end of every page we took the time to discuss questions to ensure we understood the Principle. Next we had to outline the whole Divine Principle and practice teaching each lecture. I remember Neil sitting at the back of the room and his saying, "Speak up. I can't hear you and I need more eye contact." Miss Kim instructed: don't wear earrings that dangle when you are teaching; it is very distracting. Miss Young Oon Kim, the first Korean missionary to America, would sit at the end of the table with about twelve of us first members surrounding her; it looked like a Last Supper scene every night. She often would read us the reports from the first missionaries she sent to Canada and Europe and the correspondence from Korea. Her life was a great sacrifice to become the mother of America. **On Wednesday nights we had prayer meetings and testimonies of how God had brought us to this movement.** Miss Kim's testimony was amazing. I wrote every word of it down as precious history. **When we prayed we turned off the lights and only had prayer candles lit. We cried and cried and all of us really felt God's heart. We always had a roll of toilet paper in the middle of the floor, which everyone used to wipe their tears.**

The day Father finally came for his second visit to America in 1969, he came into the Upshur House and greeted each one of us personally. **Even a girl who had an illegitimate pregnancy and had just heard the Principle, he treated with love. Mother looked so soft, her hands seemed to melt like butter, one hand into another. She seemed to be the essence of femininity in every way. Father brought Pres. Eu with him, who taught us 40 days of lectures. Pres. Eu used to joke with me, "Nanette, you are an artist and you have the Principle; you have everything." At one point Father interrupted Pres. Eu's lectures and spoke to us for three hours on how Jesus was treated by Mary, Joseph and his brothers and sisters. I thought my heart would break! I cried so hard my whole skirt and blouse was soaking wet. Father asked questions about all the members; he was concerned about their age and their background. He related to all the members with such a fatherly concern. Father told us when we were in the sitting room that the day will come when there will be thousands of members and it will be difficult for us to have a chance to talk with him personally.**

One day a world-famous economist came to speak to Father. Father shocked him by his understanding of world economics and explained how the economy of the world should change. Another day a conductor and writer of classical music came to see Father. Father spoke to him on how to conduct and write music. I felt Father intuitively understands all fields of study.

Spiritual Experiences

In 1968 I remember a song heaven inspired on the radio: "Come Mr. Sun, come Mr. Moon, save us." Also, Father was saying that we must shed sweat for earth, tears for man and blood for heaven, and then there was the famous rock band at that time called "Blood, Sweat and Tears." I remember Becky Salonen telling us about her many spiritual experiences as a child. Many songs in our songbook were received spiritually. **Hilly Edwards heard angels sing the song "He has come, his face is like the sun and like the moon." Sandra Singleton (Lowen) and Dan Fefferman, as well as many others, were inspired to write so many songs.** Glenda Moody had many, many spiritual experiences where God came to speak to her in a room. God came in the form of a burning ball in the room and directed her to this movement. This reminded me of Moses and the burning bush. In the early days so many spiritual experiences happened. The spirit world really testified to bring the first members. Today the truth of the Principle can stand on its own. And yet, at the first Blessing in 1969, Miss Young Oon Kim cried tears, saying, "Where are the thousands who heard and are not here today?"

How easily they forgot their spiritual experiences as Joseph forgot his revelation given to him by the angels about Mary. Very few could sacrifice their lives and be willing to pay the

indemnity necessary to fulfill their missions. The first members could not be blessed for seven years. Married couples waited many years to be blessed, living as brother and sister while waiting for conditions to be met. The blessing being given out so easily today comes on the foundation of True Parents' and older members' blood, sweat and tears.

Philip Burley was the President of the church during the time I first joined. For 40 days Philip was making a prayer condition every night between midnight and 2 am on the cold, cement basement floor. One night George Washington, Abraham Lincoln and Thomas Jefferson appeared and said that Upshur House in Washington, D.C. was more important than the White House because it was the center of God's Providence for America. Philip heard the Principle by reading a DP book that was sent to him while he was a guard in the DMZ zone in Korea. Jesus appeared to him, explained the Principle and Jesus asked him to touch his (Jesus') back so he might know the realness of the experience. At that time in Korea an image of Jesus appeared in the clouds. I have a photograph of that. A spiritual daughter of mine in the Bahamas also saw an image of Jesus in the clouds years later.

Testimony: With True Father at Mount Vernon—Betty Lancaster

My life in the Unification movement began in the spring of 1963, in the days when we had no name except the legal name "Holy Spirit Association for the Unification of World Christianity." Needless to say, every year, indeed every day, was and still is a drama.

I will probably someday write a book, but for the moment I will recount two special days from early times, one so precious as to be treasured for years to come. I think it was the year 1969. Father and Mother were visiting America. I went to Upshur House in Washington, D.C. to visit and have lunch with them. Father then decided that they would visit Mount Vernon, Virginia, the home of President George Washington. I was invited to come also, so I followed in my car. The long ride through heavy traffic was dreadfully stressful for me but I was somehow able to arrive in the Mount Vernon parking lot successfully. What a beautiful late afternoon it was, strolling about the landscaped grounds with Father and Mother.

We went into the house, of course, following the usual visitors' walkway. When we reached the small, unpretentious upstairs bedroom of President Washington and Father peered into the room, the others of us doing likewise from behind, it was then that I felt the presence of Mr. Washington. He surely must have been there and elsewhere on the premises, to receive True Parents. Father has often spoken of the faithful prayers of President Washington.

We walked out on the veranda overlooking the Potomac River. It was so beautiful and peaceful and I remember saying, "Father, I wish we could stay here. This is like the Kingdom of Heaven." Father just looked at me with a smile. But he did ask us to check on possible property nearby. There was none with any adequate buildings. And some of us still remember Father asking about what kind of fish were in the river.

I felt it was no accident that I was there with True Parents. My physical parents had taken me there when I was a young school girl. We had always been made aware in my family that my great-great-grandmother had married into the family of George Washington's nephew, so there was some ancestral magnetism that I was always conscious of even as a child. Fate seemed to have kept my father dwelling on historical Washington property, no matter where he was in Virginia. All of this added to my awareness of the intertwining of our families.

Before we departed Mount Vernon that day in 1969, True Father had us all line up in front of the Washington home—I was standing next to Father—and he had Mr. Isshi from Japan take a moving picture of us "for memorial purposes," True Father said. I hope Mr. Isshi can some day find that film. I would like to see it.

TH NOTE: Betty Lancaster was married with children when she met the movement in 1963. She and her husband both were early members of Dr Bo Hi Pak's group in Northern Virginia. She told me that there came a day when her husband turned against True Father. I believe it was in 1965, but it could have been 1969. She stayed with True Parents at the cost of her

marriage. She told me how in tears she came to True Father at Upshur House for comfort, and he let her put her head on his lap.

Testimony: Betsy Jones

I grew up in a typical Irish Catholic family outside of Boston. From the time I was in second grade, I wanted to visit God in church because I thought it brought joy to God. I thought stopping my regular activities and going to church to be with God brought joy to God. In high school I was the Prefect of the Sodality, devoted to Mary. We tried to maintain a standard of prayer and devotion to Mary, to bring joy to Jesus and God.

After high school I felt called to join a convent like my elder sister. One nun told me that if I had the call I would never be happy with just a secular life. I thought bringing joy to God would ultimately bring me joy too. I went to Boston College to study nursing. I thought I should try that for a year instead of going into the convent at age 18 like my sister. I knew I had to devote myself to the community while I was at school. In my freshman year I ran for president of my class, and then I ran for president of the student government. After that I thought I should devote a year of service to the Catholic church.

So I went as a missionary for the Catholic church, to the West Indies and Jamaica. I set up clinics for little children. I worked among the poor for a year and I was shocked by the poverty. I had hoped that year would satisfy my desire to do something for God. It kept coming back to me that I had more to do for God. My mother suggested that if I still desired to do something for God, that I should go to graduate school. I talked to the school guidance counselor about the fact that I still had a desire to do something for God. Then I went to a Jewish therapist and talked with him for a year. I can see now that it was some kind of preparation for the future for me to have done this. When I did meet the church, I had the ego strength to look beyond my religion. I wasn't searching then. Because my whole life was so surrounded by the Catholic community, I probably wouldn't have had the courage to join. But because I had been talking to this person about my whole experience, I was in touch with myself at that point and thought that this was the answer to the longing that I'd had.

So later, when I met the Unified Family I joined. I had known Farley Jones when we were a waiter and a waitress on the Jersey Shore. He had dated one of my friends then. I met him as a graduate student years later. He asked me as a good Catholic what I thought about the fall of man. I was really impressed. I didn't think he was super religious but he was intelligent. His spirit and his belief system had changed because of the Divine Principle. I was impressed that he had such a clear understanding. I agreed with the Fall of Man, but not the part about Jesus. He said he would tell me more about it as he studied it. I went on with my life thinking that I would marry another person who was Catholic. Eventually, I got some letters from Farley Jones that the universe was changing and the cosmic spring was coming and that I should look into this when I returned to New York. I wasn't interested in joining a new religion, but I was happy for him that he had found this spiritual oasis which I felt in his letters.

When I went back to New York, I never went to the center. But he had given my name to them. Diane Fernsler called me then and I started to study the teaching. At the time, I was receiving a national traineeship to go to graduate school and I felt kind of proud of that. **But then these people who were teaching me made me feel so at home. I felt that I was coming home every time I went there. I was very moved by their little place by Times Square.** This teaching was going on in such a humble way.

The Lord of the Second Advent topic gave me a lot of conflict. Especially the part about True Parents being on earth and that they were fulfilling the role of the second advent. I had to pray about whether that was true or not. I was very serious about my relationship to Jesus. I didn't want to misrepresent God and Jesus whom I felt very serious about. **For many weeks, I attended a prayer meeting at Wesley Samuel's house out in Brooklyn. Then I heard a voice comforting me, saying, "Don't worry, it's all true."** The last thing I wanted to do was join this very humble group. But then I knew I should join. So I signed the membership. I knew I should live with them. **Then they lost their apartment in Times Square and moved into my apartment.** My roommate moved out and said that she knew she would be standing in God's

way if she stayed, so she made way for what we were doing. We nailed up a blackboard in the living room. I lived in the center and continued in graduate school. I felt a lot of support from the members. It was very hard to proclaim this in the same city where I had been living and going to school. I had knots in my stomach the first time someone came to hear my lecture. **The more I explained it, the more I understood it, and the more true it seemed to me that Jesus' mission had not been completed. I could see that True Parents were fulfilling this role.**

I wanted to live with older members. There were only three of us in New York. I wanted to go to Washington, D.C. where Young Oon Kim was. Then she sent me to work with Dr. Ang and Farley Jones in Berkeley, California, and she sent Marie Ang and Linna Rapkins to Canada. **I went from being a spiritual youngster to being a mother figure in Berkeley, with Dr. Ang and Farley Jones. This was 1969. People started to join through our witnessing efforts. It was amazing, taking responsibility for people's lives. It was a profound summer.**

Then we heard True Parents were coming. I was so happy to meet them. I had a very deep experience meeting them. I could see how spiritually bright they were, and how sincere they were. Their first question was, "What is your name" and "How many spiritual children do you have?" I was so proud to say that I had three spiritual children. They wanted to have a special relationship with us. So the early missionaries tried to prepare us to meet Father and our witnessing experience helped us to understand them.

Report to True Father: Neil Albert Salonen

The Way of the World, June, 1970

Dear Father. We are looking forward to attending the WACL conferences in Japan this coming September. [Note: "WACL" was the World Anti-Communist League.] As the work of the Freedom Leadership Foundation grows, so also does our awareness of how necessary it is that this effort be coordinated on an international scale. I have always been honored that you entrusted to me the responsibility of founding **the Freedom Leadership Foundation.**

Despite the smallness of our group, we hope that you have been proud of our initial efforts and success. In responding to the spiritual needs of our movement, I am very grateful for your approval to go into the field and experience that direct confrontation with Satan in our work. The Board of Directors of the Freedom Leadership Foundation will remain the same: Philip Burley, Boston; George Edwards, Washington; William Farley Jones, Washington; Young Oon Kim, Washington; Nora Martin, Kansas City; Neil Salonen, Denver; Jon Schuhart, Los Angeles. Farley Jones, HSA President, will serve as Chairman of the Board. To carry out daily activities, they have nominated Allen Wood to function as President. Since Miss Kim has also communicated your approval on this matter, we have now put this into effect.

As a result of our activities, Allen and I recently attended a small conference at the White House to open direct channels for the coordination of future activities. I am confident that FLF will continue to grow, and that Allen will provide the necessary capable leadership. This work has been my great joy, and I look forward to its continuation. My prayer and that of the whole American family will continue for the success of this international work. Love, in His name, Neil Albert Salonen

Note: True Father made Mr. Salonen president of the church in or around that year, succeeding Farley Jones. Mr. Salonen was president until around 1980, when Father appointed Dr Durst. Mr. Salonen did a tremendous job guiding the church through the tumultuous 70s. He traveled with True Parents for all the speaking tours and was the emcee for all those event, introducing True Father, including at Yankee Stadium and Washington Monument.

Although I had not met him at the time, and did not do so until years later, I felt close to President Salonen. As a young member, I occasionally sent him letters, mostly asking for guidance. I don't recall receiving a response, but just writing them was a good feeling.

After his presidential term, Mr Salonen established the Washington Institute on Values and Public Policy. Somewhere along there he obtained his doctorate. In or around 1993, he succeeded Richard Rubenstein as the second PWPA-appointed president of the University of

Bridgeport. He did a great job there until his retirement in 2019. During that time he occasionally served as emcee for True Parents events. —TH

Testimony: Ken Weber

The Way of the World, September, 1971

Something really strange happened today. A couple walked up to me on the street and started talking about new life and rebirth and a wedding of over 700 couples in Korea? No, that can't be right. They talked with me awhile, gave me a pamphlet and invited me to a discussion with their Family. Something even stranger happened today—I visited the Family. I expected that discussion to last only an hour or two, but it turned into an all-afternoon affair. When the discussion began, several people were there, but one by one they left, saying this new philosophy didn't fit into their lives, or they just couldn't agree with it. Strange, this new philosophy means a great deal to me.

Oh God, I heard the rest of the philosophy today, clear through to the conclusion. Oh, my God, what if it's true? God, there is so much love in this family. Dear God, our Father, I attended a workshop this weekend and I learned a great deal about myself and other people, as well as learning more about the Principle. One thing that impressed me in the Principle is how You have been striving throughout history to show Your love for us, and how we, through lack of love and faith, have kept You so far away, not You who have left us. Father, I pray for strength and an attempt to overcome my weakness, so that I will never betray you as did Judas, or deny you as did Peter. I will strive Father, to be a true son to you.

Testimony: Los Angeles Church

Letter from Los Angeles Family appearing in *The Way of the World*

The children from Los Angeles send our deepest love and gratitude for all you have accomplished in our Father's name. We are anxiously looking forward to your visit and pray for your earliest departure. **Crowded conditions in the Courtney center have forced us to look for more housing. We have a new center in Alhambra and wish to find one nearby in Los Angeles proper and one at UCLA.**

The highlight of the month of August was the visit of Miss Kim. She talked at length about Korea and America's mission. The words she spoke were things we all needed to hear and energized us greatly. Her visit was all too short. Adrienne Dellas and Gary Fleisher from Los Angeles, Rick Hunter from Washington, D.C., and Leslie Elliot from Berkeley stayed with us two days. They were on their way to Washington, D.C. from their trip to Taiwan and Korea. **They told us about their activity with World Youth Crusade for Freedom and showed us the film of the WACL conference. It brought tears of pride and love for our Japanese brothers and sisters. Their dedication is an inspiration to all of us.**

We are participating in a prayer condition for the success of your American visit. We hope you can feel a deepening of our love and dedication to you through this condition. May God bless your continued hard work in His behalf.

Love in our Father's Name, the Los Angeles Family

Testimony: Connecticut Church

The Way of the World, December 1971 (news article excerpts) "City Religious Group Lives as Unification Family," by John Knoble, *New Haven News*, New Haven, CT.

A group of brighter than average young adults, who don't smoke, drink or use drugs, are living together as a "family" at 127 Dwight St. **The group is bound together by commitment to the idea that the common principle of the great religions of the world can be the basis of a new unity for mankind.** In an old-fashioned dining room, a Korean flag with the Tao symbol on the wall, the table laden with five plates stacked with fresh cookies, Judy Culbertson, 27, explained the Unification Family, which she said is the "youth thrust" of **the half-million member World Church of the Unification, founded by South Korean Sun Myung Moon in 1951 when he was 31 years old.**

Miss Culbertson said the family living arrangement is geared to the religious interest of the group. "It is not a commune but has the purpose of study and spiritual growth." She said that the Unification teaching that sex should be reserved for marriage is observed, but that the group's attitude is not judgmental towards those that have other lifestyles. "We are not escapist about mankind's problems," Miss Culbertson said. "We are concerned about racial brotherhood, dealing with the problems of drug abuse and ecology—the whole matter of renewing the world." The group finds "growing in understanding" and in ability to articulate Unification principles so engrossing that life in the house moves along without a dull moment.

Farley Jones

What was very special about the period of time when I joined was **the spiritual life in the center**. I joined in Washington, D.C. in 1967. I heard the Divine Principle in New York City and came to the center in Washington during the summer of 1967 so I could investigate it further.

The center was led by **Young Oon Kim**. She was a source of spiritual light and warmth. She really created a very loving community under her influence. It was very spiritually magnetic.

After I joined and spent some time there in Washington, D.C., Dr. Kim (Young Oon Kim) on one occasion traveled across the country visiting the outlying centers. She wrote me a letter from Berkeley, California. The center had only one person at that time, Edwin Ang. He was a full time Ph.D. student, and he needed help. *She asked me if I could join him. It was a few months after I joined. I drove to California in November of 1967.*

Later Dr. Edwin Ang and I worked as two males, very arduously without much success. We felt we needed a female to join us. We wrote to Miss Kim and said we needed a sister to balance things out. We were doing things like eating rice and sardines as a standard fare. We taught a lot of people. Berkeley then was a very *avant garde* place, with a lot going on. After I joined, Betsy joined. She was between school years, the summer of '68. She was available. The three of us moved to a larger place. *Together we were a very dynamic trio. People started joining and moving in. In two years, we got 21 members.* Betsy stayed for the summer of '68. She was replaced by Helen Ireland who is now blessed and living in France. She helped attract sisters and brothers. We grew and we expanded from one physical center. *We bought a house and rented a couple of others. It was a great time—my "church honeymoon" you might say.*

Then I got another letter from Young Oon Kim and she wanted me to consider taking the position of the church president. I declined, but then it transformed from a request to a command. I was told to pack and come back to Washington, D.C. in December of '69. So if the first two years was my honeymoon, I don't know how to describe the next three except that it was the opposite. I was 26 years old and too young to serve in such a role, with neither enough life experience or spiritual experience, or spiritual growth.

The great benefit of that time from 1969 to 1972 was that Father came during that time. So I had the special opportunity to represent the American church to Father. I traveled with him on his Seven City Speaking Tour. When he came at the end of 1971, I had been president for two years then and I was really in the pits. *Father gave me a lot of love and encouragement which was deeply renewing for me. By the time he left I was inspired.*

It was very powerful, I was very inspired and uplifted. He would look at me as representing the whole church or the whole nation. It wasn't personal attention to me but to reach larger levels. That was true of how he treated all leaders in the church.

At that point we were unknown and the persecution was minor. A journalist came and stayed with us for a few days who seemed friendly and interested. He wrote an article that was somewhat sensational but it was just the one article.

*When Betsy and I were matched, we let the *Washington Post* know about it, and the unusual marriage arrangement. They wrote a very nice article about us and two other couples. We were all going to Korea together, so it was a point of interest.*

Once I went to Upshur House to visit Father. I felt very inadequate for the job, so I made an appointment to see him through Mrs. Choi. His room was on the second floor. Father was on the bed, Mother was on the other bed and Mrs. Choi said that Betsy and I should sit on the floor. Then he got up and sat down on the floor with us. I was very touched by that. He was such a great man to do something so humble and extend the human touch. He extended himself and encouraged me. I asked him if I should resign, and he said no, no, don't resign. He gave me some strategies. I had a long history of affection and love with Young Oon Kim, but at that time it was very difficult. That was part of the overall difficulty I was having as church president. He suggested ways to heal the relationship.

October, 1970: Testimony on the 43 Couples and 777 Couples Blessing

Betsy Jones

Father was very sacrificial with his time, sometimes speaking all night to us. He was trying to arrange the first blessing. He did it in a very sensitive way. He had interviews and asked each person what they thought. I didn't have an interview, but Miss Kim asked me about three brothers. Father's heart was so sincere to understand each of us, what would be best for each of us. I saw him in the hall once, and he said, "Your time will be next time." I was relieved. I was only a year and half in the church then. He selected 13 couples. Vivian Burley and I served them food on that first visit. They had so few clothes then. Mother tried to give me her best blouse once, but I couldn't receive it because they had so few things. I had the joy that time of taking them shopping to buy clothes for their public work.

They tried so hard to be parental towards each of the 13 couples that were blessed. They asked them all to sing after the Blessing, and the rest of us were a choir. It was a wonderful thing to be a part of, but **we were offering our life and didn't know where it would end up. I felt very peaceful about that.**

I took over the center director's position in New York because Diane was blessed and was moving to Philadelphia. I was a psychiatric nurse during the day to pay the bills for the center, and then I was the center director. It was good for me to try to be a spiritual leader.

Later we heard from Miss Kim that Farley and I, and Rebecca and Neil and other 777 couples, should go to Japan and Korea. There were seven couples from America. We traveled all over Korea and Japan. Father spoke to us quite a bit while we were in Korea. It helped a lot to see all the international couples, the ones from Korea and Japan and the 15 couples from Europe. He spoke to us each day on different topics. He listened to each of our confessions personally, one by one. We shared our heart and our sin with him, and he really represented God's forgiveness to us.

He called us in the middle of the night to receive the wine ceremony. The wine goes from True Father, to the wife and to the husband, and I had a very deep experience with that. I felt a special feeling of Father in that role. I had that experience twice in Korea. He was the link to God for me, and from me to my husband. After the wine ceremony I went back to my room to go to sleep. I was trying to go to sleep, and I felt that my ancestors were happy. **I even sat up in bed and said, "Isn't it great?" I felt like something had changed; it was a new beginning. At the holy ground I felt that all was forgiven. Before we left, Father spoke to us and kept saying, "Love your enemy. Love your enemy." He said your enemy will become your mate. We had had a good relationship up until then, but when we returned we were on a new level for our couple.**

Farley was the president of the church. And somehow for us, the "enemy" had set in. There was a lot of pressure on our couple. We were really struggling with each other. Farley had a lot of pressure to think only of the mission and not think of his spouse, to restore things, to keep the standard. I went the other way. I had been very dedicated as a single person, but once we were a couple I was worried about insurance and an apartment.

Father's Counseling

About a year and a half later when Father came again, he called me in to talk because he had heard about our fights. He said, "Why do you fight with your husband?" At first I wanted to say that it was because of this and because of that, but somehow I realized that I needed to be totally honest. I said, "Well, I guess I want him to be like me." He laughed and said, "Your personality is 50 percent and your husband's personality is 50 percent." His counseling was very sensitive. My attitude wasn't right then but he was trying to guide me. **If a woman continues to get mad at her husband, sometimes the man will turn away and not come back. You have to be careful. Recognize that he has some heart. I have to see what he is doing. I realized that Farley was trying to represent the mission.**

Father said, "What kind of life do you want in the spiritual world? Do you want a life where you live in a nice house in the mountains where the sunset comes over the mountains? If you want that, you have to give up certain things in your life on earth. You have to sacrifice something on earth to have that kind of thing later."

I went to where my husband was sleeping that night, and even though he was sleeping I really repented to him, and pledged that I would change. It was a turning point for our couple.

Testimony: Laura Taylor Hayashi

At 16, I was very serious. We had just moved to Ames, Iowa from Wisconsin, and I missed my friends. I missed snow skiing, so many things. As an only child, it was very important to have the skills to go forward and make new friends. I was searching deeply in a religious sense, trying to find more meaning in life than early adolescent society was defining it.

My family and I went to Toronto, Ontario, Canada for a vacation and I was able to bring my friend. One time we were on a lovely green near the University of Toronto, and playing ball with others there. I missed the ball. Of course, I chased it. And chased it, and chased it. It was like a cartoon! As soon as I would stoop to pick it up, it rolled and hit something and shot off again. It had a life of its own. Finally, it seemed to rest. As my fingers surrounded the orb, **someone said hello. From the stooping position, I looked eye to eye with a Japanese dwarf. He started talking about all the things I had wondered about. About the unity of science and religion, the necessity of the unity of religions, of the necessity of pure offering in religion. I was impressed. Yet, I was as Cinderella at the ball. We could not come to the event he spoke about, because we had to go. It was our last day in Toronto. We left that night. I took his address. Leanne and I were confident that this was very special. I was perhaps more confident than she. When we returned, she forgot about it and was caught up with her new boyfriend. I turned the paper around in my hands, feeling it was so precious. After three letters were not returned, I actually made the long distance call. Disconnected. No further information. I was completely let down. I would continue my search, however.**

The next year, my neighbor was babbling to me about a "commune on the edge of town." I thought, "What nonsense. I am interested in God." How grateful I am that she hadn't mentioned that it was the Unification Church, and about the themes I was so interested in which the Japanese brother had spoken about. Otherwise I would have gotten involved with them then. **That particular center was not in a healthy situation.**

Her group had been founded by an Iowan who went to San Francisco to find his fortune. He found Papa-san Choi's group. He was an ardent follower, if a bit spiritually led.

A spirit-led member who went off

One day, he felt called to return to Iowa, and start a group there. He didn't have church permission, he just left. He found 40 members, and they had a center or "commune." In 1969, they made the trip to San Francisco to see Father. How shocked they were. "Papasan" had not explained about Father. Nor about indemnity. True Father was grilling Mr. Choi (Papa-san). "There is only one Papa-san," Father said. Of course, there was great confusion. Probably half the total members there left. The Iowa center director took his group back to the homeland to

reposition. Unfortunately, they concluded that Father and Mr. Choi had failed, and that their center leader was the Messiah. He then matched the group. Much sorrow followed before they split up. How blessed I was to be protected from all that!

When I was exhausted from my search for God, I returned home. I had searched through Hinduism and Yoga meditation—all good, but limited. I loved the faith my mother showed, yet was very upset with the hypocrisy in the organized churches. I tried the Marxist theories, and found such psychologically ill people involved. I tried the university, to find not “love of truth” from which philosophy takes its name, but sophistry, or love of hearing oneself speak. I tried the humble life of factory work, and soon realized why I wanted an education. Thus, I returned to my parents’ home to start again, at least to get a trade where I could make enough money to buy books, and continue to try to stay current and hear if the Truth appeared.

It came in the form of the same neighbor’s bratty sister. I had a garage sale. She said, “Oh, my sister would like these things. She’s not a hippie anymore. She’s a lady.” I said to send her over. I was shocked. All her life, the sister had suffered from severe arthritis. You could see blue veins under china-transparent skin. She now glowed with radiant health. This was the same person who had told me about the commune.

I had heard she was so sick (after the tragedy of the “center”), and had even thought maybe she had died. I said, “Christine, whatever it is that you are doing, you have to tell me about it.” So she did.

Dr. Mickler Commentary

The Third World Tour

Dec 11, 1971

In late 1971, Rev. Moon returned to the United States as part of his third world tour. Accompanied by Mrs. Moon, Mrs. Won Bok Choi, Mr. Young Whi Kim (President, HSA-UWC, Korea since Mr. Eu’s death in 1970), and Mr. Ishii (Director, HSA-UWC Business Enterprises, Japan), the party arrived in Los Angeles, December 11, 1971. There he spoke with members, including a Q & A session that included this:

“Q. Where does Master plan to go from here?”

“A. He plans to go to Canada for two weeks to try and get a visa into the U.S. Then if he cannot get in through Canada he may go to El Salvador in Central America and probably try to come back in from there. So, Master is still trying to get into your country. The best thing to do about it is pray that he can do that.” (Dec 12, 1971, <https://www.tparents.org/Moon-Talks/SunMyungMoon71/SM711212.HTM>)

On the same day, True Father spoke on “Things Found Most Important in Leading a Life of Faith,” which includes an important point that I do not hear often:

“God wanted to forgive man, but He was not in the position to forgive mankind unconditionally. He had to have some conditions on which to forgive man. We must imagine this:

“Suppose there was another man who did not fall, another brother of Adam who, standing intact from the Fall, would go to the father and beg him to forgive his brother; what would have happened? For example, if that man, without having fallen, would go to God and ask Him to forgive his brother for the fall, and if he would tell Father that he would help by taking on any responsibility himself; he would be willing to be beaten or anything else for the sake of the fall of his brother, God could have forgiven him. This was supposed to be the way of forgiveness, or salvation of the fallen man.

“Man, who has not fallen, in another sense, can be said to be the man who has nothing to do with satan. If God has that kind of man, He can develop His providence of

salvation with that man in the center, with him as the central figure of His providence of salvation. **Our Principle tells us that this type of person is Abel, or one who is in the position of Abel.** Abel is supposed to be the person who can receive perfect love from God. He must be able to be triumphant over Satan. He must be able to sacrifice himself for mankind. We can see that even from Adam's family this kind of providence has been developed." (Dec 12, 1971, "Things Found Most Important in Leading a Life of Faith," <https://www.tparents.org/Moon-Talks/SunMyungMoon71/SunMyungMoon-711212.pdf>)

Denied United States visas, ironically because of alleged communist affiliations, the group flew to Toronto, Canada, the following day. As a result of efforts of the three missionary groups and their contacts, the situation was clarified, and Rev. Moon was granted visa clearance extending until March 14, 1972. **On December 18, 1971, he arrived in Washington, D.C.**

TH: On the evening of True Parents' arrival, the Little Angels were performing at the Kennedy Center for the Performing Arts, and True Parents attended and were introduced to an audience of Washington, DC elites.

Dr. Mickler Commentary (cont.)

**Dec 31, 1971—Jan 3, 1972
Four-Day Workshop**

Speaking almost every night from December 21st through the 30th, Rev. Moon assembled members for a four-day training program from Friday, December 31 until Monday, January 3. Conducted by Mr. Young Whi Kim, who "taught the Principle as it is taught in Korea," it was out of that weekend that what later became known as "the plan" emerged. As reported in Miss Kim's *New Age Frontiers*, the plan was "to hold revival meetings in seven major cities—New York, Philadelphia, Baltimore, Washington, D.C., Los Angeles, San Francisco, and Berkeley." While Rev. Moon indicated his desire to hold public meetings on his arrival in Los Angeles, it was not until the four-day training program that the plan was activated, and **on January 4, 1972, a joint meeting was held with East and West Coast leaders to launch the movement's first national campaign.** Since Rev. Moon had never spoken publicly either in Korea or Japan, the birth of the American movement coincided with the beginning of a new phase in his ministry.

Dr. Mickler's Commentary

A National Movement Emerges 1972-74



Father speaks at Carnegie Hall

During the years 1972–1974, the Unification Church emerged as a national movement in America. Not only did all the missionary groups merge by the end of this period, but **national membership multiplied ten times, evangelistic crusades were held in all fifty states, substantial properties were purchased, international conferences held, and a controversial "Answer to Watergate" statement circulated in full-page advertisements bought in most of the nation's major newspapers.** By the end of this period, the church's rapid growth had provoked controversy and confrontation.

However, prior to considering that, it is important to understand how the movement achieved rapid growth, stability and prominence in the 1970s. Basically, this development was the result of the Church's organizational initiatives, favorable conditions of American national life, and most importantly, the presence of Rev. Moon.

In terms of organizational initiatives, the three-year period between 1972-74 divides into two eighteen-month phases. The first, beginning January 1972, focused on the attainment of internal solidarity. Consisting of a series of pioneer training programs, this phase culminated in the achievement of a viable national structure in all fifty states by July 1973. A second phase, building on this national network of support, focused on the attainment of public visibility. A series of highly successful "Day of Hope" speaking crusades culminated in a full house at New York's Madison Square Garden on September 18, 1974 and a triumphant eight-city tour concluding in San Francisco and Los Angeles in December, 1974.

Favorable conditions in American national life, particularly a ready supply of youth disillusioned both with American society and with the counter-cultural alternatives of the 1960s also contributed to the church's development. In addition, the crisis of the Nixon [residency] afforded the movement an opportunity for national exposure. However, of far more importance for the emergence of the Unification Church as a national movement was the unifying and energizing presence of Rev. Moon. Just as the early missionaries shaped the character of their groups, Rev. Moon gave substance to the national movement. In this sense, it is appropriate to date the birth of the Unification Church of America from his arrival.

Testimony: With Father in the Early Days—Mike Leone

Father and Mother, Mrs. Choi, David S. C. Kim, Neil Salonen and myself went downtown shopping at a large department store to buy gifts for some members. As we walked into the department store, Father walked up to a large mannequin. He shook her hand and said, in English, "How are you today?" We all rolled with laughter. It's not easy to convey, but it was one of the funniest things I've ever seen.

Father was examining a building we were considering buying in downtown Los Angeles. We went through this large building, floor by floor, with two well-dressed men representing the owner. Father walked through the building quickly and did not say a word to the two men. Then we arrived in the basement, the boiler room. There was a man who was the only one working in the whole building, because it was vacated. He was covered with grease, as if he'd been there for 20 years. Father went up to the man, introduced himself, and proceeded to talk to him for over an hour, asking questions about the building. He never addressed the owner's representatives at all. When I thought about it later, I thought it made a lot of sense.

When Father first started the seven-city speaking tour, I was there the night that he announced he would do it and we did not believe. After one or two cities were done, he returned to Upshur House and he and Col. Pak met all night, until 4 am. I was doing security and kept serving them cold drinks. Then at last they got up and we went out to Dr. Pak's Volkswagen van, and he drove away and we waved goodbye to him. Father looked up in the sky and said to me, "It's late, let's go to bed." We went in to bed. Later, I realized that Father had been talking to Dr. Pak about giving up his job and serving as Father's interpreter. Dr. Pak had agreed that night.

When True Parents arrived in America, they had very little clothing. True Father had one ill-fitting suit and a beaten up belt. True Mother had two blouses to her name. Mrs. Choi had no western clothes. Betsy Jones had to beg for \$800 to buy them new clothes.

True Parents slept in a small bedroom and used an adjacent room for sitting. Here Father would conduct his business, plan his speaking tour, lead pledge service and have get-togethers. He would eat in the basement or in the room near the door. He shared with all of us. I picked up Rev. Kamiyama at the airport when he first came from Japan. The first bus team was started out of this house, led by Miss Young Oon Kim and Dr. Joseph Sheftick. The first fundraising team started here, connected with Upper Marlboro. It was amazing when someone made \$50 in one day.

Revivalism: 7-city speaking tour

Rev. Moon launched his first public speaking tour with the theme, "This is the Day of the True Family." It went from Feb 3 to Mar 9, from Alice Tully Hall, NYC, to the Claremont Hotel in Berkeley, CA. With the members reluctant to launch the tour, Father accompanied Dr Sheftick to the box-office to reserve the Alice Tully Hall.

The plan for the 1972 speaking tour required not only individual commitment but also cooperation among missionaries, existing centers, bus teams, newly appointed state representatives, and itinerary workers. As David Kim put it, "This time, all groups will work together to expand our Principle Movement centering in existing chapels, centers, churches, and their members." Leaving little to chance, **Rev. Moon announced that personnel from all three groups would be transferred to other places and a rotation system enforced.** In any case, the seven-city tour was the first project ever carried out by the national movement. Although the plan was clear enough, it awaited implementation. Not only did pioneers have to be selected and trained, but a revival meeting itinerary had to be arranged, halls rented, a program set up, posters made, tickets printed and buses purchased. Later, state representatives had to be selected and assigned, bus teams formed and itinerary workers appointed.

Dr Sheftick (cont.)

Then Father said, "I am going to do a 7-City Tour, starting with New York. You find me the largest place you can find, you make the preparations." **He wanted to speak at Madison Square Garden for three days in a row. I called them to make arrangements for that month. They said, you're crazy you can't have it until next year. We tried Carnegie Hall, and Lincoln Center. They finally had an auditorium for two days, then skip a day, and then we could have the 3rd day. Alice Tully Hall. So Father said yes. It was to be on February 1, 2, and 4.**

Father had several newspaper interviews and a TV interview with Al Capp. Father turned to him and said, "Do you mind if I sing a song?" And Al Capp said no, so then Father sang, "Arirang." There were about 20 members in the studio.

[Mr Capp queried Father about his meeting with Jesus, asking Father what language did Jesus use? Father said, "Korean, but with a Jewish accent." Capp laughed and said, "Well, if you're the Messiah, you're the kind of Messiah I like." —TH]

Around that time he planned the first science conference. It was planned for about 8-12 scientists.

Once I appeared in front of Father in my bathrobe. I had been taking a shower and someone said that Father wanted to see me right away. My hair was wet, my face was half shaven and I was wearing a bathrobe. I said, "I have to go get dressed," but he said, "No, you have no time. Father wants to see you right now, you have to come right now." I knocked on the door and they said come in. Mrs. Choi, David Kim, Mr. Ishii and Young Whi Kim were there. Everyone got upset but Father and Mother. Father said to me, "Sit down." I was dripping wet and naked underneath my robe. He didn't say a word but he liked that I was obedient; he was happy to see that response. He asked for me to come and I came. That made history!

We went to Lincoln Center to sign the agreement. They could see me through a glass door. I gave them the money, and thought nothing of it. **We had 77 people staying in a one-family home. We were sleeping in the hall, the bathroom, packed together. The members would invite people and they had to pay \$12 or \$20 to attend. For people to pay that much to hear a complete stranger who didn't speak English was difficult. We went out every day. Father was so concerned. He bought candy for us, and wanted to take the burden off everyone. He woke me up early one morning and wanted to go see the members. He was so concerned. He wondered who would emcee for him for the speech, so I volunteered to do it. I introduced him. About two hundred people came. I sat on the stage with him. Farley Jones was there too. The members were dismayed because it rained and so few people showed up.**

I prayed to God, why couldn't you make sunshine? New Yorkers won't come out in the rain. It cost about \$40,000, and some complained that we spent all that money to do the speech. "How much would God spend to have one son come back who was abducted by Satan?" Father said, "You don't put money value on it. You could spend \$1 million to save a son." As we left New York to go to Philadelphia, he looked over his shoulder and said, "Satan, I am coming back."

Then I heard that the sister whom we had witnessed to on the bus team had been raped and murdered. Father said she was an offering and would go to a good place in the spiritual world. Then Father gave me money for a victory party for the members. We had pizza and ice cream in every city. It became a tradition. Finally he said, "Haven't we had enough pizza and ice cream?" So then we got Kentucky Fried Chicken!

January 9, 1972

The first step of preparation for the tour was the selection of pioneers for the two-week training session scheduled to begin in New York City on January 14, 1972. On January 9, Rev. Moon flew to the San Francisco Bay Area for consultation with Mr. Choi who, in David Kim's words, "still had many things to readjust to the new development of our Principle Movement in the U.S." While in the Bay Area, Rev. Moon also visited the Berkeley Center. Although Mr. Choi's Re-Education Foundation contributed fifteen pioneers and the Berkeley Center thirteen, of more significance was the coming together of the two groups on January 11, 1972. As reported in Miss Kim's *New Age Frontiers*, "That night, history was made as the San Francisco and Berkeley Families came together at the Re-Education Center to share a meal and to hear our leader speak."

January 11, 1972

The True Path Of Restoration San Francisco, California

...Those who see me for the first time, please raise your hands -- so many! From now on let me talk about serious things.

My subject will be the "true path of restoration." ...**What is God's will? God's will is to have men to go to the point where God and man can meet in divine love. When we are told to love God, with all our might, our sincerity and everything, we are apt to feel that God is a dictator. But we must recognize that love is reciprocal, so when He tells us to do that, it means that He will love us on the foundation of us loving Him.** He is in the subjective position, so in that case He will love us more than we do Him. Would you be happy to receive such love from God? (Yes!) How happy you must be. That's the place of ultimate happiness which fallen men cannot even imagine. Would you like to have that kind of love? (Yes!) Would you want to go to meet God? (Yes!) Would you like to live with that kind of God? (Yes!) **If there is anyone who would answer negatively, he must die.**

NOTE: Here we can see a basis for public criticism of our movement. One, God must be like a dictator. Two, if you do not answer me positively, you must die. Obviously, Father meant that you are never going to find spiritual life, but the translator put it, "you must die," and the editor (if there was one) let it slide.

NEXT, True Father talks about true family values:

In this fallen world, we feel lonely without love from our parents even though they are fallen. We feel lonely if we don't have any brothers and sisters. We are lonely without friends. So, human happiness cannot be brought about without love. Love must not be ephemeral or temporary. We want it to be a lasting one. **As I understand, in the United States there is much false, ephemeral and short-term love. It's not intrinsic love. What do you think? People of the world are in pursuit of love which God would not have us pursue. God created love with a value more than anything else; and when God**

sees people in love with each other and fallen not knowing the value of love, how sad His heart is. We can conclude that God is a sorrowful and grievous God. We must go back to saying that we should first of all know God's love and love God more than anything else. The next thing we should be doing is to love the will of God and by doing that it will be connected on the horizontal level to spread the will of God.

We must expand and magnify God's love on the individual level, family level, tribal level, national level and world-wide level. God's Will will not cease to go on until He brings back all the world into His bosom. That's why God told us to love our neighbors as ourselves and that there is no greater love than this.

So this **IS** the first commandment. It is positive, not the negative, "do not eat," which sets the stage to want to eat.

To love God was the first commandment and the second was to love our neighbors as ourselves. Those two are the problem. **Adam and Eve refused God's love when the Archangel seduced Eve and caused the fall.** After that, Eve tempted Adam and took him into the fall (death). Now we must reverse the way back: we must love God and then we must love our neighbors.

I, being one with God, when I love someone else, all three can become one.

Relational ontology.

Basically, Father presents the ethic of attendance, and gives the example that Israel should have attended Jesus...

According to the principle of creation, God would have first loved man in the love of the parents and sons and daughters. By the human fall, the order was reversed. Man fell into the position of having nothing to do with God. In the Garden of Eden there were God, Adam and Eve and the Archangel, but they were driven out of that category.

Man is in the position where even servitude is not entitled to us. We are not qualified enough to even be servants. Then, God would have man go up step-by-step. We must start from the position of being servant of servants. When we call ourselves servants of servants, our Master is still a servant. We are a servant of a servant, our Master. Then, what could be the true servant? The servant must be true and faithful to the Master. This servant, too, must love God with all his might and with all his sincerity. But in this case, he cannot directly love God; he is not qualified to do that. So, with his Master in between, he can love God by loving his Master. Those who are in the position of the servant of servants is not entitled to going straight up (directly) to God. They can go to God by serving their master who is still a servant and he alone can pave the way for this man. The way can be saved by love alone. It is because without love, any two cannot be one. God is going to choose the truest servant of all the servants. **The one who can be chosen by God is the man who loves God with all his might and with all his sincerity and who can spread God's love and love men as does God. The one who is chosen by God as the central figure must love all men on the same level** -- with the same ardor. He cannot set up the conditions or qualification of his being the chosen one without loving his neighbors with all his heart, all his soul -- at the cost of his own life, his material wealth, his happiness. He cannot be chosen if he would deal with his life. The position can be won only by giving out of his own life. In this case, he must die or sacrifice himself in loving God and in loving the will of God. **With this central personage as an example in the core, all the others must be united like this. By becoming one with him, those servants of servants can be elevated to be the servant of God.**

The next step is to be the chosen one out of the servants. In this case God will choose one out of them to be responsible for the adopted sonship. Then the other

servants can go to God only through the adopted son, by his having paved the way for them. To be chosen like that one must be loving God and God's will and be loving their neighbors. In loving God with all your might, all your sincerity and all your soul, you must be loving him at the cost of your lives,, at the sacrifice of your lives. For example, suppose you have ten friends. All of them have striven to love God with all their might and all their soul. In loving Him at the sacrifice of themselves, there would be one who died while eating food but still loving God at that moment. There could be others who died while acting for the will of God. There could be people who died in fighting for the cause of God and by going through persecution in doing that. There could be those who were shot to death by doing this. Some were hanged in loving God. There are many ways to sacrifice yourselves. Some can die in loving God by being cut -- his nose, his ears, his members -- in persecution. If it were you, out of those types of deaths, out of those who have died those types of deaths, which one would you choose to be the highest or first? The one who died the easier death or the most miserable death? The most miserable death! Is it true? (Answer me, is it true?) (Yes!) The more miserable the death one has, the more love comes to him. God would choose that man. For example, in the United States, why do the people praise Abraham Lincoln or John F. Kennedy more than other presidents? I see no difference between those two and others. What makes you do that? Because they died in loving the nation. They sacrificed themselves; that is very true. Then God, when loving the adopted son, will choose the one who died the most miserable death for the cause of God's love. Then, if the servants around him would love the adopted son to God with all their might, by following his tradition by loving the way of living and everything else, by becoming one with him, they can become one with God. By widening the scope of adopted sonship from the individual level, tribal level and national level, the Israelites became the chosen nation.

You must know this clearly. When you have become an adopted son, you are qualified to inherit the wealth of the family. Isn't that true in the United States? (Yes!) In this case he is in the place of the son, but not the true son. It was God's promise to many thousands of years to send his true son among the Israelite nation which is within the scope of adopted sonship. And here, the adopted sons should have become one with the true son of God, the Messiah, Jesus Christ. Then, could the true son of God die for the adopted sons? Should he? By going through the reverse way from the servant of servants, servanthood and adopted sonship, it came through the vertical line. **But right here in loving Jesus, the true Son of God, they should have formed the horizontal base. This includes the representative of the adopted sons, the Israelites, and the representative for those people which were the high priests. Next, the kings of the Jewish people should have become that. The kings at that time were not kings of the Israelites, but kings of the Roman Empire. From here problems arose.**

When you are in the adopted son's place, whom for you to love is the question. You must go down and pave the road for others to go up. But in another way, you cannot do that. From that point you cannot go down and love the people down here, but love Jesus Christ on the horizontal level as your brothers. That is the point where divine history changes. Jesus does not have to go down and pave the way for other adopted sons to go up. The adopted sons are also sons, so they can become one right away on the horizontal level. **If those adopted sons, the chosen Israelites had loved Jesus on the horizontal level, Jesus would not have died. It was not necessary for Jesus to die. If they were doing this, Jesus would have taught them the way to live in God's love and everything else—their way of living, thinking and acting. Then those adopted sons around him could have inherited the way of living and the way of ministering to God and the other heritages directly from him. In that case it means they have become entirely one with Jesus, having cut off themselves like branches engrafted to the main trunk of the tree. Up to that point sacrifice meant to have died and served for others, but from this point on, the sacrifice would have meant to have done things for themselves under such a purpose. That's the difference between the two. If the Israelites had become entirely one with Jesus in utter harmony with him, the Kingdom of Heaven could have been established at that time.**

Jesus came as the true Son of God who loved God absolutely. He came to love his neighbors, not just as neighbors but as brothers and sisters. Then, in that case, Jesus and the people were in the position of Abel and Cain. Without those two, Jesus and the people, coming together like this, they could not be qualified to love God. Cain and Abel, after the fall, being the sons of the fall, were fighting with each other and finally Cain killed Abel. That is the turning point of the destiny of those who are going the reverse way of restoration. There were Jesus and John the Baptist, John was the representative of the whole nation and the priests at that time and born before Jesus.

Then Father narrows down to John the Baptist:

He was in Cain's position and in order for them to restore the position of Cain and Abel, without fighting, **John should have loved Jesus. If John the Baptist had done that, Jesus would not have died. If these two had become one, what should have been done? We know that the human fall was caused by the mother and the child. Then they must locate a woman in the position of mother. Jesus, after having obtained the qualification of the true son, must go to the position of Father—to become a true parent. Then, if Jesus as the Son of God became Father to mankind, then the position of son is vacant. Only by finding the mother there and by going through Jesus, one can be saved. Jesus must, in that case, become a father and the position of the son is vacant. In this case, John the Baptist, who is in the position of Cain must have cooperated with Jesus who was in the position of Abel.**

And the topic of Jesus coming to receive his Bride:

With the cooperation of these two, they had to locate the mother—the bride of Jesus. Then Jesus is father and the bride is mother and with these two wedded in divine love, they should have given birth to children, Jesus' sons. Then John should have ministered to Jesus' children and had the people of Israel minister to the sons and daughters of Jesus and his bride. In doing that the people could go to them only through John the Baptist. If John had served the role, Jesus would not have died—his mission could have succeeded.

If Jesus and John had become one, even if they had become one, then they are in the position of Cain and Abel in harmony with each other after they reach adulthood. They are in the position of the Archangel and Adam, respectively. In that case, without the fall, the Archangel was supposed to minister to Adam, God's son. But Jesus and John became one only after reaching adulthood. **There is still something left for John the Baptist to do. The Archangel was supposed to minister to Adam right from his birth, so even if Jesus and the Archangel (John the Baptist) had become one, they would have done that after adulthood. So, the mission of John to love Jesus from birth was left unaccomplished. God's will is for the people in Cain's position to love the people in Abel's position from the very womb of the child's mother. (This is a very important part.) Is it clear to you? There are many who look as though they don't understand. Without knowing this, you cannot know how to be transmitted to the blessed circle. Do you want me to explain it again? (Explain!)**

This opens the principle of the spiritual children caring for the True Parents' physical children, which should resolve the resentment of the physical children against the spiritual children for taking away their parents. You will read Gilbert Starr's testimony in future weeks.

The history of restoration is the history of recreation. Before the fall, the three archangels were supposed to minister to the child, Adam, right from birth (even before the birth in his mother's womb) -- this is God's will. Then they were supposed to love Adam from the formation stage by going through the growth stage and then perfection (adulthood) stage. But Jesus and John the Baptist met on the last stage of the growth period. So, that means that these two stages from formation stage to the growth stage is left undone. While John the Baptist should have been one with

Jesus right from his birth, he could not do that. **Still another stage is left. Jesus was supposed to find his bride in cooperation with John who was in the position of Cain. Cain and Abel can look for and find his bride. The father and bride can become Parents by giving birth to the children, the vacancy of the early stages can be filled.** The last stage of the perfection period is the place where father and mother can be one. If John the Baptist had succeeded in carrying out his mission in ministering to Jesus, the last stage could not have been invaded by Satan and Jesus could have been safe there as a father. **And by becoming one with the mother they could carry out their mission from then on.**

But John could not go up there because he had not accomplished his mission of having had to serve Jesus from birth. How then could John have carried out his mission from there? **He should have ministered to Jesus' children right from the time where he would have been in the mother's womb and to the formation and growth stage and by leading him to perfection and safety. John should have ministered to Jesus' son up to adulthood to the time where he could have been blessed by divine love, divine marriage. That was the mission of the archangel.** John the Baptist could not go over the last stage to be with Jesus. For this to happen he would have to help or minister to the child from birth up through the growth stage to be blessed in divine love; then he could go up in the same position as Jesus. Without knowing this, you cannot understand the restoration providence.

And you need to have your spiritual children do the same with your physical children.

For you, it means that without bringing in or giving birth to spiritual children and without raising them up to the point of getting them blessed, you cannot have carried out your mission. Three spiritual sons; the archangels failed to be one with Adam. They failed to do so and we must reverse or restore it -- those three. If you have brought in and have raised three spiritual sons and get them married in the divine love, it means to have restored Adam's family -- three sons and three wives. Then with Adam and Eve there, 8 members will go up from the fallen position to the original restored position. They cannot go through that process easily. In that case those will be your Abels. *[Here, as far as I can tell, Father now is talking about the person shifting from the position of Abel to his/her spiritual children, to the position of Cain to his/her spiritual parent. He didn't make this clear, so everyone got confused.]*

You are in the position of the Archangel. You can go up there only by ministering to their children. We know that **at the time of Jesus' birth, there were three wise men from the east coming to worship them. They signify the three archangels ministering the child. Then, Joseph, Mary and Jesus Christ should have become one. But they all failed to carry out their missions in perfection. When God created the world, he created the archangels first. Then, he created Adam. That's why you must find three spiritual sons of yours who are in the position of the archangel first. By ministering to their children, even, you can go up to the same position. By having done that alone, you are qualified to be blessed. Without being able to do that, you cannot love your own children even though you are blessed.** Jesus took his three disciples even to the time of his death. They were in the position of three archangels. Those three disciples of Jesus could not have reached the point where Jesus was without their ministering to Jesus' son—without helping Jesus to have his bride and give birth to his children. By ministering to them alone, could they have reached the same position as Jesus. (I see that it is very difficult for you to understand his explanation—but how much more it was difficult for him to find the truth and to solve the problem by going the indemnity course.)

Jesus and his disciples and all the rest failed to carry out their missions. Jesus was supposed to carry out his mission both on the physical and spiritual levels and by going through and paying the indemnity course, he should have reached the position where he has accomplished his mission fully. But he failed to do that and died on the cross.

And the foundation of God's providence were all broken like this—nullified. ...Jesus had to cling to that position on the spiritual level. That's why he chose to die on the cross.

The Holy Spirit as our mother...

After the resurrection, even though he had lost himself on the physical level, he could resurrect on the spiritual level to save mankind. Even on the spiritual level, he had to go through a certain course of indemnity in order to save mankind. After the resurrection, Jesus was placed in the position of father and in the position of Abel. There was no one in the position of Cain and that's why he looked for Peter, James and John. By their becoming entirely one with Jesus on the spiritual level, at the cost of their lives and at the cost of everything else, the road could be saved on the spiritual level—the road of salvation. **They were supposed to sacrifice themselves—their lives—for the cause of Jesus from then on. With that foundation established they could have their mother—the holy ghost, the Holy Spirit.**

At the time of Pentecost that is what happened. ...The holy spirit could not have come without the base on which the three disciples of Jesus were prepared to give out their lives. Jesus died on the cross, sacrificed himself, so his disciples were supposed to sacrifice themselves all the more. Man symbolizes heaven and woman symbolizes earth. Jesus was in the spirit world then and the Holy Spirit came down to cleanse the spirit on earth in that manner men are given rebirth. Jesus and the Holy Spirit working in us, and then by the power of love working in us are given new birth. This is how people were converted or cleansed of sins on the spiritual level.

...Those converted Christians would have gone through the path of the first Israelites—the chosen nation. **By them going through the course of the first Israelites and by widening the scope into Christendom, finally the democratic world could be in the position of the second Israelites. This is only on the spiritual level. There is no base on the physical level for God to work upon.**

Now the topic of Rome comes up, which sets up for the providence in the United States, the modern-day Rome.

God must choose a certain nation to develop his providence. In that chosen nation we must see the Cain and Abel fighting with each other. We must find Cain and Abel on the individual, family, tribal, national levels. That nation must be cut into two. And the nation must find out the nation in Cain's position. There are two types of nations -- the nation in the position of Abel and the nation in the position of Cain. **The nation in the position of Abel must restore the nation in the position of Cain and by doing that it must restore the Cain nation which was left unaccomplished at the time of Jesus because he died on the cross and could do this only on the spiritual level. This time it must be on the physical level.**

...In Jesus' days the Roman Empire was in the position of the enemy to God's will while Jewish people were in the position of Abel. **But the nation in the position of Cain, got control of the Abel nation. But this time the democratic world, Abel position must conquer and triumph over the opposite.**

At the time of Jesus, the Roman Empire controlled the Israelites or the Jewish people in the position of Abel. But at this time God would choose a nation out of the democratic world and the democratic world will protect the nation instead of control or persecute the nation. And by that the nation can win independence.

The, second coming—the country of the Second Advent, could start right in the nation which can be protected by the free world. In this case, **contrary to the situation in the Roman Empire, that nation must win independence backed up by the free nations. That is Korea.** Right after her liberation there was no real nation. Even after the liberation from the military regime, there was not a stable government established yet.

She was in the position of not having sovereignty. In Jesus' days, he was put to death on the cross because Judaism was not cooperative with him—which caused his failure on the physical level. So, in this nation the Lord of the Second Advent must be backed up by Christianity in that nation. **If the Christian people in that nation could cooperate with him, his mission could have been successful. Right after the liberation, the Korean government was a military government under the U.S. At that time, if the Christian world became one with the Lord of the Second Advent, we could have restored God's sovereignty in the nation. This was the beginning of the Unification Church. Then, in what manner was the Lord of the Second Advent prepared?**

Tour preparation in New York while True Parents were on the West Coast

Previously, Rev. Moon had rented the Lincoln Center for three nights (February 3-5, 1972) and charged the local center with making plans for the first of seven revival meetings. By January 8th, the New York center chose its theme, “**The Day of Hope: The Day of the True Family,**” designed what would be the tour’s official poster, and set about finding a church to rent for the pioneer training program.

January 14, 1972

Dr Mickler’s Commentary:

On January 14, 1972, the pioneers arrived. Housed in the three-story, stone and stucco Bronx center, seventy-two pioneers and staff traveled daily to St. Steven’s Methodist Episcopal Church, where they were accommodated more comfortably for meals and lectures in the basement social hall. The training session focused on building solidarity, a difficult task, given the factions which had developed in the American church. One pioneer wrote: “There are about eighty of us. We come from different centers throughout the United States. We didn’t know each other when we first started. Each of us had different songs, different ways of praying, and different ways of applying the Principle. It was hard to unify at first. But we knew it was necessary.”

Unity became increasingly necessary as the opening revival date drew nearer. With less than three weeks to go, training moved from St. Steven’s Church to the streets of New York City. It became increasingly clear that **Rev. Moon’s training program and style of unification were decidedly experiential. Under his direction, the attainment of solidarity within the ranks would come as a result of shared experience.** In January, 1972, that meant hitting the streets of New York City in mid-winter to sell revival tickets at \$6.00 each (\$18.00 for three nights) to hear an unknown evangelist. **That training was emphasized as much as visible results was evident both in that pioneers were not allowed to sell in pairs and in the rule that tickets be sold only for all three nights.** One pioneer well expressed the existential burden borne by the ticket sellers:

“New York City! Your streets are filled with emptiness. How much of our blood is going to be claimed by Satan? Were we really equal to the task? Then we began to try. And it didn’t work. And we would pray for strength and courage.... Then we would be faced with ourselves again. Sell a ticket....we had to sell a ticket....we had to go out on the streets by ourselves....we couldn’t go in pairs. People were in a hurry or would stop and tell us it was great, but they never come in the city at night. Or that we were good salesmen but they had another commitment. And nothing worked. Weren’t we giving everything? Something deep inside reminded us that there was something we were holding back, something that we were yet embarrassed about or afraid to do. Then we did this thing—honestly, totally—it still didn’t work. We couldn’t even pray then. It was as if we were entirely deserted.... We were struggling our absolute best and losing before we had even started. It was agony... hell. We weren’t “we” any longer, but lost and rejected individuals, each person in his private desperation.”

While pioneers hit the streets, local center members in each of the seven cities set up speaking dates, rented halls, did mailings, printed programs, bought ads, put up posters and sold tickets wherever possible. In this sense, **the tour required movement-wide coordination as well as increased individual commitment.** Each revival stop featured opening remarks by local

directors, music by the Unification Chorale, introductions by W. Farley Jones, President, Unification Church, U.S.A., and three nights of talks by Rev. Moon. Translated from the Korean first by Young Whi Kim and later in the tour by Bo Hi Pak, **Rev. Moon's topics were: "One God, One World Religion," "Ideal World for God and Man," and "The New Messiah, and the Formula of God in History."**

Dr Sheftick (cont.)

We formed two more bus teams and got two used city buses. We didn't know they weren't cross-country, touring buses. It was all we could afford then. We loaded everyone up. Father flew to D.C. One of the buses broke down by Fredericksburg, and so we got the original bus back.

We went cross country with only one stop in St. Louis. I called the center and said, "We are stopping at your house to take showers." We made a long line with brothers and sisters taking turns. We needed to get something to eat. We drove day and night; it took four days. Then we went through Arizona and the members got to eat at a diner as kind of a treat. Then we were going to Denver but there was a big snow storm. One person there made bag lunches for everyone. But we had to get to LA to meet Father, so we didn't go to the center and they were upset because they were stuck with all the sandwiches. But we finally got to LA. Father saw a brother and sister sitting on a stone wall talking to each other. Father said, "Why are they sitting so close together? A boy and a girl should not talk so close together." He was worried about them. He was disappointed to see that.

The speech in New York City was the first public speech Father had ever given. This was the first time he had ever spoken to anyone besides church members. Mr. Ishii in San Francisco told me, "Do you know what you did? You assisted in the first public speech. He will never let you go." He also did newspaper and TV interviews at that time.

True Father's Spiritual Training (Dr Sheftick)

Another time, Father restricted me for two years. Someone said I wasn't doing well. Someone made a false report about me. One day my wife and I came to lunch with Father, and Father accused me of things. I was the head of the fish company in Norfolk, Virginia, but he wouldn't listen to me. I tried to give my report, but he wouldn't listen to an explanation. I knew the person lied, it wasn't true. I couldn't say anything. Father said, "I don't want an explanation." I knew the leader lied, but I couldn't accuse him because he was a higher leader. The tension was so great. I couldn't say anything. I couldn't lie to him. I said nothing. Then someone broke the silence.

Father said to me, "Get out. You're no longer the president of the fish company. Don't use the title doctor." He said a lot of things.

I thought, we had worked together for so many years, and you won't listen to me? I thought we needed a mediator. We went to Rev. Kwak. He said, "If it's true, accept the indemnity. If it is not true, that person will have to pay for it." I was so disturbed and hurt that Father would not listen to my side of the story. He didn't ask me if it was true.

Rev. Kwak said that God is a God of justice. It will work out. I liked this person who had spoken against me, but I couldn't figure out why he did this. Every time we had a meeting, Father picked me out and chastised me. I wondered why he picked on me all the time. Then he made me Secretary General of FLF. I was reinstated. But I didn't go to see him after that.

I went to a lunch meeting once, and Father gave people advice. He asked me, "Why didn't you come to see me when I appointed you as Secretary General of FLF?" At that point I was so low, I felt like a dead person. I was nobody for two years. Father said, "I came to see you since you didn't come to see me. I have been testing you for two years. You did not get bitter, you did not complain. All your indemnity has been paid." I looked at the person translating, and he was the one who had accused me. I thanked them in my heart, because that person was the

one who allowed me to pay off all that indemnity. I was 43 years old then, so the psychic's prophecy from so long ago came true.

Dr. Sandra Lowen

From *In My Father's House*, ©2018 by Sandra Lowen, BS/BA, MS, PhD

...As the date for the Alice Tully Hall performance drew closer, the weather grew more brutal and the push for a full house intensified. "Go out," Father told the flagging members. "Go out, even if you die in the streets!"

I was a case for 'the spirit is willing, but the flesh is weak'. My body was in terrible shape. The frigid wind strafed through my thin coat to assault my body no matter how many layers I wore. My feet felt like ice blocks. There were few places where one could take refuge, even for a few minutes. One could nurse a cup of coffee at one of the busy coffee bars for only so long before the management began giving one those "Get out" looks. And when one returned to the streets, the wind and cold seemed to say, "How dare you get warm! Just for that, I'll make you twice as cold!" One morning I could hardly get my eyes to open. My head felt like a balloon and my throat was so swollen that I struggled to swallow. Every breath was a torture. I was burning up with fever and so lightheaded that I had to grip the walls to get to the bathroom.

"You're not dressed yet?" one of the sisters who seemed to glow with energy and perpetual good health asked. "I'm sick," I managed to croak. I think I've got a fever. I don't think I should go out today."

"You have got to go out," she said. "Father said it would be better to die in the street than to stay in and not go out." She pranced out the door. I looked at my sleeping bag and decided I could lie down for just another minute or two...

I woke up with a bunch of women standing over me. "You don't intend to lie there all day, do you?" someone asked. "We're all supposed to go out. So, you're feeling a little sick. So what? Get up! Challenge yourself!"

I watched through rheumy eyes as they bustled into their hardcore weather clothes. The sky was looming almost black with nimbus clouds ready to whiten the world. "Hurry up!" somebody called, and mercifully they were gone.

I lay very still in my sleeping bag, contemplating my immediate future with a muddled clarity that only a temperature of 103-plus degrees can give one. Dying on the street did not seem like a sensible option. There would be police investigations and newspaper articles, maybe even banner headlines. I had been a news reporter just two years ago. I knew what city editors looked for. They looked for weird stuff that happened to people in religious sects and they just loved sex stuff and mysterious deaths. But then again, maybe this was how Father was supposed to get known, because somebody was so dedicated that that person died in the streets while selling tickets, rather than staying home for a day in bed. But bed was where I obviously belonged, bed or maybe a hospital. Hospitals cost money, though, and my last shred of health insurance had long ago flickered and died. Well, I could get up and go to a hospital and maybe they would take me as a charity case. But if I could get up and go to a hospital, I could get up and go give out tickets on the streets. But maybe I was supposed to die in the streets, so then I wouldn't get to give out any tickets. But then again, maybe someone would find them in my pockets and take them and go to the event. But wait! They wouldn't get to pay for them, so they would be in the hall without having paid the indemnity of eighteen dollars. And that would be worse than if they didn't find the tickets. Well, maybe they didn't have money, and this was how they were supposed to get into the event, by finding the tickets in my pocket. But then again, who goes through a dead person's pockets? Eww!

Somewhere in that self-talk I failed to get up, and when I woke again, it was already getting dark outside. I forced myself to a sitting and finally to a rather shaky standing position, struggled into something that passed for weather-worthy clothes and stumbled down the stairs, clinging to the railing for support. As I groped my way to the hall closet where my coat

was, I caught the smell of Father's evening meal that Lady Doctor Kim was preparing in the kitchen. The glands under my arms were so swollen that I could hardly pull my jacket up enough for my shaky hands to button it. Through the French doors to the dining room I caught sight of Father with a bunch of leaders from America, Japan and Korea gathered around him. They were planning the Tully Hall logistics. I was on my way to die, but I did want to see him just once more. I took a furtive look through the French doors and turned toward the heavy front door. Snow blanketed the ground and was blowing thick and heavy from a bulging sky. The ferocious wind whipped the gobs of snow sideways. Yes, this was my last night on earth. I squared my shoulders, took as deep a breath as my overtaxed lungs could allow and stepped shakily but bravely to the door.

Lady Doctor Kim seized the back of my jacket and pulled me firmly back into the house. "She knows – she knows I've been sleeping all day," a voice inside my head said. "She is really going to give me a dressing-down!" She wanted to dress me down all right, but not as I thought. She began peeling me out of my coat. She felt my forehead and peered into my mouth. She waved a finger in my face. Father looked up and beckoned to her. They spoke in Korean, and he beckoned to me, pulled up a chair right beside himself and patted the seat.

Around the table were the elite 'Suits' of the movement – all male, all tall, all neatly and carefully dressed, all groomed, all smiling and waiting for the next words that would fall out of Father's, or at least David Kim's, lips. In the face of all of these leaders, I felt so unimportant and out of place in all my sickliness. I was at the very least unkempt, and I hoped not smelly from having been ill. If it had not been for Father, I would have fled the room and hidden. Should I take the seat? What if I made him sick, and he missed his own event because of me? What would happen *then*? He looked at me expectantly. I plopped down into the chair.

Father took an orange from the bowl of fruit on the table and began peeling it. With a clarity that only fevered people know, I watched his hands as they touched the fruit, as he lovingly peeled the skin away from the flesh and spread the sections apart into a flower. "How blessed that fruit must feel," I thought, "to be so kindly handled by him!" In the next moment he pulled a section from the orange, turned to me, and pressed it to my mouth.

I have never before or since tasted a piece of fruit so wonderful, so life-giving. My mucus-clogged throat responded to its juice as if it were Erythromycin. The scent of it filled my head with healing vapors. I managed to swallow without choking, and then he placed another piece into my mouth. He fed me that entire orange while the impeccably suited ones gave him their reports. Then he reached for a pear, rejecting this one and that one in the fruit bowl and finally coming up with the one that was just right. He sliced it symmetrically, turning it around and around until it flattened out star-like around its core, and he began to feed me that as well. It was the juiciest pear I had ever tasted. Even the skin melted away in my mouth. Lady Doctor Kim came in and served the meal. Then she brought up another chair and sat down next to me.

As I found myself more grounded by the food I had eaten, I gained the ability to listen to what the meeting was about. The men were telling Father why the talks he was planning were not a good idea. "Nobody knows you," they were saying. "It's going to cost a lot." "The weather is probably going to be really bad." "Nobody is going to come."

Father put up a hand to silence them. "Tell me," he said through his translator, "If He had to make a choice, would God sacrifice the Messiah for America or America for the Messiah?"

"He would sacrifice the Messiah for America," one of the most prominent men said. The others all beamed at him and nodded their assent.

Despite my swollen and nearly useless vocal cords, I knew that was absolutely a stupid answer. "No," I croaked as loudly as I could. "God would sacrifice America for the Messiah." There were other countries: Canada, for instance, and Mexico, the Philippines, Haiti and Great Britain, the Ivory Coast and the whole continent of Australia. The Messiah was for everyone, not just one country. The Messiah would be for every country, because every one of them was

his responsibility to restore to goodness. I would have known that whether I was feverish or not.

Father gave me a long look, then turned to them. "She is right, and you are wrong," he said. "The people that are following you should not know more than you do." He then turned to me. "Why were you trying to go out when you are so sick?" he asked. "You said," I responded, "that we should go out and give out these tickets even if we died in the streets." He shook his head. "When something good is about to happen, someone always has to pay the indemnity, and that is why you are ill; you are paying for all of us," he said. Then he added, "When I say such things as 'go out even if it costs your life', I am not speaking to everybody. I am talking to the few people that might be feeling fine but are making excuses for not doing what they are supposed to. You need to know when I am speaking to everybody and when I am speaking to the one or two people that need an extra push. Now, go to bed, and don't get up, and don't go out until I say you are well enough."

Lady Doctor Kim led me up to my room and saw me safely tucked into bed. The sisters tiptoed around me, and somebody supplied water and fruit and even an extra blanket. There was the occasional murmur that I could not possibly be *that* sick, but nobody ever interfered.

It took me six days to sweat out whatever I had. By that time, I was absolutely wild to see something beside the inside of the sisters' room and the attached bathroom. Father looked up when he saw me. "Are you feeling better?" he asked me in English. I nodded. "Okay, go out," he said. And I went out and sold six eighteen-dollar tickets that day, which was some kind of record.

Dr. Mickler's Commentary

Despite the efforts of pioneers and existing centers, the tour was a constant battle against anonymity and, in the eastern cities, against the elements. In New York City bitter weather limited attendance to **between 350-450 people for the three nights even though many more tickets had been sold.** In Washington, a blizzard not only hindered the turnout but stranded pioneers in Frederick, Maryland, when the bus carrying them to California broke down in heavy snow. On the West Coast, the weather was not a problem. Still, **it was not until Berkeley that the tour had its first full house. There were a number of reasons for the Berkeley success. Perhaps most important, it was the last stop on the tour, and the center there had the longest amount of time to prepare. Following Rev. Moon's visit to the Bay Area in early January, 1972, the Berkeley Center rented a large room (capacity: 700) at the Claremont Hotel and mobilized five committees—Tickets, Literature, Publicity, Physical Arrangements, and Follow-up—to prepare for the March 9-11, 1972, revival.** Berkeley traditionally was fertile ground for new movements of various types, and prior to the tour's arrival, neutral to positive articles appeared in both the *Berkeley Gazette* and *Oakland Tribune*. In addition, the tour had become more polished, and ticket prices were reduced to \$6.00 for the three nights. Finally, Rev. Moon, who had suffered with the flu during the first six cities, was in good health for Berkeley. For these reasons, the pioneers finished the seven-city tour with a "feeling of having triumphed."

The One God and the One World Religion

February 3, 1972

Alice Tully Hall, Lincoln Center, New York, NY

Ladies and gentlemen! I would like to express my heartfelt gratitude for the fact that so many of you have gathered here tonight in spite of the bad weather. For decades I have thought about meeting with you. Now that I have met you for the first time this evening, I would first like to thank you all, and at the same time, I would also like to thank God with all of my heart.

Does God Exist?

The title of the speech I will give today is "The One God and the One World Religion." I believe that, when the people who live here in New York hear the term "God," they associate it with the belief that He is dead. However, God does exist, and if we were to

say that He is dead, we are committing the gravest sin. **It could even be that saying God exists when in fact He does not is better than saying that the God who actually exists is dead.**

The value of the imagination

The title of today's speech, "The One God and the One World Religion," implies that there would be no problems if there were no people. But people do exist, and so we have people and we have the one God. Therefore, a religion formed through the union of those people and the one God is necessary.

Basic principle of subject-object as the origin of the universe

If God is an Absolute Being and is all by Himself, **we can imagine that the place where that God exists would not be a happy one.** ...if that God were to look upon something, regardless of how small a thing, as His object partner and laughed, "Ha ha ha," and delighted in it, that would be normal. ...**So, I want first to impress upon you the intrinsic value of the object partner. Words such as unhappiness and misery stem from the lack of an object partner.**

Then if God were to like an object partner, what kind of partner do you think God would like? Would it be something like minerals, which do not have feelings? It would not be minerals. It would not be plants either. He would show more interest in animals than in plants. By this line of thought, if you were to ask what the central entity is, the one that can attract His attention the most out of all creation, even a kindergarten student would point out that it is human beings. Don't you think so too? Based on this viewpoint, we cannot deny the fact that human beings are the greatest masterpiece of all created beings. **That is why we can reach the conclusion that, when God seeks after an object partner, there is no being He seeks out other than human beings.**

When we think about the destiny of the United States or the destiny of the world in light of the complicated circumstances of today, the question of whether we would prefer for God to exist or not is a problem that we have to consider seriously. It would be favorable if there were an Absolute Being who could deal with the truth as the truth and evil as evil. Without such a Being, the future of the world will be uncertain. That is why we cannot but hope for such a God to exist rather than not. Then the question is whether or not God exists.

God of Dual Characteristics

We know that this universe exists. This is a fact that everyone acknowledges. We also know that, in order for anything to exist, there must be energy, and for there to be energy there has to be some action. ...**Without energy, there cannot be existence. That energy, however, cannot appear without an action. ...Moreover, for an action to take place, we cannot deny that subject and object partners are absolutely necessary prerequisites.** When this subject and object give and take to and from one another, action takes place, and when this action takes place, energy is produced and sustained. To put it another way, **before there can be energy, there must first be the subject and object partners.**

Again—subject-object relationship is the origin of the universe

Since the subject and object partners are in different positions, for them to interact they each need to possess an essence that matches the essence of the other. Otherwise, they cannot interact. For this reason, **in order for the subject and object partners to interact, there must be a starting point where the purpose of the subject and the purpose of the object converge.**

Then, what motivates the subject and object to relate? They each expect to benefit.
(Interdependence leads to mutual prosperity)

If, for some reason a person needs to go outside, we can be sure that he or she is not going out to intentionally suffer a loss. ...**When you leave home, you always set out in hope of something that will profit you and wishing for something that will add to what you have.**

When you meet your friends or when you love someone, you would never get together with them in a place where each would be a minus to the other and be left worse off than you were before. When person A and person B come together, each would have a purpose—so we have dual purposes—and **each would understand the other's purpose so that he or she will end up better off than before. On the basis, action would take place and they would unite as one. In this regard, we can conclude that, for action to produce energy, the subject and object partners each need to have something that will fulfill the purpose of the other, for otherwise they will not engage in action and will not unite as one.**

Taking an atom as an example, in an atom the **electron** goes round in a circle centering on the **proton**. This is possible because they are in a place where their two purposes can come together and give and take, and thus, form an atom. In short, they are united as one centering on pursuing the purpose of the electron and the purpose of the proton.

Looking at the big picture, God too is an existing Being. ...Then, unless **God too is part of a subject partner-object partner relationship**, through which God can stand in the position united as one with an object partner, centering on dual purposes that are able to give and take completely, God cannot exist eternally. What this means is that, when all is said and done, **God exists as the one God through the union of subject and object partners.**

This is the foundation for Heavenly Father / Heavenly Mother = Heavenly Parent, which Father reasoned through in Wolli Wonbon but could not express directly.

In **Genesis 1:27** of the Bible, it is recorded, "So God created humankind in His image; male and female He created them." If we were to make an induction based on this, **we can conclude that God is a Being who combines one man and one woman.**

Now Father moves to the mind-body relationship

Since such a God could not remain alone, God needed an object partner, ... Consequently, a man and a woman were created. When you consider a person, you see that that person has a mind and a body. This mind and this body have give and take with each other. ...when mind and body are united and elevated, the person feels joy. And if a man has completely united mind and body as one, he or she would be a perfected man.

If there is an Absolute Being, what kind of a man does He require? He requires such a man. The same goes for the kind of woman He requires. If there were a woman whose mind and body are completely united as one, God would have no choice except to try to meet her. From the viewpoint of the dignity of the Absolute Being, it will not do unless He meets the best man and the best woman. Heaven requires people who can stand boldly and fearlessly before Heaven in such a manner, and we too wish to be such people.

When we study ourselves, we cannot deny that we human beings are resultant beings, ...But even resultant beings can stand in the position of an absolute object partner when their cause is absolute.

Now he goes to what is called now the “intelligent design” argument for God’s existence

God’s Existence as Seen through the Mystery of the Human Body

Ladies and gentlemen! **Let us take another moment to talk about whether God exists or not.** ...When they were born on earth, their eyes would not have known that there would be a sun. However, even though the eyes were unaware of the sun, the design of the eyes is based on the knowledge that there is a sun in the sky and that they are to see its light. ...This design assumes knowledge of the fact that the moisture in the eyes evaporates due to the dry heat on earth, and so they need to be moistened. ...the eyelashes’ design is based on knowledge of the purpose of keeping the dust away. In this respect, human beings were born based on knowledge of nature and astronomy. The eyes also knew in advance about sweat.

“...look at your ears. They were created based on the knowledge that they would hear sound waves. Look at your nose. Why is the nose pointing downwards? It is because it would be detrimental if sweat or rainwater entered the nostrils. Because of this, in addition to the barrier that was created, the nose was made to point downwards. Everything was designed on the basis of prior knowledge.

As you can see, when we study the human body, it is a palace of mystery. It could not have been made as it is just like that. Based on these observations, a question arises: **though human beings did not know of such things when they were born, was there or was there not a Being who knew of it? We cannot say that we were born as we are just like that. And the Being who knew of all such things in advance is none other than God Himself.**

God created us for a purpose, so our purpose of living must be the same as God’s purpose for creating us.

...If God created human beings, there must be a reason. And if we were created for this reason, then our purpose would arise from that. The purpose of the created human beings, and the purpose of the Creator, God, cannot be two separate things. There must be a certain common ground. That ground would be desired both by God and by human beings.

...if there is a God, the Absolute Being who created heaven and earth, would you desire to form a relationship with Him, or would you not? ...And in what position would human beings desire to receive God’s love? Those positions would be wrapped up in the relationship between father and child, that is, the position of the father and the child, and no other. That is why today’s Christianity calls God Heavenly Father.

And that purpose is to create a family with God in the center, interacting with all parties, and elevating us to a position of love equal to that of God.

If God is the Father and we are the children, our relationship is a vertical one. On account of our desire as human beings, we can only say that we wish to be in the Father’s higher position at least once. So God concerns Himself even about this point, and says that He will permit us to rise to such a level, and that **He will enter our mind, that is, the internal position, and place us in a position external to Him, so that we become like God’s body. When this comes to pass, we stand on an equal footing with God.**

From the viewpoint of human beings, if our parents are precious to us, where can we possibly place our one and only Heavenly Father and take care of Him? ...we will wish to have God in a place where God is always with us, where we alone can meet Him and where we alone can rejoice in God. For this reason, we wish for God to be invisible. We

cannot place God any other place. Our human desire is to place God in our hearts, where we personally can know Him.

This is why God the Creator is saying that He will place human beings, His creation, in the same position as Himself. God intended to have human beings receive love in the position of His children, and to place us in a position of equal status with Him.

Since God has the ability to create heaven and earth, **He wished for us also to have this creative ability. After having created and shaped human beings, God found us to be so charming and lovable that He desired that we also be able to feel such emotions and to get a taste of such pleasure.**

This is only begotten Daughter theology:

Since God is a Being who exists in the form of **a perfected man and woman, to inherit this creative ability of God**, men and women who were born as separate beings need to **become one** as a perfected man and woman and **have that one body become His object partner**. By becoming His object partner, **they can play the role of creator in His stead.**

That is why when a couple are united as one through conjugal love, **they can substantiate their creative ability from the same position as God in the form of their children.** To make us realize what a joyful thing it is to give birth to children, God gave us the heart of love for our children. In this regard, God has bestowed the very best things into human beings. ...We need to understand that this was the way we were originally meant to live.

The Mission of Religion is to Save the World

A shift to the principle of restoration... the role of religion as repair shop

...do you think there is even one human being on this earth who stands in the position of absolute object partner centered on God's love? There is not. Even though human beings aim for the same purpose, because we were all created by the absolute God, when we look at ourselves, we can see that we are standing on another path, a path whose purpose is diametrically opposite. Some people may consider this to be another relationship of subject and object partners within human beings, but that is not the case. If the conscience is an internal plus, selfishness is a different plus, and these two oppose each other.

...We are living and moaning in the world hosting two opposite phenomena. To put it another way, we have become defective people. However, the absolute God has no choice except to deal with us, ... He could not just leave us as we are. **In short, He made a repair shop, which is religion.**

There are numerous religions in the world. In accordance with the standards of the different cultures and national backgrounds, He established religions to gather them all. The purpose religions desire is to save the world. The purpose God desires also is to save the world. Religions other than those that try to save the world do not last for long.

Ladies and gentlemen! **The founders of religions were not nationalists, they were globalists, and they were the people who have purposed a global movement centered on Heaven. I know that we currently consider four people to be the four great saints: Jesus Christ, Buddha, Confucius, and Muhammad. Some people also include Socrates in that list, except Socrates is a philosopher and not a religious leader.**

...Ladies and gentlemen, we must not become people who esteem these saints and yet disregard Heaven.

The central role of Christianity

The Central Religion of the World is Christianity

Given that religion is carrying out **the mission of a repair shop**, so to speak, if God is an Absolute Being, we need to know which of the four great religions approaches Him most closely.

When you consider **Confucianism**, it failed to teach clearly about God. All it has taught is that when you do good Heaven gives you blessings, and when you do evil you receive punishment. When you consider **Buddhism**, while it recognizes the lawful God, it does not know about the personal God. And **when you consider Islam, it is carrying forward aspects of the providence of Jesus.**

only begotten Daughter theology: introduces “only begotten” and Jesus comes to find his bride

Jesus Christ alone had different assertions. He appeared and said, “I am the only begotten Son of God.” In the course of human history, **only one person, Jesus, has ever claimed that he is the only begotten Son of God.** ...He also went on to say, **“I am the bridegroom,” and said he will return for his bride.**

In other words, the purpose of Christianity is to help us become the son or daughter of God, to become one body with Him, to become united as bridegroom and bride, and thus to form one, united family.

Failure at the time of Jesus

However, even though Jesus was the Son of God and had become one in body with Him, he could not prepare the position of the bridegroom with a bride who could become his object partner. If the nation of Israel and Judaism had, at the time, become one with Jesus and helped him receive his bride, he would have become the direct object partner of God and built the basis on which he could be a co-creator with God.\

...If sons and daughters centered on God at that time had appeared and formed families, thus giving rise to a new tribe, people, nation and world, this planet would have become the heavenly kingdom. It would have become the heavenly kingdom centered on God.

...If, at that time, the nation of Israel and Judaism had believed in Jesus and made a new beginning, attending the bridegroom and bride envisioned by God, they would never have been scattered, and tragedies such as the Holocaust would never have happened. Such things came to pass because the first one in history who became the object partner of God, totally beloved by Him, was not received on earth. There is no sin greater than that.

Warning to American Christianity: you will fail if you do not prepare to receive the Lord of the Second Advent

I believe many believers of Jesus have come here today. However, **the Christianity you believe in is insufficient. If it continues down its road, it may well be scattered like the people of Israel were two thousand years ago. Today's Christians spread out across the world need to unite as one centering on God and carry out a movement to prepare the foundation for the Lord of the Second Advent, the one who comes with Jesus' mission, so that he will not be exiled again. If this doesn't come to be, all I can say is that the future of this world is bleak.**

What the Lord will do when he comes—introducing the term, “True Parents”

He will come as the bridegroom and marry the bride in a wedding ceremony, which is the Feast of the Lamb mentioned in the Book of Revelation. Because human beings fell, we came to have fallen, false parents. The good, True Parents God thought of, as our model, did not come to be. All of God's plans, therefore, will be put to rights in the Last Days. The True Parents need to appear and give rebirth to and engraft people once again, or else human beings cannot be saved.

The vision for families, nations...

The Unification Church Appeared to Construct the New Ideal World of Love

...the Lord of the Second Advent needs to come again to achieve this. This will open the way through which humanity can be loved once again, in the family of the True Parents who are loved by God. ...**we need to enter the Kingdom as a whole, from the parents to the children. Families need to enter, tribes need to enter, nations need to enter, and the world needs to enter the Kingdom of Heaven altogether.**

The mission of the Unification Church is to teach all of this.

When a global family centered on these new Parents appears in the future, and a new culture and tradition centered on the ideal of love are manifested on this earth, this complicated and sinful world of today will be transformed into the Kingdom of Heaven on earth. For this to come about, you must know that there are clear steps for you to take. And so it is the mission of the Unification Church to teach you about such things.

Having condensed such a vast amount of content for presentation in such a short time, I skipped many parts so I could elaborate more in other places. I thank you with all my heart for your understanding and close attention.

My experience seeing the poster on the telephone pole— Tyler Hendricks

The poster said, "This is the Day of the True Family," and "Christian Master from the East." I decided that I was not interested, because I know what Christianity is about, and I don't need to hear that again. The picture of the couple with two children did not inspire me that it was a new message. Also at the bottom was a promotion of "A \$100,000 contest for published writers" on the topic, "Jesus Christ and the Agony of the Cross: God's Will or Man's failure?" It went on to say that a motion picture would be made based on the winning novel.

This was followed by spirit world guidance to "stop taking drugs," increasing success for our band leading to increasing realization that "fame and money is not where it's at" (Jim Carrey), and that rock'n'roll is just part of the military-industrial complex, and finally, "if you go out right now, the first girl you meet, you will marry."

Dr. Mickler's Commentary

Although the Berkeley stopover was gratifying, that particular success was less an end than a beginning of the movement's active evangelizing. Far more ambitious crusades were to follow. At the same time, the first priority of the movement continued to be the attainment of internal solidarity. This was especially clear at a meeting of Bay Area members and pioneers in San Francisco following the Berkeley revival. **In response to a question on how the San Francisco group and the Berkeley group would relate in the future, one pioneer recounted Rev. Moon's "hurricane-like fury at Satan and the division of the American family": "They are one!" he thundered. "There is no Miss Kim's group and Mr. Kim's group and Mr. Choi's group. There are no groups. They are all Mr. Moon's group. Missionaries will be recalled to Korea. Members will be interchanged, and all members will go through my training, even your president, Farley Jones."**

What Rev. Moon's training called for was a three-year period (1972-74) of total mobilization. The first step in this training involved the selection and assignment of "state representatives" (SRs), "itinerary workers" (IWs), and evangelical bus team members. To coordinate these groups, an entirely new organization was born.

Father brought missionaries from Europe, Japan and created bus teams for more revivals. They joined the young American members and it was called the **One World Crusade** in the US, and it eventually toured Japan and Korea, as the International One World Crusade.

Testimony about being a movement leader and IW: Nora Spurgin (cont.)

(Before 1972...) For a short time, Hugh and I moved the whole Kansas City center, 14 people, to Berkeley, CA. We lived there for seven months. Then Father spread everyone out again and we were sent to Philadelphia. In our church life we had been there several times. Our two oldest children were born there. It was near my home in southeastern Pennsylvania.

Father came to Philadelphia on his first speaking tour. I had just had our first baby, and she was only about a week old. I was doing PR, calling people to come to the speech while I was in the hospital.

Hugh got the mission to go to the **Midwest** with a bus team. I stayed in **Philadelphia** until our second child, Christopher was born. Hugh went to **Minnesota**, and we followed soon after.

Hugh was the regional leader and had a bus team, and it was such a rich period in our life. A lot of people joined during that time from the regional center in Minnesota. Hugh traveled with the bus team, and I served as an IW who followed to help the members afterwards. We had our children in the Minnesota center.

Father often picked me out of a crowd and spoke directly to me. Once he was talking about selling tuna fish. He said, "Nora, you should stand on the street corner selling tuna." Saying that struck him funny. Then he added, "In the winter," and then, "In the snow," and then, "In a bikini!" Everyone laughed. I was so tempted after that to take a picture of myself in a bikini holding a fish in the snow.

There are many things that happened with the children. During the time when I was an IW, it was Christmas time and we had made arrangements to celebrate the holiday. I was in **Denver**. Hugh was going to bring the children and I would meet them in **Indiana** to visit Hugh's family. We bought the train tickets, and then I got a call that the IW's should not go home. It was one of the hardest things for me. I couldn't believe it was happening. It was the most painful Christmas I ever spent. I was almost alone in a big center. Most of the members went home. I bought the most beautiful white material to make a coat for my daughter. It was going to have light blue lining, and blue buttons. I made this coat on Christmas day.

While traveling on the Greyhound busses I would read books. I read Alex Haley's book *Roots*. There was a section about a slave family that was separated; they were sold separately. I felt we were just like that. I shed so many tears, letting out the pain I felt being separated from my family. I decided that because I was experiencing this, I would make this an offering. I offered it for all the women in the world who had had to be separated, especially the slave women. It's so important not to be resentful, so I always tried to find a way to offer it.

We bought a workshop site in **Iowa** and moved our family there. I did advance work or follow-up work and **Hugh took the bus team**. During that time it was really wonderful. We worked together. The region was growing. We had it down to a science—**about six new members joined every week. There was a 7-day workshop. We'd give talks at the end, and there was a night of commitment. It was exciting; a lot of good people joined.**

Testimony: Pioneering America in the early 70s—Laura Taylor Hayashi

In the early times in the USA movement, **Father wanted to visit the members, and there was no money and no internal education about attendance. He would often just have to stay in cramped quarters together with our members.** The OWC had just been changed to IOWC, and what a mess it was with different languages and cultures, all traveling around together. And of course, not much money.

In one such place, there was only two bedrooms, one for brothers and one for sisters. And one toilet, which was between the two rooms. Well, Father had gone into the bathroom, and might have fallen asleep, because when he came out, he was sort of disoriented. He went into the wrong room—the sisters room! It was morning, and everyone was half awake, in various stages of dress or undress. The tendency in this world is that a lady would scream, in such a situation, but this was our True Father! It is the joy of an original child to see their parent anytime. Thank God for one sister, who in her bra and pants marched up to Father, and said, “Good morning, Father!” He was happy. But of course, he left.

North Carolina

[Interjection: Kevin McCarthy, who joined in North Carolina and may have been the state leader at that time, recounts how when True Parents were staying in the center, late one night he walked past their room, and he heard Father praying for him—he heard Father say his name.]

We arrived at Chapel Hill, N.C. to a small center, all of us with big hopes. Maybe there were seven of us. Soon, it was only five of us, as there were MFT teams that requested members from the states. **One of the campaign requests was to help buy Belvedere.**

We sold peanuts, and later, candles in the little brandy snifter glasses. Sometimes we sold ginseng. I met some wild ginseng hunters with lots of amazing stories. What a wonderful way to get to know the countryside of North Carolina. **Father had told us to do strange things to get attention.** I remember in Minneapolis they drilled a hole in the ice and jumped in (I think in January) just for the press. In Omaha, members did a march, not unlike the trail of tears. We couldn't think of a lot that would work for us; we were fundraising almost the whole time. We would get together on holidays with other states. When our entire region of five states gathered, we would have a total of only about 25 people.

Witnessing on campus, we encountered much Marxist thought. *The Rising Tide* newspaper was helpful. One guest we brought was interested, but kept talking about his ideas of Marxist thought. He was a constant companion, and a bit of a pain. He made us a round table, with legs which had a hinge, so it could be used for sitting on the floor as well as with chairs. It was built as a labor of love. He dropped out soon after, however. And I will never forget the time we were so poor, and it was so cold, we burned the legs of that table in the fireplace!

Witnessing in 1972

Then July 1, 1972, Father reorganized the whole movement. My friend Bonnie and I were to go to North Carolina. I was frantic to meet some more of my old friends in Iowa. When I first joined, Christine had taken me to visit the old group. How shocking it was for me to visit people I knew in this new context, talking about ancient controversies. Yet I felt confident that others were prepared.

The day before we left, a good friend of my previous boyfriend was outside a bar during the band's break, getting cool in the summer's evening. I told him to come visit, that the center and the Divine Principle was everything we had previously spoken about in our searches for God and integrity. The next day, we were driving along and saw him on his motorcycle. We pulled up beside him, and I yelled that we were leaving that night for North Carolina, it was his only chance, didn't he remember our talk the last night? I think he was embarrassed that he didn't remember, so that night before we left, he came to evening program. By the time we arrived three days later in North Carolina, driving my friend's little Volkswagen bug, he had joined. He went on to a foreign mission and had many great adventures of his own. And we did as well!

OWC, early 70s

In the early 70s, we didn't know even about fundraising. It was front page news when someone broke \$50 fundraising! Our center hadn't tried it yet, and the rent was due. Christine didn't want to get a job and be tied to their schedule, and I was still mostly living at home, not fully living in the center. What to do? Christine said, "God will provide." **The day that the landlord would pick up the rent, a stranger came to our door, and said, "This is for you." He gave us a paper bag. It was filled with exactly enough cash for the rent.**

Christine knew I had to get more involved. The nearest center was more than 500 miles away, either in Kansas City or Omaha, NE. We decided to go to Omaha. As I was hearing the Divine Principle, my close friend was having visions of the prayer room in Omaha. When I returned, **we were up together all night sharing simultaneous spiritual experiences. She never left.** Three days later, her husband came to see what was going on. **We told him the conclusion of the Divine Principle and he moved in.** The first Day of Hope tour was starting, and we heard the news that True Parents would stop in Iowa City, which was a four-hour drive away.

We made urgent preparations. At that time Rev. and Mrs. Moon were not called our "True Parents." We called Father "Master." I remember seeing a formal picture of them, and thinking it was too intimate for me to look at! He was touching Mother's shoulder.

Members from as far as Tennessee came. Their state leader came wearing a turban (he is not Indian) and playing a sitar! It would be our only chance during the tour to see True Parents and most of us had never seen them. They wanted to stop and visit because Klaus Werner was with us in Iowa, and they had known him since he was about 12 years old. We felt very fortunate. We invited all kinds of crazy guests, whom we had just met.

We were all so young, and had a zeal for witnessing. Including the new IOWC teams which had arrived in the United States, there were no more than 800 members in the whole country. Yet at that moment we felt so large. There couldn't have been 40 people in that humble house. I remember I was shocked that Mother wore pants. I caught myself right away; I wondered what I had expected her to wear? The thought must have come from some spiritual influence. **David Kim was in fine form, dancing all around with great excitement to translate for Father. Father had to trounce him, with a smack of his hand a few times, especially when he jumped up on a chair, higher than Father, to explain a point. David Kim didn't seem to mind at all, it was funny and warm.**

Father asked for questions, and we were so embarrassed with some of the strange questions that were asked by these guests. One asked why it wasn't okay to smoke. **Another asked about people from other planets. I groaned inside, grateful that they weren't my guests.**

But Father replied with so much love, and so wisely. He said, "When we have solved all the problems of this planet, then we will worry about life on other planets." How grateful I felt to be with our "Master." Then he initiated some games which we played into the night. Yute was one of them. We laughed and were all squashed in together. I can't imagine where we all slept, but in fact, we didn't sleep at all. We kind of sat in a corner of the hallway, with bunches of others. No one minded at all.

Dr. Mickler Commentary: One World Crusade

One World Crusade, Inc. (OWC) was the engine of the Unification Church's evangelistic activities from 1972 through 1974. Through this structure, pioneer state representatives, bus team members and leaders, itinerary workers and existing church centers coordinated activities. The organization itself was formed during the Day of Hope revival in Los Angeles, the fifth city of the seven-city tour. Although the OWC structure included state representatives, itinerary workers and existing centers, it was especially identified with "mobile unit" bus teams. **Newly appointed OWC "commanders" Young Oon Kim and David Kim, along with approximately twenty-five members each, set out in March 1972 from the Bay Area on separate northern and southern bus team routes to meet in Washington, D.C. the following**

August. At that time, a third bus team was formed and in December, 1972, seven more teams were organized, making a total of **ten evangelical bus teams**, each assigned to a specific region of the country. **By July 1, 1973, forty more OWC mobile units were organized so that there was a unit for every state. On that foundation, the movement launched more ambitious speaking tours in late 1973 and 1974.**

The genius of the OWC was the way in which it integrated a variety of different tasks. First and foremost, the OWC fostered **evangelistic outreach**. At each of their stops, evangelizing bus teams reinforced activities of newly sent out and often solitary state representatives. Witnessing actively, especially on college campuses, bus team members brought guests to evening programs, conducted workshops and left long lists of contacts for local state representatives to follow up. Seven-day crusades in each state frequently resulted in the recruitment of permanent members. Equally important, **the OWC enhanced the movement's internal solidarity**. The mobile units combined membership from various parts of the movement and continued the process of unification begun at the original pioneer training session. At the same time, the establishment of state representatives and itinerary workers, as well as such publications as *Pioneer's Progress* (which supplanted Miss Kim's *New Age Frontiers* from July to October, 1972), opened channels of movement-wide communication. The OWC effectively linked up disparate centers throughout the country.

In addition to evangelistic outreach and organizational integration, the OWC helped lay the groundwork for the movement's future speaking tours. Members cultivated important contacts and gained public relations experience. **Actively contacting news media, local churches and civic officials**, public relations teams stressed theistic principles and ethical values. These themes were reflected in "Rallies for God" on college campuses and at state capitol buildings. From March 16, 1972, when the two evangelical bus teams left San Francisco, until August 1, 1972, when they arrived in Washington, D.C., Mobile Unit #1 (the northern bus) campaigned in twenty-two cities and twenty-two states, traveling a total of 8,400 miles. Mobile Unit #2 (the southern bus) campaigned in twenty-one cities and twenty states, traveling a total of 7,780 miles. Mr. David Kim emerged as the OWC's leading "field general." In over forty separate reports under such titles as "Marching Across This Great Land to Make It Free," "One World Crusade Is Marching On," and "Mobile Unit II Moves West Coast States," he chronicled bus team activities in 1972. **In December of that year, he was named "Executive Director" of the One World Crusade. With numerous bus teams in operation, the movement was under considerable pressure to fuel the crusade. To do so, another organization was born.**

Mobile Fundraising Teams (MFT)

If the One World Crusade was the foundation of the movement's evangelistic activities from 1972-74, door-to-door and street-corner solicitation or "fundraising," initially with **candles**, were its means of economic support. **Because of the urgent need for existing centers to help support OWC mobile units and pioneer centers in the field, as well as their own activities, aggressive fundraising campaigns came to be favored over either businesses or outside employment.**

Existing centers, pioneers and OWC evangelical bus units all undertook fundraising campaigns, but they became especially identified with a new institution, the mobile fundraising team or MFT. Consisting of eight or nine full-time sellers, **MFTs first formed in late August, 1972.** The original two teams on each coast merged into one permanent team of fourteen members in October, 1972, and expanded to three teams and thirty-six sellers by the following September. In October, 1973, a fourth team was added and by the following May, there were eight teams and eighty members. Their selling efforts not only supported evangelistic activities of the OWC but also helped the movement to purchase properties and conduct its later speaking tours.

There were several important parallels between the OWC and MFT. Both were aggressive and mobile. Both consolidated otherwise scattered local efforts. **And both originally were born of necessity in response to the demands of a specific campaign. For the OWC, this was the seven-city tour. For the MFT, it was the "Belvedere Project," a movement-wide, late summer**

and early autumn 1972 campaign to raise the funds necessary to purchase Belvedere, a Tarrytown, New York estate, as the movement's international training center. Economic support had been a continuous and frequently divisive problem for the movement prior to the Belvedere Project. Outside employment hindered full-time evangelism, and businesses were no less time consuming and often distracting. With centers dabbling in a variety of economic ventures, members were forced to admit during 1971 they had yet "to come up with something that all the centers can do."

Following Rev. Moon's arrival and seven-city tour, the need for funds became acute. Ironically, one breakthrough came as a result of the breakdown of the seven-city tour's missionary bus in Frederick, Maryland, when members found that they could garner donations. This realization, combined with the increased financial demands of national mobilization, led to more sustained fundraising efforts. In April, 1972, the Washington, D.C., center surpassed a goal of \$4,000 profit through door-to-door sales of candles produced in the basement of the College Park, Maryland center. Also supplied with College Park candles, the New York Center netted \$1,600 in nine days toward a three month goal of \$21,000. In Philadelphia, the center set aside one night a week for regular candle selling.

Candle selling proliferated rapidly among the existing centers. They had, finally, "come up with something that all the centers could do." [NOTE: I may have sold candles once, but our product in Oakland was flowers, straight out of the box at a freeway exit, and in New Hampshire was roasted peanuts in a small brown bag. We went from that to mints (not good in hot weather) and then carnations.]

Still, there was a lack of coordination. In his OWC reports, David Kim spoke of financial burdens and the lack of funds from headquarters. As a consequence, OWC mobile units and pioneer centers began fundraising for expenses. Thus, although fundraising became the movement's predominant economic means, there was no center or focus.

The Belvedere Project

Rev. Moon solved the problem of coordinating fundraising activity in 1972, when he directed the American movement "to find a large property in New York suitable for use as...(an) international training center." The assignment was given to New York center director Philip Burley, who found Belvedere three days after it had been put on the market. Situated on the Hudson River thirty miles north of New York City in Tarrytown, the twenty-two acre, \$850,000 estate was described in a brochure sent to Rev. Moon in Korea, and he said to buy it. At that point, Miss Kim left her bus team to negotiate for the property. Succeeding both in committing the seller to her and in extending the stipulated thirty days payment allowance to ninety days, she faced the major problem of raising a \$294,000 down payment.

From mid-July through mid-August, 1972, Miss Kim traveled throughout the country securing personal loans. By late August, her efforts needed to be supplemented by efforts of the American movement. Because the Maryland center had success selling its own manufactured candles, it was decided to try that as a national effort to raise money for the large down payment. With forty-seven days to go until the payment was due, the Belvedere Project was launched in earnest. Miss Kim noted, "For seven weeks nearly every member in our Family, in every state, abandoned all other activities to sell candles." There was a total mobilization. State representatives, pioneer centers, OWC teams and existing centers all pledged themselves to specific goals in order to meet the overall goal of \$36,000 profit per week. *Pioneer's Progress*, initially instituted as an evangelistic bulletin, became instead a report of the latest developments on Belvedere.

The feeling was exhilaration. One project coordinator exclaimed, "Never has there been a project like this in the whole American movement!" HSA-UWC President Farley Jones enthused, "This is the greatest thing we've ever done because it is our first national project for a unitary goal." Similar sentiments were voiced by a candle-seller who asserted, "When it's over, we'll know that every American has paid for Belvedere ...and we'll know that we've paid for it with everything we've got."

The Belvedere Project prompted several innovations. One of these was the development of candle “factories.” With Anchor Hocking six-ounce Brandy Snifters and Amoco paraffin “piled floor to ceiling,” the College Park, Maryland factory relocated to the six-room basement of a recently purchased farm in Upper Marlboro. By the second week of the project, production had gone “from eight hundred to twelve hundred dozen a week,” and was expected to reach “peak production of 1,700 dozen a week, or about 250 dozen (3,000 candles) a day.” A similar factory with a rotating crew was set up in the Denver center garage, and a third factory was operated by the Berkeley Center out of a warehouse in Concord, twenty miles away. “Still-warm” candles were delivered by another Belvedere innovation, “express candle vans.” In the East, vans were dispatched to Chicago, New York and Atlanta, among other cities. However, the most important innovation of the Belvedere Project was the formation, for the first time, of mobile fundraising teams. As reported in *Pioneers’ Progress*, “Since the end of August, 29 members from across the nation have been traveling on two mobile teams—one on each coast—and selling candles full time. The sixteen-member West Coast team included two members from Los Angeles, three from Denver, two from Kansas City, and nine from the Berkeley Center.”

As a result of total mobilization and these innovations, the Belvedere Project ended in victory. Miss Kim wrote, “By the deadline, through loans I had secured, through efforts of our international family, but primarily through candle sales in America, we made the down payment.” At 1:00 p.m., October 10, 1972, the caretaker of Belvedere received a call from the seller saying that, from that moment, “Belvedere is in new hands.” Later that day, members arrived to explore the house and grounds. The feeling was best summarized in Miss Kim’s questions to the “new owners”: “How can you describe a miracle?... Now you have seen pictures of Belvedere. Is it better than your dreams?”

After Belvedere, the movement took steps to institute fundraising on a permanent basis. Belvedere Project Assistant Keith Cooperrider noted, “We found that people, cut off from normal center activities and given the sole responsibility of selling, could do phenomenally well.” Thus, on October 19, 1972, after a week of “rest and recuperation,” fourteen members of the newly formed permanent MFT arrived in Philadelphia to begin four months of candle selling. This team, composed largely of members of the former Belvedere Project mobile teams (including five from the Berkeley Center), was to sell candles for eight hours a day, five days a week, to achieve its goal of earning \$18,500 each month. Although monetary goals were important, the MFT “spirit” also took hold.

As one member noted, “Every conversation was laced with candle-selling stories, for everyone had a special experience.” It was this dynamic between material needs and the spiritual dimension, not the movement’s material needs alone, that led to the MFT’s expansion. Farley Jones summarized the development well in his “send-off” speech to the new MFT members: “At this moment, we are building a new structure in the dispensation. . . . I know it will evolve and become a greater part of our movement. In a new way you are pioneering.” Miss Kim said of the newly acquired Belvedere property: “How can you describe a miracle?... Now you have seen pictures of Belvedere. Is it better than your dreams?”

Testimony: Early MFT days—John Hessel

The New York church in 1972 was able to provide members with a comfortable center and a healthy menu, but our meager salaries as secretaries, clerks and delivery men could not fund a growing movement, even when we pooled our incomes. Weekend fundraising was a constant in our schedule. We made candles in the garage on a Coleman stove and then sold them door to door. We did well enough that Philip Burley, our church leader, asked several of us to quit our jobs and begin a full-time fundraising “Team.” This was a gamble, because we had to make at least as much money as our regular jobs had been producing for the center to survive. In fact, Philip said: “If this works, you’ll get the credit, but if it doesn’t, I’ll get the blame.”

There were 6 or 7 of us, with myself as the team leader and Paula Gray as the team mother. We knew how to go door-to-door on the weekends, but what would we do on the weekdays? New York City was less than an hour from our center in the Bronx, and there were plenty of people on the streets, so that is where we went. I remember the first time we huddled together for

prayer on the corner of 34th and Broadway. With our heads bowed in a tight circle on the sidewalk, I could feel people leaning on us to look over our shoulder into the center of our little circle to see what we were doing. I learned about parking in New York the hard way: as I came around the corner of 33rd St., I saw our van with the front wheels off the ground being towed down the street. I ran down the street and jumped onto the running board of the tow truck. I begged the driver to let the van go—he was “taking money from the church offering basket.” Giving it some thought while he waited at the light with me hanging on his window, this kind old black man with a southern accent said, “Boy, the Lord was with you today!” and gave me the van, avoiding a big towing fee.

National headquarters decided to form a team to support national projects, and most of us were drafted for the campaign. That is when the term “MFT” began, because we were to be mobile as opposed to working from the center. Our first stop was the Philadelphia center, where the Spurgins were directors. Soon we purchased trailers that were pulled behind the two vans— one for six brothers and the other for six sisters. We were then truly mobile, and not limited to the cities where there were centers to house us. It was so inspiring to wake up in a campground surrounded by trees and rivers, sometimes seeing raccoons or deer. During the winter we were often the only trailer in the campground. We had a more relaxed schedule back then. We would spend the evenings studying Divine Principle together, and we sometimes attended a local Christian church on Sunday morning. I will always remember the congregation’s enthusiasm when we sang “Bye and Bye” from the pulpit to the Rock (as in Rock of Christ) Church of Norfolk, Virginia.

TH: John Hessel is beloved by True Parents for his bravery. MFT at one point operated out of “J-House,” a house on the corner of the Belvedere estate (later called, “K-House”). Thieves with guns broke into the house, knowing somehow that there was lots of cash. John fought them and forced them to flee without money, in the process getting seriously wounded by their gunshots. True Father praised John for being willing to give his life.

Testimony: Pioneering the State of Louisiana—Nancy Hanna

Father gave \$500 seed money to each state leader to pioneer the church. I headed south in a van with half a dozen other pioneers. They dropped me off at a grocery store in New Orleans. I headed straight for the YWCA. **I began a three-day fast and a seven-day condition to walk around the city all day picking up garbage.** In my trek, I witnessed to a nun who invited me to board at the Dominican College, a women’s college. Here, my roommate was going out on a date with a fellow named **George Glass**. It wasn’t a serious relationship and as she talked about him—he had studied to be a priest—I felt that I should witness to him.

I found a tiny apartment and bought a small table and two chairs at the Salvation Army. Next came a blackboard and I was all set to teach. To support myself financially, **I also got a part-time job as a cleaning lady at the LSU dental school.**

I had been studying my notes from Pres. Young Whi Kim’s lectures intensively. With great anticipation, I invited George, who came for a series of eight lectures— the first I had ever taught. Not amazingly, everything made a great deal of sense to him. He even took the conclusion in stride and simply asked, “Okay. What should I do now?”

That was lucky since the bus team headed by missionary David Kim was arriving in a few weeks and we needed to find a larger center for them to stay. By that time, I had also taught Peggy Kercz, a nurse from Boston doing social work at a clinic for the Catholic Diocese in New Orleans. **Peggy and I met very early one Sunday morning on a bus** on my way home from praying at the New Orleans holy ground.

We rented a New Orleans “shotgun” house (long and narrow) in the historic section on— wouldn’t you know it—Harmony and 9th! Still with no furniture, Peggy and I made a large, beautiful felt banner with our movement’s motto: “Let us go forth in the shoes of a servant, shedding sweat for earth, tears for man and blood for heaven.”

I had already been to the city's major paper, *The Times Picayune*, which had written an article about my mission to found a church in Louisiana. Now I told the press that a very important bus team was coming—and this time the TV cameramen showed up—albeit a little disappointed at the size and humbleness of our bus team! David Kim was incredible—energetic, supportive and fatherly. As a truly veteran pioneer, **he taught his bus team and we New Orleans members to street preach and witness up a storm.**

With the bus team gone, I continued witnessing, mostly on the nearby campuses of Tulane and Loyola Universities. Students would come for a two-day seminar at our house on Harmony. **After each spiritual child heard the conclusion, I did a 3-day fast for them to accept DP and dedicate themselves to the cause.**

George had a full-time job so I had been able to quit my lady janitor job. (This was during pre-fundraising days.) George came with a fire-engine red Pontiac Firebird and a little later **Mitch Dixon** joined with a florescent blue late-model car as well. I think we had the fanciest wheels of any pioneer center. **The working members kept their jobs and by pooling our resources, we did fine financially.**

From Tulane University, six students joined and dedicated themselves—five of them are still dedicated members: Mitch Dixon, Chris Ching, Peter Spoto, Mark Turegano and Donna Jean McMillan Brewer. Everyone of them left Tulane University, considered an ivy league school of the south, very shortly after hearing the Principle. (Mark had a prestigious governor's scholarship.) They were that kind of people. They understood immediately the depth and importance of the Divine Principle and the need to dedicate themselves totally to help Father.

Their parents all came to visit them. They listened to Divine Principle themselves and trusted the decision of their children, God bless them. This was before the days of the media hysteria about brainwashing. When I think of the fine families all these members have today, I know those parents are still glad they trusted their children, although it could not have been easy.

Other members who joined in New Orleans pioneering days were John Robbins, Peggy Parker Nakamura, Steve and Judy Rondino and Scott McAffey. Almost all the members who joined in New Orleans are dedicated members to this day. My faith and focus had been to fulfill **1-1-1** and with some help from the bus team, it was fulfilled our first year!

We received some special visits to our pioneering center that first year. Neil Salonen came by on a swing through the South doing anti-Communist work; George was relieved to speak to a brother. Father assigned IW's to each region and so Hilly Edwards arrived by bus one day. She stayed about a week and was a warm, wise and wonderful IW. She went out fundraising with us, witnessing with us and offered lots of love and encouragement to all of us. John Doroski visited with some members and we did a workshop together.

One day I came home to the Harmony St. house to find a small package on my doorstep. It contained a black enamel vase with a hand-painted inscription: "Let us be flowers for the Heavenly Will"—a gift from True Parents in Korea.

Fundraising was born in the form of multi-colored and multi-smelling candles in glass brandy snifters. The whole movement began its first fundraising campaign to raise \$120,000 to purchase Belvedere so True Parents could have a residence in the United States. I received the candles in boxes by mail. There was no one to tell me how to fundraise. I had never done any sales work of any kind but I just walked out the door and started selling them door to door. Peggy and George joined me and this became **a regular evening activity** for Belvedere.

We had outgrown our little "shotgun" house. A number of our members had savings accounts, and with donations from Chris Ching, Mitch Dixon and others we were able to put together a \$5,500 down payment to buy 4411 Canal Street, a house I chose because of its central location. The wife of our Harmony St. landlord was our realtor.

In 1973 HSA-UWC was legally established in the state of Louisiana. After we pioneered about a year, Father began to spend more time in America and he began to summon us "state leaders"

and HSA-UWC officers to meetings every 40 days at Belvedere. We would give reports and Father would guide us, often personally pouring out his heart. Through these conferences, he began to raise up the leadership of the American movement.

At one of these conferences there was a church holiday and Pres. Young Whi Kim asked me to organize the state leaders into a skit as part of the entertainment. We decided to do a comedy review of our experiences with Father on the speaking tour. In one of our scenes, one beefy member by the name of Gil and the diminutive Helen Chin Alexander did a hilarious imitation of Mrs. Choi translating for Father. They spoofed how Father would say strong things in a strong way and then Mrs. Choi would translate it all in a soft, feminine way. **The skit was a hit, indeed hilarious, and Father and Mother were rolling in the aisles. Later, Pres. Kim told me in the nicest way that one does not do spoofs of the Messiah.** Of course. I was mortified. Just like True Parents to absorb our ignorance with a big heart.

Instructor's Reflection: In the early 90s, I ended up with a group assigned somehow to make a skit for a holy day in Manhattan Center. I was the protagonist, assigned to approach a department head to let him know that he was assigned to a mission in Africa. I went through 3 levels of secretaries, each of which quizzed me and checked out my credentials (the central figures I'd worked under: Oakland Center? YES. Pioneer mission? YES. Teaching Principle? YES. MFT? YES. UTS? YES. Etc etc.), and finally buzzed the boss that he had a visitor. Over the Manhattan Center sound system came the booming voice of the big boss: **Ye—ee—s?**

...The audience was laughing and laughing.

Our National Advisor (the term referring to the senior Korean leader at HQ), Rev Zin Moon Kim, later told us that he asked Father if he had liked the skit. Father's response was, "I slept."

1973—Louisiana—Testimony: Mitch Dixon

My father died when I was eight years old. Because I didn't want my mother to die, I started praying for her when I was eight years old. Over the years I developed a relationship with God. I started getting inspirations about the 2nd coming of Christ when I was in high school. I even gave the sermon when I was a senior in high school entitled, "The Second Coming." I was not satisfied with my church however. During high school I would visit a different church every Sunday. I would pray after each service asking if this was the church God wanted me to join. I never received an answer. I went to Tulane University beginning in the fall of 1972. Usually I would study in the university library on the 4th floor because I liked the atmosphere. In January of 1973, I was in the library studying and got an inspiration for some ice cream. I moved to the first floor and sat down and waited a few minutes. Then I got up to get some ice cream. I walked outside and got on my bicycle. I looked up and in the distance I saw three people. I thought those people are Christians and they are going to talk to me. I started to ride toward them because it was on the way to ice cream. All of a sudden one jumped in front of me, held up her hand and yelled, "Stop!" I stopped to avoid hitting her. She started talking something. I said I was waiting for the 2nd coming of Christ. She invited me to a meeting. I said I would go but I didn't show up. She didn't give up. After a long ordeal she was able to discover my phone number, and invited me to a weekend seminar. I accepted and went. It was wonderful. The lectures were incredible. The 2nd day I had a spiritual experience where the ceiling opened up and a shaft of golden light shown into the room. I felt this must be the kingdom of heaven. At the conclusion, a fellow student was negative in the lecture and sarcastically said "so, you are saying the Sun Myung Moon is the messiah." It hit me hard. I thought this is true or it is not true, but I have felt God here. It must be true. I accepted it and have never doubted since.

Matching: I was asked in 1978 to give my name to be matched by picture to a Korean sister. It shocked me. I had never heard of such a thing. I didn't have enough faith and declined. At Belvedere one Sunday, Father said we should be prepared to be matched to the fattest, ugliest, smelliest, black girl. That prepared my mindset. On May 12, 1979, Father called us to the New Yorker Grand Ballroom for a matching. He immediately said if we wanted to be matched to a black girl, stand up. I stood up. Then he said, if a black/white match will cause a hardship on your family, sit down. I sat down because I knew my mother was a bit racist and had already

told me to not marry a black girl. After that I got the best experience of my life. I got to watch people be matched by Father all day. It was quite an education. Toward the end of the day, I guessed some that Father matched before he matched them. I was getting toward the end of the day and the sisters were running low. I thought I may not get matched this time. Then an MFT van just arrived from Ohio. They came in and within 2 minutes I was matched to a girl on that van. The girl looked almost like my niece, which gave me an indication this was right. Mr. Sudo said my wife hit hard with the indemnity stick on May 13, 1979.

Blessing: We were called to the blessing in June 1982. We had a rehearsal in Madison Square Garden. We had some time so Diane and I went downtown in New York to get a marriage license. That was so we could get Father's signature on our marriage license. During the blessing all 2075 couples were lined up in four lines of couples. Our couple was on the far left line the third from the front. We ended up standing in the nose bleed section of the opposite side of the arena. Later we received a 1 foot square of the carpet we walked on at Madison Square Garden.

Testimony: Talent in Father's House—Susan Hughes

The Way of the World, 1970

For so long (Heavenly) Father has waited for us to return to Him so that He could participate with us in all of the activities we do. This includes performing. Think of all the talented singers, dancers, musicians etc., who created so beautifully, yet they were never one with Father's heart. In Berkeley, Father has blessed us with such a variety of talent. The first that comes to mind is singing. Dan Fefferman is trying to start a singing group called The Dispensations. Practice sessions are held every Sunday at 4:30 pm. So far the most successful song is: "God is not dead, He is alive, I can feel Him in my heart, feel Him in my soul, feel Him all over me." These are the only words but we like to sing them over and over, with harmony. Another favorite of the group is "The Father's Dwelling Place."

One Saturday before street preaching, we tried out our singing on the crowd on campus. In spite of the Krishna group that was chanting loudly only twenty feet away, we did get some attention (especially when we sang "God is Not Dead") and another song Dan wrote and composed called "The Kingdom of Heaven's at Hand." This song lifts the atmosphere 100 degrees! We have singers who can perform alone without too much of a shaky voice. Artists are abundant in the two centers. Mark Whitman just finished creating a beautiful card to send to our Parents. The background is the sun, the earth, the moon and the tree of life with golden pears on it.

A dance department should be created. We have two ballet dancers, Leslie Elliott and Susan Hughes, a modern dancer and some folk dancers and one excellent gymnast. **One thing that draws people to Father's house is food. We have found that one way to a student's heart is through his stomach. Cooking is a talent. Those most talented in this field, that is, the most talented bakers are Pamela Stockwell and Cathy Geraghty. Pamela treats us to homemade bread and Cathy makes delicious cakes. I could go on. This house is so full of vitality. Every once in a while someone does something or creates something or shows a spark of new talent that surprises everyone— perhaps even Father.**

Testimony: And Restless Are Our Hearts—Mose Durst

NOTE: Dr Mose Durst, a native of Brooklyn, New York, joined the movement in Oakland, CA and was President of HSA America from 1980 - end of 1988. He guided the movement through the years leading up to and following the Danbury imprisonment with great skill and love. After his presidency he returned to the Bay Area and launched a Unificationist private elementary school, and wrote several books applying the Principle to political and social problems.

The story of my conversion may be unremarkable, although it moved me deeply and still does. I reluctantly record how the Spirit dealt with me, only because my experience demonstrates conclusively the deep spirituality of the Unification movement. There is no place for the misunderstanding and prejudice of "brainwashing" charges, of declarations that "Moonies"

hold people against their will or exploit them, when we see the process by which individuals identify with the movement.

I came to Oakland, a disappointed but by no means broken man. My work with poor youth was demanding but satisfied my deep desire to serve others. I helped establish, among other projects, the interdisciplinary program at Laney College. I began reading spiritual classics of East and West, analyzing, on this American frontier closest to the Orient, the contributions of the East to human spiritual development.

Someone familiar with my interdisciplinary studies course told me of a Korean woman who lived on Dana Street, in Oakland, who might have some interesting ideas to share. Fresh from an improvisational dance class—I was involved in many consciousness-raising activities—I went to 6502 Dana Street and rang the bell. A lovely Korean woman invited me in.

The apartment was small but immaculately clean. Bright California sunlight streamed through the orange and white curtains onto the blue felt sofa where she invited me to sit. I was later to find, to my amusement and surprise, that to save money, several dresses and ties worn by members of the church were made of exactly the same material as the curtains. Onni sat on the couch and wore a long, modest woolen dress. I do not believe I ever saw her legs until about a year later, when she arrived by the San Francisco airport wearing a dress Mrs. Moon had given her.

What immediately struck me about her was her smile. She seemed so normal and happy, quite at ease with herself, yet open and responsive to the stranger who sat down in her living room. She had dark brown hair, brown eyes, and was a soft presence in a warm room. We spoke briefly, but she was quick to ask me what I did and how I liked my work. Her directness was disarming, especially in contrast to her warmth. She did not speak much during our first meeting, but I was aware that she was very much the “center” of this small spiritual community.

When I first met Onni, I was already prepared for a spiritual change, through my practice of meditation, my wide reading in spiritual subjects, and my interdisciplinary course. Nevertheless, my conversion was not to come suddenly. I was familiar with the theories of psychologists such as Abraham Maslow and Erik Erikson, and their concepts of gradual, evolving change until there is a growth of the personality and spirit. Now that spiritual evolution was to take place in me.

The self-sacrifice, humility and basic goodness of Onni deeply impressed me. I valued modesty and selflessness, but had been disappointed repeatedly by people I admired such as professors and teaching colleagues, who behind their façade of knowledge and service, had hidden agendas for seeking power or sex. I prized personal purity. There were of course many opportunities for promiscuous sex in California, and everywhere, in the 1960s and '70s, but I did not take advantage of them. I was repelled by such casual approaches to something as meaningful, and to me sacred, as human sexuality. The purity of Onni and the genuine absence of lust and self-seeking in the few people drawn to this new teaching made the greatest impression on me. Here were people who were real, who meant what they said. They were, precisely, not deceptive, not out for profit or the satisfaction of their own desires. I was moved. Onni once said to me, when I marveled at her poise and giving: “We must be value-makers and happy-makers.” The Unification people I met were exactly that: searchers for absolute values who tried to live those values. I found that I wanted to become like them, to give value and happiness, to make service the core of my life.

My growing attachment to the religious community was not just emotional. I knew, and had felt, religious emotion before, for the prayers at synagogue had stirred mixed emotions in me. I knew that emotion alone was not enough. My reason had to be challenged, too. Onni, with her lectures and charts, discussed with me the problem of evil. We talked at length about arrogance, pride and selfishness. We analyzed the fundamental problem of the misdirection of love in the world and in our lives. People adored things they ought not to worship and did not love what they should. We looked at how this problem had existed since the beginning of history as we surveyed the historical concept of “idolatry,” or “false love,” in Judaism and Christianity.

Onni frequently visited the small community we established in my home. Sometimes she visited my college classes. Each morning I got up early, prayed, helped clean the house, then took my briefcase and went out to teach literature. I was moving closer to God, but He had not yet captured me. Then, in His own time, He did.

My conversion was not startling; no outward miracle took place. Just as God finally reached Augustine while he was reading the Epistles of Paul, He reached me while I was praying with my new brothers and sisters. In my own home, in the midst of a simple prayer service similar to many others in which I had engaged, I was powerfully shaken to the foundations of my being.

Onni always stressed the basic nature of sincere prayer. She tried to teach me to pray from the heart, to follow Paul's teaching that we should pray without ceasing. I was praying often and benefiting from it, but on this day there was a change from quantity to spiritual quality. Even now my whole body lights up and tingles as I think of that unforgettable, life-changing moment. I was praying as powerfully as I could, surrounded by my friends, when I felt a sloughing off of the past, an unburdening of guilt and sadness. That prayer cleaned me out; it was catharsis in the most primal way. It was as if thousands of years of accumulated spiritual deadweight was falling away from me. I felt clean, whole, purified, down to the center of my being. I remember thinking, this is what life is meant to be; this is how I want to spend the rest of my life; no, the rest of eternity! I knew, consciously, what my unconscious was feeling: that I had discovered the deepest part of myself and had discovered, and been claimed by God.

I could not keep this to myself. I shared it with my brothers and sisters, who rejoiced with me. I shared with Onni, and from that moment on I knew that I would be part of this movement for the rest of my life, forever. I shared my joy even more. I telephoned my mother in New York, declaring, "Mom, I have discovered God. Now I know the meaning of my existence." It was wonderful to give her such hope, for I knew that she had been searching for God her entire life.

Testimony: You Will Meet Omma Under a Full Moon By the Bay—Poppy Richie

In 1972, a rigorous search evolved on my part, to 1) find out what is the truth about spirituality and consequently, what is my purpose in life; 2) find those with whom I could develop true friendship; and 3) work together with others to build an ideal society. At the time, even though I was a college graduate and came from a fairly affluent background, I was profoundly lonely and disappointed because of the realization that my life was unfulfilled and meaningless, and I lacked role models to guide me in a new direction. Relationships with others were unsatisfactory and painful.

I worshipped nature, for nature was always so beautiful and complete, compared to the wretchedness of humanity. Yet, a relationship with nature was not enough. Age-old questions, such as, why is there suffering?, where can one find true love?, what is the purpose of history?, where did I come from?, is there life after death?, haunted me day and night and sent me on a pilgrimage to find answers.

In my travels, I had a profound spiritual experience.

I was in Mexico and I had ingested some poisonous food which left me unconscious on a rural hillside near a little village in the mountains of eastern Mexico. When I regained consciousness I could see nothing around me. I thought I had died and gone to the spirit world. I realized that there were no people around me because I had lived such a selfish life. I was doomed to an eternity of living alone in my afterlife. In a few minutes, I heard voices and began to see shadowy figures walking past me. The blanket of thick fog which had obscured my view was beginning to dissipate and I was shocked to realize that I had not died after all! With painful gratitude, I hiked down to the beach and fell on my knees and wept with repentance for the self-centered life I had led. Shortly after, in a conversation with a local spiritualist who had mediumistic powers, I was told that my deceased mother had a message for me. She said, "You will meet Omma under a full moon by the bay." Furthermore, when I consulted the I-Ching, I learned that I should go north where I would meet my true friends. A month later, in

Berkeley (by the San Francisco Bay), I met my Korean spiritual mother, my Omma, Mrs. Durst, who introduced me to Rev. Moon, Our True Parents!

I met Mrs. Durst on the University of Berkeley campus on Sept. 13, 1972. She was radiant! She and her husband became the most important people in my life because through them I came to meet, follow and understand the heart of God and True Parents. The Divine Principle answered the religious and philosophical questions that had initiated my search, and the brothers and sisters who lived on Dana St. in our little church center, showed me the true friendship that had been missing in my life. I was finally on the path to God, and I was sorely needed by Our Heavenly Father, to witness. I sat at a table on Berkeley campus from 9 a.m. to 5 p.m. every single day, Mon.-Fri., rain or shine, through warm and cold seasons, for three years. My mission as a witnesser continued in various places, mainly in California. Mrs. Durst led our members to work long and hard, and to do many conditions of fasting and praying ...Joyfully! She was always joyful and she also taught us how to work effectively as a team. Many church members know me by my reputation as an effective witnesser, having brought many spiritual children (at one time I had 100 spiritual children as full-time members). This victory was due to the teamwork of the evening program staff and workshop staff, and the fasting and praying of all our loyal, faithful brothers and sisters.

Dr. Mickler's Commentary

November 23-26, 1972: The First ICUS Conference

The first International Conference on Unified Science (later renamed the International Conference on the Unity of the Sciences, or ICUS), was a pioneering undertaking in education and the sciences. It was held November 23-26, 1972, at the Waldorf-Astoria Hotel in New York City and brought together twenty scientists from seven nations to discuss "Moral Orientation of the Sciences."

The previous January, Rev. Moon, in the midst of preparations for the seven-city tour, suggested the idea of the conference to Edward Haskell, a lecturer at Southern Connecticut State College and chairman of the Council for Unified Research and Education (CURE). **Haskell, who had been met by the New Haven center members in the fall of 1970, was enthusiastic about the proposal and helped draw up plans for the coming autumn.**

The Unified Science Conference fulfilled several objectives at once. First, it was intended to be a contribution to society. In his closing address, "The Role of Unified Science in the Moral Orientation of the World," Rev. Moon emphasized human happiness, cultural advancement, the "reformation of spiritual life . . .by establishing a new standard of value," the unity of science and religion, and the establishment on earth of the ideal unified world. In pursuit of these ends, conference organizers gathered scientists from private industry, Yale, Harvard, Columbia and Oxford. The conference also enhanced the church's internal solidarity by integrating diverse educational and cultural activities, be they Koinonia projects, student groups, or the events of Mr. Choi's ReEducation Foundation. It also showcased the movement's versatility. As noted in *New Age Frontiers*, "The whole conference staff—administrators, typists, hostesses, messengers, security guards, PR men, and photographers—were family members." No less than OWC or MFT, **ICUS further developed movement sophistication.**

The conference included an opening banquet and three working days of lectures, responses, panels and open discussions on a number of themes, such as: "Tools for Solution of Scientific Problems: Meta-theory," chaired by Dr. Nicholas Kurti of Oxford University and Fellow of the Royal Society; "Application of Unisci Tools: Solutions of Key Problems," chaired by Dr. William V. Quine of Harvard University; and "Concrete Applications of Unified Science Solutions," chaired by Dr. Ervin Laszo of the Geneseo College of the State University of New York. **The meeting was successful both in the quality of presentations and as a building block for future conferences. ICUS published the proceedings in a volume entitled *Moral Orientation of the Sciences* and held the Second International Conference on Unified Science the following November, 1974 in Tokyo. Expanded guest lists and formats characterized the annual ICUS gatherings through the 1970s.**

Hendricks Notes:

A staff of two or three young Americans, including Michael Warder and Glenn Strait, organized the ICUS and invited the guests.

Father's goal was to debunk the communist claim to be "scientific," and to halt the separation of religion and science (i.e., that religion is unscientific, that the scientific worldview is by definition secularist).

The implication of the title is that **there is a moral orientation around which scientists should unify, and that they should employ science to pursue a moral world.** The following excerpts are taken from Father's speech (page citations from *Pyeong Hwa Gyeong*):

"The majority of scientists have made it their mission to aid progress toward a happy, ideal society; that is, scientists developed science and technology with a keen sense of mission to actualize the dreams of all people." (p 697)

Because the world is losing its ethical standards, misery abounds despite scientific advances. Before science can be effective, we need a world of goodness. Scientists need to "be concerned with the state of people's spirits. ... Only by improving both the spiritual and physical life at the same time can true happiness be achieved." (pp. 699-700)

Therefore, scientists cannot limit their attention to the material world. "Here we can conclude that **scientists now must participate in the reformation of spiritual life** in order to secure the true happiness of humanity and to protect the precious scientific work accomplished so far." (p. 700)

"We have to find the absolute standard of goodness and practice the life of goodness. The standard of goodness is the center of love, which is God." (p. 702)

"A life of love needs order, and for order norms are required. ... Therefore to live a good life centered on love, **humanity must set up sound morals and ethics and must practice them.**" (p. 703)

"The divisive specialization of science, just like the dismantling of a machine, ultimately paralyzes the unitary functioning of the whole and keeps science from fulfilling its mission." (p. 704)

Dr. Mickler's Commentary

Early 1973: True Father Witnesses to American Political Leaders

Meeting elected officials and U.S. leaders was equally important. The movement was, in Rev. Moon's words, "preparing on two fronts." As he described them, "one was to work to unify Christianity, i.e., the evangelical movement, the *Divine Principle* movement. The other was "to prepare for the fight against Communism, i.e., the Anti-Communist movement." In America, the Freedom Leadership Foundation (FLF) had spearheaded the movement's Victory Over Communism (VOC) effort since 1969. It was through this organization that Rev. Moon met numerous United States senators and congressmen in the early months of 1973.

These meetings provided an opportunity to clearly outline the movement's **opposition to Marxism.** As one member present during these meetings noted, "Rev. Moon discussed national and international problems, stressing the danger of communism. He often mentioned that the United States was still the communists' main target. The meetings also enhanced the movement's internal solidarity and versatility. In meeting with Congressional leaders, Rev. Moon legitimated FLF's anti-communist activity, which was still a sore point for some members. Further, as members were responsible for public relations arrangements, coverage and follow-up, the meetings once again enhanced the movement's versatility and sophistication.

Having made numerous contacts through public demonstrations, forums and, most importantly, through bi-weekly publication of *The Rising Tide*, billed as "America's Fastest Growing Freedom Newspaper," FLF arranged for Rev. Moon in February, 1973, to meet Senators Edward Kennedy of Massachusetts (D); Jesse Helms (R), North Carolina; Hubert Humphrey (D), Minnesota; Strom Thurmond (R), South Carolina; William Brock (R), Tennessee; and James Buckley (Conservative), New York; and representatives Richard Ichord (D), Missouri; William Mailliard (R), California; Earl Landgrebe (R), Indiana; Guy Vander Jagt (R), California; Floyd Spencer (R), South Carolina; Philip Crane (R), Illinois; and Trent Lott (R), Mississippi. On April 5, 1973, Rev. Moon met with the visiting President of South Vietnam, Nguyen Van Thieu. According to FLF Special Assistant, Mike Leone, "The meetings were very, very successful.... All ran over their allotted half hour, many lasted for an hour."

Mike Leone on the Capitol Hill meetings

One brother and I set up appointments with senators and congressmen to meet an important evangelist from Korea. We met Hubert Humphrey, Ted Kennedy, Trent Lott, about thirty in all. I drove Father and Mother with Mr. Salonen to the Hill. Father always told them the message about the two thieves on the cross, representing democracy and communism. He told them that communism would surely fall; this was 1972. And he would tell them that he would spearhead the effort to overcome communism. **He told them of the other two headaches of God, and that he would spearhead the effort to help the youth overcome drugs, and to unify Christianity. After 20 or 30 minutes, he would take pictures with them and give them ginseng tea and be off.** The night before Father met President Nixon, we prayed a long time at the holy ground and then drove around the White House seven times.

TH NOTE: This led, by 1974 if not before, to the creation of two witnessing teams, comprised of sisters and led by a brother, one assigned to Capitol Hill and the other to the United Nations.

END OF READINGS FOR WEEK TWO

Week 3

A NOTE ON HERMENEUTICS

“Hermeneutics” refers to the perspective based upon which one sorts out historical events and the records of those events. The hermeneutics determines which events are included and the cause-effect relationship between them.

Those with the **hermeneutic that America is a God-centered nation** will focus on the events and people that illustrate that. Those with the hermeneutic that **America is a racist and classist nation** will focus on the events and people that illustrate that.

Most historians interpret Rev and Mrs Moon according to a **sociological hermeneutic**: it is a case of a new religion with a novel worldview in its encounter with a foreign society. Some have **an underlying attitude of respect and sympathy** for Rev and Mrs Moon, and for new religious leaders in general, some have a **critical and disrespectful attitude** to them. The latter divide in their attitude based upon their **Christian faith and perception that Rev and Mrs Moon are heretics**, and those who **consider religion in general as a threat** to historical progress and source of ignorance, myth and delusion.

My hermeneutic is based on the True Parents’ teaching that history is a providence guided by a spiritual power of selflessness centering on God to restore us all to the status we had prior to the Fall and from that point to co-create with us the world of the original ideal. **There is opposition to this providence**, the spiritual power of selfishness centering on Satan. People, factions, nations and “worlds” line up on **God’s side (Abel) and Satan’s side (Cain)**. **God’s goal is for the two sides to harmonize** in order for God to send, and for us to receive, the Messiah who is True Parents, Rev and Mrs Moon.

I further interpret the United States as the fruit of **God’s preparation through Christianity** on the foundation of its harmonization of Cain and Abel within **the Christian realm** (freedom of religion and scientific and technological development rooted in **the Abel-type Enlightenment**) to receive the True Parents, work together with them in order to unite Christianity, create healthy families and young people and end communism, and promote their leadership to all nations through the United Nations as well as other channels.

The results of this are as follows: **I take Rev and Mrs Moon’s words as definitive**. I am on their side. I think they are right. I actually try to adopt their perspective and their analysis, and when I present their speeches, I am conveying their perspective. I consider the extent that Americans and the American nation accepted and worked with them as good, on God’s side, and the Americans and representatives of the American nation that rejected and worked against them as bad, on Satan’s side. At the same time, I adopt their attitude of love your enemy, and that includes sympathizing with them and understanding their motives as being, from their perspective, sincere in their thinking they were doing the right thing, even if only for their own benefit. **I consider the success of the Cain side in suppressing Abel to be tragic, and the success of the Abel side in winning Cain to be glorious.**

This leads to

1. Provision of contents from Rev Moon’s speeches in order to inform the reader of what, in my view, was “really” going on, what was “really” at stake, and what was really determining the outcome. What was going on was a battle between God and Satan. What was at stake was the future of humankind. What was determining the outcome was our and humankind’s sacrificial love and unity centering on God and True Parents. Also I highlight content Father gave in the US that reveals important general theological points, even if it may not relate specifically or solely to the US providence.
2. A serious interest in personal testimonies of Unificationists. These expose in an unparalleled way the work of God and spirituality that underlies the events that unfolded on

the larger, public stage. They also bring to light the nature of the struggle between God and Satan over the human soul. Finally, they expose the fascinating reality of following the path of God, which is a path of sacrificial love. Sacrifice means loss and offering, suffering, commitment and resolution. Unificationist testimonies reveal the means by which individuals themselves interpret and appropriate God's work in their own lives.

3. The provision of a chronological outline of Rev and Mrs Moon's activities, including speaking tours, the creation of organizations, the purchase of properties, and the assignment of leadership. As much as possible I present Rev Moon's speeches and members' testimonies in the context of this chronology.

Therefore, the bulk of this history consists of Rev Moon's speeches, individual testimonies, and Dr Michael Mickler's careful and comprehensive outline of the True Parents' external path in America, as well as my additions, including my personal and public experience.

On Dec 30 of 1971, Father gave the speech, "The Importance of Heavenly Heart," in which he described the way to become an only-begotten son or daughter of God.

Then what will be the object with whom God wants to have a direct relationship of love? That will be the family, no one else can stand in that position. ...this family alone can stand in that position. God felt so; therefore, Jesus also felt that way. **And if the followers of Jesus had felt that way, then the Kingdom of Heaven could have been established on this earth. Therefore, the most important thing is how to reach the position of only begotten Son, and only begotten Daughter.**

Jesus lived for just thirty-three years. When we compare his life with others' lives, let's say, who lived for one hundred years; between these two -- between other people and Jesus, who loved God more, Jesus or the one hundred-year old one? (Jesus.) How could Jesus be that man, because the other one who lived longer than Jesus could claim that he loved God? **How could you say that Jesus loved God more, because he lived for a shorter period than the other man? It is decided by the concentration of love, the degree of love that determines it.** If he loved God three times as much as other men, then God's love would come on this man.

So during daily life, if **this man thought of God three or four times**, and the other one thought of God just one time, so this man would be thinking of God three times more -- then God's love would come on this man. If the other man just thought that he would like to see God, but **Jesus wanted to see God while Jesus was weeping, crying; and the other man slept as he wanted, ate as he wanted, and lived a regular life, but this man Jesus didn't live that way. He sacrificed all his eating and sleeping and working. So that makes the difference.**

Master thinks Jesus would live this way: **whenever he saw a man**, he would think "that man must be the one who can give some news of God," or **when he heard a voice** he would think "that voice might be the voice which will introduce God, or bring news of God." **He concentrated all his perceptive senses** for the love of God, and he **concentrated other things, such as all his strength**, for that purpose. So Jesus would live this way: whenever he had **clothes**, he wanted to give his clothes to God, if God had a **physical body**. Whenever he had something to eat, he wanted to give this **food** to God before him. **And not only for God but for other men he did the same way, because God wanted to love other people.** Therefore, he wanted to open the way for God to love them, and also he loved them in place of God.

If a man sees other men from that viewpoint, and **he loves them in place of God**, then he can become one who can receive God's love fully. When God sees such a man, then God feels he would like to give all things, all His love, all that He has, to that man. Jesus' life must have been that way. Also, when he was put on the cross he was dying, but he still gave his life for God and for other people. He prayed that God would not do as Jesus wanted, but that God would do as He willed. **He went the way of the cross thinking of God's mind, how sorrowful God would feel by seeing his crucifixion, and he wanted to console God's mind. He felt sympathy for God.**

Also, Jesus knew that he only could understand God's love, and he was the only one who could exercise God's love. But he was killed by others. So he couldn't curse them, but he blessed them. So from the time of his birth to the time of his death, Jesus lived that kind of love, that kind of life, so always he wanted to give God's love, to

manifest God's love for God to other people. **So where Jesus went, God had to follow after him.** And where God and Jesus go, all people must follow. **This is the only way by which one can go to the Kingdom of Heaven.** Therefore, when fallen men know this way, they cannot but follow this way, and by such a way the providence of restoration can be quickly fulfilled.

Center planting

Testimony: Celeste Vlastic

The day before joining the church on January 30, 1973, I was preparing a going away party to say goodbye to many friends in Oakland, California where I had been living for @ 3 years. I was going to leave the next morning with 2 friends to drive cross-country to N.Y., leave my dog with a friend, and fly to Europe and explore different countries. As many friends started filing in my house, I sent them upstairs to my room in the attic, while talking with 3 church members who came by to see if they could talk me out of my trip and join the church instead. I assured them I would look them up upon returning. Before they left, Shannon, my spiritual mother, slipped me a piece of paper in my hand with her phone number in case I needed to call her.

I proceeded upstairs to join my friends who were drinking a bit and some were smoking marijuana. I refrained from joining in with that, and as the evening wore on, my spiritual senses completely opened up and I was experiencing seeing through each person --- their falseness, games they were playing, insecurities, etc. After saying goodbye to everyone upon their departures from my house, Gerhart, a close friend said he would return after taking a friend home. Before he came back, I was in deep meditation, and realized a perfect triangle formed in relation to how I was sitting... a small glass of wine on one end, a marijuana joint on the other. Revelations were coming to me; the wine represented Jesus, and the joint, the fallen world. I then realized that God wanted me to follow the spiritual path, so I decided right then and there, I would join the church the very next day. When Gerhart returned and informed him of my decision, he gave me very good reasons why I shouldn't join the church but follow my original plan. In the past, I had always looked up to Gerhart as a mentor, but for the first time, I rebutted all his suggestions, and at one point, he was stumped and couldn't answer some questions I presented to him. He soon left, and then the night took another spiritual twist.

I wanted to call Shannon immediately to inform her of my decision, but only one telephone existed in the house in a couple's room one floor below. The young man was quite a stickler for anyone wanting to borrow his phone and insisted on payment by the minute. (way before cell phones existed.) Being the middle of the night, I hesitated to knock on his and his girlfriend's door to borrow their phone. I asked God what to do, and lo and behold, the guy got up to use the bathroom. There was my opportunity...but, I hesitated feeling foolish to use the phone around 1 or 2 in the morning. So I lost the opportunity, but interestingly, he got up 2 more times to use the bathroom! (God works in mysterious ways.) After the 3rd time, I still hadn't gone downstairs, but I committed to God that I would join the next day, and finally in the morning, called Shannon and she and Christina planned to come by in a few hours to pick me up.

Gerhart came by to take me to a laundromat before I would leave and he reluctantly agreed to take Candy, my first and most precious dog. After Gerhart left for a while while I was waiting for Shannon to pick me up, I cried so hard as I was going to miss my dog so very much (I was always a big animal lover and couldn't have dogs growing up.) Candy licked the tears off my face, which of course, made me cry harder. One of my roommates, Cindy, who had been away for a few days, unexpectedly came home a day early, and agreed to take my beloved dog, which relieved me knowing she would care for her well. (On a side note, around 5-6 years later while fundraising in Chicago, I bumped into Cindy in a parking lot and we agreed to meet that weekend. I was so excited to see my dog again. However, my mission changed and being sent to N.Y. lost the opportunity to see Candy. That dog was my "Isaac," my offering to join the church.)

So when I look back at that night, spirit world worked so hard to open my spiritual senses causing my big decision to cancel all my plans, sacrifice my dog and have blind faith to join this movement. From that next day, January 31, 1973, I never looked back and dedicated my life to God and the Unification Church and turned my life around.

Testimony: John Williams

When I first met Rev. Moon, I had been acquainted with the group for a few months. It was in Oakland, California, in 1973. I was 19, living with the members, working with them and studying the Principle. At one point, I understood the founder was coming to speak on the campus of UC Berkeley on the Day of Hope tour. Though I understood by then that he was held to be the Second Coming of the Messiah, my interest in him was more from the respect that my new friends showed him and less from theology. My days had been taken up with the practical day to day concerns of living with God and serving others. I knew that the sense of hope that made our community and enterprise possible was due to this Master Moon, but I didn't think that much about him at that time.

On the day of attending Rev. Moon's speech, we had had a regular day of flower selling, getting up early with my team, buying flowers at dawn and heading out to sell them business to business in a nearby neighborhood. We must have come home early to our Regent Street house and changed clothes, before heading out to the campus.

The event was held in a campus auditorium of no small size. The place was becoming packed. I had performed some service that left me coming in just as it was about to begin. The only seat was in the very front row, directly below the lectern.

I don't recall what preceded the speech, but I remember the mysterious Asian Master sitting off to the side. When he was introduced and stood up to speak, I naturally joined the faithful in vigorous applause.

Rev. Moon began to speak passionately in Korean, his face, voice and gestures uninhibited, expressive, emotional and intense. I had never seen anyone express himself so explosively and urgently. His elastic face ran the gamut of child-like joy to heartbreaking anguish. His compact body was forcefully animated as he spoke of God's purpose, His providence and the present age.

It was as if the man's physical form was being thrown about by his powerful spirit, or that of Another. I was struck by this sense that an ancient torrent of feeling, power and authority was pouring through him, like a mighty river through a narrow crevasse. What was coming through was much bigger than his body could contain or convey and the man was bursting with the intensity. It was almost too much to bear. I sat as tears rolled down my face.

Looking back I am reminded why he elicits so much loyalty in his followers. One wanted to help him, he seemed so burdened by the urgency of what the Almighty had put upon him to say and do.

TH: From Oakland to New Hampshire

Invitation to work as a truck driver, which I swallowed hard and accepted.

Invitation to go to Los Angeles, which, as a 4-generation *northern* Californian, I declined.

Invitation to go to Alaska, which, having spent most of my life in the neighborhood of the center, and feeling that in order to grow spiritual I had to leave that environment of memories, I accepted.

Alaska turned into New Hampshire.

Oakland Mobilization

At the end of May, 1973, a van with young member missionaries departed from Oakland to specific assignments around the country. We had Sheri Sager (nee Reuter) as captain, her spiritual son Phillip Payne as driver (it was his personal van), a huge bag of oatmeal and another of coins. The first stop was Birmingham, Alabama, to join the center of Gilbert Fox,

then one sister joined an MFT team in Ohio, then West Virginia and a scary ride across the mountains through the night, then Delaware, then New Hampshire (where I got off), and then two more going back west.

When we arrived in Delaware, the center was locked. Sheri phoned to report to Oakland and ask what to do. "Send everyone out in pairs witnessing for an hour." That was the Oakland spirit. We walked through the suburban streets and returned. The state leader was there; we dropped off the member and headed to New Hampshire.

We pulled in to the Durham center to witness the six members carrying cans of paint inside. They were on the sixth day of a seven-day fast, during which time they were restoring the house, located a block from the University of New Hampshire campus. I bid farewell to my Oakland life and joined the final 40 hours of the fast. That summer we either feasted or fasted.

As was each state, New Hampshire's movement was "of the young Americans, by the young Americans, for the young Americans." The membership included: a Czech sister, Maria Pascher (nee Keily), five years in the church, the state leader Michael Smith, a year or two in the church, me, four months in the church, and Jim Edgerly, Diana Muxworthy (Feige) and Tom Field, all younger than I. At 24 years old, I was the second oldest physically, next to Maria.

Within two months New Hampshire had 19 center members, 21 others who had signed membership, and a second center, in the capital city, Manchester. Many states, not all, but many, had a similar experience of growth at that time. Next week I'll talk about how that happened.

January-April, 1973: 100 Days Training at Belvedere

In parallel with and preparation for revivalism, True Parents planted centers. To facilitate this, they set up leadership training led by then president of the Korean church, Rev. Young Hwi Kim. It was a hundred-day workshop at Belvedere, Jan - April, 1973 for young American members. From this group Father sent a State leader and Mobile Unit Commander to every state. Father had a church plant in every state, staffed by young people who only witnessed, taught Divine Principle, reached out to VIPs, and fundraised.

ASIDE ON LEADERSHIP TRAINING IN THE USA:

I consider this grounds to explore the purpose of the traditional-style theological seminary seeking state accreditation that True Parents founded in 1975. I think that "UTS Korea" was like these workshops. It was unaccredited and its purpose was solely to educate and train Unification Church leaders. This was like the 100-days training at Belvedere, that transferred up to the Barrytown property. Students would study the Divine Principle and church "internal guidance," as well as VOC and UT, fast, pray in the snow, go out street-preaching and fund-raising, do pioneer missions and be assigned as center leaders or a like position.

Unlike that, UTS in America followed a conventional American Protestant model. We did not need this for the purpose of creating leadership for the field. Then what was the purpose? I once asked the UTS founding president, Dr David S C Kim, "whose idea was UTS?" He immediately responded, "my idea." Then a minute later, he went back to the question, and said, "No, *Father's* idea."

I recall hearing Father more than once voicing his anticipation of gaining accreditation so that he could then "do what he wanted" with UTS.

I think UTS America had and has three purposes. One, to add legitimacy to the Unification Church—from the Divine Principle point of view, subjugate the Cain of the New York State Education Department. Two, to train members for ecumenical and interfaith work, by teaching about Christianity and other religions. Three, to provide

access to professional circles in the field of religious education and, today, international diplomacy.

In any case, let's go back to the 100-Day workshop in 1973.

In January of 1973, True Parents gathered members from around the country as well as Europe (and probably Japan) to launch a 100-days workshop at Belvedere, with the intention of sending the graduates out as State Leaders and “Mobile Unit Commanders.” True Father gave historic speeches to them, including a 3-part series on “The Change of Blood Lineage,” delivered on January 18, 19 and 21, with “Heavenly Tradition” delivered on January 20 (my spiritual birthday).

The movement was youth-driven and very bold. In my personal experience, I have a spiritual daughter who joined in New Hampshire and who, within a month of joining, was called to be the state leader of Mississippi. She accepted and off she went. I think she was 21 years old. This was the summer of 1973.

In most states, the local members did fundraising, witnessing and lecturing and brought many new young members. Local churches were growing everywhere. We went from 7 members to 19 in the New Hampshire center and 40 total signing membership, June-July 1973. The Oakland system was already rolling, with dozens joining there every month, literally.

Local center growth fed national projects (missionary training, UTS, speaking tours, CARRP, MFT [mobile fundraising teams] were the early ones). By this sacrificial offering of new, young American members, the movement broadened its impact at three levels of cost:

1. Many young members couldn't endure the sacrifice
2. Our local impact was compromised as centers were constantly depleted, and
3. Parents reacted when their children dropped out of college and disappeared.

REFLECTIONS

1. We were on a race against the onset of negativity—praying that good results would vindicate the sacrifice before the shoe fell.
2. For me, and I'm sure many, leaving my hometown and diving into intense mission work was necessary in order to separate from Satan. And I knew this at the time, I felt it deeply, and that's how I could manage it. I knew it would be all too easy to revert back into a fallen lifestyle.

Father created more bus teams, led by European national leaders brought to the US, and launched the US 21-city tour in October, at Carnegie Hall.

The July 1, 1973 Landmark: A National Movement Emerges



Proclamation

WHEREAS, Metropolitan Nashville and Davidson County, was founded on FAITH in GOD, and dedicated to preserving the Freedom that God bestows; and

WHEREAS, regardless of our religious affiliation or Faith, we must all agree that the world is in great need of Hope and Unity among all men of all Nations; and

WHEREAS, we have entered an era when cultural differences cease to be an asset in creation of a sense of variety, but rather, differences have caused division; and

WHEREAS, in these times of increasing conflict, it is fitting that all Nashvillians join me in saluting the effort of all who speak on behalf of unity as the only hope for our troubled world;

NOW, THEREFORE, I, Beverly Briley, Mayor of Metropolitan Nashville and Davidson County, Tennessee do hereby designate Monday, March 11, 1974 as

"A DAY OF HOPE AND UNIFICATION"

and call upon the citizens of this community to join together in one bond of Peace and Understanding.

IN WITNESS WHEREOF, I have hereunto set my hand this the 11th day of March, 1974.


MAYOR

Hundreds of proclamations and keys to cities were presented to Rev. Moon during the Day of Hope era.

By July 1, 1973, midway through its three-year period (1972-74) of "total mobilization," the Unification Church was emerging as a national movement. It had attained **organizational solidarity through the One World Crusade**, which as of July 1973, had mobile units in all fifty states, and its versatility had been demonstrated through initiatives in evangelization, finances, the sciences, and interaction with public officials. Still, the Unification Church was largely invisible to the public. The seven-city tour attracted only marginal notice in the press. Mobile Fundraising Teams, although growing, attracted virtually no notice. The Science Conference was reviewed only in isolated scientific journals, and Rev. Moon's meetings with Congressmen were private.

However, during the second eighteen months of this revival period, the Unification Church attracted national coverage and began to have a national impact. Several internal developments contributed to this. The first was the reshuffling of local leadership. Although center members had been called to pioneer missions, the leadership of existing centers had remained intact. However, in December 1972, center directors were assigned as new bus team leaders. This included Farley Jones, President of HSA-UWC who was succeeded by Neil Salonen. The arrival of European and Japanese missionaries during 1973 was especially important. This "new pilgrim movement," as Rev. Moon termed it, transformed the One World Crusade into the International One World Crusade (IOWC). The arrival of Europeans and Japanese greatly enhanced witnessing and further solidified the American movement as a sense of national identity emerged. Rather than as part of Miss Kim's, Mr. Choi's or Mr. Kim's groups, members saw themselves as part of the American movement.

On March 1, 1973, the movement convened its first 100-day International Training Session at Belvedere. [TH: I can check, but I believe that this date is wrong.] The schedule included forty days of intensive study of the *Divine Principle*, thirty days of the movement's Victory Over Communism (VOC) ideology and thirty days of *Unification Thought*, a recently published application of the Principle to philosophy. The six hours of daily lectures were interspersed with talks from Rev. Moon, fellowship, discussion, examinations, lecture practice and participation in the ongoing New York City witnessing campaign. Belvedere Training further solidified the American movement. As one of the original forty-eight trainees wrote, "Europeans are not the only ones wearing smiles of eagerness and anticipation. Some American brothers were intoxicated in those early days, because we were so many fine people together and Belvedere is the most holy place in America."

In addition to the training session, Belvedere was the site for **national conferences**. The first of these was held on **March 5, 1973**. Headquarters staff, mobile-unit commanders, itinerary workers, state representatives and center directors all gave reports and discussed approaches found to be successful. A second national conference was held on **April 1, 1973**, at which time it was announced that future national conferences would be held every forty-five days at Belvedere. As a result of these initiatives, the movement not only attained cohesiveness but also began to obtain results. A July, 1973, Director's Newsletter reported: "**the number of new members who joined to date this year is four times that for the same period last year.**" Financially, the movement had "greatly expanded the limits of what was once thought possible." Another boon to the movement's solidarity and cohesiveness was the July, 1973, distribution of the new English *Divine Principle*. [TH: I touched a hardbound copy of *Exposition of the Divine Principle* in January, 1973.]

April 5, 1973 True Father met with **the visiting president of South Vietnam, Nguyễn Văn Thiệu**. According to Freedom Leadership Foundation (FLF) Special Assistant Mike Leone, "The meetings were very, very successful." In the late 1960s and early 1970s, one of True Father's main goals was "to prepare for the fight against communism." Since 1969, the FLF had spearheaded the Victory over Communism (VOC) efforts in the United States for the Unification movement. Through the organization, True Father met numerous U.S. senators and congressmen in the early months of 1973, as well as President Thiệu. The meetings were an important step in developing the campaign to fight communism, something that would become one of the defining characteristics and focal points of the movement in the years to come. (Courtesy "This Week in History")

April 30, 1973: True Father received his **permanent visa** to the USA. (1978, May 1, *Way of Tradition*, vol. 4, p. 458) I assume this means a "green card." It prohibits the holder from being outside the country for more than six months at a time (cf. True Mother's current visits once every six months).

The Significance Of July 1st, 1973 (My 21 Year Course) Fourth Directors' Conference July 1, 1973, Belvedere, Tarrytown, NY

I am giving you a message that was never given and will not be given again--this is a unique message to you today.

The years 1972, 1973 and 1974 are the last part of the second seven-year period in the second 21-year course of our dispensation.... The first 21-year course of the dispensation was the personal course.

The first 21-year course must have been from 1939/40 to 1960. But later he says it started in 1947, and that there is an overlap between the personal 21-year could and the next one.

I already went through the first seven-year course from 1961 to 1967, and I also passed through the first four years of the second seven-year course, 1968 through 1971.

From the Principle, we have learned that the Messiah cannot come through an independent nation, **nor can he come in a glorious way.**

This contradicts the oft-repeated statement that Korean and world Christianity could and should have received True Parents in 1945, which he later confirms in this speech. Presumably he here means by "glorious way" that the Messiah cannot come in the clouds.

In 1960, the Holy Wedding marked the beginning of another 40-year period. God plans to especially make the 20 years between 1960 and 1980 a period of total advancement for the heavenly dispensation.

So Father is mapping out his life to age 80, the end of a 40-year period starting in 1960. But he focuses on the first half.

The 20 years between 1960 and 1980 is symbolically equivalent to the 2,000 years of history since Jesus. It is also symbolically equivalent to the total of 6,000 years of fallen history. ...**It is God's plan to have this vertical history of 6,000 years restored horizontally in 20 years by the payment of indemnity.** Therefore, in this 20 years, every phenomenon which occurred in the 6,000 years of history must recur either symbolically or directly. Therefore, this 20 years is a time of unprecedented confusion and chaos, and the situation will develop in a totally unexpected fashion.

That would be 1960-80/81, which was the time frame that dominated True Parents' explanation of the providence in America during those years.

The beginning point of the new history is the appearance of the True Parents. The history of the Unification Church also began at that point.

This completely is consistent with True Mother's public statements (in court cases especially) that the Unification Church began in 1960 and that she and True Father are co-founders.

The first part of God's history stressed denying the material, ...Therefore, in the first years of our movement, we emphasized the **denial of material things**. Later, in the second stage, we emphasize the sacrifice of man and the son, or **denial of self**. **The final stage is the time for the Parents to pay the indemnity. ...So my family has to suffer, as the object to me.** The object has to pay indemnity too. ...The nation which receives the True Parents has to be in the position of object as well. That nation has to suffer.

Now Father talks about the hope for victory in 1945—and its failure.

With the liberation of Korea in 1945, hope came to that suffering land. In Korea, it was very important for the Christian population to actually serve as a base on which to accept the Lord. At that particular time, every nation of great power was in a position to protect this little country of Korea. Therefore I intended to start my public ministry by developing good relations with the people in the highest positions of power. **But within the most important groups in Korea at that time, there were several Christian leaders who violently persecuted us, and I was thus unable to carry out my initial plan. Those Christian leaders on the highest levels not only influenced other people in the highest level, but they also influenced the entire Christian population in Korea.**

I've heard of no "violent" persecution in 1945. I believe that Father is referring to the mid-1950s Seodaemun Prison episode. This makes sense if we consider Father's first course to have extended until that point, which I do.

Korean Christianity remains the most intractable Cain power, as far as I can see.

Now, the reason Father would call this an unprecedented speech could be that it was the first time for him to interpret his own early course.

God's preparation was done in three years time—1945, 1946 and 1947, until South Korea's independence in 1948, I was, on the surface, just one man, just an individual. Nobody in Korea knew of my vast historical significance. Since I knew the cause of Jesus' frustration, **I developed my tactic to perfection. I developed such a wise tactic so that I would not repeat the fate of Jesus.** At the same time, **God knew that my path was not going to be smooth, so He prepared, in His own way, many spiritual groups who would testify to me.** ...[but] man had to fulfill his condition of faith just as in the time of Jesus. The Christians and the Korean government rejected me in disbelief, the same failure that happened in the time of Jesus. Therefore, I could not go through the original course. I had to alter my direction.

...the Korean Christian population used its power to destroy my life. ...When this division occurred, the nation had to be divided. Seen from this perspective, the communist invasion was inevitable.

Meanwhile, ...the Unification Church has been growing inwardly, ...We are in a position to restore both the democratic ranks and the Christian churches. We have to organize sufficient strength to stand against communism.

In 1960, 14 years after I began my public ministry, I performed the Holy Wedding -- the marriage of the Lamb that the Bible predicted.

Until just before the day of my Holy Wedding, there was tremendous persecution. In particular, 12 members who were the satanic imitation of the 12 disciples of Jesus banded together and tried to destroy me, even at the very moment of our Holy Wedding. ...There were many people who had fallen from the church and who had become enemies.

The high peak of this time came on April 11, 1960. ...Therefore, the history of the Unification Church began at the time of the Holy Wedding.

A confirmation of what was stated above.

...we must expect difficulties, which can be divided into three separate parts--21 years of three seven-year periods consisting of hard struggle. These three seven-year periods will end in 1981--21 years. In these 21 years, we are restoring the entire fallen history in a horizontal way.

That is called "vertical history carried out horizontally."

I passed through the first seven-year period of the first 21-year course, which started in 1947, with the same spirit as Jesus: "Those who are doing the will of God are my brothers and sisters." No blood relationship could be considered important to me. Because I laid the foundation for the first seven years in this fashion--which is the foundation upon which you are blessed--you are in a most fortunate position. You can reach out to your own family members. You can preach the gospel to your family: your mother, sisters, aunts and relatives. The eventual purpose of restoration is to restore the heavenly family. In order to go out and preach to strangers, it is far better to have first preached the gospel to the people nearest you, which is the heavenly family. So I urge you to reach out to your own parents and people.

This was not to be... members sacrificed their families just as Father had.

Now Father talked about the foundation he laid in Asia prior to coming to the US:

...During the first five years of the second seven-year course, 1968-1972, I was doing my very best to restore some form of national sovereignty in Korea before I came to America. ...I taught the Principle and brought many people to the truth. There were many ministers who came to our church. In other words, the Christian church came into a position to follow us.

I also prepared a great movement linking Korea, Japan and China. ...I gave tremendous advice to Free China. If Free China had followed my advice consistently, she would never have been expelled from the United Nations. I gave advice to Generalissimo Chang Kai-Shek through Mr. Kuboki, the Unification Church leader in Japan.

...Even though Free China did not follow my advice and failed, I remained in a victorious position because it was not my responsibility to fulfill -- it was Free China's responsibility to follow my advice.

I completed my responsibility in that part of the world, and I was ready to come to America....So, the final battleground I have chosen is here in America. America is in

the heavenly archangel position, and the battle between the heavenly archangel and satanic archangel, which is communism, must be fought in this land and won on this ground, here in America. ...Jesus went through three years of public ministry ...Also **here in America there will be a showdown in these three years -- 1972, 1973 and 1974.**

When I sent out the missionaries to America, I divided the country into two parts. To the East I sent a man, and to the West I sent a woman. Then another man came to the Western part of America to assist. **The person who came to the East at that time was Bo Hi Pak, who was in Adam's position. Miss Young Oon Kim was in Eve's position in the West, and Mr. David S.C. Kim was in the archangel's position in the West.** ... this unity was not made, and the three were divided.

...So in the entire year of 1972, instead of engaging in the outward battle, I had to reestablish our own ranks myself. According to the Principle, **I determined to have this internal reorganization and strengthen our own ranks by the end of June 1973.** So prior to this meeting, I asked all the leaders in America to have a church established by the state representative in every state—maybe not substantially, but in form—and a mobile team in every state, also at least in form.

“In form” means “conditionally.”

The state church center is in the internal position, and the mobile unit, the One World Crusade, is in the external position of the initiator, going out and holding rallies and spreading the message externally. **It was very significant from the point of heavenly history that I came and did this, and by the end of June, which was yesterday, we arrived at that point of fulfillment.**

Once we have this unity and strength here in America, then the ultimate enemy to overcome is the Soviet Union. **The "March to Moscow" is going to be our motto.**

True Father came back to the “march to Moscow” three years later, on the foundation of Washington Monument. Here, Moscow is in the position of Rome.

We have 10 nations gathered in this room: Korea, Japan, China, England, Netherlands, France, Austria, Germany, Italy and America. ...We are creating here a new epoch of history--10 nations of people gathered together in one room making one common resolve.

I have met the leaders of this country and many senators and congressmen--about 60--in the last year and a half.

Through these three years, we are going to proclaim that all the people of America must know the Principle and the coming of the Lord.

Father is putting himself in the John the Baptist position. After Washington Monument, he says that a woman has to take the John the Baptist position—and I believe that True Mother did so from 1991.

This is the course of the third restoration into Canaan.

I assume this is a reference to Jesus' third course. The True Parents are, from *Exposition of the Divine Principle's* point of view, carrying out Jesus' third course, the restoration of substantial worldwide Canaan.

During these three years, I have to become correctly known to the intellectual people in America. ...**once the intellectual people know the truth about us, we will not be defeated; we will be the victors again.** So I am making preparations to invite famous college professors from the Ivy League schools to come and learn about us. I plan to distribute our literature to the entire intellectual community of America--college professors,

ministers, priests, celebrities, VIPs in all walks of life. We are going to distribute the material on Principle analysis of communism, and Unification ideology.

...In these three years, internally speaking, I will be directly giving spiritual food—the message to all people. This is a tremendous thing, really. **We must deservedly win the heart of America, the public opinion of America, and then the whole world will come to us.**

In the last seven months since my arrival here in America, many significant events have occurred. The Christian community is now declining, and democracy is falling down. **But in the heavenly center, our church movement and our mobile unit crusade are now booming.**

We truly were; but it was not to last, at least in the US.

In a way, we are defenseless--the government, the communists, even the Christian community can attack us. But in the strength of our faith, although those powers seem to be incredible, they will not lay a finger upon you. **This is equivalent to the battle of David against Goliath in the United States. ...America's David is you, the Unification Church.**

We are in the position to face death either way. If we retreat, death is waiting for us. If we march forward, death is also waiting for us. What shall we do? You have to decide on that point.

The great crisis is at hand here in America. In the next seven years, up to 1978, the most catastrophic and chaotic situation will persist in America. When we've fulfilled these three years [1972-74], we can turn the history of the next seven years to our favor. ...the final seven years ...will be ended in 1981. ...In these three years, if America does not listen to us and follow us, then America is destined to a doomed fate, and our fate will be no better. ...This is the message of July 1, stressing the importance of these three years and the significance of today. In order to win the full love of God, we must become the victors. Shall we pray?

Testimony: Mary Cloutier Yasuda (she joined in New Hampshire, summer of 1973)

When I was asked if I would contribute something to be included in a book about our True Father's 40-year course, my initial reaction was mixed. Although I will share many things, the point really isn't about me. It's about the tremendous foundation we were blessed to be born with. It's about the results of the blood, sweat and tears that were invested to make preparation for the appearance of God's holy family on the earth. It's about the mobilization of the spiritual world to testify to God and that very precious gift that He has given out of His deep, deep heart of love for each and every one of us. It's a testimony, at least in part, to the heartistic investment of our beloved True Parents, especially Father.

My testimony begins before True Parents came to America, before I could know about them. I want to share a little bit about my parents because it shows that long before our awareness, behind the scenes God has been moving, investing and preparing so much. My parents are Roman Catholic. My father especially is very devout. But also, my mother has some foundation of faith too. My father was born into the faith. My mother converted at the age of twelve. Had the original course in Father's providence been successful, I'm certain that they, rather than I, would be in the position of the first generation.

One day, when my mother was twelve, her mother said to her that she and her younger brother should attend some kind of a church. Any kind of church. She felt moved that they should have a spiritual life. She told them to take a walk and whatever church they came upon, to begin attending there. My mom, in that way, met the Catholic church and later converted. She attended Catholic school and received education and a lot of help there until she was sixteen. In that way, the spiritual world and God worked to lead and prepare her.

In the meantime, my father was growing up in a Catholic family and was very close to his sisters and brothers. He joined the U.S. Navy after he finished high school. My dad was a

deeply religious person and didn't have girlfriends. However, during his last year of school, he dated one girl. When he left for the navy, she was supposed to wait for him so they could later marry. After a while she had a change of heart and ended the relationship. My father was heartbroken and he prayed very hard to Jesus' mother, Mary, to guide him to the person he was supposed to marry.

Men in military uniforms are notorious for their drinking and fallen behavior when they are on leave. My dad wasn't into drinking or any of that stuff. He played guitar, went roller skating or went to the movies on his time off. At a movie theatre he made friends with the ticket lady. She introduced him to her daughter who later became my mother. My mom was 16 and my dad was 21. They dated for a short period and then married. That was in 1953-54. Had the Christian churches received True Father, I'm sure they would have followed the direction of the Pope and attended True Parents. But that didn't happen, so their way was blocked.

When my parents had been married a month, I was conceived. I was the firstborn in a family of nine children, of whom eight survived. My mother had four miscarriages. My parents' lives have been extremely difficult. I'm grateful today because it helped make us deeply religious. We had to go to God or we wouldn't survive. I grew up in the Catholic church, and thanks to that, my heart and mind were guided toward a life of faith. We prayed because my father always said, "The family that prays together, stays together."

As much as circumstances allowed, we went to Catholic school. When we couldn't attend Catholic school we attended catechism classes. We went to mass every Sunday and I vividly remember as a young child, my mother pointing to the box that held the hosts and chalices. She said to me that that was where baby Jesus was. I tried hard to see Jesus, though I couldn't. My heart longed so much to be with him. I heard from my parents about angels, and my dad told me how angels had protected him from a couple of car accidents. I used to leave space on my chair for my guardian angel.

God and the good spirit world were with me before I was aware of them. In high school I started to have recurring dreams. One was about my family being attacked in the middle of the night while they slept. I had to wake everyone and take them to safety by a secret passageway. I realized later that it meant that I was responsible for the salvation of my family. The other dream was similar. I had to gather my family and we had to burn all of our belongings. We had to shower and put on new clothes, and rebuy and rebuild everything we owned. We had to begin anew, create a brand new start. This dream influenced me very much.

I studied hard in school because I wanted to graduate from a university and get a good job so I could help my family accomplish the new start I had dreamed about so many times. When I heard the Divine Principle, I understood that I had been guided to connect my family to the Messiah. They couldn't listen to me and join at that time, unfortunately.

During high school I dated a couple of boys but kept my purity. Two relationships became serious but broke off. One was with a Baptist boy and the other was a Mormon. Through them I knew that God was working in various faiths. At one time in my life I thought that I would like to be a nun. I deeply admired the Catholic saints. When I got older I wanted to marry and have a family, so I was torn between those two desires.

Somehow I knew this was the last days, and I read the Bible and other spiritual texts. I considered converting to Mormonism but wasn't sure if Joseph Smith was right or wrong. I considered becoming Jewish too, because Jesus had been born a Jew. I'd been taught that Jesus had founded the Catholic church. I decided to remain Catholic even though I had many questions.

I got a job with a government program for high school students from poverty-level families. For two years I participated in the program and during the summer I lived on the campus of the University of New Hampshire. On July 8th, 1973 I was on the campus of UNH preparing to enroll in the fall. I saw a young man walk past the house where I was staying. I felt pushed by the spiritual world and found myself running up to him saying, "I don't know why but I have to talk to you." He was as surprised as me. As it turned out, he was the newly assigned state

leader for the Unification Church of New Hampshire, fresh from Belvedere training. He told me he was with the “Holy Spirit Association for the Unification of World Christianity—or The Unified Family.” He never used the word “church.” I had continued to search for truth, but closed my mind to other churches. “The Catholic church is the One True Church” was engraved in my mind.

A three-month member playing guitar under a tree, Dr. Tyler Hendricks, was somehow familiar to me. Gerry, my spiritual father (Gerard Willis), introduced me to the other members. He invited me to a fellowship meeting in the evening. I didn’t know what that was but agreed to come. I felt that I belonged there. I came that night with a friend. They played some songs on the guitar and then Gerry gave the introductory lecture. I was hungry to hear everything. I didn’t understand everything but I was spiritually awakened. After the lecture I walked around the house and stared at everyone. The IOWC commander, Mike Smith, expressed concern to Gerard because I stared at the brothers especially!

I got up early the next morning, pushed by the spiritual world. I pounded on the door at 8 am and asked with all my heart to hear more. Tom Fields spent the entire day with me, and taught me the Divine Principle on a yellow legal pad. We did this for several days. I had never heard these things before but I knew it was the truth. They gave me a booklet to read about Sun Myung Moon. Nobody said the word “messiah” but I knew he was the Second Coming of the Lord. At first I thought, what if he was a false prophet? But I knew that a false prophet couldn’t bring such truth.

Nothing could deny the heart I experienced hearing about Jesus’ painful course, God’s heart of hope about Jesus and His painful heart at the crucifixion. I experienced God’s feelings. I knew I was called to attend the Messiah in the same way Peter and the disciples were called to attend Jesus. From that moment on July 11, 1973, I joined my heart to our True Father.

My experience in New Hampshire at the local center. ...cf. Mary’s testimony:

Interjection from Tyler Hendricks: As I mentioned earlier, the Oakland leadership sent me, centered on True Parents’ direction, to New Hampshire in late May, 1973. 1. Fasting and cold showers indeed. 2. The effect of simple lectures (Julie Sawyer) and spirit world (Peter Gogan; channeling, and after a day or so, the decision, that may have come from New York, not to do it). 3. Center life, amazing discipline among young Americans. 4. Pioneering Manchester. 5. Julie sent to Mississippi after a few weeks in the church. 6. Security in Boston. 7. My transfer to New York—Belvedere.

Testimony: Mary Cloutier Yasuda

There were intense spiritual phenomena during that time. Our center was doing chain fasts, prayer conditions, cold shower conditions, fundraising and witnessing and lecture practicing conditions.

There was even speaking in tongues during evening prayer, and prophesying. It didn’t happen to me but I saw it happen. It was like the Pentecost in the Bible. We didn’t eat or sleep for three days. We took cold showers to stay awake. The spiritual world told us that Father was coming to New Hampshire. It was a severely cold winter. Headquarters later reported to Father what we were doing, and he said to stop fasting and not sleeping. He said we shouldn’t be controlled by the spirit world or we would be physically killed. As it turned out, Father really was coming **[to Boston on the speaking tour; he did not come to New Hampshire that summer]**. The spirit world’s time didn’t match the physical realm.

Testimony: Clark Eberly

I was going to the University of Arkansas in 1972. I was in my second year, and I met the church. There was one main missionary in Little Rock named Merlinda. I heard the principle, but it went in one ear and out the other. I didn’t have a dramatic change of heart, but I liked her as a friend. I thought she was such a good person. When she invited me to functions I would come. This went on for six months or so. It must have been frustrating for her. She asked me to

do a 21day prayer condition and I felt like, well, I have to do this. At or near the end of the condition, one of the last days, maybe as late as 10 pm, she called. I was with my parents. Finals were coming. The phone rang. Merlinda said, "There's a van going to California with our members. Would you like to go with them?"

The funniest thing was when she gave me that invitation, I felt intuitively "I have to do this." I said to my parents, "Merlinda is inviting me to go to California tomorrow. I have to find out if Rev. Moon is the Messiah." **My parents helped me pack and I went with their blessing. I am forever grateful for that.**

I went through an anxious and troubling time. Listening to the lectures was difficult. I was trying to understand if I should make a dramatic commitment in my life. I was very serious. I had no desire to save the world or leave my comfortable habits. But I was very serious, and knew it was absolutely important to determine if the DP was true. The format each day included Young Whi Kim speaking, and Father spoke too. It was in Berkeley, California.

Towards the 6th or 7th day, I came back after a long, hard day. I went to the room assigned to me, which was just big enough for one person. I turned off the light. I was standing and put my sleeping bag on the floor. Then God or some good angel or good spirit person was there—the clear and powerful presence was with me, speaking to me, in the back of my mind. It was very clearly asking me, with what you know now, what is your decision?

I answered, "I don't really want to join, but I don't have any choice." I then saw in the blackness of the room, an amphitheater, with terraced seats. There were a number of people there. I didn't recognize any of them, but I knew they were my family. There were 15–25 people. They were indicating their approval or profound relief that I decided to commit myself. The fact that there was somebody back there wanting me to be there was comforting. I feel close to them but haven't seen them since. That experience has been the most treasured experience that I have. I can go back to that "rock"; it left me no question about Father and Mother.

The workshop ended with a banquet. There was a crowd of people, and I was standing by choice at the back. David Kim was translating for Father, who was at the podium. I had just a day or so prior been given this wonderful gift (described above) but I started to worry again. **So I started to pray again to God: please give me one more sign to confirm the message I got the other day. I was praying at the back of the crowd of people. For some reason, it occurred to me to pretend to drink glass of water. I thought, this is crazy. I'll look silly. But I did it. I went through the pantomime, and I drank the invisible glass of water. Father had two glasses of water on the podium. Then as I was doing this crazy pantomime, I noticed that David Kim and Father were just lowering their glasses as I was. I was kind of joining in a toast to the Kingdom of Heaven.**

Testimony: William H. Shields III

I was born in America in the year 1955, which was a time when America was still a hopeful and optimistic place. I grew up in a small town of less than 5,000 in Pennsylvania where I learned the value of a family. I had loving parents and grandparents who worked hard and were good people. My paternal grandparents owned a small restaurant, a "diner" where they fed many for over 40 years. My grandparents were active in their community and church and seemed to know everyone in that small town. My Father worked at the Chrysler auto assembly plant and my mother did accounting for the Navy. Some of my fondest memories are of my summers in my grandparents' swimming pool or boating and fishing with my Father, younger sister and brother.

My ideal childhood abruptly ended when my parents divorced in 1966 when I was eleven years old. At age thirteen I was still among the top students in the state of Maryland. In my middle school I was selected to lead the morning Pledge of Allegiance over the school intercom. I still held on to my faith in my country and family. At age fifteen I started having doubts and questions about everything. Like many at that time I started experimenting with drugs. At age seventeen I dropped out of high school and went to work. I was desperately looking for something. Around this time I became interested in eastern philosophy and religion. I started

practicing yoga and meditation and stopped doing any drugs. I found peace in yoga and meditation and was still searching for truth.

In June 1973, after three days of prayer, meditation and fasting I received the inspiration to visit the closest yoga center and there I would find my teacher. The yoga center was 30 miles away from my home and I had no car. I packed a few things and started off on my bicycle. After 15 miles I stopped at a friend's house and spent the night. The next morning I tried to convince my friend to come with me, but he wouldn't come. I left my bike and hitchhiked the next 15 miles to Wilmington, Delaware. When I arrived at the yoga center I was surprised to find it was closed and nobody was there. After knocking on the door I sat on the porch and wondered what I would do now. At that moment a friendly fellow walked by and asked me what I was doing. I explained and he invited me upstairs to the second floor of the yoga center.

Inside of the second floor apartment I was introduced to a few more friendly people who asked me if I would like to hear a lecture. This was a lecture like I had never heard before. As this lecturer continued, many questions I had been struggling with for months and even years were being answered. I was so inspired I couldn't wait to hear more. After the first lecture my only question was, "Where did this information come from?" I stayed at that apartment and later found out it was called the Unification Center.

The very next weekend I went to New York to attend a workshop at a large center on 71st Street where I listened to lectures with many others. The atmosphere and spirit at that workshop was like nothing I had ever experienced in my life. I remember I was so inspired by the experience I couldn't sleep. **The last day of the three-day workshop I will never forget. It was July 1st, 1973. We all hopped in a van and went to a place called Belvedere where I would meet the teacher I was looking for and his name was Sun Myung Moon. I couldn't believe what I was hearing from this man. Although he didn't speak much English, I understood him like no one I had ever heard. This man spoke to my heart and moved it like no other. He talked about God, our Heavenly Father, and how He was suffering. He talked about the suffering of Jesus and our responsibility. He talked about working to build the Kingdom of Heaven on earth. He talked about why America was great and blessed.**

I decided back then in July of 1973 that I would do whatever I could to help Rev. Moon and share his teachings with others. I worked in several campaigns and programs to share Rev. Moon's revelation from God. Almost 26 years later I'm still inspired by Rev. Moon's teachings and striving to live up to the ideal they represent.

Testimony: Alice (Cheney) Boutte

I met the church in New York City in May 1973. I was teaching English as a second language at two schools on 42nd St., one of them a Japanese school. One day a Japanese brother gave me a pamphlet on the way to the subway. I was interracially married at the time to a black brother who grew up in Bedford Stuyvesant. We had had our struggles, and I was still searching. I went to Union Theological Seminary for one year. I never found my vocation, so I got my ESL degree. I was in another searching phase, going to Brooklyn College.

I found out by chance that my husband was having an affair at the time. One night I came home and the door was locked, while the woman exited through another door. I then realized that my marriage was over. I decided not to go home one night after work and I took out the leaflet the Japanese brother had given me. I was at a real crossroads in my life. I was at Central Park and intended to go towards 71st St. Before I went I sat in the park and I cried for my lost love and lost life and lost purpose. I cried for a couple of hours and then went to the center. My heart was very open and clear, very receptive. I was ready for God to show me something.

Wayne Miller and Jaap Van Rossum were the directors at Belvedere at the time. I went to a 3-day workshop, and it was easy for me to stay. We were having discussions in groups on the grass. Suddenly there was a man on a riding lawn mower. Everyone was twittering and conversation wandered off as we became interested in the man. I said, "Who's that guy?" Someone answered, "Oh, he's the gardener." There was an obvious interest in the lawn mower man who drove in our direction. All of a sudden he headed right for us and our plates and

papers went everywhere, as we had to jump out of the way. That was my first experience with Father!

I joined the church quickly; I made a decision quickly, because my ties were cut. I went back and told my husband that I was moving out. It was very sudden. Lewis Burgess helped me to move out. There was kind of a showdown in the apartment, sort of a final fight. He locked me in the bathroom, trying to talk me out of what I was doing, yelling at me. Lewis and my husband's friend called the police and when they came (six of them), my husband convinced them that I was the crazy one.

We had to check into a hospital for mental health evaluation because we accused each other of being crazy. They determined that I was of sound mind and let me go.

Mr. Kamiyama was interested in me then; he sort of took me under his wing as a spiritual parent. When I cleared my stuff out of the apartment, Mr. Kamiyama helped me load all my stuff into his car. I had china animals, a sewing machine and religious textbooks. Then the car got a flat tire and Mr. Kamiyama didn't know how to change it!

Later I asked him if he could be my spiritual parent, and he said no twice. Finally, he asked Father about it and then Father said he could be my temporary spiritual parent. But True Parents became my real spiritual parents.

Testimony: Olivia Vossa, IOWC 1973

When I met the church in January 1973, I was 19 years old and a devout Roman Catholic. I was still going to many different kinds of prayer groups trying to find a deeper relationship with God. I initially met the church through Dr. Sheftick's IOWC. Dr. Sheftick made me feel so comfortable. I felt that I had known him all my life. Unfortunately, I did not feel that way initially with the other members. I felt uneasy about the Unified Family. They showed me a picture of their leader whom everyone called "Teacher." I thought to myself, "They think of him as the Christ. Is he the Anti-Christ? I must be careful of these people."

After the IOWC left, I continued to listen to the lectures once a week. A chapter would take over an hour to give and we would discuss it long into the evening. I could not explain my uneasiness to my lecturer. She was 21, nice, but very stubborn. Every time I tried to question her on a point, she would dismiss it as not being so important. I needed to come again and listen.

Eventually I signed membership. I could accept the teachings, but I couldn't accept Rev. Moon. Was he the Christ or the anti-Christ?

As I said before, I come from a deep Catholic background. Both my father and his mother were very devout Catholics. My grandmother went to church every day and my father was president of the Holy Cross Rosary. My father read extensively and had many books. At the age of ten, I found out that my father was dying of cancer. He had a year to live. On Sundays I would see him reading a passage from the King James version of the Bible, and compare it to the Catholic version. I asked my father why he read so many religious books other than Catholic books.

He told me that there was one truth that could unite all truths together. He was looking for that truth, but feared that he would die before finding it. I was 11 then and promised my father that I would continue looking for it for him. My father said that this kind of promise was too serious to say lightly. If I really meant it, I must promise God, not my father. Did I know how to do that? I got so emotional when he asked me that. I wanted my father to live, not die, and yet I felt that if I could maintain the promise, my father would live. "Yes," I told him.

"Tonight I will pray to God and tell him of my promise. I will become a nun."

After I made that promise, I would pray in church, trying to imitate the attitude that saints were said to have had in service. I would pray and stare at the crucifix wondering how anyone could have betrayed Jesus.

Even the Roman soldiers, how could they have failed to recognize Jesus? I told God that I would never betray Jesus. If he came again, I would follow him. I would never betray him. I even prayed for my ancestors. Maybe long ago they were there; maybe they betrayed Jesus. Maybe one of my ancestors had accused Jesus and helped put him to death. I must make sure that such a sin would never happen again.

Now I was a member of the Unified Family, believing and not believing. I prayed for an answer. Nothing really happened. I began to get dreams at night. For almost 30 days straight I had the same re-occurring dream, that Jesus was in New York City. He was walking the street crying. Jesus couldn't believe the human and physical filth. "What has happened to my children?" he cried. No one listened to him. No one looked at him.

In my dream I could only see his back. I could never see his face clearly. I tried to fight through the maze of people. I kept thinking, is this him? Is this the Christ or the Anti-Christ? If only I could see his face. If I could at least touch his robe, I would know if it is Him or not. Whenever I came within inches of the robe, I would wake up. I felt nervous and desperate. I could not get an answer. Even if I could grab the robe, I could never see the face. I could not find the answer.

Because I was so stubborn, and afraid of the answer, I couldn't get my question answered. Finally I made a promise to God. I would stay with the Church for one year. If this is where I really should be, then he would give me the strength and the faith to continue. If the teachings were false and Rev. Moon was the Anti-Christ, I would be shown. The most important thing was for me to try my best and be sincere.

From that moment on, everything became easier. Instead of timidly witnessing, I became bolder. Fundraising and everything became easier. Of course I have had a lot of difficulties along the way. I have not been the best member that I envisioned I would be when I first joined; however, I have never doubted why I joined the Church and never questioned if this was the true movement or not. For that I am grateful.

In addition, I would like to say that one of the real miracles of the church is how much we are a family to each other. Once we become full-time members, we come to an inner understanding of each other. When I first went on National MFT, I had never been on an airplane before. No one knew who was picking me up. They did not know what I looked like. I felt perfectly at peace with my ignorance because I knew I was in God's hands and that God was preparing everything for me. I trusted God in this great adventure.

My experiences on MFT were mind opening. Over one third of the members were from Europe. I had never met any of them before. Most of them were white with little religious background. Many of them had been wild before the church. Here I was, this prudish, Catholic Hispanic who had never done anything adventurous before in her life, feeling perfectly at home and truly connected. I've had that feeling wherever I go in the church. That truly is a miracle from God.

Dr. Mickler Commentary

The movement reached a turning point by the time of the July 1, 1973 Director's Conference. With the formation of forty more OWC mobile units at that conference (making fifty total), there was a nation-wide network of support.

David Kim summarized Rev. Moon's role in the overall development, "By July 1, 1973, only 18 months after his arrival in the U.S., he had brought phenomenal results. He had completed already one seven-city public speaking tour in major cities on both coasts of the U.S. He had raised the infant Unification Church to nationwide cooperation through the One World Crusade. He had strengthened and enlarged each group to serve all 50 states. Further, he had set up an International Leadership Training Program at the Belvedere Estate. During this same period of time, he initiated and spoke at the First International Conference on Unified Science to begin his

efforts to develop a God-centered science and technology, which can truly satisfy every man's desire for material happiness."

Symbolic of the "turning point" the movement had reached halfway through its three-year revival period was the proclamation of July 1, 1973, as the "Day of Resolution for Victory." In effect, the task of attaining internal solidarity was completed. What followed during the second eighteen-month period of evangelism was an all-out campaign by the movement to attain public visibility and to make a national impact.

Revivalism: 21-city tour, Oct-Nov, 1973: "God's Hope for America: Christianity in Crisis"

- In each city, a leadership banquet, 3 speeches (but ticket for one night okay)
- New Hope Singers International (organized in summer of 1973)
- Street table and door-to-door invitations to the speeches, and members invited the civic leadership to the banquets held the night before the speeches began.
- Outreach to officials led to True Parents receiving the keys to many cities
- We received fair media coverage in each city. Dr. David S. C. Kim catalogued it all in the *Day of Hope* 3-volume series, covering all tours 1972-76.

The message over three nights

- 1. "God's Hope for Man" The nature of God, the process and purpose of creation, God's hope for human beings, the human fall, the reality of Jesus and his family, the coming of the third Adam
- 2. "God's Hope for America" The founding principles of America and that we are losing them—God is leaving America—and God's warning to America
- 3. "Christianity in Crisis" The failure to receive Jesus, the failure of John the Baptist, and the truth of the second coming, the Marriage of the Lamb

Enthusiastic welcome

- We filled the venues and received fair media coverage. Political leaders in general welcomed Father and Mother.
- "I laid the victorious foundation on the national level in three years—1972, 1973 and 1974.
- "At that time, I received an enthusiastic welcome in all the American cities I visited. The general public thus welcomed me, although official Christendom did not.
- "The standard of spiritual salvation [was] recreated through the warm reception by the American public." (GWW 455-6)

Day of Hope and Celebration of Life Tours



Neil Salonen, Rev. Moon, Mrs. Moon, unknown and Marc Lee discuss advertising for the Washington, D.C. speech.

The Church conducted four separate public speaking tours in 1973-74: a twenty-one city Day of Hope tour, a thirty-two city Day of Hope tour, a ten-city "Celebration of Life" tour and a culminating eight-city Day of Hope tour. These tours were much larger than the original seven-city

tour of 1972 and far more sophisticated. In addition, the focus of the tours was less on the building of internal solidarity than it was on the attainment of public visibility. Following completion of the twenty-one city and thirty-two city tours, Rev. Moon had spoken publicly in all fifty states. Well before the Celebration of Life tour and the culminating eight-city tour, **the Unification Church had attained national exposure.**

October 1—end of November, 1973: Twenty-One City Tour

The twenty-one city tour, which began on October 1, 1973, took as its theme, "Christianity in Crisis: New Hope." Each three-night stop featured speeches by Rev. Moon on "God's Hope for Man," "God's Hope for America," and "The Future of Christianity." In mid-July, as a result of a further influx of missionaries from Japan and Europe, two forty-member IOWC teams were formed to travel the twenty-one city itinerary, preparing the way for Rev. Moon's lecture series the following fall and winter.

By the end of August, more than four hundred members gathered to prepare for the Day of Hope talks scheduled to begin at Carnegie Hall on October 1st. **A five-member Day of Hope planning staff consisting of a campaign coordinator, PR director, media director, technical director, and logistics coordinator helped generate public visibility. Newspaper and magazine ads, bus and commuter train posters, and mass leafleting introduced the series to the people of each city. The staff also sent professionally made tapes to 540 radio stations for public service announcements.** According to campaign coordinator Mike Leone, the purpose of the staff's work was two-fold: first, "to bring to the public eye Rev. Moon of South Korea, a dynamic and inspiring spiritual leader of thousands of people," and second, "to fill every hall, every night."

My experience in Boston with Paul Werner's team.

Testimony: Acts of Faith—Martin Porter

In January 1973, 120 members from Europe chartered a flight from London to the U.S. to support Father's speaking tour. **We arrived in the U.S. on about January 15, and spent some 15 days with Father, living at Belvedere, while he taught us in a most personal way.** Every meal, three times a day, we would be there together with him. This was such a great time to learn and understand his vision. I went back and forth between Europe and the U.S. five times that year to confer with Father. He did everything to please and entertain us, buying us suits, ties, shoes like any parent might for their child. We could ask him freely about all sorts of things. Of those 120 European members, 20 came from Italy.

Membership in Italy flourished, and I returned in September with an additional 30 new members. This time Father asked me to stay and support his speaking tour, which started with Carnegie Hall in New York on September 18.

Father had organized the One World Crusade in February 1972, at the outset of his seven-city speaking tour. This first tour included primarily members from the U.S. Following this victory he wanted to bring a message of God's hope to America, and further to embrace the whole world. He then invited representatives of the whole world to come to this country to help restore man back to the position of God's children through further speaking tours—21 cities, 32 cities and a final eight-city tour by 1974.

During the 21-city tour, there were only three IOWC teams, led by Paul Werner, Reiner Vincenz and Perry Cordill. My role was to be the liaison between Father and the teams. This meant that almost on a daily basis I would fly off to the next city, examine the whole situation, check on the hall where Father would speak, the banquet facilities, numbers of confirmed guests to both, Father's accommodation, problem areas, media, etc., and return to Father with a report. I knew that many leaders would give only positive reports, but I thought that this was a disservice to Father, and so I gave him a report of everything I thought he should know. I watched each time I spoke how he reacted to the reports.

It became clear to me that Father is very different from other people. He was expecting to find difficulties and knew that there was a solution, and so he was challenged to find the way that

God would work in each situation. He never took the position that Satan was out there trying to create problems. This was such an important lesson for me, even though I had not been able to live up to this level.

In October and November that year I took more than 44 flights! If you were wondering how I did it, I think it is better to wonder how True Parents did it; how serene, supporting and uplifting they were every day.

Dr Mickler's Commentary (cont.) — TH: America was very open—superficially, and God claimed that.

Civic proclamations enhanced the Church's public visibility. The previous February 14, 1973, as a result of the intercessory efforts of Benjamin Swig, a prominent San Francisco hotel owner and friend of Mr. Choi, Rev. Moon was awarded the key to the city of San Francisco. During the twenty-one-city tour, campaign workers secured a multitude of proclamations of honorary citizenship, and days, or weeks, of "Hope and Unification." Many of these proclamations were read at Day of Hope banquets. Held prior to opening night talks during the tour, the banquets featured entertainment, introductions and greetings from Rev. Moon to civic and religious leaders, educators and businessmen.



Rev. Moon speaking at Constitution Hall, Washington, D.C.

The results of the twenty-one-city tour were remarkable. In New York, where four hundred members worked a month prior to the Carnegie Hall opening, the movement attracted widespread media coverage. The September 22, 1973, *New York Daily News* carried a large photo and article on a Day of Hope rally on the steps of Federal Hall on Wall Street. *Time*, *Newsweek* and *Christianity Today* all carried stories on the campaign, and Associated Press religion writer George W. Cornell's generally positive feature story appeared in seventy-nine newspapers throughout the U.S. Two hundred and fifty prominent New Yorkers attended the inaugural Day of Hope banquet at the Waldorf Astoria Hotel. Telegrams of congratulations were read from **New York mayor, John V. Lindsay and columnist William F. Buckley, Jr., as well as from several U.S. congressmen.** In Baltimore, **Cardinal Sheehan sent his blessing to the banquet.** In Washington, D.C., where the movement also concentrated its efforts, almost four hundred citizens turned out for the banquet, and more than three thousand people for the three nights of talks at Lisner Auditorium. In Atlanta, **Georgia Governor Jimmy Carter proclaimed November 7, 1973, a "Day of Hope and Unification."** The January 17, 1974, San Francisco Day of Hope banquet attracted more than 500 guests to Benjamin Swig's Fairmont Hotel. In Berkeley, where Rev. Moon spoke at Zellerbach Auditorium on the University of California campus, *The Daily Californian* reported, "Rev. Moon's followers have waged one of the neatest and best-run publicity campaigns seen here in years." In San Jose, January 17-24, 1974, was proclaimed "Hope and Unification Week," while in **Oakland, Mayor John H. Reading proclaimed the period from January 21-24, 1974, as "Day of Hope Days."** Single days of "Hope and Unification" were proclaimed in Berkeley and Hayward, and on **January 21, 1974, Rev. Moon was awarded the key to the city of Berkeley by Mayor Warren Widener.**

Testimony: Coming from Japan—Hisako Watanabe

I was a traditional Japanese person. I believed that if I was good, then people would respond with goodness. Now I know I have to express myself, not just to members. I know that I must express what I feel. This is very different. In Japan, talking too much is very bad. We don't need

to speak so much; we thought it is better to do than to speak. But in America, the old traditional training doesn't work. I was a quiet, traditional person, but now I speak so much. People in this country don't believe that I was quiet. People don't understand me unless I explain. I am a strange Japanese, not traditional anymore.

When I first came to the USA, in 1973, I was full of hope, but I was scared. Another Japanese sister, Sanae Tully and I were chosen. Not because we could speak English; we couldn't then. First the 12 Japanese were chosen to come here, then another 40 were chosen from Happy World, who were used to fundraising. Then another group came. The first groups didn't have a good testimony because they couldn't speak English well. After that they tried to choose those who spoke English well, or went to university, except for me and Sanae Tully. We were under Mr. Furuta then. I did not like English. I did not know how to speak English then. There were 50 Japanese from the 777 couples there. I am from the 777-couple blessing too. Father invited us in the autumn of 1973.

When I arrived at Belvedere, the first person I met was Phyllis Kim. She smiled at me and said, "Welcome to America." I was stuck and could not speak. She was smiling. I was depressed. I could not talk for four months. Father divided us into six groups in the New York area. I was in Hempstead, Long Island, with Dale Garrett. We started witnessing with a three-day prayer and witnessing condition. I was inspired by spiritual world, and I witnessed to Peter Schepmoes. He worked at UTS later. He had a long beard and long hair; he looked like a guru from India. I saw a light around him, even though I could only see his eyes. I said to him, "Do you believe in God?" He responded very well and gave me his address and telephone number. I visited him later and he had given me the right phone number and address. I brought him the green DP text book. He was moved to tears. I wanted to invite him to the church. I had an appointment with him at 71st St. one night to hear a lecture, but the central figure said I had to go fundraising and I couldn't keep my appointment with him. Someone else gave him the lecture. I couldn't meet him. After that he left. He was training himself to become like a guru. He wanted to go to India. Then I couldn't meet him for six months, but I tried to contact his mother. Then he sent me a gift. I made friends with his mother and I would talk to her on the phone. So his mother and I had a good foundation before we met again.

Then we went fundraising for one month in Buffalo and upstate New York. Sometimes 6 or 10 sisters fundraised, staying in a motel room. We were fundraising for the New York activities. I thought I left fundraising behind me in Japan, but now it was happening again here.

Then I made food, PBJ's, for everyone. I was a kind of team mother. Sometimes I was making sandwiches late at night. Once we had a 3-day witnessing campaign before MSG for all of New York. They wanted three people from each center. I volunteered for the witnessing competition. The first day I saw my spiritual son, Peter, again. He just happened to come to Manhattan that day. He lived in White Plains. He had been to Belvedere once looking for me. I hadn't seen him for six months.

I said, "What are you doing?" He said he was planning to go to India, but it was the rainy season, and the travel company said it was not a good time. He was going to buy a ticket but decided not to. Then I asked him to go to a workshop and so he agreed. He might not have understood the Principle so well, but he was moved because I was fasting for him. He went to Barrytown and someone told him that I was fasting for him. He was so moved and he cried for me. I thought he was moved to see True Parents, but he said no, he was crying for me. He had fasted for himself many, many days in the mountain for training, but never had done it for others. Later he did a 40-day fast at Barrytown. I met him the end of October, 1973, then again on May 22 in New York. He went to a 21-day workshop.

TH: A Japanese sister won the heart of Stephen Post by fasting. It might have been Hisako! She went to his apartment with seven delicious rice balls. She invited him to eat them, and he really enjoyed them. We he finished, she said, "For each one of those rice balls, I fasted for you one day." That brought him to join.

Father spoke to Mr. Kamiyama and he organized a team to go out and sell tickets for the Carnegie Hall speech—the tickets were about \$2. We were a group of international brothers

and sisters. A European sister was raped then. Sometimes it was dangerous. Sometimes people said, "Come to my apartment." I knew it was dangerous to go with them, so I didn't. We had a holy ground in Central Park. Mr. Kamiyama gathered us there, and we reported every day. We sang and gave testimonies.

TH: Reality on the streets...

We sold a lot of tickets and we had a lot of hope. But very few people came. Like the Bible, the guests were invited to the wedding but they didn't come. Mr. Kamiyama said to us, "Go outside and get people to come in. Get anyone and tell them it's free. Don't sell any more tickets." Anyone who was walking by we brought in. So then all the members came inside and took seats. We were so sorry to Father that we couldn't bring people. This was our first opportunity to bring people, but it didn't work. We had a good feeling, but the reality was so miserable. One old lady stood up and spoke up negatively. It was so intense. Father didn't get upset. He was calm. I realized that Father is really the Messiah.

Then fundamental Christians had a rally against the church. Many young people were working, giving away negative pamphlets. I grabbed three or four inches of pamphlets from someone's hand and ran to 71st St. I ran by myself—so many blocks. I didn't want Father to have negativity. I couldn't speak back to anyone, so it was all I could do. **So many people were against Father. I had never seen people organized against us before.**

Back then people thought Father was Mao and that we were Chinese. Not so many people knew about Father, but the Christians could feel something and were against us. We thought the fact that so many people bought tickets meant that the people would come. We thought they paid money and they would come. We were so surprised that so few came. Mr. Kamiyama prepared a Japanese sword. He wanted to protect Father, no matter what. Whenever I am tired, I have a dream about Mr. Kamiyama coming out with a sword. Whenever I have this dream I think of Carnegie Hall. Now we have more security people.

Peter finally joined on June 18, 1974. I was witnessing in Manhattan. It was hard for him to witness to other people. I had to go with him to witness. I was frustrated because he never spoke to anyone. We went to the park behind the library. We met Chad Hoover. I said, "Do you believe in God?" He said, "Yes, I am a Christian." I spoke very strongly, "I don't think you know about Christianity." I was witnessing not only for Chad but also to Peter. One day before the workshop I asked him, "Are you sure you are going to the workshop?" Many times people gave me the wrong number and address. But he was very pure and he gave me right number. He attended the workshop. He felt something but he didn't understand.

On July 4th, 1974, Father had a big celebration with fireworks. Even neighbors came. Workshop members from Barrytown came that day and Chad was there. His ancestor was President Hoover. He said that July 4th, 1974 was his spiritual birthday.

So then I had two boys, Peter and Chad. Individually they worked but they didn't get along very well. This was before MSG. I was very busy as the team captain. I realized I needed a girl spiritual child. It was easy for me to speak to men, because they liked to talk about righteous things. I determined to get a girl, a spiritual daughter. I determined to speak only to girls for three days. Then on the third day, I met Kathy Ahern Ferraboli. She is from Ireland and has 16 brothers and sisters; she was number 13. She was sitting there at St. Patrick's cathedral. I couldn't tell at first if she was a boy or a girl because I was so tired. I brought her to the 41st St. witnessing office. She heard a small introduction about the workshop and she promised to go to the workshop. After she came back, usually people are so tired, so I said, "Kathy, are you tired?" She said, "No, I want to go witnessing." We went together.

Then her brother and relatives came to bring her back. She had three or four brothers and sisters in the U.S. One day before she was going to California to become a nurse, she met me. Her family was very worried and upset about her. They came to the Hempstead church to get her. We escaped by bicycle and then went to a friend's house. Then we went to New York and Joe Tully helped us.

Each of these spiritual children mean so much to me. We all worked for Madison Square Garden at Hempstead, and I was the captain. The three of them were at the UN demonstration [7-day fast] in 1974. North Korea held some Japanese ladies. Mrs. Erikawa led this campaign. All of us stayed outside for seven days, fasting. All four of us were there, day and night. It was very cold. Peter and Chad were driving in a car and they were strong, but I was worried about Kathy. They were all blessed at 2075 in MSG. Within 40 days they all joined, June 18, July 4, July 30. With a high spirit I could get result. I knew then that we had to unite with True Father's spirit in order to witness.

Testimony: Nanette Doroski

During the 21-city tour my mission was to travel with the three trucks from city to city. These trucks would bring sound equipment, Korean food, and other needs of the tour. When we arrived in the cities, I was to prepare the rooms for True Parents and food for the reception after the speeches. I had the privilege of attaching the microphone around Father's neck before his presentation.

I could see God's protection for us on this trip. **As we drove all night, part of my mission was to keep the drivers awake. I guess I was the ideal person chosen for the job. Most of the drivers said they never knew anyone who could talk so much.** One day we were driving down the coast of Washington State during a big storm. We had to change our route during the night because many roads were washed out and trees had fallen, blocking other roads. We were traveling on one smaller road when all of a sudden **I started screaming, "Stop the truck, stop the truck right now."** **The driver stopped and in the rain we discovered by using a flashlight that if we had driven just four more feet, we would have driven into a large river.** The bridge had collapsed. We surely would have been killed. I knew Heavenly Father's protection was with us, that it was heavenly inspiration given to me to yell, "Stop the truck."

Then my mission changed for the 32-city tour. **I was to fly in the airplane for the rest of the cities, just the nine of us: Father, Mother, Hyo Jin, David Kim, Neil Salonen, Col. Pak, Lady Dr. Kim, Mrs. Choi, Ye Jin, and myself.** My new mission was to cook with Lady Dr. Kim for True Parents, sometimes helping with Hyo Jin Nim and Ye Jin Nim in the few cities they were with us. **I could only sleep three hours a night. I had to keep Father's schedule. Father would stay up and talk to guests and leaders until 2 am, every night. And at 6 am he was sitting at the table for breakfast. We had to prepare every meal for at least 20 people. Father always had ministers, professors and different VIP people for breakfast every day. Father always held up really well. He has such dynamic physical and spiritual power. But I was fighting being sick all the time. Frankly, I don't know how he has kept this pace his whole life.**

It's true. My father-in-law (Korean member): "Everyone wants to be with Father. But, after three days, everyone wants to leave."

Whenever there was a holiday, Father always gave scarves to the sisters and neckties to the brothers. Father also would hold up each necktie or scarf against each brother or sister to match them to the personality. One church holiday in California, Father called me up first to receive a scarf. I was quite surprised he would think of me first. Later the sister that was asked to shop for the scarves came to me and said, "Wow! Are you lucky. Father asked me to put the top and most expensive scarf to be given out first." I guess he knew I was so worn out but still trying and he wanted to encourage me. This is how Father expressed his appreciation. Father is really that kind of a caring Father.

Testimony: Nancy Hanna

The 1972 purchase of the 4411 Canal St. house was most fortunate because Father, Mother and their entourage stayed there during the 1973 Day of Hope Tour, leaving Louisiana forever with a priceless landmark. **I can never forget how at speech time we all squeezed into that house: Father and Mother in the prayer room, Col. Pak in a bedroom, Mrs. Won Bok Choi in the breakfast niche we had enclosed, Pres. and Mrs. Salonen and other assorted members of the entourage were in bedrooms in the basement.**

As an outpost, we had received periodic visits from International One World Crusade bus teams criss-crossing the country led by John Schuhart, Perry Cordill, Joseph Sheftick and Reiner Vincenz. Mr. Vincenz's and Dr. Sheftick's teams came to help with the Day of Hope tour. Martin Porter inspired us with a visit as IW and advance man to help us prepare for the speech. Father had remarked that New Orleans, located where the Mississippi empties into the sea, is a spiritually low place, like the excretory part of the nation. Still, the bus teams worked very hard and Father's speech and the banquet went very well.

There were a couple of firsts. At the banquet Father was presented with the keys to the City of New Orleans from the mayor's representative. This was the first time Father received this honor. Soon it became the standard. I also wrote and published *New Hope News*, the first tabloid newspaper about our movement. We printed 20,000 of them and distributed them all over the city as we visited house to house inviting people to the lecture. Father liked it so much he ordered that it be done by National HQ on a regular basis: *New Hope News* later evolved into *Unification News*.

With a publicity budget for which New Orleans members had fundraised, I had huge billboards of Father and his message "Christianity in Crisis" put up all over the city. It was an exciting experience when Father and Mother drove in from the airport to see their faces as they spotted a huge picture of Father on a billboard along the highway. Of course, they stopped and took photos!

After the speech, True Parents celebrated Children's Day in the New Orleans Center, the bus teams and everybody gathering in the basement. Lady Dr. Kim and a few sisters worked all night setting up the offering table and cooking special dishes.

At this time, I learned from Col. Bo Hi Pak that I was the second member of my family to be an active participant in our movement's activities. I mentioned to Col. Pak that my paternal great uncle was General John Coulter, a principle figure in the Korean War and in charge of Korea in the reconstruction period after the Korean War. He had lived with Syngman Rhee. He was an enthusiastic Koreaphile and his Washington, D.C. apartment was filled with Korean treasures given to him as gifts by the Korean people. There is a statue of him in Seoul.

Col. Pak told me had visited that apartment on a number of occasions and that General Coulter was on the board of Col. Pak's Radio of Free Asia, an organization Col. Pak formed to build support for South Korea in the United States during the Cold War.

In 1974 two noteworthy events took place. One was the Celebration of Life speaking tour led by Dr. (Colonel) Bo Hi Pak and his eldest daughter. Only Dr. Pak can create excitement anywhere close to the excitement of one of Father's speaking tours. The program not only included an inspired speech by Dr. Pak introduced by his daughter, but the performance of the Korean Folk Ballet. We learned a lot from the professionalism, dedication and enthusiasm of Dr. Pak.

Several members joined as a result of the Celebration of Life, including Steve and Judy Rondino and Scott McAffey.

The other noteworthy event was a visit to our center of the twelve disciples and Father's first son, Sung Jin Nim whom Father sent on a sightseeing tour of the United States. They ranged in age from the 40's to the 70's, yet they all humbly slept on the floor of the New Orleans house basement. I remember the snoring was very loud. I enjoyed their characteristic enthusiasm and child-like joy. Once when our van broke down, nearly half of them jumped in to try and fix it.

George Glass and John Robbins left as participants in Father's first leadership training in America at Belvedere with Pres. Young Whi Kim as lecturer. A little later a call went out to send our best fundraisers for a special 3-week fundraising contest. I sent Mark Turegano, Peggy Parker Nakamura and Peter Spoto. They never returned, but formed part of the first fundraising teams under Mr. Kamiyama.

This was typical—True Father would invite members nationwide to a short contest or workshop that led to a permanent mission change.

Testimony: Mary Cloutier Yasuda—Day of Hope

Father was on a speaking tour, and at that time was coming to Boston. The IOWC teams and state centers mobilized. We sold tickets, we witnessed and taught the Principle. It was really tough. The Day of Hope Tour came to Boston in October of '73. We worked hard but results were poor. Most of us cried every night because we couldn't sell even one ticket.

After Father came to Boston was when the spiritual world came down in New Hampshire and we didn't eat or sleep for three days. **During the speaking tours, Father hardly slept. The travel schedule was incredible. Mother was right there beside Father the whole time, leaving their children behind in the care of others, in order to take care of us. Father gave public speeches, but also spent hours giving us love and guidance. He met with the VIPs first and then would gather us together and ask us questions. He answered our questions too, and took us out to eat at Burger King or McDonald's. True Parents bought us food or ate with us while their children were in New York. They must have been so lonely.**

During that time (Day of Hope tours) one member received many names from the spiritual world. We didn't know any of these people. There was a long list. For each person's name, three members had to do a 7-minute cold shower. It got so crazy that I remember going into a cold shower for 28 minutes, 7 minutes each for 4 people. There was no time to get out of the shower! We went to the apartment of a new member and borrowed her shower and towels. Then we borrowed the showers of two other new members. It was crazy, but we didn't care what people thought. We loved Father and would do anything for him. Several very special people joined during this. Peter Gogan was one of them.

True to the prophecies we had received, Father really did come to New Hampshire several months later. We were young and innocent and struggled a lot. I was 19. We invested all we could because Father was coming. We fundraised door to door and in parking lots in the bitter cold. We went witnessing and ticket selling.

I was sent out to pioneer a center for a brief period when I was young in the church. I became spiritually open and True Parents came to me. Father shared his deep love and encouragement with me and his hope and vision for that city.

I experienced the attack of the evil spiritual world and the help of the good spiritual world. During those times of hard work and sacrifice, Father gave us signed pictures or pins. Sometimes he made sashimi for us with fish he had caught himself. Father and Mother took us shopping sometimes. On many occasions Father bought ties or suits for brothers or scarves or dresses for sisters.

I was in training at Barrytown before the seminary started. Father came there every other day or every day to teach us himself. He spent hours there. I couldn't always catch his words because of spiritual interference. Every Sunday and every Holy Day the True Family gathered at the New Yorker or Belvedere. Father personally holy salted every one of those places. Even with all of our inability to put into practice what Father has asked us to do, and even though it is often our own fallen nature that is stopping us, Father has continued to pour out his love and encouragement. He has faith in us and doesn't quit investing, sacrificing and fighting the spiritual garbage.

It's my sincere prayer that every person who reads this testimony can gain something of value. It's my sincere hope that all those whom I have hurt along the way can forgive me and can deeply experience God's and True Parents' heart of love for us.

December 17, 1973

Little Angels perform at the UN General Assembly, True Parents are introduced in the audience and are cheered. The "UN witnessing team" for outreach to ambassadors and embassy personnel begins.

Dr. Mickler Commentary

January 29-April 21, 1974: The Thirty-Two City Tour

Following the completion of the twenty-one city tour in Los Angeles on January 29, 1974, the movement immediately launched another Day of Hope tour with the theme "The New Future of Christianity." This tour, which carried the Day of Hope to thirty-two American cities in sixty-four days, included an opening night banquet and a second night speech by Rev. Moon at each stop.

With the completion of the thirty-two city tour, Rev. Moon had proclaimed his message publicly in all fifty states. To conduct campaigns in this drive from Maine to Hawaii, three IOWC advance teams from the twenty-one city tour were increased to seven teams of seventy members. Each of these teams were given itineraries for four or five two-week campaigns in preparation for the Day of Hope programs. According to Rev. Moon, the tour had "created in two weeks a foundation in every state which would have taken two or three years otherwise."

Testimony: Cristen Quinn

It was March 1974 and Father was on the 32-city speaking tour. **I was in the Nebraska family. (It was a family in those days.)** The Nebraska family had experienced True Parents the previous November when Father had come to Omaha for the 21-city tour.

Just before Father came in November, I was kidnapped by Ted Patrick. I was the first church member to be kidnapped. Father sent Nora Spurgin to help and several weeks later I was free. Father talked to me about it and told me, "You are a good daughter."

We wanted to help bring people to the Iowa speech and we wanted to offer something special, so we brainstormed and came up with a plan to walk to Des Moines, Iowa from Omaha to advertise his speaking tour. **We got crates and crates of bananas, rubber-banded fliers to them about the walk to see Father and passed them out at lunch rush hour in downtown Lincoln. We got five people to come with us on our walk.**

For five days we walked the 150 miles from Omaha to Des Moines. Each night **we camped in Christian church basements in different little Iowa towns.** Each evening after our meal, the Divine Principle lectures would start. The night before Father was to speak, we gave Conclusion to the guests. **In tears all five accepted our True Parents and signed to join with us to build God's Kingdom of Heaven on earth.** Our prayers were fervent! Our hearts were joyous! We would soon see our True Parents, and we were bringing them new children.

Father was in a small rented house located in one of the Des Moines suburbs. We were slowed down that day because the press stopped us and the weather turned cold. It started sleeting and snowing. Just two hours before Father's speech, we finally made it to within blocks of his house. I was in front of the line with Anna Swearson. We saw Father in the distance and screamed, "Father is in the yard!" Anna and I broke into the fastest run we could muster. As I got closer I saw he was beaming and clapping for us. Can you imagine how we felt to have him clapping for us? When we got to Father we literally dived at his feet. We would have stayed there forever but he touched our backs as if to say "It's okay. You can get up." In the pictures of this you can see the total joy in Father's face.

We followed him into the house and all crowded into the small living room. Father was visibly moved by what we had done. Ye Jin was about 14. She cooked warm milk for us and was passing it out in little paper cups. Her demeanor and heart was so humble, sweet, loving and serving.

Father talked to us and asked questions of the new members and state leader about what we'd done. And then **he pointed to me and said, "Cristen, how are your parents?" I was amazed he remembered my name. I said, "Father, they are very negative." He said, "You must love them." I have to admit that was kind of a new thought for me at the time.**

He had us all sing songs to him. And I think he had Mother sing to us. Then he got serious and spoke to us till right before his speech. He talked for a long time to this dirty, ragged little bunch about the early days in Korea when they were so poor that the only diversion he could give to the members was to take them for walks. He told us that what we had done reminded him of how they would walk miles into the countryside. He saw us off outside and waved. Then he threw a few baskets with Hyo Jin in the basketball hoop in the driveway. Within a half an hour he was speaking publicly. What a Dad!

Martin Porter on the 32-city tour

While in New York I lived in the garage apartment at East Garden, and prepared to make a 35mm movie for the Korean Government at the UN General Assembly Little Angels performance on December 27, 1973.

After the speech in Tulsa, Oklahoma, we took a flight back to New York. I remember it so clearly; True Parents were up front and there were about 20 of us scattered throughout the plane. The doors were late in closing and it was clear that we were waiting for someone. Then I saw out of the window an elderly Oriental woman trying to hurry across the tarmac to the plane, burdened by plastic bags in each hand and an overnight bag. Soon she was on the plane and we were all happy to leave. But were we? This lady (Lady Dr. Kim) obviously had a broken kimchi bottle in one of her bags, and now that she was on board and the doors were closed, the full effect was wafting through the air conditioning system!

After working for a year as a liaison between Father and the IOWC teams, I was in Washington, D.C. on January 31, to welcome him back at the end of the 21-city tour at Dulles Airport, and then later at the Convention Center at the Sheraton-Lanham Motor Hotel in Silver Springs, MD. There, Father would form the new IOWC teams, bringing the number to seven. The teams were to spearhead the way for the upcoming 32-city tour. Father personally selected these teams and gave inspiration and guidance.

My team was the 5th team and was originally comprised of 20 Japanese, 10 Italians, 22 French, 15 Americans and one German; it was quite a challenge to establish unity, convey directions and accomplish the strategy of the campaign. I usually spoke in English and then in Italian, while the two other interpreters translated into French and Japanese! This was a great testimony to True Parents, as no other motive than to fulfill their vision and God's Will could have brought us all to work together. This was confirmed again and again as our international team shared their deep spiritual experiences at the end of each day's activities.

Though I was greatly challenged, I knew we had to be successful. There was no question of can we get people to the banquet and speech, or how can we get the appropriate facilities; we just had to. There was no margin for doubt! For the 32-city tour, the U.S. was divided up and each state was assigned an IOWC team. Our team was responsible for New Haven, Connecticut, February 23 and 24th; Birmingham, Alabama, March 9 and 10; Jackson, Mississippi, March 23 and 24; and Fargo, North Dakota, April 6 and 7.

These cities were very far apart and we were in the middle of the gas crisis. At that time, one could only purchase \$2 worth of gas at one visit to the pump! Can you imagine moving with 9 vehicles, traveling such distances and only being allowed to get \$2 worth of gas? During the first campaign, we lived in New Haven, and only commuted one hour's drive, or about 60 miles one way to Hartford. Thus, in the early morning our vehicles were lined up at the gas station before they opened, and we were lined up again before we reached our destination. In any case, Hartford was the first campaign stop. I introduced Father at the banquet, and 500 people came to the speech.

We left New Haven on February 25, arriving in Birmingham late that evening. Then we had to regroup and have a banquet prepared and people to the speech 12 days later. Over 400 people came to the speech and we paid off all the debts of the campaign. Both Governor George Wallace and George G. Seibels, the Mayor of the city, made a proclamation, declaring the "Year of Hope and Unification."

The Jackson, Mississippi campaign was unique. I think the city had never seen so many foreigners and certainly no Orientals! One day my secretary answered the phone, only to hear that some members had been arrested. She was Japanese and would always pretend she had misunderstood what people said so that she could say whatever she wanted them to hear; how we loved God and humanity, etc., but this time the policeman was very upset, so I took the call, and said I would come down to the station right away. **When I arrived I heard singing coming from the building. On entering, I met the police chief, who said, "Get them out of here!" I went in to the main room, only to find that Kimiko Tsukamoto, who had a voice like a bird, had all the policemen in a line, singing songs.** The arresting officer would not hear of me taking them away, but insisted that he return them, along with their boxes of product, to the same street corners where he had arrested them!

The city officials had put on a reception for us on the top floor of the Heidelberg Hotel, where we were staying. I went up to the reception and found ladies in ante-bellum dresses and the men in period costumes too—I thought I must have been in the wrong place and went back down to the reception desk to inquire where the reception was. But this was, indeed, a southern-style reception. It was great! More than 200 people attended the banquet in Father's honor. Father was made an honorary colonel by Governor Bill Waller's representative, and was given a gold key to the city by the representative of the mayor's office.

The most scenic drive was that from Jackson, which we left in spring weather, to Fargo, North Dakota, which was still in the grip of winter ice and snow. We drove non-stop overnight, arriving in only 24 hours on the morning of March 25. Father would arrive on April 6. We lived in Moorhead in four town-house apartments, and worked in the twin city of Fargo, both cities named after kings of the railroad. The people were responsive and we created great controversy, so much so that I kept a TV running in my car so as to hear the talk shows and news programs so I could get equal time if I thought it was desirable.

The fundraisers had quite a hard time due to the lack of area, so I obtained permits for them to go to Winnipeg, Manitoba. For them it went very well until it was time to come home. At the U.S. border many, being foreigners, had problems entering and by the time I was called I suggested trying again 100 miles up the border, which they did, only to find the same immigration man there waiting for them. **We then had to make a special plea to President Nixon through contacts in Washington and they returned to Fargo in time for Father's speech.**

True Parents stayed at the small center where James Gavin lived on 1317 8th Ave. North, Fargo. I gave the introduction to Father at the Great Hall of the Fargo Holiday Inn. **The hall was packed, with 50 or so people standing. The atmosphere was charged due to all the media hype. I had such a hard time giving an introduction; in fact, I had to hold onto the podium to keep my balance. I could see the evil forces coming at me like arrows. I was so spiritually attacked that I could not see clearly anymore. Many people were antagonistic because of the wrong information they had heard. Then True Father gave an extraordinary speech which touched their hearts and many were in tears—no one left. Such good people: when they heard the truth they were convinced and changed.** Then after the campaign we went to Chicago to help there and finally to fundraise in Detroit before taking up residence in the South-East Region.

In spite of the frustration of the gas crisis, we possessed a powerful determination. And through all difficulties we felt charged with motivation, which, we were aware, was not being generated from ourselves alone. For many of us, it was the first experience of cooperation with those in spirit world. Only this could explain the miracles that transpired to help us accomplish our mission. **One constant example was that in spite of the gas shortage, gas attendants at crucial times were moved to fill up our tanks anyway. Doors opened to meet city officials and leaders who were normally inaccessible.**

Our faith was constantly put to the test, and then deeply rewarded through the unforeseen events that helped us achieve our goals. Once when we were traveling, the truck carrying all our luggage, among other things, opened up in the back and a substantial part of our luggage fell out on the road. When this was discovered, it was too late to turn back, and, being in the

middle of nowhere, we would not have had enough gas to turn around anyway. I turned back alone, retracing our steps for over 10 miles, with the members in my van scanning the other lane, but we found nothing, so we continued. To our surprise, when we arrived at our next campaign city, Birmingham, Alabama, we received a phone call from a member in Washington, D.C. who had been traveling the same road. He had found a whole lot of suitcases on the road and when he investigated, he recognized many of the names on the luggage as church members. He called our campaign center to see if they belonged to our team. He had picked them all up!

After the 32-city tour, we continued to participate in **the Celebration of Life campaign**. We had an extraordinary time in Miami. By this time, almost half the team, 35 people, were in our brass band, led by Michael Keily. They paraded in the streets in their green uniforms. A music professor had joined us in South Carolina and taught them to play decently in a short time. We lived in the newly decorated YMCA building downtown, and we rented the Gusman Philharmonic Hall [in Miami, FL, built in 1972] for Dr. Pak's speeches on June 19-21. The hall is famous for its Venetian Courtyard decoration: the ceiling is painted dark blue with stars shining down, and a cloud machine makes clouds pass overhead. **In the three nights we had some 7,000 people attend, followed by 200 people at the workshops that continued afterwards. This was followed by a seven-day workshop. I will never forget Marion standing up there under the spotlight on the left side of the stage, giving the "Dr. Pak" version of her life testimony. It sounded so wonderful; it wasn't untrue, but it did leave out some of the more difficult and trying experiences! This program, developed by Dr. Pak, was a winning formula, and my only regret was that it did not continue to all 50 states.**

Then came the 8-city tour, beginning with Madison Square Garden, on September 18, 1974. On entering New York City, I fell in love with it. The atmosphere was so different from the last time when I had been there for the Carnegie Hall campaign. I just knew we were going to succeed. One must remember that until that time we had never brought more than 1,400 people to any of Father's speeches, and to fill the 25,000-seat Madison Square Garden was a sheer act of faith.

Testimony: Joseph Kinney—Speaking tour and perhaps first forcible assault on a member by their parents in the US

I was the bus driver for Perry Cordill's team during the Day of Hope 21-city and 32-city tours, 1973-74. I did all sorts of mechanical things for the team like repair the vans as well as the big green bus that I drove. Believe it or not, later I was also the band leader, but that's another story. The worst city I remember was Des Moines, Iowa. There were the most negative media and demonstrators. I believe a grand total of six people showed up for Father's speech.

I was assigned to pick up a rental Lincoln for Father—the only suitable car available in town. On the way back from the rent-a-car place, the master cylinder went out. Father's plane was due in two hours. Bought a master cylinder, put it in and bled the brakes in time to have the car ready. Typical of the crazy rushes during the tours. As far as I know, the very first kidnapping or deprogramming happened in Des Moines, Iowa around the time of Father's speech.

Since only a few people on the team of about 70 members spoke English, sometimes I taught Divine Principle. I taught from Chapter One to Conclusion to a young man named Steven Foster. I remember his name because it is the same as the song writer who wrote "Old Susanna." **Steven and his girlfriend heard the lectures together. Steven was quite enthusiastic, but his girlfriend was lukewarm or negative. She contacted Steven's parents and they became extremely worried.**

Her parents arrived at the location where the team was staying and invited me to their home. Once they had me inside they barred the door, took my car keys and started waving hammers around my head. The point was that if I didn't produce their son, bad things would happen to me.

I didn't think I had a right to keep parents away from their own son, so I brought them to him. Steve's parents proceeded to bring him to a hospital and called a psychiatrist uncle in

California who had him committed by a phone call. His parents told me they planned to confine him to a mental hospital until he recanted his belief in True Parents. Steve was drugged up and confined to a hospital bed the last time I saw him. As far as I know this was the first kidnapping / deprogramming in the U.S.

1974 Testimony: Peter Nordquist

When I was 3 my father sat me down against the wall and sat down next to me. He explained, "Peter, God is your real Father. He's invisible. He knows everything you're thinking, and if you ever need any help, just ask Him." When I was a couple years older, he taught me The Lord's Prayer, and told me to say it every night before I go to sleep, and especially to forgive others in order that God will forgive me. I did pray the Lord's prayer every night.

When I was 7, I was sitting on my bed and prayed, "God, who am I going to marry if anybody, and what will I do when I grow up." I sat there for 5 minutes waiting for the answer. Then I had a vision, and it said, "Not this girl or this girl, but this girl, and you'll be a professor." The first girl I met in the 4th grade. She was half Japanese and half American. There was a special rapport between us. The second girl I met in the 12 grade. She also was half Japanese and half American. Again there was something special, but I knew from my vision when I was 7 that there was something not so good about her. Then when I joined the church, I wondered if I would end up being married to the third girl in my vision. At the second matching, on the second day of that matching, my wife (from Japan) and I were the second couple Father matched that day, a week before the Madison Square Garden Blessing, July 1, 1982. As far as I recall, indeed my wife is that person from my vision that came in answer to my prayer when I was 7.

I was raised a Christian in the First Baptist Church of Glens Falls, NY. My parents were good Christians who met and married at the Baptist Summer Camp named Pathfinder in NY State. I taught 4th and 5th grade Sunday school when I was in the 12th grade. My mother started practicing yoga to lose weight and became a yoga teacher. I also learned yoga and read books about Buddhism and Hinduism. My favorite teaching from Jesus is "Seek and you will find." I realized from my prayer, reading and activities that I wanted to solve the problems of the world before Jesus returned so that he wouldn't have anything to left to do. One time in the 10th grade, God spoke to me and said, "You are my beloved son with whom I am well pleased." I felt a lot of love from that experience, but never thought that I had any special mission or that I might be the Messiah.

I prayed before going to college, "God, I can do many things, but you are my Father, what do You want me to do?" The answer came in my heart, "Study physics in order to clarify the relationship between the spirit world and the physical world." When I went to college, I was determined to start a meditation group if there was not already one there. But there was a form of Hindu Raja Yoga Meditation and I participated. At that time I had a dream about True Father. I was brought into the back of a small lecture hall and Father was teaching on the blackboard in Korean Hanji. A short time later I had another dream, this time of Father and Lady Dr. Kim. This was in the autumn of 1973, a couple months after I turned 18.

About March of 1974, I was invited to a weekend meditation workshop in Boston, Mass. The doctoral student (Materials Science) who was the meditation preceptor drove us there and back in time for classes. That Thursday there was a young lady named Stefanie Chait standing outside the door to the college cafeteria (RPI, Troy, NY). She was inviting people to a lecture on Unification Thought to be given that evening at 7:30 P.M. I asked her what Unification Thought is. She said, "It's a principle by which we can understand history better." I said, "That sounds interesting, but I have to meditate at that time at the Newman Center with the meditation group." She replied, "Well, we're having a weekend workshop. Would you like to come to that?" I thought about it for a minute, and since I had left the campus the last weekend to go to the meditation workshop, I thought maybe it would be good to attend this workshop as well. Then I said, "Sure." Then Stefanie got excited and said, "I'm so glad I met you!" Then I bowed from the waist and replied, "It was destined from eternity." (Yep, Stefanie later reminded me of that as well.) At this workshop they taught the entire Divine Principle but didn't say that Father was the Messiah. I thought that if he was, they would have said so already. Dr. Bill Bergman

came at the end and invited people to work with the Unification Movement. Richard Hunter was my group leader and George Glass was in charge of the workshop, and Jeff Tallackson gave most of the lectures. Tony Guerra was there and showed us some martial arts. We slept in cabins with screens in the windows. It got so cold Saturday night that the water in the faucets froze, dripping into icicles.

When they drove me back to my college dorm room, the van driver, a young man named Jim Gates, came up to my room. I showed him a couple of my meditation books. I was amazed at the spirit of purity that I could see around him. Unfortunately he himself did not understand how God was working through him at that moment, since I consequently learned that his older brother came the next week and told him he was brainwashed and he left the church.

The next workshop was after the last class of that semester at RPI. Before leaving I went to visit my meditation preceptor. He had told me that I had a special connection to the master in India. He didn't know what it was, but he told me I had it. He had also told me that the master said that Jesus is the highest spirit. At this visit I asked him a question, "How do I determine the significance of something?" He thought for a moment and meditated and said, "Let me try and have the master speak through me." Then he said, "To the degree that something makes a difference to you, that is its significance." Then he started copying from his address book all the names and addresses of all the meditation preceptors in the US and Canada to give to me. He said, "I don't know why I'm doing this, just that the Master is commanding me to give these to you." I said, "Don't worry. I'm coming back next semester." He said, "No. You're not coming back." And as it turns out he was right.

The second workshop I attended was at Barrytown. It was a 7 day workshop beginning Friday evening. Saturday morning Father was there and spoke to us outside on the grass and also sat on the sidelines watching the workshop attendees play soccer. My Kamiyama was in charge under Father. Mr. Matsuzaki was there. Wayne Miller, Mr. Nishi, Mr. Node. Joe Tully and Lady Dr. Kim spoke and taught the workshop ...and Tyler Hendricks was my group leader. Still initially, no one said that Father was the Messiah, but I realized from the teaching that he was spiritually highly developed to be the originator of such a teaching. I could also feel the force of the meditation master pushing me to Father as the higher level teacher. The meditation master had said, "It is the duty of a good teacher to push the student to a higher level teacher, and there is a Divine Personality in the world today, greater than there ever was before, or ever will be again, because it is the time of the destruction of the evil world, and this will never need to be done again."

Spiritually I asked Father a question when I was sitting on the opposite side of the soccer field. I said to Father in my mind, "I'll give you forever to show me that you have something here. I want to understand everything from the ground up," and I symbolized my question by drawing on the ground a plus sign inside of a circle inside of a square, that I understood to be a Native American symbol. A short time later Father was speaking to us again outside on the grass with his translator and several elder Korean sisters in hanboks sitting in a row beside Father facing us. Father was speaking very vigorously and an elder Korean sister motioned to a young Korean girl, also in a hanbok, to offer Father a glass of water on a tray. I thought that this was not the time to interrupt Father. Father saw the young girl coming out of the corner of his eye and very quickly raised both hands and indicated that he didn't want the glass of water, and just as quickly turned back to us and continued vigorously speaking. This was a deeply significant event for me, because I had imagined that the young girl would be embarrassed to interrupt Father speaking so vigorously. It actually shocked me that she was not even slightly embarrassed, but did a polite curtsy and returned to her position with the glass of water on the tray. I also thought, "Wow, I really have something to learn here!" because her reaction was so different than what I had anticipated.

During the 7 day workshop, I overheard someone mention that Father was the Messiah and then asked a Korean brother with good English. He replied, "We let people decide that for themselves." I thought, "Well of course. Why didn't you say it much earlier." I was invited to stay for a second 7 days. My estimate was that perhaps 50 guests like myself joined at that workshop. The second 7 days, Tyler made me his assistant group leader and at the end of it, he handed me the written reflections of the group members, including his. I kept them for many

years in my archives and eventually realized that Tyler's might have some historical significance to him. In it he remarked something like, "Yes, as Peter said, I have to teach others Divine Principle." I had pestered Tyler once during the discussion after a lecture, because I could feel that he was holding something back. I said to him, "Tyler, you know Divine Principle! So you have got to teach me!"

I went up to Lady Dr. Kim after her lecture about the spirit world and talked to her about the dream I had about her and Father 9 months earlier. She asked me how many brothers and sisters I had and what number child I was. I told her that I have 3 sisters and that I am the number 2. She remarked, "Oh! Good wisdom, and you'll bring many sisters into the church."

Tyler came and told his group one day, "If you have a dream tonight, tell it to me in the morning, and I will get it translated for you." That night I dreamed that Jesus was sitting in a chair, weaving strips of flesh on a loom." I told it to Tyler. He told it to Lady Dr. Kim. Then he came back and said, "That dream means that Christ is on the earth, and they said to tell you that you are the 987th Adam." I replied, "987th Adam! What does that mean?!" Tyler's response was, "I dunno." A couple years later I met Lady Dr. Kim in NYC and asked her what she meant by 987th Adam. She told me, "I don't know either. It's just the spirit world speaking through me."

After the two 7 day workshops at which True Father was there the whole time as far as I recall (and spoke to us many times), Mr. Matsuzaki came to me and said that I was an older member now and that I should get out and start working in a church center. I went home to take care of some things for a week and then Mr. Matsuzaki came to me in my dream and said, "You're coming back, aren't you?" I said, "Of course!." Later, a couple years ago before Mr. Matsuzaki died, we had become friends on Facebook and I told him that he had come to me in a dream like that and reminded me to hurry up and start working in the church. He replied, "I never heard that before." Then my father drove me to Rochester, NY, where Stefanie, who had originally invited me to a Unification Thought lecture in front of the Cafeteria at RPI in Troy, NY was, working with Teddy Verheyen's IOWC and David Miller, the NY State Church director. preparing for the Celebration of Life Festival, fundraising and witnessing and passing out tickets. Denny Duggan was there too at that time. He's a little older than me from my hometown of Glens Falls. He's from a Catholic background and has a famous heavyweight professional wrestler cousin named Hacksaw Jim Duggan, who had attended the same high school as me and we had been on the same championship wrestling team. Two weeks later Teddy Verheyen was asked to send two members to fundraise on the MFT. He told me that it would be good for me as Abraham had also left his hometown. For the next approximately 5 years, I was on the MFT, through the Madison Square Garden, Yankee Stadium and Washington Monument Rallies.

. . . and am still here today doing ever greater things that you can read about in the future in the books that I haven't written yet!

Dr Mickler's Commentary: Celebration of Life

The movement hoped to reap a harvest of new members as a result of the Day of Hope tours. To facilitate these goals, the Sun Myung Moon Christian Crusade (SMCC) sponsored a ten-city "Celebration of Life" tour that evangelized a selected city in each of the ten regions of the country. Beginning in the Bay Area, the itinerary included stops in Seattle; St. Paul, Minnesota; Austin, Texas; New Orleans; Miami, Florida; Columbus, Ohio; Louisville, Kentucky; Boston; and Rochester, New York.

Billed as "A 21st Century Experience," programs included an hour and fifteen minutes of entertainment: songs, solos, skits, dances and testimonials, followed by forty-five minutes of inspiration from "God's Colonel," Bo Hi Pak, on key points of the Unification Principle. Week-long stops in each city featured Wednesday, Thursday, and Friday performances and a weekend Celebration of Life workshop. The concern was to find a successful formula of mass evangelization. As a result of tour innovations, advance preparation and media coverage, the Celebration of Life drew substantial crowds. **SMCC's "World Premiere" May 15-17, 1974, at the Paramount Theater in Oakland drew 2,600 guests and 34 participants for a weekend workshop**

in the Santa Cruz Mountains. By Boston, the three-day total was up to 7,562. Equally important was the emergence of New Hope Singers International and the Korean Folk Ballet. Both would make signal contributions to the Day of Hope's culminating eight-city tour, scheduled to begin in September, 1974 at Madison Square Garden.

On-the-ground development during the speaking tours

Father purchased major properties, as did IOWC leaders around the country: East Garden, Barrytown, East Sun Building (Long Island City, Queens, NY), Columbia Road church (Washington, DC—1977), Windemere (Seattle), Pasadena House (Los Angeles), 46 Beacon Street (Boston), Morning Garden (Gloucester, MA), Top Garden (Alabama), New Yorker Hotel, Tiffany Building (Manhattan), the Manhattan Center, and houses serving as centers in every state. Our movement acquired significant land holdings in Westchester County, the home of some of the wealthiest and most influential American families, including the Rockefeller family.

True Father's goal was to start a global university on the Westchester land, but we did not fulfill this; it was fulfilled in part by the University of Bridgeport. When I was at HSA - HQ one brother had a vision of creating a golf course on that property, and he even brought golf course designers to survey the land. This also did not happen. We have developed a small part of the land by building houses, but most has (to my knowledge) been donated and set aside by Westchester County as a greenbelt. Hyojin-nim for a time bow-hunted for deer on those acres.

Dr. Hugh Spurgin's assessment is that our aggressive purchase of land in Westchester County, which is the home of New York's wealthy people, alarmed the influential families and did not help our overall image.

Japanese leadership of New York City under Rev. Kamiyama, with 200 members from Japan, Europe and the US. We held workshops every weekend at Belvedere and then Barrytown, and had a witnessing and education center across the street from the main NY Public Library, at 5th Ave and 41st Street, later replaced by the 4 West 43rd Street building. Our main center at that time was located at 18 E 71st street. It was a rental, a few doors from Central Park and the Frick Museum, in the realm of Manhattan wealth.

This duplicated the successful methodology of Japan. In Korea there were many "home members" from the beginning, but in Japan and other mission field countries we were more a youth movement, far too activist to be able to absorb families into regular membership. So we developed the "A member - B member" consciousness, with a "B member" being someone who accepted True Parents but lived outside the center and maintained family life, employment, etc.

National State Leaders meetings *every month* at East Garden. Members changed missions constantly. It was a whirlwind of activity.

Testimony: Musical Chairs—Kathryn Coman & Dan Fefferman

KATHRYN COMAN

I was on Regis Hanna's OWC team in the Northwest region in Jan.-Nov. 1973. When we got to Seattle, Washington, Helen Chin (I think) was state leader. Susan Miller was her assistant. I went to Belvedere for training in Nov. 1973. Within a week of my arrival, Father sent us to Washington to visit Congressmen. It was the first work done by the National Prayer and Fast Committee (at least I think it was a committee). I was asked to do the office work for the committee. Our office was in FLF's office. I remember working side by side with Sydelle Eneyart. I have fond memories of typing these metal things for use by the Address-o-graph machine, for future mailings. After I'd been there about a week, Gary Jarmin (then head of FLF) went to Chicago for a leaders' conference. He returned from the conference, breezed through the office, and then disappeared. By the time I left Seattle in November 1973, Dan Holdgreiwe was our State Rep. I don't remember exactly how long Susan stayed in Seattle after the team arrived.

DAN FEFFERMAN

Let's see then... Gary goes to a conference in Chicago, where I had just been sent to fill in for Jack Korthius, who had left without notice for Vegas. Sue Miller goes to Seattle, where Dan Holdgreiwe is. Kathryn leaves FLF for Seattle. I take Gary's place at FLF. Dan leaves Seattle for FLF ...What is this, musical chairs?

KATHRYN COMAN

It sure felt like it. From 1972 until 1977, I had 15 mission changes. Everywhere I went, these musical people kept turning up. Gil Roshuni and Terry McGuire (that name bring back any memories?) were in Seattle when I was. I remember Denise Schneps during my brief trip to DC prior to Seattle. Of course, in Belvedere, music was the thing constantly. Then there was my stint in Barrytown. My workroom adjoined Sunburst and thus I became acquainted with Larry Moffit and Frank Grow, among others. Of course, every time there was any type of rally, Dan Fefferman would pop up with guitar in hand. I even gave it a shot myself. Anyone remember a sister with long blond hair playing the guitar and singing at the celebration at the end of our 7-day fast for the Japanese wives in front of the UN? That was me! I have no idea how or where I got the guts for that. Must of been the fast. Well, I could go on and on, but musical chairs certainly describes my life then.

DAN FEFFERMAN

No, no. no. no. no!!! One thing is wrong. Dan Holdgreiwe came from Seattle to FLF in early '74, after you went to Seattle from FLF. If Susan (Miller) came to FLF from Seattle, she didn't stay there long because she and Gary were both gone when I got to FLF in late '73. Actually, I had been at FLF in early '73. Then went to HSA Publications to edit the first edition of Divine Principle. Then to Belvedere training. (Hey, Dan Holdgreiwe was there too...what's going on here?) Then to Idaho as State leader and future Senator. Then to Chicago. Then (I think?) back to Belvedere to edit the 2nd edition of Divine Principle and prepare to lead the 12-person mission to Israel that never happened. And then back to FLF, to become the director of the Prayer and Fast for the Watergate Crisis. (I get tired just thinking about it.)

TYLER HENDRICKS

...MFT throughout the South, then UTS, then MFT for a summer and back to UTS, then London, then Edinburgh, then Nashville, then to the New Yorker Hotel and from there my life for 34 years centered around the NYC / Hudson Valley area (God's grace for my children!), until I came to Korea. Oh, except for two years in Boston—and a lot of mission-based traveling (I every state and at least 27 countries).

JOINING THE NEW YORK CHURCH: Testimony: Susana Pearson

The perfect place to be living in the early 1970's was New York City. I grew up in Washington Heights since I was 12 years old having migrated from Colombia, SA together with my entire family. At that time one green card with one photo of all of us 5 children & I believe one passport as well.

I had a Catholic education from St Elizabeth grammar school and all-girls private school, Mother Cabrini High School. Attending weekend retreats, questioning life and wondering about Jesus and his identity gave me strong reasons to begin my search. I entertained many ideas in silence and looked for answers. Upon graduation my thirst for God grew and I had no clear judgement of good or evil just I did not want to be in a grey area. For me it had to be white or black, no in between. I got involved in astrology classes and numerology to help me make sense of my thoughts and awarenesses I had. My search:

(1) I encountered the Hare Krishna movement and got a little involved but my questions and my inquiring mind were not satisfied. This counter-culture spirituality of hippies giving up alcohol, drugs and sex was not the answer I was looking for.

(2) Next I was approached by the *Namyoho Rengekyo*. There I looked to unlock my highest potential and be in control of my own destiny. I was within days of obtaining my *Gohunzen* for my own altar when my life changed.

(3) I was approached on three (3) different occasions by members of the One World Crusade. The first two times were on my walk along 5th Ave by the NYC public library towards my school, FIT (Fashion Institute of Technology) for my nature art class.

The 1st of three was a tall handsome Dutch young man. I did not accept his invite. Why? I was aware of the sexual energy between us and that affected me and I was not okay with that. I kept the flyer. The 2nd of three was Claire Allen (Daugherty by marriage). She was lecturing on 5th Ave & 43rd in Manhattan. I was attracted to her diagrams since I saw a similarity with the ones I had been drawing which included astrology & numerology signs and numbers. We had an exciting conversation and I ran off to class. I kept the flyer. The 3rd time I met Alice Cheney (Boutte by marriage) while I waited for my roommate, Gayle Filchack (Ogawa by marriage) by the entrance of the MOMA (Museum of Modern Art). We did not converse just I asked for the flyer with curiosity. I made note of the fact it was the same One World Crusade and that this is now the third time I meet the same group and third group that approaches me. I was very aware of the number three and the significance of what that meant for my destiny and how I was being guided. I took the flyer with intention to respond soon.

That weekend I began a holiday from work and school and I had planned on going to Atlanta to visit my sister but car trouble kept me in NYC. So I immediately knew why that happened and just went to 71st by Central Park to listen to the lecture. I believe Joe Tully and Dr Bergman were the lecturers while Matsuzaki led songs and Kamiyama watched from a distance. I felt floating in ideas and meanings and newness and excitement and signed up for the weekend workshop. I was on vacation so I continued to the seven day and... [end of testimony]

Dr. Mickler Commentary

The Watergate Crisis

Background: Richard Nixon was a Republican and anti-communist. He had inherited the Vietnam War from the Kennedy-Johnson (Democrat) administration and was striving to win the war. His presidency started in 1969 and he won his second term, which began in 1973, by a landslide. The media discovered that in 1972, the police had arrested Republican operatives who had broken in to the Democrat National Committee HQ in the Watergate Hotel. Investigative reporters connected the break-in to Nixon personally, although he denied that he knew about it. Nonetheless, the incident garnered enough media attention to generate congressional hearings, and the Democrats called for Nixon's impeachment. Democrats united nationwide and tapped into the anti-war spirit and their unhappiness over Nixon's stunning defeat of the very liberal Democrat George McGovern.

True Parents' concern was to maintain US determination to bring the Vietnam War to a good conclusion, defeating the communist north, and this hinged on Nixon. Nixon had also made inroads diplomatically with Red China. As the Watergate affair turned into a national obsession through the summer of 1973, True Father took action.

Dr Mickler: Rev. Moon's "Answer to Watergate" statement appeared in full-page advertisements purchased in newspapers in each of the twenty-one cities of the Day of Hope itinerary, including the *New York Times* and the *Washington Post*, beginning November 30, 1973. Over the next two months, it was published in one newspaper in every state except Hawaii. Although its Day of Hope tours were gaining momentum, the Church's involvement in the Watergate crisis, more than any other single factor, catapulted it into the national spotlight. Previously, the movement had separated its evangelistic activities from its activity in the public arena through the separate incorporation of the Freedom Leadership Foundation. This separation broke down during the Watergate crisis. In asserting that "the crisis for America is a crisis for God," the movement's large-scale demonstrations and stance in support of President Richard Nixon, attracted national attention but also alienated it from important sectors of the American establishment.

Nov 30, 1973: The Watergate Statement

Ever since I was sixteen years old, I have constantly encountered the presence of God. I have been able to share with the world numerous insights He has shown me. I came to America upon receiving God's Revelation.

On January 1, 1972, God spoke to me again in my prayers. He told me to go to America and speak to the American people about hope and unity. In obedience to God's call, I came and began the Day of Hope tour. In 1972 I took this message to seven American cities. The current nationwide speaking tour began in New York's Carnegie Hall on October 1, 1973, and will go to twenty-one American cities, declaring a message of hope and unity.

After New York, I spoke in Baltimore; Philadelphia; Boston; Washington, D.C.; New Orleans; Dallas; Tampa and Atlanta. The kind welcome I received in these great American cities deeply moved me. I am especially grateful to the mayors and other officials who responded by proclaiming "The Day of Hope and Unification" in their communities.

My travels in America have shown me a troubled land. The moral and spiritual decline is tragic and shocking. Many people are no longer proud to be Americans. The American nation seems mortally wounded in spirit and soul by the tragedy of Watergate. We are witnessing a crisis probably unprecedented in American history. The situation is very serious.

It is more than a political, social and economic crisis. It is a crisis of the human soul. This is not only the problem of the man in the White House; it is a crisis for all of us.

On November 10, 1973, I took two weeks out from my tour and returned to Korea. I used that time for prayer and meditation in a desperate search for an answer and new hope for America.

Today we hear so much about America's troubles—what is wrong and who is to blame, what can be done and what cannot be done. Vicious accusation is becoming a daily staple in the American diet. Hatred and bitterness are killing the human soul. Some people cry out, "Impeach the president!" Opinion is divided, and the people talk on. Should the president remain in office? Should the president resign or be tried?

America's Crisis is God's Crisis

We were all witnesses to the assassination of America's president, John F. Kennedy, in 1963. However today, without many realizing it, America is in the process of slowly killing her president once again.

A bullet killed Kennedy, yet the nation united in a common feeling of sorrow and repentance. This time the "bullet" of hatred and accusation is capable of destroying not only the president and the nation with him. In a war of hatred, no one is the winner.

All thinking Americans feel grave concern for the future of their country. Some even believe America has been struck a fatal blow. However, at this critical moment in American history it is disappointing and strange that no one is asking, "What is the Will of God?" If America was conceived as "One Nation under God," then the answer must come from Him. Have we stopped asking?

I bend my head and place my ear to hear the heartbeat of America. But I detect no one seeking the solution from above. We keep on criticizing, and the nation sinks; we criticize some more, and the nation falls even further, deep into greater peril. Now is the time for America to renew the faith expressed in her motto "In God We Trust." This is the founding spirit that makes America great and unique. God blessed America

because of this spirit. Furthermore, America is fulfilling a vital role in God's plan for the modern world. God is depending on America today. Therefore the crisis for America is a crisis for God. An answer must come from above, from God, from the one who has the answer. I have prayed to God earnestly, asking Him to reveal His message.

The answer came. The first word God spoke was, "Forgive."

America must forgive. Whatever wrongs have been done, whatever mistakes are being made, America has a noble deed to perform: America must forgive. The Watergate affair is an error: not only the error of a few men but the error of humanity, the error of the American people. The Lord's Prayer says, "Forgive us our debts as we also have forgiven our debtors." If we want God to forgive us, we have to forgive each other first.

The Watergate affair is not merely a test of the president. It is a test of America's faith, of how this nation will stand before God in the midst of moral crisis. Can this nation, which was founded two hundred years ago on Christian tradition, uphold that same tradition today? Can this nation prove its generosity and mutual forgiveness? Can it love? This is the test for the American people. Long ago the American settlers on the New England shores made many grave mistakes. But with their trust in God they came through many crises. They could then lead America to prosperity.

The Bible speaks of the time the scribes and Pharisees tested Jesus. They brought him a woman to be stoned. She had been caught in the act of adultery. Mosaic Law demanded retributive justice. But Jesus' message was forgiveness. "He stood up and said to them, 'Let him who is without sin among you be the first to throw a stone at her.'..."

But when they heard it, they went away, one by one, beginning with the eldest, and Jesus was left alone with the woman standing before him. Jesus looked up and said to her, 'Woman. Where are they? Has no one condemned you?' She said, 'No one, Lord.' And Jesus said, 'Neither do I condemn you: Go. And do not sin again.'" (John 8:3-12)
No one dared to cast the first stone! Who among you will be the one to cast the first stone? This is no time to cast stones upon your leader. This is no time to cast stones upon one another.

I have been praying specifically for President Richard Nixon. I asked God, "What shall we do with the person of Richard Nixon?" The answer came again. The second word God spoke to me was, "Love. It is your duty to love him." We must love Richard Nixon. Jesus Christ loved even his enemies. Must you not love your president?

What do you do when a member of your family is in trouble? Do you criticize him and tear him apart? Of course not. You guide him. You comfort him. You love him unconditionally. You belong to the American family, and Richard Nixon is your brother. Will you not then love your brother? You must love the president of the United States.

This nation is God's nation. The office of the president of the United States is, therefore, sacred. God inspires a man and then confirms him as president through the will of the people. The man lays his hands on the Word of God and is sworn in to office. At this time in history **God has chosen Richard Nixon to be president of the United States of America. Therefore God has the power and authority to dismiss him. Our duty, and this alone, is that we deeply seek God's guidance in this matter and support the office itself. If God decides to dismiss this choice of His, let us have faith that He will speak.**

I continued in prayer, and the third and last word God spoke to me was, "Unite." America must unite. Let us unite in the spirit of forgiveness. Unite in the spirit of love. Now is the time for national repentance. Love is the power to unite. America once knew how to come together to create a powerful nation for goodness upon the face of the earth. America is a beautiful land to behold, a nation of all nationalities, all races and all religions united together into one working whole. The nation's source of power has been love and faith in God and in one another.

Crisis in America is Directly Connected to the Fate of the World

The crisis in America today can be overcome. We must rekindle our faith in God and reunite ourselves in love. America's destiny is inseparable from the destiny of the world. America's well-being affects the plan of God. God chose this nation as His champion in His modern-day dispensation. With the bicentennial celebration only a few years away, God is testing America through the Watergate problem. America must demonstrate unity in love and forgiveness. Let us renew our faith in God, for this has been the wellspring of America's power. America must live the Will of God. She has no alternative.

Who am I to say this to the American people? I am not even a citizen of the United States. I am a Korean, a guest. However, I do this because I love America as much as my own country. This is a country God loves. And I love God and He is our Father in heaven. Wherever God my Father dwells, there is my country. Indeed, the Father's country is also the son's. America belongs to those who love it most. I am as concerned for America's well-being as for my own. This is the foundation of my courage to speak out on this issue.

Furthermore, I waited. I waited long. I anticipated that some great American spiritual leader or evangelist would rally America around God to rise above the Watergate affair at this stormy and depressing time. However, there has been no American spiritual leader speaking out for unity. I heard no articulate voice in the wilderness crying this out to Americans. By this time, God spoke to me again, "Fear not! Remember Jonah in Nineveh. Speak out!" So I obeyed.

And this is why I am doing this.

We will Pray for America

As founder of the **Unification Church International**, I have declared the next forty days, starting on December 1, 1973, as a period of prayer and fasting by our members throughout the world. In this we are determined to awaken this nation to its national emergency. America must unite in her Christian tradition of love and forgiveness in the face of the grave crisis created by the Watergate affair. We hereby launch this National Prayer and Fast for the Watergate Crisis as the only way to heal and unite this nation. This is indeed a day of dismay and moral crisis. Yet this is also a great opportunity for America, an opportunity in which the American people can demonstrate America's true greatness in faith and courage. Historically, great peoples have proved their greatness not during normal situations but in crises.

This is the time the American people must act as a great people who put their trust in God. Then this day will become a day of new hope and unity. "In God We Trust." In these four words lie America's key to survival and prosperity. America must live the Will of God—and God's command at this crossroads in American history is, "Forgive, Love and Unite!"

Dec 1, 1973

Dr. Mickler Commentary

The movement then launched a forty-day National Prayer and Fast for the Watergate Crisis (NPFWC) on December 1, 1973. This action took place following a two-week break in the twenty-one city "Day of Hope" tour, during which time Rev. Moon traveled to Japan and Korea. There, following a period of prayer and meditation, he concluded that America was in crisis and decided to speak out. The decision to launch the campaign was finalized in Omaha, Nebraska, and conducted simultaneously with the remainder of the twenty-one city tour.

Two annual events on the Washington, D.C., calendar were also occasions for calling national attention to the Unification Church. The first was the December 14, 1973, Christmas Tree Lighting, where the movement mobilized 1,200 pennant-waving, banner-carrying members. Not only was this rally aired on nationwide television, but later in the evening, President Nixon emerged from the White House to thank NPFWC President Neil Salonen and still-assembled members for their support. The other annual event of note was the January 31, 1974, Presidential Prayer Breakfast to which Rev. Moon was invited. Although plans to ring the Washington Hilton Hotel, site of the prayer breakfast, were canceled, a post-breakfast rally at Lafayette Park brought out Edward and Tricia Nixon Cox, who greeted well-wishers.

In addition, The National Prayer and Fast for the Watergate Crisis Committee (NPFWC) organized vigils, rallies, letter-writing and leafletting in all fifty states to publicize its theme and to obtain signatures of people promising to pray and fast for the Watergate crisis. At least eight senators and fifty-three congressmen either signed the statement or responded with messages of support. Congressman Guy Vander Jagt (R-Michigan) read Rev. Moon's Watergate statement into the Congressional Record of December 21, 1973.

Feb 1, 1974

On February 1, 1974, Rev. Moon had a twenty-minute audience with President Nixon.

Dr. Pak's report on the Nixon meeting: From *Messiah: My Testimony to Sun Myung Moon*

<https://www.tparents.org/Library/Unification/Books/Messiah/Messiah-12.htm>

On February 1, 1974, President Nixon's deputy special assistant, S. Bruce Herschensohn, guided Reverend Moon on a tour of the White House and gave him detailed explanations about the Cabinet Room and other historic points. Then he ushered Reverend Moon and me into the Oval Office.

President Nixon stood to one side of the entrance and warmly greeted Reverend Moon as he entered. The two men embraced and greeted each other. In person President Nixon was a larger man than I had expected. Despite the whipping he was receiving day after day in the newspapers and on the airwaves, he looked in excellent health.

After the greetings, President Nixon took a seat in a chair in front of his desk and Reverend Moon sat down next to him. Mr. Herschensohn was the only other person in the room. The atmosphere seemed prepared so that Reverend Moon would feel free to say anything he wanted.

Reverend Moon's first words were surprising. He said, "Let's begin this meeting with a prayer." He then offered a fervent prayer in Korean. I did not translate this, believing that Reverend Moon's heart would best be understood intuitively.

Reverend Moon closed his prayer, and the president said, "Reverend Moon, you are a great messenger of God. Even aside from my own political fate, I am deeply moved by the movement going on around the country now to revive the Christian spirit. I admire the courage you have demonstrated in your words and actions in trying to save America. I am completely in agreement that this is the way for America to accomplish her mission and stop communism from taking over the world."

President Nixon paused, and Reverend Moon began to speak.

"At five o'clock this morning, when you were probably still asleep. I came to the vicinity of the White House. I circled around and offered a deep prayer from a place where I could see your bedroom. The fate of the whole world, not just that of America is resting on your shoulders now. I hope that you will be able to overcome the crisis you are facing, lead America down the right path, and protect the world from the threat of communism.

"Mr. President, if you make a mistake now, America will be defeated in Vietnam, and that will mean that more than ten million innocent people in Southeast Asia will lose their lives. The lives of all these peoples are resting on your shoulders.

"I cannot bear to see so many innocent people suffering and dying. So I prayed very deeply to God, and in that prayer I received His revelation. I have been waiting for a chance to have this important meeting with you so that I could give you my recommendations based on God's revelation. You may find my words somewhat shocking and abrupt. Can I ask you to listen to me with an open mind?"

President Nixon responded, "Yes, of course, Reverend Moon! In fact, I really need that." And he settled himself to listen to Reverend Moon's words respectfully.

Reverend Moon began to speak in a tone that was both stern and sincere.

"Mr. President, please don't think that you can overcome this difficult period with wisdom that is squeezed from the minds of the people on your staff. Mr. President, you have to rely on God. You must place your trust in Him completely. To do that, you must get down on your knees before God and repent in tears. You must ask His forgiveness. Then, with a completely reborn heart, you must set aside all political objectives and private concerns to humbly apologize to the American people in tears. You must place yourself in a position where you are an offering before the American people, and people must feel that you are only trying to act in the interests of America, to bring about peace for all humanity, and to accomplish the will of God. Mr. President, you need to move the hearts of the American people. Then you need to receive their forgiveness. The American people are a great people of God. Once they understand your true intentions, they will forgive your past mistakes and give you their fervent support."

President Nixon listened earnestly to Reverend Moon's every word. I employed all my abilities in English and all my spiritual strength to translate these words from Korean to English. I felt that the life and death of all humankind depended on my translation. I had to convey not only Reverend Moon's words but also his spirit and love.

Reverend Moon took a deep breath and began again.

"President Nixon, I received something about you in a revelation from God. May I tell you this?"

The president seemed to realize that Reverend Moon was about to say something really important. He changed his posture as if to say, "Please, please..."

Reverend Moon began to speak again.

"Mr. President, this country has faced several crises in its history that challenged American presidents to make very courageous decisions. Probably the most serious was the Civil War. The country was divided. Brothers were killing brothers. Both the North and the South were suffering tremendous casualties. The nation was in mortal danger of splitting in two. At that time, President Lincoln's heart was heavy. He had to find a way to unite the people and renew their faith in the government. He took the bold step of declaring a national day of fasting and prayer, asking people to repent and renew their faith in democratic principles."

"Mr. President, more than one hundred years later America has come to a similar juncture of history. You must do something extraordinary. Just a simple apology to the people will not do. May I suggest that you declare one week of repentance and fasting. You can begin yourself and set an example. The hearts of the American people will be moved, and millions will follow your example in the spirit of forgive, love, and unite, which I declared in my Watergate statement. I will support you in this endeavor with all my power and with the help of my movement in America and around the world. The voice of repentance and fasting will shake the planet. There will be prayer and fasting on the steps of the Capitol and the White House. Let the people hear the sound of prayers from every hill and valley in America asking God to directly intervene in the affairs of this nation. If one week is not enough, extend it to two weeks or three weeks, even as Moses endured forty days of fasting before he finally received God's message."

President Nixon seemed to think deeply for a moment about what Reverend Moon had just said. Then, he made his promise.

"Reverend Moon," he said. "That sounds like a great idea. I will consider that option."

The president continued. "I know that you are not thinking only about this country but also the world in making this unconventional suggestion. Please continue to pray for me. Right now, I need your prayers more than anything else. Please continue to pray for this country, too."

Reverend Moon responded as if to prod the president. "Mr. President, you already have my prayers," he said. "Even if you pray, God cannot work unless you take action courageously and decisively. Please have courage. The Bible says, 'Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it.' [Luke 17:33] Be brave, and make your decision. You need to carry this out within the next three days. After that, it will be too late. Please don't forget that ten million innocent lives are at stake. If you are not courageous, many people will die. You can save this country and save the world, but you have to have the spirit that you are prepared to sacrifice your own life, if necessary, for that purpose, Mr. President!"

Reverend Moon spoke with overpowering intensity and authority. If the public had witnessed this scene, many would have been reminded of scenes in the Old Testament where a prophet gives God's command to a king.

President Nixon made a clear promise.

"I understand," he said. "I will do that."

The two warmly embraced each other again, and Reverend Moon left the Oval Office with a feeling of great exhilaration. He was happy that he had accomplished an important mission. However, despite his firm commitment, President Nixon failed to take any decisive action within the next three days. In the end, people concluded that the president had obstructed the Watergate investigation and engaged in a cover-up. President Nixon's impeachment was only a matter of time now.

Life in NY Church, Nov '73 - Nov '75

- Sundays at Belvedere with Father, Mother and the True Family
- Holy Days at Belvedere with sports and picnic atmosphere afterwards, and entertainment in the evening
- The Holy Rock (brought from Montana by the Bronfman family)
- Workshops at the Artists Studio, Belvedere

TH: The karma of a local member. I was not mobilized (and chose not to mobilize, or was not chosen to be mobilized) because somehow my place was to be a local center member or activity member, such as PR or lecturer. No national 3-day fast, no bus team, no New Hope Singers or Go-World Brass Band... My philosophy was that the essential and highest missions are witnessing and fundraising. Until I get victory with that, I keep doing that. So I did not want to be a leader, at all. I stepped back, I withdrew from the running.

- Climbing over the wall to get into Belvedere
- Two months sleeping on a table in the Belvedere greenhouse.
- Week or so of fundraising in Boston; "spring!"
- First 7-day fast
- Hempstead Center
- White Plains Center
- Meeting True Parents on the street
- 40-minutes in the Garden of Eden
- Speaking in tongues on the bus stop bench
- Spiritual Mozart who didn't remember a thing

Kidnapping, deprogramming

A very early instance of deprogramming took place in White Plains, New York, February, 1974, with Rabbi Maurice Davis working on my two spiritual daughters, Janet and her friend. Janet moved in, fairly serious. Then she enthusiastically invited her friend to move in, and we did not educate either of them adequately. It was their parents who started the ball rolling. After having lunch with one or both sets of parents, they returned to the White Plains center, took their things and left. Soon thereafter protesters appeared, picketing on the street in front of our center. We moved to a house in nearby Hartsdale.

Deprogramming soon evolved into a for-profit business, including kidnapping members and transporting them across state and national borders. Distraught and angry parents together

with opportunist clergy and criminals created an anti-cult movement that mobilized the media and politicians to investigate the movement. This led to media exploitation and congressional hearings led by Sen. Robert Dole and Cong. Donald Fraser, that we will discuss below.

- MSG PR team
- Witnessing Center at 41st Street and 5th Avenue

1974—Development of MFT culture

To a large extent, Barrytown Training was a Japanese import. That is, the movement attempted to cultivate the attitudes and methods in witnessing that had been successful in Japan. The same was true for the movement's financial operation. If Mr. Sudo became the de facto director of education of the American Church, Mr. Takeru Kamiyama became its fundraising director. This was only appropriate as funds from Japan were fueling the movement's evangelistic campaigns in the U.S. and Korea as well as its major property purchases. To some extent, the Japanese outlook and modes of operation became even more pervasive in the church's mobile fundraising teams, or MFTs. There was an even clearer distinction between the church and the world as, unlike witnesses, mobile fundraisers had occasion for only very temporary and superficial interaction with outsiders. Loyalty to one's immediate central figure, or, in MFT terminology, to one's "captain" or "commander" was far more strongly stressed, and members were expected to grow in faith, offering sincere devotion to "mobilize the spiritual world" and thereby, increase result. Although there was a strong team system, fundraisers had to "pioneer" products and area and rarely worked with others but were entirely on their own virtually all day, every day. MFT members were desperate and urgent, just as witnessing members were to meet goals, and because of success, many nurtured hopes of being future business and corporation leaders. At the same time, apocalyptic scenarios of the sort outlined by Mr. Sudo were also a source of motivation.

The MFT existed in a kind of parallel universe to the church and grew proportionately to the witnessing providence. The original MFT teams worked 8:00 a.m. to 5:00 p.m. five days a week. However, during 1973-74 there was pressure to step up funding for the rental of Madison Square Garden and other Day of Hope stops, and fundraisers increased their pace, working as many as twelve hours a day, six or seven days a week. Results also increased from \$70-\$100 daily averages to \$200-\$300 averages, with top fundraisers generating highs of \$900-\$1,000 on a single day. As of May 1975, there were six two-van National Headquarters teams consisting of about ninety members who covered West Virginia, Virginia, the Carolinas, Maryland, and parts of Ohio and Pennsylvania. The rest of the country was covered by "Father's Task Force MFT" with 350 members. In November, two hundred additional members joined the MFT and it was consolidated under Mr. Kamiyama.

Testimony: "Forgive, Love, Unite!" C. Thomas Phillips

Upon listening to introductory seminars on Divine Principle, I had a Wesleyan experience of the warming of the heart and a personal spiritual experience with Jesus. This powerful transforming experience left me with little doubt concerning the authenticity of this "new truth" as genuinely Christian and directly approved by Jesus. Excitedly I wrote about my experience with the Divine Principle to my mother and grandparents who had always encouraged my spiritual pursuits. My letter crossed a letter from my mother in the mail. Enclosed in her letter was a clipping of a paid advertisement in the local newspaper called "Forgive, Love, Unite!" Deeply touched that a foreigner would come to America and demonstrate the Christian response to the moral failings of our president, she was convinced this was a message from God for the America people. Upon receiving my letter she marveled to discover that I had met the movement inspired by the same person who had brought this Christian message of forgiveness, love and unity to the American people. For our family this was a testimony of God's wondrous and mysterious work both within our lives and within the world.

My grandparents went on their knees thanking God for the effect of Rev. Moon's work on the religious life of their grandson after they received my letter sharing my encounter with Jesus. This had been an answer to their prayers for my conversion from the secular lifestyle of the 70s to a life dedicated to God's calling. Personal experience with Jesus was an important tenet of

faith in the Bible Missionary Baptist Church where my grandparents served as pastors. However, even after years of attending revivals and summer church camps at our family's church, I still lacked any genuine experience with Jesus and eventually dismissed organized religion when I became a university student.

A soul-transforming experience awaited after listening to the Divine Principle lecture on the "Mission of the Messiah." My heart, burdened with the knowledge that Jesus' original purpose was not to die on the cross, cried out in earnest prayer asking Jesus to confirm or deny its truth. This simple outpouring of my heart opened the way for an overwhelming spiritual experience. Jesus came to me in a powerful vision, saying, "I could come to you because you understood my heart. Now anytime we share the same heart, I will be with you."

My grandfather shared my joy and saw the movement as an opportunity for a revival of the Christian spirit in America. Later he would be reprimanded by the superintendent of his church district for openly supporting the controversial Reverend Moon before his congregation. His superintendent, who had been my church pastor, said, "I don't believe Tom would go too far in the wrong direction, but you simply don't know the whole story of Rev. Moon." My grandfather countered, "The reason you don't like Rev. Moon is because he is doing what you and the other Christian leaders have not been able to do—bring revival to the youth of this country which is rapidly abandoning the Christian spirit!"

While studying world religions at the Unification Theological Seminary, it struck me that some of my early experiences in the Unification Church with some Japanese leaders were similar to training from a Zen master. Initiation into communal church life brought both rich experiences of the possibilities of harmony and unity and the occasional dissonance created by the different cultural and religious backgrounds of our "family members."

Careful study of the Divine Principle and confirmation through spiritual experiences with the Holy Spirit had left little question in my mind that the movement to which I was aligning myself was authentically Christian and that Jesus was working directly within this movement. However, many of my Japanese brothers and sisters considered the movement a new religion, and therefore could not readily consider themselves Christian. Yet, the closer I came to my Japanese brothers and sisters the more I perceived in their character a quality that was "genuinely Christian." Why that was so was profoundly revealed much later in my church life as I researched comparative studies between Christianity and Buddhism at the seminary. Especially, the Christian/Buddhist dialogue on kenosis and sunyata revealed deep insights into the experience of self denial to find spiritual enlightenment through purity of heart common to both traditions.

Studying the Divine Principle fostered in me a radical change of character, opening my heart to experience God's heart through spiritual experience with the Holy Spirit. This experience of God's love and truth instilled moral power to deny my tendency to self-centeredness and selfishness. I was then liberated to experience the restoration of my genuine self which aspired to live a lifestyle charged with high moral ideals. This experience can be compared to emptiness or sunyata, wherein the individual through radical self denial is able to stand outside of his own self interests and affirm his authentic self through acknowledgment of a higher reality at work in the cosmos even within one's own personal life.

MFT

A critical experience for me along my spiritual path occurred on the national mobile fundraising teams (MFT). It led me to an experience which is similar to emptiness or sunyata. My leaders on MFT often used methods not unlike the Zen master used to instruct his pupils. Buddhism is sometimes anti-intellectual; they especially detest pragmatism and rationalization. Like a Zen master, my leaders would sometimes refuse to answer simple questions, or ignore requests for rational explanations. I understood the motivation for such non-rational behavior by my leaders was similar to the Zen Master who shocked or awakened the student to bring him to a new level of consciousness. This strict vertical manner of relationship could be experienced as austere, even hurtful, yet I mostly felt the warm heart of leaders and consequently recognized their actions as motivated by true love.

One particular experience that led to my experience of emptiness or sunyata began with a miscommunication between my leader, called the “commander,” and myself.

Despite the authoritarian title, he was a paternal figure whom I respected for his warm heart and selfless concern for others. Under his leadership I was responsible for a team of eight other members in Atlanta, Georgia. Through a conversation over the telephone in broken English, I understood from him that our team’s next move should be to Denver, Colorado. However, when I telephoned after arriving in Denver, it was obvious that he was very upset. Nevertheless, he expressed very little other than his surprise. However, the next day’s telephone communication ended with a request to transfer one of my team members to another team. Each day thereafter, with each telephone report I was directed to send yet another member to different teams until only myself and the van remained of our team. Then the next cryptic instruction was to drive the van to Nashville, Tennessee. After a three-day journey I arrived in Nashville to await further direction.

The commander had informed the MFT leader in Nashville that I should join his team. After arriving at midnight, I soon joined together with my new team traveling overnight across Tennessee. We continued driving for hours with a few intermittent stops as members were dropped off to “pioneer” raising funds in small towns. At around six in the morning the van stopped and the team leader gave me the signal that this would be my town. “Are you ready?” he asked. Groggy, unshaven and still in dirty clothes from the trip from Colorado, I tried to get my bearings as I stood beside a box of flowers and a bucket crammed with bunches of carnations. The team leader sped off in a hurry promising to return around twelve. I offered flowers in the shops and offices for donations and then came back to the appointed spot at noon. After waiting for several hours, I decided that he must have meant midnight—after all he had left a whole box of flowers, certainly enough for the whole day! I continued fundraising throughout the day and was anticipating being reunited with the team after a long day. Now midnight, I stood at the meeting point offering the last few flowers to any remaining passerby. After one in the morning, bewildered and exhausted, I finally decided to retire to the flower box—now empty—to rest.

The next day, wanting to continue my task, I purchased some candy at the grocery store to offer for contributions. Now distressed and anxious about what would follow, I returned to the meeting place at noon, now my second day in this small town where everyone seemed to have already been approached for contributions at least once during my visit.

When the team leader finally arrived after two in the afternoon, he apologized for not having been able to return as promised after his van had broken down a hundred miles away in a remote area with no service stations. However, this was only the beginning of a series of events over a period of more than forty days which seemed designed by heaven for my personal spiritual training.

In the isolation from brothers and sisters in the remote areas where we found ourselves, there were often moments when only my relationship with God consoled the agony in my heart. These were treasured moments of rich spiritual rejuvenation that usually followed after “dark nights of the soul” which tested my limitations. Obstacles along my path seemed so insurmountable at times that the only way to endure was in complete denial—as though I didn’t even exist! During this period, it was so clear that whenever I would become self-centered and complain about my situation, then some disaster would follow, such as being arrested for soliciting without a permit or having my fundraising product stolen.

However, after denying my self-centered desires, I achieved a new level of consciousness and perceived God’s spirit acting directly through me. As I would approach people for donations, I foreknew who would donate and how much. There were times when everyone I approached would generously give. A spiritual force which could move people’s hearts enjoined my spirit. It was a time of certain spiritual clarity with no awareness or concern for “self.” I felt in harmony with the pulse of the universe and protected from any harm.

One evening towards the end of this forty-day period, the commander drove into the parking lot where I had been selling peanut brittle under the hot August sun. He expressed gratitude for my dedication to my mission and invited me into his car to report about my experiences during this period. I related my experiences of learning to deny my self-centeredness, and how I had reached a new level of consciousness in the realm of *shimjung* or heart. Pleased with my response, he explained his prayer had been for me to deeply understand the importance of “purity of heart.”

I had fought with all sorts of desires: desire to be the best team leader, desire to be the best fund-raiser, desire to be recognized or appreciated, along with intense physical desire for food and sleep and with sexual temptations. After detaching myself from personal desires and transcending the anxiousness over my own situation, I was no longer overly concerned about what others thought about me or how I might appear to others. The negation of inappropriate desires and expectation had left a vacuum which begged to be filled. Now I became filled with a profound realization of the principles working order and harmony throughout the universe and meaningfulness and purpose in my life.

After having walked a course that seemed to require my annihilation, God’s grace working in my life had prepared me for bigger responsibilities. I was later called to go to New York to receive a new responsibility to guide young members in their life of faith on the MFT.

Fifteen years later, the seminary allowed the opportunity to revisit my course to transcend my fallen nature through self denial in the traditions of Christians and Buddhists seeking union with the ultimate reality. My course of fundraising had shaken me from habitual routines and provided the environment to find my genuine self through self denial. Even now from time to time as I lose the center and focal point of my spiritual life, I recall these early battles to cast aside my petty concerns and embrace the public purpose and find my renewal.

Fundraising testimonies: Tyler Hendricks

In 1974, my fundraising team leader, Mr. Makoto Tsujumura, dropped me off in a parking lot, out of which I was kicked within a few minutes. It was in the countryside and I completed a small housing development door-to-door in about half an hour, and went back and sat on a hill above the parking lot to wait for Mr. Tsujumura’s return. Well, I dozed off and the afternoon wore on without my seeing him. I was struggling mightily in my heart—should I return to the parking lot and begin fundraising again?

One side of me said, “Have courage and boldness— return to the lot!” The other side said, “Be a good boy; the management does not want you there.” Oh, the inner turmoil as I sat and the precious hours of my one and only life on earth dragged by, second by second, blow by blow, heartbeat by heartbeat. As I sat, rooted into the dirt, I heard this voice—“you lazy coward, you’re happy that you have an excuse not to fundraise, aren’t you?”

Finally, Mr. Tsujumura arrived. It was around 7 pm and I told him my sad story, expecting him to whisk me off to another location. Far from it! “You stay and fundraise here and Igarashi-san can join you!” Knock me down with a feather! I watched the van pull away, turned around, and saw Mr. Tadashi Igarashi fundraising RIGHT IN FRONT OF THE DOOR! He was acting as if he were from the local Elks Club. And of course he was; he was from something far more “local” than that. He had no concepts. He displayed courage and boldness.

Numbed by the day’s inner struggle and what my captain had just done, I froze in my tracks as I watched Mr. Igarashi. A moment later, I realized that I had been tearing a piece of paper into tiny pieces and letting them fall to the ground. Not wanting to leave a mess, I stooped down to pick up these tiny pieces of paper, one by one, one by one, each little piece. As I did, the words “God’s Heart” came to me and I started to cry. I couldn’t stop crying. I just cried and cried and cried and it was uncontrollably loud.

I made my way over to the dark side of the building and sobbed against the wall. Mr. Igarashi came over and I said, between sobs, that I was all right, it’s okay. And he went back to his fundraising.

And the police came. Not to stop him from fundraising, but to check out the reports they'd received about this guy crying. Mr. Igarashi came over and told them that I was having a religious experience. Good old American cops—they thanked Mr. Igarashi for his service and left me to my religious experience. I wonder what they put in their evening report. My result that day was about \$12.00 and an ocean of tears.

Sunyata on Mr Nakai's team. Praying for the other members of the team. "Who can I go to for my help?"

"I can do this for the rest of my life."

The drive-in movie at the end of the UTS summer break.

April 30, 1974, the Barrytown property, 256 acres on the Hudson River, was purchased. Built in 1929, it had been built as a Catholic seminary—that is, a high school for young men preparing for the priesthood or missionary life. It also served as a home for retired priests. Prior to the Catholic ownership the property was owned by the Livingston family, going back to before the American Revolution.

It housed the 120 day workshop for missionary trainees throughout 1974-75 and into 1976. The missionary trainees went out in three's, one Japanese, one German and one American, to 120 nations. Others went out on 40-day missions around America. Many of them had participated in the 1975 1800 couple Blessing in Seoul, February 8, 1975. Barrytown also housed weekend workshops for the New York church.

The translation of holy songs into English also took place at Barrytown. Three sisters were involved, Yoko Kobayashi, Kathy Novalis and Diane Fernsler.

Dr. Mickler Commentary

July 22-24, 1974. A second phase of the Church's Watergate involvement came at the height of the crisis in 1974. With court-ruled limitations on executive privilege, articles of impeachment, and exposure of damaging transcripts of presidential conversations all imminent, the NPFWC mobilized 610 members for a three-day fast and vigil on the steps of the Capitol Building in Washington, D.C., July 22-24, 1974.

Participants wore placards with a quotation from Rev. Moon's Watergate statement on the back and a picture of the elected or appointed official for whom they were praying on the front. With public attention riveted on Watergate, the three-day vigil received national exposure. Seventy-six congressmen and five senators came out to meet the person praying for them. Newspapers across the nation carried pictures and interviews in over 350 stories. Local television stations and all three broadcasting networks showed film of the event and described it in their newscasts. Among the news magazines sending their own reporters to cover the vigil were *Time*, *Newsweek*, *New Republic*, *U.S. News and World Report*, the *New Yorker* and the *Washingtonian*. Rabbi Baruch Korff, organizer of the Citizens' Committee for Fairness to the President, came to the vigil and declared "personal solidarity with these young people." Nationally syndicated columnist Art Buchwald later wrote a column featuring an imaginary conversation between one "Senator Throggsnutton" and the young man fasting for him.

Testimony: Sydelle V. Enyeart

During the Three-Day Fast on the Capitol steps, my Congressman, Fuqua from Florida, who covered the University of Florida and Florida State, came to the steps. The minute he left after we met and took pictures, I got a fever so high Mr. Salonen had to take me to the hotel where the PR team was staying. I got to watch Susan Hughes Oliver talk with Barbara Walters on TV. Barbara couldn't believe Susan hadn't eaten in three days. I did not break the fast. I just had to stay in the hotel room until we ended the fast. What a memory.

Testimony: Larry R. Moffitt

Yes, the fast on the Capitol steps. I was a two-or three-week-old member at the time. I had quite an experience as I suddenly realized: here I am sitting on the U.S. Capitol steps, with short hair, an American flag in one hand and a sign that says, “God bless President Nixon” in the other.

That, plus this being my first ever fast of any length, made this a three-day out-of-body experience. Pat Pierkowski, who was an IW in those days, said she looked at the crop of new members who had just joined in Texas and chose me as the one least likely to stay. She said I still had marijuana smoke coming out of my ears.

I remember Neil Salonen. I remember Dan Fefferman singing. And brushing our teeth at Union Station. It rained hard one night; the rest is a blur. But I did survive. What a long, strange trip it's been.

August 8, 1974

“On August 8, 1974, seven months after the meeting with Reverend Moon, [Mr Nixon] wrote a short letter of resignation and removed himself from the presidency to avoid being impeached by Congress. He thus became the first president to resign midway through his term. Soon, the Vietnam War became a ‘war of disgrace’ for America, the first war in history to end in a U.S. defeat.” (Dr. Pak: *Messiah: My Testimony to Sun Myung Moon*)

TH: In his farewell address, Mr Nixon said, “To those who have stood with me during these past difficult months, to my family, my friends, to many others who joined in supporting my cause because they believed it was right, I will be eternally grateful for your support.”

Saigon fell nine months later, then came the holocaust in Cambodia.

September 18, 1974

Six weeks later, Sept 18, 1974, True Father spoke at Madison Square Garden and seven other major cities: Philadelphia, Washington, D.C., Atlanta, Chicago, Seattle, San Francisco and Los Angeles.

Madison Square Garden and the 8-city speaking tour

- 1,000 members mobilized for a Waldorf-Astoria banquet and then Madison Square Garden speech, Sept 17-18, 1974
- 150 Japanese blessed wives witnessing, plus Americans from around the country, living in an uptown hotel, and Europeans
- Media impact: NYC was plastered with posters (which we removed city-wide overnight after the event); TV reporters interviewed us in the street—I was interviewed late one afternoon as I returned to the 18 E 71st St center.
- A thousand VIPs from all fields attended the Waldorf-Astoria banquet the evening of Sept 17. An America psychic named Jeanne Dixon was a speaker. I understood that she recognized that Father was the Messiah, and we expected her to give this as a testimony. She did not; she said something to the effect that, “your day will come, Reverend Moon.”
- MSG was overfull—they locked the doors, hundreds could not get in, including me. I had driven some leaders and VIPs to the event and, after dropping them off, had to find a parking place. It took some time, and by the time I got back to the Garden, the doors were locked. I socialized with the crowds that could not get in. I recall encountering a group of young people that had driven there from Ohio, not members.
- Many walked out during the program; then they opened the doors and people outside could come in. When the doors re-opened, I went into the hall; it was half-full.

Dr. Mickler’s Commentary

Madison Square Garden

The culmination of the movement's evangelistic activities during this period was its concluding eight-city Day of Hope tour which opened at New York's Madison Square Garden on September 18, 1974. Building on all that had gone before, the tour was, in certain respects, a triumphant march through many of the same cities in the movement's original, anonymous, seven-city tour of 1972. Taking as its theme, "The New Future of Christianity," the itinerary included New York City, Washington, D.C., Atlanta, Chicago, Seattle, San Francisco and Los Angeles. However, the key to its success was Madison Square Garden.

Filling Madison Square Garden was the Church's most ambitious undertaking to date, but it had several months to prepare. In addition, there had been "a tremendous influx of members." In New York City, members had been assigned, since July, one hundred and twenty houses each for door-to-door contact. Ten thousand pocket-sized editions of Divine Principle and an equal number of Rev. Moon's "Christianity in Crisis" talks were made ready for distribution. The arrival of seven hundred IOWC members in mid-August greatly augmented campaign preparations in New York City. **Lodged at the Paris Hotel on Manhattan's West Side, ten seventy-member IOWC teams followed rigorous street canvassing schedules in assigned sections of Manhattan and Queens. Representatives from each of the forty nations where the Unification Church maintained missions and the remaining American church members—in all, about 2,000—converged on New York City for a final week-long blitz prior to September 18th.**

Tickets for the event were free, and **five hundred buses were chartered to transport outlying residents to the Garden.** There were numerous TV and radio "shorts," a full-page ad in *The New York Times*, and a massive poster campaign. Advertising that "September 18 Could Be Your Re-Birthday," eighty thousand two-by-three-foot posters with a portrait of Rev. Moon as well as insets of the New Hope Singers International and the Korean Folk Ballet "wallpapered" Manhattan. Maintaining 150-200 locations, a twenty-one member postering team put up two thousand posters in forays from midnight until 10:00 a.m., beginning forty days before the rally. As reported in the *New York Times*, "His face is everywhere, it seems."

TH: Immediately after the event was over, the poster teams mobilized to take down all the posters and scrub clean the walls. When the sun rose, they had disappeared.

As the Church was able to bring only 350-450 people to Alice Tully Hall in the Lincoln Center for its initial Day of Hope tour just thirty-two months earlier, the turnout at Madison Square Garden was astounding. The movement feted 1,600 prominent New Yorkers at a kick-off banquet in the Waldorf Astoria on September 17, 1974.

TH: My mission was on the "PR" team to invite VIPs to the banquet. American brother / Japanese sister pairs were assigned specific social sectors. My team's was government (from the federal to local levels) and military officials. The PR team was housed at Mr Kamiyama's center in Kew Gardens, Queens, and had its office at the 18 E 71st Street center.

The following night, an estimated ten to thirty-five thousand ticket holders were turned away from an already filled-to-capacity Madison Square Garden. With nearly two hundred press people in attendance, widespread publicity helped insure success in other cities. The pattern of overflow crowds and continued publicity was repeated throughout the tour. **In San Francisco, a December 7th kick-off banquet, held at the Fairmont Hotel, brought out 1,160 San Franciscans. A letter of welcome from California Governor Ronald Reagan was read, and proclamations were announced from San Francisco, Berkeley, Oakland, San Leandro, Concord, Burlingame, San Mateo, Stockton, Menlo Park and Hayward. The city of Oakland proclaimed December 9th as Sun Myung Moon Day and presented him with a tie tack and cuff links in the shape of an oak tree. The December 9, 1974, talk brought 5,000 people to the 3,200-seat San Francisco Opera House, with the overflow directed to the Municipal Auditorium a block away.**

Mary Cloutier Yasuda

We were called to attend Father's speech at Madison Square Garden. When our team arrived, we couldn't go inside. After a while some people got up and left, so we were finally able to go in. The victory of True Father was not the fact that the hall was packed. It was something

different. When I saw my beloved Father, the Messiah, I was shocked. He was investing everything and people were sleeping. People walked out in the middle of his speaking. I saw someone carrying on a conversation with the spiritual world. I was shocked by the audience. Some people were listening besides our members. The atmosphere was so terrible, though, people couldn't hear or receive his words. His victory, in my opinion, was that he invested everything, gave everything and persevered no matter what people did.

The New Future of Christianity

Excerpts from the Madison Square Garden Speech, September 18, 1974

My topic tonight is "The New Future of Christianity." But before I begin this evening's message, I would like to make one personal plea. **I did not come here to repeat what you already know. I have come to reveal something new. I want to share with you a revelation from God.**

...What we are interested in is not the human interpretation of the Bible, but how God interprets the Bible, and what God's will really is. Therefore, no person by himself is capable of satisfying us. That information must come from God, in the form of revelation.

And I want to share that revelation with you tonight. ...what we need is new ideas—God's ideas—because man has exhausted all of his own ideas already. ...So I ask each one of you to open your mind and open your heart, so that the spirit of God can speak to you directly.

Kingdom of Heaven on Earth

If Adam and Eve had obeyed God, they would have brought the Kingdom of Heaven on earth. ...They were expected to set the true tradition of brotherhood and sisterhood.

What is perfection? Perfection is man's total union with God. A man is supposed to be the temple of God, in which the spirit of God dwells. **Such a man is divine**, as God is divine; that man is holy, as God is holy. Jesus was the first such perfect man. This perfection is the state that Jesus was speaking of when he said,

Believe me that I am in the Father and the Father in me. (John 14:11)

When you become one with God, **His divine power is yours, and you shall be perfect as God is perfect.** Therefore, Jesus set as man's goal to be perfect as God is perfect when he said, "You, therefore, must be perfect, as your Heavenly Father is perfect." (Matt. 5:48)

God created one male and one female. Why? After their reaching the state of perfection, God wanted to bring them together into one heavenly couple, through the blessing of heavenly matrimony. God intended to begin His Kingdom with Adam and Eve as the first husband and wife.

If that had become a reality, then God's blessing to be fruitful and multiply would have been fulfilled. By having children, Adam and Eve would have become the God-centered True Father and Mother—the True Parents of mankind. If Adam and Eve had formed this first God-centered family, from them would have come a God-centered tribe, a God-centered nation, and a God-centered world ruled by God alone. Then perfection would have reigned from the beginning to eternity.

...By the fall, man was brought under the false fatherhood of Satan. Man changed fathers. We left our true father, God, and united with the false father, Satan. ... Therefore, the multiplication of sinful children from one generation to another has brought about this fallen, sinful world.

...John 12:31 indicates that Satan is the ruler of this world. ...God is no longer the master, because people changed masters. Man betrayed God and united with a false master, Satan. This Satan became the father of mankind.

Almighty God is a God of love, a God of mercy. ...He knows that only one power can bring people into salvation—God Himself. And God, in His mercy, is determined to save this world.

What is salvation? Salvation is simply restoration. ...God's salvation of man is simply to restore man from an abnormal, deviated state to the original state of goodness. ...God made His determination clear in the Bible: "I have spoken, and I will bring it to pass; I have purposed, and I will do it." (Isaiah 46:11)

...To restore mankind, God sent His only son, Jesus Christ, into this world as the Savior, as the Messiah. ...With the coming of Jesus Christ, people were truly at the threshold of the Kingdom of Heaven.

...Then what happened? History is the witness: We did not know him. We rejected him, rebelled against him, and finally crucified him on the cross. Why? The Christian churches say, "Well, the answer to that question is, simply, God sent Jesus Christ to die on the cross. The crucifixion was the predestined will of God from the beginning."

Then let me ask those Christians, "What will you do when Jesus Christ returns to you today?" ...If they had accepted Jesus—as you would today—would they still have had to crucify him? No! It was a mistake! **It was in ignorance that we crucified Jesus Christ.**

It was God's will that His people accept the Messiah. But we crucified him instead. And then Christians "passed the buck" by saying that was the will of God. Ridiculous! **This is not acceptable to our logic.** ...Christians of the world have not realized the truth about what actually happened in Jesus' time.

...So Jesus focused on his secondary mission, spiritual salvation. Due to the sin and blindness of the people, God permitted His son to be a sacrifice. That was the significance of the crucifixion. God allowed Jesus to die on the cross as a ransom paid to Satan. In exchange, upon Jesus' resurrection, God could claim the people's souls, though redemption of the body was not possible. **Therefore, God's victory was not in the cross but in the resurrection.**

...with the resurrection, Christianity revived as well. Then for 40 days, Jesus rejoined and cemented the shattered fragments of Christianity. That was the beginning of the Christianity of today. ...**Our salvation is limited to spiritual redemption, because the redemption of the body remained unfulfilled 2,000 years ago.** And our world still suffers under Satan's power. Sin rages and dominates this world through our bodies.

...Therefore, our great hope is the Second Coming of the Messiah. **This is the hope of America, the hope of the world. America—this unique Christian nation—must awaken now and ready herself for the day of his coming.**

...Many Christians believe that at the end of the world, God will destroy everything. ...A mere handful of Christians will be lifted up in the air, to spend the millennium with Christ. If God did that, then He would become a God of failure, His original will forever unfulfilled.

...You can be the citizens of the Kingdom of Heaven if you meet the coming Messiah. He is your hope, my hope, and the only hope of America and this world. If we fail to see him, however, then Christianity will have no hope. Christianity will decline. ...Our world then will be doomed.

Ladies and gentlemen, I have come here to Madison Square Garden tonight in obedience to God's command. The Bible says, "And in the last days it shall be, God

declares, that I will pour out my spirit on all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts 2:17)

We are living in such an extraordinary time, at the birth of a new age! Heaven is quite near. And if you earnestly call upon God, He will answer you. You must urgently ask Him, "How can I know if Reverend Moon is telling the truth?" Do not let me or anyone else answer that question for you. Let God answer you directly.

The 8-city speaking tour of the US was spread out across four months. It ended on December 23 in Los Angeles. From there, True Parents went to Korea.

Testimony: Nora Spurgin (cont.)

After that we helped with the speech at Madison Square Garden in 1974. Then we both attended 120-day training in Barrytown. Later we were both sent out to do pioneering. **The married women from 777 couples were sent out as IW's.** I went out for about three years. On my first IW trip, I went to the Colorado and Texas regions. When I arrived they had just received word that there had been a terrible car accident on the way to a workshop, and several people had been killed. Two members and two guests had been killed, as well as two people in the other car.

My first duty was to attend all the funerals and deal with the parents. I had to go to New Mexico where it happened. The headline said: "Six people killed on Route 66, six miles east of...." I thought, oh my gosh, Satan really had his hand in this. I had to deal with that. I realized how important it was to have a person a little bit more mature to deal with such things. I was in that region for several years. Father was doing Barrytown training, and sending one person out to several cities, pioneering. The church centers were being broken up, with one member in one city. Father had conferences every 45 days.

Father said the IW's should visit all the pioneers once a month. I had a big region: Kansas and Oklahoma, and Colorado. Traveling by Greyhound bus every night, I would visit in the daytime. Once a pioneer picked me up in Kansas. He said, "I don't know where you can stay tonight, but let me show you my house." He had a funny house he built himself in the woods. He had taken Mr. Sudo very literally, and built a cardboard house in the winter! He kept his ginseng tea fundraising product in a hole in the ground. He hung his Sunday suit on a tree branch. I said, "Where do you teach people?" He said, "I wander around." It seemed like he was really enjoying this way of life. It was a good condition, but I didn't think he should make it his permanent goal.

I often traveled like that, visiting all 60 pioneers. In some cases I stayed at the center a couple of days. It was quite an experience. During that time Father said to send him a report every week. Not all IW's did, but I sent him a report of what I saw. I think that really meant a lot to Father. Col. Han said later, "Nora, I really miss your reports. I used to enjoy reading them to Father. It helped Father stay in touch with what was going on because of such reports." At the time I never got any feedback about the reports, thinking they would end up in some bin somewhere, but they actually turned out to be the foundation of Father's trust in me in the future. It wasn't my motive then, but I was glad that I did it. It was my way to keep connected.

It was during that time that we left the children. They spent a lot of time at the nursery. Hugh was at the seminary, where the nursery was located. **We never knew how long these missions would last.** Sometimes I wondered how long I could drag my heavy heart around from state to state, I so longed to be with my family. Then we had to work for Yankee Stadium. We thought that might be the end of the IW mission and that Father would say to go home after Washington Monument. By then many of us were pregnant. I think we all felt like it was time for us to go home. Then Father said, "IW's, stand up." We all stood up. He said, "Continue." Our hearts sank, to face the word "continue." We all went back out, but then I came back to Barrytown to have our third child. After 40 days I went back out, but I took her along with me. Hugh provided a car for me, so I drove around the region with her. I'd come to the center with my baby and a bag. I slept on the floor with her in my sleeping bag. After four months, the

baby needed more than I was able to give while traveling. I thought that maybe she needed stability rather than to travel with me. So while I was working I used the nursery again.

We had a conference every 45 days in New York. We would see our children then. We would visit them for a day and we'd go back out. But once we had a conference in California and it meant not being able to see our children. I went to the prayer room to pray about it. I realized then that True Parents were doing the same thing. They were traveling to every state without their children. True Parents ended that trip on the seventh anniversary of our blessing. So it became a condition that I'd made too, not to see my children during the last 40 days of our seven years because True Parents were doing the same thing. When things got really tough, it helped to make a condition about whatever it was, and then it would free me to do the mission. That way, if I offered it to God, I could avoid feeling resentment by putting that sacrifice on the altar.

That period of time was long. Father finally called us and said he was going to move the nursery to Jacob House in Tarrytown. Father said, "I've decided that after mothers have three children you should go home and take care of them." But we didn't have homes anywhere. We asked him where he thought we should go.

Farley and Betsy Jones' family and our family moved to the old nursery in Barrytown, where our two families lived together at the Gate House. Our husbands were at the seminary. I was there for a month, but then I was called to go as an IW for just one month to Southeast Asia. I went to Hong Kong, Thailand, India, Iran, Japan and Australia to visit the missionaries in those countries. They had been out for three years. Their stories were incredible. They had not been able to tell anyone their stories for three years. They had gone out after they were blessed in the 1800-couple blessing in 1975. Some were young high school girls, six-month members who were sent out. All kinds of things had happened to them and some had been in prison. Father decided that he wanted to teach them to be correspondents for *The Newsworld* at that time. But in addition to that, Father sent IW's also to hear their stories and help them. Lady Dr. Kim went to Africa and Mama-san Choi went to South America on this mission. It took me a long time to digest that experience. I listened to the missionaries and tried to help them and love and mother them. Some of them had to pour out so much stuff.

October 8 and 15, 1974: Washington DC events

On October 8, Father gave a speech at the Everett M. Dirksen House Office Building on Capitol Hill, Washington, DC. On October 15, True Parents hosted a banquet for prominent guests, current and former members of government, Hilton Hotel, Washington, DC. This was the fruit of the Capitol Hill witnessing team, a group of about ten sisters under the guidance of Col Bo Hi Pak. Here are highlights of the Oct 8 speech:

My topic is "America in God's Providence."

...the most important problem is the problem of God. ...What is the providence of God? What is His will? God's will is to transform our world and its people into His world and His people. ...The United States of America is to be the one nation on the face of the earth that is truly God-centered. This is the answer to prayer.

America's founders...

...in order to become one nation under God, ...every phase of the life of this nation has to be God-centered.

America is also unique in another sense: People of all the different races, colors and nationalities come to this country to make one great nation together. Once America truly lives up to the motto of "one nation under God," then this will be the nation with the capacity and potential ...to bring the whole world together united under God.

...America must realize that God has blessed this nation to fulfill His ultimate goal, which is the salvation of the entire world, not just for America. ...When America was involved with the rest of the world, that was God's will, and God was indeed with you. However, in recent years America has shifted her priorities, becoming less and less involved, isolating herself from the rest of the world. ...the providence of God first has to be fulfilled right here in this country.

...Unification Church members from more than 12 nations are coming to America by the thousands. Why? I want to bring the youth of the world to America to start our movement right here, at the heart of God's dispensation.

...people are seeking answers and solutions without seeking God. I tell you, you will not find answers without God.

...Everlasting happiness and joy can only come by becoming one with the Source of eternal happiness and joy, which is God. ...But I want you to know that happiness, joy, love and ideals cannot come alive until you find someone to have give and take with, someone with whom you can share these goals. ...Furthermore, God is Himself seeking that same eternal joy and happiness. God cannot realize these goals by Himself. Even Almighty God needs someone to love and someone to be loved by. And therefore, God created man to be His object.

...Let me ask you a very simple, naive question: Some years ago when you distinguished ladies and gentlemen were looking for your future husbands and wives, were you looking for someone inferior to yourself, or somebody superior to yourself? I know the answer. We are all looking for someone most ideal, most perfect and superior to ourselves. This is innate human nature. We are seeking somebody better than ourselves as our object.

Here is another example of human nature: Parents want their children to be better than themselves. Where do these human traits and characteristics come from? We did not create them ourselves. They must come from somewhere else. Since we are resultant beings, they must come from the Cause or Origin, which is God. We act the way we do. and our minds react the way they do, because the Origin acts the same way. We are the reflections of God.

...God will undoubtedly answer, "I want My children to be even better than Myself." Did you know that we are so important in the sight of God? Almighty God created you and me as His children. And in His love, God wants us to be even better than Himself.

...So far we now know God exists as the subject of man, whereas man is the object to God. Whenever there is a subject and object, there are two different kinds of relationships we can think of. One is a selfish relationship, and the other is an unselfish relationship. Then which one is the choice of God?

God knows that a selfish relationship will lead only into self-destruction. It will not last forever. As the King of Wisdom, God built His way of life and the pattern of the entire universe upon the base of unselfish relationships.

God created everything in this universe to exist in pairs. All things are made for other things. ...God does not exist for Himself. He exists for His children, for you and for me. Do you know why God created man as male and female? They are to give to each other, and live for each other.

What I am trying to illustrate is this: All of today's problems the world problems, national problems, social problems and the problems of each individual-come from one thing. Everyone thinks only of himself. We forget that God created us to serve others, and others to fulfill our own lives.

I want to declare that this is the fundamental truth of the universe: God created everyone to serve others. And living this way of life is the only way we can bring the Kingdom of God here on earth.

Every relationship must be based on giving. For example, parents and children must serve each other. Children must live for their parents, and parents live for their children. Students and teachers must serve each other. Employers and employees must mutually benefit each other. The family and the society must serve each other, just as the society and the nation as a whole must work together. All these relationships are based on unselfishness. This is God's way.

When I came to America, I learned of the great admiration of the American people for Abraham Lincoln. ...From this formula we know who is the Saint of all saints in history. Jesus Christ lived the absolute way of God.

...The Kingdom of God, God's nation and the spiritual heaven all work under this one fundamental principle of selflessness. ...It is God's will for every man and woman to enter into that Kingdom. But in order for us to deserve that Kingdom, we must live God's way of life right here on earth. This is our golden opportunity. Therefore, all the

good religions throughout history have been God's tools to lead all mankind into one common way of life of love and sacrifice.

Actually, each of us determines whether we will live in heaven or hell by the quality of life we live here on earth. ...Furthermore, that give and take will bring prosperity. Love is never lost. The love you give will be returned, premium plus interest. You can never lose.

There is another important principle. Those persons who serve others eventually become the center of their family, their society, their nation and their world. ...That person becomes like God. God is totally self-giving. And when you follow God's way of life of selfless giving, you become like God. Just as God is the center of the universe, you will become a central figure, too.

You know, people hate the word "domination." But actually, in our human nature we are subconsciously seeking this dominion of love. We seek to belong to those who love us, not to be isolated. But because all domination we have known is selfish, we hate it. But we are longing for the selfless dominion of God.

...Our love and ideal can only be fulfilled by our object-by others. Only others can stimulate us, complement us, or reciprocate our love and ideal. That is the only way our joy, our love and our ideal can be fulfilled. There is no other way.

...Then what is the blueprint of the Kingdom of God here on earth? We must practice to an absolute degree the way of life of God. A man exists for his wife. A woman exists for her husband. And parents exist for their children and family. The family exists for the society. The society exists for the nation. The nation exists for the world, and the world exists for God. And Almighty God lives solely for you and for me. Therefore, we must live this one grand circle of giving, serving and self-sacrifice. This is the one royal way to get to God. Thus, God becomes ours.

It is difficult, but this is the truth. ...During my speaking tour ...Many times I have heard my critics saying. "Rev. Moon, you really have a good idea. But it is too idealistic. I don't see how those principles can work." ...My answer to the critics is this: I am not going to do that grand job. God is doing it. I allow myself to be used by God. ...what I am doing has been discussed by many good Americans, pro and con. In a way, I am emerging as a controversial figure here in this country. Do you think I am doing it myself? No. Someone greater than myself is pushing me and this movement to create this awakening.

America must not fail God now. And I have thought that if this great nation—starting from Congress and the White House, and all the leadership of the nation and of the states—was equipped with the truth and united in living the true and absolute degree of the way of life of God, then ...The dynamic energy for the solution of all of man's problems would come from this God-centered nation. America today must find that answer through that one fundamental force. God wants to fulfill His ideal here in this country.

...This is the principle of God. ...Indeed, our goal is to build the Kingdom of God here upon the face of the earth. In this Kingdom, God's ideal—the true fulfillment of the happiness and joy of man shall live forever. ...That is God's will. God's providence. And the responsibility of America is to respond to God, so that we shall make His way of life our own.

1974 Testimony: Greg Davis

In 1974, after graduating from college, as a "member of the counter culture" foot loose and fancy free, and having no direction known ...I found myself in Rochester, NY visiting a college friend and possibly making plans to stay there for a while. God had other plans.

It was in July of that year I met an international group of young people and was invited to an evening dinner and perhaps some "conversation" with some interesting folks. I was intrigued. I found out to my surprise that these were "religious folks". Now, I was interested because, despite having been discouraged by "organized religion" many years ago, and having grown up Methodist in a religiously "lukewarm" family, I had many questions about Christianity and God and the Bible. Perhaps very controversial questions that I didn't feel comfortable to ask anyone, so I kept them to myself.

After attending a weekend workshop (an opportunity to study Divine Principle) with these folks, who I later understood to be followers of Sun Myung Moon, whom I'd heard nothing about until then, I was greatly moved. It was as if lightning had struck me, in a spiritual sense. All my life flashed before me and I understood many things that before were so unclear. In this brief recount I won't attempt to explain a lot of what the "Divine Principle", which was the new truth and teaching of Rev Moon, was saying. But, it did give me three profound answers, which as I shared earlier in my story that I had regarding my experience with Christianity and religion previously.

These teachings rocked my world. Every thing became so much clearer. I understood about God's restoration providence, which has been intimately related through the old and new testaments and all the central figures of history. Also profoundly, significant to me was one of the most controversial questions that I had been holding, was answered, why was Jesus, rejected and ultimately crucified? It made no sense to me, my conscience would not accept the traditional explanations I was given while attending churches as a teenager. And finally closer to home, why are relationships so difficult and what is the reason, that there was this "war between the sexes" which I clearly experienced and felt deeply through my high school and college years.

I continued to study intensely for several days praying deeply in tears and reflecting how these new found teachings were connected to my real life. It was uncanny, I began to have profound spiritual experiences, where I was shown many things. All I knew after these days of prayer, study and reflection was that I had to learn more and stay with these interesting international folks. So I did.

I traveled with them in small groups as "lay missionaries" all over America and participated in major events in which Rev Moon appeared in major cities across the country such as New York, in Madison Square Garden where more than 40 thousand came to hear him deliver his admittedly controversial message. Later we also had major events in Yankee Stadium and finally at Washington Monument at a major rally celebrating the Bicentennial of America in 1976, at which over 300 thousand gathered to listen to Rev Moon's powerful message about "God's Purpose for America".

Surprisingly, one of the most powerful understandings I gained from Rev Moon was that God desired that all men and women should be married, suffice it to say there were deeply spiritual reasons for this, which made sense to me, so in 1979 after being "newly" celibate for 5 years I agreed to "a matching" (difficult to explain in a few short words) I was recommended by Rev Moon to be engaged to a lovely, Japanese sister, who amazingly, I had worked with briefly in a mission a few years earlier. God works in mysterious ways. Through this "engagement" I had many spiritual experiences that were profound and deeply moving, again difficult to explain in a few words.

In 1982 my fiancé and I participated in an historic wedding of 2075 couples called the Blessing, in Madison Square Garden officiated by Rev and Mrs. Moon. It was a powerful ceremony that was witnessed by my Parents and aunt. They were profoundly happy and excited to attend, and proud of their, son who after many years, "miraculously" cut his hair, shaved and "cleaned up his act". My dad joked, that Rev Moon could not be such a bad guy if he could get me to "rejoin the human race" again. This was amid the swells of controversy that understandably swirled around Rev Moon and his Unification Church.

Controversy aside, my wife, Sumiko and I began our married life in 1982, 40 days after our blessing, in Springfield, Illinois. I was putting my college art degree to good use and was the director of a retail art gallery in a local mall. Later we came to Chicago and in 1987 I attended the Unification Theological Seminary at that time located in Barrytown, NY on the Hudson River. My young family, wife and two daughters joined me there. It was a beautiful idyllic life at UTS, and I participated in many activities, missionary outreach and field work. My studies gave me an opportunity to learn about early religious traditions and the Old and New Testaments. I studied the lives and work of many of the early church fathers and founders of the religion known as "Christianity." I did intense research on noted philosophers who had profound impact on religious history as well as numerous historical and contemporary religious scholars. In

addition to my intellectual pursuits I had a very rich prayer life, and received much guidance and inspiration from God. I graduated from UTS, which is a NY State accredited seminary with a Master's degree in Religious Education. It may be interesting to note that today UTS is going strong at its NYC campus and is attended by religious leaders of all faiths from around the world, and is engaged in numerous ecumenical activities of vast scope and impact worldwide.

After graduation, I came to Long Island, in addition to continuing to provide a living for my young family, I participated in numerous programs and missionary activities throughout the world, including the former Soviet Union, teaching with others spiritual principles even when it was still communist, under threat of our lives. I was in Israel working to bring religious harmony in that battle weary territory, and worked in Japan and Korea as well. In addition I continue with outreach and various activities in America. No one is more surprised at how my life turned out than me. I was never "the guy who would run away from home and join a religious group", and certainly not a controversial one, one that is conveniently labeled "a cult".

Since that day 1974, I am profoundly grateful how God has guided and encouraged me on this path, together with my wife.

Some honesty. After decades of being ridiculed "persecuted for my faith", spit upon, cursed, beat up and even imprisoned, one might understand how after 46 years it gets a bit tiring, and explanations become tedious. Therefore, I have tread lightly in recent years, with friends and acquaintances, in fear of being "rejected" once again because I am not "in the right church".

But no more. Because of Covid I have come to see the world clearly. God is "remaking" this world. All bets are off, none of us know how this will end up and the circumstances we will find ourselves in, but I know for certain God is doing amazing things at this time, behind the scenes. I am reminded of the prophetic words, "he who has ears, hear ...he who has eyes, see." I know for certain we need to have an open mind and heart to really grasp this new reality.

Finally, I find it strange that somehow it is easier in this world to be accepted as gay, or homosexual and or transgendered, etc than to be accepted as a member of a controversial religious group. I have seen my friends, fellow church members, lose their jobs, be passed over for promotion, lose income and opportunities just because someone "found out" he or she was a "Moonie." (We hate that word BTW, it is as distasteful as the "n" word to a black person, yet somehow it is acceptable for the media and a multitude of others to use it freely and with intent.)

So there it is. I am "out" and proud. I make no apologies, for my faith or my journey, and I certainly hope that those whom I call my friends and have worked along side of, prayed with, sang with, rode trikes with, and traded beers and pizza with, will still consider me a friend. I am happy to answer any and all questions regarding this testimony with straight forwardness and honestly without contention. And I promise I will not try to get you to leave your church (if that were even possible) and I hope, that we can still be friends. "By their fruit you will know them."

Testimony: Going to Misery—Rob Sayre

I met and joined the Unified Family in the summer of 1974 in Missoula, Montana. I was working as a diesel mechanic at a truck stop, contemplating college and the future of mankind. The night I moved into the Center and began living there, I had just returned from an antelope hunting trip in East Central Montana, near a town called Two Dot, with a few colleagues from work. After driving all night and skinning the five antelope we had shot, I drove to the Center and collapsed on their couch in the living room. When the European sisters and others came down for Morning Prayer, there I was, blood on my clothes and my gun on the floor! I'm surprised they let me stay.

I have no idea how I ended up on "the list" of people who would be selected to be State Leaders. We had just ended the Yankee Stadium campaign in New York. I was expecting to return to Wyoming and resume managing our church-owned restaurant, The Deli-on-the-Tracks. Instead, I found myself with a large group of members outside East Garden, with Father

“eyeing” us. Soon, he began to assign us to various states as the new “state leaders.” He told me in his gruff English, “You go to Missouri,” but he pronounced it misery. After finding “my members,” we left New York, headed for St. Louis.

Upon arriving, our car died and we were evicted from our center the next day. This was the high point of my six months there. I spent the next six months moving stuff from one center to the next; fundraising, trying to figure out what it was I was supposed to do; and returning to monthly meetings in New York, which were always depressing, not because of the content, but because I felt so completely clueless about what to do. Surprisingly, several good people joined during this time, which is a testament to their preparation, but mostly to God’s never-ending quest to re-unite with mankind, one person at a time and intimately. I was there and witnessed it, but can honestly say I contributed almost nothing. Luckily, Betsy Jones and Neil Salonen came to the rescue (did I ever say thank you enough!). They asked if I would like another mission and I quickly said yes.

Not everyone spent their time selling flowers and candy on street corners. A few were in the mainstream of commerce. I was one of the lucky few. The Deli, as it was known, was a New York-style delicatessen in downtown Laramie, as western a town as you will find. It was a profitable business, supported the center, and was a wonderful place for new members to work and develop a spiritual life and a great witness in the community.

Door-to-Door Christmas

I have no idea why, but I have ended up involved in a variety of VERY oddball enterprises, not the least of which was Christmas trees. In the fall of 1974, in preparation for going to Seattle to work on Father’s 21-City Tour, the Mobile Unit Commander (remember that title!) and the State Leader came up with the idea of selling Christmas trees to help raise our financial contribution to the tour. At the time, I was a new member, still working at my job and living in the Center. They assigned me to figure this out and proceed.

I found the trees, negotiated a price, and planned on how to transport them to Nebraska, where I thought would be an ideal place to sell, and presented this to my leaders. They agreed and we put our plan into motion. A few days prior to loading up and departing, we were told that everyone should come to Seattle immediately, trees and all! If you’ve been to the Northwest, you know that there is no shortage of evergreen trees.

We drove all night and upon arriving, we were sent out immediately to find locations to sell. This was tough, not knowing the city and with no one to help out. We did find a few places and set up our trees and began. I was dropped off at a motel, near a strip mall, with no money, my trees, some cardboard and a marker to make some signs. I was there for three days before anyone returned. The couple who ran the motel felt sorry for me and let me stay in the furnace room of the motel for free. I soon had some cash, so I could eat and spend my days singing Christmas carols and selling what trees I could.

Several weeks passed and it was obvious we were not selling enough. Regis Hanna, the State Leader of Washington, went on TV and explained our plight to a local TV station, which did help publicize the speech, but not the trees. Finally, we loaded up trees in vans and trucks and every night ran door to door with a sample in hand and pleaded with people to come to our truck and look at our trees. We did this up until Christmas Eve.

Dr. Mickler’s Commentary

“The Time Bomb Is Ticking”

The Unification Church attained a great deal of public visibility by the end of 1974. Overflow crowds which attended its concluding eight-city Day of Hope tour were not only the result of campaign preparations but also the result of interest generated through widespread media coverage. At the same time, now that the movement had emerged, it was a visible target. As Rev. Moon put it during an otherwise exuberant celebration at Belvedere following his Madison

Square Garden speech, "The time bomb is ticking. We must do our job before the time bomb explodes."

Opposition toward the movement was evident on all fronts, but especially apparent in controversies over evangelization. The Bay Area was an early locale of controversy. There, during Rev. Moon's twenty-one city Day of Hope tour stop in Berkeley, the Christian Student Coalition of the University of California formally disavowed "any spiritual kinship with the Unification Church and its founder, Sun Myung Moon," purchased a full-page advertisement in the *Daily Californian* to that effect, and distributed leaflets outside Zellerbach Auditorium. Although there had been sporadic protests and picketing previously, this was the first joint effort.

As a result of increased visibility following his meeting with Richard Nixon, Rev. Moon faced mounting opposition during his thirty-two city Day of Hope tour. "Nix-on Moon" placards denounced Rev. Moon as a fascist backed by KCIA money. More common were disruptions during speeches by fundamentalist Christians exhorting audiences and calling Rev. Moon a false prophet. A widely reprinted February 15, 1974, Laurence Stern and William R. MacKaye article in the *Washington Post* quoted the General Secretary of the Korean National Council of Churches, who labeled the movement "a cult...a new sect which has been undermining the established church." Equally significant was a widely circulated document originating in Louisville, Kentucky, entitled, "The Satanic Beliefs of Rev. Moon." Purporting to be from a group of inter-denominational ministers and laymen known as the "Concerned Christians," the return address was the Southern Baptist Theological Seminary. However, the public relations director for the seminary stated publicly that the Concerned Christians' post office box had been obtained "under false pretenses."

Opposition, often more militant, continued during the eight-city tour. At the New York "Day of Hope" banquet in the Waldorf Astoria Hotel, five members of the International Workers Party (two of whom leaped onto chairs) attempted to disrupt the affair. The following night, at Madison Square Garden, Rev. Moon invited those who opposed him to stand up and speak. Outside, more than a dozen groups ranging from Trotskyite and Marxist militants to "God's Umbrella" of Baptist, Methodist and Nazarene groups demonstrated and passed out leaflets to the thousands who couldn't get in. Opposition tactics were rougher in Philadelphia. Phone lines were cut and the telephone company cut off service for the phone number listed on campaign posters after receiving an order to cancel it; gas service to the Philadelphia center was cut off after the gas company received a phone call alerting them to a bogus gas leak in the building; and an unordered termite exterminator arrived at the center all equipped to fumigate. In Washington, D.C., bricks were tossed through plate glass windows at campaign headquarters and van tires were slashed.

In San Francisco, the church's contract for use of the San Francisco Opera House was canceled in October by the Board of Trustees who were fearful of crowd turmoil. Threatened with a civil suit, the board relented but set down a stringent set of conditions. Among them were a \$1 million insurance policy against personal injury or property damage; an agreement by the movement to reserve the Civic Auditorium for the same night and to provide a closed circuit TV hookup so the overflow crowd, if any, could hear the lecture; the provision of a security force; and the designation of a staff of 350 persons for ushering and crowd control. Although a full contingent of protestors including "street Christians," Amnesty International (which produced a flyer urging readers to ask South Korea's President Park about jailed religious leaders), the Christian World Liberation Front, and the International Workers' Party gathered outside the Opera House, they were either drowned out by the movement's marching band or at odds among themselves. According to one report, "The Christians were arguing against each other, calling each other Satan."

More serious than specific incidents were mounting forms of institutional resistance. Problems with the U.S. Immigration and Naturalization Service surfaced during the thirty-two city tour. Initially having obtained six-month tourist visas for missionaries, the church's petition to have these visas modified was denied. In Salt Lake City, forty German IOWC members were apprehended by agents of the U.S. Immigration and Naturalization Service, charged with over-

extension of their visas and given thirty days to leave the United States. By late 1974, 583 foreign members of the Unification Church were subject to deportation proceedings.

A second source of institutional resistance was the secular media. Here a combination of Rev. Moon's inaccessibility (no personal interviews were granted during tours) and the media's tendency to highlight the movement's financial expenditures raised suspicions. The press reported substantial budget allotments for the twenty-one city tour (\$400,000), thirty-two city tour (\$200,000) and the coming eight-city tour (\$1,000,000). It also reported on the amounts spent on real estate acquisitions. In addition to Belvedere, the nearby Exquisite Acres (renamed East Garden) was purchased on October 10, 1973, for \$625,000. The former St. Joseph's Seminary, located on 250 acres some sixty miles to the north in Barrytown, New York, was purchased on January 21, 1974, at a cost of \$1.5 million. Also, by 1974, the movement had purchased nearly 300 acres of greenbelt land in Tarrytown, New York. American HSA-UWC President Neil Salonen estimated 1974 church income in the United States to be \$8 million, up from \$100,000 in 1971.

Contributions, according to Mr. Salonen, came almost entirely from street sales of peanuts, candles, flowers, and dry-flower arrangements. Additional monies came in from overseas, particularly Japan, where since 1972 the Japanese Church had fielded 120 seven-day-a-week flower-selling teams. However, this was not generally known. The church's business holdings in Korea were better known. Rev. Moon's calling card listed him as chairman of the board of five companies: Tongil Industrial Company, Ltd., a manufacturer of machine parts; Il Hwa Pharmaceutical Company, which produced ginseng tea; the Ilshin Handicraft Company which produced stone vases (marketed in Japan); and two titanium companies, producers of paints and coating materials. This led to depictions of him as a Korean industrialist in the secular press.

The most potentially serious source of resistance to the movement were families of converts. In Omaha, Nebraska, a sixteen-year-old member was subject to "deprogramming" and committed (without official record) by her mother to a local hospital for three weeks in late 1973. In Des Moines, Iowa, a college student, after attending a weekend workshop, was committed by his parents to the psychiatric ward of a local hospital in early 1974.

The church responded to opposition in several ways. It sponsored public Fourth of July fireworks at Belvedere in both 1973 and 1974, attracting as many as 10,000 people. It utilized movement spokespersons, PR teams, advertisements and letters to counter opposition. By May, 1974, these initiatives coalesced into a church public relations department. However, for the most part, the movement was not overly concerned with criticism. Not only was there a lack of coordination among its critics, but there was a lack of any underlying consensus that could unify a broad base of opposition. Left alone, fundamentalist Christians or Marxist protesters outside rallies generally ended up arguing against each other or among themselves.

Despite rising opposition, late 1974 was a harvest of sorts for the newly-emergent national movement. Summarizing advances made during the previous three-year period, American HSA-UWC President Neil Salonen, in a December, 1974 speech to members, noted, "Three years ago, when...[Rev. Moon] called us together into a Director's Conference, we had only a handful of members—less than 300! Since that time, we have seen what mighty things can be accomplished. Our movement has multiplied ten times, reaching almost three thousand by the end of this month. We have been catapulted from relative obscurity to national prominence, putting on projects worthy of groups many times our size. Now at last we can think in realistic terms of expanding to an international level.

Based on the tour's success in America, Rev. Moon, on Thanksgiving Day, announced plans for an international Day of Hope tour to begin in Japan, January 11, 1975. Earlier he announced his intention of sending missionaries to 120 nations in the spring of 1975. Plans were made for expanded training programs and a future university. Consistent with the international thrust was the formation of a thirty-member United Nations PR team. These initiatives, as well as membership goals and projected rallies at Yankee Stadium and the Washington Monument, were discussed at a director's conference in Los Angeles on December 21, 1974. Most of these

objectives were achieved. However, they were achieved in an environment of increasing adversity and increased cost after 1974.

UN 7-day Fast, Oct 21-27, 1974

One woman, Yasue Erikawa, emerged from the VOC activity in Japan to spearhead the "If I Had the Wings of a Bird" UN advocacy on behalf of Japanese wives of North Koreans who had emigrated there and were suffering oppression (Oct 21-27, 1974) Hundreds of members encamped across 1st Avenue from the UN building and fasted for seven days. The goal was to influence the UN against admitting North Korea as a member state. We also demonstrated in front of the North Korean embassy in Manhattan.

I was on team doing outreach to professors in NYC. We worked in pairs, a Japanese sister and an American brother. Our team fasted but stayed in the 71st street center; we did not participate in the camp out across the street from the UN.

Interestingly, whether or not our 7-day fast contributed to the outcome, neither North nor South Korea were admitted to the UN in 1974. North and South Korea were, however, admitted to the UN on September 17, 1991. True Parents met Kim Il Sung three months later, after having met Mr Gorbachev in early 1990, fulfilling the goal of holding the "Moscow rally."

Oct 20, 1974: Father's words to trainees at Barrytown on the eve of the 7-day prayer and fast at the UN

Believe it or not, Korean Christians, having persecuted the Unification movement, have in God's sight made a great mistake and are doomed to fail, to perish. Even America, which has hitherto been aiding Korea, is going to retreat. **If in Korea the Christians had not persecuted the Unification Church, on the worldwide level not Japan but England would be in the position of Eve, while America would be in the position of the archangel to Korea as Adam.**

The next thing I'm going to do is to snatch back all those great political figures who are the target of Communist influence. We have succeeded in winning the favor of Professor Reischauer for this project and a Mr. Cohen (you know, he is a Harvard professor who was the first one to have visited North Korea) and Jack Anderson and another person by the name of Mr. Williams. With those people as the steering committee, I think they are going to influence Columbia University, which is more or less a center or a hotbed of Communism.

We are going to win the people to our side, by winning 217 professors from that campus. And we are going to reflect this to the UN General Assembly, and there if we win the favor of many nations represented, it is going to become a world question. ...

Most of you may know of a columnist, Jack Anderson. He's a syndicated writer and he is going to write a good article for us. If he writes, some 900 newspapers will handle the articles, and without your knowing, I have already opened up channels to reach those people and they are all on our side. **We have facts and material concerning the Kim Il Sung regime, and they are going to handle those in their articles.** In the Congress centering on the Senators, **our PR members are encouraging them to write letters to Prime Minister Tanaka of Japan.** In order to make this project a success, I planned and managed to go to the Congress to speak before the Congressmen.

My focus was on this point when I began my speech in Madison Square Garden, New York, Philadelphia, and Washington, D.C. By my making the speech here a success it will influence our plans to be accepted. I feel as though if I pound on the earth, the earth will crumble, and if I turn the axis the whole world will revolve.

Father's words also reveal that he was aware of the issues the movement would confront in the USA:

...You must remember that this is not for any political agenda. You must say, "We are not concerned about political things. We are not doing this for political reasons, but out of humanitarian motivation." Then this is the best chance for us to realize multiple goals. Perhaps one of the reporters would stick out the microphone and ask you if Reverend Moon said anything political to you to encourage you. **Then you can clearly answer that Reverend Moon has always said things in terms of God's providence and that in the will of God we must do this and that, but never once has he said things in political terms. We are motivated to do things for religious reasons and for humanitarian reasons. That's why we are doing this. That is your answer.** (<https://www.tparents.org/moon-talks/sunmyungmoon74/SM741020.htm>)

WEEK 4

1. What was the first major national-level activity that took place after True Parents arrival?

The 7 City Tour

2. What was the name True Father gave to the bus teams? **The One World Crusade**
3. At that time, what term did members use to refer to True Father? **“Master” (“Teacher” also an acceptable answer)**
4. In True Father’s first speaking tour, all of the halls were completely full. **False; only the final city, Berkeley, CA, was full.**
5. At the start, “ICUS” stood for “International Conference on Useful Science,” and it was later renamed the “International Conference on the Unity of the Sciences.” **False; the original name was “International Conference on Unified Science.”**
6. In early 1973, True Father personally visited the offices of members of the United States Congress. **True**

Dr. Mickler’s Commentary

Launching the World Mission 1975-1976

BEFORE COMING TO AMERICA, REV. MOON made strong efforts to solidify the church’s national foundations in Korea and Japan. In the same way, having solidified the American movement, he launched the church’s world mission during 1975-76.

This involved some sacrifices for the American movement. [I would say, the American movement invested into the world providence.]

Several hundred members joined the first Global IOWC team in early 1975, and later that spring the American church sent out dozens of its most experienced and best leaders as pioneer missionaries throughout the world.

It also involved two major challenges.

The first challenge was familiar. That is, just as in America, the church throughout the world needed to escape from obscurity and become known. Rev. Moon hoped to accomplish this through huge rallies at New York’s Yankee Stadium and the Washington Monument which would gain the world’s attention. [Plus gain the endorsement of American leaders of the government and churches—John the Baptist figures.]

The second challenge was new. Whereas the movement was able to conduct its whirlwind Day of Hope tours within a climate of receptivity, the Yankee Stadium and Washington Monument rallies unfolded within **a climate of increasing negativity and even persecution.**

Ironically, the controversies that erupted over the Unification Church during 1975-76 helped the movement attain international visibility.

Launching the Worldwide Movement Abroad and in America

Rev. Moon long considered the United States to be the gateway to the world. In early 1975, the Church launched activities worldwide based upon its successes in America. The initial step was the creation of **a global Day of Hope team**. On January 14, the first global team, which included some **340 American and European members**, boarded a chartered jumbo jet in Los

Angeles for **Tokyo**. There, they joined forces with **an even larger contingent of Japanese members** to evangelize and hold Day of Hope rallies in **Tokyo, Sendai, Osaka, Nagoya, Kyoto, Hiroshima and Fukuoka**.

After spending nearly **80 days in Japan**, a **500 member-plus global team traveled by ferry to Pusan, South Korea on March 27th**. There, **from April 1st until May 17th** they supported massively-attended Day of Hope festivals in **Pusan, Taegu, Seoul, Inchon, Jeonju, Kwangju, Taejon, Cheongju and Chuncheon**.

Prior to this, Rev. Moon was the guest of honor at a **Day of Hope banquet in Seoul** at the Chousen Hotel on **January 16, 1975**. With **more than 600 prominent guests, including the Speaker of the Lower House of Korea**, this was something of a coming-out party at which Rev. Moon could offer testimony to the work in America.

“This man standing here is, as you all know, the very man who has been stirring up considerable controversy both in Korea and the United States. I am aware that many of you are attending this event wondering, ‘What kind of person is this Mr. Moon?’

“While visiting all parts of North America, I was very sad. I said to myself, ‘You poor man, you are no better than an orphan! You are in a pitiful position, having left behind your young members who are distrusted and mistreated in your own country, while you are asking for the trust of the people of a foreign nation. However, since God called a man such as you and is working through you, God is supporting you. He knows your situation.’ While saying this, I held on to God and invested all my effort, and as a result I have come to experience the beginning of a new history of creation both in name and in reality.”

(<https://www.tparents.org/Moon-Talks/SunMyungMoon75/SunMyungMoon-750116.pdf>)

A second step in the launch of its worldwide mission was **the international marriage blessing of 1800 couples in Seoul's Changchung Gymnasium on February 8, 1975**. Billed as the “largest wedding in human history,” the ceremony brought together couples from twenty nations, including seventy-six from the United States. Over 10,000 guests witnessed the event, after which couples boarded ninety-four sightseeing busses for a parade through the streets of Seoul.

Apart from generating substantial coverage worldwide, the 1800 Couple Blessing provided much of the personnel for a third major step in its worldwide outreach, the establishment of missions to most nations of the world. Prior to 1975, the movement had established a presence in Korea, Japan, the United States, the European nations, Canada, Taiwan, Australia, New Zealand, India and several Middle East and South American nations. However, this development was haphazard and lacked overall coordination. **In the spring of 1975, the movement more than doubled its overseas mission by sending out teams consisting of one Japanese, one German and one American member to 130 nations**. Rev. Moon explained that Japan, Germany and America had been the three most materially blessed nations since the end of World War II and requested that each of them make the sacrifices necessary to support the foreign mission.

1975

Annual Motto: “The realization of the kingdom of heaven”

Feb 1: Father's prayer / the angelic world:

“When we think that in the world that must remain in the end, there will be only You and Your beloved sons and daughters **and the heavenly forces of angels**, we see that ... the power of Satan and the people of Satan is far too great. We know that we Unification Church members are in a position where we cannot ask You to resolve this. We realize the fact that **our Unification Church has the extremely precious responsibility to uphold the name of the True Parents and the name of the True Children and praise**

that family, and **achieve on earth and in the spirit world the original state of the angelic world that is able to attend that family.**

“On February 8, we plan to hold a wedding ceremony of virtuous men and women from all over the world before You, Father. That historical and global day is approaching, and yet there are groups of people who oppose us with all kinds of words and actions and who are trying to block that path and destroy it. ...so please take charge of this period of eight days and let that day be glorified.

“Father, when that event is concluded, the International One World Crusade, which is currently in Japan, will visit the land of Korea, and we have a huge amount of preparations to make before they come. We need to build up our international reputation, and think by ourselves how we can fulfill our mission as the homeland and the hometown and what we should bequeath to them. We have to examine ourselves. We, Your children in Korea, should show ourselves as having nothing to be ashamed of before Heaven, thereby becoming a focal point of confidence and popularity as the clan of Heaven recognized in all parts of the world, and be aware of the danger of becoming a focal point of criticism instead.” (2 CSG 1467, 1469-70)

January 14, 1975 “On January 14, the first global team, which included some 340 American and European members, boarded a chartered jumbo jet in Los Angeles for Tokyo. There they joined forces with an even larger contingent of Japanese members to evangelize and hold Day of Hope rallies in Japan. After spending nearly 80 days in Japan, the global team of more than 500 members traveled by ferry to Pusan, South Korea, on March 27.”

February, 1975: Blessing of 1800 Couples

Testimony: The Blessing — Nanette Doroski

At the time of the 777 Blessing I was asked if I wanted to go to that Blessing, but somehow I felt it wasn't my time yet, that the person prepared for me wasn't there.

Just before the 1800-couple Blessing I was in Marlboro, Maryland. I was taking care of children whose parents were on MFT for a few months. The center I was in was making candles for fundraising. So after a meeting in Washington, D.C., some state leaders stopped to buy candles. I was in a large room all alone looking out a large window at the cars loading up with candles. Then for one moment I see a person that someone says is John Doroski. He turns his head away, so I didn't get to see what he looked like. At that moment I heard a loud voice in the room say, “That is someone for you to marry.” There was no one in the room with me. I put the experience out of my mind, only to recall it three days after John Doroski and I were blessed. A year later, I actually worked with John in the Belvedere training center, studying, fundraising and actually raising him spiritually—at least that is what he says. We worked together on a special fundraising team assigned to raise funds for Barrytown and to pay for the airline tickets to go to Korea for the Blessing. One day John brought me dinner after fundraising all day and as he stood nearby he felt an overwhelming feeling of infinite peace and as if he had been married to me for 30 years.

I had a fear of being matched, a lack of faith on my part. I had prayed about this and I received a dream. In the dream it was the time of the Blessing and I was in the Upshur House in Washington, D.C. and I was very busy cleaning. Then I looked around and I saw all these lovey-dovey couples all over. Someone then came up to me and asked, “Where were you yesterday? Yesterday was the Blessing, the Blessing you were to be matched in.” I said, “Oh! I missed my Blessing!” That person said, “It is okay. True Father matched you by proxy.” I said, “By proxy. Pray tell who did he bless me to?” They told me his name was John. I thought of a John I couldn't stand in high school and I thought it must have been him. Then I said, “Where is he?” That person told me everyone went to the zoo. They said he was walking behind the big birdcage. I was very sarcastic in this dream and said, “It's a good place for him.” But, then when I saw him in this dream, the name didn't match the face and I knew I really loved him.

The person seemed to have a very Fatherly nature and his face was the face of an actor on TV. Then I woke up with a jolt saying, what is the name of the TV show that the actor plays the Father in? Oh yes, it's "Father Knows Best." I wondered if Heavenly Father sits up all night thinking up the punch lines to these dreams. So from that day forward I didn't worry about the Blessing anymore.

MATCHING STORIES: Because Father Knows Best

From John's personal perception he would have liked a wife who was into outdoors activities like himself. I was not athletic and I did my Belvedere exercises sort of funny. However, John was determined to check out with True Father if this feeling he had of being married to me for 30 years and the many other inspirations he felt God had sent, had meaning. At the matching all the sisters were on one side of the room and the brothers were on the other side. As True Father proceeded with the matching, John raised his hand slightly and David Kim noticed. David Kim spoke to Father in Korean and True Father then questioned John. John reported about Heaven's indications about Nanette. True Father looked back and forth at both of us three times, looked at me and said, "Very busy," and then, that it was a correct match. So that is how I was matched and it was three days later that I remembered about the voice in Marlboro center saying, "There is someone for you to marry" (John Doroski). It is clear to me that God is matching many of us years before the actual matching event with True Father.

There were a few other members who asked to be matched to someone, but Father responded saying, "You two have too soft natures and you couldn't help each other grow and your children would be weak." And in another case, "You both have such strong natures, you will probably kill each other if you were matched. I can't approve because of my great love for you both."

The story of one couple that True Father matched at this time is very interesting. The wife was a medical doctor and the Austrian missionary to Belgium (Anita) and husband was an American member (Russ Walters) who had served in Chile in the Peace Corps. I learned that Anita wrote a letter to Father asking to become a medical missionary to Chile and around the same time Russ wrote a letter to Father asking to return to Chile as a missionary, unknown to each other. Father didn't really know them personally. After they were matched, Russ started telling Anita about his life and they both learned of many parallels that their lives shared (doing the same thing at the same age). **Russ told Anita about a knife that his father had carved for him and how he lost this knife in an American forest when he was 11 years old. Then Anita opened her purse and handed Russ the knife he had lost as a child, saying when she was 13 years old in Austria she found this knife while walking in a woods there. She felt she had to carry it wherever she went. The knife turned out to be the same knife** and this suggests that Heavenly Father is planing our matches and marriages years before. Russ and Anita looked very much like brother and sister. Husbands and wives looking similar seemed to be a pattern with True Father's matching.

I remember how Father, when matching Perry Cordill, had Perry stand up and had a sister stand up. The sister was very short and Perry was extremely tall. Within one second Father looked over 800 sisters and told another sister to stand up. This sister turned out to be tall, but more interesting was the fact that her face looked so similar to the short sister that one would swear they were twins. Father then matched Perry to the tall sister.

Testimony: First Love—Joy Pople

Dramatic changes began on January 17, 1975, when I received a letter informing me that I am a candidate for the Blessing on February 8 in Korea. Father has been talking for several months about a Blessing. Rumors of a Blessing appear periodically. My trinity of co-workers at HSA Publications in Washington, D.C. began a 21-day prayer condition. Mr. Han Joo Cha came to translate Father's God's Day speech. A predecessor of mine as "Way of the World" editor and a 777 blessed couple, he works at the vacant desk in my office. Before sleeping I see a vision of Mother. I see her smile, and all the negative [feminine] elements of the creation respond in delight. She smiles and the hummingbirds dance and the stars waltz and the moon radiates. I have never before dreamed of Mother, and I have not understood her spiritual position in the

cosmos. But to me she is the source of one polarity of radiance, beauty, harmony, rhythm and color. How wonderful she is! What a wonderful vision of how we as women can complement our mate and reflect aspects of God.

After awakening the next morning I see **two more visions**.

The first is about engrafting. When we accept True Parents we are like a limb yanked off a satanic tree. The break is ragged, and in time scars form over the wounds. To prepare for the Blessing, I or Father must cut apart the old scars and whittle the broken edges down to a perfect wedge **to fit into the notch of the Tree of Life. I will receive the living sap and return the true joy of fruit.**

In the second vision I see our True Parents as a huge rock and our family as building on the rock. In the beginning only a small part of the rock could be seen above the dirt, and first 3 couples, then 36, then 72, 124, 430, and 777 couples or families could be built on it. Now we have been clearing away more dirt, with Father's aid, and there is space for 1,800 couples. But again, **we must plane our surfaces to fit the surface of the rock and join the other families. This leveling is crucial to the preparation.** I pray to recognize my sin, repent, and work to root it out.

I call my parents, after deliberation. Perhaps my mother has been receiving revelations. Last December she asked, "Aren't you going to Korea soon?" Today she says she was expecting a call from me. They talk about how they expected that their children would someday get married. The catch is that I don't yet know who the husband will be. My father says he would be happy if I brought someone home, said I loved him and wanted to marry him. But since I don't know who it will be, they worry. I ask my father to lend me travel money. Eventually my father agrees to lend me money, with interest. I can feel that my mother doesn't want me to have the same difficulties she has had in her marriage. She had met my father before he left for Paraguay in 1941, on assignment from the Mennonite Central Committee to help resettle refugees. She accepted his marriage proposal and traveled by boat to meet him and become his wife.

Washington, D.C., Los Angeles, Honolulu, Tokyo and finally Kimpo Airport, near Seoul Korea. It is about 9:00 p.m. on February 3. After clearing customs, about 100 American Unification Church members walk out of the airport to face floodlights and Koreans singing "Tong-Il." By bus we ride through Seoul toward the village of Sutaek-Ri. There are no street lights, but street vendors cook over open fires. We wave, and some people wave back. Soldiers with machine guns guard major intersections.

Buses careen down the narrow streets of Sutaek-Ri toward our church's training center next to the Il Hwa ginseng factory. High above, Orion watches over us here as well as at home. We enter a hall, pray and receive dormitory assignments. **I pray outside, and a man taps me on the shoulder and says, "It's too cold; you must go in." At 6:45 a.m. Sara Rinehardt Pierron and I set out on a walk. We bow in passing to a Korean girl, barely visible in the grayness, who smiles in return. Sara folds her hands in a gesture of prayer and gives a questioning look. The girl's eyes light up and she takes our arms, leading us down the roadway, across paddies, through a hamlet, and up a rocky path to a grove of trees where Koreans are praying. Sara and I join them. The rugged shape of the mountains gradually rises out of the fused land and sky. Dawn has wakened.**

Back at the training center, David Kim warms up the crowd of Americans and Europeans in anticipation of Father's arrival. He counsels a humble attitude, advising us to be "like a baby who depends on mother's milk." He urges us to accept Father's first choice, but if we cannot, to humbly decline and ask for another chance. On the one hand, Mr. Kim reports that Korean astrologers who study Father's matches declare that they are perfect, while on the other hand he jokes, "If I were you, I would not be here." Then he has various brothers stand up and introduce themselves, while he discusses their unique aspects and speculates about good matches for them.

At 10:45 Father appears and welcomes us to Korea, where, he says, the sun shines purely. “More than anyone else, Heavenly Father has been very worried about you,” he grins. “Why? Because every one of you wants the best mate, and the best is just one! Heavenly Father’s idea is to make everything even—the best matched with the worst.” As is typical in his talks, he reviews the Principle of Creation, Fall, Restoration, and the Mission of the Messiah, leading up to building projects in Korea. **Our destination after marriage is the battlefield, he says, with the initial task of shifting from being a slave of Satan to a slave of God and then progressing to the positions of servant and then younger son in relation to Father’s immediate children, who are the elder sons.**

“What is the Blessing?” Father asks. “It is to possess God’s love, God’s son or daughter, and then all the universe.” He says that he matches people for harmoniousness, and he promises that we will uncover that harmony in at least three years. “Stretch your arms out wide so you can accept any kind of person.” At 1:30 p.m. Father announces, “At 3:00 the matches will begin.” People pick at the plates of rice, hamburger and vegetables in the dining hall, but no one seems very hungry.

For the matching, Father has candidates line up facing the center aisle, sisters on the right and brothers on the left. People seem to avoid staring across the aisle. The oldest candidates are matched first and shown to a small consultation room. Ernie Stewart and Therese Klein, and Zack Piorkowski and Pat Hannan set the examples by returning quickly and bowing their acceptance. Zack, a priest for 20 years, and Pat, a nun for the same amount of time, had heard about each other but had never met; they sparkle like little children. David Kim greets each new couple with a handshake, then they kneel before Mother, greet their national leader, sign the register, and shake hands with Dr. Sang Hun Lee. Afterwards, they go outside to become acquainted.

Still in a journalist mode, I try to take pictures. I don’t want to miss a move. I know both partners in many of the American couples, and later I am amazed to learn that many had never met each other; they were meant to be introduced by Father.

Father studies each pair before motioning them to the consultation room. Some of the European members had been matched by their leader before arriving in Korea and Father makes his own matches; two national leaders plead with Father to keep their match to a partner who can complement their mission well, and Father approves. After about three hours, Father paces up and down, humming to himself. Candidates laugh nervously. When Father announces a dinner break, I reflect on why I came to Korea. I put aside preconceived ideas and focus on Father. Fewer people re-enter the matching room. Father looks right at me several times and then motions to me and points to the consultation room. I look across the aisle and see a tall, young man. Inside the room we look at each other and discover that we are total strangers. We say our names. After some silence, I ask, “Can you think of any reason why we should refuse Father’s suggestion?” He shakes his head. We come out, wait for Father to finish selecting another couple, bow, shake hands with leaders, and sign the register.

We part to get our things. Then I cannot find him. I look all over, wondering whether I remember how he looks. Finally we find each other. “Have you been to Holy Ground?” I ask. On the way we talk about small things. There we kneel and pray. Returning to the training center John asks, “What kind of person are you?”

Father decided to hold the engagement and holy wine ceremonies that night. He had expected the matching of Western couples to take three days, but it took only about six hours to match 107 couples. Father explains the meaning of the engagement ceremony. Our hands are joined one on top of the other, symbolizing uniting heaven and earth, spirit world and physical world, four seasons, and four directions with God. Then Father prays. The holy wine ceremony follows. Father prays again, and a great spiritual warmth fills me, like a garment which dissolves and penetrates my skin and becomes part of my blood. We receive the wine from President Young Whi Kim. **I receive the cup, drink the contents and replace it in the container. Then I pick up another cup and hand it with both hands to John, who takes it with both hands, drinks and passes it back to me for returning to the tray.** Father and

Mother sit on the platform, watching. The ceremonies had to take place very quickly since Father has to return to Chungpa Dong before curfew.

After True Parents depart, the sisters try on their white *chima choggori* gowns. On World Day last year Father said that the first tears were shed by Adam and Eve when they fell through illicit love, but actually their first tears should have been on the day of their holy marriage. Those would have been tears of joy. I felt I was crying the tears of joy on my wedding day. The engagement is the formation stage Blessing, the holy wine ceremony the growth stage. So the day I met my husband was also my wedding day. From the Monday of our matching to the Saturday of the public Blessing ceremony, the days are quiet and cold. John and I talk about our relationship with God, our life of faith, our church missions. He joined in California and has been working at a printing company with other church members; I joined in Washington, D.C., and have been working for the publications department there. We search out the printing operation near the ginseng factory and watch the pressmen hand-feed sheets of paper to the presses; type is set, one line at a time, from boxes of metal letters. "The Way of the World Magazine" which I edit used to be produced at this shop, and I bring some recent issues as gifts. Japanese and Western couples gather around a bonfire and sing. Groups rehearse for the wedding reception. Rings are fitted, engagement photos taken. We take snapshots, listen to other couples' stories. At times we retire to our bunk beds to hem the wedding dresses and slips, and to write letters, or just close our eyes for a while.

On Friday we go to the gymnasium which will be our wedding hall for rehearsal. Village children line the fences, and we entertain them with renditions of "Omayá" and "Toraji." Visits to the local bathhouse offer the chance for long soaks in hot water and hand laundry. I am grateful that Father chose a husband whom I can respect, like and feel comfortable with. Each night before retiring we pray together. **On Friday night John formally asks me to marry him and I say yes. John offers a beautiful and deep prayer and asks, "Are you happy?" "I have never been happier," I reply, and then ask if he is happy. He says he is.** After a night of tossing and turning I rise at 4:30 to the music of the Little Angels chanting, "I'm Getting Married in the Morning." We wash and dress. After breakfast of a half cup of milk, we put on our gowns and veils. Korean ladies help us arrange the veil. With two sets of long underwear, top and bottom, I feel like a stuffed doll. The sisters parade out between rows of clapping brothers. I find John and we climb onto a bus. The cold sunrise is soft and pink over a quiet countryside.

On the bus we discuss the veils. At first I declare they are for purity, but after trying to turn my head from side to side, I decide they are for singleness of mind. Outside the Chang Chung Gymnasium colorful boards announce the Blessing, and flags fly for each of the 20 nations represented.

The couples line up outside the gymnasium. We are the front couple in row #29—couple #1653 out of 1800. The temperature is -8 degrees centigrade. I eventually lose feeling in my hands and feet. The Japanese couples around us sing "Shia Wasae" and the "Little Angels Song." Every now and then a Korean comes by and smiles in sympathy. The ceremony begins at 10:00 with representatives of each participating nationality carrying flags of their nations. Finally, it's our turn to enter the hall, marching two couples abreast through the 24 elders dressed in white robes. Slowly we approach the steps to the platform where True Parents are sprinkling the holy water. I grab my skirt to climb the steps to the platform, but the fabric slips out of my numb hands. Tripping, I begin to go down. John pulls me along at the relentless pace of the procession, and the purse under my arm that contains John's wedding ring falls down.

Finally, we make it past True Parents and down to line 29. Pain claws at my thawing feet. I cry, both out of pain and out of frustration at losing the ring. I wonder if John will forgive me. Cameramen are watching us. I apologize to John and try to explain in pantomime to a Korean about the lost purse.

Father reads the four Blessing vows in Korean, and we answer "Yea." We were told that the first vow involves our personal commitment to God, the second our commitment as a couple, the third our commitment as parents, and the fourth our commitment to humankind. Then Father prays. It is a very moving prayer, and I cry some more. Rings are exchanged and greetings offered.

The Korean newspaper reports 891 Korean couples, 797 Japanese couples, 76 U.S. couples, 35 European couples, and 2 Taiwanese couples.

The couples pile into our buses for our symbolic honeymoon tour through Seoul. On each seat is a large boxed sponge cake. On our seat is my purse, containing the lost ring. During the pantomime to the Korean usher I gave him a slip of paper with our couple number. Apparently when they found the purse they left it on the seat for us. Neither John nor I eat much; I am too thirsty for cake. We stop at a mountain lookout, and John buys me a Pepsi.

We are told to smile and wave, “to multiply our Blessing to the people of Korea.” I get a little dizzy waving my hand side to side and watching the surroundings fly by. We have had no access to a bathroom since we left at dawn.

Finally we are deposited at the training center to change into our reception clothes and eat our only meal of the day. I have a cold, upset stomach, diarrhea, and cramps. It seems like all hell is breaking loose on my physical body, and my spirit is dissociating from it. I offer John his ring on the bus, and he refuses. I offer it again during lunch at the training center, and he still refuses. Finally, on the bus to the reception I beg him to let me give him the ring, and he consents. “We finally decided to make it official,” he tells the couple in the seat behind us. I keep fighting back tears.

The Chang Chung Gymnasium is also the site of the reception. Professional Korean musicians perform. The Little Angels dance. Various Western groups sing. Americans offer a skit portraying a very tall American visiting Korea. We sing “Come and Go With Me to That Land” and conclude with a canon combining “Arirang” and “Tong-Il.” Cheers and clapping rise from the stands as we begin each new round.

The remainder of the evening passes in a blur. The buses return us to Sutaek-Ri and we walk two miles or so to the training center in the dark. I bump into a concrete block on the edge of the road and hurt my shin. “This whole day seems like a nightmare,” I tell John. I hope he doesn’t take it literally.

We now live in John’s hometown and have two lovely children.

February 8, 1975 1800 couple Blessing, the third international Marriage Blessing.

March 2, 1975 (Jan 20 Heavenly Calendar): Birth of Kwon Jin Nim (fifth son) I believe that he was True Parents’ first child to be born in the United States, but need to check that.

April-May, ‘75: Day of Hope rallies in Korea (8 cities). From April 1 until May 17, the IOWC supported massively attended Day of Hope festivals in **Pusan, Taegu, Seoul, Incheon, Jeonju, Kwangju, Taejon, Cheongju and Chuncheon**. Father attracted large crowds through the international team’s street witnessing. Father had left in ’71 and returned a little over 4 years later with hundreds of American, Japanese and European followers who accepted him as the Messiah.

June 7, 1975: The Yoido Island VOC Rally

Dr Mickler’s Commentary

The movement’s final step in launching its worldwide mission during the first half of 1975 was the “World Rally for Korean Freedom” sponsored at Yoido Island Plaza in Seoul on June 7th. The immediate context for this rally was the fall of Cambodia and Vietnam to communist forces in late April. This heightened insecurities in Korea about the American commitment on their peninsula and raised the specter that they could become a second Vietnam. The Korean government sponsored a May 22nd rally for national unity. However, the Park regime was under attack in U.S. newspapers. In fact, while criticizing human rights violations in the South,

the *New York Times* printed full-page statements by North Korea's "Respected and Beloved Leader," Kim Il Sung.

Convinced that Kim Il Sung was trying to invade the south by taking advantage of the Indochina situation, **Rev. Moon determined to stage a massive rally that would be different from the government's previous effort. First, it would blame Kim Il Sung "not only in the name of the people and mankind, but also in the name of God." In other words, there would be a crusading edge to the rally. Second, the rally was to be a "worldwide convention" with not only Korean people gathered but also 1,000 representatives from 60 countries ready to offer their resolve for "the protection of Korea and the whole world."**

The world representatives were members of the Unification Church's global IOWC team which had swelled to that number during the spring Day of Hope campaigns in Korea. Their final push was the Yoido Island rally. **For that purpose, four-person groups consisting of Korean, Japanese, American and European IOWC members distributed some 5 million leaflets and as many as 1,700 chartered busses were used for transport from local cities and provinces. The rally itself was a staggering spectacle.** Estimates of attendance in Seoul press accounts ranged from 600,000 to 1.2 million. Three hundred persons, including the representatives of sixty nations, occupied the huge platform stage and the thousand-member IOWC team sat at the front with banners.

A million Korean flags were distributed, and 2,400 police were mobilized for crowd control. In his principal rally address which was entitled, "Korea in the World," Rev. Moon proclaimed that "enthusiastic youths from 60 different countries" would "defend this country to the last, at the cost of their lives." Noting that "world members" of the Unification Church regard Korea as "their religious fatherland and holy land," he warned that if "North Korea provokes a war against the South Korean people," his followers would organize a "Unification Crusade Army" and "take part in the war as a supporting force to defend both Korea and the free world."

American HSA-UWC President Neil Salonen echoed these sentiments in his rally statement, affirming that the representatives of sixty nations would "rise up, barehanded if necessary" to oppose renewed aggression. A "Resolution of World Representatives of the Unification Church International from 60 Nations" similarly stated that "if the North Korean Communists should ever invade the Republic of Korea, we shall immediately organize a voluntary army of crusaders to preserve and defend our holy land."

May 5, 1975: Purchase of 4 West 43rd Street, the former "Columbia University Club," which served as a hotel for visiting alumni of Columbia University. This building of 8 stories, with a large kitchen and dining room in the basement, is a block from our main witnessing area, the New York Central Library on Fifth Ave between 42nd and 40th streets. It still serves as our main Manhattan church center.

Testimony: Ray Sabo

In March 1975, I had just come back from a trip from NJ to CA. I was searching to find out what life was about and my purpose in it. I had to return a car I drove from California to New York City. On my way home from the car place, I was walking to the bus station by way of Times Square. I was approached by a Christian group and they asked me if I was saved. I replied that I felt saved.

Then they started accusing me and I was turned off. I started to walk away and I said, "God, if you are really there and if Jesus did exist, can you please show me the way?" Right after that a Japanese sister (Michiko Shimizu Turegano) came up to me and gave me a pamphlet. She asked me if I was looking for true love. I answered yes and then she proceeded to invite me around the corner of a library to hear an introduction to the teachings. [This would have been our witnessing center at the corner of Fifth Avenue and 41st Street. I was one of two staff lecturers there.]

I was very cautious in the city because it was a crazy place. At that moment some guy came between us and started roaring like a lion. [Spiritually possessed people did in fact come to the witnessing center. They always exited quietly when they were firmly told to leave and shown the door.] I almost dashed away but someone else came and took him away. I saw the look on Michiko's face that she was also startled, but she continued to ask me to come to hear an introduction. Part of me really wanted to go home and the other to stay and hear the introduction.

So I proceeded to go with them to a 2nd floor office where they were having these lectures. I was greeted with so many good feelings and warmth that I was amazed at the atmosphere. I sat down and was waiting to hear the next lecture. Michiko came to me and showed me a pamphlet about Barrytown. I saw the picture with the mountains and river on it. I loved going into nature. She began to explain about it. Then, I asked her, "Can I go there?" She looked at me with amazement and said she'd find out. She came back and said a van was going in about an hour and that I could go. I called my Mom and said that I met some really good people and I would be away for the weekend.

I arrived at Barrytown about 11 pm at night. The next day, I began to hear the Divine Principle for three days. To my amazement, it was answering many questions I had about life. At the end of the three days, after hearing the parallels of history, I realized the time was at hand. They invited us to go to a 7-day workshop. I was collecting unemployment at the time and I didn't want to miss my check. So I promised them that I would come back in a few days. I went home and started telling my friends what happened to me and who I met and I was getting mixed reactions. One friend said, "That sounds very interesting and I would like to go back with you to Barrytown," which he did. That was the stepping stone to go back.

I attended the 7-day Divine Principle workshop. I was in a 2nd-floor lecture hall when it was proclaimed at the conclusion lecture about the Second Coming. A choir was practicing below us with beautiful singing. I was raised Catholic and always wondering where heaven and hell were. Prior to Barrytown, I was receiving revelations that Heaven and Hell are right here. All of a sudden it stuck me what had happened in my life and I saw myself standing at the gates of Heaven with this incredible singing. I looked through but couldn't go in. It was an overwhelming feeling. Then God told me, "Sorry, you can't enter at this time because there is so much that needs to be done on earth and so much for you to restore." After that I began to weep like a baby, uncontrollably, with joy and gratitude that I was shown the way and that the kingdom of Heaven did exist and that I had a chance to clean myself up and the chance to serve the Lord of the Second Advent while on earth. So my journey began.

I attended 7, 21, 40 and 120-day workshops, with a lot of different activities in between them. We did a 40-hour lecturing condition at Rockefeller Center and on 42nd Street a 21-hour lecture condition for VOC (Victory Over Communism). We did fundraising and witnessing all over the city.

I was attending Mr. Sudo's 120-day workshop when True Father began three phases of the pioneering witnessing to fifty states. Father came to each of us with 50 states written on pieces of paper in a hat and gave us the opportunity to pick our state where we would go. It was my first really close encounter with True Father. I chose Minnesota.

Deprogramming was very strong at that time, especially in Minnesota. I began to have experiences there with witnessing. One experience I will never forget concerned one particular sister. There was a certain fundamental Christian group that was strongly trying to take away this sister from the Unification Church. In my daily witnessing I would always see these Christians in two's and I would get butterflies in my stomach, like a fearful feeling. They were very cunning and were always talking to this sister and giving her gifts and a lot of affection and always telling her bad things about the church. At that time there was a lot of persecution.

One day the sister didn't come back and we were worried about her. So I went to the Christians' headquarters which was in a downtown Minneapolis high rise. I greeted them and asked them about the sister and they said she didn't want to come back to the Unification Church anymore. They invited me to one of their meeting rooms. In the beginning, there were

two people. Then, within 10 minutes there were about a dozen of these Christians around me. They were asking what I believed about Rev. Moon so I began to be straightforward with them. They then began to tell me that Rev. Moon is the anti-christ and that I have to denounce him and this would be a great time to do so. They said, let us pray together to do this. I heard the door lock and I really couldn't go anywhere. They began to pray very strongly and began to put their hands on me. Well, I had no choice if I wanted to survive this spiritual attack, so I began to pray louder than everyone. They were taken aback when I began to pray louder and they began to pray louder, too. I felt overpowered and all of a sudden True Father's face appeared in front of me. It was so bright and he was smiling from ear to ear. I felt an incredible surge of spiritual energy. I stood up and was praying more powerfully than all these Christians and they finally stopped.

I declared, "I will not denounce Rev. Moon and I pray that God can help you see the truth." Then, I left with so much energy that as I exited the building, I stood on a ledge and began to street preach like I did every day. I felt a great sense of rebirth from this experience. This experience has always carried me through the valleys of restoration in my past years and even in the present days.

1975—Dr. Mickler's Commentary on Barrytown Training

At the same time that he was launching the worldwide mission, Rev. Moon was working to transform the movement in America. In particular, he challenged the American membership to quicken their pace of numerical growth by more closely emulating the standard of faith and witnessing methods utilized in the East, especially Japan. To that end, he instituted a 120-day training program at Barrytown, New York under the leadership of Mr. Ken Sudo, "recognized as a great teacher in the Japanese movement." According to Rev. Moon, the minimum number of members necessary to influence the United States in a positive direction was **30,000, a goal that he hoped to attain by 1978.** He also needed substantially more members to successfully undertake ambitious evangelistic campaigns at Yankee Stadium and Washington Monument. Barrytown Training was to be the starting point for a new pattern of education, and Rev. Moon wanted "to re-train the entire American movement."

Barrytown Training under Mr. Sudo was a significant departure from the former orientation of the American movement. In essence, the effort was to develop not just core membership, but hardcore membership. As Mr. Sudo put it, the movement's purpose over the next seven years was "to swallow the world." There were at least **four ways in which the Barrytown experience departed from the previous pattern.**

First, there was a much sharper distinction drawn between the Church and the "outside world." Under the early missionaries and during the Day of Hope tours, the effort had been to establish a common base and points of contact with the wider society. There was a strong emphasis on achieving public acceptance, and even symbolic forms of good will such as civic proclamation or keys to cities were valued and sought. Barrytown Training imparted more a sense of competition. Or, as Mr. Sudo put it, "We must exceed the world. In order for Cain to obey Abel, Abel must exceed Cain."

A **second** departure was the stress placed on loyalty to one's immediate central figure and the necessity to recognize one's fallen nature. These points also were part of the Church's past tradition in America. However, there also was a history of divisiveness, particularly during the early mission period. In addition, during the Day of Hope era, at least according to Mr. Sudo, more emphasis was placed on external accomplishments than on developing an internal life of faith. Mr. Sudo noted that it was relatively easy for the membership to have faith in God and in Rev. Moon but difficult to have faith in one's direct superior. However, this was the secret of success in the Japanese movement. Also, rather than have members focus on external accomplishments, Mr. Sudo "sent them out into the snow to pray for a few hours to really humble themselves before God and to repent."

A **third** departure was the emphasis on individual "pioneer" witnessing. Again, this also was part of the American church's past tradition from the arrival of its first missionaries to the

setting up of state and local centers. However, **once the “center” tradition was established, members were raised and functioned within a supportive, family-style environment. During the Day of Hope era, strong emphasis was placed on the “team” concept, particularly within the International One World Crusade.** Rev. Moon became convinced that the movement could not reach its goals at the current rate of growth and, therefore, “outlined plans for restructuring the American movement, **gradually replacing the regional system with independent pioneer missions in the field.**” This method had been successful in expanding the Church’s outreach to villages in Korea. It also was regularly employed in Japan. Rev. Moon believed that “the new system of independent missionaries” was “the quickest way to increase membership.” Barrytown was the training ground for these missionaries.

Finally, there was a stronger sense of urgency, desperation and heaviness, or what Rev. Moon termed “overburdened responsibility” in one of his sermons. Previously, members had felt a sense of urgency and worked hard to meet goals. **However, the primary motivating factor for their efforts was the vision of an ideal society and world. This was the underlying dynamic and what empowered members during the Day of Hope tours. Ironically, having attained a certain level of accomplishment, the movement felt more rather than less pressure to succeed and a greater fear of failure.** The utter collapse of U.S. policy in Indochina and the fall of Vietnam to communist forces reinforced these feelings and stimulated the vivid articulation of apocalyptic scenarios. According to Mr. Sudo,

“Unless we can fulfill our mission...many people will be killed by Communism. Hundreds, thousands, millions of people will be killed by communists. The first victim will be the Unification Church.... If it happens, how terrible it will be. Can you imagine the bloody tragedy of brothers and sisters who are being tortured and raped? Tortured and killed by Communists —screaming, shouting and finally killed. Can you imagine? If you truly love your brothers and sisters, you will not be able to bear such a tragedy. This is the providential situation.”

Barrytown Training became the major focus of the American movement during 1975. In January, thirty-eight state leaders were participating in an expanded 100-day program. At a February 24th Director’s Conference, “older” members and those with college degrees were directed to go to Barrytown immediately.

TH NOTE: Some of those with college degrees ended up in UTS’s first class. For some reason, I was not sent to this training. I was a New York member with a college degree. I assume it was considered best to keep me where I was.

In March, those preparing for overseas mission joined others from the field at Barrytown, and Rev. Moon called on the movement’s ten regional leaders to attend. In May, the wives of older members and IOWC members from the field were added. **In June, Mr. Sudo counted 500 core witnesses at Barrytown. Beginning in June and during the second half of 1975, “Barrytown pioneers” went to the field, first in the Northeast region and later throughout the nation.**

Testimony: Kathryn Coman

I had a personal experience with Father while I was in Barrytown in 1975, which taught me a great deal about Father’s relationships with others. I’ll relate it here. I was in the first 120-day training under Rev. Sudo.

Father had come and spoken with us. He didn’t leave Barrytown right away. All the trainees continued with our normal afternoon activities. We were in the process of creating Father and Mother’s trail. Shortly after we got started, the word was passed on that Father was further down on the trail. A number of us dropped what we were doing and immediately went to see him.

TH NOTE: “Father’s Trail,” as I understood it at the time, was carved out by trainees marking the path that Father walked parallel to, and about 100 feet above, the Hudson River, from the

“gatehouse” (part of the Barrytown estate) to the “lagoon” (South Tivoli Bay), then following the shore of the lagoon, then turning back uphill to the main property. In the mid-2000s, our advancement officer, Henry Christopher, led the successful effort to have “Father’s Trail” (with that name) made part of the New York State sponsored “Hudson River Greenway.” “Mother’s Trail, contrary to this testimony’s sense, was created perhaps 10 years later by Seminary sisters. It winds through the slopes east of the pond.

I was one of the first few individuals who arrived. Father was seated on the ground at the base of a tree, overlooking the lagoon. At this point the path did almost a U-turn and the tree was located at what would be the bottom of the U. Father was sitting facing the woods, and thus those who began to gather around him. I plowed my way through the brush until I was about five feet directly in front of him, and positioned myself leaning against a tree. One by one, the trainees began to gather. Some were sitting, some standing. All just being with Father.

As inevitably happens, someone offered to sing a song. Someone else recited a poem. As I stood there listening and watching (I am always fascinated by Father and how he reacts to events and people around him), I began to ask myself, “Should I offer a song or something?” As I did so, I heard Father’s voice inside me speak to get my attention. Father’s heart reached out to mine, enveloped it, and drew it back inside him.

Father then began to show me how he loved each and every person there. As each person would offer their contribution, he would explain to me, “If I look at this person, they’ll freak out; so I’ll just sit here, and take my shoes off and pick my toes.” Some people he would look at directly. For some he would stare off into the woods. The expression on his face would change. Each time he would explain to me why his external reaction was that way, and give his heart and love to them. Because my heart was enveloped in his, a piece of me was given also.

We spent a very long time gathered together there on the path. I never offered a song, but then I had already offered my heart. After Father left the path, he departed for East Garden. My team gathered together to pray. I then asked God never to let me forget what Father taught, though certainly the lesson was one that can take a lifetime to completely learn.

Testimony: Susan Felsenthal

I was a cook at Barrytown in 1975. Hyo Jin was running around all over the place there. He ran into the kitchen with something in his hand. He handed it to a few other sisters who got grossed out by whatever it was he had. Then he went out and got some more and came back to me. He handed it to me with a very mischievous and sneaky look on his face. I said, “What’s this?” He said, “Squid.” I took it still warm from his hand and said, “Thank you.” He suddenly looked so disappointed and continued on looking for his next victim to gross out.

I think this happened around 1975. It was the time before Barrytown was a Seminary. The time was just before the missionaries went to the foreign countries, and Rev. Sudo was giving 120-day training.

Testimony: Paulette Wiesinger

The first time I met True Father was in 1975, at Barrytown, NY. I was a new member and working in the kitchen. At the end of one speech to the 120-day workshop participants, the staff hurriedly ran down the hall to greet him as he passed by. In honest humility, I stood with my head bowed and as he passed, I felt a waterfall of spirit flow from my head to my toes. I knew that I had been changed somehow.

In the mid 70s, the New Hope Singers, of which I was a member, would perform at the various conferences hosted by True Parents. One such conference, the International Conference on the Unity of the Sciences, was held in San Francisco. Outside the hotel there were many loud and nasty protesters. They were clearly upsetting the flow of the conference. In our international costumes we waited on stage for our performance. There, as we listened to the program beyond the curtain, the subject of the negativity outside was presented to our True Father. In a

quiet voice, he responded, saying, "I love my members." We knew how true it was and many of us wept at his long-suffering love.

Testimony: Ed (Ralph) Branch

I was in Barrytown for the 120-day training in 1975. This was the first time I actually saw True Father in person. I was about 50 yards away on the outer fringes of a crowd of about 250 brothers and sisters who were crowded around the doorway where True Father emerged to get into his car and depart Barrytown.

I had a spiritual experience that I can only describe as this: My impression of True Father was that I somehow understood that this man was the only really natural person I had ever laid eyes upon, i.e., **True Father is the only person who really fits into this world completely without question. He is as natural here as any tree you walk up to in the deep natural woods. You would never walk up to a tree in the woods and ask out loud, "OK, who put this here? Don't you know it should be standing over there, three yards from where it now stands?!" That is a completely ridiculous thought, of course, but that's exactly how natural I perceived True Father to be. He belongs here on this planet as naturally as I accept a tree I see standing in the woods. Both are without question, natural, normal and perfect existences.**

Testimony: Gary Fleisher

I was first introduced to True Parents in 1969 when they visited Los Angeles, California on Father's Second World Tour. There were about 12 members living together in the Los Angeles center then. On the first evening of Father's visit we all were in the living room and Missionary Young Oon Kim introduced us one by one to True Parents, speaking in Korean. As Miss Kim introduced me, I kept hearing, "유대인." As far as I know, the only time that Father heard I was Jewish was this time in 1969.

In 1975 after the 1,800 couples blessing, we were asked to volunteer to pioneer three countries. I volunteered to go to Egypt, Syria and Iraq. I was assigned to pioneer Unificationism in Somalia.

At a leaders meeting later in 1975 Unification Church USA President Neil Salonen asked Father to not send so many leaders from the USA to other countries. He was worried about the American Church being left leaderless. I was one of the leaders that President Salonen wanted to keep in the USA. Father asked me if I wanted to stay in the USA. I sprang up from the floor where I was sitting and loudly said, "No Father, I want to go to Somalia!"

Father looked at me quizzically for a few seconds and said, "You are Jewish, aren't you?"

"Yes, Father," I replied.

Father ordered, "You go to Israel."

I went to Israel. **When I thought about it, I was shocked that Father had remembered me from Miss Kim introducing me as being Jewish in 1969. Amazing. True Father's love is so deep that he remembers details about us for years and years.**

Dr. Mickler's Commentary

1975: Poor results from Barrytown Pioneers

The inability of the Barrytown Pioneer Program to bring substantial results and the extreme hostility that arose against the movement in the United States during 1975 were two serious problems that had negative effects throughout the following decade.

The difficulties of the Barrytown pioneers and the inability of the church, with the exception of its West Coast branch, to come up with a witnessing strategy that worked made it impossible for the movement to meet its membership goals. Vehement opposition and a negative public image also hindered numerical growth. Ironically, many of the very measures the movement utilized to launch its worldwide mission were the same measures that triggered the most intensely negative reactions. In light of these debilitating problems, what advances the church could make were all the more remarkable.

Much was expected of church evangelists and witnesses. **Rev. Moon's direction was that each month every witnessing member should bring one full-time convert. This was the origin of the movement's "1-1-1" motto.** Moreover, members should accomplish this for seven years, bringing a total of eighty-four "spiritual children," a number understood "to restore the failure of the 12 apostles and 72 disciples of Jesus." This was a challenging condition under the best of circumstances. For a movement that had not yet attained institutional stability, which demanded uncompromising, full-time dedication of new members and about which there was increasing public skepticism, the expectation was even more of a challenge.

In fact, although the movement grew substantially between 1972-74, this level of result was not achieved. However, Rev. Moon continued to stress fulfillment of the "1-1-1" as a precondition of success in America. "Our first priority," he said, "should be to bring people, before taking time to eat, sleep, study, or do anything else." This was why Rev. Moon set up Barrytown Training and why, early in the program, he increased the witnessing condition to "1-1-3" with the expectation that each of the 120-day program graduates would bring three new people each month.

The Barrytown pioneers were not up to this task. A first group of fourteen participants who entered the witnessing phase of the program on May 18th managed to bring **three guests to a seven-day workshop during their initial ten days in the field**, and the Church's ten regional directors who completed an abbreviated version of Barrytown Training brought an average of four new members each over forty days. However, **these were exceptional members and each of the regional leaders went out with three assistants.**

The vast majority of Barrytown pioneers were relatively new members with limited or no leadership experience. With immense pressure on them to produce, having been isolated from the field during the sixty-day lecture cycle at Barrytown, and faced with increasing public negativity, many pioneers became dysfunctional and even left the Church. The Barrytown Training staff recognized the problem and **set up a system of pioneer trinities, coaches and itinerant workers for support.** They also designed questionnaires and approach books to be used in witnessing and equipped pioneers with battery-powered P.A. systems for street preaching, white boards, tapes and lecture outlines and printed copies of Mr. Sudo's speeches. Nevertheless, by late summer, reports in Church publications were emphasizing spiritual breakthroughs of pioneers more than their concrete results. The total of Barrytown pioneers plus "helpers" assisting in various states rose to 153 by October, or three for each state. However, when Mr. Sudo conducted a tour of eight Northeast states, he discovered that only four out of twenty-one pioneers were actually pioneering. They were not praying enough, were uncentered and depressed.

This led to an all-night prayer vigil at Bear Mountain State Park, across the Hudson River from Tarrytown, New York, an emergency meeting at Barrytown, and a two-pronged strategy "to free the pioneers to pioneer." The first step was practical. Pioneers were asked to remove themselves from state centers where they had run into heavy financial burdens of previous Day of Hope campaigns, ambitious property purchases or debts caused by general inexperience. Forty-six did so immediately. The second step was spiritual. Mr. Sudo identified the accomplishment of "1-1-3" with the "New Age of Pentecost" and on November 1, 1975 initiated a 5:30 a.m. "Prayer Offensive to Save America." **Two days later, while running in a relay race after lunch during a church holiday, Mr. Sudo fell and dislocated his right shoulder. Although he continued gamely from his hospital bed, signing 150 letters to state pioneers with his left hand, his immobilized and painful situation symbolized the state of the pioneer program.** In November, a final group of 67 went to the field, bringing the total number of state pioneers to

300. They were expected to remain in their missions through the movement's Yankee Stadium campaign scheduled for the following June. Although **Rev. Moon spoke of a two-month training session after Yankee Stadium for 3,000 pioneers who then would be responsible to increase ten-fold**, it became apparent that he was not placing all of his eggs in the Barrytown basket.

Few, if any, Americans were aware of these internal problems. For most, the Church had burst into **public consciousness** with great force and suddenness and presented a frightening prospect. There were reports in the press of seemingly happy and well-adjusted young people dropping out of college or university to **sell candy and flowers on the streets for up to eighteen hours a day**. For families that had "lost" a son or daughter, news of the church's "mass-marriages" or that Rev. Moon was regarded by his followers as the "second Christ" was not comforting. More ominous was a May 1975 NBC documentary which, utilizing a heavily Orientalized voice-over, **reported on a suicide and trauma cases at Barrytown, and provided film footage of members from the movement's Northern California branch denying any affiliation with the church**. Equally ominous were reports that the church's worldwide membership was **committed to defend South Korea's 38th Parallel** at the cost of their lives. **Spectacular real estate purchases** including a significant portion of greenbelt land in Tarrytown, New York and the former Columbia University Club in mid-town Manhattan continued to fuel suspicions, and in November, *The New York Daily News*, in a five-part series, stated that Rev. Moon was "fanatically interested" in obtaining power in the United States. These reports and others helped to create a climate of extreme hostility toward the church and to **stimulate the beginnings of organized opposition**.

The most immediate threat faced by the church were vigilante-style "deprogramming." There were a number of incidents in which members were abducted, confined and pressured to leave the church by paid "deprogrammers" and their assistants, usually previously "deprogrammed" ex-members. Ted Patrick, a San Diego-based California state social worker nicknamed "Black Lightning," was the most well-known "deprogrammer." By June 1975, he or his associates had kidnapped twelve church members. Their premise was that members were "brainwashed," subjected to "mind control," and, in effect, "programmed" by the church. Hence, they needed to be "deprogrammed." **Patrick contended that Unification Church recruiters practiced "on-the-spot hypnosis" and the same brainwashing techniques as the North Koreans. Members were "robots" or "zombies" who needed to be taken out "bodily."** Once taken, teams of deprogrammers, ex-members and sometimes parents and relatives took turns pressuring confined members in marathon sessions lasting hours or even days. It was not a pleasant experience. In July 1975, when Andrew Wilson, the leader of the Brooklyn Church, returned after having been held for one month by Patrick, *the New York Times*, *New York Post*, *Newsweek*, Associated Press, and four local television stations all sent representatives to a press conference.

June, 1975: Abduction—Dr. Andrew Wilson

As director of the Brooklyn center, I drove my members to our witnessing office on Remsen St. and parked the van in a lot behind the A&S department store. At 12:00 I had an appointment to meet my mother for lunch. I had arranged to meet her at her hairdressers, La Coupe, on Madison Ave. and 62nd St., Manhattan. I took the subway to Manhattan, not at all suspicious of anything, since twice previously we had lunch together by the same arrangements.

At La Coupe, I met my mother, my brother Steven, and my aunt, Judy Pestronk. We walked towards my mother's car (a 1975 Cadillac deVille, red) when I was grabbed from behind by two men: Joe Alexander, Jr., and another man who identified himself as "Goose." Both were in their twenties. They grabbed me and shoved me into the back seat of the car. My mother, brother and aunt sat in the front; Goose and Joe Alexander sat on either side of me in the back, and my mother drove, following Joe Alexander's instructions, out of the city to Connecticut. In the car I found it useless to struggle, and I decided not to grab the wheel and cause an accident for fear of endangering my mother's life.

We drove to a house owned by Mr. Gervissanni in a small Connecticut town, probably Wilton, north of Norwalk, CT. I identified the house later to Farley Jones and we scouted it and took pictures. I was put in the basement from which the only exit was a spiral staircase, guarded by Goose. Goose is a big man—about 6'2", 220 lbs. All the doors and windows were locked and nailed shut. Indeed, this house was well prepared for deprogramming and served as a regular location.

I stayed in that house for five days. I tried to get out once, the first night, but Goose stopped me with a head lock and forced me back downstairs. It was forced imprisonment. When I slept, someone was always watching me. Awake, I was kept in the basement except for a few times when I was allowed upstairs in the company of my parents.

June 12-17 Deprogramming

In the house I met my deprogrammers, namely, Ted Patrick, Sondra, his secretary, Dr. George Swope and Joe Alexander, Jr. (son of the Joe Alexander in Arizona), who as I mentioned, directed my abduction. The first deprogrammers to work on me were Joe Alexander, Jr., and Dr. Swope. First they talked to me, played tapes such as the NBC documentary, tried to reason from the Bible, and showed me newspaper clippings. They said that they just wanted me to "think." When I was unwilling to think their way, they accused me of hating my parents, and that I was brainwashed and had no control over my own mind. Joe Alexander, Jr. said that I would never leave that basement until I had left the church. Dr. Swope brought my parents downstairs, and tried to get me to say that I would kill my parents if Rev. Moon told me to, but I refused to take such bait and said "no." Later that evening, Ted Patrick arrived, together with Sondra and Tom Dulack, his ghostwriter.

Ted Patrick used a combination of techniques to break me down: 1) Rational argument, to get me to admit things he could later twist and use against me; 2) Third degree sessions of Mr. Patrick cursing and accusing Rev. Moon of being Satan incarnate, a pimp, a snake, ripping up his picture, and much more, accusing me of being insane, a zombie, a prostitute, and everything under the sun. These often ran four or five hours at a time, and one night they kept me up 24 hours straight, throwing water on my face if I started to sleep, and getting me so disoriented that I didn't know what I was saying. 3) Emotional appeals from my parents—these were the toughest to resist: I could stand hours of Ted Patrick's ranting and raving without getting emotionally involved, but I had to respond to my parents' emotional outbursts. They would ask questions like, "If your mother died and Rev. Moon told you that you could not go to her funeral, what would you do?" "Would you kill your mother for Rev. Moon?"

My parents, who love me, sitting there watching this display would become so upset, and I became so angry inside, not at my family, but at the deprogrammers and the way they were manipulating my parents and myself. I couldn't help but respond to all the abuse, and I began to bend to their way of thinking. Then as soon as I showed signs of coming around to his viewpoint, Ted Patrick changed to his fourth tactic, 4) and became a kind of father figure, kind and concerned, offering to help me start a new life. He would tell me about himself, cloaked in the self-righteousness of a moral crusader, and tried to make me his confidant. 5) Behind all of this was the ever-present fact of my imprisonment, with the threat that I would never go free until I left the church. I wanted nothing more than to get away from that oppressive atmosphere.

By this time, I knew that they were expecting me to become deprogrammed and that my best hope for a quick escape lay in playing along. I began to relax, to talk more and more, and to play their game, while internally, my faith was still strong. Though I could battle with them on many aspects of our church and Rev. Moon, I found that they could not argue logically about the teachings of the Divine Principle. Their arguments were stupid and uninformed, taken mostly from critical newspaper articles, and I knew where they coming from—ignorance. When I asked them any questions about the deeper aspects of the Principles, they could only argue that it is not the Bible, or that the Principle was written by somebody else, or some other irrelevant answer, and could not touch its contents. Since I could not deny what I knew to be true and since they had no logical arguments to prove it false, I could keep that deep within myself as a rock-solid foundation on which I could keep my sanity and strong faith in God, in

the Unification Church and Rev. Moon. Following the biblical injunction not to “throw pearls before swine,” I never argued about the teachings again, but I kept them secret within my heart.

I was cooperating, so Dr. Swope left, knowing that I was in good hands with Ted Patrick. I had several good intellectual conversations with Tom Dulack. He seemed the only person there who was willing to talk openly with me and with some respect for me as a person, though he disagreed with the church. Everyone else there was acting in a way calculated to alter my beliefs, as if I were a puppet to be manipulated. The more I cooperated, the better my chances to escape, so I became more comfortable with my parents and began eating with them upstairs, waiting to see when they would send me home. Instead they offered a month in Canada for “rehabilitation.” After five days in Connecticut, I agreed to go to Canada, where my imprisonment would be more lax and I could more easily get away.

June 17-July 15 Nova Scotia Rehabilitation

My mother, my brother and a guard drove me from Connecticut to Boston where my brother and I took a plane to Halifax, Nova Scotia. There we met Dr. John North and his family who live in Kentville, Nova Scotia. Dr. North has two sons, Steve and Alan (both 19-25 yrs.) and several younger daughters. Their mother died some years earlier. Dr. North is a veterinarian and a well-respected citizen in town. Alan had been a member of Hare Krishna before being deprogrammed and Steve, who had assisted in his brother’s deprogramming, became something of a disciple of Ted Patrick: he had spent about a month with him the previous summer. He became my principal counselor and guard.

The Norths have a house in town and cottage on a lake ten miles from town. Everywhere I went, I was guarded by one or more people. In the house they had chimes set up to warn if I should make a break for it. At the cottage, I slept on a bunk eight feet off the floor, and Dr. North hired guards from among Steve’s friends to watch me. While my brother was there, he would set his cot across the door of my bedroom to keep me in.

In this context they encouraged me to lead a normal life: drink, take pot, go out with girls, express anger and hatred towards the church, and take initiatives to restart my old life. The most important sign was to declare that Rev. Moon exploited me under mind control, and that I’d sign a notarized statement renouncing my affiliation with the church. As a test, I should willingly participate in the deprogramming of others and support my renunciation publicly. During this period I could “enjoy” myself with swimming, boating, fishing, hiking, reading and resting, but for me it was agonizing, playing their game and keeping my faith secret. Every few days we’d have a session, and I’d have to admit more and more lies to show them I was being rehabilitated.

After one week I made an escape attempt at 6 a.m. I ran out of the house and called New York from a phone booth. I spoke to Atsuko, a Japanese sister who encouraged me to humbly play along and suggested that I go to the police. That proved to be a mistake. The police were cooperating with the Norths and called them to the station. Then the police all disappeared while Dr. North and his sons dragged me from the station with a jacket over my head and my arm twisted so I wouldn’t scream.

After that incident, I was sequestered to the cottage, and they called in ex-member Shelly Turner, who spent a week with me. I didn’t like her at all. I made more efforts to cooperate after a week in the cottage and gradually broadened my circle of friends among Steve’s acquaintances.

A short while later I was able to try another escape after I was back at the house in town, but this one didn’t get past the front door before I was caught—so I made excuses that I’d momentarily “slipped back.” So then I continued to make positive efforts to play along—drinking beer, calling my parents to tell them I missed them and that I was “cured,” and even forming a mild relationship with a girl (which fortunately didn’t go too far). I even showed an interest in resuming my scientific studies, which used to be my main interest until two years

before I joined the church. Gradually my captors began to trust me more and more, although they still watched me or made sure that they could trust the person I was with.

The chance finally came for me to make another phone call to the church in New York without being observed. I went with Steve to visit a friend at his college who had a chemistry lab. The boy was late to the lab and Steve had to go to class—so I was alone. I ran out to a phone booth, called the New York church and spoke to Clark Thompson, who arranged to meet me seven days later at 4 in the morning in front of the house.

During that week between the phone call and my liberation, they trusted me so much that we took excursions to Halifax and Cape Breton Island. In Halifax I had a chance to escape from the apartment where we slept, and in Cape Breton I could have run off into the forest, but I didn't go because I knew that a more sure escape would come in a few days. That week was dangerous for me for another reason—I was developing an intimate relationship with a girl, and if the affair had gone too far it could have been a disaster for my spiritual life. I am sure that my deprogrammers would have liked nothing better than to see me fall in a love relationship, and they encouraged me to spend time with her in these kinds of outings. Being with Pam could help me avoid the pain of sessions with the Norths about the church, and also she seemed a humble and idealistic person. Yet even this relationship was twisted, for I dared not tell her my true feelings about God and religion. I could make her happy and give her my attentions, but she could not know my secret desire to escape and return to the church; I could never trust her with that. I cannot say that I was set up with the girl, rather my situation made me vulnerable to the temptation when it arose. I am grateful that I was not overcome before my rescue.

The day before the scheduled escape, Mike Runyon and Clark came to Nova Scotia, and with the cooperation of the Royal Canadian Mounted police, I was liberated. Altogether I was imprisoned for 33 days, five in Connecticut and 28 in Canada. All along I had the intention to escape, but I tried to wait until the best moment before attempting to escape, because if I failed, my life would become more difficult. The whole 33 days I was held against my will.

Since that ordeal, I have mended the breach between my parents and myself, and although they still do not like the Unification Church, they respect me and my convictions. I have visited them several times and all of us are happy that we can see each other and be frank in our opinions. I have always loved my family and they never ceased to love me; even the deprogramming was done, I am convinced, out of love. The incitement of the news media against the church was so alarming to my parents that they understandably worried about my involvement over and above the fact that I was apostatizing from Judaism and abandoning my career as a doctor or professor. They told me that they attended several meetings of Rabbi Davis's parents group, which further convinced them that they should seek such a desperate way to get me out of the church. At one such meeting they met Ted Patrick, and several months later they contacted him and made plans for my deprogramming. The distortions and lies spread by Rabbi Davis at his meetings and to the press led my parents to believe that I was brainwashed. This is the justification for deprogramming, and my parents desperately seized on that rationale with the false hope that I could be "cured." In fact, they no longer believe that I am brainwashed, and we can argue about our beliefs as rational people with opposing viewpoints do.

Dr. Mickler's Commentary

Wendy Helander Kidnapping

However, Andrew Wilson's case paled in relation to furor over Wendy Helander, an eighteen-year-old Connecticut native who dropped out of school at the University of New Hampshire to join the church in late 1974. About a month later, she was taken from Barrytown and subjected to deprogramming by Ted Patrick. Convinced that she could only win her freedom by agreeing with her captors, she agreed to sign an affidavit stating that she had been brainwashed by the church and in the event the church psychologically or physically "kidnapped" her back, she requested immediate action by the authorities to come and remove her from the "cult." Shortly afterwards, she escaped and returned to the church. A few days later, HSA Headquarters in Washington, D.C. received a writ of habeas corpus ordering the church to bring her to the

Superior Court. The church contested the order, and the opposing side maintained that there was reason to believe that she was held against her will. Wendy hired her own lawyer who informed the court that she did not want to appear, fearing another kidnapping attempt.

The dispute went to trial on August 19, 1975. The Helander's lawyers claimed that they would prove that the church had a hold over Wendy as certain "as a gun to her head" and proceeded to produce a succession of deprogrammed ex-members, all of whom had been affiliated for a short time and had been active in Ted Patrick's movement. However, the star witness was Dr. John Clarke, a psychiatrist whose statements that Unification church members had absolutely no free will and had been reduced to "a state not unlike hypnosis" received prominent coverage in *The Washington Post*.

The defense more than held its own, producing several church members who had escaped from Patrick. One testified that he tied her up and threatened to kill her. Another testified that he had been forced to sign a similar affidavit and was given Wendy's as a guide. Still another recently escaped member testified that while being held at the Helander's house, he had overheard Mrs. Helander say that she would not hesitate to have Wendy kidnapped and committed to a mental hospital. The defense's star witness also was a psychologist who over objections played a tape recording of an interview with Wendy the night before. He pointed out signs of healthy interaction, and concluded that "she had a capability of exercising free will more than most people, including those in the courtroom."

On September 23rd, the judge dismissed the case, stating in a fifteen-page comment that the petitioners had failed to establish that the respondents used "impermissible means...[or] techniques substantially different from those used by other religious organizations for purposes of converting or proselytizing." The church had little time to savor this victory as on September 27th, a short-term member from California, recently deprogrammed, took to the media, announcing that she had been "thoroughly brainwashed." The next day, New Jersey State Insurance Commissioner James Sheeran, the father of three daughters in the church, held a press conference to charge that he had been assaulted by at least ten church members and knocked unconscious when he went to Barrytown to get his daughters. In response, the three Sheeran sisters and Barrytown director Joe Tully held a press conference on October 1st. Amid a circus-like atmosphere and with as many as a hundred newspeople with cameras and sound equipment jammed into the church's 71st Street center, Joe Tully maintained that Mr. Sheeran arrived at the training center at 4:40 a.m., having already been informed that his daughters were not there, entered the premises illegally, was "disruptive, violent and utterly unreasonable," persisted with "force and vulgarities," and "struck me repeatedly and bit me on the arm." The charges and counter-charges were inconclusive but provided great theatre for New York tabloids, and Mr. Sheeran's call for a congressional investigation of the church struck a responsive chord for some.

Public hostility and opposition to the movement began to affect some of its projects. The most prominent example in 1975 was the Fourth International Conference on the Unity of the Sciences. The inaugural conference had been held at New York's Waldorf Astoria in 1972. It moved to Tokyo in 1973, London in 1974, and back to New York on November 27-30, 1975. The meeting increased dramatically in size compared with previous conferences, having four section chairmen, 12 committee chairmen, boards of International and American advisors, and some 360 participants from 53 countries, including a number of Nobel laureates. The previous deliberations and proceedings were highly regarded. Nevertheless, questions about the conference's sponsorship surfaced during the summer and led to the withdrawal of two of four section chairmen as well as several committee chairs and advisors, all of whom were replaced. Some who withdrew did not want to lend "credibility to Rev. Moon and his organization." Some were "critical of the methods" understood to be "used by Moon's Unification Church to proselytize and retain members." Others opted out because of the movement's alleged ties to the authoritarian regime in South Korea. Still others objected "to the financing of the conference with funds" said to derive "mainly from street selling by young members."

The Church responded to these threats in a variety of ways. In January, it created a "Committee to Combat Kidnappings." Its Public Affairs Department sent out letters and information packets, held press conferences, ran paid advertisements, sponsored service

projects and public events, and retained legal counsel. There was some optimism that the church could go on the offensive. Still, after the extremely negative May 17th NBC documentary on the movement, Neil Salonen acknowledged that Rev. Moon's "name has been hurt in America." After viewing the same NBC documentary, Rev. Moon admitted, "There may be some people in our movement making mistakes" but noted that all the blame was shifted onto him. In a later speech, he suggested that controversy would help the church "become famous faster." As he put it, "If the [village] dogs don't bark, no one will come out to meet me." Nevertheless, in a speech entitled, "God's Sorrow and Human Ignorance," he stated that he "may have to be jailed in America."

Testimony: Farley Jones on Rescuing Kidnapping Victims

It was a scary time when things began getting negative. I was aware of all the kidnappings and deprogramming. That was at the height. One time there was a major, nationwide NBC news program on the church. That broke open the flood tide of persecution. I helped rescue some of the people who'd been kidnapped and deprogrammed. The members would call having been kidnapped and needed help escaping. We would get secret phone calls. Mike Runyon and I went to New Jersey one night. We were outside a house, and we were waiting for someone to break out of a bathroom window. That person did escape but not where we were waiting. Even though there were no indications from my own family that they would do such a thing, I was apprehensive that I could be grabbed somewhere.

Parents Conferences: To the Kingdom on a Cookie—Mardi Esselstyn

Clear back in 1975 we decided to leave the lumber business, to sell our home and venture to Phoenix, AZ because of a new prognosis on my husband's physical condition. But upon arriving, we found much much, more. We had a '66 Oldsmobile with a sense of humor. It had an "ooga" horn. It startled drivers making strange moves in their cars ahead of us.

One month of medical treatment in Phoenix, AZ, gave my husband a favorable prognosis and left us wondering what was our next move? We visited the shopping mall nearby and soon learned of our next move. A young man came up to us with a box of cookies in his hand. They did not look very good. Heavily frosted, gingerbread, maybe. He asked us if we would care to support a religious youth camp in the mountains, whether we bought a cookie or not. My husband was gracious and said, "Who is the founder of the youth camp?" The young man had sad blue eyes and we thought he would cry if we didn't listen.

Soon a security guard came up to us and asked this fellow if he might be selling something in the mall, and if so, where was his permit to do so? He said it was at the center. The guard told him to get off these premises and to not sell in the parking lot either. My husband told the guard that our car was parked at the curbing outside of the parking lot so we agreed to walk with this red-faced young man.

My husband had read a full page ad when he had been in the hospital on the man, Sun Myung Moon, the name on the card that our new friend handed us.

I was internally bored with yet another approach for money, but my husband was more gracious and listened. The young man asked us to come to an international dinner and we were delighted to go and see what the ideas presented were all about.

Our first impression was that they were simply anti-communists. And we were agreeable to the talk given after a fine, multi-ethnic meal. We were in our early 50's, while the girls and boys were the ages of our own children. We just assumed that they had been misled.

The second night we met Dr. William Bergman and he asked me what I thought brought us there. I replied, "I think we have some sort of mission. But I do not know what it is yet."

His eyes twinkled but he was quite serious. Then he asked us to come back Saturday and Sunday from early morning and have breakfast with them all. He would be giving a workshop and hoped we would come by.

We went from swimming every day and getting bored, to rising at 6:00 am and arriving back at our apartment around midnight, then up again at 6 am to hear the second three lectures of Divine Principle. We were enchanted by Dr. Bergman.

When it came to hearing the “Fall of Man,” we snapped our fingers and said to each other, “No wonder the world is in such a mess.”

Even our sexuality was changing within our own minds and bodies and we were surprised about that. My husband wanted to be more secretive than I did. I was ready to share everything with Dr. Bergman, but my husband was shocked at that so he kept quiet. We spent about three weeks learning and working in and out of the center and then we decided to go back to Portland to rearrange our original plans about furniture and storage, etc. Then Dr. Bergman came back through Portland on his way down to his new assignment, Los Angeles, and asked us to join him there.

We were so green, so new to all the fast changes taking place in our lives. Is it any wonder that we slowed down to a snail’s pace while going at a breakneck speed?

It was the beginning of “The Richard and Mardi Parents’ Association.” We traveled nearly a 1,000 miles a month going south, east, west and north to visit parents of the young people who had come to this startling new movement. Some were friendly, some were dubious and some were downright hostile.

From 1975 to 1999 many stories have unfolded. I need to write them all down in a book or maybe a pamphlet telling us all about going to the kingdom on a cookie. Right? Right!

TH NOTE: My parents attended a Parents Workshop in Oakland. Perhaps it was led by Richard and Mardi.

September, 1975—Training Center and Seminary

First convocation of Unification Theological Seminary, convening a class of 50 students, with an ecumenical faculty, plus one rabbi. The seminarians, plus administration and faculty, shared the building with the missionary trainees and workshops. When the second UTS class arrived in Sept '76, the seminary became the sole occupant of the campus.

The New York church rented other properties for weekend workshops, then bought a property in Accord, New York, one structure on which was set afire by local opponents (I heard at the time, the Ku Klux Klan). We also bought a lovely estate in the village of Mount Kisco, Westchester County, but the neighbors blocked our permission to use it except as a single-family dwelling—even though it had formerly served as a Catholic nunnery.

True Father’s UTS Inaugural speech Sept 20, 1975

Rediscovery of God, establishment of the father-son relationship between God and man and the resurrection of divine love that we as the sons and daughters to God our Father invite back into our hearts—these should be made human conditions toward ultimate peace and happiness. We can turn nowhere but to religion for the great revolution of human consciousness.

Let me daringly say that **Unification Theology will surely accomplish the task.** Only human wisdom centered on God alone would enable one to make the right decision and enthusiastically participate in this great cause.

I am not the founder of the Unification Theological Seminary after all, but rather the founders are these students who are here before us. **The Seminary is not a place or building, it is these people who are equipped with the spirit and ideal given by God through Unification Theology.**

Any educational institute of graduate level is, in itself, a miniature society in an embryonic state and is being nurtured like a baby in its mother's womb. Therefore, until future days - when you will begin your life in society, you must invest all your energy and time in studying and training yourselves to be capable master builders of the ideal world in conformity with God's will.

Unification Theology is God's ideology, God's philosophy and God's doctrine; and the Unification Theological Seminary will be the very arena where you will practice the knowledge and ideal you acquire here. Consequently, you are going to build a miniature Kingdom of God right here in our seminary according to God's providential blueprint.

We will establish a new world of unified culture with the Orient and Occident integrated, thus transcending national boundaries, racial discrimination and the generation gap, enabling the realization of the earthly kingdom of God where one world and one human family will at last be the reality.

With this great mission of vast importance ahead, it is natural that we anticipate in the future countless difficulties and hardships. However, your strong faith and conquering spirit will more than overcome all of them, finally reaping the victory you are entitled to. **In this sense I strongly believe that the Inaugural Convocation of the Unification Theological Seminary today is the laying of the cornerstone of the Earthly Kingdom of God.** <https://www.tparents.org/Moon-Talks/SunMyungMoon75/SunMyungMoon-750920a.pdf>

True Father spoke glowingly of Unification theology, but in fact Dr Young Oon Kim was the only Unificationist on the faculty. The students in fact were educated by members of other faiths. Our conclusion at the time was that we were being trained to dialogue with, and present apologetics to, leaders of other faiths, and the seminary did in fact produce members with good capability in those areas.

Testimony: Michael Hentrich

I met the Unification Church on September 1st, 1975, after a year or so of intense Christian search through the Bible and in prayer. I had motorcycled around the Western U.S. after college, in search of my future professional home and was mystically and strongly drawn to move to Minneapolis. I temporarily settled into a hotel caretaker position in downtown Minneapolis where I continued my spiritual quest. I had just completed a several-year-long effort to construct a near-perfect stereo system and, when I finally achieved the perfection of sound that I had long sought, I felt totally betrayed and let down by the fact that I realized the monster speakers in each corner of my living room had replaced people in my life. I determined to get rid of them, after spending years obsessed with how to perfect them. I decided that since I had made them as icons to replace people, even though unconsciously, that they would likely take on the same distorted meaning in someone else's life if I sold them. So, I carried them out to the hotel incinerator and burned them. At the same time, I looked at myself in the mirror and felt my bushy Afro hairstyle and mustache were just not an expression of the real me. I also had just finished my first complete reading of the Bible and my prayer life was intense. Also, my efforts to find a position as an industrial designer seemed to be blocked at every turn. I was a gifted and talented designer and inventor, but no one would consider me for a job. I prayed to God as all these things converged that He show me what He wanted me to do, and I promised Him that whatever it was He wanted me to do, I would be happy as long as He was happy.

A short time later, I met my spiritual parents on a bench downtown while I waited for a jewelry store to open so I could sell a gold ring I had found in a drain pipe. They walked up to me and said, "Do you believe in God?" That was John Foss and someone name David, who shortly thereafter left the Church. I thank my ancestors because the Principle was so logical and clear to me. After hearing Chapter 2, I was amazed and knew I was where God wanted me to be.

It was interesting, because after my first weekend workshop in Greenville, Iowa (we had an old schoolhouse there for workshops), I was sitting in the group discussion after the conclusion lecture and the group leader left the group in disgust since no one had offered to join. I had to run after him to ask if there was any room for another new member. I heard later that most people thought I would never join. They thought I was far too "Christian." But, I was a self-thinker and critical of any idea, so I was not one to stumble on doctrine. The Principle was obvious truth to me.

This later proved to be a stumbling block to my own witnessing, I found, because I expected to easily find people like myself, which was not the case at all. I didn't realize how well prepared I was and how few people seemed to be like me. I gave my car and money to the church center and moved in. My parents did not know what to think since I had cut my hair, burned my cherished stereo, abandoned my college career which my parents paid for, and moved in with this little-known group, the "Moonies." Persecution was heating up at that time. They were very concerned and asked lots of people. The worst thing was that they were visited by deprogrammer types and fed all kinds of garbage which really damaged my father. But, I give them a lot of credit for deciding to let me do what I felt I must do.

When my parents came to my graduation, my father would not even go into the building because True Father was there. It was an intense time. They did not come to our Blessing at Madison Square Garden, either. But my grandparents did come. We later blessed my grandparents, as well as Grandpa's brother, Louis, and his wife Josie, who are Father Patrick's parents. I could sense Patrick's spirit at their house when we went there to bless his parents. He was so excited.

The first time I saw Father was at a gathering in Minneapolis, I think. I remember I was wondering if I would see anything mystical. I didn't. But, that was okay. The first time Father saw me was at Belvedere. There was a big holiday and a lot of sports activities on the lawn. Father and Mother were sitting and watching us play sports, and I remember clearly that one time when I turned my back to Father on the sports field, he looked at me from behind and peered deeply into my spirit. I felt like all of my ancestors tore loose from me, turned around and bowed to Father. It was an unforgettable experience. I felt as if my spirit world and I were momentarily ripped apart. I felt as if he inspected my whole spirit world and knew everything about me. I believe he did.

Testimony: Bill Selig

October 1975. At the conclusion of a seven-day workshop at Rush River Lodge near Luray, VA, and with a push from my spiritual mother, Debra Wiseman, I approached the center director, John Robbins, to ask if I could join the Church and move into the Center. I was a little scared because I wasn't sure if there was enough room, and perhaps he would think me too bold. When I asked his permission, a sort of blank look descended on his face. At that point, John had been a member for about three years, but later he told me that no one had ever asked to move into a center. He was cool about it and said he had to speak with the IW (Mrs. Fumiko Seino). I figured maybe he had to check the registration book and make sure there were enough beds.

Center life was interesting. We had a house near American University. Later I found out that the owner thought the tenants were Mr. and Mrs. Marc Lee. Every so often, the owner would call and say he was coming by, and we immediately went into high gear to re-arrange the house and convert it from a witnessing center to a home. No one explained the background to me. I just thought it was some kind of special training condition. The hardest part was the nursery, since at that time there were no children. I was never around when the owner came by; in fact, no one was there except Fumiko Seino. She would always apologize that her husband was out of town. Meanwhile, they would tell me to go witnessing and find spiritual children.

I shared a room with six other brothers. Each day we would walk out the door and be given a brown bag lunch and fifty cents for a drink. We went witnessing at the campus and fundraised on the weekends.

When I joined, I felt like I had answered a U.S. Army recruiting poster: “See the world. Be challenged. Make the world safer for (fill in the blank).” But what I found were a lot of idealistic young people. The brothers all seemed to wear mismatched socks, and the sisters seemed to be strictly interested in things non-physical. I remember at the workshop we stood in a circle and were told to hold hands, but the sister next to me wouldn’t let me hold her hand. I had a beard and was scruffy so I figured I wasn’t too attractive.

I had been in the Peace Corps and knew the value and meaning of idealism and volunteerism. I thought that if I did a tour of service with this “religious peace corps,” then I would’ve done my share for humankind and could get on with life.

About two months later, on a Saturday, I was attending a one-day workshop taught by Jim Fleming. A sister, Louise Kohan, who knew I was young in the movement, asked how I was. I told her that things were OK but that I was thinking of getting an apartment and perhaps just visiting the Center a few times a week. I explained to her that being a member was very important, but that in my case, I could do far more for humanity on my own than being part of an organized movement.

It was a very mild day, the sun was shining, and everyone enjoyed Jim’s presentation. I went back innocently to the Center about 5 p.m. I didn’t realize how Heavenly Father was working behind the scenes, because by 7 p.m. I was on a train to New York for a 21-day workshop! Louise had called Fumiko Seino and told her what I’d said. Fumiko-san went into emergency mode and set everything in motion. However, she had no details about the workshop. She just gave me some money and said, “Bill-san, very important, go to 4 West 43rd street in New York and ask for Keiko.” (Anybody know how many Japanese sisters there are named Keiko?)

At about 10 p.m. that same day, I rang the doorbell at headquarters in New York and said I wanted to attend the 21-day workshop. They looked at me like I was crazy. No one believed my story. They all thought I was a nut case or, perhaps worse, a journalist. I called Fumiko-san and explained my predicament. She made some more calls and found out the workshop was not in New York but in Connecticut.

They wouldn’t let me stay at headquarters, so I spent the night trying to sleep behind a trash bin in an alley and wandering around midtown Manhattan. The next morning I took a bus to New Haven. Again the same reaction. No one just happens to come to a workshop. It was unheard of and suspicious. Finally they checked out my story and let me attend.

The first person I met was the lecturer, Jim Baughman. Jim is extremely sharp and well-spoken, but for some reason, he had borrowed someone else’s suit. There is nothing more ridiculous than a grown man wearing an obviously too-large suit. This only added more credence to my theory—mismatched socks, too large suits, no hand holding—that I had joined a group of Peter Pans, well-meaning young adults from middle class families who would never grow up and look or act like adults.

However, I have many wonderful memories of those next 21 days—teaching, street preaching, fundraising, witnessing—but my best memory was one Sunday evening when Jim returned from Belvedere. While we gathered around, he surprised us all by turning on a tape recorder. It was True Mother singing. Until that point, I had not seen or heard the True Parents speak. That night, hearing her sing on a little one-inch speaker, I felt like I did when Neil Armstrong walked on the moon. I had goose bumps. I had to cry. I couldn’t believe how beautiful her voice sounded.

Afterwards, I returned to Washington and took up the ginseng mission for the next three years. But I’ll never forget those sisters, especially Fumiko-san. They saved me. I would have left the movement on a mere whim. I would have lost out on everything, eternal life, my wife, Donna, our daughter, Hannah. I would be dead. God bless them for caring enough for me and taking action.

Testimony: Michael Downey: If Jesus were alive today

In 1975 I was 21 years old, fresh out of the Marine Corps and a freshman at Ohio University. I was looking for love and meaning in my life. Like Che and Ho, if I had met an outfit that gave me a purpose and pointed me towards a revolution I would have surely gone down that path. I flirted briefly with The Winter Soldier Organization but was more active in looking for love in all the wrong places. Instead I met the Unification Church. My old high school pal Marty Moran, who I heard had joined the Jesus freaks, called me up one day and invited me up to Columbus for a weekend workshop. I said sure I'll check it out. The following Friday Marty drove down to Athens and sat in the lobby of my dorm for three hours waiting for me. After the bars closed I staggered in and was a little surprised to see him. He said are you ready to go? Yea, let's roll I replied. On the way we had plenty of time to talk and for me to sober up. Near dawn Marty started to nod off and had to concentrate on driving. In the silence I sat back and watched the road. As I watched the sky filled with light pouring through the windshield, the angels appeared and I heard God's voice. He told me this is my time and this is what I was looking for. I was overwhelmed with feelings of contentment and well being. We arrived in Columbus with the rising sun.

The old fraternity house was full of young people, six or seven my high school alumni. And the love bombing began. I felt completely accepted and at home with this crowd. The lectures were right up my alley. The nature of God, Jesus and history were all things I wanted to talk with these guys about. At the end of the Conclusion lecture I asked in group discussion if they were saying that Rev. Moon was the messiah. They acted nervous and hemmed (hymned) and hawed and tried not to answer. Finally I was told that they couldn't say that and I had to decide on my own. Well being somewhat quick off the snap I knew exactly what they were saying and it was ok with me. I struggled a little with the idea that this was a KCIA set up but I rejected that and accepted that the messiah was alive and walking the earth. I did wonder why they were so reluctant to confirm what I thought. Later in the evening, in what I subsequently learned was the "PUSH" somebody asked me "if Jesus was alive today would I give up everything and follow him?" Having been well indoctrinated by the nuns at St. Anthony's I was rather contemptuous of the twelve disciples for their lack of courage in following Jesus and I was sure that given the chance I wouldn't repeat their mistake. It closed the deal for me. The next day we drove back to Athens, threw a few clothes in a bag and gave away my bag of pot. Until today I never looked back.

Testimony: Kate Tucker Moore

It is amazing how Heavenly Father can lead us. For several months I was feeling a change coming strongly. I experienced God's love so deeply in the beautiful creation. I would walk through the forests and on the beach and cry and cry. I really wanted to meet this magnificent artist (The Creator). I kept telling my friends that there was a big change coming on a worldwide level. I could feel it in every part of me. I remember my "friends" making fun of me, laughing at me and mocking me. Every day all summer of 1975 I would separate from them more and more, and feel so alienated from everything and everyone I knew.

Then I took a trip to Vancouver, British Columbia. The city was very intimidating to me. I only went there about a once a year from Vancouver Island.

I talked to God through nature and I could feel Him all around me. Being a craftsperson, I went to a craft show and had a deep experience seeing some incredible scrimshaw, which is the art of carving scenes on whalebone. I was so moved by the amazing ability and creative energy that can flow from God to man. I went to find solitude in the restroom and cried very deeply. I was asking God what He wanted me to do with my life, where I fit into the big cosmic picture. I wondered if I could ever be such a good artist and be able to move other people to be inspired to think about God, the true source of all creativity.

After I composed myself, I went out on what I thought would be my journey back to Vancouver Island. Ah, but Heavenly Father is so great. He had it all set up for me. I began hitchhiking to get to the ferry boat, and immediately, this wonderful brother, Ted West, who was the captain of a fundraising team, stopped to give me a ride. He began the most perfect conversation about spirit world, spiritual beings and what is our purpose on earth.

It was exactly word for word what I was longing to hear and talk about. God inspired him and talked to me through him. It was so exciting to me to talk about spiritual things and not be thought a fool. We got near the ferry and I asked him to pull over in the parking lot so we could talk some more. I didn't want that conversation to end. He said he had to go pick up some other people and why didn't I just come along. So I did. David Rogers got in next and he was also so spiritual and loving and kind in the purest sense. Then a few sisters got in and everyone was so bubbly and nice. They were all focusing their attention on me and I just kept wondering, "Who are these people?" They're adults but so pure and childlike. I was so curious.

They all convinced me to go to a lecture—eww, that word was scary for me. I didn't care much for formal settings. But their love won me over.

After I heard the Principle of Creation, I very arrogantly looked at Ted and said, "That was great, but I already know all that." HA! He just kept telling me to be patient and stay for some more. It was leading up to something really incredible. Well, I did, and when I heard Chapter Two, it hit me like a ton of bricks. Things in my head started clicking like crazy. So that's it, I thought. It all made perfect sense to me. Our dear brother, Jack Ashworth, was giving the lectures and he is always such a fantastic channel for Heavenly Father to speak through.

I heard a third lecture and by then there was no turning back. I could hardly wait for the weekend to hear "the whole story." The workshop was so powerful. I was so happy to hear that Jesus didn't come to die. I always knew it. Finally someone else did too and could explain it to me.

The parallels of history were incredible. Nobody could make that up. I was wondering who could figure all that out. It was explained so well. I was constantly getting goose bumps and tingles to say the least! The more I heard, the more I began to realize that I would have to completely change my lifestyle. I was so nervous, but so excited. In the last lecture he said very strongly, "The Messiah was born in 1920."

Wow! I can't begin to tell you how I felt. I just knew it was true. I looked all around the room and wondered why everyone else wasn't jumping up and down screaming with joy.

The Messiah is already here. It makes such perfect sense, doesn't it? Doesn't everyone see it? Everything in my head kept saying, "So that's why this and that happened." In my personal life and in world events everything fit together so perfectly. It was such a tremendous relief to finally know what life was all about. Now I can't imagine living life not knowing the Divine Principle. The one full complete truth. The whole story. The completed testament. So powerful. Are we lucky or what, eh?!!

That "Day of Hope" tour certainly was my day of hope. Thanks to Mike Leone and Patrick Duffy for coordinating it between the Seattle family and Vancouver family. I went to the seven-day workshop next and on the third day is when I truly fully joined the movement with all my heart. That was October 28, 1975.

After the third day of lectures my head and heart were bursting with emotions and questions. I went to the sisters' room and covered myself under a blanket. I pictured myself as an Indian in the middle of a teepee surrounded by nature and talking to God. I asked Him, "God, what do you want me to do now? This truth is so powerful." I was, however, having difficulty accepting that the Messiah would be such a straightforward, serious, older Korean man. I knew the Principle had to be right, but how could he be the one?

I asked God to tell me if it was really him. "Is this Korean man really your true son, the savior of all mankind?" I wish I could fully describe to you the whole encompassing feeling I received. I felt God's arms around me and I swear I actually heard His voice—LOUD AND CLEAR— "Yes, this is my BELOVED SON. HE IS THE ONE!"

My ears were ringing, my whole body was shaking. It was as if I had been totally deaf before and then when I heard those words, sound suddenly exploded—loud and clear.

It is almost 24 years later and I have had many, many spiritual experiences. But I have never heard God's voice so absolutely as that day. That was truly my spiritual BIRTH day. I told Him I could not follow this movement if I had even one iota of doubt. I cried and cried out to Him. Not even one little iota. I can't change my life completely if I'm not 100 percent absolutely sure. Heavenly Father embraced me, surrounded me and completely filled me up. He completely wiped away every little trace of doubt and hesitation—GONE—pouf! I have never even for one second had a doubt. That's how powerful God is. Yes, I have struggled but never had any doubt. All because of Heavenly Father's infinite love for everyone.

October 10, 1975: True Parents become primary benefactors of the New York City Symphony.

November 2, 1975: I joined MFT

I had been sent to pioneer, with two sisters, Hackensack, NJ. Looking back, it must have been Rev. Kamiyama's support for the Barrytown pioneer program and international missionaries. Just as Father was creating teams of three, our team in Hackensack had three—a German sister, Rosie Beumer (Hack), a Japanese sister, Kimiko Leal, and an American, me. It was tough sledding. I recall going into the Hackensack library and being tempted by US military brochures.

Another memory is doing a 7-day "no-sweets" condition, at the conclusion of which I decided that I should not recommence drinking coffee. From the summer of 1975 to the summer of 1978, I did not drink coffee. I broke the fast while visiting a home church contact in Edinburgh, and she asked if I would like some coffee, and I said, yes.

I don't remember having any guests in Hackensack. But I do remember rising early Sunday mornings to attend Father's sermon at Belvedere.

I also remember being a group leader at a weekend workshop in Barrytown around that time. It was a big workshop, with fifty or more guests. Father decided to speak to the workshop—very unusual. Now, I was vaguely aware that at that time a number of international members' visas ran out (or the US State Department got serious about enforcement and put pressure on us due to the government negativity), and we overnight lost a lot of MFT income. So, the workshop gathered on the soccer field, and Father gave the most amazing talk, with the conclusion that the most logical, commonsense, healthy thing that a young American can possibly do with their life right now is go fundraising on MFT. I could really not believe it. And, as far as I remember observing, almost all of the new guests signed up for MFT.

I'll talk about how I joined MFT. After 3-4 months in Hackensack, was was sent to the Bronx Center. It was the first time I'd been to a dentist since joining the church (!) and I had a root canal, the only one I've had in my life. I was a lecturer and witnesser and fundraiser, and it was a fine center with a leader I respected, Mr Takanaka. But, somehow, New York church life was getting stale for me. I felt that I needed to challenge myself more. I felt too comfortable, honestly.

So, on Sunday, November 2, my ears pricked up when Father encouraged us all to join MFT. He said not to worry about your current mission or who your central figure is. The best thing to do right now is to join MFT. If you feel called to do so, you can sign up right after this sermon, and the workshop is starting this evening. That was it; I signed up. Looking back, I'm so happy I did that, voluntarily, and that I did not go to MFT as a result of being ordered to do so.

I was an average result fundraiser for three months, in New Jersey, Birmingham, Alabama, and Atlanta. I was impressed by a team captain, Steve Bradshaw, who greeted me at a MFT regional meeting, the first time we had ever met, with "Welcome to the best-kept secret in the Unification Church."

From February, I joined a team led by Mr Shomei Nakai, a little Japanese Zen-master who knew almost no English, and had a Holy Spirit experience. I had found myself on a team that liked to fundraise. My results went up, and I remember that there was one month that I was the top brother fundraiser in the region. At some point during that period, as I fell asleep in a motel rooms, I told God, "I can do this the rest of my life." I know that She heard me.

Dec 1, 1975
The Turning Point of History

Tarrytown, New York

...The Second Coming

Then, should Jesus return? Absolutely. Today, many Christians say that it doesn't matter whether the Messiah comes or not; it is not necessary. Some believe that the Lord will come on the clouds and bum everything up, and then the world will be made over just as God and Jesus wish it to be. Can this happen? This kind of Christian thought is too far removed from true restoration history and it will perish. People with that kind of faith will never be able to see the Lord of the Second Advent.

Is the Lord of the Second Advent coming with glory? ...**In order to come on a national foundation, the Messiah must inherit the foundation of a race or people. But to inherit that, he must first inherit a family foundation which is perfectly purified. Only then can he firmly stand on the national foundation.** Without this kind of foundation the Lord of the Second Advent cannot come with glory. Then the prophecy that he will come under conditions of incredible suffering and misery will be fulfilled.

The present situation of Christianity is like clouds floating in the sky. Clouds drift as the wind blows. Today, there are many nations in the world whose national religion is Christianity. But they have no earthly foundation ... **They have not established a chosen nation.**

Then, what should the Lord of the Second Coming do when he arrives? **He cannot reach out and save the world unless he recreates a substantial foundation on the individual, family, clan, race, and national levels, which were all lost in the nation of Israel. Without reestablishing those levels, he cannot consummate world Christianity.**

...Do you think something which could not settle anywhere else could settle successfully in the United States?

Where can God gain His base? The dispensation did not succeed in Rome, or in England, or in this Christian nation of America either. Therefore, God set His base in a small country in the East. He needed to find a nation that had a long history of more than 4,000 years, and it had to be a small nation with a population of a manageable size. He needed a nation of one pure race of people. That nation had to be one which had never invaded another, and its people had to have a distinguished culture. It had to be a nation that had kept a strong national heritage even if it had to become a dependent state or suffer an unstable situation. Also, it had to be a nation whose people had undergone much suffering, because they were needed to indemnify the suffering of the world.

The chosen nation

In the course of history only **two nations have met these conditions.** One is **Israel.** ... The other nation is **Korea.** ...Korea has been able to inherit the achievements of Western culture, but its culture has not been diluted by Western civilization.

In **1948, Israel became independent;** therefore, some might think it reasonable for the Lord to come back to Israel. **Korea also became independent** in 1948. ...Conceivably both countries may have become independent at the same time because the physical Israel inherited something from the spiritual Israel, Korea. **The fact that the Jewish people, who had been wandering for 2,000 years, found their nation, shows that all their sins had been forgiven.** Therefore, they could return to their original position. **The prophecy that Israel would be restored when Jesus returned was fulfilled.** Because Jesus' death was indemnified, mankind was able to receive forgiveness and the Lord of the Second Advent could come.

Korean Christianity stands in a position similar to that of the Jewish leaders in the past, except that Christians are floating, maintained by only a spiritual base. The mind, or spirit, follows where the body goes, so if Christians find a group of people who are welcoming the Messiah, the spirit may move them to follow. **The Lord may appear through a new movement born in Korea, one which carries God's historical mission. What is that movement? The Unification movement is the focus of God's spirit and is trying to unify Christianity and the world.**

What does all this mean? It means that the Messiah has come. **If people had not opposed him but accepted everything, the restoration process would have ended in seven years; the indemnity conditions for the family, clan, and nation would have enabled all levels to unite. Korean independence was declared in 1948; by 1952, seven years after Korea's liberation from Japan in 1945, restoration would have been accomplished.**

God accomplished His creation in one week, resting on the seventh day. **What did I do during this period of seven years? I was in prison.** I stayed there until I was liberated in 1950. **When Jesus went the way of death, his disciples ran away. However, while I was in prison, I found 12 faithful disciples.** This way the course of restoration through indemnity could start. I had started preaching in the democratic sphere, but the Christians opposed me. This signified that democracy was failing at that time. Since I found hostility at home in South Korea, I went to the basically enemy territory, communist controlled North Korea, to regain what was lost.

From that point, recreation could start anew. **I worked to form a family from the position of Jacob, or at the individual level.** I could begin my family in 1960, 14 years after the liberation of Korea. Considering each stage as seven years, I went through the stages of formation and growth to restore the failures at the time of Jesus. Jacob also worked 14 years to establish his family. So, **in 1960, the family of God could begin to separate itself from the family of Satan.**

I wanted to form families on the world level, creating a new blessing sphere of the new Israel. **The third Israel is made up of blessed families.** From 1960 we began to reach for the worldwide level of restoration, going through the historical process of the family age, clan age, tribal age and national age.

Up until now, **the Unification Church has been forming clans and tribes ...Through the Blessing we must find the original, historical families which were lost, and we must restore them.**

...the formation, growth, and completion stages expanded horizontally become **36 couples**. ...Expanded to the level of Abel and Cain, **the 36 become 72 couples**, representing a tribe. The next level of Blessing is the number **124**, corresponding to the 120 followers with whom Jesus started his worldwide spiritual course. ...Next is the **430 Couples**. ...When the foundation in Korea reached the national level, I blessed 43 couples of the Western world. The number 43 is a factor of the number 430. The next Blessing was the **777 Couples**, including people from 10 nations. Through this Blessing the way was opened for the world level.

The Unification Church is forming a new tribe and new nation. Do you understand what is happening? If you do not understand this so far, you will not understand the dispensation from now on. You must inherit the tradition and observe it, but how can you observe and maintain something you do not understand?

In February 1975 I blessed the 1,800 Couples. ...Thus the world foundation was prepared; therefore, from now on we can mobilize the nation and the world.

The Yoido rally

We have been holding rallies, centering on the Yoido rally this past June in Korea. Rally preparations began in February, and the event reversed the entire fortune of Korea. We had to reverse the path of the established churches and achieve victory in various other areas as well. **These activities have linked Korea to the individual, family, race, national and worldwide levels. This spiritual connection has given Korea a substantial foundation on the worldwide level.**

We could open the way to go to the world by making a spiritual connection through conditions such as the three-year course in the United States from 1972-1974.

Before, we had been working spiritually on the level of tribe and race. However, **I have sent members out to the world and have brought a spiritual victory through the three-year course in the United States beginning in 1972.**

Now that the national standard is set, in order to expand it on the worldwide level, we have to establish the substantial Christian world standard in these next three years **[by 1978]** and connect it with the foundation of spiritual Christianity. In the following three years, **[by 1981]** combining the substantial foundation with the spiritual foundation, we must mobilize on a world level. This period corresponds on a worldwide level to Jesus' three-year mission. **The foundation for all this was the Yoido rally. Through it we reached the level of the established churches and the nation and have prepared a victorious foundation spiritually and physically. The three-year dispensational course for the world begins this year in the United States.**

The next three years

This is the historical turning point for the world level spiritually and physically. You must understand this. **During these three years -- 1975, 1976 and 1977 -- the destiny of the United States will change, and the destiny of the world will change with it.**

In these first three years, we must create the spiritual foundation, and in the latter three years we must create the physical foundation. Then from 1977 to 1981, we must completely indemnify the problems of the world and resolve them. We must gain a certain victory in the first three years until 1977, and by 1981 we must free the Unification Church from any opposition in the democratic world. The communist sphere may still oppose us, but in the sphere of the free world the Unification Church should be welcomed any place. What we achieve in the United States will determine this.

...Therefore, you must understand that 1975, 1976, and are the years of the greatest turning point in history. We are standing on that point.

In these three years, how shall we influence America? What do we have to do? God has shifted His focus from the established churches, and the Unification Church has appeared. ...I have stood up for a nation, and that nation is Korea, not America. We have no way to restore Christianity and the spiritual foundation unless we find the physical substance again.

...In the past the spiritual world could not fully assist us, but now they are able to fully participate. Everything depends on us opening the way. **How near the Heavenly Kingdom is! We have seven years left.**

Yankee Stadium

Now the challenge is the external world. The growth stage is the **Yankee Stadium** rally. World victory depends on the upcoming rally at Yankee Stadium. The second stage in the providence is usually the turning point. **...The second stage is the most crucial. In Abraham's family, a decision of life and death revolved around the second generation, Isaac. In the larger scope of history, Jesus, the second Adam, had tried to set the turning**

point but could not. The growth stage is at the center, whether it is viewed vertically or horizontally.

Now, on the world level, the turning point is **the second key rally, at Yankee Stadium**. The number seven represents the formation, 14 is the growth, and 21 is the completion. Therefore, Yankee Stadium will be a victory if we can gather 210,000 people. To accomplish that will be equivalent to lifting up the United States. Therefore, we must do it at the risk of our lives. We must be victorious at Yankee Stadium. ...If all are gathered at Yankee Stadium, ...this generation will change. Groups opposing us will shrink away.

You must understand that I am standing in a serious position. For the first time I am standing on the world foundation spiritually, and now I am surveying the physical foundation. If you gain the victory here within three years, by 1980 we will surely be able to protect all these foundations. We can openly testify, in front of God, that all the problems of the world have been solved without a fight. **If we can bring more than 200,000 people to Yankee Stadium, we will triumph at Washington Monument and be able to get 600,000 or even 700,000 people. When 600,000 people can support me, the new Israelites can head for Canaan.**

In these three years we will create the world foundation. We are building the restoration through indemnity. ...The victory of Yankee Stadium will put us over the growth stage. It is the same as rising beyond the sphere of the fall. Since it will establish God's authority on the world level, Satan will have no place to go. Therefore, our enemies will not be able to oppose us. Yankee Stadium will determine all these things.

In a way, I feel desperate. If it fails, what will happen next? I am most serious on that point. You must understand it. We must accomplish by all means, regardless of what happens.

Dec 18, 1975

**“God’s Plan Centered on the United States”
Senate Caucus Room, Washington, DC**

Most esteemed Representative Ichord, members of Congress, ladies and gentlemen!
First of all, I would like to wholeheartedly thank Representative Ichord for his kind words of introduction...

Americans Are Not Foolish Enough to Be Brainwashed

This is the second opportunity I have been given to speak to the eminent members of the United States Congress. The first was on October 8, 1974.

During the past fourteen months, the media in the United States have gradually made me a subject of controversy. Various newspapers across the country have carried feature articles about me, and a few magazines have pictured me on their cover and written cover stories about me. I think some of those pictures have made me look more handsome than I really am. I don’t know how to thank all the media outlets in the United States for making me so famous without my having paid a single cent for advertising.

The focus of the trouble caused by the American media is that they believe I am brainwashing the young people of America. So I would like to ask you wise Americans one thing: are Americans foolish enough to be brainwashed by Reverend Moon? No, you would answer, of course not. And my answer is the same. I respect Americans. And I find it hard to understand why the Americans I respect are criticizing me like this, even to the point of using violence against the Unification Church.

However, I did not come here today to make excuses. I have come to pass on the words that God has commanded me to convey. The rest will be judged by history. The title of my speech today is “God’s Plan Centered on the United States.”

God’s Providence for Restoration of the World of the Ideal of Creation

For us to know about God’s plan, we first need to know His Will ...a world where all humanity lives in harmony as brothers and sisters attending God as their Father, and a world where all humankind is one great family.

... a world where an individual’s body and mind would be united as one, and where family and family are united as one, where people and people are united as one, where nation and nation are united as one, where the East and the West are united as one, and where God and humankind are united as one.

...Due to the Fall of the human ancestors Adam and Eve, the Will of God could not be fulfilled. Accordingly, **the mind and body of every individual were divided, and family and family, tribe and tribe, nation and nation, the East and the West, and God and humankind were all divided**, and they are now all living in disunion and disharmony.

...this providence of salvation can be said to be the providence of restoration. And the person who comes as the doctor is the Messiah. **Then the question is, what did God do in preparation before He sent the Messiah, and what will the coming Messiah try to do?** We can clearly discern in history that God established a central religion appropriate for achieving His Will, based on which He established a central nation of His chosen people...

That central religion was none other than Judaism, and that central nation was the chosen nation of Israel. ...It was the mission of that central religion as well as the mission of that central nation to take the lead in fulfilling God’s Will to save the entire world, even if it meant having to encounter difficulties and bear the cross of sacrifice.

The Mission of the Central Religion and Central Nation Was Transferred to Christianity and America

...the nation of Israel lost its foundation that had taken 4000 years to establish. To pay off this mistake, Christians had to suffer for 400 years under the persecution from the Roman Empire.

God meant for the **Roman Empire** to unite completely with the Christian church of the time and march forward with it to save the entire world. ...However, the Christian hierarchy forsook the Will of God and instead eventually turned into an entity that manipulated nations centering on itself and tried to make those nations its subordinates. ...God left the Christian hierarchy in the medieval period and the Dark Ages were brought about.

...**England** had a good opportunity to be recognized as the leader of Protestantism, and Henry VIII was in a position where he could repent on his own and cause the church and the nation to rise to a higher level. ...Thus, the small island nation of England was able to expand its territory for hundreds of years and become a great global empire on which the sun never set, spanning the five oceans and six continents. **[This is called “the Whig view of history.”]**

...If at the time **the Puritans**, who had come forth dreaming of an ideal nation to fulfill the Will of God, had joined forces with the Anglicans and the entire nation of England had united as one, they would have come together under the Will of God with the power to move the world. They would have formed a global nation called the United Kingdom, not just in name but in reality.

However, the English were unable to recognize this important mission ... The Puritans, unable to endure opposition and persecution any longer, left their churches and their nation behind and set out to escape from the path of suffering and find the freedom to practice their faith. The land of Canaan they found was the American continent.

...the blessings of Heaven were moved to **the American continent, and thus the ultimately interracial group of Protestants** ...an interracial nation was formed centering on Protestantism. ...Here, the United States became the standard-bearer of world salvation centering on God's Will. ...By preparing both a spiritual and material civilization, it has become the nation that is equipped with the conditions to receive the Messiah, who comes again to save the world under the Will of God. You need to know that in this way **the United States and Christianity together have become the Second Israel-type global nation and religion**

American People ...must realize that the United States must not be a nation that exists for its own sake but is one that needs to exist for all the world's people. Americans must not refuse any sacrifices or crosses they are made to bear for the salvation of the world.

...Never before in history has there been a nation where the five races have lived together. If not for the divine protection of God, it would already have become divided through interracial war and eventually would have perished.

...upon receiving the Lord, it can realize the united world where the ideal of creation has been completed. It was God who brought about the victories of the First and Second World Wars, and it was the Will of God that guided the United States to organize the United Nations. Originally, **the UN was to have become the headquarters where nations of the world centered on Christianity could come together in solidarity. The admission of communist nations to the UN was absolutely not His Will.**

The United States did not manage things well after winning the war. It had the responsibility to protect and supervise both the Allies that won the Second World War and the nations connected with those Allies. So if the United States had understood the Will of God, it would have boldly taken over the Soviet Union, a nation on Satan's side. It would have brought together the free nations of the world to join the democratic realm, thus restoring the entire world centering on God's Will. That moment in time was a good opportunity for this to have happened. However, at the time, the United States essentially handed over the nations in Asia and the dependent states in Eastern Europe to the communist realm and brought about the partition of Korea and Germany.

...Moreover, the United States retreated from the holy position of protecting the free world, causing a **nation like Vietnam, which was under that protection, to suddenly become an unfortunate sacrifice.** As a result, the trusted reputation of the United States plummeted internationally, and the cries of resentment continue to rise day by day. The **United Nations** has lost its footing and has now become the unrivaled stage of communist nations, a place where Israel, the United States and Korea are outmaneuvered and disparaged. That is not all. Within the United States various alarming problems are growing more and more severe with each day. Those problems include not only the matter of **racial discrimination** but also the problems caused by **drugs**, the **corruption of adolescents**, the **destruction of the family**, and the issue of crime. Every one of these problems is serious; however, the problem of communism is the most crucial.

True Father was prophetic.

The churches, which claim to attend God, need to play a leading role in solving these problems...

The American people, having forsaken the Will of God ...are now living instead with an extremely egotistical view of life and values, such that they need to fear the inescapable judgment of Heaven. ...Is God in your heart? Is God in your family, in your neighborhood, in your society and in your nation? And is God in the White House? The most important question of all is if God is in the churches. At this point, I doubt even that.

...When God is with you, everything can be resolved. But the day you lose God, you lose everything. ...The United States has to be awakened, and its citizens need to come together and once again embrace the goal of uniting as one, centering on God. A **spiritual reform movement must arise**, ...uniting Christianity and bringing together all religions. ...We absolutely need a **guiding principle that can educate on a supranational level**, arming the minds of people thoroughly and completely. ... America's young people are being brought together as one in solidarity in order to awaken the United States so it will be trained, prepared and equal to this global task. And none other than the Unification Church is doing this.

The Unification Church has the content, teaching and organization to accomplish this. We are working **to reveal God's Will and teach people about it logically**. We are working to connect the material civilization of the **West** to the spiritual civilization of the **Eastern nations**, centered on the United States, thereby creating a united cultural realm connecting the entire world. ...**Korea is the guard post of Asia, the pivotal point where the Western civilization and the Eastern civilization are connected.**

In this regard, you need to understand how important it is for the United States to protect Korea in accordance with God's Will. ...The task that the United States needs to fulfill under God's Will on earth is to avoid following the course of nations such as Israel, the Roman Empire and England and return to the country's founding principle.

Testimony: Paul Rosenbaum

It was well known in the region I fundraised in, during 1976-1978, that Father wanted us to be proud of the church, and for the most part we all wore our badges. Now I was always losing mine, which isn't unusual, because I've always had a hard time with certain material things. (Happily, by now I've overcome the habit of losing badges, wallets, watches and driver's licenses.)

Anyway, one day I was fundraising, selling candles in downtown Houston. I remember it was a cool, sunny, early winter morning, and something told me to go across the street and fundraise in the old charming Rice Hotel. I walked into the lobby, and even though I didn't have my glasses on (I lost them, I think), I could just feel that somebody important was sitting on one of the lounge chairs in the lobby. Maybe a politician; there were lots of bodyguards around.

I noticed that it was **Muhammed Ali**, don't ask me how, my vision was very blurry, but spirit world must have told me or something like that—I knew it was him. I wanted to get his attention and I wanted to get him to buy a candle. Maybe I thought it would be one heck of a testimony when I got back in the van.

Anyway, I just kind of sidled up to him, in my invisible sort of way and doing my very best Howard Cosell voice, I said, "Mr. Ali, you are the greatest, sir, yes, you are the greatest! How about buying a candle for our local Christian youth counseling center?"

He just turned, ever so slightly, and looked me right in the eye, and said, "Who you selling these for?" I was stopped right in my tracks. I thought he'd laugh at my Howard Cosell voice, but instead he was challenging me to stand up for what I believed. I said I was fundraising for a local Christian Youth center, but didn't say Unification Church or Rev. Moon. But I knew that's what he was asking me, and funny thing is, I knew he knew as well. He smelled the candles and picked two, a blue one and a green one, I think, and asked one of his goons to pay me. Which they did, but it took some time, cause all they carried were twenties and hundreds. And

two candles was just five bucks.

What happened that morning in Texas stayed with me, all these long years later. Muhammed Ali asked me, "Really? Is that who you're fundraising for?" and I, who was well practiced in defending my line, as I thought it was the absolute truth, and should have been good enough for anyone to make a "good condition" of buying, said, "Yes, that's really who I'm doing this for." But in my heart, at the time, I said, "No, I'm doing this for Rev. Moon and the Unification Church!!!" That's what my heart said, but that's not what came out of my mouth.

I found out later, from a sister I knew well, that Muhammed Ali really respected True Father and our movement, and often challenged our fundraisers to speak up and be proud of who we were. Muhammed Ali himself, when told that he was the greatest, before the sports media was known to have said, "No, I am not the greatest. Reverend Moon, now, he is the greatest!!!"

Just think, if I'd been as honest with my mouth that day in the Rice Hotel lobby, maybe Muhammed Ali would have said that to me. Instead he only took a whiff of my candles and paid five dollars. But it sobered me up, and I have to say that from that time onward, I sought to wear my ID badge, and I really respected the brothers and sisters who flaunted that. After all, this was the Bible Belt, so standing up for what you believed was not always the most popular thing to do.

Sometimes you wound up with a fundamental Christian youth group praying for you, standing around you in a circle, like a Jesus Coven, speaking in tongues and praying for Satan to be driven from you, in the mighty name of Jeesuhhsss!! It used to make me realize how miserable Jesus must have felt when they did that.

Anyway, the brother whom I loved the most in our region was Howie Comis. This brother would wear a baseball cap that had S.M.MOON written on it in big gold or white letters. He also wore a big T-shirt that said "I'M WITH MOON" emblazoned on it. And what was amazing, he said, was that he received almost no persecution. When he just wore the thing and went up to people, it was like taking all the negativity away from them. Because he advertised his presence, people almost always, after some time, just said nothing negative, and almost always bought whatever he was fundraising with. He taught me a big lesson, big time. Whenever I want a smile, I can always remember Howie Comis. He was one amazing saint.

Testimony: Pamela Valente Kulhmann

I remember fundraising all night in front of a White Castle. I was stirring my coffee and I fell into it, asleep. Then I went outside. There was nobody outside, and it was freezing, the dead of winter in Chicago. I went into the street to fundraise the cars, and it was the middle of the night. I fell asleep standing up in the middle of the road. I woke up and said, "This is really dangerous!"

I always worked with a sister named Maria. I was the oldest, she was the youngest. She fell asleep every night counting her money. After we counted the money we could eat and go to sleep. The money was all over the floor. We'd hand it back to her and it would happen again. Then someone else would count the money and give her the hamburger. Then she'd fall asleep again and the hamburger fell on the floor. Once she went into a bathroom and never came out; she slept for the whole fundraising period. We were always exhausted.

Testimony: David Balise

When I think back, I realize how much I learned about God, myself and relationships, through the years I spent on MFT. There are so many amazing memories!

For example, on God's Day 1975 all the teams met together to celebrate. Mr. Kamiyama wrote a personal message to each member. Most of them were full of praise and gratitude. I remember my shock and disappointment on reading mine: "You must overcome yourself before you can overcome others. Get victory by fighting against your own fallen nature." This

message prompted me to do some deep soul-searching. I realized that I had been very self-centered.

I was preoccupied with my own standing on our team. Whenever I was having a really bad day, I found myself hoping that others were also not doing well, so that I wouldn't look bad!

I determined from that point on that no matter how well I did, I would hope and pray that everyone else would do better than me. What a liberating moment! I really began to love working with the other people on my team. I could enjoy their successes. My fundraising results also improved dramatically, which was an unexpected benefit. The idea of "living for the sake of others" began to become real to me. Another example: in autumn 1975 I was a struggling new team captain. I had no confidence to do the job well. Then I was transferred to Mr. Sawamukai's region.

Every time I would call Mr. Sawamukai at his office, the receptionist would say, "Telephone for you, Mr. Sawamukai." In the background I could hear Mr. Sawamukai answer, "I'm busy right now," or something to that effect. Then the receptionist would say, "It's David," and then I would hear Mr. Sawamukai say, "Oh, David! Let me talk with him!"

Then he would tell me how well I was doing, how glad he was that I was in his region, etc. I felt that I was his favorite team captain. My self-confidence soared! Within a few weeks I was a new person. I began to see myself the way he saw me.

About a month later I spent a day at Mr. Sawamukai's office. I was surprised to see that he did the same thing when each team captain called, no matter who it was! Then I began to understand what real leadership is. He made each of us feel special.

1976

Annual Motto: "Realization of the kingdom of heaven by God's children"

Dr. Mickler's Commentary

The year 1976 was a year of extremes. **On the one hand**, it was remembered as the year in which opposition to the movement reached its peak. The kidnapping and deprogramming of members continued, there was a bombing of a church center in France, negative parent groups in the U.S. coalesced and were able to gain a public hearing before a powerful senator and numerous federal officials, and by the end of the year mainstream Jewish, Protestant and Catholic bodies turned on the Church.

On the other hand, in spite of these obstacles, the movement carried out rallies on a huge scale at Yankee Stadium and Washington Monument; it continued to acquire major properties including the 40-story, 2,000 room New Yorker Hotel which overlooked Madison Square Garden in midtown Manhattan; and on December 31st, the movement began publication of a daily New York newspaper, *The News World*. According to Rev. Moon, his secret and the secret of the Unification Church "is that by being attacked and attacked we emerge victorious and prosperous." Although there were additional, unexpected peaks of persecution to come, this principle clearly was operative in 1976.

The two major events of the year were the great rallies at Yankee Stadium and Washington Monument. Together, they closed out the proclamation phase of Rev. Moon's ministry in America and provided the foundation for building a substantial movement worldwide.

TH NOTE: Originally, the Washington Monument Rally was planned to take place in 1977. There was a poster made to that effect, that I saw on a hallway wall at our 4 W 43rd Street HQ. 1976, Yankee Stadium and 1977, Washington Monument. On Monday, Nov 3, 1975, at Belvedere, True Father said, "Next is Yankee Stadium in 1976, and in 1977, Washington Monument." But after the Yankee Stadium result, True Parents moved Washington Monument to 1976. So it was not as if we were planning the two events at the same time. As Dr Mickler writes, we had 18 months to prepare Yankee Stadium, and we had three months to prepare Washington Monument. The same thing happened in 1997-98, with the cities reversed. We had

a year or more to prepare for the RFK Blessing at the end of November, 1997. After that event turned out less than superlative, in March of 1998, True Parents announced that the next Blessing would be in Madison Square Garden on June 18, giving us three months to prepare. And the MSG Blessing, in New York City, was a total success.

Rev. Moon understood that a failure to achieve success in these rallies would be a serious, even fatal blow to his ministry in America and the world. He also understood that the openness and expressions of goodwill with which the American public had greeted his earlier Day of Hope tours was quickly eroding. Hence, there was a sense of desperation in relation to the two campaigns. In one speech, Rev. Moon stated that the two rallies represented the “greatest battle” he had fought in his life. Convinced that success in America would have a dramatic impact on Europe and Asia, he instructed that “everything” be directed toward the goal of filling Yankee Stadium and the Washington Monument grounds.

The movement had eighteen months to prepare for Yankee Stadium. During that time, Rev. Moon inaugurated Barrytown Training in order to expand the church’s membership base as noted. However, he also utilized other means. In July 1975, he set up a 150-member American IOWC team in New York which differed from the Barrytown approach. Whereas the premise of Barrytown Training was that the movement could multiply its membership best through the efforts of solitary pioneers, the IOWC worked according to the previous team model.

Secondly, whereas the Barrytown program emphasized obedience and the heavy consequences of failure, the IOWC position was that Rev. Moon had not demanded something from them but “inspired something within them.” It also focused less heavily on negative outcomes. As the principal IOWC speaker, Neil Salonen, put it, “If we just push people down about how serious this time is, they are not going to be inspired to come.” Thus, the IOWC was freer to adapt lighter measures. Its three constituent teams, for example, took the names Yan, Kee, and Stadium. Moreover, a highlight of its mini-Day of Hope campaign at the New York Biltmore Hotel included leafleting done by members in skunk, kangaroo, teddy bear, rabbit (pink), squirrel and chipmunk costumes at Grand Central Station, Times Square and Rockefeller Center. One would be hard-pressed to imagine Barrytown pioneers in that garb.

The American IOWC brought 2,000 guests to three nights of talks at the Biltmore Hotel. This inspired Rev. Moon who suggested that they undertake campaigns in New Jersey and Connecticut. In November 1975, still six months before the June 1st, 1976 rally, Rev. Moon revealed his plan to connect the Yankee Stadium and Washington Monument rallies to the American bicentennial. The movement’s “Bicentennial God Bless America Committee” was accepted as a member of the National Bicentennial Service Alliance on the basis that it planned at least one project of national scope and value. However, there also were several ominous developments.

The Dole Hearing

In January 1976, the Church felt compelled to publish “The Truth About Rev. Sun Myung Moon” ads in *The New York Times* and *The Washington Post* to answer criticism. The kidnapping of members continued, and church leaders faced off against critics in the media. But by far the most ominous development was the coalescing of anti-Church associations, such as Citizens Engaged in Re-Uniting Families (CERF) and Citizens Engaged in Freeing Minds (CEFM). On **February 18, 1976**, these organizations sponsored “A Day of Affirmation and Protest” which included a two-hour presentation of grievances against the Church to U.S. Senator Robert Dole (R-Kansas) and representatives of seven U.S. government agencies.

The meeting before Robert Dole and various federal officials was said to be prompted by a petition signed by 14,000 Kansas residents. Senator Dole emphasized that it was “not a Congressional hearing” nor was it “any kind of investigation...a public speech-making forum... [or] a debate between opposing points of view.” He noted that “no one is under oath” and nothing said or done was to be interpreted as “a prejudgment or stamp of approval by the legislative branch on anything.” **Representatives from the IRS, INS, Justice Department, HEW, Labor Department, U.S. Postal Service, and Federal Trade Commission** were

likewise noncommittal, noting that “questions could only be answered after a formal list of allegations in writing had been submitted, reviewed, and investigated.” Still, the “Dole hearing” provided its critics with a well-publicized, credible forum to air their grievances before important national-level figures. **More troubling from the Church’s point of view was the fact that its spokespersons were excluded from the proceedings.** Senator Dole refused to meet with HSA President Neil Salonen before the meeting, though he did consent to meet with two members from Kansas who had escaped from deprogrammers. During the session, church members and their supporters could only maintain a vigil of protest at the back of the meeting room.

The “Dole hearing” precipitated a crisis for the movement. It was one thing to square off against media critics or against deprogrammers operating outside the law. It was quite another to witness one’s accusers receive a sympathetic hearing before a panel of government officials, and to be **showcased with no opportunity for defense.** The Church regarded this as persecution. Its immediate response was to gather parents to show support for the Church. **The goal was to have 200 parents sign a telegram to Senator Dole protesting the way the Church was being treated and “to have thirty parents come to Washington to stand in support of their children.”** The Church was pleasantly surprised that **over 800 parents sent telegrams and over 60 rallied to its support by traveling to Washington.** Over the next several months, the Church sponsored nine local or regional **Parents’ Conferences** which led to the first **National Parents’ Conference** at the time of the Yankee Stadium Rally. Beyond this, ministers were contacted, “not in direct support of the Unification Church” but in support of the church’s rights, “because if they were threatened, the rights of all religions in this country could also be threatened.” **The Church hoped to have 40 ministers sign a telegram but discovered that more than 200 ministers responded.**

True Parents March On

Internally, the Church was driven first to a fuller recognition that its battle was not only with flesh and blood but with principalities and powers. Rev. Moon, in particular, took this approach in his response to the crisis during the first three months of 1976. While **visiting Korea for fifty days between January 26th and March 18th,** he “set the condition for the unity of the spirit world” and returned only after the “barriers in the spirit world” had been broken and the Church could be confident of “marching forward” again. To solidify this resolve, Rev. Moon appointed Takeru Kamiyama as Yankee Stadium Campaign Director. In more welcoming times, he may have relied more on American or western members for leadership. However, in this time of crisis, Rev. Moon turned to **Mr. Kamiyama** to lead the campaign much as he had turned to **Mr. Sudo** to direct the Church’s educational program. Mr. Kamiyama, who sold his blood to support church activities during the early days in Japan, led New York City witnessing efforts as well as Church fundraising nationwide. He could be counted on to spare no effort in meeting Rev. Moon’s directive that the Church triple its membership in New York over the next forty days. From this point, he played a central role in preparations for Yankee Stadium.

Rev. Moon was essentially correct that the Church had gone over the “hill of persecution” during the first three months of 1976. After April, there were only minor flare-ups. In fact, **the Church won supporters through its “America the Beautiful” project which began on May 3rd when “over 1,000 members took up...brooms and dustpans to clean Manhattan and the Bronx.”** Dressed in white jumpsuits with the God Bless America Festival logo silk-screened in red and blue on their back, members cleaned in their witnessing areas every day from 7-8:00 a.m. Mindful of “brainwashing” and “glassy-eyed” criticisms, Rev. Moon advised campaign workers not to “smile like a foolish person.” The Church’s folk-rock band “**Sunburst**” provided free lunch-hour concerts, and even during the final push which brought in hundreds of more witnesses, massive ticket distribution, street rallies, and saturation promotion provoked minimal negative reaction.

Testimony: Sunburst—Jim Clark

Sunburst toured across the country. Eventually we found ourselves in Colorado, where we were directed to split into three parts and join the IOWC teams. After coming together a final time to perform at Notre Dame University, we were asked to regroup, and form two bands. I was chosen to lead the new Sunburst.

The young people of America need new direction. They love music. We are almost a music-centered culture in terms of our youth. They love rock music and idolize rock musicians. That's why I began to think we need to have a stronger image visually and musically. I decided that we would move toward rock rather than playing a variety of types of music. I know some people will like us less for that, but I also know it will take us in the direction of the young people of America. We need a strong image to take to the American public. If we are too wishy-washy as performers or people, we won't be taken seriously.

Father is teaching us to become people of true character, so we have to have strong character and to manifest that on stage. Our whole family life carries over on stage and is a reflection of our unity or lack of it. We need to be very serious about leading the best lives possible, and also about having the broadest experience possible, and not just in music. **We don't just do music. We are involved in so many other things: home church, fundraising, restoration.** These kinds of experiences make you a rounder person. When we write music, it can be deeper.

I have much hope for Sunburst's ability to appeal to young people. We're becoming more dynamic, and I feel each person in Sunburst is not just a person, but represents a certain kind of person.

My life is much different now than I ever thought it would be, and I'm so grateful. When I joined the church, I thought I would never play music again, but God gave it back to me and actually asked me to develop musically and culturally. If I invest myself completely in this mission, both God and I can fulfill our dreams, because our deepest desires are the same.

1976—Testimony: Ray Lipowcan

In the spring of 1976 I was in a deep soul searching phase of my life and seeking answers and solutions for all of life's questions and problems. I was 25 years old and made the decision to **leave my employment in Washington DC and drive to California.** I had always dreamed of visiting there, but never did.

As I was walking adjacent to the UCLA campus in Los Angeles on my way to the beach to continue reading a book about building an ideal society and world, I encountered a young woman. She asked me very thought provoking questions that I had been seeking answers for myself. And to my astonishment she had answers that resonated with my soul. After almost 3 hours of trying to persuade me to visit their community center for more discussion, I finally conceded.

Now 45 years later I am most grateful for that encounter as I have found God, True Parents, Divine Principle, have a beautiful wife and 7 children and my relationship with all of the above has led me on a beautiful fulfilling journey.

May 12, 1976: Purchase of the New Yorker Hotel

1976: God Bless America Bicentennial Campaign

Of all clergy in America, only Father uplifted America's bicentennial for God.

The Yankee Stadium campaign: for weeks, members were on the streets at tables, similar to the MSG campaign in 1974. Also, UTS students were bussed to NYC on weekends to join the campaign. (I was on MFT, so I don't have any firsthand experience.) The campaign led to True Father appearing on the cover of *Newsweek International*.

The God Bless America campaign themes:

- God created the US to serve the world
- Be proud that you are an interracial nation and inter-religious nation
- This is made possible by America's Christian foundation
- We see decay and must reverse the trends
- With God, you will thrive; without God, you will fall

Dr Mickler's Commentary

YANKEE STADIUM

Church leaders were cautiously optimistic that the festival would attract a large overflow crowd. This all changed the day of June 1st. There were **two main problems**.

One was the weather. As reported in *New Hope News*, the Church's official newspaper, "Huge gusts of wind, a precursor of the coming rains, foiled the inflation of a seventy-foot hot air balloon which was to have sailed above the stadium." The ripcord of the balloon next "gave way...causing it...[l]ike a deflating rubber balloon" to travel "erratically across the field... destroying many decorations." In particular, "Forty-foot Styrofoam letters spelling 'God Bless America Festival' were uprooted from the ground and blown across the field...in pieces." A "driving thunderstorm then ripped across the Stadium at 5 o'clock, pounding the remainder of the decorations and soaking the stage." With all their music "lost under several inches of mud," the Go-World Brass Band performed from memory while the Church's Technical Missionary Corps "used the music stands like snow shovels to sweep the water from the stage's carpet." Clumps of other members rose in their seats or danced on top of the Yankee Stadium dugouts, singing "**You Are My Sunshine**" until the storm subsided. **Although the rain stopped prior to the start of the program, weather conditions undoubtedly kept many ticket-holders from attending or bottled them in jammed subway stations.** The Stadium turnstile count was 40,000 with another 5,000 having come in before the count began, so that about **45,000** people came to the Festival.

Opposition protests outside and crowd-control inside were also problems. The New Yorker Hotel, newly designated as the church's World Mission Center, and the Yankee Stadium rally functioned like magnets in attracting enemies of the church, rival religionists, and rowdies looking to create disturbances. *The New York Times* reported that there were 400 demonstrators and the *Washington Post* stated that "the festival attracted one of the largest assortment of protest groups since the end of the Vietnam War." The "religious smorgasbord" described by the Post included yellow-robed **Hare Krishnas** chanting and dancing, "hundreds of **fundamentalist Christians**" passing out tracts and preaching, **Black Muslims** hawking the *Bilalian News*, and a **yarmulke-wearing groups** searching for "Jewish kids caught up in...[the] movement." **Ted Patrick and CERF members** were prominent, as was the **Communist Cadre** division of **Youth Against War and Fascism**.

Inside, according to one account, "groups of young, male toughs...roamed the stadium, fighting, robbing, setting off smoke bombs...and generally making a sour scene." The *New York Daily News* reported seven arrests, and the *Poughkeepsie Journal* noted that while Rev. Moon was warning that America would become a "living hell" if the will of God were forsaken, "bands of kids roamed the upper decks and corridors, destroying decorations, setting off smoke bombs and firecrackers, and starting fist fights." *The Washington Post* reported that "large numbers" walked out shortly after Rev. Moon began speaking, but *the New York Times* reported that "Most of the spectators...cheered, applauded, and waved little American flags." It all added up to an atmosphere that *The Daily News* described as "odd, disjointed, almost surrealistic."

At a celebration for all members at Belvedere on June 2nd, Rev. Moon posed the rhetorical question, "Did we win victory at Yankee Stadium?" He answered, "**I'm sure that yesterday God shed invisible tears—not because of the rain but because of your commitment, your**

loyalty, and your enthusiasm. You moved God's heart yesterday. For the last several months, we put out every ounce of energy for Yankee Stadium. At the last moment God gave us a big test.... But you sang, 'You are my Sunshine,' and God's heart was melted.... Instead of being discouraged, you were in high spirits, protesting to God and trying to push away the rain. ...**Yesterday everyone tasted the bottom of Hell. Yesterday, as the wind blew and the rain poured down, the rain and your tears mingled on your faces. You tasted something miserable. At that moment, you would have done anything to make the rain stop. At that moment there was complete oneness and unification inside Yankee Stadium. That is the very thing God wanted to see.** ...I thanked God for His almighty wisdom. No one else could teach so many young people such a precious lesson in twenty minutes. That is the place where God's heart was moving. There was no other way to teach the heart of God to the young people of America. For the sake of God you were praying and singing for the rain to stop. In that moment you tasted the heart of God in His anxiety to bring His Kingdom here. This is a great gift. ...We must thank God for this precious gift for the sake of our education. ...**Today is indeed a victory celebration and day of thanksgiving for the blessing of God."**

Testimony: You Are My Sunshine—Betty Lancaster

I have to say that the most public drama I experienced in this movement was the day at the Yankee Stadium event on June 1, 1976. I drove from Virginia and boarded a bus in Washington, D.C. early on the morning of the event with my three guests—my second daughter who was 13 years old, her school friend, and a young married neighbor.

None of us had dressed warmly enough for the occasion. We had not realized that six hours north of our home in Virginia was considerably cooler, and besides it was drizzling rain in New York when we arrived. The atmosphere at the stadium was strange from the beginning. Smoke bombs were visible and there was an air of hostility prevailing. After we got seated in our reserved area, the rain began to pour at one point. Everyone from our section fled to shelter in the roofed area above, except me. Because of the heavy atmosphere I doggedly stayed in my seat, refusing to be daunted by even a rain storm. It was a spiritual matter, as we say.

One section began singing "You Are My Sunshine" and we all triumphantly joined in. Soon thereafter the rain stopped and the program began. Father came forward to the speakers platform to give his usual life-giving, life-saving message, accompanied by my spiritual parent, Col. Bo Hi Pak, who was translating. Protestors shouted from various places, the smoke bombs continued to go off and generally people were being noisy, as they tend to be at a stadium. In fact, I will always remember my young daughter standing up and shouting loudly, "I have waited a long time to hear this man speak. Now please be quiet, everyone." That part was so funny as I look back on it.

When the program ended and we all headed for the exit, we had no idea the drama that awaited us between that exit and our bus which was quite a distance away in the parking lot. Satan was furious that day and was striking out in every direction. As we began our trek toward the parking lot, we watched in horror as a gang of young hoodlums attacked one of our members dressed in his usher's suit. He doubled over as one of the hoodlums hit him hard in his gut. We could see that others were coming to the rescue so we rushed on our way.

We neared an overpass and had to suddenly stop because another group of hoodlums were smashing bottles to the pavement from above and glass was flying everywhere. I shouted for everyone to stop and keep their heads down. We were quite a few in number. My very verbal daughter shouted up at the hoodlums something like, "God loves you anyway, you freaks!" A man who had hassled me back at the stadium was on the scene again, this time violently grabbing my daughter's arm and literally screaming at her, "Shut up, girl, you're going to get us killed!" Whereupon my daughter's nerves broke and she began to cry rather hysterically. Now my young married neighbor began to wail as well.

I had the sense to know that we would have to out-wait the hoodlums above us, so again I told everybody to stand still, not to move. The hoodlums realized what we were doing and decided to move on. Then we made a mad dash on the final stretch to the bus. Needless to say, we were a relieved bunch as we climbed aboard the bus to safety. But the wailing on the part of

some adults continued even on the bus and that made me mad. So I gave them a sermon about the times we were living in and that the Savior was again on the Earth, so we had to be brave and overcome even the dangerous times. And I told them what an opportunity it was to be able to experience firsthand just how the disciples of Jesus felt as they hid out in catacombs and went through so much persecution. But I'm afraid my audience didn't much appreciate my presentation, especially right then.

The final blow of that adventurous 24 hours came from the bus driver. He obviously did not like our group from the beginning and expressed his hostilities by constantly turning on the air conditioner throughout the night ride to make us quite uncomfortable. Some were sneezing and coughing.

Well, this is one of the early stories. Times are different now. And we can even laugh a bit as we remember some of these times when we were laying our foundation of faith and substance. Our brothers and sisters who were kidnapped in earlier times had far more drama than the incident I have just described. But we wouldn't trade one moment of our life for any other. To live during the lifetime of the Messiah, the King of Kings, True Parents, is worth every good and challenging moment.

How to miss a rainstorm: my experience in a security detail on the sunny side of Yankee Stadium. The MFT members had just arrived in New York and had no special mission, so we were told just to arrive early and get seated, and that's what we did. Within a short time, we were summoned to go outside and cordon off the path to the main entrance from the growing assembly of demonstrators. That is where I remained the rest of the day. And now—this is very weird, but it's my memory—and it could reflect the particular location I was at. One, the protesters were not such a big deal. They were 20 or 25 feet away, and posed no special threat that I could see. Two, it was sunny the whole time. All I can conclude is that a summer rain squall swept in from Long Island Sound and pinpointed itself in the stadium. Google finds me an article about a man who loves to photograph storms. He writes, "June 1, 1976, a twister began forming over Jamaica Bay: Soot-colored clouds hanging ominously low in a dove-gray sky." <https://www.nytimes.com/1985/07/07/nyregion/about-westchester-the-eye-of-the-storm.html>

Testimony: Clowns and Yankee Stadium—Laura Taylor Hayashi

Father chose me to be a "State Pioneer" of Texas in the beginning of 1975. It was part of the re-education, or mostly just first-time education, of our movement under Mr. Sudo. We were all preparing for the upcoming Yankee Stadium rally, and the bicentennial. In Texas, I was able to bring two new members to help us when we went to New York. One was a professional comedian. One claim to fame that he had was to be perhaps the first Ronald McDonald. You can imagine our workshops! He led his 21-day workshop in a protest and boycott over the white bread, and succeeded in gaining whole-wheat bread instead. He was challenging, but I really appreciated him. The campaign wasn't easy for anyone. It wasn't easy for him, either. I kept praying and thinking how God could use his delightful, unique talents. As St. Francis said, "When you make people laugh, you make God happy."

When the security team needed some special brainstorming, he was interested. We knew that there were very real and specific security dangers for True Parents at this rally. The preparations for security were of special concern. Many were skeptical of such a young member, but I was able to maneuver our attendance. My spiritual son explained about the concept of Rodeo Clowns. When the cowboy is thrown off the bull during the bull-riding event, the clown both pleases the crowd and distracts the bull. This often can save the life of the cowboy.

We had the problem of organized gangs trying to attend the rally. Their plan was to try to appear okay, and then do all sorts of mayhem. Security guards in uniform could sway the crowd to the side of the young hoodlums! In light of this, the Rodeo Clown idea seemed great! How could anyone oppose a clown! The clowns would come in to a soon-to-be violent situation, and diffuse the incident as well as separate the offender from others they were with. Several members went to "clown training." It was one small help, but such a wonderful way God can use the talents anybody has, not matter how unusual they may seem to us.

Dr. Mickler's Commentary

Rev. Moon's message at Yankee Stadium, "God's Hope for America," broke new ground. Rather than alluding to theology as had his speech on "The New Future of Christianity" at Madison Square Garden, Rev. Moon dealt primarily with civic themes. Rather than as a prophet for Christianity, he cast himself as a "doctor" or a "fire fighter" from the outside who has come to help America meet its third great "test" as a nation, that of "God-denying" communism. He also proclaimed that the Unification Church Movement and its "absolutely God-centered ideology" had the "power to awaken America, and...raise up the model of the ideal nation upon this land." For many, these claims suggested that Rev. Moon and his movement had not only religious but political ambitions. So long as the church confined itself to the religious sphere, it might be vigorously opposed by rival religionists and families of converts, but there would be little chance of overt governmental repression. However, once its rhetoric, perceived aims and activities intruded upon the public square, the possibility of governmental agencies opening official investigations was greatly increased.

The first serious investigations of the church were still more than a year away and did not interfere with preparations for the Washington Monument campaign which began immediately. The movement had much less time to prepare, only about 100 days as opposed to the 18 months it spend getting ready for Yankee Stadium. However, everything went much more smoothly. There were several reasons for this.

First, the movement already was in a state of readiness, and there was little chance of a let down due to the less-than-ideal result at Yankee Stadium. If anything, members were more determined. Conversely, the movement's opposition slacked off. Ted Patrick lost an appeal on an earlier conviction and went to jail in July. The opposition of negative parents also dissipated and was not a significant factor in the campaign. The hot summer months in Washington undoubtedly played a role. However, while its opponents may have gone on vacation, the movement maintained its focus.

A change of orientation and approach also had a significant effect. The atmosphere surrounding the Yankee Stadium campaign was strained and the Church was rather isolated. The movement adopted a less embattled posture in Washington. This was partly due to the more relaxed quality of the city and the momentary fading of opposition. However, it also was a conscious decision on the part of the church. Rather than press for converts, several hundred members, including students on summer break from Unification Theological Seminary, offered various service projects, sponsored block parties, and participated in a variety of programs during the first month of the campaign.

Rev. Moon also elected to use the church's "most outstanding leaders" in strategic locations rather than rely on untested pioneers as had been the case for much of the campaign at Yankee Stadium.

Finally, whereas Yankee Stadium had the character of a rally, Washington Monument had an intentionally festive quality.

In addition to changing its orientation, **the movement took a more professional approach in marketing the festival.** There was a certain do-it-yourself quality to the Yankee Stadium campaign and most arrangements were made in-house. In Washington, the church enlisted **professional help. Col. Bo Hi Pak**, who had been in the U.S. for a longer time than Mr. Kamiyama and who had extensive contacts with **advertising firms** as a result of his work with The Little Angels, was made "Campaign Controller and Coordinator." This led to a professional and compelling full-page ad campaign, centered on the slogan, "Meet Us At the Monument," which ran in the *Washington Post* and *Washington Star* for thirteen days from September 5th until September 18th, the day of the festival. The effort was to accentuate the human qualities of Rev. Moon, allow the members to speak for themselves, and encourage Washingtonians to make up their own minds. Apart from this, the movement contracted with California Fireworks,

creators of displays for Disneyland and Disney World, to put together “The World’s Greatest International Fireworks” for the festival’s finale.

Col. Pak was confident that the fireworks display alone could attract up to a million viewers. However, he expressed concern that “there would be the mobilization of at least 100,000 people” who would be “seriously interested” in Rev. Moon’s message. **This was the basis of the church’s “busing strategy.”** Chartered buses transported participants from other cities to Yankee Stadium, but in an uncoordinated and limited way. In Washington, **the basic strategy was to bring people by bus.** The Church chartered over 1,500 buses to transport guests within a 300-mile radius of Washington, D.C. As round-trip transportation was free and food was available for a nominal fee, members working in surrounding states had little trouble confirming guests. Meanwhile, God Bless America Festival planners spent hours meticulously organizing bus routes and parking. On the day of the festival, some 850 buses from Virginia, Maryland, Philadelphia, Delaware and New York brought approximately 40,000 guests. Six hundred circulating buses in Washington, D.C. brought an additional 30,000. The total amount coming on their own from the Washington area, according to church estimates, was between 160,000–260,000. The number of those in attendance was in dispute as the U.S. Park Police estimated between 50,000–100,000. Church spokespersons initially estimated 200,000 and later 300,000. Regardless of the estimates, photographs in published accounts testified to a mass of humanity on the mall grounds.

Unlike Yankee Stadium, there were very few incidents. A Park Service spokeswoman said, “It was an incredibly orderly crowd...family-type groups.” The movement also received praise from a National Capital Parks spokesman who said, “It was the first time any group of demonstrators had followed through on a promise to clean up its own trash.”

1976, June 15 (Heavenly calendar, July 11 solar calendar) birth of Sun Jin Nim (fifth daughter)

1976 Testimony: UC Reflections—Donald J. Sardella

I will attempt to summarize what I believe to be the core essence and benefit of my experiences within the Unification Church over the last 23 years. At the time I met the church in 1976, I was on a leave of absence from my employment as a Civil Engineer and actively traveling throughout the United States. My purpose was to research other possible alternatives to what was deemed to be the inherited and traditional paths of life. I did this by visiting various communities, historical sites and museums, as well as reading all sorts of books on religion, philosophy and psychology.

I was looking for timeless, universal-minded principles and, in light of that, people who were sincerely studying and making effort to create a life and a world consistent with what they were learning.

In the Divine Principle and the Unification Church, I found what has proven to be a clear-cut, long-term strategic vision and context for my life. I also developed a tremendously stronger determination to go beyond my personal history and a desire to live purposely towards making a much larger level, service-oriented public contribution. All of this has impacted, and continues to impact me, spiritually, mentally, emotionally, family-wise and public service wise.

Spiritually speaking, I discovered a real-life sense of the presence of a living God, as well as a much more heart-felt appreciation and understanding of the life and the teachings of Jesus Christ, along with many other major religious figures in history.

Additionally, I became inspired about the possibility of eventually having a family. Up until then, I avoided that whole (and wholesome) idea, given what I personally felt and what I had observed. The whole proposition looked far too risky for me to seriously consider and, for many years, I was not willing to even entertain the idea.

As a result of my participation in the Unification Church, I have made that commitment and now seek to be both a model and a resource for others to do the same. Easy? No. And through

the spiritual and character development process that I have accessed, I've been able to develop a level of internal resolve to go beyond many seemingly incessant, impossible challenges that I am sure could've easily derailed me many, many times over.

Without going in further detail in this brief testimony, our family is also privileged to have four beautiful children (I am biased, I am sure, though we do get a lot of unsolicited compliments in this regard, which we appreciate more than I can say). The Presence of Heaven manifested through the children, in terms of spiritual attitude and sensitivity, are a continuous source of awe and a gift for which I cannot say enough grace over.

On the level of community, I had the distinct privilege and pleasure to meet, be with and work with some of the finest people I could ever imagine meeting in my life. And I honestly feel like we're all just getting started. My wife, Iris, believes that, similar to the "Chicken Soup for the Soul" series, we should develop our own version(s) titled "Heroes of the Heart." The focus would be to highlight the incredible and untold inspirational stories of love, sacrifice and service that we have encountered, both with our spiritual colleagues and the people with whom we have associated through our variety pack of Providentially related activities and projects.

As a final note, inspired by the heart of our elder leadership, we feel motivated and challenged to be fully responsible for our lives. That is, response-able for what we feel, what we think, what we inherited and what we're going to do from here on, regardless of the circumstances and events we face, as well as what other people say, think or do. And utilizing the leading communications technologies and methodologies that we have access to, be the best possible, ever-evolving source of True Love that we can be.

It is my prayer and intention that you, the reader, be moved to see for yourself, beyond any public hearsay or media-skewed influences, the truth of God, be it through the Unification Church or elsewhere. May you know God in your heart of hearts and help as many others as you can do the same. Sincerely wishing you God's Blessings.

1976—Testimony: Lowell Mitchem

In 1976 before joining the church, I was working in a Masters Degree in Urban and Regional Planning and Community Development at the University of Colorado. One night, I had a vision of a cloud of corruption blowing over the city of Denver. It was of Revelation's over-the-top suspense. I felt the local political leaders in the revelation were evil, especially of engaging in sexual sins. My hope to try and make a better world was shattered by the confrontation of the reality of spiritual warfare.

I went to my father's law office and told him about my vision and that I felt like joining some religious group. He called my brother in and together they persuaded me in the moment to continue to work on my Master's degree. Then if I chose to join a religious group, I'd always have that sheep skin to back me up. So I proceeded to continue going to school.

In the next week, a friend invited me to his father's high school reunion. I remember listening to a man who answered my question about how he liked being an engineer. To my surprise, he said he became an engineer to please his parents but after graduating and getting a job he found he hated it. However, he was married and had a child and believed it was his duty to continue his job which he did for the next 30 years. He lamented that he wish he would have had the courage to try something else that he could find joy in doing.

Somehow, his sharing led me to think seriously about whether God is for real and does he play a role in our life if we seek him. And if we don't ask Him for direction, is it possible to waste the precious gift of life. Trying to answers this question became an obsession with me. I felt moved to seek God with my whole heart. I quit school and my job and challenged God to give me direction because I didn't want to waste my life just robotically doing what others thought I should be doing. I felt compelled to quit school and my job and essentially prayed for two weeks asking God to help me overcome my unbelief. My money was getting funny. The rent was due soon. From a practical viewpoint I felt near the edge of insanity yet, I felt a presence that calmed me and started me to believe something beautiful was coming my way. I decided I better get a job

while I'm waiting for the special thing I felt coming so I looked in the Want Ads of the Denver Post Newspaper. I was stricken by one advertisement that said, "Wanted conscience young people who want to better mankind."

I thought it sounded like a sales job but that was like a mission statement for what I wanted to do with my life. I called up the number and was invited headed to Boulder about 25 miles from where I lived. It was a Friday night and they told about a two day lecture series that would explain all the details about the job. I was struck by the sincerity of the people I met their but was afraid of such kindness that I lied and told them I was really busy the next day but might make it if I could rearrange my schedule. Ha! I had nothing on my schedule but I tried to keep some sense of dignity rather admit I wasn't sure what to do with my life.

That night I made one good condition of setting my alarm so I could wake up in time to make the start of the workshop. The alarm went off and I quickly turned it off and rolled over to go back to sleep. On the edge between waking and sleeping I distinctly heard a voice beckoning me, "If you want to find God you must go now!"

Startled, I sprung out of bed, jumped in my clothes and headed up to Boulder and arrived during the lecture sharing about the Spirit World. I was astonished because it was such a great explanation of experiences I had with the other side. That first weekend I felt I had left the world and gone to Heaven. I lived the Divine Principle and felt so comfortable with its explanation for God and His work in history.

Testimony: Mary Ann Schaffer-Wigton

Fundraising, witnessing, communal living, unison prayer, mobilizing for festivals and events at a moment's notice, intimate meetings with the messiah and his bride sitting on the floor of their living room in Pasadena shoulder to shoulder with other members ...fighting to stay awake to listen to every word He has to say, fasting, going on faith alone because if the messiah said we could do these great and wonderful things...we could...we did.... People couldn't believe what we could accomplish in such a short time.... It proved to many of us that God really is alive.

I was approached by a businessman in a grocery store parking lot who had been watching me sell candy. He said that he wanted to hire me and commented that the "Moonies" are the hardest working and happiest people he had ever seen and that there must be something good about this man we followed. [NOTE: I was approached similarly in a small town in Kentucky; I was invited to join the police department.]

These experiences gave a richness to my life and helped me to become a better person, and a deeper person. There is no amount of money that can buy this kind of richness. It was Father's gift to me. My birth parents couldn't provide me with this for fear they would lose my love.... They didn't know the truth.

Father came to me in spirit once after I had worked long hard hours and felt as if no one knew. We were driving home to California (straight through...not stopping except to get gas and use the toilet...sleeping in the sardine-packed van as we rumbled along) from New York after accomplishing Yankee Stadium in 1976. I had had a not-so-special mission to help clean up the New Yorker Hotel which had just been purchased. I knew how hard I had worked but I didn't think anyone else but God noticed. Father came to me in spirit and kissed my cheek and said "thank you." He made me cry in gratitude for His visit. I can still feel the soft kiss on my cheek when I think about Father.

I ran out of product once (candy) and I sold the empty carrying box for \$5 to a delightful, and very happy woman, then started asking for donations with no product. That was in '76 when \$5 was \$5. I was high on God that night.

Oh, treasured memories. I would like to thank those who have stuck it through for so many years and made it possible for Father to succeed. Even with my treasured memories I left the

fold...for reasons that I can't blame anyone but myself. Following the messiah is a life full of richness, but it is not at all easy.

Three full bows to those who have stuck with it through thick and thin for so many years. Nothing has shaken your faith. Job well done.

June 15 (Heavenly calendar, July 11 solar calendar) birth of Sun Jin Nim (fifth daughter)

MY PERSONAL FORTUNE: MFT CAPTAIN IN MISSISSIPPI!

After Yankee Stadium, I was made an MFT team captain. I led a team of five or six brothers up and down the state of Mississippi. My main tagline for Mississippi was that Elvis Presley was born in Tupelo. It came home to me in a Tupelo gas station. I fundraised to a man who was heading to his car. He was preoccupied and stressed, and he brushed me off, declaring as he walked on, "I'm Elvis Presley's cousin, and I'm on my way to do something that I don't want to do." Wow, I thought, there it is, the struggle between good and evil, put into words by Elvis Presley's cousin.

Every few days I would take our cash to a bank and wire it to our national HQ. Then, as was expected, I would call the secretary to inform her of the transfer. Her name was Cynthia; she is Koichi Nakai's mom. At the end of the call each time, she would say, "Tyler, something good is going to happen to you." I just thought she was giving me that Oakland, "Yay, yay, pow" boost. Yes, I know, Cynthia. It's all good.

I didn't do well at all as a leader; I didn't like driving the van around, picking up and dropping off members, when my brothers were sweating away fundraising. I just wanted to fundraise. In the mid-summer, my hopes were fulfilled. My team was disbanded and I returned to Mr Nakai's team. (They had been following us through Mississippi, getting about three times the result.)

I was happy to be able to stop thinking and just fundraise. Years later, I realized the essential blessing I received fundraising. I could put my body on auto-pilot and think about Principle. It was a place to be with God; there was no one else to be with. God was more than happy to be with me, and He let me wander through the layers of truth in the Principle. In 2016 or thereabouts, I gave lectures at a European Leaders Conference in Prague. Someone asked, "where did you get all of this?" My spontaneous answer was, "On MFT, fundraising." Two or three leaders—Carolyn and Heiner Handshin, as I recall—told me they felt the same way. I think it was Heiner who had been on MFT in America for seven years.

There was a period that the team was struggling. One morning, Mr Nakai said, "Today, at least one of you needs to break \$200." That evening, he met us in a motel room and asked each of us, one at a time, "How much did you make?" I was the last to be asked. Everyone had fallen short. When I reported that I made \$210, he leapt upon me and bounced me on the bed in wonderful happiness. I felt that I had restored his faith in God.

Summer turned to mid-September and one night after our closing meeting, the team mother asked me to step outside with her. We walked up a little slope above the motel parking lot, and she turned to me and said, "Tyler-san, Father chose you to go to UTS." Upon hearing those completely unexpected words, I immediately and spontaneously bowed deeply before her, with my head almost banging my knees.

I later recalled having been given a form to fill out, as a New York member. "You're a college graduate?" Yes. "Okay, fill out this form." I didn't pay any attention to what the form was about, and dutifully filled it out. It turns out that it was an application to matriculate at UTS. I wasn't in the first class, but the second. Father wanted me to do a year of MFT first. I'm so glad that I did.

Sept 9: Purchase of Manhattan Center

Week 5

1. In 1974, Unification Church members in the USA did two public fasts.

Where was the 3-day fast? Washington, DC New York City

Where was the 7-day fast? Washington, DC New York City

2. True Father carried out three major speaking tours in the 1970s, in 1972, 1973 and 1974.

Which year was the 21-city tour? 1973

Which year was the 8-city tour? 1974

Which year was the 7-city tour? 1972

3. True Father had a personal meeting with one sitting US President in the 1970s. What was that President's name? Richard Nixon

4. New members in the 1970s were immediately placed in full-time activity. True False

5. New members in the 1970s usually stayed in one place. True False

6. In the 1970s, our movement sponsored the Sun Myung Moon Christian Crusade "Celebration of Life" tour across the United States. True False

7. Based on what you understand from the lecture, if you had been a 21-year old American in the early 1970s, would you have joined the movement?

Yes

No

Give three short reasons for your answer:

The Washington Monument Campaign

- Originally scheduled for 1977, after Yankee Stadium Father moved it to September 18, 1976.
- 40-day mobilization of buses up and down the east coast, throughout DC.
- Neighborhood and church outreach—minority neighborhoods and churches responded the most, especially African-American churches. The Monument grounds were full.
- Magnificent music and fireworks.
- A huge crowd heard Father's message

Message at the Monument: "God's Will and America"

September 18, 1976

Washington Monument Mall, Washington, D.C., USA

Speech to mark the 200th Anniversary of American Independence

In the beginning, God's ideal was to create one world of unity and harmony.

Today, however, our world has no unity or harmony. ...Clearly something is fundamentally wrong.

Religion has an explanation. It says that this worldwide division is the result of our first ancestors' rebellion against God, the Fall of Adam and Eve.

In order to save fallen humanity, God sent the Messiah. His purpose was to restore people to their original state before the Fall. To be restored as an original person, we must reverse the process of the Fall. This time we must separate ourselves from Satan,

reach out to God whom we have lost, and obey His Word. In this way we can receive God's personality and His love.

God is supremely selfless and supremely public minded. Satan, however, is absolutely self-centered and only out for himself.

God's formula to restore us is for us to become God-like. This means that we must become completely selfless and public minded. Each of us has to become a person who is able to sacrifice for the sake of others. Such a selfless and public minded person will prosper through becoming the image of God. The selfish, self-centered person will decline because such behavior is contrary to God. This is God's rule.

[Summary of providential history, then:] Here they established an independent Protestant nation. This is the providential background of the birth of America. Today, America and Christianity together must take up the sacred task of world restoration. America must unite the cultures of the West and the East, as well as the Middle East, and create one great, unified culture, ultimately fulfilling the mission of establishing the Kingdom of God on Earth.

America Should Shoulder the Providential Responsibility

Judaism was God's first central religion, and Christianity was the second. The Unification Church is the third.... **These central religions must unite in America** and reach out to unite religions of the world

Judaism, centered upon the Old Testament, was the first work of God and is in an **elder brother's position**. Christianity, centered upon the New Testament, is in the position of the **second brother**. The Unification Church, through which God has given a new revelation, the Completed Testament, is in the position of **the youngest brother**. Then **Israel, the United States and Korea, the nations where these three religions are based, must also be brothers**. Because these three nations have a common destiny representing God's side, the Communist bloc as Satan's representative is trying to isolate and destroy them at the United Nations.

Therefore these three brother nations must join hands in a unified effort to restore the United Nations to its original purpose and function. They must contribute internally to the unification of world religions and externally to the unification of the world itself.

"One World under God" is the unchanging, eternal and absolute desire of God. This goal will be realized. Yet, in order to accomplish this goal, the unity of religions is the foremost task. When all people worship one God as Father, accept one Messiah and uphold one Godism, an absolutely God-centered way of life, then the dwelling of God will be with humanity. It will be only a matter of time to see the Kingdom of God here on earth.

The United States of America, transcending race and nationality, is already a model of the unified world. The people of the United States must realize that the abundant blessings God has been pouring upon this land are not just for America, but are for the children of God throughout the world. Upon the foundation of world Christianity, America must exercise its responsibility.

Israel did not meet the expectation of God, nor did Rome, nor did Great Britain. Now what about America?

To inspire America to avoid the same mistakes, ...God summoned Reverend Moon to this country to proclaim God's new revelation. And in particular, God called me to lead the young people of America, the leaders of tomorrow, back to God.

Today, America is plagued with problems: racism, juvenile delinquency, and immorality. Christianity is declining. Communism is rising. The menace of Communism is everywhere. Of all these problems, atheistic Communism is the worst. Is it not just America's problem; it is the problem of religious people, it is the problem of God Himself.

Armed with Godism, America has to free the Communist world, and at last, build the Kingdom of God here on earth.

Today let us pledge to God Almighty that we shall do His will. We shall never let Him down. Never!

Today in this holy place, let us together lay the cornerstone of the Kingdom of God on earth. Let us all join together as the co-workers of God. Let us be the pioneers of His Kingdom.

Testimony: The Delaware Experience—Jorg Heller

In 1976 almost all Canadian members went to Wilmington, Delaware to participate in the Washington Monument campaign. We were divided into teams and I was made a team leader and assigned a specific area to work in with my team. When all my team members had chosen their areas, it just so happened that the only area left for me to do was a black housing project. No one had wanted this area, but I was happy to take the challenge. **By that time I understood enough of the Divine Principle and the history of black and white relationships to want to help right some of the wrongs that had been committed by my race against the black race.**

[**TH NOTE:** This brother, Jorg Heller, in the 1980s moved with his Japanese wife, Ayako, and family—eventually six children—to Harlem, an area of Manhattan famous as completely comprised of African Americans and dangerous to other races. They made a great foundation there and have lived there ever since.]

The residents' initial reaction when I first stepped onto the Project Grounds was anything but friendly. Little kids even threw rocks at my van as I drove onto "their" property. However, I managed to "survive" this and make contact with some of the many very nice people there. The next morning I came better prepared. **When the rocks started to fly again, I threw bubble gum back at those little rascals. This seemed to be a weapon too powerful to resist and, very soon, we were able to negotiate a truce. As I offered my sincere friendship to them and continued to bring in that bubble gum every day, my relationship with the children quickly improved. I became known as "Mr. Baahcintinniel" with the children, and whenever I drove onto the project grounds, my new friends would very quickly surround my van. Through the children I eventually got to know the parents and through them I was welcomed into many homes and made many more friends.** When September 18 came around, the day of the Washington Monument event, many people were ready to board the buses, but the buses would not come. I was really worried; my people became a bit impatient. Especially one young man who had taken it upon himself to become the spokesman for the whole group. Whenever I went to call to inquire about the buses, he came with me. He wanted to make sure that I did not run out on him.

Finally, one bus came and it filled up quickly and was on the way. Later two more buses came with some people already in them. However, everyone at my pick-up point, about 100 people, was on their way to Washington D.C. On my bus I befriended a little girl. Actually she befriended me and she wanted to go wherever I went. She was such a beautiful child, about 8 years old. We became very close, but today, almost 23 years later I cannot even remember her name. When we got to the Washington Monument grounds, the program was already in full swing. There were so many people and we were quite a distance from the stage. My little friend asked me if she could sit on my shoulders to be able to catch the action better.

About 10 minutes after I put her on my shoulders True Father was introduced. I was not in the best of shape and my little friend became quite heavy after a while. When True Father began to speak I made a condition to carry the little girl on my shoulders as a representative of the entire black race. I wanted to make this condition to support and uplift the black race before God for the rest of my life. To fulfill this condition I determined to carry my little friend on my shoulders until True Father finished speaking, or until she would ask me to let her down.

I was struggling, but I encouraged her to stay on my shoulders as long as she wanted to. A photographer came by and took a picture of us. At one point I was wondering if I could continue. Her weight became almost unbearable. True Father was still speaking and it did not seem that he would stop soon. Finally, the little girl herself became tired of sitting on my shoulders and she requested to come down. I gladly set her down. My back was aching and I was certainly relieved to have that weight off my shoulders. However, I felt victorious in fulfilling my condition. True Father finished speaking a few minutes later.

I would have loved to get the picture the photographer took of me with the girl on my shoulders and her holding the sign with our bus number "33 Delaware." But I did not know him and thus had no way of ever seeing it, so I thought. However, it proved to be a wrong assumption on my part. In 1998, 22 years later, while I was working at the Continental HQs New York's 43rd Street, one of my friends leafed through the historic "Day of Hope in Review" book. He called me over, pointing to one page, and asked, "Is that you?"

Testimony of Robert Schairer regarding Washington Monument mobilization in Philadelphia and Visit by True Parents Afterwards.

I had been on National MFT in Chicago leading up to the Yankee Stadium Rally, where I did security directly behind the 3rd base dugout. After the Yankee Stadium Rally, that did not go as hoped because of the rainstorm, we all gathered at Belvedere where Father spoke to us. He tried to lift our spirits and said that Yankee Stadium had been like the crucifixion of Jesus, but we were victorious because we did not run away. As I recall he then announced that the Washington Monument Rally would be held that September instead of the following year as originally planned. I was then sent to Philadelphia for the Washington Monument mobilization.

I was assigned to a team whose area was north-central Philadelphia. Each one of us had a specific area, but we worked in pairs. The previous year there had been race-riots in that area we were assigned to and when we first arrived we were told by those in the neighborhood that if we had been there the previous year we would have been killed on sight. We told people that we were there for the summer to serve and that there would be an event in Washington DC at the end of summer.

We established a "holy ground" at the local baseball field where my partner, Lowell Mitchum, and I started each day in prayer. Our initial activity was to go all around the neighborhood playing music (I had been a flute performance major in college prior to joining the church) and singing Holy Songs. It must have been quite a sight – two young white guys going around one of the most dangerous neighbors in probably the country singing and playing music, but it was effective. It broke the ice. Sometimes people would warn us not to go down a street as we began to head down it because it was just too dangerous at that particular time. Sometimes, I would put my silver flute down and forget to take it with me and would have to go back to find it. No one ever stole it (a number of years later it was stolen from my room at the New York Hotel).

Next we focused on meeting all the local leaders – block leaders, pastors, community leaders and local government officials. Other than a few Christian pastors, for the most part we were welcomed. We utilized the various skills of the members on our team and focused upon setting up service activities for the young people during the summer. We organized sports leagues. We had art classes. We brought back young people into the churches by setting up choirs for them. By the end of the summer when we were very focused on getting people to sign up to go on the buses for the Washington Monument Rally, I would have to avoid certain streets – now not because the street was too dangerous, but because I knew that if I went down a particular street all the kids would come running out to see me and as a result it would take too much time for me to walk down the street to get to where I had to get to.

Also it was a very spiritual time. Once Lowell came to me and told me I had to come with him to meet an amazing person he had spoken with the previous day. So we went to the house and rang the doorbell. Someone else answered the door and so Lowell asked for the person he had spoken to the day before. The person looked very puzzled and said that it was true that particular person used to live in that house, but that person had died several years previously. Lowell also had a voodoo priest contact who said that he would fly down spiritually to Washington Monument to make sure it would be safe. Once one of the sisters on our team went missing and no one knew where to find her and so we went about our business, but for some reason I burst into tears and objected and said we had to find her. Our team captain asked how when no one knew where she was. I meditated for a few moments and then told him the exact address where she would be. We went there and she was there, and she rejoined us. At one point Lady Dr. Kim came to take blood from those of us who were willing that she then took to Washington Monument to spread around in order to protect True Parents.

About 40 days before the Washington Monument rally date, people came from around the country to Philadelphia for the final mobilization to get people to come. Rev. Reiner Vincenz came to lead the mobilization in Philadelphia. Rev. Vincenz was deeply serious about the dangers of communism and he had led the Yoido Rally mobilization in Korea. Also I recall Byung Ho Kim, the youngest 36 couple, came and met with us as well. He reminded me so much of True Father. For the final mobilization, we were told to stop our service activities and just focus on going door to door, visiting a certain number of homes each hour and we were to keep a log of all our activities. I said that although that could make sense for those just arriving, for those who had been there all summer doing service work, this approach made no sense. I also had the terrible habit of sometimes walking a number of blocks to a beautiful park outside my area to pray and recharge myself. My objections were noted, and I was removed from our team and told to go make granariums for fundraising. The next day I reported for my new duty. At one point that day Rev. Vincenz visited us. I had never met him before. He came into the room, looked at me and asked me what I was doing there. I told him I had been told to make granariums. He did not say anything and left. The next day I was told to report back to my team, I did so, and we had a new team leader -- a wonderful brother named David Cantrell. After that our whole team would sometimes go to that park to pray. By the end of the mobilization I spent most of my time helping others who had arrived just for the 40 day mobilization in their neighborhoods, because my buses were already fully booked.

We worked very hard and were deeply serious -- Rev. Vincenz made sure of that. Once when visiting the home of one of my contacts, as soon as I sat down on the sofa I fell asleep. I woke up a little while later to find myself all alone in the room. I then found the others talking in the kitchen so that they would not awaken me. I also had an infected ingrown toenail. Having been through that before, I knew that if I went to a doctor he would order me to stay off my feet for a couple weeks and I could not afford to be off my feet for a couple of weeks when I deeply believed the future of humankind depended upon the Washington Monument Rally being successful. So I did not go to see a doctor until one or two days after the Washington Monument Rally. The doctor was shocked at the condition of my toe and told me if I had waiting one or two days longer, my toe would have had to have been amputated.

We had far more people in Philadelphia who wanted to go to the Rally than we had buses for. We were overbooked. So on the day of the rally, an upset crowd gathered outside our Philadelphia headquarters office and apparently those in our office had to escape out a back door. While we were heading down to DC on my bus at one point someone started smoking a joint. I then stood at the front of the bus with a Christian lady on my right and a Christian lady on my left and announced using the microphone that I knew who was smoking the joint (I did not) and that if the person did not immediately put out the joint, I would immediately stop the bus and personally throw that person off the bus (I was a very skinny 21 year old). Fortunately it worked and I did not have to try to carry out my threat.

Testimony: Washington Monument—Levy Daugherty

Mr. Watanabe, who had a prosthetic arm, was our leader. We called him “One-Arm Watanabe.” He was a martial artist. Sometimes he would spar with his wife. She was really pretty and taller than he was. He came from a line of Samurai.

He would take the arm off and beat people over the head with it if they were falling asleep when he was speaking! Bruce Brown was his assistant. Norfolk had a separate identity from Richmond in those days.

We had all these buses ready to go to the Monument. All the buses were loaded and there was still about 65 people who didn’t have any transportation. They were upset. This one lady, an enormous fat lady, said, “I am going to the Monument.” She laid down on the ground in front of the bus and wouldn’t let it go. She said, “If I’m not going, nobody’s going.” It was on the tails of the 1960s, civil rights. If you wanted something, you lay down.

There were a bunch of cars parked there as everyone was going to ride in the bus. We were embarrassed to drive our car—it was old and dirty. But she didn’t care. She said, “Let’s drive that.” We had an old, raggedy station wagon. She had a chicken, and a cooler, and she said, “Let’s take that car.” She was determined that she was going. We were exhausted. We had about 17 buses going from Norfolk. So we had this big fat lady and her entourage. She called Burt Leavitt, Mr. God Bless America. “Mr. God Bless America, let’s take your car!”

So we left. About halfway there, Burt was falling asleep at the wheel and she said, “Mr. God Bless America, you gonna get us there or you gonna get us killed. Pull over!” And she made him move and she drove us, talking all the way. She was going to get there come hell or high water. She kept saying, “Let’s Go!” We had to lug her cooler for about a mile. It was red with a white top, I can still see it. Then we had to go back for a second load of her stuff. It seemed like there was a million people around.

When we drove back we were so exhausted, she drove the car all the way back! She talked the whole way and sang “God Bless America” all the way back. She fed us chicken and she tried to wake Burt up by feeding him. But the more he ate, the sleepier he got. What a day!

Testimony: Susan Janer

I was working in Baltimore, Maryland. The central figure at that time was Mr. Cha. I haven’t seen him since that time, though I do have a picture of him with Mohammed Ali. Rev. Sudo was also working there with us. He was so heartistic and wonderful. My job at that time was mostly fundraising. As the day for Washington Monument came closer and closer, I was told that I would be a bus captain. I had never had that kind of responsibility in all my life. Though I was 25 years old at the time, I still felt like I was just a kid. The day came and there I was on the bus and I was the bus captain. I felt so responsible. Most of the passengers were black people from Baltimore who were invited by other members to go to Washington Monument for the day to hear a great religious leader, Rev. Moon, speak. I was so excited and happy. We sang Christian songs all the way there. When we got there, I had to make sure that my group stayed together and that every single person on my bus returned home on the bus.

When we arrived, the whole area in front of the Washington Monument was covered with people. I led my group, like a Moses, through the crowd to very good seats close to the front. To me, everything was wonderful. I had already been a member for three years. When I saw Father I cried with joy, and when I saw the fireworks I cried again. How can we know what these things really mean to the heart of God? There was so much hard work and sincere prayer that went into that event, and especially behind everything was the love and prayers of True Parents to save this country and this world. Those people who attended that event will all have different memories of what happened that day and what they heard and saw. I hope they will remember. It was truly a profound statement of God’s Love and God’s hope for America and the World.

Testimony: Wesley Samuel

This campaign was more rewarding than all the others. We really did bring victory in just 40 days, but the odds were against us. **With the spirit of God and True Parents, we marched and held rallies throughout the metropolitan area. We visited every home, inviting people to the monument.** As we campaigned, parents were kidnapping their children. One brother was taken right at dinnertime. It was such a commotion, we thought people were fighting, but it was this brother's parents kidnapping him! He managed to escape within a few days, and rejoined the campaign. Finally the big day came. We organized buses to pick everyone up. When the buses arrived at the Monument, however, they were far from full. God worked though. By 10:30 a.m., people began to arrive on foot. By 5:00 p.m. all you could see were people in every direction. Then Father approached the stage with a big smile, and we knew it was a victory. 300,000 people had gathered to hear this momentous speech.

Testimony: Dan Fefferman

The day of the Washington Monument, I attended a meeting of the United States Youth Council. This was a State Department-sponsored group, which consisted of representatives of major U.S. youth groups, such as YMCA, YWCA, Young Democrats, Young Republicans, NAACP Youth, Catholic Youth Organization, Freedom Leadership Foundation (representing the UC youth before CARP) and many others.

We had been active on the USYC for several years, attending meetings, sending delegates on fact-finding tours, etc. I went to Israel with the USYC in 1974. Dan Holdgreiwe went to Portugal and Germany, I think. I remember getting a good laugh about how the delegation visited the Ministry of Gesundheit.

Anyway, the deal was that the anti-cult movement had been lobbying the USYC to kick us off, and that was one of the things on the agenda. So I had to attend. The USYC leadership was social-democratic, but anti-Communist, and we were allies against the left-liberals on the council. To make a long story short, the president of the council, David Dorn, gave us a strong vote of confidence and the idea to kick us off was unanimously defeated. I left the meeting feeling pretty good, but worried about how the mobilization for the Monument would turn out.

The USYC meeting was just a few blocks from the Monument. I arrived around 4:00 p.m., I think. As I rounded the corner, I couldn't believe my eyes. People were everywhere. And buses were lined up for blocks and blocks unloading passengers. People were running to find the best seats. It was a gorgeous, late summer day. I thought to myself: "And all of the children come running, Lord, what a wonderful sight!!!"

Testimony: Louise Strait

I was working on producing printed matter for both campaigns. For Washington Monument, Neil Salonen commissioned me to do a tabloid promotional piece that would have a tremendous production run of several hundred thousand.

Much of the piece were human interest stories of members working in the campaign and the people whom they had met in the process. I did a lot of traveling and interviewing. ...

The most important piece of the tabloid, however, was to be a map of the area with all the bus pickup points marked. ...Unfortunately, like so many things, the pickup points weren't finally decided until the day before the piece had to be printed. ...There were several hundred. I was sticking on dots all night into the next day, until the last second. ...I have the impression that the people who came by bus were from out of town, not Washington itself.

Tyler's Little Perspective

As the Washington Monument rally, September 18, 1976, drew near, my team again fundraised its way north. And again, as an MFT member, I got a special high-level assignment on the day of the event. This time, it was to monitor a parking lot, one of many that were to receive charter buses arriving from up and down the east coast. When a bus arrived, I was to phone a coordinator, who

would send a shuttle bus to pick up the passengers and bring them to the Monument. I drove our team van quite a distance to my parking lot, and there I sat.

Not one bus came.

Being a responsible type, I remained there all day, just in case a bus arrived. When evening came, I called in and the coordinator said I could drive into DC and join the rally. I did so, found a parking place, and encountered thousands of people streaming through the streets on their way home. The event was over.

That I missed the rally was a small detail. It was a blessed day. I was only too grateful to be part of the team.

Follow-up after Washington Monument: Laura Taylor Hayashi

We were a small group in Washington, D. C., after the Washington Monument Rally. True Parents came almost every week. It was intoxicating. They were filled with a kind of joy, which they wanted us to inherit. One time, Father was saying he had to go. I am sure he did have to go, but it also seems now that he wanted to stay more and share more with us. One sister stood up and said, "Father, please don't go." He beamed. His heart had been received, and returned to him. Later, he spoke many times in many places about this event. How important it was that that sister had felt that way about him, and expressed it.

Another occasion during this same period, Father was trying to make the point of self sacrifice. How when you love God, it is a joy to sacrifice and we want to take the bad things so others may have the good ones. He had been speaking like this for some time. Then he wanted a foil, and chose a sister in the front row to make the point.

Now this sister had escaped from a communist country, and many of her family were suffering great hardships. They suffered both because she left, and because of shortages in her country. She had gotten a letter one day about a friend whose baby had died because there was no way to heat their apartment—nothing available at all. But this sister was intoxicated with True Parents, and steadfast in her understanding of why she was with us, and how she would remain for their sake. Her English seemed good, but it must have been an interesting combination between her understanding and Father's expressions. She was enraptured when Father asked her, "So, now what kind of food do you want?" She replied ecstatically, "Good food, Father!" He drew his whole body back. She was supposed to say, bad food.

He reassessed this situation. Again, directly with some force, very close to her face, he asked the same question. She replied exactly the same, and in the same manner. Father tried one more time, but he dissolved in laughter when she replied the same. He tousled her hair and grabbed her head. We were all laughing so much. He gave up. His speech took a whole new direction, one centering on joy. It was beautiful to behold.

Testimony: Fundraising after Washington Monument—Laura Taylor Hayashi

After the Washington Monument Rally, and after some of the headlines from the victory had worn off, something still remained. The bills. **Guess who got to pay for various "incidentals"? The local church. All 12 of us. It was truly impossible. But of course, we did it with God's grace.**

One story from that era is of my fundraising team. It didn't start out as my team. Our captain would always give morning service with the theme, "Brothers Must Be Leaders." I didn't mind, but as the only sister on the team I wondered what this would have to do with me. It was a nice time. I enjoyed fundraising, could see the importance of it at that time, and somehow did okay in result. Not all the other members could manifest the same fortune, so I wanted to try hard to bring some inspiration as well as result. When our captain had to leave, who became captain? The only sister, of course! So much for brothers being leaders, I thought!

I really didn't want another masculine-type responsibility, but as I looked around, I could see that as wonderful as these brothers were, they could use a little development before taking on the whole responsibility. So I tried to develop a "feminine" leadership style in a traditionally masculine role. I thought of Barbara Stanwick in all those cowboy movies. And I thought of a ranch where the Mom was widowed and her and the boys had to somehow make it together.

I gave each of the members a specific responsibility. Sometimes, it seemed much more work than actually doing the task myself, but my vision was helpful to sustain the effort. I could see them growing in grace daily. We grew quite close, and we had so many laughs, tears, and now warm memories.

Once, I had no area and no product left and no time. I still had to drop one member, go back to the center, and make the next pick up. Very tight. He had one case of candy left, so I thought. I said, "Do you have faith?" He said, "Yes!"

I said, "OK, here is your area." We were silent. There was nothing at all except a maximum security prison. I explained I had little choice at the moment, but since that was the case, God must provide. So amazingly cheerful, he jumped out. I drove off in sorrow and amazement. Thank God for young men like these, I thought. I hoped it wouldn't be too bad. When I returned, he had sold out! Believe it or not, they had a wedding inside the prison that day. And incredibly, they let him in! He had faith. **I always said, go to find God! Don't come back with a lame story about spiritual result; we need the money! But the first priority is to find God, and then result will come.**

How happy I was to see that one day when I was looking for this huge lumberjack of a member. He reminded me of Paul Bunyan, especially when he went off through an aqueduct carrying a literal wooden barrel of candy on his shoulder. Another time, I dropped a member who was physically very young off in a parking lot. I hoped and prayed he would do well.

He was kind of "spiritually open," and would sometimes do incredibly well and other times tell me about how many birds he had seen while he was out. We really needed the money, so I hoped we would have bills, not birds, on this occasion. When I returned, there was a whole crowd, and police had cordoned off the area. I asked what was going on. I was told there was a crazy guy shooting on the roof. What repentance I had. I thought, I sent this young man to his death. How spiritually insensitive of me. How evil.

Then, someone tapped me on the shoulder. He was spiritually led to go to a different area, and returned for the pick up. Thank God for those who are "spiritually led."

We liked to have fun, and when working in Manassas, Virginia, I told them about the 1st and 2nd battles of Manassas. About how Manassas and Ephraim were Cain and Abel pairs. About how memories from this battle were one of the seeds for the formation of the KKK. So we were to engage in the 3rd battle of Manassas, to regain this area for God. We laid siege on the IBM building. You can imagine their security. They even had someone with a golf cart going around. We had so many good stories when we returned, and a lot of fun. **The best was the fund-raiser who encountered a camera and a mechanical voice which wanted his ID number. He read the number from the candy box. The door opened, and he sold out.**

I thought one fund-raiser was going to have a heart attack on his birthday! We had planned a surprise birthday party, and everyone was waiting at a table, hiding behind their menus. He was last, and I dropped him off to "blitz" the restaurant. Not only did they drop their menus and yell "Happy Birthday," but the management brought out a bass drum and they were all singing and they gave him some cake or something as well. We had a ball. All of us grew so much from our experiences. And yes, all the brothers did become leaders.

Lack of Follow-up after Washington Monument: Robert Schairer

The Washington Monument Rally itself was a great success. From my perspective, our reports on the number of people who attended was not an exaggeration. It was a beautiful event and all who attended seemed to be deeply and genuinely inspired.

Unfortunately, after the rally we were instructed to abandon our neighborhoods and return to street witnessing in order to achieve the goal of 30,000 full time members by 1981. I think this was a big mistake. We had created a very strong foundation in our neighborhood, and I am sure that was the case elsewhere as well. Someone who visited the neighborhood several years later in the early 1980s told me the people in the neighborhood still talked of us and asked about us. **I think if we had all stayed in our neighborhoods we could have created a stronger foundation in America to protect True Parents and that perhaps True Father would not have had to go to prison.** Also certainly creating a victorious home church foundation on the basis of our work that summer would have been very natural and not so difficult. We had already done the hard and at time dangerous work.

At one point after the Washington Monument Rally, I was going door to door in the neighborhood near our center and **I knocked on the door of someone who turned out was one of the leaders of the Railroad Workers Union in Philadelphia. He was a dedicated communist but invited me in to talk. He was wearing a bright red shirt and had pictures of Marx and Lenin on his wall. We had a very lively discussion for an hour or two. He told me that they (the communists) viewed Rev. Moon as their number 1 enemy. They felt Father persecuted them. However, by the end of our discussion, as I was leaving he strongly said to me something like “You prove to me that Rev. Moon can create an ideal world and I will follow him!” Unfortunately, shortly thereafter my mission was changed, and I never saw him again.**

One time not long after the Washington Monument Rally, True Parents came to visit us in Philadelphia. It was a surprise and unplanned visit. We were spread out all over the city doing our work when suddenly we got word that True Parents would be arriving within about half an hour. As a result not everyone could get back to the center in time – as I recall perhaps there were only about ten or fewer of us who made it. True Father said they had not been planning on coming, but he felt pulled to come and so they just decided on the spur of the moment to come. At that time, we were doing 40 cold bucket conditions each day and the brother’s bathroom was just above the living room. As a result the living room ceiling had water stains on it. When True Parents sat down on our old dirty sofa, Father looked around the room and up at the ceiling and said, “I see this is a house of tears.” As Father spoke with us, Mother sat on the sofa next to him and at one point crushed with a tissue a roach running by.

This was either late 1976 or early 1977. At the time communism was at its peak. However, Father said to us “you know, I am not worried about communism. It is going to collapse. I am worried about whether or not there will be anything left to pick up the pieces.” So this was well before his public proclamation about the end of communism in the 1980s.

In conclusion, for me personally, I feel the work prior to the Washington Monument Rally was probably the most meaningful work I have done in our church. I think it points out the importance of service, living for the sake of others and can provide a roadmap for how to actually impact the world by creating a foothold in our communities. There is a saying that “all politics is local.” Perhaps that goes for religious work as well.

Dr Mickler’s Commentary: Post-Washington Monument Development

The morning after the festival, at Great Falls Park, just outside of Washington, D.C., Col. Pak conveyed Rev. Moon’s message to several thousand members that he judged the Washington Monument rally to be an “unconditional success” and that he was “proud of them.” Some two weeks later, on October 4th, the anniversary of Rev. Moon’s release from a North Korean communist prison camp, he again proclaimed the Washington Monument rally to be an “unqualified victory” and confessed, “I feel light as a feather. I feel like I can fly. I have borne a tremendous burden of responsibility, but with the victory at Washington Monument, I feel like I

have been liberated from the weight. I can now walk as a free man. I can hold my head up before heaven and earth.”

Rev. Moon proclaimed October 4th to be the “Day of the Victory of Heaven.” Repeating a theme that he had introduced previously, he stated that barriers in the spirit world were broken down and that “[t]his will be reflected in the physical world.” So long as members worked “at least as hard” as they had during the Washington Monument Campaign, they would see “a dramatic difference in our prayers and the results.” **A jubilant Rev. Moon expected the movement would “take off in leaps and bounds from now” and discussed prospects in evangelism, business and educational activities.**

October 4 Proclamation: The Day of the Victory of Heaven

“The 40-day campaign in Washington was equivalent to Jesus Christ’s 40 days of ministry after the resurrection. Only after the victory of those 40 days could Jesus ascend into heaven.

“In the same way, I consummated my physical mission here on earth through the 40-day campaign in Washington and through winning the victory at the Washington Monument rally.

“By that victory, the doors of heaven were open and all the barriers were broken down. An intermingling of the waters of life started between the spirit world and the physical world. All the separate compartments were opened up so that the water could circulate. ...Spirits can now freely come down to the physical world and participate in our physical crusades here on earth.

“Even if I pass away, the mission will not stop; my mission is consummated. With this victory, I declared Oct. 4, 1976, as the Day of the Victory of Heaven.”

Washington Monument was the foundation for home church

“Although this is simple, why couldn't we make home church until now? It is because we first had to turn the fallen dominion of Cain upside down, and restore the true dominion of Abel which was overturned by the fall.

“Once again, if we had not succeeded at the Washington Monument rally in 1976, we could not have established home church, no matter how desperately we might have tried. This is because God's original dominion as true subject was lost to Satan through the fall of man. God intended to set the standard of restoration by division and purification through the relationship of Cain and Abel.” (*Home Church*, p. 449; given in Japan, 1978)

The Day of the Victory of Heaven: Washington Monument and Spirit World **10.4.76, Belvedere**

(This is the excerpt of this speech in *Home Church*, pp. 271ff.)

Through the victory in Washington we fulfilled the conditions needed to liberate the sorrow of the entire spirit world and the physical world together. I declare today that the time has come for the total liberation of the spirit world and the forgiveness of past sins.

In the spirit world there are no national boundaries. Korea, Japan and America do not exist in the spirit world; however, there are different realms based on the different religions. Those who believed in Buddha are in Buddha's realm and those who believed in Jesus live in the Christian realm, and so forth. Throughout man's history individuals in spirit world have always lived in distinctly separate realms and have never harmonized. **They surrounded themselves with walls, waiting for the day when the new Messiah would come to the earth and declare their liberation. Only then could they break down the walls and finally unite into oneness. They have been waiting**

throughout history for this day, but it could not be declared until the sorrowing hearts of God, Jesus Christ, and the True Parents were vindicated. There has been no such day in the past. **Today, however, through the victory of the Washington Monument Rally, all the past sorrow of God, Jesus, and the True Parents is vindicated, and today I declare the liberation of all the spirit world. Even at this moment the barriers are broken down.**

Note well how True Father includes Jesus with Heavenly Parent and True Parents.

Now spirit world has formed one world of unification; the territories have merged and everyone can communicate freely, traveling back and forth. Since the spirit world is in the subject position, this unity will eventually be reflected here on earth. According to the Principle, if the three levels -- God, Adam and Eve, and the archangel -- had united together there would have been no fall. Now here on earth that unity has been established between God, the True Parents, and the members of the Unification Church, who are in the position of the angelic world as well as of children. This unity was not made on the level of one small nation; we have achieved this unity on a worldwide level. This is most significant.

What is the significance of this unity? Simply this: Satan no longer has the condition to attack Adam or Adam's family. This means that Satan no longer has any power to defeat the Unification Church and the True Parents. **Satan may still attack, but now God is in a position to exact a penalty for that, and blessing will be withdrawn from the satanic side accordingly.** From this time on our battle is still going to be hectic but the consequences will be very different. We must press forward in battle and work hard, and then we will see the blessing of the other side shifted to ours. God will transfer the blessing from the other camp to ours.

The wind has changed. In the past Satan was constantly attacking and God's people were always on the defensive. But from this time on **Satan will be on the defensive** and God's side will begin to attack. If Satan's side attacks us it will have to pay a tremendous penalty, and ultimately we will win.

The entire spirit world is now completely united behind us. The consequences are many, and at this juncture of human history we must understand clearly how to conduct ourselves to avoid being hurt by conditions we might make for Satan; from this time on we should not violate any heavenly laws. As we gather fresh determination to win new battles, our standard must always be to go beyond the intensity of our work for Washington Monument. Then we will always be victorious and the heavenly world will always assist us.

Today we are celebrating the Day of the Victory of Heaven. **Our pledge should be that we will maintain the standard of effort that was established by the Washington Monument campaign.** As long as we do that then God can be with us all the way, and the entire spirit world will come to assist us without reservation. Can you understand this?

...Because of the fall of Adam and Eve, the separation between the spirit world and physical world stretched miles wide. Even though the people in spirit world wanted to descend to the earth to intervene in the life of the physical world, they could not do it because **between the two worlds lay a chasm which was in the hands of Satan. Adam was supposed to be in the father's role, but because he failed then all his children failed. Spirit world could not freely descend until the mission of the father was consummated here on earth, and he could open a path to the spirit world. This is the rule of heaven.**

...The position of the True Father must be established in order to pioneer complete salvation from the individual level to the worldwide level, as well as to open the pathway to the spirit world.

All the wrongdoings and mistakes of the past, including the mistakes of Judaism and Christianity, must be indemnified. The Unification Church thus has a mending mission.

...**Now your ancestors can come down freely on the highway between the spirit world and the physical world.** Our ancestors in the spirit world are our allies and will help us witness to others. They will come down in an unprecedented avalanche, like Niagara Falls. They will pressure their descendants, "You must become a champion. Go out and witness. You must do more." They will not only come down to you, but to their descendants who are not yet members, directing them to go to a workshop, or to meet a person from the Unification Church. This phenomenon will happen increasingly. ... From this time on, when you go out on your mission you will receive all kinds of spiritual experiences -- visions, speaking in tongues and special dreams. No only you but many people outside our church will experience these things.

...**We are not just mobilizing Christian spirits, but even Jesus himself, as well as Buddha, Confucius and Mohammed.** Taking a father's role they will come down to their own followers on earth. Not many people understand these things precisely, but I can clearly testify to them because I am the pioneer who opened the pathway. What I have prophesied has been fulfilled.

In your prayer from this time on you can command the spirit world in the name of the True Parents, and in the name of the Day of the Victory of Heaven. **You can insist that your ancestors in the spirit world must come down to cooperate with their descendants and bring them into salvation.** They are supposed to obey, and if they do not you can warn them that they are in trouble. You can give a command like this because **you are the direct heirs of the true Adam.** Spirit world, including the angels, is in the servant position; the sons of Adam have the authority to command those in the spirit world and they must obey you. Even though they lived 1,000 years ago and are your elders many times over, those in spirit world will listen to you.

True Father's words to the members after the Washington Monument campaign, that "**you are the direct heirs of the true Adam**" undermine the claims made by certain children of True Parents based upon lineage.

The important thing is this: once you seek out the help of the spirit world you must be responsible for yourself and your ancestors. If you falter and fall away, your ancestors will be trapped. In that case your children will suffer because they will have to indemnify your failure.

You have one simple mandate from God and from the True Parents: to have absolute unswerving faith. Press forward and work more intensely than in the Washington Monument campaign. Then the power of God and the assistance of your ancestors will come with you. Any amount of spiritual assistance you require will be no problem. You will only prosper.

November 27, 1976

**Harmony among the Sciences and the Search for Absolute Values
Hilton Hotel, Washington, D.C.—Fifth International Conference on the Unity of the Sciences**

Father's first question: "**Here we run across the question of whether the origin of the universe was from something in existence or from nothingness.**" (*Pyeong Hwa Gyeong*, p. 714—all citations are from *Pyeong Hwa Gyeong*)

He states that the sciences “have not been searching for truth in the world of nonexistence” and **“energy is also derived from some ultimate existence.”** Thus **“a certain absolute being that has existed from the beginning is the cause of the universe”** and thus “the established theory of evolution needs to be re-examined.” (715)

His argument is that **evolution requires “energy from outside the system”** and that “human beings are the ultimate purpose of creation.” (715—**seeds of “irreducible complexity” and “anthropocentric” intelligent design**)

Next, he demonstrates that the “subject-object pair” precedes the energy that created the universe. “The formation of this vast universe is the common purpose shared by all subject-object pairs. Thus, the universe protects itself and, at the same time, it protects and promotes those beings that have attained subject-object unity.” Subject-object includes “correspondence force and “repelling force.” [Thus a kind of conflict is part of the principle of creation.] (716-17)

He explains illness as the breakdown of subject-object relationships, and “[components in our body] lose the protective force of the universe. ...The same principle governs the individual and the family.” The “repelling force” drives a third party away from a married couple and “serves as a stimulant for the third parties to attain perfection” by finding their own partner. (717)

Father concludes: **“Then, what principle in the universe is eternal, unchanging and absolute? It is the cause-and-effect relationship, the relationship of subject and object partner. ...When you apply these principles to human society, the heart of the matter is the parent-child relationship and the husband-wife relationship. The former may be termed a vertical relationship, and the latter, a horizontal one.”**

“This action is centered on love, forming the model of an ideal family, which is the basic unit of human society. In this sense, one can recognize love as the most valuable thing.” Therefore, **“the family of love that maintains the causal being at its center is the basic unit for realizing the ideal in human society.”** (719)

Thus, Father introduced to scientists the core of Divine Principle based on marriage and family. Since the first ICUS in 1972, Father had spoke of “absolute values,” but not identified them. On the foundation of Washington Monument, he could identify them as **“the parent-child relationship and the husband-wife relationship. The former may be termed a vertical relationship, and the latter, a horizontal one. This action [the subject-object relationship at the root of the universe] is centered on love, forming the model of an ideal family, which is the basic unit of human society. ...Therefore, “the family of love that maintains the causal being at its center is the basic unit for realizing the ideal in human society.”**

Dr. Mickler Commentary

The afterglow from the Washington Monument lasted through 1976 and into the new year. On January 1st, Rev. Moon stated that the church had laid an “invincible foundation” for “horizontal expansion throughout the world.” At his birthday celebration on February 23rd, he pointed out that according to the lunar calendar, 1976 ended on February 20th. As he put it, “The year of victory is gone, now the year of joy has started.” He conducted a blessing in marriage of 74 couples on February 21st “so everyone could be happy” and drew his birthday remarks to a dramatic conclusion by saying, “[A]s of today all the dispensational history of restoration has ended and all the conditions of indemnity have been met and paid in full. From this moment on, the more opposition we get, the more victories. Anything the outside will give to us in the form of persecution, suffering, and pressure, an equal amount of blessing will be restored to us.... The winning of territory inch by inch will continue to the year 2000. Every day’s work will accumulate to the Kingdom of God from this time on. Even though the satanic world is attacking, they are no longer advancing. We are the force who is advancing.”

Even more astonishing for members was Rev. Moon's statement following the cake-cutting and reception of gifts that "This is the new beginning of the history of God. Therefore, this is the original first year of the Kingdom of God. This is the Year One."

TH NOTE: The proclamations and teachings of early 1977 are very important, so we will look at them in greater detail.

1977

Annual Motto: "The realization of the kingdom of heaven on earth through ideal families"

January 1, 1977

God's Day Speech

"The Kingdom of God on Earth and the Ideal Family,"

<https://www.tparents.org/Moon-Talks/SunMyungMoon77/770101.htm>

Here on earth we're supposed to live like Adam and Eve. The Kingdom of God here on earth is the place where we produce qualified, perfected Adam-type parents. When they are perfected here on earth, then automatically the Kingdom of God in heaven will be open, and they will be elevated in perfection there, living like God, parents for eternity. ...In the entire world only we in the Unification Church have the terminology "True Parents." I want you to know how precious and valuable it is. This is the most significant aspect of our church. In order to create the Kingdom of God here on earth, we need True Parents in the center as Adam and Eve who were supposed to be the True Parents of mankind. ...This means only the Unification Church knows how to erect the Kingdom of God here on earth.

I want you to know clearly the definition of the "Kingdom of God here on earth." The Kingdom of God on earth is the place where you live with the True Parents' family, where you become the True Parents' children. The Kingdom of God in heaven is the place where you live in eternity with Heavenly Father and the eternal parents.

When you go to spirit world, you not only have a Heavenly Father but also a Heavenly Mother. Without both a father and mother there is no regeneration, no multiplication of new life. Actually Adam and Eve are the manifestation of the duality of God, the two essentialities of God manifested as two persons. The father and mother become one and together represent the full image of God.

Actually, the father and mother who are elevated into the Kingdom of God in heaven first would become the king and queen of the world. ...In the Unification Church when you pray hard or when you have spiritual experiences such as visions or dreams, not only I appear but also Mother. That is our special characteristic. You can feel that Mother and I are truly living with you in person. We will appear together all throughout your life. I want you to know that the invisible God, Almighty God, can manifest through True Mother's and my image. We are His visible image here on earth. God shows Himself through us to you, His children.

Think of it. In Africa there are many missionaries working with black people even though they are receiving some persecution from the government of those African nations. Still many people are receiving revelations and dreams, and they are cooperating with our missionaries. They are hardworking black brothers and sisters. Over there in Africa if one black sister or one black brother comes, our missionaries treat them as God would. It is God who is embracing them and bringing them in, teaching them and feeding them. Then in America how can we say, "I don't care about black people"? People who would say that are really traitors in the sight of God. How can we bring about the universal, cosmic warmth of love that transcends national and racial barriers? How can we make this universally known? How can we expand it to the world-wide level? This is our task.

True Parents' Birthday: Proclamation five months after the Monument, Feb 23, 1977 "Year One of the Kingdom of God"

"As of today (Feb 23, 1977) all the dispensational history has ended, has been completed. All the conditions of indemnity for history have been met and paid in full.

"Any persecution, suffering, or pressure that the outside world gives us will be returned to us as an equal amount of blessing. It is not indemnity. We will win God's territory back to him, inch by inch, until the year 2000... physically, substantially..."

"At least by the year 2000 we must complete the realization of the kingdom of God here on earth. This is the new beginning of the new history of God. Therefore, this is the first year of the kingdom of God. **Year One of the kingdom of God.**

"I am not here to please the government or the politicians; I am a prophet, a messenger of God. Whenever I have something to say, I will say it, whatever it is. I know very well that certain government people will be irritated by my remarks because they do not like to hear these things. However, I must speak the truth; no one can stop me from speaking the truth. We cannot trust anyone. We can only trust ourselves because we have a mission ordained by God. We are not here for ourselves: we must create our own organization and influence the power of the nation because that's the way God wants it to be. A long time ago, I committed my life to this mission. It does not matter that there is danger around me; I have already given up my life.

"When I declared that I will go to **Moscow**, I meant it. When they hear me say, "Moscow is our goal," the communists will laugh, "How can you?" **All right, they can laugh. Twenty years ago in Korea, in a small room only big enough for two or three people, with a roof that leaked, I talked about world unification. I predicted my world ministry and the sending of missionaries to 120 countries, and having this crusade in America. Twenty years ago in that small room everybody thought those were crazy ideas.**

"Today, compared to the size of the communists' power, the New Yorker Hotel is like that small cubby-hole of twenty years ago. We have only a handful of people, yet we are talking about the liberation of the communists', we are talking about Moscow. **I am sure most people laugh. Let them laugh now. I know one thing: in the communist world, the children of the communist leaders are on the side of God. The next generation in Russia will be on my side.**

"Even on the very day of the 36 couple blessing, not only parents but the government too wanted to investigate our church. In order to not discourage the members, I had to go secretly to the police station to testify on the very day that I was to bless the couples.

"Do you know that Mother's and my birthdays really are on the same day? We did not arrange it that way; it is the same day by birth. Furthermore, today Mother is going over her 33rd year; she is now 34. Jesus Christ could not go over the age of 33. He wanted to celebrate his 34th birthday with God, but he could not because of the crucifixion. **Now that Mother's age is going over 34 this year, she is going beyond the level of Jesus' life of 33 years.** Therefore today is an even more momentous day. From this time on, Satan has no right to bring accusation to the throne of God; Heaven will not allow it.

"We will win God's territory back, inch by inch, until the year of 2000. We will win physically, substantially, and each day's work will accumulate so that every effort will contribute, inch by inch, to the Kingdom of God from this time on up to the year 2000.

“Even though the satanic world is attacking, they are no longer advancing. We are the group, we are the power, we are the force that is advancing. Satan is shooting at us, but he is retreating. At least by the year 2000 we must complete the realization of the Kingdom of God here on earth.

“...This is the new beginning of the new history. Mother and I are giving you the privilege, the authority of God. Therefore, this is the first year of the Kingdom of God, year one of the Kingdom of God.” (True Parents Birthday, 1977, New Yorker Hotel, *God's Will and the World*, pp. 353-6)

These were followed by a vital speech in May, but first, a testimony and then Dr. Mickler's Commentary.

Testimony: Building a Heartistic World—Hans Moyer

I met and joined the True Parents' teaching on my birthday in 1977. One month later, True Parents proclaimed the year one of the Kingdom of Heaven on Earth, Feb. 23, 1977. So somehow, due to the merit of the age, I was invited to live in the Kingdom.

Having had no religious upbringing whatsoever, I was like a fish out of water in the new world I had entered. This soon became apparent to those who had been entrusted by God to give me this introduction. I imagine a decision to send me off to “boot camp” via the MFT was in my best interest.

The few belongings I had had, never made it onto the Greyhound bus I boarded in San Francisco for Minnesota, my new home for the next three years. When I arrived, the first thing my MFT captain, Doug Culbertson III, did was to buy me an extra-long sleeping bag and a pair of sneakers. I think he picked me up during one of the runs that he was doing with the other members of our team. I was of course encouraged to go out with a partner, I think it was Pat Erlingson?, to test the waters on the local Target Store parking lot for donations.

Thus began my five-year initiation into the Unification Church. I worked for two years in the midwestern states before being transferred to the Carolinas for one year. In 1980, on the occasion of my matching, I was to meet our True Parents personally for the first time. My first impression of True Father was that here was a man who knew how to farm. I had been raised mostly in the city and suburbs, yet my family originates in the northeast of Germany, where farming is a big thing. So, I can only imagine that it was my ancestors who were speaking to me at this memorable occasion of first meeting True Parents face to face. It was a reassuring experience for me.

After the wedding in Madison Square Garden and a few days together with my new wife, I was off to the Washington, D.C., area to work with MFT again. We worked as a team to begin a home delivery service. After a year the call came to join IOWC in the U.S.

IOWC was a chance to really see the States. We traveled in the motor homes, gave rallies and did lots of fundraising. At the end of the campaign, I found myself in New Hampshire. Here I worked for the first time in a witnessing center. My physical mother became my spiritual child at this time.

During Father's incarceration in Danbury, I was working in Danbury with a small team as the City Leader. We had a motor home in which we lived and did witnessing activities. We tried to meet many ministers, but their response was not so positive. Eventually, I opened a CAUSA office in downtown Danbury where we gave lectures. It was also in Danbury where my wife (Felicitas) and I began our family life. Our first daughter, Tasnah Young Sun, was conceived here and born in 1988 in White Plains, NY.

With the advent of the family came a new dimension of church life. We moved to Philadelphia which is near my hometown in the U.S. Here we experienced center life with family. Many new challenges arose and opportunities for spiritual growth were abundant. Our second daughter, Kyra In Sun, was born in Philadelphia. During this time, at the behest of our Center director,

Mrs. Eu, I was able to complete my studies for a Bachelors Degree. On this foundation I attended UTS from 1991 to 1993.

Our graduating class was the first one to do so in the "Completed Testament Era." We were all invited to participate in the traditional 40-day workshop with Rev. Ahn in Kodiak, Alaska by our True Parents. We had many lectures, but mostly we went fishing and spent time with True Parents. What a wonderful bonding time for me. At the end of the 40 days, True Father asked all the graduates to go to Russia and help the movement there. So in the spring of 1994 we packed up the family and went to pioneer in Irkutsk, Siberia.

The two years in Russia opened our eyes to the suffering of people under the former communist system. All the CAUSA lectures took on form as we encountered the infamous KGB system and the oppression of the wonderful people of Russia. Living in Siberia awoke in me the compassion for my fellow men and women. We had a chance to visit Mongolia through a teachers' seminar and that magical land left a permanent impression. Our third child, our son Nikoli Hyo Young, was born in Irkutsk in 1994.

On our return to the States in 1995, we stopped to visit our relatives in Germany, renewing bonds and recuperating from the deprivation of Russia. While in the States, we suddenly found ourselves on our own. We had moved into the Philadelphia area again but the active center life was no longer for us. We longed for a Unificationist community in which to realize our lifelong ideas for building a heartistic world.

When the Chung Pyung Lake providence began and the call for National Messiahs was made, we didn't really feel prepared to take on such a responsibility. Yet, the need for volunteers for this project was such that we asked to be placed on a reserve list. In the fall of 1996, Felicitas went to the 40-day workshop and through the lottery picked El Salvador as our nation. I went to the 40-day workshop in the winter of that same year. For the next year we prepared as much as possible both internally and externally for the move to our new home.

After a few exploratory trips, we finally packed up the truck (literally) and drove to El Salvador. We arrived here in August of 1998 and have been busy trying to assimilate the culture and mission.

On reflection, these 21 years have certainly been filled with many experiences that only God could make happen. Our life has and continues to be filled with challenges, yet I would never exchange this life with our True Parents for any other. Thank you, Heavenly Father.

Dr. Mickler's Commentary

Opposition from Jews and Christians

Rev. Moon developed themes of civic responsibility in his Washington Monument address, entitled "America and God's Will," which were similar to those at Yankee Stadium. However, he extended this vision to inter-religious cooperation, arguing that Judaism, Christianity and the Unification Church were "three brothers in the Providence of God."

Rev. Moon's call did not produce immediate results. In fact, by year's end ...the two elder brothers had begun to gang up on the youngest. In December, the American Jewish Committee charged in an official report, "Jews and Judaism in Reverend Moon's Divine Principle," that the church's main theological text revealed "an orientation of almost unrelieved hostility toward the Jewish people." Citing specific references, the report asserted that whether the text was discussing "the Israelites of the Hebrew Bible or the 'Jews' of the New Testament period, Rev. Moon portrays their behavior as reprobate, their intentions as evil (often diabolical), and their religious mission as eclipsed." This report elicited an official "Statement on Jews and Israel," signed by Rev. Moon and published in full-page advertisements, which repudiated anti-Semitism and pledged support for the state of Israel.

Anti-Cultists on the street and in the government

At the same time that the American Jewish Committee was making its attack, the U.S. House Subcommittee on International Organizations, chaired by Rep. Donald Fraser (D-Minnesota) continued its probe into Korean-American Relations. The church charged the subcommittee of “bad faith” and “McCarthyite tactics” in harassing members for information. Later, it accused Rep. Fraser of attempting to drive a wedge between the United States and Korea. At the same time, a U.S. House subcommittee investigating activities of the Korean Central Intelligence Agency in the United States was interested in Rev. Moon’s “close ties” with the Korean government. According to the *New York Times*, “as he was making final plans for ...[the] rally, Neil A. Salonen, president of the Unification Church, was being sought by...[t]he subcommittee’s staff consultant...[who] tried to present Mr. Salonen with a subpoena to appear before the panel.” Again, according to the Times, “Mr. Salonen evaded service of the subpoena, but agreed to make a voluntary appearance before the committee in his capacity as president of the Freedom Leadership Foundation, but not as president of the church.”

A member, Carl Trent Trimble, was apprehended by U.S. Park Police, who placed him under the custody of his father. They were executing a court order signed earlier in the day by D.C. Superior Court Judge Nicholas S. Nunzio. The elder Trimble was given the power to have his son “counseled, examined, and treated by persons including, but not limited to physicians, psychiatrists, social workers, and lay persons (and) to keep (young Trimble) in...custody, even in the event (young Trimble) wishes to leave said custody.” This was one of the early court-ordered “blind” conservatorships which were to become a preferred method of abduction for distraught parents and “deprogrammers.” Michael Runyan, the church’s director of public affairs, termed it “frightening...that this kind of thing could have happened in America.... It’s more like something that would happen in Communist Russia.”

National Council of Churches Persecution

On June 21, 1977, the Commission on Faith and Order of the National Council of Churches of Christ in the U.S.A. followed suit by releasing to the press and other interested persons “A Critique of the Theology of the Unification Church as Set Forth in Divine Principle.” The eleven-page “official study document,” drafted by Sister Agnes Cunningham of Mundelein Seminary (Roman Catholic), was issued “to clarify the claim to Christian identity made by the Unification Church.” The Commission acknowledged receiving Unification Church “statements of self-clarification” but disregarded them. It also admitted to “diversity in Christian belief and theology and, thus, internal disagreement.” Nonetheless, the Commission determined that the Unification Church “is not a Christian Church” and that its “claim...to Christian identity cannot be recognized.” The church’s efforts to engage both the American Jewish Committee and the National Council of Churches in dialogue were fruitless. The Roman Catholic hierarchy in the United States took no official stance. However, Japanese bishops issued a statement saying that the movement “has nothing to do with Catholicism, not even with Christianity, and is not an object of ecumenism.”

Dr. Jonathan Wells on The National Council of Churches Statement (June 21, 1977)

Communists following Marxism-inspired “liberation theology” partnered with Christian traditionalism to suppress the Divine Principle. Theologians blew the dust off dogmas they had not paid attention to for centuries (Herbert Richardson’s expression) and accused Father of violating them.

Despite our total openness to dialogue with theologians through our New ERA conferences in Barrytown, on June 21, 1977, the National Council of Churches published a critique of the *Divine Principle* without consulting even one UC member or New ERA-related theologian. The purpose of the publication was to prove that Divine Principle is not Christian.

The following is from the introduction to Dr. Wells’s response. (See “Theological Witch-Hunt: The NCC Critique of the Unification Church,” in <https://www.tparents.org/library/unification/talks/wells/Wells-970000.htm>)

Approximately one year before the Commission on Faith and Order released its Critique, a preliminary report had been prepared for the Commission by Dr. William L. Hendricks,

Professor of Theology at Southwestern Baptist Theological Seminary in Texas. At first, members of the Unification Church were unaware that the report was being prepared, and only learned of it because of widespread newspaper coverage.

Dr. Young Oon Kim, Professor of Theology at Unification Theological Seminary and author of *Unification Theology and Christian Thought*, wrote to Dr. Hendricks to correct some serious misunderstandings in his report. Dr. Kim also wrote to the Commission requesting that a friendly discussion be initiated to prevent further misunderstandings. She followed this up with a telephone call and letter to Dr. Jorge Lara-Braud, Executive Director of the Commission, reiterating her request for dialogue. A similar request was then made by Dr. Herbert Richardson, a Presbyterian minister and Professor of Theology at the University of Toronto, who was serving as a theological consultant to the Unification Church. The Commission refused to meet with Dr. Kim or Dr. Richardson, or with any other representative of the Unification Church. Furthermore, although Dr. Hendricks acknowledged in his preliminary report that he was "not competent to judge English translations of Korean works," the Commission never consulted anyone with such competency.

In addition to Drs. Hendricks and Lara-Braud, the Commission included Sister Agnes Cunningham, Professor of Patrology at Mundelein Seminary (Roman Catholic), and Dr. J. Robert Nelson, Professor of Theology at Boston University. During the year between Dr. Hendricks's preliminary report and the issuance of the final Critique, large volumes of material (including Dr. Kim's book) were submitted to the Commission. As the Critique explains in its Introductory Statement, the Commission "received solicited and unsolicited authoritative statements of self-clarification from the Unification Church and some of its sympathizers," but "for the sake of keeping the discourse entirely within the realm of what is authoritative and in the public domain," it chose to ignore these materials and to "confine itself to the official doctrinal text of the Unification Church, namely Divine Principle."

The Commission's stated reason for ignoring the materials which were sent to it is transparently disingenuous, given its own acknowledgment that some of them were "authoritative" and the undeniable fact that some of them (including Dr. Kim's book) were already "in the public domain." Its decision to ignore expert opinions, from Unificationists and others, casts serious doubt on its claim to have produced an objective "study document" for the purpose of "theological assessment." Since the Commission persisted in its misrepresentations of Unification theology even after Dr. Kim had pointed them out, it seems to have been less interested in assessing Unificationism than in discrediting it.

In its Introductory Statement the Critique explains that, as a study document, it "does not become official policy" of the NCC "unless, through an appropriate process, the Council's governing board approves it." This process was never followed, and the Critique never became an official policy of the NCC. Several years after it was initially distributed, a representative of the Unification Church approached NCC officials Joan Campbell and Eileen Lindner and objected to the Critique's misrepresentations of Unification theology. Campbell and Lindner replied that the Critique could not be retracted or revised because it was only a study document, not an official policy of the NCC.

Yet the Critique has been widely circulated by the NCC as though it were an official policy. It was initially distributed in June, 1977, with a cover letter on NCC stationery (Appendix A). Soon afterwards, it was published with NCC permission in the quarterly Occasional Bulletin of Missionary Research. In 1985 an official NCC cover letter accompanied the Critique when it was sent to American religion editors and reporters; and in 1987 the Critique was again distributed with an official NCC cover letter (Appendix B) together with a similar critique by the National Christian Council of Japan. **As Secretary-General of the World Council of Churches, Emilio Castro regarded the NCC Critique as definitive, and announced publicly that there is nothing more to be said about the Unification Church.** From 1991 to the present, the Critique has been officially circulated in Japan, Korea, Europe, and the Caribbean, as well as South America, where Roman Catholic bishops recently cited it in a letter condemning the Unification Church.

The Critique's introductory statement claims that "nothing would be more contrary to the spirit of this critique than for it to be used for arbitrary or punitive purposes," and that the NCC is "wholeheartedly committed" to religious liberty. Yet the official cover letter which accompanied the NCC's 1987 mailing of the Critique (Appendix B) encourages people to obtain further information on the Unification Church by contacting "the office within the Southern Baptist Convention that deals with cults." The letter even provides the address of the anti-cult office. Under the circumstances, the NCC's professed commitment to religious liberty seems hollow, to say the least.

The actual uses to which the Critique has been put also belie the NCC's claim to be concerned about religious liberty. In 1984, opponents of the Unification Church in England used the Critique to justify a lawsuit challenging the Church's tax-exempt status, costing the Church almost half a million dollars in legal fees before the lawsuit was dropped in 1988. In the United States, members of the Unification Church continue to be denied membership in many campus ministry groups on the basis of the Critique's conclusions. Some ministers of mainline Christian churches in America have even lost their jobs for attending conferences sponsored by the Unification Church, with the NCC Critique being used to justify their dismissal.

Therefore, although the NCC Critique purports to be a scholarly exercise in theological assessment—a sincere effort to clarify one church's claim to Christian identity—the closed-door manner in which it was prepared suggests that its authors set out not to understand Unification theology, but to discredit it. Not surprisingly, as we shall see below, the Critique seriously misrepresents Unification theology. And although the NCC warns that the Critique is not official policy and should not be used for arbitrary or punitive purposes, it continues to distribute it through official channels and condone its use as a weapon against Unificationists and their friends. Under the circumstances, the NCC's pious caveats seem to be merely a disguise for a witch-hunt against the Unification Church.

To read Dr. Wells's entire response to the NCC Critique, go to <https://www.tparents.org/library/unification/talks/wells/Wells-970000.htm>.

Prolongation of the American Providence

Washington Monument was a watershed event in the history of the Unification Church in America. It closed out the initial proclamation phase of Rev. Moon's ministry and opened the way for new initiatives in the fields of evangelism, education, interfaith relations, business, media and public life. The movement became increasingly diversified in the years ahead. This slowed the pace of the movement's advance. However, its accumulated investments in the face of rejection eventually had an effect. In the succeeding period, the movement began to develop an infrastructure which greatly expanded its ability to exert influence in the U.S. and elsewhere. This was in keeping with Rev. Moon's original strategy. It simply took longer than anticipated.

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

After 1977, the church found itself increasingly on the defensive, caught up in government investigations and legal battles. In 1984, Rev. Moon's sentiment that he "may have to be jailed in America" was realized as he spent thirteen months at a Federal Correctional Institution in Danbury, Connecticut on charges of "tax evasion."

Positive Developments

At the same time, the prosecution of Rev. Moon, more than any other single factor, gained the church a significant amount of grassroots support.

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

Witnessing Efforts

The American movement's primary mandate between 1977-85 was to increase its membership. As already noted, Rev. Moon believed that the church needed to have 30,000 members by the end of 1978 in order to have a significant impact in the United States. In 1983, on the eve of a "total mobilization" of members for evangelism, Rev. Moon upped that figure to 60,000.

Neither of these goals were close to being achieved in terms of gaining core membership. There were a number of reasons for this.

Obviously, a major factor was the **general climate of negativity toward the church**. A 1977 Gallup poll, for example, reported that Sun Myung Moon "elicited one of the most overwhelmingly negative responses ever reported by a major poll" and that "in the more than twenty years the Gallup poll has been asking Americans to rate various people, only Nikita Khrushchev and Fidel Castro have received more negative ratings."

Negativity toward the Unification Church was part of a more **generalized negativity toward new religious movements** which was greatly stimulated by the murder/mass-suicides of People's Temple devotees at Jonestown, Guyana in late 1978.

In addition, **young people were less idealistic in the early 1980s** than they had been a decade earlier. Rather than religious seekership, middle-class youth looked to pursue career paths and high-paying jobs.

Apart from these external factors, **the church lacked a stable and consistently followed witnessing method**. The goals were consistent—30,000 members overall and each member bringing one new member every month (1-1-1). However, specific strategies for achieving these goals continually changed. There was constant **rotation of leadership** and **changes in direction**. **Emergency "mobilizations"** disrupted local efforts and in many instances, **the church went in all directions at once**.

For example, immediately following the Washington Monument rally, Rev. Moon announced plans for a "gigantic training program" in June 1978. State members relocated during the previous campaign were instructed to return, and new state leaders were appointed with the direction to hold monthly "festival-like" programs, to have a "roving evangelist," to create a brass band, to start at least one CARP chapter, and to continue community cleaning modeled after the "America the Beautiful" project. At the same time, he discussed a videotape production of the Divine Principle and the idea of printing Divine Principle extracts as newspaper advertisements, and re-assigned state Itinerary Workers (IWs). He also directed the revival of the International One World Crusade (IOWC) in America, said they should sponsor programs featuring outstanding church speakers, reinstated Barrytown Training, instructed the states to carry out 3 and 7-day workshops, and asked Mr. Sudo to set up Barrytown evangelical teams.

TH NOTE: This persisted into the 1990s and 2000s, when speaking tours, among other mobilizations, trumped any and all local witnessing and educational activities. Such activities require local stability. I'll present one significant example from the mid-2000s. Kookjin-nim, who was in charge of Saeilo and Kahr Arms, received a large financial grant from Father that he invested with the commitment that income earned would be used to subsidize creative witnessing and educational activities in America. The holding company was called the Young Jin Moon Charitable Foundation. I was on the YJMCF Board. We invited all leaders to submit grant proposals, promising to provide funds necessary to underwrite worthwhile programs.

We made one grant, to CARP in California, as I recall, and they proceeded accordingly and were raising up new guests when suddenly a speaking tour demanded "all hands on deck" for a period of weeks. In my perception, Kookjin-nim realized why the movement in America had not grown for decades.

Oakland was successful because **its sole purpose and mission was witnessing, education, and "actionizing" new members into the movement.** Oakland ran businesses and non-profits, but they were coordinated well to serve as places that new members could work, based upon their spiritual situation. When young members were struggling spiritually, they could be sent to a workshop up "on the land," or to serve on the workshop staff. They would take on unskilled laborers in a cleaning company to work for a couple of days to earn money for their workshop fee. Mrs. Durst (when I was there) would meet with all the trinity leaders every night to discuss members' and guests' situations.

Creating an Alternative Media Network

Unlike the unity of religion and science, the unity of religions, or even the equalization of technology and the ocean providence, the creation of a media network was not originally part of Rev. Moon's thinking or planning. Having for the most part been generously welcomed during his initial Day of Hope tours, he planned to complete the proclamation phase of his ministry with major rallies at Yankee Stadium and Washington Monument while at the same time increasing the movement's membership to 30,000 by the end of 1978. To his way of thinking, this would have been sufficient to move public opinion and push the country in the correct direction. **However, it was apparent quite early that this strategy would need to be re-visited. Beginning in 1975, the print and electronic media increasingly vilified Rev. Moon. This created a climate of extreme hostility and frustrated the movement's witnessing efforts. Rev. Moon, in turn, recognized the "awesome power" of the media "to create or to destroy."**

The movement's media initiatives were the direct result of its victimization at the hands of the dominant media culture. From the beginning, the movement aimed its journalistic endeavors less at self-vindication than at challenging "the supremacy of...established media that were skewing Americans' perception of the world toward the sensational, the shallow, the amoral and the political left." In this respect, **the attempt was, first, to provide an alternative model of journalistic endeavor. Second, since it was unable to gain substantial enough membership to generate significant grassroots support, the movement utilized media instruments rather than large numbers of members to achieve its goals.**

Rev. Moon initiated the movement's first major journalistic venture on October 10, 1976, shortly after the Washington Monument rally, when he assembled a dozen or so members with journalism degrees and "set the deadline" for producing the first issue of a new daily newspaper in New York City "at December 31, 1976, the last day of the Bicentennial year." Doubtless, the symbolism of ushering in America's third century "with a new era of modern journalism" was compelling. Nevertheless, according to a later account, "It seemed impossible to start a daily newspaper literally from scratch, using inexperienced people, in dilapidated offices, in less than three months." Still, "second-hand desks and typewriters were purchased," and in November "the few who had journalism degrees...gave the first staff of about sixty a crash course in journalism." On December 31st, "the presses rolled early in the morning...and the first issue of *The News World* hit the streets of New York."

Replete with a color photograph featured each morning on the front page and a motto that described it as “New York’s oldest daily color newspaper,” *The News World* was a twenty-four page general-interest daily with a staff of 200, the bulk of whom were church members. Eventually housed in the Fifth Avenue and 37th Street Tiffany Building, which the movement purchased, *The News World* had several “moments of glory.” During the New York City blackout of 1977, “it was the only newspaper to publish, with reporters working by candlelight to write and edit stories before sending them to an upstate printing plant.”

[**TH NOTE:** To my knowledge, *The News World* was the first newspaper in the US with color photos. It was followed by *USA Today*.]

Later, during a three-month newspaper strike that shut down the city’s other major dailies, *The News World* continued to publish, “with its circulation soaring to nearly 400,000 daily.”

December 31, 1976 Inaugural edition of ***The News World*** newspaper, out of New York’s Tiffany building on 5th Ave at 38th Street. *The News World* spawned a sister Spanish-language New York daily, ***Noticias Del Mundo***, under the leadership of Phillip Sanchez, a former US ambassador, on October 22, 1980. The movement also published a Korean-language daily, a Harlem weekly, and a small press service, Free Press International (FPI), out of New York. Overseas newspapers included *Sekai Nippo*, a daily in Japan; *Ultimas Noticias*, a daily in Uruguay; and the *Middle East Times*, a weekly published in Cyprus.

Testimony: Edwin Pierson

My sister and I were two of the youngest “cubs” called to work at *The News World*. I was in Norfolk, undecided about my future, when I received a letter saying I had been selected based on interests and experiences (high school yearbook and newspaper editor) that I had put on my UC membership application (or whatever it was called then). We were both pleasantly surprised to see the other at the quickie orientation in New York. It was the beginning of an extraordinary adventure as we got ready to put out a daily newspaper in New York by the end of the year. I still remember that first night when the paper was “done” up there on the eleventh floor of the New Yorker Hotel. To have made it that far was the miracle of a lot of sweat, prayer, teamwork, and just plain insanity...as I look back now.

And for me personally, it was the fulfillment of a dream that I had shortly before or after my sister had followed me into the movement: My sister and I were in Rome together...tall columns on either side of us...and at that moment in time True Parents were welcomed...and we were there side-by-side to welcome them and witness the spectacle. It was a great beginning and to a certain degree I keep this idealism alive in my heart.

TH NOTE: *The News World* was launched with teams of members personally distributing it and selling subscriptions door-to-door. The same was the case with *Segye Ilbo* in Korea, and likely with our other newspapers as well. One sister was killed in Harlem while distributing *The News World*.

Testimony: Nick Bikkal

I think the biggest testimony we could give is the gratitude to God and True Parents for the experiences we did have; both the easy and the difficult. I spent a few years in the New York newspapers, *The News World* and *Noticias del Mundo*. On several occasions the New York newspapers went on strike during those early days. *The News World* was the only “major” daily around. However at the height of the strike, lasting several weeks, we were selling over a million copies a day. We had the paper printed in New Jersey, upper Westchester, etc. We often took our trucks to the presses and slept in them waiting to be awoken for pick up and delivery — some of us as far south as Brooklyn. We even had a van run down to Washington.

During one of those strikes one of our brothers died during the run down into New York. A hefty price. The accident happened on the freeway (I-95) as a truck was entering NYC, in the Bronx.

It seems a truck side-swept one of ours, causing it to go out of control, turn over and it then caught fire. All that paper burning probably caught the brother who might have been unconscious.

Testimony: Hisako Watanabe

My husband's mission was working in New York at the *News World* with Mr. Kobayashi and Mr. Orme. We also were involved at the beginning of *The Washington Times*. When I was an IW I hadn't had too many experiences with True Parents before coming to the United States. When he met our group of Japanese IW's, he looked at us and said we are very strong, like men! He asked each of us what we did. Father said to me, "What is your husband's name?" Father said he knew my husband. He said, "I know him very well." We felt very close and very happy. After that when we were eating, suddenly Father said, "Watanabe!" I said, "Yes, Father?" He said, "You and your husband look like brother and sister." I realized that while we were eating at the table, he was thinking about who my husband was. I was impressed. I felt so close. Mother took us shopping and she chose an overcoat, some pants and shirts that I still have.

One-Way Productions: Inchon

Apart from print media, **a movement film company, One-Way Productions, Inc., produced a feature-length motion picture, *Inchon***, which dramatized events surrounding the amphibious landing of U.N. troops led by General Douglas MacArthur during the Korean War. The production featured two international stars, Laurence Olivier as Douglas MacArthur, and Toshiro Mifune, as well as an all-star cast of Jacqueline Bisset, Ben Gazzara, Richard Roundtree and David Jansen. It also included such extras as 20-ton tanks, a fleet of transport convoys, an armada of Navy destroyers, jeeps, tugboats, F-86 aircraft, 1,500 soldiers and a Scottish bagpipe marching band. Logistics were a nightmare, particularly since no major film had been shot in Korea before.

TH NOTE: My wife's parents, who were members, were recruited with hundreds of other Korean members to act as refugees for *Inchon*.

At a cost of nearly \$50 million, *Inchon* was remembered as one of Hollywood's all-time busts. Rev. Moon explained that his reasons for supporting the film did not involve "making money" but were, first, "to document the historical fact that it was the North which invaded the South," a situation that he said had been subject to persistent distortions over the past thirty years. Second, he "wanted to pay tribute to General Douglas MacArthur" whose "masterpiece of military strategy" helped preserve Korea. He also admitted to "a very personal side" behind his support in that the Inchon landing precipitated his own liberation by U.N. forces from a North Korean prison camp "just hours before I was to be taken out and executed."

[TH NOTE: In the late 90s or early 2000s, we bought a large building in downtown Washington, DC, and organized it as the "Washington Television Center." From there we operated UPI (United Press International), which had been a major news organization rivaling Associated Press (AP). I visited the building one time, to meet Rev. Kwak about church affairs, while he was in charge of UPI. I am not aware of another other outcomes generated from that building. Under Hyunjin-nim's leadership of UCI, the building was sold.]

September, 1976: The heart of UTS

Farley Jones—Path to the Seminary

In 1972 Father inaugurated two bus teams. He sent out 40 missionaries to 40 states which did not have centers. To support those centers, David Kim and Young Oon Kim led bus teams traveling around the country. They would spend time at each of these centers witnessing and teaching to bring membership to the centers. Then he held the first Science Conference at the Waldorf Astoria in 1972. He decided to change the number of teams from two bus teams to 10 traveling in vans. He sent me out as the leader of one of these vans. After the presidency, I was in no condition to lead a group of people. We were in Richmond then, and I took a leave of

absence. I resolved certain things, kind of stepping back for a while and then I returned to the church center working under Neil Salonen.

During the Washington Monument campaign, our part was being conducted in New York City —I was involved in the publications part of it, media outreach, and generating newspaper and TV advertising. I decided to go to the seminary. Even though I entered the seminary in 1976, right after the Washington Monument campaign, and had left the presidency in 1972, there were questions and confusion that I was still carrying with me. Some brothers and sisters go to the seminary full of faith and leave with questions, but I had the opposite experience: I came with questions and left with faith.

Testimony: Nora Spurgin (cont. —NOTE: her husband, Dr Hugh Spurgin, was a member of the first class at UTS, matriculating in September, 1975)

We lived in the Gatehouse at Barrytown with the Jones's. We had only one bathroom and one kitchen. One family would bathe the children while the other made dinner and ate. We'd then switch. Our kids often played together. Once I left a gallon of paint on the mantle while we were redoing a room. The children rigged the paint with rope, and when I opened the door, the paint spilled on the brand new carpet. Betsy and I were pregnant and we just looked at the carpet. We had to clean it up by pouring water on it! The kids were really good friends and got into a lot of creative fun. They grew up like brothers and sisters. They will always have deep relationships with each other. Recently they told us that one of the main things that we gave them are the lasting friendships that they will have all their lives. We always wanted our children to be near other blessed children and we tried to do everything we could to make that possible. Even if we had to make extra effort, it was worth it.

We lived at Barrytown for six years. We lived with 12 different families at various times. It was quite an experience of learning to live with different families. In 1979 there was a matching, and I was asked to come and work on the blessing committee, and for the Blessed Family Department. I visited New York two days a week during that time. A lot of seminary students did babysitting for our children then. **Between 1979 and 1987 I worked for the Blessed Family Department. Hugh finished his Ph.D. and began his work with PWPA.**

I was part of the UTS second class

Welcome evening entertainment emcee: Michael Jenkins
Dr Richardson's lectures
Pres D S C Kim records everything; Dr Y O Kim shields the mic

May 1, 1977: The 23rd Anniversary of the Unification Church and the History of God's Dispensation <https://www.tparents.org/Moon-Talks/SunMyungMoon77/770501.htm>

The ultimate goal of God is to find one perfected Adam, but that Adam cannot come into being unless an Eve is found through whom he can be perfected. In other words, even though Adam might be appointed by God, he could never entirely fulfill his responsibility alone. In the garden of Eden, Eve was responsible for initiating the fall of man; therefore, unless an Eve can be found who can indemnify the fall in the garden of Eden, Adam would have no way to assume the supreme position of perfection.

Eve also had no way to reach perfection without Adam. In order to reach her perfection, Eve must either create Adam, meet Adam, or give birth to Adam. **Bringing Adam here on earth is not the direct responsibility of God or even the direct responsibility of Jesus, but the responsibility of Eve, since Eve destroyed Adam in the garden of Eden.** Eve is the one who must give birth to Adam. At the time of Jesus Christ, the role of John the Baptist was similar to the bride's role, and through the execution of his mission the perfected Jesus was to truly become the Messiah. These events of 2,000 years ago occurred on the national level, but the coming of the Second Advent will take place on the universal level, and **Eve must take the role of John the Baptist in bringing perfected Adam to the world.**

All the women of the world are waiting for the one moment when the Messiah will come into this world representing the universal man. Always in the past women have been exploited and abused, but in 1918 there was a liberation, and for 70 years women have been taking positions above men, even trying to control them. This change in the history of women will continue until 1988. The women's liberation movement has certainly been successful in this country, with American women seizing the role of empress.

...None of these things are happening at random. There is a reason and a Principle meaning behind them. This is a critical time, and God is consummating His entire history; 70 represents perfection, and so for 70 years women will be trying to assume their rightful, original role. This is their time of preparation to meet the true man.

...We should re-educate women to become true wives and mothers and then they will be eligible to become queens. ...This phenomenon of women being able to rise and entrench themselves in power is very recent, showing that the time has come when **God will elevate one woman to be the physical Holy Spirit. This is the time for the birth of the true Eve. God is looking for the ideal woman who has the qualifications and potential to become a true wife and true mother, and eventually the true queen or empress of the universe. Every woman is a candidate for this position, which is why women in general have been given a chance to rise. But God is looking for one perfect woman to summon out of the satanic world who has the potential to become the true wife and mother and queen, in order to establish her as the first God-centered wife, mother and queen.**

When I put some American women into the Hudson River the other day some of them became stiff and numb.

I am 57 years of age; 40 years have lapsed since I started the dispensation at the age of 16. Ever since I was 16, I have encountered intense experiences and walked the thorny path.

The True Parent's wedding in 1960 was not done on my own initiative. God gave me revelation after revelation, insisting, "The time has come My son. You shall prepare the altar to receive holy matrimony, and I shall bless you." This is the Principle way. Even Mother never considered herself to be Mother. She was just living as a member of the Church when all of a sudden her name was called to be married. Some members are thinking that they need the blessing or that they deserve the blessing, but that is closer to satanic thinking. All you have to do actually, is to find your path in the Principle and just keep busy, running and running. Then all of a sudden you will find yourself kidnapped by God for the marriage ceremony.

God just weeps. The vast entanglement of human history seems utterly impossible to ever reorganize, and even God hardly knew where to begin the dispensation. But one lonely man found the secret and lived through everything to bring the movement this far. Even for God that was something to behold. Day after day I continuously wept. My eyes became swollen and painful because the tears poured out in gallons. I could not even open my eyes to the sunlight. So many tears were shed in laying the foundation of this Church. **I will not explain this to you completely; you will never know because I will not tell you. If I were to tell you then you would be responsible to also go that way and I do not want that. I would rather leave an easier way for you.**

...you feel such an urgency and sense of closeness with God that sometimes you just embrace a stranger and in your heart you cry out for the people. There have been many times like that in my own life. **Once I wanted to rescue a prostitute, a young girl who came to be in that pitiful situation. I loved her as my own sister, and wept with her and truly uplifted her. At first she thought that I had an entirely different purpose, but instead she found a big brother, someone who really cared in the truest sense. That memory is as vivid as if it were yesterday. That kind of deed is greater and more precious than prayer.**

Counting in the Korean way I am now 58, and in 12 more years I will be 70 years old; in 22 more years I will be 80 years old. Recently I had a serious conversation with Hyo Jin, "As

my son, do you know what road you should take and what preparation you should make?" When I was so serious even that most energetic Hyo Jin became very serious. I feel that I can give myself totally for 15 more years, and in that time I must find someone to succeed me.

That was May 1, 1977. Three days later, True Mother gave her first formal speech to members in the US. Fifteen years was May 1, 1992. The WFWP was inaugurated on April 10, 1992.

May 3, 1977

"Mother's Testimony" (including words from True Father and Dr. Pak)

On True Parent's Wedding Anniversary, at East Garden

<http://www.tparents.org/Moon-Talks/SunMyungMoon77/SM770503.htm>

I would like to talk for a few moments on the background of my birth. Those who listened to Father's sermon at Belvedere last Sunday should have recognized that there were many special dispensational events that took place ...in order to welcome the True Parents here on earth. In Korea there were many special spiritual groups ...Those spiritual groups existed solely to receive revelations from God to prepare the way for the Lord of the Second Advent here on earth, and to search to find the heavenly bride. **Mother was born in such circumstances to a very special spiritual family which had constantly been the instrument of God**, receiving revelations of the coming of the Lord and the New Day, and what would unfold once he came. [Mother was overcome with tears]

(**Father:** Mother is very sorrowful because looking back to those days she remembers the impossible tribulation that those people, including Mother's own mother, went through.)

...(Bo Hi Pak: They had truly prepared everything for the coming of the Lord, even food and clothes.)

(**True Mother**) God had precisely unfolded to them His plan for sending His son here on earth, and under untold hardships they prepared for the day of the Lord. But unfortunately they did not see that day, and one after another they died. Yet their mission continued on for three generations. At the culmination of one group that had such revelations, I was born. **The final spiritualist to inherit the mission of unfolding God's plan to send his son here on earth recognized me at the age of six, and she said that I would be the bride of the Lord. [This was the mother of Heo, Ho Bin.]**

...I did not meet Father in North Korea. After fleeing from the north to the south, I first met Father in Seoul when I was 13. I had just finished primary school and was just a child, about In Jin's age. I had just finished sixth grade. **The first time I met Father, he looked at me and asked, "What is your name?" I answered, "My name is Hak Ja Han." Then Father closed his eyes and meditated for a moment and said, almost to himself, but I could still hear, "Oh, God, You have given such a woman, Hak Ja Han, to this country of Korea." At that time I felt strange that this religious leader should have a special feeling or revelation concerning my future.** At that time I was living in the northeastern part of South Korea known as Chunchon, and Father had his headquarters in the Church at Chungpa dong, in Seoul, so there was quite a distance between us.

I continued to attend church and go to school; I finished middle school and then went on to high school. In 1960, one month prior to the day of the Blessing, which was March 16 by the lunar calendar, **a formal notification came to me, saying, "You shall hereby prepare for a heavenly engagement and forthcoming wedding."**

When this instruction came from Father I felt totally selfless. I felt, "Who am I to decide whether this is good or bad? So far my life has been governed directly by God. Whatever the will of God, whatever His purpose or dispensation, I shall be His servant. I shall obey in everything." That was my feeling. Father knew me well.

Particularly in those days, at the age of 18, in that early springtime I just did not want to analyze the situation. I wanted to totally give myself for the heavenly will. At that time I had a reputation of being rather on the quiet side. I enjoyed tranquillity and quietness, reading and music. I was known also as a rather intellectual young lady. I was not too emotional, not excitable. In a way I seemed slightly chilly and cold toward strangers who met me. My basic character was not outgoing. I always withheld myself and isolated myself from the outside world. I enjoyed my own world and was almost scornful of the world of men.

From an external perspective, knowing who Father is, people commonly come to the conclusion that I must feel very honored and be very happy to have Father as my husband. They think that God made me in such a way that I was born perfect and that I haven't had to make any effort. They think that I just met Father and we had a very happy family life, and I am just enjoying my position, and so forth. This is the general view when people see me. But on the contrary, as much as Father walked the road of the cross and tribulation to be ordained in his position, I was also given an incredible cross to bear in order to become Mother. I had to reach for perfection. That standard is so high that sometimes I felt it was virtually impossible to reach the goal. Through that tremendous ordeal and hardship, patience, perseverance and extraordinary faith were needed to achieve the expectation of God. (Again Mother wept.)

After just a glimpse of my mission of being married to such an extraordinary person who was carrying such a universal burden, I felt it was virtually impossible to even think of fulfilling it.

(Bo Hi Pak: Furthermore she had grown up like a beautiful flower in a greenhouse, in the most peaceful surroundings and atmosphere. She felt almost like she had been plucked out of the greenhouse and thrown into a desert. There were all kinds of temptations and tests and all kinds of incredible political and spiritual circumstances around her. She was like a little ship in a rugged sea.)

(True Mother) But during this period I felt the grace of God constantly upon me. When I was in agony God revealed Himself to me and gave me messages and guidance. When I was not receiving such guidance from Him directly God used the people around me, loving people, protecting people. Through them God gave me constant guidance, daily instruction, and leadership. Those days were a tremendous ordeal of difficulties and tribulations, but at the same time those days were truly most beautiful, a time of grace when God's presence was indeed with me. Now that I have come to this point, when I look back, all those memories of hardship have turned into joy, something that I can converse about and have fellowship with Father over.

...On your way to heaven you must not experience only the heavenly side. You must taste the dungeons of hell, too. That will finally be the most precious part of God's grace. By doing so you will become strong and you can mature all around into a wholesome personality, God's personality. Then you will appreciate heaven better and some day you will have something you can be proud of your record of victory and perseverance. It will give you pride.

Even in the last couple of days, during the fishing expedition which Father took you on, there may sometimes have been a moment, even a quick moment, when you thought in your mind, "Why is Father asking us to do this silly, impossible thing? Who would go in the water in this weather? It is so deep we may die." [I believe that True Mother was referring to the fishing activities at Barrytown.] I am sure that every one of you had a glimpse of such thoughts. That is the moment when you must not react quickly; you must not make a hasty judgment. That is the moment you must call on the name of God, and think, "This is the time I must prove how worthy I am." Then the difficulty can become a joy. You can find a joy in going through that ordeal.

My message is that you must be persevering and not make quick judgments. Do not react quickly. Then all your ordeals can turn into joy, into something to be proud of. My tears this morning have two meanings: sorrow, but not only sorrow, also the joy of victory to be here

with Father this way. **In the future I would like to shed only tears of joy, so I ask all of you to not ask me about the past from this time on. Let us only talk about our victorious future and our great vision of the great days to come. Let us rejoice in tears of joy for the future days that we will gather together. Thank you.**

(Father) Before the heavenly wedding in 1960, for more than 15 years I was alone, single-minded for the mission. Yet everyone who knew the Divine Principle knew that I would marry some day. That was apparent to everyone and each woman received in her own way a revelation that she could be a candidate to be the bride of heaven. **God revealed this to them because in a certain respect everyone takes the bride's role to the Messiah. Therefore God can certainly say to anyone, "You shall be a candidate for the heavenly bride." But through the Divine Principle we can see that also one physical person will culminate that prophecy, and that is Mother.**

Knowing the Divine Principle, I am sure that you can understand that when God sent His Son in the position of True Parent that the Messiah is truly the bridegroom of humankind. The Messiah is in a position of bridegroom to all. Therefore, **God wanted to have him adored by more people than anyone else in history. God must set that record, and for that reason this kind of phenomenon was seen. This was the background of the heavenly wedding, and then all of a sudden I chose Mother, who was in Chunchon at that time and who was relatively unknown to church members, as the heavenly bride.** You can imagine the shock wave that went through our church.

There were many families who believed that the heavenly bride might come out of their own home because of the revelations they had received. Not only one family but many firmly believed that. Think what a shocking event it was to those families to have Mother chosen. There were also many spiritual old ladies who were like prophetesses. I had listened to them as instruments of heavenly revelation on many occasions, and they had participated in many dispensational roles. Therefore they felt a certain pride and authority, and felt that they were the ones who would decide the bride of heaven. **But all of a sudden, without consulting them, I chose Mother.**

So many young women who were fully qualified from a worldly point of view were sure that they were the one who would be hand-picked. They were beautiful, had graduated from universities and had all kinds of social education and a good home background. They thought, "The Messiah must come to me. Someone like me shall become his bride."

Furthermore, in 1960 I was 40, a most significant providential age. In their own thinking the people concluded that the heavenly bride should be somewhere around 35, maybe 34 or 30. As a result the people in that age group thought that they were the most blessed age group and that one of them would be chosen.

In addition they knew that the role of heavenly bride would be a role of tremendous leadership. How could any young woman, a teenager or someone in her twenties, fulfill that position? How could she exercise the leadership that would be needed in Mother's role? It would be impossible. Thinking of Mother's role in the church, they thought the candidate should be mature, somewhere between 30 and 40. Again, it was a very logical conclusion.

Since their hopes were so great and their expectations so high, when those hopes and expectations were betrayed their reaction was equally deep. Their disappointment and disenchantment was great. This is the first time I have spoken of this.

Knowing about this impossible, tense background, as soon as the holy wedding was conducted in 1960. I asked Mother's mother to confine herself; she was not to come see her own daughter too often, or if she did she should come secretly through the back door. **That put Mother's mother in such a miserable, cast-out position that nobody envied**

her role. Everyone had thought that becoming Mother's mother would be glorious, like being the mother of an empress. But I just silenced all those expectations and pushed her into a sacrificial role, not even letting her come to see her daughter freely.

Furthermore, **in the first year I treated Mother almost like a servant instead of my wife. We were bride and bridegroom but that honeymoon period was nothing but an ordeal on Mother's part. She started out as a servant because I wanted her to start out from the very bottom.**

The important internal meaning behind my actions in that period was a test of faith was a test of faith for Grandmother and Mother. No matter what the circumstances, they should not complain or rebel against me. They had to accept and persevere. That was the real goal, what I really wanted. And they met that expectation.

It was the Cain and Abel situation all over again. In order to understand Cain's position you have to suffer for the sake of Cain or you have no way to become Abel. Grandmother and Mother were in the Abel position to all other people, but they had to be in a position to embrace all those who are despondent. **I was already victorious in all the dispensational levels, from the individual to the universal level; Satan had no right to accuse me. However, Mother was at the beginning, so the first seven years were Mother's training session, Mother's seven-year fishing expedition. The first three years were for her to struggle for her own victory as an individual woman, to be victorious in the sight of God by winning over Satan. The next four years were for the whole family to go through that incredible testing period. Mother started out at the bottom, moving toward perfection.**

During those years, all kinds of things were said, even that mother was a failure, and that I was going to hand-pick a new bride. You can imagine how heartbreaking that kind of rumor was to Mother. Furthermore, when it came out that our birthdays were the same day, some people accused her saying, "She is just creating a false birthday to make the days the same." It was all Satan's doing. Under those circumstances Mother had to be silent, persevere and win.

As the days and years passed, what happened? Since Mother continually persevered, since she was patient and silent and maintained her faith in me, eventually the whole environment of accusation was reversed into respect and admiration. By then everyone was nodding and saying, "She really deserves to be Mother of the universe. She really is Mother."

Because the reason for all this was to restore the center of love, you can imagine how extreme the passions became. **Heavenly love and heavenly jealousy were all involved. It was a fierce battle in a way. I came to conquer love and restore love for God, to conquer the heart, and restore the heart. Therefore I had to pay indemnity for love, be victorious over love, and restore all love for heaven. That was truly a cross of love, the most extraordinary cross of all.**

At the time we never even discussed these situations. **I never said to Mother, "You must understand this, persevere and win because I am doing this on purpose." If I had explained and comforted in that way, then even though she had won, it would not have been valuable. Mother had to figure it out herself, persevere in her own understanding, in her own right. I have been explaining this in depth, revealing it today to you as I never have even to Mother; this is the first time in my life that I have explained it in such depth.**

Through their victorious demonstration of faith, their untiring devotion and absolute dedication to me, Mother and Grandmother Hong were victorious. Therefore, after

achieving this condition of universal victory, **I have now decided to give Grandmother glory as mother of Mother. In her own lifetime she must receive the respect, admiration, and glory that are due her. If she died without receiving that glory, it would affect the coming generation of children. It is according to the Principle point of view that I am now treating her differently.**

...As you can see, Mother and Grandmother were both chosen for a glorious responsibility and position, but they started out their journey at the lowest level. This is your lesson. The blessing of the glorious heavenly throne is not given from the highest, most glorious position. That blessing must be won at the lowest level of human misery. Then it will endure eternally and will embrace all humankind. Blessings never come in high places; blessings come to you in the lowest places.

The other Sunday I clearly explained that the Messiah's role started down in the dungeon. I applied that principle to Mother, and that same principle shall be applied to my own children. Therefore it cannot be changed for you. That is why I push you. Can you complain? Suppose that in those days of hardship Mother had complained against me and given up, thrown up her hands and said, "Father, no matter what you are, I don't care." Then she could not be a Mother to you all. In your case, too, if I place you in a certain position and you start to complain, then you lose your position entirely. When you become self-centered and begin to complain, then you begin to lose. Selflessness is the key.

UTS Developments

True Father was the recruitment office and the placement office all in one. Seminary graduates were sent to MFT, state leadership, IOWC, CARP, Ocean Church, *The Washington Times* and Ph.D. studies. In the 1990s they were sent to Russia and South America.

February, 1977: NEW ERA: Dr. Mickler Commentary

Ironically, persecution of the movement had had some good effects. Rather than leading UTS to shut its doors, the Seminary effectively parleyed interest stimulated by controversy about the movement into a broad-based ecumenical and inter-religious conference program. **This began in February 1977 when Professor Herbert Richardson of St. Michael's College at the University of Toronto "brought together 8-10 of his old students—now professors teaching in various parts of North America—to dialogue with UTS students about Unification theology and what this 'Moonie' stuff was all about."** This led to a follow-up conference in April and several more weekend "theologian conferences," organized by UTS students before the end of the year. In 1978, the Seminary hosted two "Evangelical-Unification" dialogues convened by evangelical author Richard Quebedeaux, which brought its students into conversation with "born-again" Christians.

These conferences and others fed into **a week-long Virgin Islands Seminar on Unification Theology for fifty theologians, scholars of religion, philosophers, ministers, social scientists and others from July 22-29, 1979.** Ferment from that conference carried over into the first "Advanced Seminar on Unification Theology" held the following February in the Bahamas.

By this time, the conference program had caught the interest of Rev. Moon, who committed significantly more resources to its development. This led to the founding of **the New Ecumenical Research Association (New ERA) and the creation of a twenty-one member board of consultants who met twice yearly "to plan conferences, publications and other events to bring people together ecumenically worldwide."**

September, 1976-78: Testimony: Life at Barrytown (Tyler Hendricks)

We would usually get an hour's notice that True Father was on the way. We would greet Father at the circle, and he would proceed to "Father's dining room," and, if permitted, we would enter and sit on the floor. There would be casual time with Father. Usually he would proceed from

there to walk the grounds, and settle on the hillside above the pond or under the shade of a big tree, or, once on Father's Trail, where Father spoke long into the night by the light of a fire in which we roasted potatoes.

If Father wanted to give a formal speech, we would be notified that this was at hand, and would gather in a lecture hall. Somehow, between Father and Dr Kim, it was decided that seminarians would not be expected to attend Father's Sunday messages at Belvedere, a 90-minute drive south.

The theologians conference won the hearts of Richard Quebedeaux, M. Darrol Bryant, Frank Flinn and others. Including being stuck there in a snowstorm.

1980: Seminary Life—Pamela Valente Kuhlmann

When I was in the seminary around 1980, Father would come and speak by surprise. He would come and sit with us in groups outside. We never knew when he would come. Everyone would leave their class when he came.

He would talk to us. Once he talked for a long time and then he told everyone to go back to class when he was finished. I was completely caught off guard. I had no intention of going back. Everyone was going down a path to the river. He was going to the river with the Korean leaders. He told everyone to go back to class.

I and one other person couldn't leave. We kept following him down the path. By the time we got there it was evening. He sat on a rock. They started fires on the beach. I sat by his feet. I thought he was going to be mad. He looked at me and I looked at him. I looked into his face and he just smiled this incredible smile. I just stayed there. I realized he was our father and even though I disobeyed him, he didn't mind.

1982 Autumn: Seminary Life—Bruce Sutchar—Divinity Class of 1985

I entered the 40-day pre-seminary workshop immediately after the 1982 blessing. One special story concerns the first time that Father visited the seminary during my tenure there. It was in the fall of 1982. He came and spoke to us in the Faculty Dining Room. He talked about how we had to be able to do five things at the same time. These included the ability to do church work, do political work, work with the media, teach Divine Principle and do financial work. I will never forget Father's words from this speech.

Afterwards Father took some of the Korean leaders fishing on the Hudson River. It was a cold, rainy, windswept day and Father was fishing under the Kingston Bridge nearly all day. We went down to Father's house at the river to wait for him, but of course he did not come back for many, many hours. Gradually, nearly all of the students returned to the seminary. Eventually only a handful of students remained along with Dr. Young Oon Kim. The hours that we waited were among the most valuable of my three years at UTS. Dr. Kim shared with us during these several hours, telling us so many stories about her years with True Parents.

Eventually, as nightfall approached, we could hear the motor from Father's boat. We ran down to the shore and I had the blessing of being right there when Father's boat approached the dock. The boat was filled with beautiful striped bass, which would soon become Father's dinner. I was able to thrust out my hand and help Father out of the boat and help pull him up on the shore.

A second benefit I derived from this experience was that this day was the beginning of a very special relationship which I developed with Dr. Young Oon Kim over the next three years that I was to be at UTS. I consider my relationship with her, both as my teacher, my elder sister, my advisor and my friend, to be among the most valuable experiences which I was to have at UTS.

Fishing at UTS—Eric Bobrycki

Craig Dahl and I had the distinct privilege and joy of taking care of Father when he came to fish at the Seminary. We were known around school as Huck Finn and Tom Sawyer. The Hudson River is wondrous and magical and we spent every moment we could on it or near it. Father provided a great excuse—I say he was a co-conspirator at having us get on the river.

We would fish for striped bass. A great fighting fish that Father, Craig and I love to eat. Father would usually get the fish and then give them as gifts to people who visited Tarrytown. Father had been fishing the week before. We never knew he was coming until about an hour beforehand. So when Dr. Seuk would tell us, we dropped everything (usually our classes) and went for fresh bait and the boat. We were determined to have everything go smoothly for his next visit. He had scolded us for not having any new fishing spots. We took this scolding as a mission—more reasons to stay on the river.

We were in our favorite bait store and I found two new lures—they were Shad Raps and quite expensive— \$10 each. My first thought had been that Father would like these lures. I spent my own money on them and carefully put them in Father's tackle box.

He came the next day and we were ready. Craig had found this little creek with this nice waterfall. We definitely shocked the fisherman on that creek—coming down it with a 28 foot Good Go. I saw Father's eyes light up as we maneuvered around the big boulders—I was literally hanging off the bow preventing our meeting with the rocks—Craig was masterful at motoring the boat.

Father was excited. We moored the boat away from the shore fisherman and handed a baited pole to Father. I then remembered the Shad Raps. I showed them to Father and he told me to put one on. First cast—striped bass. Second cast—striped bass. Third cast, Father had got it snagged. He started pulling hard and I said, "No, don't pull," and snap—we lost the lure. He turned to me and said, "Another"—I was so glad I had another. First cast—striped bass. Second cast—snag—I yelled "No"— and snap. Lost the lure. Father turned to me and said, "Another"—I said there weren't any more.

Father was quite emphatic about those lures. He said that I should have President David Kim purchase 1,000 lures. I did the math and got the message: get \$10,000 from David Kim for fishing lures. It was only seconds later that I burst out in laughter. I believe that it may have been what Sarah felt when she got the news.

Father had immediately turned around so that I could not see his face. I could sense his reaction from Colonel Han's face who was sitting on the side of the boat and facing me—he was all smiles. I laughed at the Messiah and did not die. My intimacy with Father changed that day. The Hudson continues to be a magical river.

September, 1983: Testimony: Life at Barrytown—Dan Fefferman

UTS was a Mecca for me, a place where God allowed me to absorb the knowledge of the Christian centuries in preparation to return to the mission field strengthened and enriched. I recall the day that President David Kim spoke to our incoming class during orientation in 1983. During his presentation, I had the clear sensation of hearing a heavenly voice saying, "Drink deeply of the Foundation of My Knowledge." Just then, President Kim called my name and said, "Dan, Father sent you here, even though you are already a proven leader in the field. My advice to you is not to worry about being a class officer or student leader; just focus hard on your studies." In this way, it was confirmed to me by both Heaven and Earth that God would use UTS to give me a precious gift. I took the opportunity seriously, and those years at UTS were among my happiest.

President Kim and Dr. Edwin Ang had created a staff and curriculum that immersed students in a wealth of educational experiences. The core teaching staff represented a panoply of traditions: Josef Hausner (a Hasidic rabbi) taught the Old Testament; Thomas Boslooper (a Dutch Reform minister) taught the New Testament; Constantine Tsirpanlis (a Greek Orthodox former monk) and Warren Lewis (a Baptist) both taught church history; Henry Thompson (a

Methodist minister), taught ministry; Sebastian Matzcak (a Jesuit scholar) taught philosophy; Joseph McMahon (a secular Catholic) taught psychology.

President Kim was a constant inspiration to us, whether through his inspirational talks during morning service, his weekly walks with students after Sunday Pledge service, or his friendly banter as he battled students on the tennis court. One day he challenged me to try my hand at writing a school song. Later that week, taking my turn doing guard duty in the information booth at 3 a.m. on a snowy night, I came up with something that fairly well captures the spirit of that time for me:

As the Hudson returns to the sea / Here we pledge our complete loyalty
Faithful we will remain / Faithful we will remain

Study the truth of the ages / Our knowledge will free the world
Marching through history's pages / Love's beauteous banner unfurled

And though the seasons pass and the tears flow / Still our motto resounds
Ever strong, as the years roll / Faith is our life at Barrytown

She endures through our fond memories / Center of God's great new history
Alma mater restored / Alma mater restored

Netting carp by the river / He showed us with his own hands
Memories and victories linger / Throughout all ages and lands

And though the seasons pass and the tears flow / Still our motto resounds
Ever strong, as the years roll / Faith is our life at Barrytown

Our True Parents forever remain / Through the sunshine, the wind, and the rain
Here at dear Barrytown / Here at dear Barrytown

Father's path still reminds us / That he was the true pioneer
Wherever providence finds us / Our hearts will always be here

And though the seasons pass and the tears flow / Still our motto resounds
Ever strong, as the years roll / Faith is our life at Barrytown

Here is another one, by James Baughman and Tyler Hendricks

The river below in eternal flow is the power to endure
The mountains grand in majesty stand, teaching us to be strong and sure
Though branches of trees may reach for the sun, their roots are deep in the earth
Like trees we reach for the Son of God and our roots are strong and sure

Here, humble prayers to God / Lift our hearts to the sky
High endless up above / Touching all mankind

The path through the woods that leads to the heart is a path of many tears.
Walking with you there, precious joy we share, precious moments when you are near
Father we are the ones who will keep moving on ...
Til the blessing we found at Barrytown, fills your kingdom beyond the years

1977 - 1986: UTS graduates pursue Ph.D. studies

The New ERA model had additional benefits for the movement. During the early 1980s, some thirty-six UTS graduates pursued doctorates in religion at major U.S. seminaries and universities. These students served as lecturers, panelists and conference coordinators for many of these meetings and thereby gained invaluable experience.

New York State Education Department

As with its outreach to the scientific community, the movement faced opposition in its ecumenical work. The most serious and ongoing problem was the New York State Board of Regents' refusal to approve the Seminary's charter application. Despite receiving charter recommendations from two teams of consultants, State Board of Education staff members, and the State Commissioner of Education, the New York State Board of Regents delayed action on the UTS provisional charter application for thirty-four months, tabling a decision six times. On one of those occasions, a Regents' "committee on UTS" raised "no questions about the adequacy of the program" but repeated allegations about "brainwashing, alleged deceptive practices of the Church, [and] alleged liaisons with the Korean government or K.C.I.A." When these were not substantiated, the Regents denied the application in February 1978 on the basis of an unannounced site visit that turned up "inconsistencies in admission standards" and misrepresentations in the catalog and a brochure. The Seminary pointed out that three previous review teams had examined and approved the admissions system and that SED staff had previously seen both the catalog and brochure without charging any misrepresentation. Nevertheless, UTS was denied its charter and forced to function without state authorization to offer courses for credit, to grant degrees, or to issue student visas.

Academic and Inter-religious Outreach

UTS interfaith work All students were visiting churches in the area of the seminary every Sunday. We did not have our own "legit" Sunday service; after our daily morning service and breakfast, we headed out to visit other churches.

At the same time, students coordinated and participated in the **New Ecumenical Research Association (New ERA)**, which sponsored dialogue centering on the Divine Principle with Herbert Richardson, Harvey Cox, Richard Rubenstein, Bill Bright, Lonnie Kliever, Richard Quebedeaux, Rodney Stark, Durwood Foster, Eileen Barker, Francis Clark and many others. UTS students would present chapters of the Divine Principle, and the scholars would discuss it with the students. The seminary's "Rose of Sharon Press" published several books consisting of transcripts of these dialogues.

Dr Mickler describes the broader picture:

Between 1977-85, the Unification movement made remarkable progress in reaching intellectual and cultural elites in American society. It also set up business and media networks that gained widespread exposure. In addition, the movement began to make inroads into the American conservative movement and New Right through its support of traditional Judeo-Christian values and opposition to communism. These advances came at a steep price. The movement expended millions of dollars, drawing on its worldwide resources, particularly from Japan. It also had to contend with continuing opposition. Nevertheless, by 1985 the movement was in a decidedly better position than at the start of 1977. The major difference was that at the end of the period it had a broad array of supporters. These included mainstream, even stellar academics, theologians and religionists, journalists, and civic leaders. In this sense, the Washington Monument campaign was a watershed event as Rev. Moon suggested. Prior to that time, the movement had few, if any allies. Afterwards, it had an increasing number of defenders, some of whom came to its defense entirely on their own. This did not mean that the time of tribulation was over. It simply meant that after 1977 Rev. Moon and the church did not have to face it alone.

The movement did cultivate some friends before, particularly through its sponsorship of the International Conference on the Unity of the Sciences (ICUS). As noted, the ICUS conferences which met each November at rotating sites grew dramatically from 20 participants from 8 nations in 1972, to 60 participants from 17 nations in 1973, to 128 participants from 28 nations in 1974, to 340 participants from 57 nations in 1975, to 360 participants from 53 nations in 1976. During these years, critics of the movement utilized a variety of tactics to dissuade participants from attending. These ranged from letter writing and telephone-calling to publicly "naming names" of those who attended. Most of those who had participated previously or accepted invitations stood their ground. Some addressed the sponsorship issue by stating that the meetings were valuable, that they were allowed "complete freedom of expression, agenda

and organization,” and that “science accepts money from many sources which may be in some way tainted.” Although this line of argument may have been a viable defense against conference’s detractors, it was a less than ringing endorsement of the movement.

The movement followed a similar process in its ecumenical and interfaith relations. If ICUS was the base upon which the movement connected its value perspective to the sciences, Unification Theological Seminary (UTS) was the engine that powered its ecumenical outreach between 1977-85. Established in 1975 with the purpose of promoting “interfaith, interracial and international unity,” the Seminary installed an original faculty consisting of a Dutch Reformed professor of Biblical Studies, a Harvard and University of Tubingen educated Church of Christ professor of Church History, a Jesuit professor of Philosophy, a Roman Catholic professor of Psychology and Religious Education, and a Unification professor of Systematic Theology and World Religions. The Seminary added an orthodox Jewish rabbi as professor of Biblical Literature and Judaic Studies, a Greek Orthodox professor of Church History, and a Confucianist professor of Oriental Philosophy the following year, making it undoubtedly the most religiously diverse seminary in America, at least in terms of its faculty.

This changed the situation after 1977 in at least two ways. One of these changes was that a number of participants made a serious effort to investigate the charges against the church and its founder. Dr. Fredrick Sontag, a philosopher from Pomona College, undertook the most serious and systematic investigation. He interviewed members and movement leaders, including Rev. Moon, on three continents, stayed in church centers, attended a weekend training session as a participant, attended the Washington Monument rally as a spectator, and “contacted as many ex-members and anti-Moon organizations as possible to gather their literature.” *The results of his investigation were published as **Sun Myung Moon and the Unification Church** (Abingdon, 1977). Sontag’s book was replete with typical academic disclaimers that “the Moon phenomenon does not admit of easy solutions” and that for every simple issue resolved, “more important and difficult questions emerged.” Nevertheless, he did reach “two firm conclusions.” These were: “(1) The origins of the movement are genuinely humble, religious, and spiritual (which many doubt); and (2) the adaptability and solidarity of the movement are such that we are dealing with a movement here to stay.”* As he put it, “We have witnessed in our own lifetime the birth, growing pains—and will see the maturity—of a new religious movement.” Although the debate over “science, sin and sponsorship” continued, it no longer threatened the existence of ICUS, which continued to expand through 1981 when 808 participants from 100 nations gathered for the tenth conference in Seoul, Korea.

A second change was the emergence of a new synergy. The power of academic networking was such that **participants not only brought colleagues but also fresh ideas.** The Professors World Peace Academy (PWPA), which was founded by Rev. Moon in 1973 but which operated almost exclusively in Asia, increasingly drew on ICUS-related scholars in setting up chapters and sponsoring conferences worldwide after 1981. The movement organized **Paragon House Publishers** (PHP) in 1982 largely as an outlet for ICUS and PWPA-related scholars, and in 1983 it incorporated the **Washington Institute for Values in Public Policy** as “an independent, nonprofit research and educational organization” providing “nonpartisan analysis exploring the ethical values underlying public policy issues.” Building on this interest, the movement sponsored 40 **“Introductory Seminars on the Unification Movement” (ISUMs) which reached more than 2,100 university scholars, professionals and government officials responsible for higher education from over 70 countries.**

Professors also had a hand in the creation of at least two other significant projects, and these emerged likely at a dinner at which True Father hosted them at East Garden. One was the **“Conference on God: The Contemporary Discussion”** (“the God conference”), suggested by—I believe—Frederick Sontag. It was like this, the story goes: “Rev. Moon, why don’t we just have a conference on God?” And Father was totally positive. It turned out to be the first venue by which we would be able to reach religious scholars beyond Christianity. Scholars from each religion were invited to share their understanding of God. A second was the **Youth Seminar on the World’s Religions.** It began with, I believe, Dr Herbert Richardson’s suggestion that we put grad students of religion from different faiths on a bus tour of the worship sites of each

others' religions. True Father loved the idea but upped it from a bus tour around a city to a global trip by jet, to Rome, Cairo, Jerusalem, and ... it was our movement's first time to open the doors into communist China.

1980–1984: New ERA, the God Conference, and the Youth Seminar on World Religions

Under the New ERA board of consultants the conference schedule was regularized so that there were annual summer introductory conferences, advanced winter seminars, New ERA regional conferences, special theme conferences, and UTS conferences. Hundreds of scholars participated at the movement's expense in the summer introductory seminars which were held in Hawaii, Puerto Rico, Madiera, the Canary Islands and Athens, Greece between 1980-84. The advanced winter seminars consisted of three or four concurrent sessions on specific topics and were held at various sites in the Caribbean. Regional, special theme and UTS conferences covered a wide range of topics. The most substantial of these was an ongoing series of sociology conferences which included many of that field's most prominent academics.

No less than was the case with ICUS, the movement's distinctive form of "academic ecumenism" generated a good deal of synergy. In 1981, in response to a proposal by a New ERA board member, the movement convened the first of four annual conferences on "**God: The Contemporary Discussion.**" These large international gatherings were conceptualized as a kind of "internal ICUS" with various conference sections and participants expected to produce papers. The **Youth Seminar on World Religions (YSWR)** emerged out of the first "God Conference" at which some participants asked whether the event could "extend beyond the scholarly level" and allow students to have a similar "broadening experience with the world's religions." Rev. Moon endorsed the idea, and between 1982-84, some 150 students and professors gathered annually during the summer for a 1-week orientation and 7-week around-the-world pilgrimage to sites associated with the religious traditions of Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism and Unificationism. These events further expanded the movement's ecumenical and inter-religious network and involved religious scholars of the highest rank, including Huston Smith, author of *The World's Religions* and one of the country's foremost authorities on world faiths, who with his wife co-chaired the first two Youth Seminars and served as chairperson of the fourth God Conference.

Interdenominational Conferences for Clergy (ICCs)

In addition, the church applied the New ERA model to its ministerial outreach, establishing Interdenominational Conferences for Clergy (ICC) in 1982. These focused on three broad themes: Christian Perspectives on the Family, The Church and Social Action, and Unification Theology: With Implications for Ecumenism and Social Action. More than 800 ministers attended ICC gatherings by 1984.

1983: Incorporation of IRF

The International Religious Foundation (IRF) was incorporated in 1983 "to bring under one umbrella the various interfaith and ecumenical activities sponsored by the Unification Church." In addition to its vigorous conference and publishing program which eventually included several imprint series with **Paragon House Publishers**, IRF provided seed money and development grants to the **National Council for the Church and Social Action (NCCSA)**, a coalition of community-based and community-governed organizations which "grew out of ideas proposed by black clergy of different denominations in dialogue with members of the Unification [Church] Interfaith Affairs department." By 1983, there were forty-nine chapters in thirty-four states.

Dr Mickler: The Oakland Family



Members in the Bay Area, 1977

In addition to widespread negativity and the lack of a stable and consistently followed witnessing method, East-West tensions were a third reason why the church did not reach its membership goals. **There were two separate issues here. The first was a tension between the mainstream church and its Northern California wing; the second was a gap between Oriental and Western culture.**

The tension within the American movement was a continuation of the 1960s' conflict between Miss Kim's Unified Family and Mr. Choi's San Francisco based Re-Education Foundation. Originally a mission outpost of Mr. Choi's group, the Oakland Family's membership totals skyrocketed from a handful of members to several hundred during the early 1970s. While existing San Francisco Bay Area centers were depleted by the demands of the Day of Hope era, the Oakland Family thrived, inheriting what remained of Miss Kim's Berkeley Center and Mr. Choi's Re-Education Foundation by the end of 1974.

During the late 1970s, the Oakland Family emerged alongside the national movement as a minority tradition with a distinct ideology and lifestyle. ...Organizationally, the Oakland Family departed from the mainstream by incorporating such entities as New Education Development Systems, Inc. (NEDs) and the Creative Community Project (CCP) with a less-than-clear articulation of their connection to the national movement. This provoked controversy both within and outside the movement.

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

There clearly were other reasons for Oakland's success. Obviously, the San Francisco Bay Area was a magnet for youth, and the Oakland Family recruited actively at train and bus stations, especially targeting anyone wearing a backpack. However, equally important was

1. Ideologically, the Oakland Family took Mr. Choi's less theological, character-educational approach a step further by utilizing concepts from humanistic psychology. **[TH NOTE:** Nonetheless, *guests had intense experiences of God centered on the Divine Principle. It was not a matter of concealing the Principle, but rather of expressing it in a manner that the listener could grasp.* A friend of mine attended a weekend workshop at Boonville in the mid-70s. He reported to me that he had a deep experience of Jesus based upon the lecture. When he returned home, his wife reported to me, "he was a changed man" because he had become so serving and caring. This brings up another point... see #6 below.]
2. ...the stability of its witnessing program. The Oakland Family never varied its schedule of nightly evening programs, two-day weekend workshops every weekend for as many as 300 members and guests, seven-day workshops for those who wanted to learn more, and "actionizer" programs for those who decided to move in. Moreover,
3. ...while Oakland might send any number of new recruits to the church, it always kept its staff intact. Therefore, there was not the constant rotation of leadership that characterized the movement as a whole.
4. ...Oakland also departed from the "on-your-own" pioneer philosophy that typified the Barrytown Training Program. All members participated in a "trinity system" which functioned as a family within the Family to provide internal support.
5. ...Oakland emphasized only the positive and refused to have give-and-take with negativity. Unlike the Barrytown Training program, it refused to be drawn into speculation about failure. Enthusiasm and joy were in. Doom and gloom were out.
6. **TH NOTE:** Another reason for the LACK of growth in the 70s, as well as for the persecution we received, was our inability to offer options for married couples and families. We were an individual-level movement. My friend had a happy marriage and one or two young children. There simply was no place for him to be involved, without his wife joining, them separating, and the children going to to a childcare facility (of which, in America, we had but one, in New York). It was the same as in Korea in the 50s and 60s. And I believe we still have not, as a movement, substantiated ourselves socially according to the paradigm of the family. This is not a criticism; it goes without saying that such a substantiation is a huge and revolutionary task. And I believe that this remains a cause of our movement's lack of growth.

Testimony: From One Strange World to Another—Jonathan Gullery

We lived to witness. We slept to witness. We dreamed witnessing. Witnessing was the purpose of life. Would that there could have been more than 24 hours in the day to witness. In especially zealous periods we would in fact witness 24 hours. I remember those conditions, when we would witness throughout the night in two-hour stints. Our trinity would park a car behind the San Francisco Greyhound Station, and pairs would go out, while the next team would sleep. The least-favored time slot was 3–5 am, because then you would get to arrive home just in time for pledge, house cleaning, morning chanting, and then ...out witnessing. At least if you got two hours of sleep you felt grateful! I remember (or was it a dream) witnessing with Tim Henry at the San Francisco airport in the middle of the night, and being so exhausted that I collapsed into a vacant wheelchair. He pushed me around, still witnessing! An often-repeated favorite Oakland story was of one pair out late at night. One brother found a good prospect and began talking to him, and turned around to find his partner semi-asleep, drooling on the floor. Those were the days.

When we invited guests to the evening program, we would have to warn them about the unfriendly people outside our house. This was at the height of legalized conservatorships, kidnappings, and the court case involving the "Faithful Five." "Oh, they just don't like our community and our lifestyle, and they don't want anyone coming over," we would say to guests. The scene outside 1169 Washington Street was like a wild circus. Picketers with big signs would be circling like vultures on the sidewalk, waiting for us to try to get people inside safely. They would most often succeed in at least getting a flyer in the hands of guests, who would be a bit confused and alarmed by this screaming mob. We also had a band of "regulars" who would appear at crucial witnessing moments. They could be counted on to come up with the most inflammatory things to say! We always witnessed in pairs those days, so with a little luck (and lots of spiritual intervention) one of us would be able to draw the "nego" off, although they were pretty good at figuring out who was being witnessed to! Despite all this, people

came in droves, people were sincerely moved, and so many, many people joined. I remember occasions when over 100 guests would attend weekend workshop at Boonville.

Our Spiritual Diet

We wanted to make really good conditions, and understand people in the world who did not have enough to eat, so it was understood that we would always have “liquid breakfast.” Orange juice and coffee were not a good combination, even in large quantities. Runny oatmeal passed as liquid, if a little gruelly. Some enterprising cooks, however, had a reputation for defying the laws of physics, and making practically anything liquid. Hearst Street in Berkeley was the place to be! A lot of people who worked in business missions lived there, and needed a little more substantial breakfast. Yesterday’s peanut butter sandwiches, last night’s pizza, all kinds of things would be tossed in the blender, and violá! Liquid breakfast!

One time we initiated an eat-breakfast campaign. Bring a guest for breakfast and you can have some too! This was a big hit, and there was some mighty hard witnessing on the streets of San Francisco in the early mornings. One sister who joined during this period was known as Suzy Pancake for many years.

Our diet, over the period of a year, was probably quite balanced, but we tended to eat one particular thing for a long time. There was the english muffin period. This one lasted a very long time, and it is only relatively recently that I can even face an english muffin again. Muffins became lunch-muffin pbj’s, dinner-muffin pizza, snack, etc. One time we received continual donations of little pizzas. It was remarkable the number of ways to serve and eat these things. Pizza lasagna, pizza soup, etc. The mention of pizza, english muffins, broccoli, and stinky cheese to those who lived in Oakland in those years, will bring smiles and groans.

The Heart of Oakland

In December of 1977, Rick Joswick was convinced that we should begin a musical group—which became the Heart of Oakland Band. In those days, doing anything other than witnessing was more or less to defy the purpose for which we were created, so it took a great deal of talk and persuasion before we were finally given permission to practice. Rick, Joshua Cotter, Mark Ungar, myself and later Joe Taylor created a partnership which lasted several years. The band could rehearse whenever we wanted, so long as all our public responsibilities were fulfilled. In other words, we were to witness full-time, attend all weekend workshops (every weekend), attend all evening prayers and morning pledge (every morning), and after that we could use our free time to practice! We made a rehearsal room at Hearst Street, and every night, after 11pm prayer at Washington Street in San Francisco (where we lived), we would drive out over the Bay Bridge through Berkeley and practice till around 2 or 3am. Then we’d drive back into the city, catch a few hours sleep till the Red Red Robin came around singing at about 4:45, and then begin our day again. Consequently, it took us a long time to learn new songs.

This period was really a God-send to me. I had played the piano from childhood, and was a professional musician before joining, but I had realized how shallow the whole musical industry was. I had decided that unless I found out what and who God really was, I did not want to play anymore. It was at that point that I came to America, and found the church. I had no desire to play piano; I just wanted to find the truth.

We “debuted” at a rally on Berkeley Campus, well attended by our ever-present negative faction. It was great! We played at most evening programs, and at weekend workshops. We wrote songs that became church standards, and we loved what we did. But the memory of those rehearsal periods understandably remains a little hazy.

Schedule

The red, red robin came around to wake us up for 5 am pledge every morning. This was followed by a period of house-cleaning, and then back to the main rooms for 30 minutes of chanting. This took the form of “Glory to Heaven, peace on earth, bring 120,000 right now,” for about five minutes, and then on to a succession of other things to be accomplished. There we

were in a large circle, dressed in our odd “prayer” clothes, swaying back and forth chanting loudly at about six in the morning. Guests would often be sleeping in one of our houses, either people returning from camp before going their way, guests graduating from camp and coming to the city for the first time, etc. No matter how quiet we tried to be, upwards of 60 or 70 people trying to be sincere about chanting could only be so quiet. From time to time a guest would wander in, looking completely confused!

Then on to our somewhat not-solid breakfast. Trinity leaders would then have to make teams for the day. In retrospect we could have used some good planning and scheduling software, because it was always a complicated process, with someone being lost in the fray once in a while. A general panic of “get out of the house, you are spacing out” now prevailed, as witnessing was IT. Off we went, to Powell and Market, Fishermen’s Wharf, Golden Gate Park, fanning out across the city to cast the net.

Lunch-time programs were tried, but sometimes resulted in members becoming stuck in the house again, so we often improvised, bringing guests for lunch wherever we were. If we had what seemed to be a great guest, we would take them to the house right away. I remember one time telling my trinity head that I had had a particularly wonderful guest for evening program. “Did they stay?” I was asked. “Well then, they were not great at all,” was the somewhat caustic response to my reply.

Then back for the evening program, the event we lived for. It was well-organized, well-run and generally really quite good. Members entertained, singing, telling jokes, doing magic tricks, and opening people’s hearts. Then Dr. Durst gave the famous Elephant Lecture.

I would like to give you a very brief introduction to the Principles that guide our foundation, Principles that allow us as individuals to realize our full value and to enter into the full value of relationship. . . .

This was followed by a slide show and then invitations to “go up to the land.” The van would eventually leave, taking that night’s guests off to Boonville, and later to Camp K, along with their spiritual parent for the week.

The house would then quiet down a little, with some late witnessing teams coming in. There would be a little free time, till evening prayer at 11. Time to crash out for most people, though there was always someone fasting, and other trinity members would stay up to prepare a fast-break for midnight. We would make something very simple for the one-day fasters (sometimes just left-overs), while three and seven-day fasters would get something a little more lovingly prepared and special.

Finally, all was quiet—the last people had gone to bed, ready to start all over again at five. It was a hectic schedule and an intense life, but we loved it, and we loved each other. We were at the center of the cosmic struggle for spiritual life.

Testimony: Joining in Oakland—Patti Callaghan Couweleers

I met my spiritual father while I was traveling. He was an Oakland member fundraising. I was in an airport in Saskatoon, Saskatchewan. I met this American guy, and we were both going to Northern BC. There was a change of planes in Edmonton. Another brother was with him. They talked to me—I was reading the life of St. Teresa of Avila. They were really friendly; they said they were from a Christian community—I was looking out for things like that.

They said, maybe you could visit—for a week. I was on my way to go to visit my friend. It was outlandish...they talked again and convinced me it was a special opportunity.

I phoned my friend to see if she was nonchalant about my going, so I could check this out for a week. She didn’t mind; she said it would give her a chance to clean up her house. I couldn’t back down, because I said that I would go if it was okay with my friend. This was so unlike her. I prayed, God, if anything happens to me... But the brother and I flew to San Francisco. I got off the plane in 70-degree weather and I had a big fur coat on. So bizarre.

Testimony: The Heart of the Missionary—Sheri Reuter and Rebecca Sommer

This past summer (1999) we had a special opportunity to spend time together with our families. This led us to think about how to convey to our children our deepest experiences in the church. We both thought back to our days and nights on the streets witnessing in Oakland in the seventies.

Onni Durst was the consummate missionary. Our earliest memories in the church were of her telling us of the tremendous hope she had to save American young people. She moved us with her genuine love and commitment for a country that was not really her own. From her we learned that the heart of our True Parents was essentially a heart of salvation. Their never-ending sacrifice through blood, sweat and tears paid for our own personal salvation and would be the source of salvation for all the people of the world. Mrs. Durst's love for God and True Parents was so tangible that she was able to make it a reality in the lives of a bunch of motley hippies who had come from communes across the country and been led to her door. We felt this in her love for us and her belief that we could grow to do God's will.

We caught that heart from her as she led us in a lifestyle in which every moment centered on witnessing. In the early years, we all worked at jobs outside the church to pay the bills, yet we witnessed every spare moment, whether on the bus, at lunchtime or in a parking lot. The main focus was always to witness, to talk to everyone to find the one who would respond. In those days we came home from work and didn't even sit down at dinner, just ate quick and went out to meet the people. We also learned God's heart of loving whoever responds. Some of our early guests were a bit strange perhaps, but we learned how to treat them as kings and queens. This foundation enabled the Oakland family to provide a way to bring thousands of children to True Parents.

After days on the street we clearly came to realize and feel God's love for His children. I felt God working through me, encouraging me to turn right at a specific corner in order to meet the person who had been praying for guidance in their life. Sometimes it was so clear as spirit world would guide me to exactly the right spot to meet someone. The conditions we set, the fasting, the praying, the chanting, and the hours on the street, enabled God to work through us to save His children. Our days on the streets were long and the nights at the bus station and airport seemed even longer. The power we had to be out there came from a simple, fundamental faith that in order for God to give His love to His children, we needed to open our mouths. Through a simple, "Hi, where are you from?" whole lives could change. We knew it wasn't us. Our clothes were rather strange and we always looked tired, and yet God needed us to be their link. If we were not there at the bus station to meet the 3 o'clock bus from Chicago, how could God have spoken to that person looking for a new direction in their life?

Although the two of us each witnessed quite a bit, we usually led different teams and didn't spend much time with each other. One of us might be at Fisherman's Wharf and the other pounding the pavement at Powell & Market. One day we had the opportunity to go together to buy a present for True Father in downtown San Francisco. After we made the purchase, we thought of stopping for a cup of coffee and a sisterly chat. On our way down the street we passed Powell & Market where a street performer had gathered a small crowd. As we glanced at the crowd, two backpacks beckoned to us and we had to stop. The coffee stop was forgotten as we struck up a conversation with the two guys. We invited them to the center for dinner, although one of them was definitely more interested in a place to shower. They agreed to come and we left them with hope in our hearts that they would be there that night. We had already picked the one we thought would be the more righteous of the two and respond to the lecture. They both came to dinner and boarded the bus for the workshop that night. However, our idea of who was prepared was not God's plan. The quieter friend responded. He was blessed with a wonderful wife and three lovely children, and they are currently living in New Hampshire.

We felt that through our spiritual children we developed the heart to prepare for our physical children. To be there from the first hello on the street to the full conversion experience in their life takes quite an investment of heart and effort from the spiritual parent. The trials and

tribulations of our spiritual children deepened and strengthened our ability to love with a parent's heart. We had many experiences of an urgent middle-of-the-night drive to the workshop at Camp K in order to prevent a spiritual child from hopping on the bus. As we prayed in tears for that special person for hours in the prayer room or fasted seven days for them, we began to feel just how desperate Heavenly Father was to love His children. We talked and pleaded for them to stay "just one more day," encouraged them to put aside their own plans to be part of building the ideal world, and in some cases even lay down on the road to prevent them from driving away. That intensity seems almost unreal now.

Rebecca:

On one occasion I remember flying to Arizona to stake out a house where the deprogrammers were holding a sister against her will. We spent more than a week in the desert just waiting for an opportunity to speak to her. At one point we felt we had a chance and Mrs. Durst hopped on the plane from Oakland. When she arrived she walked right up to the door of the house and began calling and calling for our sister. She was so desperate to reach her. I said, "Don't do that, we'll get arrested!" Sure enough, the cops pulled up and we spent the night in the Tucson jail. I'll never forget Onni witnessing to the various hookers in the cell as we waited to be bailed out.

Sheri:

Finally, Dr. Durst moved to New York to become the church president and some of us went with him. He brought some of us to help set up a witnessing effort there. I became the lecturer, along with Josh Cotter, Jonathan Gullery and Marjorie Buessing. We ran Camp New Hope. We worked together for a while, but at a certain point the members who had come from Oakland eventually were sent back to California. It was sort of a political move that went awry. Rev. Kwak wanted me in the education department. People were complaining about us to Father, so I think he said, if you don't want them, send them back. I always felt that uniting the east and the west in our movement was really important, and I felt really bad about it. So I talked to Dr. Durst and told him I wanted to go back to the east coast. Around then, Aiden Barry left and Dr. Durst called and asked if I would like to go there. So I went to Boston in 1980 or 1981 as State Leader and then later went to Chicago; now I live with my family in Los Angeles.

I did mountain climbing before the church and the pinnacle was the hardest part to climb. The worst part is the last part. It seems like a few yards but it's straight up. This is where people are falling off the cliff. I know that I have a lot of strength spiritually. I was given a lot of blessing initially. My spiritual childhood was very rich.

I realized the reason we're doing Hoon Dok Hae is a survival strategy. If I don't do it, I get lost. I think we thought this would be the easy part, but it's the most difficult time. A lot of the work has been condition-making, not kingdom-building, which is what we really all wanted to do. I would look out over the city on Sunday morning when we'd pray at the holy ground, and I would believe we would restore it. I could totally envision it. We kept getting bigger and bigger. I really believed we would do it.

Testimony: John R. Williams

One of the happiest memories was being with Sheri Rueter and Joshua Cotter as workshop staff at "Camp Happy Lake" in Accord, New York in 1980-82. In those days we had several hundred guests and members each weekend. On Saturday night of the weekend introductory program, all the groups of staff and guests would hold an entertainment evening consisting of skits and songs they had written, usually with themes related to the Divine Principle. As the lecturer, with the long day of lectures behind me, a late night staff meeting ahead of me, this was a window to relax and enjoy the fun.

Everyone would gather after dinner in the big barn. One Saturday, as usual, the preliminary singing had gotten us all warmed up and several skits had already gone up. Sheri's group was next. Among the staff this was a highly anticipated event; she was notorious for her outrageous skits. The group was called to assemble and sing their song.

We waited for a few moments, wondering what wild costume or entrance or other gimmick they would use this time (I can still remember the time Sheri entered on a surfboard carried by her group as they sang some silly Disney song). It soon became clear the gimmick was that they were going to do it on roller skates they had found in a box in the barn.

The problem was that these were not skilled skaters; once they successfully got on their feet in their skates, they could not control where they were rolling. They drifted helplessly all over the platform facing different directions, trying in vain to maneuver themselves to get together in a line. The audience was all in stitches. Sheri stood in the middle laughing so hysterically she could not even announce what they were trying to do. I was laughing so hard myself I could barely breathe and I recall wetting my pants. Even to this day, the memory makes me crack up.

An unforgettable moment with God for me was a Saturday morning at our New York workshop site in the country. I was the workshop lecturer, having finished a quiet 5-day program the night before and now facing an influx of hundreds of guests for a new 2-day workshop. The pressure was on to be fresh and deliver inspiration, enthusiasm and wisdom yet again, and I was expected at 9 am. I was tired, irritable and depressed. I slipped away from the crowds and walked alone in the woods trying to cope with my feelings and find God.

It was a vivid, moist, autumn day. I walked the leaf-strewn path, talking out loud to God, praying for my task ahead and venting my heart, crying and emptying myself. I reached a numb, blank, desperate state of heightened receptivity. Rainfall from the night before had left all the tree bark and ground a dark, dramatic foil to the vibrantly colored leaves. I gazed at an exquisite yellow leaf, thinking about the simple truths that I would be teaching about soon: “God is heart, focused entirely on matters of love. We are Father and children. God made this out of love for our joy and pleasure. God made this for me.”

Suddenly what I was saying hit me with profound poignancy. The realization of boundless love washed over me. I went down on my knees, was pushed down onto my back, groaning, tears pouring from my eyes with the overwhelming sensation of being accepted, cared about, important to the most important One. My entire being tingled in a kind of rapture. I felt His presence within and around me, in a deeply satisfying communion.

After many moments, I was aware of words: “Someday we will be like this always. We have an appointed rendezvous in the future. Until then, farewell....” He was telling me this was a taste of perfection. He knows this is my destiny and He is patient, willing to wait until I mature enough. He is always aware of me in a personal way, always has been and always will be. My future is being guided by Someone who loves me.

My heart was full. I returned to the camp empowered and inspired, ready to share the Principle and the God that I knew wanted to connect with everyone there. Oakland members traveled by bus to New York, arriving in early May, 1980, to join Dr. Durst, the new president of HSA-UWC. They immediately began witnessing and running evening programs and workshops.

The Oakland family

True Father’s decisions that led to Oakland’s decline were complex and I’m sure painful. They must have included:

1. Our objective is not just to convert youth—we had to go to the family level and beyond evangelism on the street.
2. The national and global central point had to be True Parents, not the Dursts, and it had to be in New York and DC, not Oakland.

And here we enter upon the topic of home church, for which True Father declared that Washington Monument was the foundation. Home church by nature is family-centered. Next week we will read of the clash between the street-witnessing and home church methods that took place when True Father brought Dr and Mrs Durst and, with them, the Oakland leadership into the American church presidency in 1980.

The street-witnessing strategy brought full-time members in New York City. We knew the definition of “full-time member,” but we did not define “home church member.” This remains a big mountain to climb, almost fifty years later.

And one more thing—Dr Mickler referred to the “east-west” gap. The early missionaries to America were culturally flexible. Young Oon Kim had been educated in Canada; David Kim in Wales; Dr Pak had the soul of a diplomat, and Mr Choi had the soul of a missionary and had already gone through a period of separation from Korea, working in Japan. So he knew how to adapt to a foreign culture. But True Father wanted to bring something more from Korea to America, and so he brought elder Koreans to the US and put them in charge of major enterprises: businesses, the world mission department, cultural and educational efforts, the Manhattan Center and, most importantly, national HQ and the church regions.

We’ll talk more about this later.

WEEK 6

TH TESTIMONY: In the fall of 1977, the second Seminary class returned from the summer on MFT. I had been fundraising in Kentucky, and had had a deep spiritual experience at the end of the summer that brought upon me the mindset of a monk. I kept my eyes to the ground and felt as if I had a hood around my head. And yet some amazing things happened to me that year, among which was the following.

Within a month or two, Dean Stewart invited second-year students who wished to pursue doctoral studies in religion, fully paid by the church, to submit their name. This had happened the year prior, and Father had chosen a dozen to pursue doctorates. It happened one more time after my class, and then stopped. At that point, UTS installed a 3-year degree program, the Master of Divinity, for those “special” students. From those who submitted their name, the administration and faculty would select those who they felt were qualified to meet Father.

I struggled about whether to submit my name or not. I felt that the priority was to return to the frontline as soon as possible. But I also was attracted to academic life. I resolved it with the conclusion that Father needs people to undertake this mission, I have the capacity to undertake it, so I should apply and let Father decide. So I submitted my name.

On the morning of Father’s expected visit to meet the candidates (it ended up being delayed by a day), Dean Stewart read the list of names that the administration and faculty had deemed qualified. I was not on the list. Okay everyone, let’s close in prayer. Have a good breakfast.

I had to face the fact that I was a little tiny bit insulted. What, they think I’m not capable of getting a doctorate? I’m not good enough? I recognized this as my fallen nature. As my leader years before, Ryoichiro Sawada, had said: when I came to America, I left behind many things. But one thing I did not leave behind: my fallen nature. There was mine, staring at me in the face.

I swallowed the hurt, went through the motions of the morning, and found myself that afternoon cleaning out the gray barn. I was with a classmate who also was not on the list (I don’t think he had applied), Paul Freitas. As we sorted out the junk, we sorted out our thoughts about the future. Somehow, we arrived in Africa. We envisioned being missionaries there, and winning whole villages and cities to True Parents. I could feel it and touch it; it seemed totally doable to me. The words formed in my mind: “I can’t wait! I can win Africa for True Parents! Thank you, God; I’m so glad I got taken off that list!”

Paul and I were just getting more and more excited when a brother came running breathlessly into the barn.

“Tyler, Tyler! I’ve been looking all over for you! They decided to have Father meet everyone who applied. Father is coming soon! You’ve gotta change your clothes!”

Always one to follow directions, especially connected to True Father, I complied.

As it turned out, Father came not that day but the next, and I was in the group that met him. We met in the Sunnyside house, the domicile of Dr. Edwin Ang’s family, and later my domicile for seven lovely years. It was a house that, during my first week at the seminary, I had scraped and painted as part of a volunteer team.

The meeting was a few hours long. Father spoke to some directly, but not to me. One he challenged as being too short, and that brother confidently said he would stand on his tiptoes all the time. The meeting ended with the interpreter announcing Father’s list, and I was on it.

As we walked off the porch, Father was near me, and I heard him say, as if to himself, “who is going to lead the church?” It increased the burden I already felt. I don’t deserve this. I should be on the frontline. So, I should finish that Ph.D. as soon as possible. And, no matter what, I will not leave. More important than a Ph.D. is, don’t leave the church.

1978, June 22: Birth of Young Jin Moon (sixth son)

In America, the late 70s and early 80s included the following major activities:

- Home church
- CAUSA
- Newspapers
- Ocean Church
- CARP
- Performing Arts Department / Manhattan Center
- The court case that led to Father's Danbury imprisonment
- The Madison Square Garden Blessing of 2,075 couples, which included a large portion of the American membership
- The birth of True Parents' youngest children, Youngjin-nim (June 22, 1978), Hyungjin-nim (Sept 26, 1979), Yeonjin-nim (Feb 7, 1981) and Jeungjin-nim (June 14, 1982)
- The marriage Blessings of Yejin-nim (1981) and Hyojin-nim (1982)
- Along with this, American members advanced
 - ICUS, leading up to a major 1981 ICUS in Seoul at which Father announced the International Highway Project
 - PWPA, leading up to the Geneva "Fall of the Soviet Empire" conference in 1984
 - IRF, leading up to the first Assembly of the World's Religions in 1985
 - ICC, leading up to demonstrations supporting Rev Moon and the God and Freedom banquet in 1985
 - NCCSA, with chapters in 100s of churches
- The induction of new members came almost to a standstill

Home Church Vision: Tribal organization of the world and cosmos

HOME CHURCH

True Father resided in England and Germany for several months in 1978. He called all seminarians (the graduating class, of which I was part, the students having a summer break, and the new matriculates) to England in early July to do home church work. That was the first time I heard of the activity specifically called "home church," in the summer of 1978.

Seven years from now all families will be registered. You will then have a nationality. ...When you fulfill the **Cain-type home church**, then the **Abel-type home church** will come automatically. What is meant by your Abel-type home church is your own relatives, your clan, your cousins and so on. **You should organize your rosters and lists for the registration of heaven.** In other words, **you are given a sort of birth certificate and you are organized into certain tribes.** You know that you eternally belong to a certain tribe and you will know to which tribe you belong. **Seven years from now everything will be decided by family registration.**

There will be a serial number assigned for **12 different tribes**, which will be lined up in accordance with whether or not they completed the home church providence. You will discover that the faster you walk, the sooner you reach the goal, the more quickly you can be registered.

These 12 tribes will be linked to the entire world. In other words, the basic tribes of heaven. It is logical. Even from the point of view of the Principle it should be this way. (*Home Church*, p. 366)

TH NOTE: Sometime in the mid-2000s, True Father, at a huge international meeting at Cheongpyeong, assigned each of his (then) 12 children on earth to be responsible for a part of the world. Then he had all the members pick by lottery the area they would belong to. I picked Russia, which Father had assigned to Jeungjin-nim.

The unity of mind and body is on the formation level, whereas the family is on the growth level; each one of you is responsible to create at least your own tribe. ...There

are three levels vertically and also three levels horizontally. **Vertically speaking you have yourself, your father, grandfather and great-grandfather, or at least four generations. Horizontally, there are brothers, cousins, second cousins and distant cousins. That's the makeup of the tribe.**

You must try to restore this system symbolically; that is the ideal of home church. Involving your own great-great-grandfather is not essential, but you can find people in that symbolic position.

Once you have restored this tribe, all human beings can be related, no matter how far back your ancestral tree goes, even up to the hundredth great-grandfather. All of us are virtually distant cousins. As long as you have this base in your tribe, that represents all mankind. **From the dispensational point of view there is Adam's age, Jesus' age, and True Parents' age. Home church stems from this concept.**

...Home church members have to restore all nations; home church is the device for doing that. In the next phase the nation is on the formation level, next the world on the growth level, and the universe or cosmos, including the spirit world, is on the perfection level. There are always three stages. **The Divine Principle always includes three stages of three stages, which make nine stages, plus one, which is God; and this makes ten, a complete union. Union with God is number ten.** "Mainstream of the Dispensation of God," 11.19.78, Belvedere (*Home Church*, pp. 367-8)

So Father brought American seminarians to England to do home church and also to serve as leaders of teams of members all doing home church in the same city. The teams included members from Europe and Japan as well as the American seminarians. Father thereafter launched home church work for all members in New York City.

I did home church in London (Kew Gardens) for two weeks and then was sent to Edinburgh to serve as a team leader. Father held a matching in London that fall for a few hundred members; the seminarians in England all were matched.

That fall, in addition to home church starting in New York City, Father had IOWC teams traveling America. At that point I was living in the Nashville center, studying at Vanderbilt. A team came through, led by Dan Fefferman. As I recall, they did not bring any results. Also Nashville center had visitations by two "IWs," elders who would counsel members. One, a Japanese sister Kyoko, helped me very much by encouraging me to get in contact with the woman to whom I had been photo-matched, and who lived far away and I did not have her contact information. The other, a European who had led the church in Holland, Teddy Verheyen, mainly socialized with us Ph.D. students.

1979

Annual Motto: "Building the kingdom of heaven through home church"

Jan 1: Basic providence of Home Church on the foundation of Washington Monument

The entire world was my stage. Now I have finished and I am asking you to do the same in your small world of home church. As soon as you unite with this spirit I will be there with you. My victorious pattern and tradition will be your asset. Is there any easier way to go? Unless you build your home church in the world of Cain, you are not qualified to go back to your hometown and restore your own tribe. "Home Church and the Battle of Love," 1.7.79, Belvedere (*Home Church*, p. 49)

**1979, January 28: The only begotten family, society, nation and world
"The Sound Of The Bell Of The Mind"** (Belvedere)

"When you have your first child, he is the center of a tremendous outflow of your love. Those who are not yet married can expect that to happen to them. If human beings feel

such ecstatic joy with their first child, what about God? Because God sees His own image in his first son and through him can manifest His image to the entire world, you know. How critical that person is.

“What should that son do? Does God need only a son? God knew ahead of time that He needed a pair, which would include a daughter. **We have to talk about God's daughter, especially here in America! God will be more accepted in this country when we talk about His only begotten daughter as well.**

“... Jesus came as the only begotten son to restore God's only daughter and make God's only begotten family, nation and world.

“... When [Jesus] called himself the only begotten son of God, he meant that he and God were the only true existence and that he meant to change the rest of the world to become true as well. **The first thing he intended to recreate was God's daughter. Then he intended to create God's family, society, nation and world.**”

Dr. Mickler Commentary

Home Church Is My Kingdom Of Heaven



Rev. Ken Sudo at work in his Home Church area, Park Slope, Brooklyn, New York

Six months later, the church switched gears and concentrated its efforts on a "total-participation" door-to-door witnessing program in Manhattan with each member searching for 360 households to cultivate. This led to the development of "Home Church" which became the focus of the movement's witnessing activity between 1978-83. The concept was simple. Rather than have one's contacts attend successive workshops with the goal of moving them into a center, the approach was to establish "Home Churches" in one's witnessing area. **Home Church held forth the promise of reducing negativity toward the church and at the same time significantly increasing numerical growth.** Thus, it was emphatically embraced. Rev. Moon stated that Home Church should have been set up in the Garden of Eden and that it was the movement's final frontier and destiny. "In the future," he predicted, "presidents and prime ministers will do home church." It was the place where the races would be united and all human problems liquidated. Paraphrasing John 14:6, he said that "no one comes to the Father except by home church," and he explained that the number 144,000 of the Book of Revelation was "the number of home churches we will lift up."

Under such mottos as "Home Church Is My Kingdom of Heaven," members worked assiduously to set up home churches. Rev. Moon prepared a letter, subtitled "A Gift from 8,000 Miles Away," which was mailed to one million New York households. **Members formed home church associations, held home church banquets and even conventions, undertook service projects, and distributed educational materials.**

TH NOTE: The "home church" mission is a universal vision, the vision closest in resemblance to the original ideal of creation. Therefore it was always under the surface of the movement's

activities, and it resurfaces at providential points. Home church is the unchanging core mission of all people. It took different forms with different names over the decades. The New Mind / New Village Movement in Korea in the 1960s, Home Church in the late 1970s-early 80s, Hometown in the early 1990s, Tribal Messiahship in the late 1990s, and Heavenly Tribal Messiahship in the early 2000s. In his last recorded prayer, True Father said that tribal messiahship will save the nation, and this fact vindicates his entire life. Now it is the Cheonbo providence. It is truly the down-to-earth kingdom, the Cheon Il Guk, the ideal world. True Parents kept it alive under the surface of numerous urgent projects.

At the same time that the “frontline” focus was on home church, virtually all members were being moved constantly, which rendered home church impossible. It is not ironic; it is tragic. In the early 70s, True Father said (as we read above) that, whereas he had not been able to, all American members could reach out to their relatives. Notwithstanding, for the same reasons that Father could not, we could not. There were too many tasks to fulfill, even conditionally, for True Parents to announce the time of literal “settlement.” We were constantly changing missions and changing locations.

From the practical point of view, it was ... impractical. It was what Father called the wilderness course. The Israelites lived in the wilderness for 40 years and, after they left it, it was still a wilderness. It was all for their internal training and for God’s condition to separate Satan. There was no practical result in the wilderness. Those people who undertook this course did so with the realization that under Satan’s dominion, all the foundations of the fallen world were worthless, would collapse, and that no true happiness was available through building those foundations. Those people lost their lives to gain their lives.

This action judged the world... and some in the world took umbrage and tried to destroy our movement and its members and, most of all, the True Parents.

Let us examine Father’s words on home church.

Eternal Connections

Below is a January 24 Facebook posting by Gilbert Starr, an early American member, about a dream he had that moved his heart. Following that is his testimony of experiences he had in America with True Family members.

By Gilbert Starr

True Peace, English version 32, Jan/Feb 2017

I needed to pray for three days before sharing a profound dream and spiritual experience I had with our beloved True Parents, Hyo Jin nim and Heung Jin nim, a few days ago. I study True Parents’ words and the Bible without fail every day. In late December 2016, I was diagnosed with pneumonia and influenza. My condition was life threatening. I was very ill for over a month. I could barely speak for three weeks. After overcoming the illness, by the grace of God, our Heavenly Parent, I was still very weak and fell into a deep sleep in my car. I dreamed all night and had a profound spiritual experience.

The experience

True Father, Rev. Dr. Sun Myung Moon, appeared and began to share beautiful words of truth. He said that all blessed families are part of God's royal family of true love! He told me that together with Jesus and numerous saints and angels, they are cleaning up and reorganizing the entire spiritual world. He said that I must bless 430 families on earth, fulfilling tribal messiahship and Home Church at the same time. He said that this victory and condition would give me total freedom to enter through any of the twelve gates of the heavenly kingdom and total freedom to travel anywhere in the spiritual world as a direct child and representative of God, our Heavenly Parent and of True Parents! He taught me so many things; I cannot share them all right now. He also showed me beautiful places in the spiritual world. I felt love that I have never felt on earth. It

is hard to explain my experience, because there is nothing to compare it with. Then True Father said, Continue to love and support True Mother! You know well that we are one! You know, too, that we have fulfilled all that the Heavenly Parent has asked of us. He then said, You must fulfill your responsibilities and help True Mother complete the will on earth. He said, You must help educate the 7.3 billion people on earth about the advent of True Parents. Then, True Mother appeared and True Father embraced her and said, your wife Gladys is working hard in this world of spirit, educating both your family, tribe and ancestors, and her family, tribe and ancestors in the spiritual world.

Parents have asked you to do and help others to do the same. Then, my beloved wife Gladys appeared and shared so much love with me. If I tried to share all the things that I experienced, I would have to write a book. I pray that you, the reader of this message can grasp the heart of what I have shared in this brief report from Heaven!

Background

I was blessed to have a close friendship with Hyo Jin nim and Heung Jin nim. I had a serious and wonderful history with both of them. My friendship with Heung Jin nim began when I was serving as a security guard under the leadership of our precious brother, Gerhard Peemoller (1945–2015) at the World Mission Center, in New York City, from the late 1970s to the early 1980s. I worked with East Garden security brothers whenever True Parents visited the New Yorker Hotel.

Then, Hyo Jin nim, True Parents eldest son, whom I loved and worked with on earth, and his younger brother, Heung Jin nim, whom I also loved and worked with on the earth, appeared. They both said, You see Gilbert, we are truly one family under God, our Heavenly Parent! They both told me to work hard, to fulfill my responsibilities and to comfort the heart of True Parents by fulfilling Heaven's will. They said, Fulfill what the Heavenly Parent and True Parents have asked you to do and help others to do the same. Then, my beloved wife Gladys appeared and shared so much love with me. If I tried to share all the things that I experienced, I would have to write a book. I pray that you, the reader of this message can grasp the heart of what I have shared in this brief report from Heaven!

Heung Jin nim and Home Church

Home Church area was near Chinatown. Heung Jin nim would always share about his love for True Parents and about how much he wanted to protect them. He was such a loving person and a loving son of our True Parents and Heavenly Parent. He always wanted to give me something when we met. One time he told me, Gilbert, True Father gave me this watch as a special gift and I want to give it to you. I said to him, Heung Jin, I cannot take this from you; I am not worthy. But, he insisted, and said True Parents love you very much, so please take it. He said, This is my gift from me to you. I was moved to tears and received it with two hands, because I knew that this was a gift from Heaven and from his deep heart. On many occasions, we would meet and he would embrace me, and he would always share his love for True Parents with me.

I remember many beautiful experiences that I had with True Parents and the True Family in those days. Many times, I was assigned to be Heung Jin nim's bodyguard. I remember one day bringing Heung Jin nim to my room in the New Yorker to introduce him to Bruce Lee movies. He was amazed. I was teaching martial arts to some of our members at that time. Heung Jin nim became inspired to study martial arts from that time.

One time I invited him to visit my Home Church area with me in Lower Manhattan. We would share and talk about many things. We would drink coffee and eat Chinese coconut buns and pork buns. My Home Church area was near Chinatown. Heung Jin nim would always share about his love for True Parents and about how much he wanted to protect them. He was such a loving person and a loving son of our True Parents and Heavenly Parent. He always wanted to give me something when we met.

Completion of the 21-year Course by 1981

“After you are successful in home church, you will go back to your own hometown. Automatically your clan will assemble to welcome you. You won't have to witness or do anything then, as you do now, because when you go back, you won't be in the same position as you are now. You will return as the Abel who subjugated Cain through love. Then wherever you go, you will be in the position of restored Abel. Everyone will welcome you; no one will oppose you -- not even Satan. And before you go to spirit world, you have to have a big reunion and feast with your own family and clan. You will rejoice, thanking God for all His blessings. Only after such a celebration has taken place will you really be free to die and go to heaven in the spirit world.

“After the third seven-year course Father will go back to Korea and the people there will absolutely receive him with joy. Those who continue to reject him will perish from the force of the dispensation. At that time, nothing more will need to be done.

“...When you become successful in your 360 homes, you can send your people out to the world to set up their own home churches. “Outline of Home Church,” 11.27.78, Boston (*Home Church*, pp. 429-443)

Nov 11 – Father’s prayer for home church:

“Heavenly Father, through the Word, I have come to understand how precious the providence of Home Church is. I understand the truth that the liberation of all creation, human beings, God, and the angelic world are imperative in restoring the original world. I understand that this has always been your heart.” (2 CSG p. 1572)

Nov 12 We have the same mission as Father

“I am commissioning you to be messiahs, to go to your world of home churches and fulfill that mission. ...I am going the same way and doing the same mission but on the worldwide and universal levels.” (The Completion Period for the Dispensation,” 11.12.78, Belvedere (*Home Church*, p. 156)

1979, Jan 1: Home church and marriage Blessing

“There should actually be no Blessing before home church is completed. From this time on, no one is automatically eligible for Blessing simply because they have been members for a certain number of years. Only those persons who succeed in home church and restore spiritual children are qualified for the Blessing. Jesus first restored his three major disciples and then the three became 12. Those 12 plus 72, seventy disciples, established the number 84. This is an important number for us and it must be done in seven years' time by bringing one person per month. Jesus would have had the holy wedding after he had 84 people completely united with him. That is the same path I walked.

“Where are you actually going to find your mate, your ideal object? In home church. You will be blessed with the person you find. That is the ideal situation. The procedure will be that the entire home church tribe in a general conference will make a recommendation to True Parents saying, ‘This person and this person are just wonderful and our tribe wants to receive them as true parents. Would you marry them together?’ That kind of recommendation will be given as the counsel [council?] of the home church. In the days to come there will be no such thing as Blessing without having the home church program completed. This is not my statement, but a statement of the Principle. “Home Church and the Completion of the Kingdom of Heaven,” 1.1.79, World Mission Center (*Home Church*, pp. 205-6)

“You will literally find your bride and husband in the home church. Unless you are welcomed in your home church you can have no wedding after the third seven-year

course is over. "Home Church and the Battle of Love," 1.7.79, Belvedere (*Home Church*, p. 206)

1980

Annual Motto: "Home church is the base of the kingdom of heaven."

April, 1980

- We purchased Morning Garden, Gloucester, MA.

Jan 20, 1980: Rebirth in the mother's womb

What do we do in a home church area? You have to supply your home church with the essential elements for their particular stage of growth, just as though they were in the mother's womb. ...You have to be exemplary in showing this life to those who follow, and have confidence that if they follow you then one day they will go to the bosom of God's love." ("Individual Course of Life," 1.20.80, Belvedere, *Home Church* p. 337)

1980, Dec 14 Home Church and graduation from the Unification Church

You are independent messiahs, and whatever you do is your own responsibility. "Completion of the Providence and Parents' Day," 4.15.80, World Mission Center (*Home Church*, p. 229)

"I have set an historical record and you will set a record also in home church. That will be your source of pride. Once you are successful your name will be registered in the book of the heavenly kingdom. Do you need home church or not? Can you go to heaven any other way?

"Also it will represent your graduation from Unification Church; you won't need Unification Church any more. You should feel that you don't need to have someone looking after you. If you know what you should be doing, why do you need someone giving you direction? If you really carry this out with confidence, it is the same as praying and you will get instant cooperation from God. Certainly you will find God in home church." "Home Church and Myself," 12.14.80, Belvedere (*Home Church*, p. 130)

"Now the history of restoration by indemnity is over. The time will even come when your prayer is not necessary. Once the dwelling of God is with men, whom would you pray to? You will just talk to God directly. Once the foundation is established, the pattern of tradition will do all the work—the **tradition of serving parents with filial piety, and obedience to the heavenly government.** ...Once the home church system is completely established, we really don't need any formal organization. The Divine Principle will be taught in the school system. We won't need Church leaders any more. This is not bad news at all." ("History of the Providence Through Restoration by Indemnity," 1981.02.10, *Home Church*, p. 370)

"When the home church system is consummated, no leaders will be necessary in areas, states and so forth, because each of you will communicate with God directly." ("Total Self Re-Evaluation," 1980.09.14, *Home Church*, p. 371)

"What is the final stage of restoration? Not the coming of the Messiah, but home church. **When you accomplish home church, there will be no need for churches any more, for every home will be a church.** Then Dr. Durst's position, and even HSA, will no longer be necessary. You won't have to go to church or pray, but only **live by the law of the heavenly country; then you will automatically go to heaven. When we finish home church, God will have His own nation, and people there will only have to observe its laws, not go to church. When we love everyone as an extension of our own family, that in itself will be heaven. If this does not become**

reality, then Divine Principle is just another ideology that doesn't work." ("Our Duty, Our Mission, 1980.10.05, *Home Church*, p. 371)

"We can start a mobile department store and a grocery delivery service and supply their daily needs with a loving heart. What we are doing today is laying a many-faceted foundation for the future. Your 360 homes will all become like your own home." ("Host of the Future," 1977.20.23, *Home Church*, p. 406)

1980, April 15: Home church vision to liberate True Parents' family by members taking responsibility

So far it has been my tradition to love the members more than my own children and wife. Some of the 36 couples are sitting here, and if they don't recognize and appreciate my love then they are really traitors. I have loved them more than anyone. I will go home and set the family tradition because this is my remaining responsibility, but you cannot go home until you assume my role on the front line. I cut all the satanic ties and overcame this world, returning to the beginning point and setting the pattern of the heavenly four position foundation. Now you are taking over and it is your turn to build your own tribe, nation and world. You inherit my tradition now and make it your tradition. Erect your own family, tribe, nation and world tradition. "Completion of the Providence and Parents' Day," 4.15.80, World Mission Center (*Home Church*, p. 363)

1981

Annual Motto: "Home church is my kingdom of heaven"

True Father had prophesied that 1981 would be the year of settlement. It was time for the Blessing and home church. Se were dealing with court cases over fundraising, deprogramming and taxes. But nonetheless, True Father launched numerous new projects and continued developing existing ones.

Nov 10, 1981

Absolute Values and the Creation of a New World Sejong Cultural Center, Seoul; 10th ICUS

Context:

- Creation of Paragon House Publishers
- Founding of the International Christian Professor's Assoc in Korea
- Establishment of the Unification Church History Compilation Committee in Seoul
- Dedication of the Little Angels Performing Arts Center
- Founding of the International Christian Students Assoc in Korea.
- Leading up to this ICUS, we published a two-volume set of Korean professors' essays on Unification Thought and True Father's work, including an English translation.

"The only medium that can enable the upper and lower classes to unite is religion." (PHG 730) Father presents the global migration of civilization and strengths of the Korean people by which they can "achieve their objectives." (731)

Father explains that true equality is based on the absolute value, love, by which all are happy, secure and fulfilled, and love each other beyond class.

This thought is more compelling than that of communism or capitalism. When "made a reality,... all people will be only too happy to accept it." (732)

Korea is the home of "the two main trends of contemporary thought, democracy and communism, ...and the four major religions, Christianity, Buddhism, Confucianism and Islam." (732)

Also the four greatest nations (US, China, Russia, Japan) confront each other here. (733)

Father outlines 4 great tasks for Korea:

1. Uniting religions through an ecumenical movement
2. Uniting thought by overcoming materialistic communism through VOC

3. Uniting cultures by establishing a lifestyle that combines the cultures of the East and West
4. "Uniting economy through a new teaching." (733)

Father proposes that the 3 million Koreans living in Manchuria serve as a bridge to bring German technology into China. At that time, our movement invested in a technology university in Harbin, China, and thus True Father declares "a definite conclusion."

Korea should work through the UC network to transfer Japanese, US and German technology to China, and this will build a wall against Soviet expansion, "helping to pave the road to world peace." (735)

Finally, Father proposes "a Great Asian Highway zone" as the start of a "Great Free World Highway zone." (735) A path for exchange and to integrate North Korea, to create a "united economic sphere... connecting the East and West, North and South, in a new civilization." (736) Western civilization will join that of the East, "meeting in a new Pacific civilization" (736)

Nov 22, 1981: Father's prayer over the Danbury course:

"Even if people curse me and look at me with disdain, I shall go forward on this path if it is the one to which Heaven will come and bless the future of the people of this nation. In so doing, I know that this will block the path leading the people of the world to misery. That is why I seek Your understanding of the circumstances that compel me to grasp and pray about this matter. If the people are at fault, please tolerate them. If the politicians are at fault, please tolerate them. I know they are taking that path due to ignorance. I pray that Heaven instruct them and enable them to take action. If they do not take action even then, the laws of Heaven shall reproach them. If they do not listen even after knowing that what they have heard is true and knowing what they should do, they will be rebuked. Such is Your Will. Yet I fervently, fervently wish and pray, Father, that You see and understand my heart, which longs for Your Will to be applied to this people and this nation." (2 CSG p. 1462)

1982 Annual Motto: "Victory of home church"

1982, Jan 1 The power of Home Church

"You must become individuals of true love, multiplying into true love families, tribes, nations, universe and spirit world. This will be wonderful. How can you become true love individuals? I have given you the greatest gift, home church, where you can be resurrected into the realm of true love. There is no greater power than home church, where you can attend True Parents, bring in new brothers and sisters and create the Kingdom of Heaven on the earth." "Victory of Home Church" (Morning Address), 1.1.82, World Mission Center (*Home Church*, p. 129)

1982, May 1 The meaning of Home Church

"Only by creating the beginning of the Kingdom of Heaven on earth can we go to the Kingdom of Heaven in spirit world. God will be able to dwell on the earth when you bring unity in your area between Cain and Abel, between the people and yourself and ultimately the True Parents. That is what we mean when we say, 'Home church is the base of the Kingdom of Heaven.' The Kingdom of Heaven is waiting to begin in your area. Your base for the Kingdom is your area; likewise the people in spirit world must use home church as their base. "Let Us Protect Ourselves" 5.1.82, Belvedere (*Home Church*, p. 5)

End of the first 21 year course

The title of today's message is "Completion of the Providence and Parents' Day." The True Parents set the tradition, and now you are to follow and set the same tradition and standard on your own. Then you shall be at the same level as True Parents in God's sight. This next seven years is the time for you to demonstrate what you are and what you can do. Any organization or system that hampers this movement or your

achievement will be demolished. Home church is the primary dispensation and anything else is secondary. **I am declaring to Unification Church members all over the world that this is the Parents' Day which ends the first 21 year course and begins the second 21 year course.** "Completion of the Providence and Parents' Day," 4.15.80, World Mission Center, <https://www.tparents.org/Moon-Talks/SunMyungMoon80/800415.htm>

The fundamental challenge to Home Church: communal versus community

April 16, 1980: Enter Canaan as married couples

"Before they left Egypt, the Israelites married, and as married couples they moved into Canaan. It is the same thing in the Unification Church. We have mass, international, interracial marriages which will help us to create strong forces when we engage in the final battle against Satan in order to go to Canaan..." "Conference," 4.16.80, World Mission Center (*Home Church*, p. 159)

Now, here is the fundamental challenge to Home Church. We designed street witnessing to reach people who had already disengaged from, or not started, their worldly life, were truly seeking God and had deep questions. Such people had already done half the work of joining a new life. They had self-selected to take a break, possibly take a semester off college; they didn't have serious commitments to work or family.

Home Church, on the other hand, was aimed at people in real life who had real commitments to work and family and property. To win people through Home Church, we had to address real issues, long-term realities that young, single people could ignore and even wanted to escape from.

And in fact, we have never accomplished Home Church in any of its iterations, at least in America. We had a model of **communal** life for monastics that worked in the context of the expectation to get married and have a family in the future. It led to happy, healthy and idealistic individuals who exhibited tremendous ability to sacrifice, serve and accomplish while living a moral life AND attracting new people. But we did not have a model of **community** life for married couples and multi-generation families that exhibit the ability to sacrifice, serve and accomplish while living a lineage-honoring moral life, and attracting people to join.

True Father did set up trinities of blessed couples, but the organization completely ignored them, and the organization came first. True Father talked about families living in multi-family housing, but again the organization ignored this idea. Father once said that ten families should pool their resources to support one family as the leader; this also was not implemented.

In fact, we kicked the community can down the road. We handed it over to Heavenly Parent, trusting that our movement would evolve well naturally, through the power of God.

At the same time, True Father was giving many other directions and developing new projects. Here he addressed that issue:

"I told our members to do home church. But MFT activities are also the result of my direct instruction to you. This is your mission for God's dispensation. **There are many other missions in our Church apart from the regular home church dispensation. Many other brothers and sisters are doing special tasks. The important consideration, however, is whether a member receives his instructions wholeheartedly and fulfills them to the utmost.**

"Home church alone could not fulfill all of God's dispensation; it must be united with all the other components to make up the heavenly victory. Your attitude, or the shape of your mind and heart, is important, and second, how much time you invest in your task. Finally, how much drive you invest to overcome any difficulties is of concern. Ultimately speaking, your commitment, persistence and determination that what you

do is vital for the ultimate victory of God is the key point. **Each activity is crucial in the direction of God's dispensation, so what is important is how well the different components come together to fulfill one central goal. Because we are focused on that central goal, we need many different departments and elements that will make a wholesome self-sustaining entity which can push toward the goal.**

"I would like you MFT members to think that you have an important mission to do and that you will do your best. **If you are doing home church ten years from now you should feel that you will do it in the shortest possible time based on your hard work on MFT. Here you are reshaping yourself to resemble me, and when your home church opportunity comes later, you will knock it over in no time.**" ("To the MFT," 1.2.80, World Mission Center, *Home Church*, pp. 404-5)

"If someone is in a special staff position which is necessary for the well-being of our Church, I will give special consideration and allow him to do home church later, but still he must do it." ("Our Duty, Our Mission," 10.5.80, Belvedere, *Home Church*, p. 405)

At that time, according to Eric Holt, a member of the HSA financial office, we had 2,000 MFT members in the United States. The income they raised funded our newspapers, all-expenses paid conferences, the acquisition, staffing and maintenance of many properties (and we were not good at deferred maintenance), start-up businesses (Fruitzer, WRIST, Christina Bahn, Master Marine...), publications, CAUSA, UTS and the Ph.D. students, national HQ, and I'm sure much more.

I remember True Father saying that someday, water will be more expensive than gasoline. He envisioned the bottling of water enhanced in various ways—mineral water, and fruit-flavored water. We started the very first company to produce such, to my knowledge, called Fruitzer. It failed, but its successors created by others succeeded famously. We bought a large warehouse building on the East River in Queens for purposes such as this, called the "East Sun Building." Another operation in the East Sun Building was a group of scientific type members whose mission it was to create a machine that would facilitate direct communication with spirit world. It was called the World Research Institute for Science and Technology (WRIST). Christina Bahn was an attempt to create a chain of high-end fashion clothing stores. Another vision Father had was for delivering groceries door to door. One brother, Richard Urban, attempted it in Washington, DC, but it failed. The Internet infrastructure and UPS / FedEx infrastructure was not in place. Of course, the creators of Amazon had the same idea, and it worked well.

But True Father was thinking very long term, even as he addressed the present moment:

"We come to realize, therefore, that we actually have a great privilege in being able to build and live in Home Churches. We are going back to the garden of Eden and **building the structure of God's ideal creation from the very beginning.** In God's original concept He wanted Adam and Eve to perfect themselves and **create the Kingdom of Heaven on earth, beginning in their own home, multiplying a host of children, and then opening heaven in spirit world.** Then all the generations on earth would automatically follow their parents' path to heaven. In that case, **the tradition that Adam and Eve lived in the garden of Eden without the fall would have been the tradition of the entire world because it would have been succeeded to by their children and all their descendants.** Adam's tradition was to have been the one God-centered tradition remaining here on earth, the one tradition of home and one tradition of church.

... "Home church is not a witnessing method. No, Home Church is our destiny, the final terminal and the fulfillment of the dispensation. Fallen man must walk this road; that is his destiny. More than a man is destined to marry a woman, fallen man is destined to finish the Home Church mission either on earth or in spirit world." ("Home Church and

1979, August 6 (Sept 16 solar calendar) Birth of Hyung Jin Moon, seventh son

Nov 25, 1979

God and the Limit of Science

Los Angeles, 8th ICUS

Science brings benefits but also problems—pollution, resource depletion, depersonalization, weapons of mass destruction.

“The reason is that science, in adhering to its position of scientific neutrality, has excluded considerations of purpose and value.” (720)

God, our Creator, is the source of value and purpose.

The election of Ronald Reagan

- President Carter’s “human rights” policy created an opportunity for communist advances in Afghanistan, Central and South America, Mozambique, Zimbabwe, Christian churches (“liberation theology”)
- Father’s criticism of Carter’s lack of understanding of communism led UTS-alumni Ph.D. students to display at a campaign rally of Carter and Ted Kennedy, a huge banner declaring “Ted, Don’t Trade Principles for Peanuts.” The philosophy was, the enemy of your enemy is your friend. A photo of the banner made the front pages.
- Some members officially resigned from church membership and worked for political campaigns. One I know worked for Ted Kennedy, the enemy of the enemy. The Republican party had planned to close the New York state office. A UTS-alum Ph.D. student at Union Seminary convinced them to stay open, and Reagan won NY state.
- Tennessee: Three doctoral students volunteered to do phone calling from the Republican office. “Castro Out of Central America!” Counter-demonstration, the Republican phone bank. Reagan won Tennessee by 0.3%, and the state party director told us, “You are the reason we won Tennessee.”
- Reagan won 49 states electoral vote, but 9 by less than 3%.

Reagan’s inauguration

“It’s morning again in America. Today more men and women will go to work than ever before in our country’s history. With interest rates at about half the record highs of 1980, nearly 2,000 families today will buy new homes, more than at any time in the past four years. This afternoon 6,500 young men and women will be married, and with inflation at less than half of what it was just four years ago, they can look forward with confidence to the future. It’s morning again in America.”

But Reagan allowed the Justice Department to continue the prosecution of True Father, and the Supreme Court did not lift a finger.

Impact on our media providence and later founding of *The Washington Times*

- Dr. Mickler: “Undoubtedly, the paper’s boldest move was to predict a ‘Reagan Landslide’ in a bold headline on November 4, 1980, the day of the election. The next day, having been vindicated in its prediction that Reagan would ‘win by more than 350 electoral votes and carry New York as well,’ the paper published another banner headline, which read ‘Thank God! We Were Right!’ and featured a UPI photo of President-elect Reagan holding the previous day’s *News World*.”

Dr. Mickler Commentary

Ideological Armament leading to CAUSA

Apart from being typed as a Korean evangelist and industrialist, Rev. Moon was often described as a fervent anti-Communist in the popular press. While there were several important differences between his approach and that of reactionary “right-wing” activists, the label was not entirely unwarranted. A forcefully expressed opposition to atheistic communism figured prominently in Rev. Moon’s speeches and activities. This also had been the case from the beginnings of the movement in America. It ran through Col. Bo Hi Pak’s early efforts to set up **Radio of Free Asia**, Rev. Moon’s meetings with former President Eisenhower and various U.S. elected officials, the establishment of the **Freedom Leadership Foundation**, the movement’s **National Prayer and Fast for the Watergate Crisis**, Rev. Moon’s Bicentennial speeches at **Yankee Stadium** and **Washington Monument** and **CARP’s campus activities**.

Certainly, communists of various hues viewed the movement as a threat and opposed Rev. Moon. There were efforts by members of the International Workers Party, Trotskyite and Marxist militants, and Yuppies to disrupt his speeches in the U.S. In 1978, the Japanese Communist Party called upon its members to “isolate and annihilate” the movement and characterized its efforts to “stamp-out” the church’s anti-Communist work as a “Historical War for Justice.” And by the early 1980s, Rev. Moon had attracted the attention of media, commentators, and leadership within the Soviet bloc.

In addition to typing him as an anti-Communist, there were persistent efforts to depict Rev. Moon as a tool of the KCIA, a stooge of American capitalists, and a fascist warmonger. These depictions were flawed and unfair, but perhaps to be expected. Nevertheless, they hindered the movement’s work and lay behind a U.S. congressional investigation of charges that the movement was an agent of influence for the Republic of Korea.

True Parents were unique in offering a serious critique and notion of a counterproposal—as opposed to just supporting western democracy as the answer

The movement evidenced a remarkable ability to reach and “ideologically arm” a wide variety of audiences during the early 1980s, including a large number of Black clergy who were by no means traditional anti-communists. In order to understand how this was possible, it is necessary to consider the movement’s message, its mode of presentation, and the particular context of the time.

As already suggested, there were several important differences between the movement’s message and that of reactionary, right-wing anti-communists.

One difference was that the movement actually had a message. In the case of many reactionary anti-communists, there might be slogans but little more in the way of specific content. South Korea, for example, which as a consequence of its unresolved 1950-53 conflict was probably was the most virulently anti-communist society in the world, prohibited the publication of Marxist texts into the 1970s for fear that it might influence its citizenry. **Though the Unification movement originated there, it maintained that communist doctrines needed to be understood and positively refuted. In other words, it understood the fundamental conflict was “a conflict of ideas—a conflict of ideology.”** Unification texts went into great detail, probing Marx’s labor theory of value, theory of surplus value, laws of economic movement, dialectical materialism, the materialist view of history, and so on, offering positive refutations.

A second difference between the movement’s message and that of reactionary anti-communists was that it did “not seek to preserve the status quo.” Rev. Moon decried selfishness as an “equally vicious evil” and proclaimed that he was bringing a philosophy that “like a two-edged sword...can cut through the falseness of communism, and...through spiritual and social corruption.” In this respect, movement presentations offered a critique of “confusion in the Western system of values” in addition to its critique of Marxist-Leninist ideology. Its internationalism and racial inclusiveness also were more akin to the Left than to the Right.

TH NOTE: Sad to say, our “counterproposal” was thin, and still is.

A third difference between the movement's message and more reactionary forms of anti-communism was its evangelical and conversionist thrust. In other words, the movement did not preach solely to the already-converted. It expected to convince even the most hardened Marxists. This was the rationale behind its planned "March on Moscow" as well as its outreach to Black clergy and others who were less than traditional anti-communists.

CAUSA

The movement invested heavily in its effort to ideologically arm the West, and its presentations were increasingly sophisticated. Initially, it recruited and trained **a group of Unification Theological Seminary graduates and seminarians to develop educational programs.** However, as was the case in the movement's outreach to scientists, theologians and journalists, their efforts were soon supplemented by specialists who helped organize conferences, edit journals, and develop new plans.

The movement also prepared a headquarters in **the Tiffany Building on Fifth Avenue**, which, in addition to a main hall with seating for 200, had 22 offices. Included among these were libraries for research, an institute, and multi-media rooms for the preparation of lecture slides and diagrams. The same conference-networking techniques were utilized that had been successful in other fields of endeavor, with the addition of high-tech visual and technical equipment. The high-tech effect may have been to offset and energize heavily philosophical elaborations of the Marxist dialectic and economic theories. In presentations, the movement utilized **theatre-sized screens and as many as eighteen computer-controlled slide projectors to dramatic effect.**

In addition to its message and mode of presentation, social and political circumstances enhanced the movement's ability to reach and ideologically arm a wide variety of audiences after 1980.

The threat of further communist inroads into the Americas following **the fall of Nicaragua to the Sandanistas in 1979** was one of the most important of these circumstances. Rev. Moon took this situation seriously enough to cancel his sixtieth-birthday celebration, an auspicious occasion in the Orient. **He instead sent Col. Bo Hi Pak, who was to serve as master of ceremonies for the celebration, to Latin America with instructions to establish contacts and offer movement resources in educating young people, the military, and civic leaders so as to avoid a fate similar to Nicaragua.** After establishing a number of high-level contacts, Rev. Moon set up **CAUSA International**, from the Latin word for "cause," which became the movement's major ideological affiliate during the 1980s. Bolivia was the first country to express interest, and in December 1980, CAUSA U.S.-based lecturers traveled to a tiny hamlet in the mountains of Bolivia to lecture to forty-five students who previously had been indoctrinated in Marxist theory.

TH NOTES: At a later date, America missionary to Nepal, Robert Kittel, and Nepalese member Ek Nath Dakal, dialogued with leaders of the Marxist insurgency that was heading to assume power over the government. This led to CAUSA and Divine Principle education that the party leaders accepted as superior to Marxism.

UTS-graduate Lee Shapiro traveled Nicaragua after the Sandinista take-over and filmed the results upon a native population, the Miskito Indians. The 1-hour documentary was viewed by Reagan and many in Congress and had an influence on the American Congress approving funding for the anti-Sandinista "Contras."

The overwhelming success of that program led to seminars in Paraguay, Uruguay, Chile, Argentina and Brazil. In December 1980, CAUSA was approached by the government of Bolivia to conduct seminars for 10,000 college freshmen. In 1982, CAUSA held its first seminar in Peru; a regional seminar in Acapulco, Mexico for representatives of Mexico, Honduras, Venezuela, Guatemala and Columbia; and its first Pan-American convention in Montevideo,

Uruguay where the movement began to invest heavily, purchasing a bank, hotel and daily newspaper. In 1983, CAUSA educated several thousand Honduran union leaders, teachers and government officials. The movement also undertook social service projects under CAUSA World Services. In 1984, CAUSA supported the founding of the Association for Unity of Latin America (AULA) which sought to revive the ideals of Simon Bolivar.

Two circumstances facilitated CAUSA's advance in the United States.

Ronald Reagan's ascendancy was the first of these. While Reagan's characterization of the Soviet Union as the "evil empire" and judgment that Marxism will end up on the "ash heap of history" did not exactly make anti-communism fashionable, his philosophy had affinities to the CAUSA position and stimulated interest in its programs.

The U.S. government's prosecution and eventual jailing of Rev. Moon on tax-evasion charges in 1984, ironically, was a second circumstance that advanced CAUSA USA's work. His case, more than any other movement initiative, provoked a sympathetic reaction among American clergy who objected to his treatment. A number of rallies for religious freedom were held and more than 7,000 ministers signed a statement of solidarity with him. According to one account, **"When numerous ministers inquired how best to support him during his imprisonment, Rev. Moon responded that they should attend a CAUSA seminar."** This, he explained, was because "the most serious threat to religious freedom on the world-wide level was hard-line Marxism-Leninism." As a consequence, during Rev. Moon's thirteen-month imprisonment, "more than 7,000 ministers attended CAUSA seminars." In 1984 alone, CAUSA sponsored 34 major conferences and 290 local programs. **CAUSA USA** also supported the founding of the **International Security Council (ISC)** which in two conferences brought together **more than 200 former senior military officers, diplomats, government officials and scholars** that year.

It was not a right-wing activity: notes from a conversation with Dr. Thomas Ward:

"Dr. Pak and Antonio [Betancourt] made one trip in Latin America in early 1980 where they met military leaders in the Southern Cone **as well as Democratic and Socialist leaders** in Central America (Costa Rica, El Salvador) and in the Caribbean (Dominican Republic) and we did one series of seminars in Latin America in Spring 1981. We did a second seminar in Bolivia in 1982 after that government announced its plan for democratic elections.

"I believe that the International Security Council did two short conferences in Latin America that may have involved some US military strategists as well as **scholars of geopolitics such as Eugene Rostow (Yale), William Kintner (Penn) and Joseph Churba (National Security Council, NSC).** **Father only first began the CAUSA military alliance in 1985. By that time, Argentina, Uruguay, Brazil, and had all returned to democracy (and have been democratic since then).**

Our offices had been closed in Chile because of Pinochet's declaration of martial law. Chile returned to democracy in 1990 after Pinochet failed to win the majority vote in a national referendum and dutifully surrendered power." (Ward)

Testimony: CAUSA International—Bill Lay

Every generation is called to take its part in the fight against the forces of darkness that repeatedly assault God's foundation of goodness until the end. The generation before ours has been called "The Greatest Generation" by one commentator, for their self-sacrifice and sense of duty in fighting against the Axis powers of World War II, and returning home to build the free world. We were then called to participate in the "long twilight struggle" against the next wave of darkness—communism—as it was fought on battlefields, real and metaphorical, throughout the world. CAUSA was part of that fight. Although most of us involved in CAUSA were not military combatants, we were nonetheless soldiers who heard the call, understood the importance of the time, responded, and did our best.

CAUSA International was launched in 1980, when Rev. Moon asked Bo Hi Pak to visit political leaders of countries in South America and offer a unique form of assistance in the defense against communism and in bringing about a renaissance of morality and virtue. Dr. Pak and Antonio Betancourt visited a number of countries, particularly the home countries of **journalists who had participated in the formation of *Noticias del Mundo*, the Spanish-language newspaper of the Unification Movement in New York.** At nearly the same time, Rev. Moon selected a group of graduates of the Unification Theological Seminary—including Thomas Ward, William Selig, Beatriz Gonzalez, Juan Sanchis, Jean Jonet and Paul Perry—to study intensively with Sang Hun Lee in preparation for offering programs patterned after Dr. Lee’s Victory over Communism presentations.

Dr. Pak and Mr. Betancourt were very well received, in large part because of their faith and enthusiasm, and also because of the unique circumstances of the countries they visited. In many of those countries, leaders were extremely anxious because, on the one hand, they faced ruthless Marxist-Leninist groups that had been newly invigorated by the collapse of the Somoza government in Nicaragua, and on the other hand, they faced the criticism of the United States for their own human rights abuses. CAUSA promised to help on both fronts: the message we offered dissected communist ideology and showed it to be false, and at the same time, it critiqued the selfish brand of anti-communism that had brought many of these countries into international disrepute. Most importantly, CAUSA offered an experience that was to be found nowhere else. A CAUSA seminar was an encounter with hope, enthusiasm, sincerity, goodness and an exciting new world view. People who came went away uplifted and changed.

I was invited to be a part of CAUSA late in 1980. When Antonio Betancourt came to talk to me one evening at the Unification Church headquarters, I had no idea what a unique and wonderful opportunity lay ahead. Though I joined as the all-purpose utility person, I quickly found a spot as a lecturer in the Spanish language programs, and later in the programs we presented throughout the United States and the world. I also directed **the CAUSA Institute** in New York. It was my privilege to travel and teach the material myself in 21 different countries, including, for example, **a Catholic high school in the “outback” of Paraguay, and a theater in the small Greek city of Ioannina, near the Albanian border (while communists demonstrated outside)**, as well as scores of large groups throughout North and South America, Europe and Asia. If not for Rev. Moon, Dr. Pak and CAUSA, I would have done none of this. I would have missed my chance to fight in the great crusade for God and freedom at the close of the 20th century.

CAUSA began giving seminars in South America; the first was given to young people in a remote village in the Andes Mountains of Bolivia. From that seminar a tradition of prayer and spiritual conditions was established, which was reinforced by Rev. Moon’s instructions on several occasions. From that first seminar, we developed a program in which people would stay at a conference site for several days and participate together in a series of lectures and other presentations. The results were extraordinary. Most participants had never experienced anything remotely like it. They encountered a group of people who were dedicated, sincere and concerned about the world. They heard a message that was challenging, even alarming, yet hopeful and uplifting. **And, most importantly, they felt the spirit of God.**

The CAUSA program was innovative and significant in its efforts to combine the new revelation of divine principle, an in-depth discussion of communism, and the best elements of the God-centered American democratic tradition. These were the themes of the program, from Dr. Pak’s introductory remarks to the **CAUSA Worldview** lectures. **The culmination of each seminar was the presentation of the film “Truth Is My Sword,” which introduced Rev. Sun Myung Moon and depicted Dr. Pak’s defense of his faith before an errant investigative committee of the U.S. Congress in 1976.** Dr. Pak was often there to share personally with the participants, but when he was not, Dr. Ward would ably fill in. Their remarks, central to the conference, conveyed to the participants a sense of how the sanctified atmosphere of the conference and the profound set of lectures they were hearing had come about.

After achieving remarkable results in Latin America, the CAUSA Seminar and teaching were taken to every part of the world, but CAUSA was most active in the United States, where the program took a variety of forms. The lectures were given in every state on the grassroots level, while we continued to hold major seminars for many groups, including clergy, politicians and retired military. Lecturing to retired military officers was particularly meaningful to me, since my father was a career army officer and I grew up in the military environment. (He is a decorated combat veteran of both WWII and the Korean War. He attended a CAUSA conference in Denver.) The World War II veterans are a precious resource which can never be replaced. Through **the CAUSA International Military Alliance**, we convened the retired military, respectfully served them, and shared with them the worldview that proved the significance of their efforts and sacrifices.

Each CAUSA conference depended on the tireless efforts of a staff of people dedicated to what we called the “D.P.” (the Dr. Pak standard). That meant that the audio-visual presentation had to be perfect, as did coordination of transportation and hotel, and everything else. Why? Because every aspect of the program was an expression of love for the people who were participating. For Dr. Pak, every participant was his comrade-in-arms, his brother or sister, his son or daughter. He wanted them to hear everything, to see everything, and to be just as enthusiastic as he was.

Of course, nothing mattered more to Dr. Pak than the lectures themselves. His practice was to sit in the front row and be the tuning fork for every presentation. He believed that if he was inspired, then other participants would be inspired as well. I have never seen Dr. Pak do anything by just going through the motions. Rather, **he listened to each lecture as if he were listening to that lecture for the first time in his life.** He was often moved to tears, and his response was many times the catalyst for the entire group to reach a new and higher level of understanding.

The decade of CAUSA work involved countless public events, and for those of us who were blessed with the chance to work closely with Dr. Pak, involved a multitude of memorable private moments with him. He led us in prayer. He led us in work. He taught me to love my country, to love my brothers and sisters, to love my wife, to love my children, and to love others. (Later, when I discussed with Dr. Pak the idea of going to law school, he encouraged me to go, to treat it as a sacred mission, and to never forget that I was first of all a lecturer, never just a lawyer.) **On many occasions, Mrs. Pak would be with us as well.** She is a warm-hearted and generous person. She always brought a special dignity to our proceedings, and her constancy, faith and heart of gold added immeasurably to our efforts.

After every conference, I would assemble the written and oral comments and testimonies of the participants to make a report for Dr. Pak to be able to convey to Rev. Moon the remarkable spirit of that conference. Moments after the last gathering of a seminar, I would often be compiling my notes for that report while around me the audio-visual crew was striking the equipment and loading it up for the next trip. Rev. Moon was particularly gratified to hear that the participants were experiencing a renewal of hope, commitment and faith in God.

With the fall of the Berlin Wall, the rally for True Parents in Moscow, and the breakup of the Soviet Union, the function of CAUSA drew to a close. One of the last CAUSA conferences was a **World Leadership Conference that focused on the divine principle for newly elected legislators from each of the former Soviet republics.** It was fitting that the journey we had embarked upon in CAUSA would conclude by joining with those democratically elected officials from the fallen stronghold of communism in studying about God.

In his opening remarks at each CAUSA conference, Dr. Pak would quote an apt observation: “As absurd as communist ideology may appear, it provides a consistent view of history to adherents and makes even the simplest citizen feel as though his life has meaning. Communism cannot be defeated militarily, nor can its adherents be bribed into giving it up. It can only be defeated in one way—by being confronted with an idea that is better.” As I write these words, the former soviet states are in a desperate struggle to overcome the bitter legacy of decades of crushing exploitation by the communists. The free

world—drunk with its own wine of material prosperity— is groping to understand the meaning of its blessings, and to save its very soul. Until the new truth of God fills the vacuum of today's thought, we cannot say our work is finished. But a great chapter is closed. Those who steadfastly opposed communism were good soldiers who heard the call, understood the importance of the time, responded, and did their best. From the faith and sacrifices of many, God fashioned a victory.

In the words of Dr.s Ward and Swarts, “Under the leadership of Dr. Bo Hi Pak, CAUSA developed a state-of-the-art audio-visual presentation of VOC theory, and throughout the 1980's it conducted hundreds of seminars in Latin America for political, military and civic leaders. It set up branch offices in the Caribbean (the Dominican Republic), the Southern Cone (Uruguay), and in Central America (Honduras). Between 1983 and 1987, CAUSA's Central American office alone conducted over 120 seminars, for more than 10,000 political leaders, scholars, military officers, teachers, students and campesinos. **At the request of the Salvadoran government and with their support, CAUSA's Central American director, Mr. Jesus Gonzalez, frequently penetrated the lines of Salvadoran guerrilla (FMLN)-controlled territory to conduct seminars on VOC theory for local residents.**

“In the 1980's CAUSA International also developed a significant presence in North America and in Europe. **Between 1980 and 1990, CAUSA International conducted more than 250 VOC conferences in 40 nations, mostly three- and four-day programs, attended by an estimated 60,000 leaders.** These programs mobilized the support and involvement of presidents, vice presidents, cabinet officers, senators and other high-ranking officials. From as early as 1982, CAUSA USA, CAUSA France, CAUSA Uruguay and other national chapters also organized and conducted many of their own conferences. **By 1985, CAUSA conferences were even secretly being conducted in Nicaragua and Poland.**” (Ward and Swarts)

TH NOTE: I hear many members calling for a renewed CAUSA teaching to offer a critique and counterproposal to cultural-Marxism (a.k.a. neo-Marxism, “critical race theory”).

Jan, 1980: NEW ERA, The first “Conference on God: The Contemporary Discussion”

The God Conference (January): our first world-religion level conference including clergy from many religions. The concept was that of Frederick Sontag, embraced enthusiastically by True Father. We had, I believe, four or five God Conferences, each taking place over the turn of the new year.

Note that the concept of the Youth Seminar on World Religions (YSWR) came from Herbert Richardson. His idea was a bus-tour; Father ramped it up to a global tour via airplanes.

Summer, 1982: First Youth Seminar on World Religions

The Youth Seminar began as Dr. Herbert Richardson's idea to put a group of college students from different religions together on a bus tour of a variety of religious sites. True Father liked the idea, and upped the ante to a jumbo jet tour of sites around the world. Friendly New ERA professors publicized the opportunity with their students, and we had perhaps a group of 100 guests and staff.

Dr. Huston Smith, the world's pre-eminent world religions scholar, participated. The seminar began with a week at Barrytown in which he taught the students about the world's religions and led them in various spiritual practices. Smith also spoke at the first Assembly of the World's Religions, November, 1985.

The YSWR included our movement's first entry into mainland China.

TH NOTE: “1980 or '79—New ERA Board dinner with Father at East Garden. Before dinner, Father gave a speech. First half analyzed each theologian—critiqued each one. One theologian said to Father, he wanted to dedicate himself to Father. So, what shall I do? Father's answer: don't center on these activities (New ERA)—please witness to me and our movement, teaching

humankind this truth until you die by persecution. Then all young people will visit your grave with flowers." (White cloth bound journal)

April 16: Vision for education through the media

The time will come when we will only need to do broadcasting on television and radio in order to reach many homes. This will help the home church providence immensely. Three hundred and sixty homes can be connected to a wire which will be hooked up to a certain circuit and you can organize closed circuit television throughout your own houses. You can be your own broadcast company.

...In the future, 21-day training sessions won't even need to be assembled. We can send the contents of 21-day training through television. People can receive the workshop in their own living room. They will also take a test by reading the questions on the television screen. They will then write the answers, mail the test and get back their results in the mail. "Conference," 4.16.80, World Mission Center (*Home Church*, p. 393)

1980: 40-DAY PIONEER WITNESSING EXPERIENCE—John B. Parker

Of all my experiences in the Unification Church, my 40-day pioneer witnessing experience was one of the most precious. I was doing Home Church in Brooklyn, New York, during the summer of 1980. I was shocked when I heard the announcement that we would now be doing 40-day pioneer witnessing twice a year in the United States, as had been the tradition in Korea and Japan. (I believe the exact dates of my pioneering were July 20th through August 31st, 1980.) The city of Middletown, Rhode Island, was chosen for me. Before long, I found myself on a train headed for a strange place I had never been before, with only a few belongings, a little money, and a little faith. When I arrived in my city, it was already dark. I was scared, but there was no turning back. I took a bus from the train station, and decided to get off near the beach. When I got off the bus, I noticed that the street signs showed that I was at the corner of "Kane Street" and "Purgatory Road." I climbed up some rocks overlooking Rhode Island Sound, found a sandy spot, huddled under my thin jacket, and tried to keep warm. Needless to say, I didn't have any trouble staying awake during prayer that night. The cold wind made me shiver, and I had a hard time sleeping.

The next day I wandered around the city and prayed for the people there. I asked Heavenly Father what I should do to fulfill the goal of bringing one full time member to the Church. I just started talking to people, and one young Christian invited me to stay with him at his house. It felt so good to have something to eat and a warm place to stay, but the next day he just abruptly kicked me out. I think he had asked his pastor about our movement, and got very negative. So there I was, back out in the elements, without a clue how to survive, much less how to witness to anybody. What little confidence I had was quickly turning into desperation. The next night I slept on the porch of a church, and had a vivid dream. In the dream, one of my first Divine Principle lecturers, Sandra (Lang) Lowen, was stuffing fresh raspberries into my mouth, more than I could eat. She was laughing at me, saying, "John, you don't have enough faith—don't you know that Heavenly Father has already provided for you?" The very next day, as I was walking and praying, I noticed that there were bushes full of ripe raspberries scattered throughout the city! They were so delicious, and filling. I felt so much love from Heavenly Father, and his miraculous provision renewed my hope of at least surviving. Those raspberries turned out to be like my "quail and manna" during my 40-day pioneering.

I found an abandoned house that had been a former Church of God in Christ, and adopted it as my base of operations. I rented a small storage locker at the nearby bowling alley, where I stored what little I had brought with me. Although wild raspberries were my staple food, I also discovered that the grocery stores often threw away expired baked goods, fresh fruit, etc. I checked the dumpsters daily, but there wasn't always food there. So I used \$1 as seed money for fundraising, purchased a box of peanut brittle, sold it, and eventually bought more and more in order to fundraise for food money. I also met a few good contacts during my weekly fundraising efforts.

Many days I just prayed, studied Father's words, or just walked around the town. I felt little confidence in approaching people at first, so I just gave Divine Principle lectures to the spirit world, instead. Every day was a battle just to survive spiritually.

In order to make friends and find a way to win people's hearts, I handed out the best of the expired baked goods which had I found behind the grocery stores. On one occasion, I had just handed my contact at the gas station a package of pastries when a policeman drove up in his patrol car, looked at my Unification Church name tag, and promptly arrested me. He drove me to the police station, fingerprinted me, but never told me why he was doing this. He was negative against the Unification Church, and asked me if I had ever sought out psychiatric help. I told him, "No, but I did study psychology in college." I was locked up in a jail cell for several hours, and then a detective came in and asked me some questions. I explained why I was in Middletown— doing my 40-day pioneer witnessing—and wondered why I had been arrested. He said that on that day there were fundraisers from the Unification Church who had been kicked out, and they assumed that I was one of them coming back into town to fundraise without permission. When I explained to the man that all I had done was give a gift of pastries to my contact at the gas station, he looked surprised, and abruptly left my jail cell. A little while later, the original policeman came to my cell, unlocked it, and told me that I was free to go. He looked very embarrassed about the entire incident. After all, he had arrested me without any due cause, and it looked like he had been reprimanded by his superiors for his mistake.

I visited various churches in the area, including Roman Catholic, Church of Christ, and the Church of Jesus Christ of Latter Day Saints. The people were friendly, and we had some interesting discussions about our respective faiths. One time, I visited a Baptist church and attended the service and Bible study. However, the minister was very negative about Reverend Moon, and kept raising his voice as he asked me to get out of his church. The choir director tried to reason with him about letting me at least attend their Bible study, but the minister refused to listen to him, and angrily demanded that I get out and never come back again.

One day on the beach I met a young man about my age, named Greg Walsh. We talked about God and about life, and he didn't have a problem with the fact that I was from Reverend Moon's church. I remembered True Father's words in *The Way of Tradition* about how we can learn from the birds, who lovingly go out and find food for their young. So I went behind the grocery store and found a dumpster full of fresh strawberries, which I brought back to my abandoned house. When Greg woke up, his jaw dropped as he gazed upon the strawberries, which I had prepared for him. He excitedly explained about how he had just been dreaming about eating strawberries! Wow! He was now convinced that God was showing him that he should come back with me to the workshop. I was very inspired, but I only had one train ticket, and not enough money to purchase another. Greg didn't have enough money with him either, so we just hitchhiked our way back to New York. The person who picked us up was negative against the Unification Church, but he let us ride with him in his truck anyway. When Greg and I arrived in New York City, we went together to the workshop at Camp New Hope in Accord, New York. After the 7-day workshop, he decided to join the Church!

I am grateful to Heavenly Father and True Parents for making this precious 40-day pioneer witnessing experience possible. Despite my lack of faith, God could work through me to fulfill my goal of bringing one new member to the Church.

Witnessing to celebrities

John and Yoko Lennon

"This is Rev. Moon? He's too hot for us." John Lennon's response when William and Nina Bergman witnessed to him and Yoko Ono, New York City, sometime in the late 1970s.

Tom Garrity, the assistant to movement film-maker Lee Shapiro, met Mr Lennon in the film archives of the New York City main library. Tom told me that Mr Lennon was searching for footage about Hitler and occultism. Lee and Tom were planning to witness to John. Their plan never transpired, as John Lennon was assassinated shortly thereafter.

Paul Simon

A Hispanic sister whose name I forget said that she met Paul Simon in midtown Manhattan, and witnessed to him as they walked from there to the 71st Street center. The center, she said, was locked; it was late at night. That was the end of her testimony.

Testimony: Michael Hentrich

[After graduating UTS in 1980] I became a state leader in various states. Father first sent me to North Dakota for three years. We had state leaders meetings every month. I took the bus, usually. It was the cheapest way to travel to New York from North Dakota. I fundraised with silver and turquoise jewelry there. I drove a little red Ford Pinto. President Durst came to visit me one day. I showed him my little apartment with my patented custom furniture inside and he scolded me for not pursuing the invention as a business.

I did home church in North Dakota. I really enjoyed that kind of witnessing and believe in it very much. I was living near the University campus there and I set up a book table outside of the library, even in the snowy winter months. I had a flip chart and displayed books and a special 1-hour Divine Principle tape which I was strongly inspired to create. That tape was one of the best things I ever did. That tape was passed around quickly and kids would listen to it in their dorm rooms with their friends. It quickly made its way to one of the most prominent spiritual leaders in the non-Christian community. I felt that we needed a brief expression that was more sensitive to controversial Christian doctrinal issues. This version was very good. It was definitely inspired.

One time, when I was fundraising out of necessity, we were told to do a witnessing condition. I could not stop, so I decided to combine my fundraising with a 7-day fast. I asked God to help me find someone to witness to. One day, at the end of the fast, I felt strongly steered by spirit world to a particular apartment building that I was not intending to go to. When I knocked on one of the doors, a girl answered the door and asked, "Are you with MFT or are you a local member?" I was shocked. She was Susan Schroeder. She said she had left the church years ago but that she was hoping she would meet someone who could help her to come back. So many things like this happened.

January 3, 1981 (Feb 7 solar calendar) Birth of Yeon Jin Moon, sixth daughter

1981: Words on True Parents' successor

"My successor among my sons and daughters will be determined in the same way: the one who sacrifices himself the most for the sake of God's will, the one who best exemplifies the principles of loyalty and filial piety. Everything is measured against that tradition—in the family or in the church. ...We cannot appoint a person to a position simply because he has money or power. He must be able to give deep inspiration and heartistic love to other people. ...He may be humble and unknown, but when he prays, his words come from his inmost self and create explosion in people's hearts. ...Even if I die, the tradition of the Unification movement will never be destroyed. A different tradition cannot appear in the movement, even if it did, it would soon rejoin the mainstream. ...It is easy to tell who is true and who is false. Someone who speaks only for himself is false; if he speaks for others and the world, he is true." (May 1, 1981, GWW, 582-4)

Father's prayer:

"When I hear someone comment that I am over sixty years old now and talk about my having a successor, I feel sorry because I have not completed the course I have to go or fully fulfilled the way of loyalty to You. Thinking of this, I pray that I may go to the very end of the course that remains, with all my strength and energy. Beloved Father, please guide me so that I may conclude everything beautifully, even if it means ending my life on the path of suffering where I began." (Nov 22, 1981, 2 CSG p. 1461)

May 16, 1981: First Blessings of True Children: Ye Jin Nim and Jin Whi Hong

“...during 1981, which is the year of the final consummation of my 21-year course, I have been able to give Blessing to the true Abel children. Ye-Jin-Nim was engaged and married; Hyo-Jin-Nim was engaged.” “Victory of Home Church” (Midnight Address), 1.1.82, World Mission Center (*Home Church*, p. 193)

Dr. Mickler's Commentary

However, even at its height, home church was not the only witnessing method pursued by the church. The movement still required full-time personnel, and members were subject to periodic mobilizations.

In 1979, fifty senior "blessed wives" were called to the field for two years for work on college campuses. In 1981, 120-day training was re-instituted. Finally, between 1983-85, the movement abandoned local work entirely during an emergency period of "total mobilization." All church wives and many members were asked to join mobile IOWC teams for three years. Eventually, fifty of these teams campaigned throughout the country -- witnessing, holding workshops on weekends, preaching, fundraising, doing public relations work, etc. The pattern was to campaign twenty-one days in a given city, then move to the next one. In mid-1984, the pattern changed. Each of the fifty IOWC teams were assigned to a different state and given the assignment of establishing four pioneer centers.

The Madison Square Garden Blessing—2,075 Couples

A large percentage of the American movement, 2075 couples or 4150 persons in all, participated in a record-setting wedding sponsored by the church at New York's Madison Square Garden on July 1, 1982. This number eclipsed the previous record of 1800 couples married by Rev. Moon in 1975, which was recorded in the Guinness Book of World Records as the largest mass wedding in history. Engagement ceremonies of 705 couples in May 1979, 843 couples in December 1980 and 653 couples in June 1982, led up to the ceremony. With this event, the church went from being a movement of primarily single people to one of married people, virtually overnight.

The Madison Square Garden Blessing introduced new complexities into members' lives which had not been there before. These included the matter of spousal relationships, the presence of children, and issues of financial support. The church attempted to minimize disruptions and integrate newly-formed couples into its witnessing effort through lengthy engagement periods prior to the ceremony or separation periods afterwards, by setting standards of bringing a certain number of "spiritual children" before consummating marriages, and by mobilizing wives for IOWC teams. During its three-year period of "total mobilization" between 1983-85, the movement set up twenty-four hour daycare facilities at locations throughout the country so that members would be free to focus on witnessing.

Despite these measures, married life and children were a distraction for many. Unificationist couples understood that they were engrafted into the new humanity through participation in marriage "blessings" presided over by Rev. and Mrs. Moon. They also understood that children born of marriages arranged and blessed by Rev. Moon were free from the taint of original sin. The vast majority of members accepted their partners, most gratefully. However, since 63 percent of the couples were either inter-racially or cross-culturally mixed, spousal relationships required attention and work that otherwise might have been dedicated to outreach. Other couples, while affirming their blessing, redefined their church commitments. Some took conventional jobs and seemed to take on conventional lives. At this stage, the movement viewed family and mission as being in competition with one another. It did not yet comprehend how Unification families would provide new avenues of entrance into American life, mitigate the church's more threatening aspects, and lead to substantial numerical growth through high fertility rates.

The channeling of witnessing energies into other areas of interest or need was a final reason why the church did not meet its membership goals. Rev. Moon's desire for the movement to

become more substantial and to diversify into many areas of endeavor required increased membership and was the reason that he emphasized evangelism so heavily during these years. Financial support for movement projects continually exerted a pull, and hundreds of new members were pressed into service on mobile fundraising teams (MFT). This service was understood to be part of a seven-year “formula course,” three and a half years of which were dedicated to restoring the things of creation. Still, this diverted members from witnessing and created a situation whereby many fundraisers stayed in the field five, seven or even ten years. Other fundraisers had difficulty in adjusting to witnessing and took “business missions” rather than fulfill the second three and a half years of the formula course, which was dedicated to restoring people.

The movement undertook other initiatives which also pulled witnessing members from the field. Mention already has been made of the missionaries and global IOWC teams which went out in 1975. Although these members were dedicated to front-line activity, it was outside of the United States and had an adverse effect on American witnessing efforts as noted. That same year, Rev. Moon founded Unification Theological Seminary at Barrytown, New York, which pulled an additional fifty members from the field, all college graduates, for a two-year course of study in religious education. The long-term vision was to prepare religious leaders. Still, this necessitated a commitment of up to fifty top members a year between 1977-85. In late 1976, Rev. Moon established a New York daily newspaper, *The News World*, which was the first of the movement’s media initiatives in the United States. This also drained off talent from the field, as members staffed most positions.

CARP

All of these activities were deemed to be providential necessities, necessary for the movement to go forward. However, the diversion of energies into related areas of concern also affected organizations set up primarily for witnessing purposes. The most important of these was the Collegiate Association for the Research of Principles (CARP).

CARP was one of the movement’s major recruitment vehicles on Japanese college campuses, where its activists also challenged communist student organizations during the 1960s and 1970s. It had the same dual purposes in America but was largely inactive, except for activities on a few East coast campuses, until the movement committed personnel and resources toward its development in late 1978. Under Rev. Chong Goo “Tiger” Park, CARP grew from less than 100 members in January 1979 to nearly 1,000 in June 1980, a year and a half later. **However, the bulk of this growth was due to the reassignment of members rather than direct recruitment.** In February 1979, fifty elder blessed wives were mobilized for a two-year commitment. The Oakland Family also contributed large numbers of new members who in previous years would have gone to the MFT. In the late 1970s and early 1980s, Seminary graduates were assigned CARP missions, as were members of the movement’s Performing Arts groups.

CARP witnessed actively but never became the student-based movement it was in Japan. On most campuses where CARP maintained centers, active students were in the minority, and leadership was vested in older church members, most of whom had already finished school. Recruitment was undertaken in a focused way mainly during the summer and even then, not on campuses but through street-witnessing in geographical areas frequented by young people. As a consequence, CARP never developed a regularized campus witnessing program and did not become a major source of new members as in Japan.

What CARP did do extremely well was confront leftist groups on campuses. These efforts began as the result of an unplanned confrontation in March 1979 at California State University at Los Angeles (CSLA) when the Revolutionary Communist Youth Brigade (RCYB) assaulted CARP members distributing a pamphlet, “Communism and Fascism—Totalitarian Twins.” As campus police moved in, the RCYB assaulted two officers, resulting in the arrest of eight RCYB members and the loss of its official recognition at CSLA.

This episode was the beginning of innumerable confrontations between CARP and leftist campus groups over the next several years. Many of the most memorable encounters occurred in traditionally liberal or radical campus settings, such as the University of California at Berkeley, the University of Wisconsin at Madison, and various campuses in New York City and Boston. The University of Wisconsin at Madison was especially difficult as members were “spat upon, kicked, even ambushed on the streets at night,” and taunted with jeers of “Moonie slime” or “Moonie wimps.” Signs were torn up and speakers, including Eldridge Cleaver who spoke at the invitation of CARP, were shouted down and forced from the stage. However, CARP did not back off and following the Soviet downing of Korean Airline Flight 007 in 1983, the tide turned.

CARP had developed a revolutionary, activist élan of its own replete with practiced chants, burnings of Soviet leaders in effigy, hard-driving rock bands “Blue Tuna,” “The Front Group” and “Prime Force,” and touring martial arts groups (these were especially helpful in protecting podiums from assaults). Earlier, Rev. Park led a counter-demonstration of 130 CARP members against a massive 250,000-strong anti-nuclear armament rally in Bonn, Germany, barely escaping after having been pursued by stick, pipe and chain-wielding attackers. Incidents of this nature, rather than more pedestrian recruitment testimonies, became part of the lore and allure of CARP.

Under Dr. Joon Ho Seuk, who became National Director in 1983, CARP blossomed into a genuinely national organization while maintaining a distinct identity and a high profile on college campuses. In 1984, Rev. Moon’s eldest son, Hyo Jin Nim, became World CARP President. He convened the first World CARP Convention and led CARP activists in a march to the Berlin Wall. During the mid-1980s, CARP became a major source of new members. However, witnessing efforts were only one facet of its multi-pronged agenda and CARP’s recruitment totals did not match those of the Oakland Family during the late 1970s.

Testimony: CARP—Howard Self

In my over 11 years of full time CARP activities I remember most vividly Tiger Park. He was the most outrageous person I have ever known. His main mission was to show us the fighting spirit! CARP had many famous battles during the Tiger era ('78-'83). Tiger Park didn't just take responsibility for confrontations, he relished them; he loved them; he was never happier than when in the middle of the fray.

I first met Tiger Park in the middle of a demonstration on the CCNY campus in April, 1979. After graduation from UTS and leading a Home Church team in England for nine months, Father had assigned me to CARP, which was just starting to create a lot of waves both inside the movement and out.

At CCNY, we were in the process of shutting down a “student newspaper” which was receiving funding from student fees. The editor of this leftist rag had pictured herself in its pages, dressed as a nun, masturbating with a crucifix. The Marxists and their cronies had become used to doing whatever they wanted on certain campuses by the mid-seventies; there was no organized opposition to them. Their agenda called for breaking down existing morals or principles. This would lead to societal chaos and that would lead to the final struggle from which the inevitable revolution would emerge. Thus, religion was their favorite target. And CARP was their worst nightmare.

CARP circulated a petition for the students to cut off funding and held rallies on the issue. A lot of media, police and Marxist counter-demonstrators came to this particular event. Hundreds of extremely angry leftists were determined to shut down our rally. As our protest got underway, they surged forward en masse toward our rather small group as we held our signs and banners and denounced the vile rag with one voice through chants and slogans.

Indeed, like a tiger springing on its prey, Tiger Park leapt into the middle of the Marxists. Now the power of Tiger Park’s voice is well recorded. No one who ever heard that voice in full power can ever forget it. All CARP members from that era will tell of how that voice changed their lives. He once told me that his name “Chong Goo” was given to him by his grandfather and

meant “loud noise across the sky.” Using his voice as his weapon, Tiger drew the Marxist leaders and TV cameras to himself, where within one inch of their noses, he yelled the truth of the situation. And that truth set CCNY free. We got the issue into the next ballot and when the votes were counted, that “student newspaper” was no more.

The rest of us neophyte CARP members just followed his example, in that rally and in many more which followed. We learned to throw ourselves into the fray, knowing that God was with us. Later we would face tens of thousands in the streets of Washington, D.C. Some went on together with Tiger Park to take on hundreds of thousands in Europe.

Testimony: Eric Bobrycki

It was the May Day celebration of 1980 and I was in Washington leading a CARP fundraising team. Our team had been invited to be a part of the counter-demonstration of the 30,000 Marxist sympathizers camped out near the Capitol. I was not prepared for the day's events.

I might have guessed or been forewarned by the tone of the morning service the day before. Tiger Park gave the service to about 20 of us who had gathered at the Upshur house. He did his best to wipe the sleep from his face—even his strong hands could not do it. He was exhausted. He spoke of his struggles—that he had been struggling with the same things for a long time and there was so much work to do. It was sobering.

The next day, about 500 church and CARP members gathered. The Washington DC mounted police had no intention of letting us confront the Communists. Tiger Park had other ideas.

I had to park our van. I ended up about 15 blocks away. I could take a short cut through the Communists or go around. No epiphany here—just abject fear. It must have been the day. I had two placards with me: one said “Castro Out of El Salvador!” and the other had a Soviet hammer and sickle with a diagonal line through it (no to Soviet Communism). I decided to walk through the enemy camp. No reaction at first. I had the signs facing down. I walked and walked and for some reason my arms started raising those placards higher and higher. It must have been angels. The response was not angelic. Several men yelled that they would kill me. I had surprised them—they only threatened me.

I finally joined our main group. Tiger Park wanted to start the confrontation right away, but we and the Washington police had been unwilling. We finally regrouped and chose our site. We basically started a shouting and chanting match with the Communists. We had better chants and were more organized. I shouted with all my might and wind. My head pounded with each shout—it felt like we were at it for hours—but it may only have been an hour. I remember something Tiger Park had said about Jericho. Their heads must have ached too. Our goal had been to get equal press.

We finished. What had seemed like real violence ended very civilly—it reminded me of a House of Commons debate. My head ached and I wondered what had been accomplished—it seemed senseless and quite out of my sphere of creating the Kingdom of Heaven on earth. Then Tiger Park grabbed my hand and he was smiling from ear to ear. He said, “Wasn't that great!” My immediate reaction was no, but I just smiled back at him. Tiger Park was chatting and carrying on like we just came from a movie or a sporting event. He and I sat down on bench and just smiled and talked on. We then got up and met with the others and he announced what a great victory we had and how proud he was of our courage. I was overcome with pride. Pride in him and proud of being with him.

We did get equal press. The walls did come down.

Testimony: Mark E. Lincoln

I was a CARP member in Texas in the early 80s when Communist rebels were trying to take over El Salvador. CISPES (Committee In Solidarity with the People of El Salvador) was holding a rally and march at the state capitol in Austin. Texas CARP, under the leadership of Denny Jamison, decided to hold a counter-rally and march right behind them. We assembled our 25

or so members, and when they figured out who we were they were livid! I never got to participate in the march because one of their security forces (known as the Brown Berets) cracked me over the head with a pole, knocking me unconscious. Before the march even started, I was off to the hospital in Denny's little red Datsun, with David Toner driving, to get stitched up. I heard later that we did a good job getting our point of view across.

Testimony: Reflections on the Tiger—Henry Schauffler

No one who worked with Chong Goo "Tiger" Park in America will forget his passion for God's Will and his deep love for America and Americans. He had a powerful vision for how to create a youth movement that was deeply rooted in the orthodoxy of True Parents' vision, but relevant to American Youth. During the 3+ years he worked with us, he transformed our lives and the CARP movement forever.

I first met him at UTS in January of 1979, when he came to do a 7-day workshop with all of the CARP members. When I shook his hand, it was not particularly strong, and he seemed humble. He had two large duffel bags with him, one quite overstuffed. Mike Smith told him that we had a room for him up in the Professors wing. He said, "Please show me the lecture room." We took him there; he prayed and said, "I'll sleep here for the first three nights to prepare the atmosphere for the lecturer, then I'll go to that room...." Seeing as I was to be the lecturer, I was quite moved.

That night, he gave us a talk about Father's heart, and his course pioneering in Korea, and how he learned about the deep passion Father has for saving mankind. He was very animated and powerful; most of us cried. As we left the room, he asked who the lecturer was. I introduced myself and he shook my hand quietly. He asked which lectures I would give the next day. As I began to leave the room, he was rolling out his sleeping bag. My last sight of him was in prayer, no doubt for me and my lectures.

I was the first to arrive for 7:00 am prayer. Rev. Park was in prayer when I arrived, his sleeping bag rolled neatly in the corner. That's how our workshop started. That seven days were among the most memorable moments of education for all of us. He connected us deeply to True Parents' heart and conviction to save America with youth. When we finished the workshop, we had a new vision for CARP and ourselves as children of True Parents.

Many times over the time I worked with him, he traveled with sleeping bag in hand. Most times when he came to workshop sites for new members, even though we would prepare the customary nice room, he would go with his sleeping bag to the dorm where the guests were and stay with them.

Once at Camp Mazumdar, I went to the dorm at around midnight to see if the lights were out and everything was quiet. There he was in the men's dorm, with all the young men gathered around in rapt attention as he told stories of the early days with True Parents. He was a 36 couple, but in his heart, he was just a brother who had a wealth of experience to share. He was totally unpretentious and unaware of position. At least he knew that Americans needed this atmosphere to connect with someone.

While many remember his fighting spirit and literal willingness to die fighting Communism, I remember most his passionate heart and love for God and brothers and sisters. For me, living with him was a peek at what it must have been like to live with True Father in the early days. He laughed, cried and loved through more than three powerful years with us. I count it a true blessing and honor to have been able to work with him.

Alice Boutte

After our first child, Tierson, was born on September 28, 1978 (Tierson, named after Frontier '78), we moved to Norfolk, Virginia. That was the first house that we had rented. Thomas worked as the controller for the seafood business at the time. We had a little nesting time there. I settled into the house in January and then in February we got the phone call from HQ that Father was going to be doing CARP in America. Tiger Park was coming from Korea, and all

blessed wives were asked to serve, and sacrifice their families at this time. Even with a new baby I still had a frontline mentality. I still have that mentality; I hope I never lose it. I responded very quickly. I knew what the Japanese wives and Korean wives had sacrificed. I figured it was our time. Thomas had a harder time than me. Thomas took care of Tierson for quite a while in Norfolk, with Betty Lancaster providing day care. She was a good mother figure for us. I went out on CARP with three days' notice. Mrs. Pumphrey and I went together to New York. She was from the 43 couple blessing.

We met Mother in New York and she took us out for dinner. Barbara ten Wolde, Carolyn Burkholder, Mary Simmons and others were there. There were other 1800-couple wives there also. Mother talked to me during that dinner. I wasn't the only one she talked to, but she didn't talk to everyone. She told us to take care of everybody in the field. She embraced us very much. I think she bought us some outfits, like a skirt, blouse and blazer jacket. Then we were put on a bus to California. Father gave us a talk about CARP too, about the need to fight communism. We needed to make our offering, and pull out all the stops against communism. Carter was President then and not strong enough. We felt we were important and that Father needed us. I remember on the bus going out that emotionally we were ripped away from our babies. My husband was there taking care of ours. Some people were still nursing and they were suffering with all this milk which we expressed into the sinks of the restrooms on the way out to California. We were making such a sudden sacrifice. Everyone was still in shock, kind of like being in the middle of war. We thought, we're in a war against communism, and all God has is a bunch of mothers and simple folk. Still we felt that we were in an important role.

Tiger Park met us for dinner when we arrived. He had such a warm personality, he made it easier for me. I can't speak for everyone else, but he made it possible for victory. Father knew he couldn't have an immature leader with people who were making this type of offering. Tiger Park was big enough. He and his wife had gone through this before us; we knew they knew what we were experiencing. They were wonderful and I loved him; we did all we could to support him. We moved from campus to campus, standing up to the communists wherever we went. We had verbal fights, and sometimes things got physical, which was scary. Tiger Park found out that I was loud and could talk for a long time, which he used to his advantage (my husband found that out too) during the rallies. Then I found out I was pregnant and I knew that I would have the chance to go home on maternity leave.

I had to speak out on Berkeley Campus and someone spit on me once. We got some powerful reactions, standing up to the liberals. I shouted my head off and let it all hang out! Tiger Park let me do it because he knew I had a loud voice. I supported him and I could be strong in that situation, maybe more than some wives. Some had serious health problems and it was hard for them. Some had no children and wanted them but now didn't have the chance to try. The grueling pace of things was difficult. It was a demanding, frontline schedule. God gave me a healthy body; I have been fortunate.

Once Tiger Park yelled at us for not preparing an offering table for an upcoming holiday. Some of the wives got negative at that, and couldn't deal with it. But we tried to help each other. Tiger Park knew when to yell and when to support. My husband loved him too. When I got home almost nine months later, Thomas came to Boston from New York to meet us. Tiger Park gave us a \$100 bill and said for us to go out to dinner. I never had an engagement ring or a wedding ring, so we bought that with the money instead. I still wear it.

The hardest time in CARP was the second half. We were told that the mission would last for three years. By the second year, it was getting old and wasn't very exciting anymore. The Halloween before Reagan was elected, was a low point. I was fundraising. Everything we had done was to change the direction of America. Reagan was not a sure thing that night.

As I went up to the cars at the light with my flowers, all these people were in costumes. So many of them were satanic. It was frightening and depressing. I never felt so hopeless. I felt like, "Gee, I am on the edge here, begging money from Satan." These people were like Satan, laughing and grotesque. God was showing me hell, what He had to look at. I thought, this is serious.

I gave birth to Cara, and then 100 days later I was back out. I thought, I gave up my two kids, and it's not going to work, no matter what I gave up. I went and cried into my tea at a McDonald's. I connected with God through the tea, but I didn't fundraise anymore that night. This was a miserable night, no hope for America; it was too awful, too terrible.

But after that we witnessed on the street for the campaign, volunteering for the Republican HQ. When Reagan won, we felt it was our victory. We felt that CARP had really helped with the victory of the election.

Two years later we thought the mission was over. Father called us off CARP before the year was over. After Reagan was elected and inaugurated we got to go home. It was a victory like in the Star Wars movie. After that Father said, go do home church. Father stood me up and said, "Are you going to tell the other wives to go out and do what you did?" I hesitated, but I did try.

Then we came back to the Unification Church, from CARP. Thomas was back in New York. There were very few rooms back in the New Yorker. We felt like Mary and Joseph in the inn there. It was so crowded. We got two rooms in the New Yorker, but they weren't even adjoining rooms. We got back and no one knew what we had gone through. There was a loneliness there that was hard to share with people. We gradually settled in.

We then went to Washington, D.C. and moved to McLean, Virginia. One neighbor worked at the White House as a secret service agent. It was in 1988, the last year Reagan was in office. The agent called up one day out of the blue and asked if we would like to have tour of the White House. He said he would take us on a special tour. I thought about the other CARP wives of those days. I called Stephanie Huber. Reagan was just about to leave office. We piled our strollers into the cars, and the secret service man gave us a private tour with our kids. I think I told him I had worked for Reagan's campaign. He gave us one big exciting tour. He showed us the bulletproof vest Reagan wore and he let the children try it on. We saw the Oval Office and the secret service office. Reagan was returning just then in a helicopter, and we stood on the lawn and welcomed him back in the house. We waved and he waved back.

It was such a wonderful experience, God's way of telling us that He hadn't forgotten our sacrifice. It didn't come from the church, it came from someone else. This was America's providence; God was working with Reagan, and my neighbor. Sometimes it was hard to see how God was working in other areas. But that took us out of our movement. CARP was part of the structure of our church movement proper. Father was trying to revitalize our whole movement then. Tiger Park never thought of people being "inside" or "outside" the church. Tiger Park was just very righteous, very natural.

Testimony: Utmost Sincerity Moves Heaven—Gareth Davies

Could this seemingly fragile, mild-mannered, doctor really be the person chosen by Father to lead CARP? Could a former administrator at the Seminary really fill the shoes of the legendary Tiger Park? Those who never had the opportunity to get to know Dr. Joon Ho Seuk may still be underestimating him, as I did in 1983. But those who have had the opportunity to work closely with him could begin to understand the trials and the challenges that had forged deep within him a powerful determination to overcome adversity and to bring victory for Heaven.

When Dr. Seuk became the national director in January 1983, CARP was in need of direction. The dynamic and charismatic Tiger Park had passed away in April 1982 and Reverend Yong Suk Choi had not had time to make his presence felt as CARP National Director before he was reassigned in December. Dr. Seuk was therefore the third director in nine months.

In what we later learned was a typical approach, he immediately leapt into action. Dr. Seuk was assigned to his new position on January 2 and on February 1, he began a national campaign. The Unificationism and Martial Arts tour started in Boston despite the fervent efforts of CARP leaders to point out that it would make much more sense to start in California and move East as the weather improved. This was when I first began developing my theory that Dr. Seuk actually relishes difficulty. Over the years, I came to believe that few things make him happier than when somebody tells him that what he is about to do is impossible and crazy. That way,

once the success is achieved, it makes a great story! Of course it snowed in Boston in February 1983 and of course it made things very difficult, but the event was a significant success and that became one of Dr. Seuk's favorite stories. And he always mentions that there were those who told him that it was a bad idea. I was not surprised when I later learned that as a young man, he had volunteered to fight in the Vietnam War.

One thing that every CARP member has is great stories that usually came out of difficult, challenging situations. Dr. Seuk often speaks about *gosaeng*, a Korean word meaning a willingness to go through any kind of difficulty and hardships for the sake of God and humanity. He is a big believer in the need to confront hardships in order to grow and develop and he was very direct in telling CARP members what to expect. At the end of his first year as leader, he gave this warning, "The CARP life is not an easy one. Beginning next year I will push you even harder. This year has been nothing compared to next year. In 1984 there may be a lot of wild directions coming at you. If you are not ready, you had better leave now!"

It was hard to believe that 1984 would be busier than 1983. The Unificationism and Martial Arts Tour continued on campuses across the country all through the summer and CARP's campus activities in general were increasing. Then, on August 31, Korean Air Lines flight 007 was shot down by Soviet aircraft. Within the next 26 days, beginning on September 1, CARP initiated and participated in 49 rallies all across the nation. The rallies made national headlines. Young Spartacus, the newspaper of **the Spartacus Youth League, one of the more rabid communist campus groups, wrote the following assessment in October, "The Moonies – those flower-peddling zombies belonging to the purportedly religious cult of Sun Myung Moon, have become well-organized and aggressive shock troops for America's anti-Soviet war drive. Seizing on the downing of KAL 007, the Moonies' Collegiate Association for the Research of Principles (CARP) organized instant, anti-communist, war mongering demonstrations on campuses throughout the country from Columbus to Madison to Berkeley."** Of course, everyone in CARP read this as a ringing endorsement.

[**TH NOTE:** How and when I joined CARP (early September, 1983), and what I did.]

Being in CARP in the 80s proved to be just as challenging as promised. CARP MFT became very disciplined under Mr. Itetsu Aoki because Dr. Seuk had determined that CARP would be self-sufficient. Father had advised him to send 70 members to national MFT but he decided that instead, CARP MFT would be improved and that CARP would be self-sufficient. CARP's witnessing campaigns also became very focused and very successful and CARP was able to provide manpower for other missions.

Father clearly viewed CARP as an important training ground for church leaders, and UTS graduates were frequently sent to CARP to be trained. One of them, David Tebo, testified that, "CARP after three years in the Seminary is like ice water after a sauna." CARP was very, very busy and we naturally learned a lot through the variety and sheer number of activities that we undertook. Also, with so many young members in CARP, older members were forced to be parental and to care for others.

But much of the training also came through personal interaction with Dr. Seuk. He spoke frequently of the qualities that he admired in True Parents and I was moved by the fact that he tried so hard to embody those qualities himself. He spoke of filial piety, total submission to God; humility and meekness; iron-willed determination; true love; and utmost sincerity of heart. In Dr. Seuk's home, there is a large calligraphy written by Father which reads, "Utmost sincerity moves Heaven." I believe Dr. Seuk has made that his life's motto as he often refers to it. As CARP director, he always tried to be an example of the qualities that he hoped we would recognize in True Parents.

In June 1984, Hyo Jin Moon became President of World CARP. His first event was the rally at the Berlin Wall in 1987. The Berlin CARP Convention was very dangerous. CARP faced a lot of opposition by communists; there were bomb threats and many negative newspaper articles. Despite the opposition Hyo Jin Nim not only wanted to attend the rally, he wanted to lead the march to the Wall.

Heavily armed German police and twenty vans escorted the CARP marchers and protected them on both sides, but still it was a very perilous situation. East German territory is six or seven meters from the Berlin Wall and West German police can do nothing in that area. So the communists tried to disrupt the rally with a counter-rally there. The CARP members had to confront them and push them away from blocking the wall. The next day, the newspapers said that the Unification Church pushed the leftists into East German territory. "At the end," said Dr. Seuk, "Hyo Jin Nim went to the Wall and prayed so fervently that his face became thoroughly wet with tears. I did not pray; not because I did not want to but because I wanted to keep watch. Therefore, I could see his face as he prayed and I could really feel his deep commitment. Father and Mother were so happy to hear of the victory at the wall. It was a major victory because for the first time, international students gathered together to demand the destruction of the Berlin Wall. It made a world impact. Father and Mother called us to go directly to Alaska from Germany. When we got to Alaska, Father came back early to hear our report."

Having lived a life of *gosaeng*, Dr. Seuk urged CARP members to do the same, making CARP a place to learn to overcome all difficulties. By the end of the 1980s, there were many hundreds of members who had experienced that training and who trusted in Dr. Seuk's leadership. That was an important foundation for the success that would come when the Wall came down and a unique opportunity presented itself in the Soviet Union. What needed to be done was impossible and everybody knew it. CARP did it anyway.

Testimony: "Reverend Beatrice Clyburn"

The last thing in the world I was expecting to be called was "Reverend Clyburn," or "Reverend Beatrice" as Dr. Seuk calls me. I was raised Catholic (no "reverends" there!) and even at the Seminary, my focus was more on counseling.

In early 1986, Dr. Seuk said that seminary graduates should become Campus Ministers. He was so serious to unite with Father's direction that I had to unite too. At the beginning of 1986, when I was doing my research into campus ministry, he would call me, asking about my findings. He would ask me to make reports all the time. I am grateful that he pushed me. That made me serious.

In September, I was accepted as an official Unification Campus Minister at Howard University. Actually, about the time I was going to apply, the Dean of the Chapel, Reverend Evans E. Crawford, came to our book table and asked why we didn't have a campus minister! I later had a few interviews with Dean Crawford. I should say we had heart-to-heart talks. He asked me millions of questions about my mission, Father, how I joined the church, why I wanted to be at Howard. I will not forget—he will not either—the day I was in his office, telling him in tears how God had given me the life mission to heal the heart of black people. That's why he was sending me, a white person, to serve the Howard black community. Then he shared about his experience with Dr. Martin Luther King. That time, our hearts touched. It felt like we were father and daughter. I love him so much. I always bring him flowers to decorate his office and to bring to his wife. His secretaries are like my sisters. Last Tuesday, I brought them flowers. Margaret, one of them, grabbed me and gave me a big kiss!

One thing has moved me to shed many tears during the past year at Howard. I have gone to many celebrations, meetings and services at the chapel of the School of Divinity. I love hanging out there. It is so peaceful. During one service, a young student sang "His eyes are on the sparrow." She totally gave herself in her singing. I was overwhelmed with God's love for all these people. Most of them were ministers from other churches. I was overwhelmed by the fact that they too, just like me, had given their lives to God. They had struggled for many more years than I had under the heavy responsibility of bringing God's children back to him. I felt their sincerity, their commitment, their sense of responsibility, their pained hearts and their love for God and Jesus Christ.

In November, I went to a conference at the School of Divinity. One professor, Dr. Felder, was speaking in front of a chapel packed with ministers. When I entered, I asked God where I

should sit and I found myself next to two ladies. Afterward, the older one started to show me pictures of her children and grandchildren, talking as if she had known me for years. Then Dr. Felder came over and it turned out that this lady was his mother. Then I knew God had a plan, but when Dr. Felder realized I was a Moonie, he expressed his negative feelings. Two years before, he had been invited to a conference in the Bahamas but had refused to go as he was convinced that Reverend Moon was enticing black ministers and brainwashing them.

The next Monday, I was in his office for two hours. He bombarded me with a hundred questions about Father, my commitment to the church and my mission at Howard. Then he changed completely. He invited me to come to his apartment with his secretaries and one of his classes for a Christmas party. He even drove me home that day. I was very moved by the change. This man has a national-level mission with his church and is also editor of the well-known *Journal of Religious Studies*.

The warmest event of the whole semester was the Christmas party that Dean Crawford put on for his whole department. Dean Crawford introduced me warmly, explaining how I was accepted into this position. He was so beautiful and embracing. It all felt like family. I was able to meet several other campus ministers there and the number one topic with everyone was Reverend Moon. Since I am accepted at Howard by the three deans, then people feel free to ask. They don't feel reluctant because I am one of them. I am grateful God could tell Dr. Seuk that this was my mission, against my own interpretation. I saw the incredible result right away. God wanted me there. (This testimony originally appeared in *Frontline* Vol.5, No.1, Spring 1988.)

Dr Mickler's Commentary: True Father's evaluation of the West

In the face of continuing rejection, the failure of the American church to bring substantial witnessing results, and especially after his indictment and conviction on "tax evasion" charges, **Rev. Moon adopted a more critical posture toward the United States and American culture.** Though rarely articulated in public, Rev. Moon's frustration became increasingly apparent in his speeches to members and in his choice of leaders. As early as 1978, he decided that "westerners couldn't cope on their own." This led to a number of increasingly unflattering comparisons between Western and Oriental members. In 1979, Rev. Moon stated, **"My policy is that members of the Unification movement cannot afford to do only one thing at a time. Sometimes I give so many instructions at one time that the members are immobilized and don't know where to move. But the Oriental members will run like ants, jumping from mission to mission, and bring the result."**

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

This tension was not resolved between 1977-85 nor afterwards. **Some members took Rev. Moon's words as a challenge and redoubled their efforts.** One brother who had been fundraising for five years wrote in a March 1983 issue of the church's world mission magazine, *Today's World*, "I have made a pledge to God that I will shed tears for Him every day of this year. If I fail one day, then the next day I will fast. If I cannot shed tears for one week, I will fast for a week. If I cannot shed tears for a month, then I will fast for month. If I cannot shed tears at all, I will die."

Other members complained about the "Koreanization" of the church and recalled that Rev. Moon had announced previously that "the leader-centered movement is over, and the member-centered movement is going to begin." In fact, the Korean leaders were no more

successful in stimulating increased membership than their Japanese and American predecessors had been. If anything, there was an increased exodus out of the church centers.

TH Note: In my location, Nashville, TN, where I was living in the center, the arrival of the Korean Regional Director was accompanied by the arrival of a team of Japanese sisters. I imagine this happened in many places, as Father brought more and more Japanese missionaries to the USA.

This wonderful Korean elder, a 72-couple, upon meeting me, scolded me for an hour or so for not bringing spiritual children and professors to True Parents. Then he asked me to show him around Nashville and have lunch together in a restaurant.

1980: From The Oakland Family To Koreanization



Oakland members traveled by bus to New York, arriving in early May 1980, to join Dr. Durst, the new president of HSA-UWC. They immediately began witnessing and running evening programs and workshops.

The Oakland Family was the major supplier of the American movement's personnel during the late 1970s. Each month, it sent a quota of members, rarely less than twenty and sometimes as many as fifty, to missions throughout the church. This earned it "hands-off" treatment and exempted it from mobilizations affecting other centers. However, all was not idyllic. During the 1960s, when the movement was almost entirely unknown, Mr. Choi's Re-Education Foundation introduced prospects gradually to the church. During the late 1970s, when the movement became highly visible and hugely controversial, this was no longer possible.

The Oakland Family's persistence in identifying itself as the Creative Community Project created an explosive situation. Charges of deceptive recruitment practices, front groups, and lying were generalized to the movement as a whole, creating "a folklore of deception as a common tactic in all Unificationist mission work." High-pressure techniques described in innumerable "lurid exposes" also were generalized indiscriminately to the wider movement. In fact, two sociologists studying this phenomenon pointed out that a "Careful examination of the articles that attempt to describe in detail the brainwashing process allegedly used by the Moonies will reveal that nine times out of ten references are made almost exclusively to the Oakland Family." A final source of strain between the Oakland Family and the larger movement were conflicts between aggressive Oakland fundraising teams, nicknamed the "Oakland Raiders" [the name of Oakland's National Football League team at the time], and the church's National MFT.

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

Dr. Durst had a rich and varied background, was a polished and engaging speaker, possessed an amiable personality, and with his wife had fashioned and led a center that had better witnessing results than the rest of the U.S. movement combined. **Yet, over time, Dr. Durst was reduced to being a church spokesman and apologist. He did this well, and several of his nationwide public relations tours were well received. Still, his inability to become the leader of the Unification Church in America highlighted a second East-West tension.** The Unification movement placed a great deal of public emphasis on the international, intercultural and interracial dimensions of its work. At Yankee Stadium, Rev. Moon stated, "God seeks to build one family of man. Therefore, the family, church, and nation God desires transcend all barriers of race and nationality. The people who are a unified blending of all colors of skin and who transcend race and nationality are most beautiful in the sight of God and most pleasing to him." At Washington Monument, he stated, "The United States of America, transcending race and nationality, is already a model of the unified world." America may have strayed from its godly heritage, especially since the 1960s, and Rev. Moon clearly saw himself in the role of a physician or firefighter from the outside called to put America's house back in order. Nevertheless, during the Day of Hope, Yankee Stadium, and Washington Monument campaigns, he was always careful to acknowledge America's strong spiritual foundation and potential.

Now, the Dursts arrived in New York with the understanding that True Father wanted to strengthen and systematize this method on the national level. So they immediately bought a property or two upstate as a rural workshop site, and hit the streets. The problem was that, at that point, True Father's direction was home church, and Father had placed the most eminent of Korean leaders, Rev. Won Pil Kim, as the home church leader.

TH NOTE: In my view, the major cause of the demise of the Oakland system was True Father's direction to do home church. In fact, the Oakland system was well-known to the Japanese leadership and was practiced in New York and throughout the country. CARP, under Dr Seuk, continued the Oakland method for a period in the Bay Area, and had good results. CARP, of course, was not under orders to do home church.

Another innovation brought by the Korean leadership was... Sunday service.

Back to Dr. Mickler:

Now, the Oakland members gradually shifted their strategy to home church, but the fact is that home church does not bring the immediate results that street witnessing to hitchhiking, God-seeking young people brings. Further, even though he was church president, Dr Durst was a junior personality to Rev Kamiyama and other Japanese leaders, and much more so to Rev Won Pil Kim. And there was one more factor: True Father divided the country into—I believe it was 10—regions and brought an elder Korean leader—from 36 couple to 430 couple Blessings—to serve as "Regional Director" in each. All of these Regional Directors were senior to Dr Durst. And, in my observation, they had just as much lack of unity with each other as did the four original Korean missionaries sent to the US. And Father moved them from region to region constantly. Since there was no solid national practice, and none of the Korean leaders were familiar with American culture, inside or outside the church, and because Korean personality tends to be strong and confident, the members were buffeted by the leadership changes.

Another factor was that almost all members were single and were easily moved from mission to mission. This became even more complex after the 1982 Blessing of most of the American members. This rendered it virtually impossible to pursue a significant home church activity. As a case in point, I started a home church in London in 1978, and two weeks later was sent to serve as a team leader in Edinburgh. I had to make a request to have to delay my departure a day in order to say goodbye to my home church contacts! I started a home church area again, in Nashville, and was a few days later directed to join a 40-day workshop at Barrytown. I never started a third one.

Nonetheless, I did hear through the grapevine that the first Regional Director who was sent to California, this would have been in 1983, systematically dismantled the witnessing system. The

advent of marriage and family life surely was another factor in this development. And, of course, in the midst of all this the Danbury persecution emerged.

We will talk about *The Washington Times*, Ocean Church and Performing Arts next week.

Material added to the Keynote presentation, most of which is not in this workbook:

KOREA AND THE WORLD

“In the face of continuing rejection, the failure of the American church to bring substantial witnessing results, and especially after his indictment and conviction on "tax evasion" charges, Rev. Moon adopted a more critical posture toward the United States and American culture. ... As early as 1978, he decided that ‘westerners couldn’t cope on their own.’ ...In 1979, Rev. Moon stated, ‘My policy is that members of the Unification movement cannot afford to do only one thing at a time. Sometimes I give so many instructions at one time that the members are immobilized and don’t know where to move. But the Oriental members will run like ants, jumping from mission to mission, and bring the result.’”

“He concluded that American members lacked sufficient dedication or were too ‘business-like’ in their approach to achieve spiritual breakthroughs. Thus, by January 1983, senior Korean leaders held the positions of highest authority in the American church.”

Some members took Rev. Moon’s words as a challenge and redoubled their efforts. Other members complained about the "Koreanization" of the church and recalled that Rev. Moon had announced previously that “the leader-centered movement is over, and the member-centered movement is going to begin.”

In fact, the Korean leaders were no more successful in stimulating increased membership than their Japanese and American predecessors had been. If anything, there was an increased exodus out of the church centers.

Father brought Japanese women missionaries to the USA with the Korean Regional Directors. In my location, the Nashville center, the arrival of the Korean Regional Director was accompanied by the arrival of a team of Japanese sisters.

This wonderful Korean elder, a 72-couple, upon meeting me, scolded me for an hour or so for not bringing spiritual children and professors to True Parents. Then he asked me to show him around Nashville and have lunch together in a restaurant.

Dr Durst’s transfer to New York ended confusion about his role and defused charges of deception.

The Oakland center had better witnessing results than the rest of the U.S. movement combined. There was the possibility of infusing the wider movement with the Oakland spirit and results. It did not happen.

A succession of senior leaders from the Korean movement took charge of the Bay Area church and dismantled the entire Oakland apparatus.



Recording

Why True Father founded theological seminaries:
Why young Unificationists should study theology

5. Theological seminaries should not be schools that create messenger servants whose mission is to spread God and True Parents' Word to the world. Rather, they should be schools that educate students to become true children in front of True Parents.

6. Theological seminaries should become schools that raise students to whom the saints in the spirit world can testify that the students have lived a life with God.

Dr. and Mrs. Durst had nowhere near the authority or the autonomy in New York that they enjoyed in California.

Now, the Dursts arrived in New York with the understanding that True Father wanted to strengthen and systematize this method on the national level. So they immediately bought a property or two upstate as

a rural workshop site, and hit the streets. The problem was that, at that point, True Father's direction was home church, and Father had placed the most eminent of Korean leaders, Rev. Won Pil Kim, as the home church leader.

TH NOTE: CARP, under Dr Seuk, continued the Oakland method for a period in the Bay Area, and had good results. CARP, of course, was not under orders to do home church. Dr Durst and his team did very well in rallying support for True Father during the Danbury period.

Further, even though he was church president, Dr Durst was a junior personality to Rev Kamiyama and other Japanese leaders, and much more so to Rev Won Pil Kim. And there was one more factor: True Father divided the country into 10 regions and brought an elder Korean leader—from 36 couple to 430 couple Blessings—to serve as “Regional Director” in each. All of these Regional Directors were senior to Dr Durst.

In my (TH) observation, they had just as much unity with each other as did the four original Korean missionaries sent to the US. And Father moved them from region to region constantly. Since there was no solid national practice, and none of the Korean leaders were familiar with American culture, inside or outside the church, and because Korean personality tends to be strong and confident, the members were buffeted by the leadership changes.

Where does our movement fit into society?

In the 1990s, UTS professors and graduates pushed for our work on campuses to be called, campus ministry. We are a church; we have M.Div. degrees, so we are ministers. If we are witnessing on campuses, we should be campus ministers and have campus ministries just as do the Catholics and Protestants.

Beatrice Clyburn testimony on her campus ministry

Campus ministry was the legit way for a church to work on a campus. So, is CARP the young adult ministry of a church? It shows something of the challenge facing the movement in America: how do we fit in?

American society developed a government—society interface through professional associations, that may not have existed in Korea and Japan. The system proffers benefits, but also limitations. It is a means of control.

Example: Father wanted UTS to do things that it could not, for these things would jeopardize its application for accreditation. Father said he looked forward to achieving accreditation, after which he would be able to do what he wanted. This was far from the case!

American society: voluntary associations

United States society is very much a world of voluntary associations that became professional associations (education, medical, architects, engineers, food and drug producers, religion, auto mechanics, plumbers, electricians, etc).

The purposes are three: One: to establish standards of excellence that orient training and certify “professionals.” Two, to protect the public, which trusts certification. Three, to mediate between the government, the industry, and the general public.

Example of UTS as an educational institution. The NY State government has a “board of regents” that evaluates schools according to standards set mostly by professional associations. Accredited schools have tax breaks (because they are deemed to be serving the public good), can grant student visas, and their students can receive government funds to cover tuition (scholarships).

There is a “private” accrediting organization, in the case of UTS it is the “Middle States Association,” that certifies the standards of schools in the middle states region. Basically, MSA

accreditation tells the public that if a person has a degree from that school, the public can trust that this person has a certain skill set.

Governments rely on such professional accreditors; if a school has an MSA accreditation, the government accreditation will go smoothly.

There is a third level of accreditation for seminaries: the Association of Theological Schools (ATS). The ATS certifies that the school is Christian.

UTS has “associate” status with ATS. We worked hard to get regular status, but they decided we are not Christian because we present ourselves as having a new revelation.

In addition to tax breaks, visas and student access to scholarships, a further benefit of accreditation is that professional associations have regular meetings at which administrators and professors can improve their skills, keep up with industry standards, and make connections—be part of the “old-boys network.”

This leads our members into the world of NGO’s, that ultimately brings us into contact with governments and governmental sovereignty.

In our theology, accreditation signifies Abel (us) winning the heart of Cain (the accreditors, representing American society). I believe that this was the spiritual dimension of our decade-long battle to gain accreditation.

Accreditation is expensive. Our members accepted the Barrytown building as a paradise, but to attract non-member students we would have had to invest a lot of money for facility upgrade. The Bard College president, when considering leasing the property, had his facilities people evaluate and told us Bard would have to invest \$40M on deferred maintenance and upgrading, on our main building alone.

Also, producing reports required by accreditors takes a good deal of staff time. There are non-accredited schools that do not want to deal with the government. Maintaining accreditation takes energy and, as Father learned, limits a school’s options—everything has to be approved by the accreditors. Example: True Father in the late 90s, when UTS had serious financial problems, Father wanted the University of Bridgeport to incorporate UTS. UB responded that this would violate their accreditation as a non-sectarian school. Father said, “it is a difficult marriage.”

I believe that the UTS passion for accreditation was and is fueled by the Cain-Abel principle, access to visas and provision of scholarships, recognition by non-member students (at the New York Extension Center—now main campus), the appreciation of professional standards and the networking opportunities. Dr Kathy Winings took advantage of those, becoming President of the American Association of Religious Educators at one point. To reflect on this, let’s go back to True Father’s ideal of the seminary...

“Rediscovery of God, establishment of the father-son relationship between God and man and the resurrection of divine love that we as the sons and daughters to God our Father invite back into our hearts—these should be made human conditions toward ultimate peace and happiness. We can turn nowhere but to religion for the great revolution of human consciousness. Let me daringly say that Unification Theology will surely accomplish the task.

“I am not the founder of the Unification Theological Seminary after all, but rather the founders are these students who are here before us. The Seminary is not a place or building, it is these people who are equipped with the spirit and ideal given by God through Unification Theology.

“Unification Theology is God's ideology, God's philosophy and God's doctrine; and the Unification Theological Seminary will be the very arena where you will practice the knowledge and ideal you acquire here. Consequently, you are going to build a miniature Kingdom of God right here in our seminary according to God's providential blueprint.

“We will establish a new world of unified culture with the Orient and Occident integrated, thus transcending national boundaries, racial discrimination and the generation gap, enabling the realization of the earthly kingdom of God where one world and one human family will at last be the reality. In this sense I strongly believe that the Inaugural Convocation of the Unification Theological Seminary today is the laying of the cornerstone of the Earthly Kingdom of God. <https://www.tparents.org/Moon-Talks/SunMyungMoon75/SunMyungMoon-750920a.pdf>

Dr Chung Sik Yong supplements with this:

Unaccredited models of seminary education include: the Church of Jesus Christ of Latter Day Saints, Vineyard Institute (<https://vineyardusa.org/education/>).

Discussion questions

Did UTS accreditation help or hinder God’s providence? For example, how would accreditors evaluate True Father’s fishing expeditions as contributing to student effectiveness? Prior to UTS, we had a system to develop spiritual leadership that included training team leaders who were counselors, center leaders, teachers, school managers and evangelists. Did UTS do better? What did UTS add to the providence?

What if True Father had adopted the Oakland model—a non-governmental, non-profit public service organization— for our American movement? Like Alcoholic Anonymous, or Moral Re-Armament? Consider the principles of Moral Re-Armament, founded in 1939.

“The movement had Christian roots, but it grew into an informal, international network of people of all faiths and backgrounds. It advocated what it called the ‘Four Absolutes’ (absolute honesty, absolute purity, absolute unselfishness and absolute love) and it encouraged its members to be actively involved in political and social issues. One of the movement’s core ideas was the belief that changing the world starts with seeking change in oneself.” In the early 1990s, when Father was told that Muslims are uncomfortable with the title, “Reverend,” his response was, “call me Father Moon.” When Father came to the US, he was called “Master” or “Teacher,” not Reverend.

My impression is that after True Parents moved to America, the Korean leadership transitioned the movement into a church, adopting the Presbyterian style. Rev Zin Moon Kim told me that Father “unwillingly” agreed to the purchase of church buildings. I recall Sunday service becoming a norm after the arrival of the Korean regional directors.

With this in mind, how do you assess True Father’s teachings on Home Church?

Week 7

Oct 14, 1979: True Father on time periods, spirit world, and Home Church

1976 saw the culminating victory of heaven and earth and that year Moonies were in the headlines everywhere. I really went on the offensive on April 30, 1973, for 3 1/2 years. **On that day America granted me permanent residency here and in the next 3 1/2 years I consummated the worldwide level of restoration.** When the battle was won in 1976, it meant that **restoration of all past history was consummated.** On September 18, 1976, the historical victory was won and then on **October 4, I declared the Day of the Victory of Heaven. February 23, 1977 was the declaration of year one of the Kingdom of Heaven on earth.**

The spirit world has been compartmentalized over the ages but the victory of heaven meant that there would be no more barriers. For this purpose I conducted a special ceremony on November 2, 1978 in Korea. **After unity was made between Great Britain and America, as subject and object, I entered Korea in 1978, and conducted a special ceremony to demolish all the boundaries in spirit world.**

True Father may be referring, in part, to the UTS students' home church work in England.

Until February 23, 1977, liberation was given only to the religious realms in spirit world. The rest of the spirit world has always been divided up into the many family trees and nationalities. On the foundation of religious unity in spirit world, I could lift all the boundaries between tribes and nations on November 2, 1978. By liberating my tribe and linking the entire world to it, one tribe in heaven was formed.

Now the entire non-religious world can unite, meaning there is no more separation in spirit world. **Now the entire spirit world is descending to work on earth as a unified force. By the time the third seven-year course is completed, there shall be no more opposition here on earth.**

Once unity was achieved on the spiritual level, the home church dispensation could begin on earth. **Since every tribe in spirit world has been liberated, we can now organize the true heavenly tribes. Your home church area is your tribe.**

Actually we are ahead of schedule; God originally planned that home church would begin in 1981, after the third seven-year course, but because all the debts of the past have been paid, I could advance the time.

What we are talking about is almost like a dream. The home church dispensation does not recognize national boundaries or racial boundaries. You can transform every place you go into **a place where the Messiah is no longer needed.** Initially you are in the position of messiah, but **you can be elevated to the true parents' role.** When parents and children are united into one in home church, the Kingdom of Heaven on earth is a reality there. "Territory of Goodness," 10.14.79, World Mission Center (*Home Church*, pp. 281-2)

1981, January 3 (Feb 7 solar calendar) Birth of Yeon Jin Moon, sixth daughter

HOW WE ARRIVED AT *THE WASHINGTON TIMES*

- Between 1977-85, [our media] efforts were only partially successful. None of its newspapers sold widely, and no Unification-related media enterprise made money. In fact, they accumulated losses which eventually totaled hundreds of millions of dollars. Some of its efforts were subject to derision, and advertisers routinely withheld dollars partly due to public hostility and partly due to skepticism about subscription totals that were not audited.

- In 1983, *The News World* changed its name to the *New York City Tribune*, 'revamped its design, cut out nonessential features, comics, and sports, and concentrated on hard news, analysis and commentary.' It broke several major stories during the 1980s, including the shady real estate dealings of John Zaccaro, husband of 1984 Democratic vice presidential candidate Geraldine Ferraro. New York Mayor Ed Koch called its Commentary section the 'best in the nation' and wrote a weekly column for five years.
- "Due to a happy convergence between its investments and the rise to power of a conservative Republican administration during the early 1980s, the movement's media efforts afforded it access and influence at the highest levels. *The Washington Times*, established by the movement in 1982 after *The Washington Star* folded, became the darling of the New Right and newspaper of choice in the Reagan White House." We quietly ceased publication of the *New York City Tribune*.

Of note is that in 2021, the Republican allies of ThinkTank 2022 all praise *The Washington Times*.



President Ronald Reagan and Dr. Bo Hi Pak

Testimony: Maureen Spagnolo

The Times ... now, how was it started? Ahh, yes! We were in the same ballroom where we had been matched. It was around God's Day. Father asked who wanted to write for the new Washington newspaper. Many people raised their hands. Father picked me, amongst others. Shortly after, we began our "training." There were hundreds of us crowded together in a room at the News World building, New York. George Archibald and several seasoned newsmen spoke to us about journalism and related topics. Then, we went out on "assignment." We could write on any relevant topic we chose. I decided to do an op-ed piece on recidivism. I spent days and nights in the library. There was a wealth of information on the topic, and, of course, I gathered too much to be whittled down easily into an op-ed article. But I did it, somehow. Still too long. From there, a smaller group were selected as "reporters." We were all taken to the Washington, D.C. church. The basement had been equipped with bunk beds, lined up about 18 inches apart. Space was a premium. Hot shower water even more so. How we ever went out on the job looking "professional" is one of life's mysteries. A team was selected to find housing for us. It took a while, but, eventually, we all ended up in group homes, mostly in Maryland, but some on The Hill.

It was decided that I should cover the society beat. I will never forget one of my first assignments. I had to cover a big event at the American Organization of Latin America building. It was lavish: the entranceway was filled with gigantic displays of flowers. Formally dressed musicians played Chopin, and the buffet table was replete with eye-popping delights: lobster, salmon, sushi, piles of fresh strawberries and raspberries (in the middle of winter) and such.

Writing up our stories was another challenge. We typed them on typewriters (yes, indeed) and "cut and pasted" till the paper was as thick as cardboard. And while we worked, so did the workmen! They were literally dismantling and rebuilding the building around us! The noise was often deafening, and there was dust and debris all over the place. Ahhh, those were the days.

Early 1982: Dr. Mickler Commentary: *The Washington Times*

The movement's media enterprises would have received scant attention or would have been accounted an oddity had it not been for Rev. Moon's decision in 1982 to launch *The Washington Times* in the nation's capital. There, the movement had a much stronger potential niche than in the more crowded and commercialized New York market. *The Washington Star*, the capital's only major competitor of the powerful but liberal-leaning *Washington Post*, folded in 1981, and numerous, especially conservative voices railed against the prospect of Washington, D.C. being a "one-newspaper town." **On January 1, 1982, Rev. Moon selected 200 newspaper trainees from among a full ballroom of member volunteers and directed that the Washington paper be published within two months.**

TH NOTE: This took place at the peak of the prosecution that would lead True Father to Danbury Prison. True Father never stopped investing in America.

On the face of it, this was reminiscent of *The News World's* beginnings. However, there were significant differences. First, the movement had accumulated a great deal of experience and expertise in the intervening years. Second, and more importantly, the movement turned over the paper's editorial reins to non-member professionals. James R. Whelan, a former editor of *The Sacramento Union*, was hired as the *Times*' editor and publisher, and he wasted little time assembling a first-rate staff, including a number of well-known journalists...**along with a sizable contingent from the defunct *Washington Star*.** Third, the movement spared few expenses in what one commentator termed "its bid to make it in the big leagues." Start-up costs were estimated to be in the \$40,000,000 to \$50,000,000 range, and in 1983, the *Times* completed an \$18,000,000 renovation of its headquarters, including a 10,000 square-foot newsroom overlooking the National Arboretum, which was regarded as "among the handsomest in the country." **By 1984, the movement had invested \$150,000,000 in the five-day-a-week paper.** (Plus, Washington DC was a much smaller and less diverse city—less competition.)



Rev. Moon signs copies of the first edition of *The Washington Times*.

Although the *Times* was welcomed by Washington, D.C. Mayor Marion Barry and sectors of the public, it faced hazing from many quarters and was controversial from the beginning. Attention focused primarily on the matter of overt or behind-the-scenes church control. This was accentuated when James Whelan was fired. He announced at a July 17, 1984 press conference that the *Times* was firmly in the hands of top officials of the Reverend Sun Myung Moon's Unification movement.

Whelan's charges were countered by non-member *Times* officials who charged that Whelan's contentions were a cover for "managerial shortcomings" and a "loss of support among his subordinates." To some extent, these disputes overshadowed **the very real influence exerted by the *Times* on any number of issues** between 1982-85. In 1982, for example, when Reagan felt support ebbing for his **tax proposals**, even among Republicans, he "felt compelled" to give an exclusive interview to the *Times* White House correspondent as "the way to reach his political constituency." The *Times*, likewise, maintained a strong advocacy for

Reagan's SDI initiative and was forceful in its support for **the Nicaraguan resistance**, launching a Nicaraguan Freedom Fund, which became national news. Along with the *Time's* subsequent reporting of Soviet assistance to Nicaraguan President Daniel Ortega, **its public relations offensive was instrumental in the U.S. Congress reversing its position on humanitarian aid to the Contras**. The *Times* "highlighted Soviet human rights violations, did expansive features on the public relations and lobbying activities of left-leaning organizations...and frequently reported on the Soviets' nuclear build-up and their sizable military and logistic aid to national liberation movements in Asia, Latin America and Africa. **Alex Jones of *The New York Times* called *The Washington Times* the "third most-quoted newspaper in America" after only *The Washington Post* and *The New York Times* and reported that "AP cited the *Times* in more than 80 major dispatches from D.C." during the first five months of 1985. *The New York Times*, May 26, 1985, p. 44.**

World Media Conferences, which the movement sponsored annually from 1978, and **"fact-finding tours"** which it ran were additional components of the movement's media network. The World Media Conferences were similar to ICUS and other movement-sponsored conferences in format. However, they evolved from gatherings of media scholars to **meetings of working journalists**. The first several were held in New York and dealt with threats to media freedom. Between 1982-84, they were convened in Seoul, Korea; Cartagena, Colombia; and Tokyo, Japan with **themes related to media responsibility**. The conferences were marked by increasing numbers of participants: 240 from 70 nations in Korea, 500 from 92 nations in Colombia, and 700 from 88 nations in Japan. The World Media Association, which sponsored these conferences, also ran fact-finding tours for groups of journalists to Central America, Europe, the USSR and Asia. By the end of 1984, close to 2,500 journalists had participated in the conferences and tours.

TH NOTE: I encourage you to read True Father's addresses given to the World Media Conferences that are included in *Pyeong Hwa Gyeong*. **NOTE: The Media Association was the tip of the spear that penetrated the Iron Curtain.**

1982, April 23 (June 14, solar calendar) Birth of Jeong Jin Moon, seventh daughter, 14th and last child.

May 17: Founding of *The Washington Times*

Within three years, *The Washington Times* became one of the most quoted newspapers in America: "Alex Jones of *The New York Times* reported in 1985 that officials of *The Washington Post*, *The New York Times*, *The Wall Street Journal*, AP and UPI say that 'they regularly review *The Washington Times* for news leads and pick up important news items.' He called the *Times* the "third most-quoted newspaper in America," after only *The Washington Post* and *The New York Times*, and reported that AP alone cited the *Times* in more than 80 major dispatches from D.C. in 1985. (Ward and Swarts)

1980, 1982: Inheritance of the position of True Parents, part of their "direct lineage"

The original measure or standard would be the True Parents themselves, and then **many copies could be made. ...You are like the copies of the original measure, going out to make more duplicates in your home church.**" ("True Parents' Mission, 4.20.80, Belvedere, in *Home Church*, p. 360)

Your children will ask you why we call Rev. and Mrs. Moon True Parents. You can tell them that **they are our True Parents because they established the heavenly tradition and way of life**. They lived a sacrificial way of life for the sake of others and the sake of the world. ...Tell them that **race does not matter**, that Rev. and Mrs. Moon are exemplary, and you are succeeding in their tradition. ...A messiah is nothing more than a true parent, the one who fulfills true parenthood." ("Blessed Couple," 6.20.82, Belvedere, in *Home Church*, p. 359)

Your family as a unit is in a direct lineage from the True Parents and God. “In Search of Our Home,” 7.11.82, Belvedere (*Home Church*, p. 186)

In a rare interview given during those years, the journalist asked Father if he is the Messiah, and Father’s answer was, “Yes, and you can be the Messiah too.” (oral tradition until I find a reference)

1982.7.1 The 2,075 couple Blessing at Madison Square Garden. This partnered providentially with a 6,000 couple Blessing in Seoul (Oct 14) to be referred to often as the 8,000 couple Blessing.

The MSG event was very public, with the couples walking from the New Yorker Hotel to the Manhattan streets in their wedding garb. It was a resounding statement for sexual purity, marriage and family. Transcending race, nation and religious background, it was also a statement for world peace.

The majority of Americans who joined the movement in the 70s were matched as couples over the years spanning 1978 to May of 1982, and blessed on this occasion. It led to a gradual shift from missionary life to family life in America. The theme was “World Peace Through Ideal Families.”

Testimony: James Hammond Robinson

I joined in May 1972, in Kansas City. It hasn’t been easy being a black, American Principle-ian. With all the cultural baggage I’ve had to carry, the Divine Principle offered a challenge that was nearly overwhelming. The biggest challenge was to remember that I was in training, and therefore shouldn’t take any experiences personally, while at the same time recognizing that everything I experienced was somehow meant for me.

Between the years of 1972 and 2000 I experienced many things, and learned many more. Strangely enough, those lessons made me the person I am today—a well-trained son for God, ready to influence the world.

Here is a list, probably incomplete and out of order, of my missions:

MFT/Belvedere Condition; Belvedere 120-Day Trainee under Young Whi Kim; State Representative for Missouri; Ministers’ Witnessing Team with Helen Danby, Rose Chapman, and Pastor Wm. Luke in upstate New York; the Prison Program in New Jersey under Mr. Kamiyama; VOC Pioneer/FLF Field Representative in (New Orleans) Louisiana; member of Ron Pepper’s IOWC; News World Communications—Misc. projects, Harlem Weekly, Assistant Managing Editor, UFOs and Other Cosmic Phenomena weekly tabloid; IOWC Assistant Commander Team #30; Blessed at Madison Square Garden in 1981; launched the World and I under Dong Moon Joo; and founded the American Space Culture Foundation.

One re-occurring theme encountered during my life has been outer space. This theme was first noticed shortly after I joined the HSA, and was visible in church teachings; it then reappeared at various times, from various places—becoming stronger with each appearance. The DP provides concrete answers to the more tricky questions concerning outer space.

Meanwhile, in my Home Church area, I’ve been working to build a personal foundation to stand on while attempting to influence the Armour Blvd. neighborhood. I returned to my hometown, Kansas City, in early 1993 and began community work: Midtown Managers Association Against Crime (later to become the Metropolitan Managers Against Crime when I became president of the organization); Armour Boulevard Neighborhood Taskforce (ABNeT), Armour Boulevard Resource Center at the Bainbridge Apts; teaching classes on how to use the internet for Elderhostle/SPARK at the University of Missouri at Kansas City.

Now I'm striving to accomplish as much as possible on developing new habits. The immaterial side has been dominated; all attention is focused on external development. It's an exciting adventure because I'm having to do things I've never done before. Everything changes when you see the cosmos from God's point of view—there are no mysteries.

Testimony: An 8-Year-Old Explains God—Danny Dutton, age 8

One of God's main jobs is making people. He makes them to replace the ones that die so there will be enough people to take care of things here on earth. He doesn't make grown-ups, just babies. I think it's because they are smaller and easier to make. That way, He doesn't have to take up His valuable time teaching them to talk and walk; He can just leave that to mothers and fathers.

God's second most important job is listening to prayers. An awful lot of this goes on, since some people, like preachers and things, pray at times besides bedtime. God doesn't have time to listen to the radio or TV on account of this. Since He hears everything, not only prayers, there must be a terrible lot of noise in His ears, unless He has thought of a way to turn it off. God sees everything and hears everything and is everywhere, which keeps Him pretty busy. So you shouldn't go wasting His time by going over your parents' head asking for something they said you couldn't have.

Atheists are people who don't believe in God. I don't think there are any in Chula Vista. At least there aren't any who come to our church. Jesus is God's Son. He used to do all the hard work like walking on water and performing miracles and trying to teach the people who didn't want to learn about God. They finally got tired of Him preaching to them and they crucified Him. But He was good and kind like His Father and He told His Father that they didn't know what they were doing and to forgive them and God said OK. His Dad (God) appreciated everything that He had done and all His hard work on earth, so He told Him He didn't have to go out on the road anymore. He could stay in heaven. So he did.

And now He helps His Dad out by listening to prayers and seeing things which are important for God to take care of and which ones He can take care of Himself without having to bother God. Like a secretary, only more important, of course. You can pray anytime you want and they are sure to hear you because they got it worked out so one of them is on duty all the time.

You should always go to Church on Sunday because it makes God happy, and if there's anybody you want to make happy, it's God. Don't skip church to do something you think will be more fun like going to the beach. This is wrong! And, besides, the sun doesn't come out at the beach until noon anyway.

If you don't believe in God, besides being an atheist, you will be very lonely, because your parents can't go everywhere with you, like to camp, but God can. It is good to know He's around you when you're scared in the dark or when you can't swim very good and you get thrown into real deep water by big kids. But you shouldn't just always think of what God can do for you. I figure God put me here and He can take me back anytime He pleases. And that's why I believe in God.

Testimony: Special Grace—Tony Aparo

I believe that my whole life has been a special grace given to me by Heavenly Father. I was born shortly after my physical father's miraculous healing after his ill-fated airplane crash. At 18 months old, I was severely burned when I pulled a full urn of scalding hot coffee over me. My face, chest and two-thirds of my body were covered with second and third-degree burns and the doctors at the time gave me a 50/50 chance of survival. Their prognosis was that even if I did survive, I would have severe scars over most of my face and body.

My parents were quite new to their faith, but as Pentecostals they were led to believe strongly in the miraculous healing power of God and Jesus. The church that they attended decided to do a 21-day prayer vigil for my healing and recovery. Towards the end of the condition, my mother later related to me that she awoke one night not being able to sleep and came to my

room. I began to stir and as she turned me over the scab that had covered most of my face and body popped off like a cocoon or mask. Underneath the skin tissue was absolutely normal with no scar tissue remaining. My recovery started a major revival in the church that lasted for months.

I believe that this episode and the resulting emotional trauma caused me to create a kind of isolation shell around myself for many years. I was absolutely confident as a child and quite capable of caring for myself, but not at all secure around others. Even though I was a likable person, I never felt at ease around others and felt more comfortable alone. Although I realize this is not a good space to be in, I believe it served me to keep my own counsel and not to be so heavily influenced by others as I was growing up. God was an inner reality for me and the only one on whom I could ever depend. I would spend long periods in nature, feeling embraced by my surroundings. There was this kind of spirit around me often. So in a way, this was grace for me. Later I would have to learn another approach, and become more other centered, but for a time I needed that.

In my life, I have often felt that God gave me many things that I needed, not always what I wanted, but certainly what I needed. I had a few mentors who came my way from time to time to help and guide me before my church life and after. These were special people, like father figures who took an interest in me and helped to guide me.

In my church life also, I felt tremendous grace from both Heavenly Father and True Father. All of my missions in the church after my initial joining and after I began working on the MFT were given to me directly by Father. At the matching in 1979, Father of course chose my wife and the next day, since it was her birthday, Father had us stand as the representative couple to receive the Holy Wine.

I will never forget this moment ever. I have also had many special and precious moments speaking with Father and Mother personally, reporting to him about my business work, even sharing with him the Blessing of my own parents and showing him pictures. I could never have done this without God's grace and True Parents' grace to allow me to return to my hometown and Bless them. Without True Father's intervention in my life and suggesting that I return, I never would have. I had considered my parents unapproachable when it came to Blessing them.

Another experience sharing Father's grace was when we had the opportunity to Bless my wife's mother in her home on the way to our mission country in Thailand. We stopped over in Japan to visit Chiyo's mother and brothers. Although her father had passed away a couple years before, we took the opportunity to Bless them by picture as a single Blessing.

One recent experience I had with True Parents and Heavenly Father's grace was when I was able to return to an old mission site in Kodiak, Alaska. I never imagined that I would return to this place. When I left Kodiak in 1984, I left under difficult circumstances. I had been asking to change missions, because I was finding it increasingly difficult to unite with my CF and felt my continued presence there would just create more problems. I felt perhaps if we were in different locations we would find each other more bearable. Anyway, I always felt in some way that I had let True Father down. Over the years I felt myself paying indemnity for that decision, but during the recent Ocean Challenge 40-day workshop, I felt a sense of closure to that episode. Coming back and rededicating myself to the Ocean providence to inherit True Father's foundation. This was truly Heavenly Father's grace.

I cannot say more. Everything I am and will ever be is because of Heavenly Father and True Parents. Everything I have acquired in my life including my family, I owe to True Parents and God. I am quite certain that we are Children of True Parents and I give all the glory to them and to Heavenly Father.

THE MATCHING AND BLESSING

Testimony: Museum of True Love—Debby Gullery

Well, clearly marriage is the hot topic. As the providence goes, so goes the rest of the world—or at least NY! Case in point, the Museum of the City of New York decided to do an exhibition chronicling the history of marriage in New York City. And what would a display on marriage in New York be without a little something on one of the most exciting marriages ever to take place—ours!—at Madison Square Garden in 1982.

The curator of the museum's costume collection, Phylliss Magidson, contacted headquarters in early spring, looking for a couple who would donate their wedding dress to the museum's permanent collection. Peter Ross, then director of Public Affairs, asked us whether we would consider this. At first we were a little reluctant, having some vague idea that we would leave the dress to our children. We remembered, however, how Father had often talked about our things being in museums and we realized what a great honor it was. "The legacy of your family should be museum pieces for the world. The world in which you live centering upon yourself is not your treasure. Your treasure is only what you received in the public dimension."

Taking the dress out of its humble cardboard box in the back of the storage closet was a lot of fun—our daughter tried it on of course, and the boys enjoyed goofing around as we went through all the keepsakes we had stored from the Blessing. It was a wonderful opportunity to share our experiences and stories with our children.

Phylliss was fascinated with our blessing. At first we thought her interest was in just acquiring the dress, but as the months passed between our donation and the installation and opening of the exhibition itself, we struck up quite a friendship. She really wanted to know about our matching, our feelings during the blessing itself, and our thoughts about family life. Everything struck her as being so sensible! I had expected that her approach to us would have been much more academic.

At some point I mentioned that we had a video of our blessing that followed several couples through the matching and blessing process, along with footage of the wedding dresses being made. She was so excited! She hoped that somehow funding would be available to provide for a video in the exhibition itself. I gave her the video of the 1982 event and she became even more enthusiastic. This led to another person being genuinely interested in the event. Phylliss passed our video on to her when she was commissioned to produce the exhibition's own video which followed four couples through their own weddings in New York. This young woman, in turn, was completely enthusiastic, and asked so many deep questions. In our years of dealing with the public and the press, we have become so used to pointed questions, to being looked at as sincere but a little odd! At each stage of inclusion in the exhibition, however, they would call us and say "We would like to say this with your dress—this with your program—this with your photo—is that correct? Is that OK" etc., so we felt that we had complete control over everything they wanted to use. They were so careful to respect our own wishes and feelings, while also portraying an accurate historical account of the event.

When "New York Gets Married: Dressing for a Special Day, 1765-1997" opened on May 21, 1997, our jaws dropped. There, in the video were True Parents, arms outstretched, praying over our 2,000 couples, and then three mansei's. In all, some five minutes of footage from our video was used, and we stood transfixed, along with everyone else watching! We could only imagine how many people watched that video, which ran continuously, from the time the exhibition opened until it closed on September 21. We felt that this really was True Parents' symbolic blessing of all of New York, and all who came and stood there, in some way joined in our blessing of 15 years before.

Testimony: Blessed Life—Tony Aparo

In May 1979, I was returning from a trip to Atlantic City with Hank Lemmers. He and I had been working on a restaurant project for Col. Pak and had gone to New Jersey to purchase some furniture at auction. Some of the furniture was to be delivered to Mt. Kisco, one of our facilities. After driving all night long we pulled into the Mt. Kisco center at about 7:00 am, ready to rest for a few hours before returning to New York City. Just as we pulled into the drive, one young brother came out the door yelling that there was a matching taking place and that all eligible candidates should report to the New Yorker Hotel within the hour. One Japanese brother,

Hiroshi Aono, and myself got into the van and took off down the Hudson River Parkway, arriving at the New Yorker just in time to participate in the song service in preparation for Father's arrival.

Father came and began to speak. I was wide awake but my mind was a blur. I couldn't believe that this was really happening. After a flurry of matchings, Father came our way, pointed to me and pointed to someone else. It happened so fast I couldn't even tell who it was that Father had pointed to. In any case, one sister stood up and we walked upstairs to talk. Somehow, even though I had tried to prepare for this moment and to accept whatever spouse Father gave me, I found myself quite unprepared and I told her so. I had believed for a long time that I would have an international marriage and that I imagined that she would probably be Oriental. Interestingly, this sister expressed the same thing to me, only she had imagined that her spouse would be European. We ended up expressing to each other that perhaps we should both go back downstairs and we politely parted.

This was an extreme trauma for me, and I began to repent and wonder if I was indeed ready for the Blessing. I decided that I wasn't and went downstairs to tell my spiritual father and Mr. Salonen, who was helping the Americans at the matching. Mr. Salonen really encouraged me to try again. At first I didn't think this was even an option, but I half-heartedly went to sit down in the group again, not really expecting Father to call on me again. After lunch, Father began again and within five minutes of sitting down, Father asked the brothers to raise their hands if they wanted an Oriental woman. I was surprised, because I thought that all the Japanese and Korean sisters had already been matched in the first round. But for some reason, this sister had not come until the second session, having been delayed. I raised my hand. I could not see who she was or what she looked like because Father was standing between us. He scanned the upraised hands and chose one brother. My heart sank. After looking him up and down Father told him to sit down because he was too tall. I was still in the running, but there were about 20 brothers around me with their hands up. At that moment, Father locked his eyes on mine and called to me to stand up. It was then that Father moved and I could see my future bride.

Her name was Chiyo Suehiro. I had met her before while working in Gloucester in the tuna business. She was working in Gloucester at the old Magnolia house. Father had chosen some members to live in Gloucester as a pioneer effort. Our first meeting there was when I had stopped back at the house to pick up some equipment at the end of the 1977 season. So I was quite surprised to see her standing there being matched to me. As Father stood us together he sent me off with a slap on the back and said, "She's good for you." I have never doubted those words since then for they have proved to be true over and over again.

Our life was a struggle at first. Her former husband had fallen while in his mission country and she had just learned of his infidelity shortly before the matching. I learned later that she had been willing to wait for seven years, but he had not. A few weeks after that meeting she was encouraged to be rematched at this matching. It took me a long time to win her trust. Her faith was also tested when shortly after our matching I was asked to go to South America to a business mission. These were exactly the circumstances through which her former husband had left. So she was again asked to wait faithfully. We separated until July 1982, occasionally being able to visit, always writing and making monthly telephone calls.

I will never forget our telephone calls. We would wait with anticipation on that day and I would be so nervous, wondering if she would forget or not. We took turns making the calls and when the phone would ring at the appointed hour, it would be such a relief. Then it would be over and I would have so much energy for the next month, feeling secure that my spouse was spiritually supporting me. In that 3 1/2 year period we grew in love and prepared for the day we would be together.

During this period, we had the opportunity to also visit with her parents, once in Japan, once in New York after the matching and once in my hometown of Omaha. Chiyo's family is from a Buddhist background.

In July 1982 we were Blessed. My mother, who had then recently also become my spiritual daughter, arranged to come to New York City to witness the Blessing. One of my other spiritual

children was also being Blessed at the same time, so it was a real family affair. After 40 days my wife joined me in Kodiak. Even though we thought we knew each other from 3 1/2 years of correspondence and brief meetings, we were quite unprepared for all the differences we encountered culturally. The hardest was communication on a heartistic level. The western concept is that whenever we have something on our mind, we let it out. But the Oriental mind is different. They keep it in, let it float around a little, then digest it. Then they work out a solution in their hearts that you may never hear about. For me it was maddening, because I thought I was being ignored and she probably thought I was losing my mind. If there was a problem, I wanted an immediate solution and resolution. Somewhere between the two worlds there is an answer, and over the years we have learned to appreciate one another's differences.

International marriages are probably the most difficult, especially those from completely different cultures. My wife and I consider ourselves fortunate to have had some preparation beforehand. She spent seven years with American brothers and sisters before the Blessing where she could at least learn the language and get acquainted with some of the culture. I also was able to spend a good deal of time with the Japanese members, even living with the Kamiyama's for a period of time.

One of the most memorable experiences for me was the birth of our fourth child, Daejo. He was our offering child to another couple. I would have to say that if there was one experience we shared that bonded us, aside from, of course, the birth of all our children, it was the experience of offering a child to another. This is a very personal experience that is difficult to explain in words. This experience led us to a place beyond culture. It was a glimpse into the realm of True Love.

My wife and I have come to a stage in life where we are interdependent. We rely on each other, support each other and complete each other. We are each other's best friend.

I understand now why Father said that sometimes he wants to just follow Mother around. I feel like that sometimes. I can't wait to tell her about the day's events. We know there is more growth for each of us, but we are confident that our love and love for God will serve us in all situations. We trust also that the love that we share can also be a source of hope for our children.

In our current mission, the unity and trust that we have built has helped us to adjust more easily to our new environment and to support our children who struggled at first in a new culture. This is by far the most difficult mission that we have had, and we thank God for all the struggles that we have faced as a couple over the years that have helped us in some way to prepare. Without this we could never have accepted this calling.

Victoria Clevenger

One of the most profound (and definitely most challenging for me) aspects of being a Unification Church member is the Blessing. Allowing someone else to choose my spouse and committing to making it work to me is an act of sincerest faith. It's not hard to believe world peace can come through ideal families. The hard part was creating my own "ideal family."

Shortly after my blessing, I (and my husband) suffered through a period of time during which I was convinced I could never be happy with him unless he changed radically, and I was making a list to detail what he would need to do so that I could love him!

Three important insights came from that struggle. The first came at the end of a day spent being more depressed and hopeless than I had ever been before. I was so lost in my bleak thoughts that I "knew" I'd never be happy unless I left the church, and thus left him. Amazingly, I got the surprise opportunity at the end of that day to see the Rocky movie in which Apollo, Rocky's former enemy, and an African-American, is coaching him to beat Mr. T. There's a scene on a beach in which Apollo and Rocky are racing as part of the training, and finally Rocky beats Apollo. Both are so happy that they embrace. I grew up in the South and joined the UC in large part because I saw it as the only way to end racism, which I hated. When I saw this African-American and this white man who had been enemies, hugging, it really clicked inside for me

that the universe is a field of love energy. We can get way out of touch with it, but love is the ultimate ground of being—not the pit of despair and blackness I had been experiencing.

The second was to realize that rather than praying that my husband change, I should ask, “What is it for me to maturely love?”

The third was finally accepting that God’s simple answer to my desperate prayer was true. I had pleaded to know how could I ever be happy with my spouse. God’s answer was, “You’ll be happy when you change.”

He was right.

Sole Mates—Mark Johnson

My wife Giusi and I were matched in December of 1980. It was a most exciting time in our lives, to have the Messiah choose our eternal mate.

There were approximately 2,000 brothers and sisters there to receive the matching from our True Parents. Before going into the Grand Ballroom, as always we all removed our shoes. I remember finding a special place in the corner to put my shoes, so I would not forget were to find them after being matched. After all, there were about 2,000 pairs of shoes scattered about.

The matching started about 11 pm. About an hour into the matching our lives were changed. At that time I was an MFT member, and Father called brothers who fit into this category to stand up. After only a few moments (which seemed like forever) Father came over to me and asked my age and then pulled on my jacket. I do not remember seeing Giusi until we were walking up the stairs to talk about our matching. To my total surprise Giusi could not speak a word of English. She had just arrived from Italy at 9 pm that night and had never been in America or seen True Parents in person before. We did manage to get a translator for a few brief moments and quickly accepted the match. After we bowed to True Parents and had our picture taken we went to look for our shoes. Giusi just followed me all around the room till I got to the corner where I had put my shoes. I had to walk over piles of shoes to get there. Giusi just followed. I thought she did not understand what I was doing. I finally got to where the shoes were and as I bent over to pick up my shoes, so did Giusi. To our total surprise our shoes were touching, sitting next to each other. We both look at each other and understood what God had just done. We did not need language to explain what had just happened. It was just the beginning of a most wonderful life of true love.

My wife is now living in the spirit world, but our love goes on and eternal life together is our hope for the future. It is only because of God and True Parent that we could have such a most wonderful blessing. No words can express this enough.

My Matching Testimony—Bjorn Ottosson

Our CARP team flew in from the United States and landed in Inchon airport on January 8, 1989. We had come for the matching and Blessing by True Parents. A few hours later in the evening our bus arrived at the McCol factory in the city of Yongin. We all anticipated meeting True Parents the following day. However, when we arrived, True Father had already began matching.

Balli! Balli! Balli! We hurried and scrambled to change our clothes on the barley sacks in the factory, and while still tying our ties, literary dashed toward the big hall where Father was doing the matching. I was accompanied by my brother Claude, and we stopped outside the door to the hall. We took a deep breath and opened the door. As we entered, immediately Father called out to my brother and presented him with his wife. Claude was gone in just a few seconds!

I was shocked but found a space and sat down amongst the brothers on the floor. What just happened? I realized that this could be over very quickly! I had not had any time to prepare my attitude and heart with prayer after arriving. I was not ready...

So I started to look at the sisters. One by one I looked at them all and wondered which one would be my wife. Maybe this one? Or maybe that one? Hmmm.... I recognized many of them as sisters I had worked with for several years. Many were really nice! However, as Father kept matching, the sisters I favored started to disappear. One by one, they vanished! As soon as I found "a good one", Father swooped in and matched them away. Maybe my match was not here? Father stopped the matching at 3:00 am. I was still on the floor.

Outside in the cold Korean winter that night, I prayed. I really prayed and repented to God for my irreverent attitude and heart in front of Father. My tears flowed and I apologized deeply to God for my miserable viewpoint towards Father, the sisters and my own future. I had not come here to do my own thing! Father is my Messiah and Father will chose my wife! With tears and loud voice I made a promise to God; when Father matches tonight, I will not look at the sisters no matter what! That is my promise! I will not look!

The evening came and Father started the matching again. I sat and looked down at the carpet all night. I was keeping my promise to God! There was an ocean of sisters across the isle but I saw no individuals. I only saw Father and the carpet. Once in a while, Father passed right by me. I could sense that the room was becoming emptier and emptier.

Then, early in the morning, it happened! Father stopped in front of me, just a couple of feet way. He asked me to stand up. He asked me some questions and I answered. Then Father walked away. Still standing, I put my gaze back onto the carpet. Father came back. He had a sister with him off to the side. Father walked right up in front of me and I could see the sister in the corner of my eye standing maybe 20 feet off on his right side. I looked at Father. Father looked at me. Father then asked me: "Do you want her?"

What?? Do I want her? I looked at Father in disbelief! I looked at the carpet. My head was spinning! What do I say? What do I say? What do I do now?? I looked at Father and I said in a faint voice: "Father decides." Father smiled. There was a long pause. Father asked me again with a louder voice: "Do you want her?" I could only think one thing; don't you look at her! Do I want her?? Remember your promise! Remember your promise! Don't look! Don't look!! Then it hit me. God had told Father about my promise!! Why else would he do this?? I can't look, and Father is challenging me! God and Father are challenging me together!! If I look at her, everything is ruined!! I looked at Father again and stated clearly; "Father decides."

Father now really looked at me! Then he asked again; "Do you want her?" Looking back into Father's eyes I said again; "Father decides."

Father turned towards the sister he had brought and asked her to return to her seat. Father then walked away. Still standing, I was back looking at the now very familiar carpet. Father came back after several long minutes. This time he asked no questions. With a smile he presented me with Carol and said "Here is your wife!"

Marilyn's Life (Marilyn Angelucci)

The "Matching"

So, it all started on March 27, 1987 in New York City. Sounds romantic right? Well it was heavenly, but I wouldn't say romantic.

There were over 2,000 people in the hall in the New Yorker Hotel. We had come to see the founder of our movement and our spiritual Father, Sun Myung Moon. We had prepared ourselves to receive the "matching" and were waiting anxiously. We all believed that because of his special relationship with God and the spiritual world that he could "see" who the best partner for us would be. Those gathered all had preparation and we all shared the same basic belief system; God was in control of our life and without him we couldn't be truly happy. We all wanted to create a marriage and family centered on God and for the sake of world peace.

I had been in the movement for 13 years and had been through this before. Unfortunately, the first experience did not work out, but I believed in the process and I was there again. You see I

had seen so many marriages in my family and my community that didn't work out and I didn't have confidence that without God's intervention I could find the right partner for me. I trusted my spiritual leader and had seen the great matches he had made in the best so I hoped he could find the right person for me.

It was late at night and we had been there all day. I had lost hope that my match was there, so I wandered to the back of the room. I had become an observer. I was 34 years old at the time and honestly there were not that many men in the room around my age. Usually the assistant would ask people of certain age groups or other categories to stand up so Father Moon can choose from them. There were many "older" women available and very few "older" men, so I lost hope. I retreated to the back and wasn't paying much attention.

Suddenly, I was shocked to see that Father Moon had made his way to the back of the room and was standing in front of me. He asked me my age. I told him but he seemed surprised, so he asked me again. I said, "I am 34, Father". He gestured that I should come to the front of the room. I followed him to the front.

When I arrived, I saw a handsome, young man standing next to True Mother in the front. What I had missed was that because of the lack of men in the needed age group, True Father has asked all those over 27 years old to volunteer if they were willing to receive an older wife. My intended partner volunteered, and Father selected him immediately. That is when he came to the back of the room and found me. We stood together as he looked at us. He wasn't looking at our faces or bodies he was looking at our spirit and our ancestors. He had that ability. In a few seconds he pushed us together and without a word and we knew we were a match. That was the beginning of the great adventures of Umberto Amadio Angelucci and Marilyn Jean Kerins as a couple working together to make God happy.

The rest is history. Through our life together we could definitely realize that we were a good "match" for each other. Our characters are different but in a way that complement each other and strengthen each other, when we can be humble to recognize that which is not always easy.

Paulette Weisinger

In 1989, I was among a group of women for whom True Father could not find a suitable match. He felt so sorry for us and with deep love and concern, sent us on a day of sightseeing, including a visit to the first Seoul church, which had become a museum by that time, and an exquisite lunch at the finest hotel. I know that none of us will ever forget the love we felt on that day of our great sorrow. The tears still flow upon remembering that precious love.

In 1995, he showed me the greatest love by rematching and Blessing me. He chose Gerhard, a kind and generous man who always treats me with respect and dignity and loves me deeply. For this I have the most profound gratitude. A thousand experiences, a hundred lifetimes and the constant is his love.

November 25, 1982

Absolute Value Perspective

Philadelphia, 11th ICUS

"The absolute value perspective can be established only through religions, which revere God." (*Pyeong Hwa Gyeong*, 738)

Religions traditionally dissipated social insecurity and confusion, but no longer do; they are "becoming a mere form or habit." (739)

Father outlines the trajectory of social decline...

1. Science and prosperity lead to materialism.
2. Atheistic ideas spread.
3. National policies separate religion from education.
4. Communists promote these trends.

The upshot is that there is no countervailing

“ontological theory adequate for supporting a religious value perspective.” (739)

Therefore,

“a new religion needs to emerge, with an ontology that can clearly and accurately explain the unique, absolute God.” (741)

The fact that existing religions fight each other proves they are not the final answer.

The new religion has to reveal that all religions

“originated from the same God and pursue the same purposes, being like brothers.” (742)

Good Olde MFT

Testimony: Ralph Schell

I was out fundraising in the Mid-West one summer day of 1981 and, as sometimes happens in the Bible belt, was constantly harassed with the question “What church is this for???” Oftentimes I dodged the question (the standard HSA line), but it did me no good. At one house no one came to answer the doorbell. After a while I decided to move on. Just then a bucket appeared out of the window and I received a free shower. Fortunately the water was clean and the weather hot, so it quickly dried. Sometime later I came to a door and a man answered, naturally asking the same question as above. A rough guess on my part made him out to be (most likely) a fundamentalist Christian. **I decided I would be rid of all the questions and answer this man straight to his face. I replied “It’s for the Unification Church. You know, Reverend Moon.”**

“Yes, I know Rev. Moon,” he replied, and proceeded to name a number of negative reports he had gleaned from friends, news media and otherwise, and concluded with the remark “You’ll go to Hell with Rev. Moon!!!” All the while, hearing his response, I thought to myself, “What a self-righteous....” When he was done, my reply to him was terse, **“Well, I’d rather go to Hell with Rev. Moon than go to Heaven with you ANY day!!!” His jaw dropped, completely aghast, his eyes almost popped out of his head. He just could not believe what he had just heard. I politely bid him farewell, saying “Well, I’m sorry but I cannot talk with you anymore; I must go on. You have a nice day, sir...”** and left him standing there and proceeded on my way. He looked at me all the way down the street in pretty much the same pose until I turned the corner. Around the corner I myself proceeded to laugh until my belly ached with laughter. From then on my day took off and only got better. I can really say he *made* my day.

Testimony: Gus (Larry) Alden

It was **1978** in Buffalo, NY, and I was the fundraising captain of **12 Okies** [meaning, members from the Oakland family] **just recently shipped over to the National MFT**. One of them was a young Jewish fellow, short and stocky, and even more spaced out than the rest. For example, one day, I found him trying to assemble pieces of peanut crunch. I asked him what he was doing, and his reply was that he was recreating the tablets. His explanation was that it was **a condition to liberate Moses**.

Anyway, one Friday night, I had just dropped him off for a few hours of blitzing when some of his team members reported to me that they had smelled alcohol on his breath. Please understand, I wasn’t exactly myself in those days—you see, I was going by the name of Larry then (note the double letters)—and I was mad as hell to hear it. I proceeded to drop everyone off as fast as I could and went searching for him.

I walked into every bar on his stretch, asking the bartenders if they had seen a short, stout fellow fundraising. Most of them had, but he had already come and gone. I must have gone to 10-15 bars looking for him. Finally, one bartender pointed to the back of the bar, and told me he was in the back room. I still remember it. It had my adrenaline going. I ran to the back of the bar and through a curtain into a dusky, smoky, little back room where there were about 20 old Polish men sitting at a long table, all nursing huge mugs of beer. And there he was, perched there at the table and sitting with them, nursing his own humungous mug of beer. I must say, he looked happy like I'd never seen him before.

He looked up at me, grinned, got up from the table and followed me out to the van. He put his bucket of flowers into the back, climbed in and went for the back seat, laid himself down and immediately went to sleep with not a word said.

I don't remember if I chewed him out later on, but I probably did, for one day a few days later, as he was climbing out of the van for drop off, and just a split second before slamming the door shut, he looked me straight in the eye and said, "Thanks a lot, Satan." Ah, the things one remembers!

A few days later still, we were in the van together, just the two of us. It was dark, and he was scribbling into a notebook. He would turn his head and peer at me for a few moments and then return to his writing. This happened a few times, so it began to stir my curiosity. I asked him, "What is it that you're writing into your notebook?" He paused for a moment, and staring at me with a completely straight face said, "I'm.. writing.. down.. every.. word.. you.. speak.. and.. every.. damn.. move.. you.. make."

You might not be too terribly surprised to hear that he didn't stay with the movement for very long. Neither did the other 11 for that matter, but I'm sitting here now some 22 years later, chuckling uncontrollably to remember these things, and thinking that had I only kept the cooler in the van nicely stocked with ice cold beer, he might have stayed longer than he did.

On that note, I think I'll get a frothy one out of the fridge and offer a toast to Mr. Kamiyama.

TH Testimony: This brings to mind my experience in a bar. In the main room, I told everyone that I don't drink; we in our movement don't drink. In the back room, someone told me that if I drank a glass of beer, he'd make a donation for my product. Completely forgetting what I said in the front room, I said, "Okay," and chugged down a glass of beer and sold the product. As I walked out, I remembered what I had said there and was amazed at my duplicity. But, I credited it to "if this is what it takes to save this man by having him give a donation, I'll do it."

Testimony: Larry Moffitt and Scott Avery

One bleak night in Denver we ran out of carnations with an hour to go before Frank Grow was to pick us up. We were in Sunburst (the band) and, as usual, we were fundraising. One of us said, "Hey, I know, let's sell snow. We have plenty of that."

It had snowed about four feet and the drifts were chest-high everywhere. So we filled up our buckets and went door-to-door selling "the white stuff." Definitely no danger of running out of product. I'll never forget the sight of Scott dredging up a big gob of snow for a woman who agreed to buy a dollar's worth. He studied the pile carefully, considered the size and weight, the cost-per-unit, overhead—and then he scraped about a third of it back into the bucket!!

I thought I was going to die from laughter. Then, Scott handed it to the woman and she said, "Oh ...just put it in the yard." We ended up selling quite a bit of snow. I only remember one person who was irritated by it.

Testimony: Will Couweleers

It was 12 or 1 in the morning at the holy ground in Phoenix. After our group prayer I told everyone to go off and have individual prayer and that I would sing "Tong II" in about five

minutes. There was a pond with some ducks there. Everyone went off to find a place to pray. Then all of a sudden, there was a big splash. One sister fell asleep praying and fell in the pond!

Later while we were fundraising with her she ended up in the wrong place at the wrong time. There was a bank robbery and she was kidnapped as a hostage. She was a riot, a British sister with a kind of Liverpudlian accent. She was talking so much to the robbers that she was driving them crazy and they finally dropped her off in the middle of nowhere.

Testimony: David Payer

I was a fundraising leader in Western New York, outside of Buffalo. We had 13 guys in a van when we went out and it was quite a family experience. One of the most memorable was when we visited towns that were not too friendly to our being there.

This was 1977. I had a new high-tech device to help me—a voice pager. Team members could call in, leave a message and it would be broadcast to me. They would tell me where they were and I could find them in the evenings better that way.

One night we had a bit of a problem. Several of our team were stopped by the police for fundraising. I had to go into the police station and take responsibility for them. As I was discussing the situation with the sergeant, his assistant and our three members, I got a beep on my pager. It was Tom Iversen shouting: “The police have been looking all over for me but I ditched them! I’ll see you at 9:00!”

I turned several shades of red, acted like it never happened and walked out with my teammates. (That’s my story and I’m stickin’ to it!)

Testimony: Laura Hornbeck

Here’s one thing that happened when I was on MFT, fundraising on the streets and byways of Michigan. It was the summer of 1977 and I was in some town, maybe Lansing (I can’t remember for sure). I was carrying peanut brittle and walking down a lovely, tree-lined street. A young man of about 25 had just parked his car and was getting out of it as I came along. I said to him, “Greetings! Can you help our church and get some peanut brittle?” I was wearing my Unification Church identification badge, by the way. I liked to be up front about my purpose for fundraising.

He looked at my badge and said, “I don’t like organized religion.” Without missing a beat, and without feeling a bit disloyal, I said, “Oh, don’t worry. We are very DIS-organized!” He laughed and gave me \$5 for some peanut brittle.

Testimony: Heather Lykes Partis

Probably the most dramatic experience I ever had on MFT was around the year 1982. I was working in Houston, Texas under Commander Tsujumura. During my first year I had pushed my body very hard, even though I had rheumatoid arthritis. I ended up working in a wheelchair for the next year. At some point, I just physically couldn’t keep up with the tough schedule even though I had been off and on, on challenge teams. My body felt like it just broke down. I worked half days, or only the nights on the weekends. I repented deeply every day that I couldn’t work harder. I wanted SO MUCH to pay indemnity for America. That desire burned inside of me. I was so sorry to God that I wasn’t more useful for Him. Anyway, one Friday night I went first to sit outside of a very classy restaurant, and I did surprisingly well. After that I went to my usual week-end nightclub restaurant, a place that I liked and where I was known to the owners and security guard. I believe the place was called “Harlowe’s.” **Early on, a cowboy came up and started talking intensely to me; I don’t think he was really making sense. Then all of a sudden he pulled out his wallet and (one at a time) handed me four hundred-dollar bills. I offered him my bucket of flowers, but all he wanted was one rose. Imagine that. The power of God’s presence was electrifying.**

Later on that weekend I counted the days from my initial collapse to that night. Guess what? It was exactly forty. My health improved after that. Plus my experiences with God during that time had been many and deep. I value those years with all of my heart. I often bless my brothers and sisters whom I worked with during those times. We sacrificed and prayed and worked so hard for God, America and the world.

Testimony: Susan Felsenthal Janer

I was in Charleston, South Carolina. There are a lot of sailors there. One Friday night I was doing especially well. They all got paid and I sold out all my flowers. I was on a roll without any product, only a bucket, and about two hours left until pickup time. I started walking towards the pickup spot. As I walked I passed a graveyard that had so many flowers growing in there, mostly BIG chrysanthemums of all colors, so I looked around to make sure no one was watching me and went into the graveyard. **I started hearing voices saying, “Take mine, no, take the ones from my place.”**

Those spirits were so friendly and eager to share the flowers growing around their graves. So yes, I did pick a whole bucket of flowers from that graveyard. And yes, I did sell them in the next few bars. The sailors were buying them like crazy and never ever thought that these could be graveyard flowers. The funny part is that after that, even years later, occasionally people would joke with me about regular flowers from the flower market, asking if they came from the graveyard. I would always remember that night and chuckle because once I really did get the flowers from the graveyard.

I was on MFT fundraising in the late 70s. I was going door to door and had just left a house where they did not buy. The teenage son and his friends came home as I was walking back down the driveway on the way to the next house. So of course I asked them if they wanted to buy. They asked me, “What church?” and I said, “The Unification Church.”

“Oh a moonie!!!” he said, and then he hawked one up from deep in his throat and spit it on me and then walked into the house laughing. I felt so terrible...nothing like that ever happened to me in my entire life. I went into another world at that moment, almost like I left my body, but at the same time, I also felt angels gathering around me to pick me up spiritually. I felt how much God loved me for being the one to receive that insult from Satan and share in His Heart.

Testimony: Healing from St Teresa—Paul Rosenbaum

I had experiences where people would dream of me coming, days before I fundraised to them. One woman in Santa Fe, New Mexico told me that because I was fundraising with roses, she knew that **her patron saint was with me—had in fact sent me to her.** She gave all she had—three dollars, but shared with tears in her eyes that now she was sure God would remove the sudden and devastating shocking spinal pains which would come when she didn't expect them. Now she felt sure she could even die and it would be alright. **Those kinds of experiences taught me about the reality of the spirit world. How are our children going to learn those lessons? I wonder about that.**

Testimony: An Angel from Heaven—Robert Beebe

It was the last day of the month, and the last day of the third month of my attempt to make a \$120 average in order to qualify for a “green pin.” I was on a fundraising team somewhere in either Indiana or Kentucky circa 1980 (the background setting for this story has become a little hazy over the years—sometimes it seems to me it all happened in the spirit world, such is my feeling about it now).

I fundraised all the bars. No result. Not one sale. Then, I came to the last bar with ten minutes to go to pick-up time. I stood outside and looked in through the window. It was a dark and dingy place, the kind of place frequented by factory workers and the like. There didn't appear to be so many people inside. Trying to keep faith, I drew a deep breath and opened the door.

Inside were just the bartender and several people at the bar—one man who looked to be about sixty with white hair and dressed in a three-piece suit, and three ladies all dressed in evening gowns and expensive jewelry. Strange. As soon as I stepped inside, the man looked over at me and called me over: “Come on over here. Let me see what you’ve got.”

I walked over and rather sheepishly opened my box of cheap jewelry, waiting to be laughed out of the tavern. Instead, the three ladies were suddenly all “ooo-ing” and “aah-ing” over my box and wanting to try on necklaces, earrings, bracelets, rings, everything. “Okay, girls,” the man said, “Pick out whatever you like and I’ll buy it for you.” **When they finally settled on what they wanted and the bill was totaled, it came out to be exactly what I needed to make my goal. Somewhat stunned, I thanked them profusely and closed up my box.** I was on my way out when I suddenly stopped and came back. There was a question I just had to ask this peculiar man.

“Uh, excuse me,” I said curiously, looking over his three-piece suit. “You don’t look like the kind of person who usually comes to this kind of place. If you don’t mind my asking, where are you from anyway?”

The man looked around at me and said, with a twinkle in his eye, “Maybe I’m an angel from heaven.”

To this day I am convinced that God’s help came to me that day in the form of an angel so that I could gain that green pin. It was the only pin I would ever be awarded in my three and a half years on MFT.

Testimony: Mark Anderson

One time on MFT our team had come up five dollars short of our goal for a 40-day condition. As the captain, I decided to go out and make the last five dollars to achieve the goal. It was 4 a.m. and no businesses were open, but I got out of the van confident I could sell two more boxes of candy. **I found an open manhole and heard some clinking sounds under the street beneath a hospital. A man was working on the pipes. I surprised him with my line about fundraising for my church and he bought two boxes.** As I climbed up out of the manhole and headed back to the van where everyone was already sleeping, I could feel the presence of heaven.

A few months after I joined the church, I was selling peanuts at a stop light in Chicago. After running back and forth all day at the light, I came home to the center and stayed up reading the Book of Revelation after all the “old members” had gone to bed. Suddenly, I felt the presence of a spirit which made me feel very euphoric, and as I continued to read, I was able to understand all the symbols in the Book of Revelation and what they related to in modern times. I was amazed at how these symbolic prophecies of the Second Coming were happening in my lifetime. The next thing that happened was that a painting on the wall of a vase of flowers came out of the wall and the flowers started moving as if the wind was blowing on them. After that finished, I went to bed.

Testimony: Linda Feher

It was Christmas Eve, 1980. As a center member in Baltimore, I was preparing to go fundraising with the rest of the team but there was no holiday joy in my heart. The thought of fundraising on such a major holiday seemed cruel and pointless. I remember that the drive to our fundraising area that day was unusually quiet and gloomy. To make matters worse the sky was very dark gray and it was definitely going to rain!

The team leader (Tony Snodgrass) and I were the last ones to get out of the van. I knew he was struggling also. I could see him across the street, methodically going from door to door. He looked as lonely and small as I felt. I couldn’t understand why we were doing this. No one was buying anything. Every time I looked over to where he was I got angrier. **Why did we have to do this on Christmas Eve? Seeing the warm yellow glow inside each house made me**

homesick. When someone answered their door and I could see inside where the families were all enjoying the holiday together, my heart felt as though it would break from loneliness.

We weren't out very long before it started to rain. I wasn't wearing a raincoat. I didn't have an umbrella, so it didn't take long for me to get completely wet, even through my coat and down to my underwear. I looked over at Tony. I was sure the rain would call a halt to this craziness, but he just kept going. The rain turned to freezing rain and ice began to cover everything. The trees, grass and sidewalks were soon covered with sheets of ice. So we had to walk on the grass to keep from falling down. My hair was frozen and my eyebrows were covered with ice. I had goosebumps on top of goose bumps! I could hardly move my mouth to speak. I was soooooo negative that I cried in between each house. My face was raw from the freezing rain so the tears burned on their way down only to freeze on my chin. What a mess! When the mothers answered their doors, all I could get out of my mouth was "huh, I fndra fr ma ch-ch-ch." They would look at me in horror and slam the door without saying a word. (Maybe it was the blue lips!) I remember thinking to myself, "It's Christmas Eve and you don't even know who I am or why I'm here. Can't you see that I'm suffering! Don't you care?" I couldn't bear the rejection; it hurt more than the icy cold did.

With each passing minute I got angrier and more frustrated. Why are we out here on this holiday? The people don't want us here! They think we're out of our minds, and we are! I thought for sure Tony would be coming across the street to tell me it was time to go home, but when I glanced across the street I could no longer see him. This was too much. My teeth were chattering uncontrollably, I was freezing to my bones and hurting real bad. All that was more bearable to me than the negative feelings in my heart.

As I stood there on someone's frozen grass, I shook my fist at the sky and screamed at God, "Why am I here, God? What purpose does all this have? You tell me what value this has in the scheme of eternity!" **Suddenly I went into a trance-like state and had a vision. I was looking at Father when he was a young man in a North Korean prison. He was standing outside with the other prisoners; they were lined up and the guards were shouting at them. It was very cold; you could see their breath freezing as it came out of their mouths. The sound of the prisoners' chattering teeth sounded like thunder.**

As I observed this scene I became acutely aware of Father's suffering and I began to cry. Suddenly my own suffering paled and at the same time became infinitely precious because it connected me to Father in a very deep way. **As that realization took root in my mind and heart, I felt a touch on the top of my head. It was warm and soothing. It started at the top of my head and made me warm all the way down to my toes. My clothes were still cold and wet but I was comfortably warm. I felt wrapped up in God's embrace. It felt like my heart was touching Father's heart. It was intoxicating!**

Testimony: The Day My Feet Left The Ground—Ronnie Fuhrmann

I was never a good fundraiser. Many times I had days where I only made 2 or 3 dollars. This particular day started out like one of those.

We were fundraising with peanut brittle, house to house somewhere in New Jersey. The team captain would often put me together with one Austrian brother, perhaps because we were so opposite in character. He was very straight and serious. Normally, we got along fine, but I was having one of those \$2 days, so I was getting on his nerves. He would be all the way around the block before I had even finished four or five houses, and he would ask what was taking me so long.

By the evening run, I had had enough. After being dropped off, I leaned against the picket fence of a pretty little house for a long time. I just couldn't go on anymore. I hadn't made any money, and a lot of people had been negative. I had stopped to pray, but nothing changed. I didn't have the energy to go one more step. So I leaned against the picket fence and prayed one more time. I decided to fundraise at the pretty little house, but was going to quit right after.

A father and son answered the door at that house. They were so cheerful and friendly and they bought 2 for \$5, thus doubling what I had made so far that day. I felt sufficiently uplifted to go on to the next house.

From then on, I felt like I was floating from house to house. Nearly everyone was home and nearly everyone bought. My steps became so light, and movement was so effortless. I was enjoying the sensation, but never assumed it was more than that. I was still fundraising with the same brother. It wasn't until he kept asking me how it was that I was getting around the blocks so fast that I realized what an incredible spiritual experience I was having.

The Night Heaven Sang

A sister with whom I was sharing a sleeping room had become severely ill, spiritually. Others from her country had seen her through these episodes, which had happened before. Nights were especially bad for her. I would wake up and she would be thrashing around. In the dark it seemed as though she had sprouted extra arms and legs, and I got the impression of a very large spider.

After a time, she began to improve. Sleep was still difficult for her, so she would sometimes sit up and sing holy songs softly during the night. She had a nice voice, but not an exceptional one.

One night, she was singing and I woke up and was listening to her. She sang two or three songs, then began to sing "The Song of the Garden." The singing was so unbelievably beautiful that it lulled me right off to sleep, even though I was quite restless. In the morning I told her that her singing of this song had been so beautiful. She looked at me, puzzled. "But I never sang that one," she said.

Testimony: Bob Gauper

"Betty, call the shopkeepers and the townspeople. Warn them that there's a Moonie in town." Such was the response when I asked the hardware store owner, in a small northern Wisconsin town, if he would like to make a donation for a butterfly pin to help our church work.

He then asked me to come into his office so he could show me something. One wall of his office was covered with negative articles about the Unification Church. Looking at the articles I had a feeling that today was going to be an interesting day.

I left the hardware store and then proceeded to go shop to shop. Which of course was futile since every shopkeeper had been "warned" about me. Having finished the shops in record time (having someone yell "no" at you when you open the door doesn't take very long), I started to go house to house. Although many of the residents had been warned about me, I was still able to gain some success. However, it was soon to become more difficult.

One gentleman, perhaps a relative of the hardware store owner, believed it was his personal responsibility to make sure that no one in this town was going to give me any money. So he went with me to every house to let the residents know why they shouldn't give to me.

I was often able to outrun my persecutor, an overweight middle-aged man, and was able to knock on a few doors without his presence. However, he would drive around in his car, and would soon spot me. I then decided to try another part of town. Walking near downtown I passed a small gas station where I had been earlier. An elderly lady asked me to come inside the station. She asked me what all the commotion was about. (Meanwhile, I noticed that my house-to-house antagonist was driving around trying to find me, but couldn't see me inside the gas station.) I briefly explained what I was doing. She stated, "People in this town are mean. You seem like a nice young man. I'll buy some of your butterflies." She gave me ten dollars. I then left the station, ran to the other side of town, and started to go house to house unmolested. Until! Until, I reached a newer subdivision.

They'd been waiting for me! "Red Alert! Red Alert! Moonie on the block!" about six kids on their bicycles shouted as I started going house to house. Surprisingly people still bought. (Perhaps they felt sorry for me.)

Around about 7:00 p.m. a police officer pulled up and said the townspeople had a special meeting to decide what they should do about me. The officer stated that he knew I had every right to fundraise for my church, but for my own safety, he suggested that I stop fundraising. Since I was almost done with the town, I agreed. "You know," I stated, "I get an idea how Jesus must have felt when he got kicked out of towns."

"Yeah, and I know what it must have been like for Pontius Pilate," remarked the officer. I walked over to the post office where I was to be picked up in about an hour, sat down, and started to reflect about the day. I thought about the elderly lady who had asked me into her gas station; I thought about the policeman; I thought about the various people who gave me a donation while someone was screaming at them not to. In particular, I thought about an elderly couple living in a small shack down a small dirt road, a couple who were both reading their Bibles when I knocked on their door. They offered me some lemonade, said that they were glad I came by, and gave me \$5.00.

Around 8:00 the fundraising van picked me up. I counted up. I had made exactly 100 dollars. Someone asked me about my day. "Well, when I walked in to this hardware store"

Testimony: Satan Strikes First—Marilyn Mueller Okoda

I joined the Unification Church in Seattle, WA in January 1976 when I was 25 years old. I lived and worked with the Church family there for about two and a half years. We did a lot of witnessing and fundraising and our center was one of the most successful in America at that time.

Before the church, I was a professional nurse and had worked in nursing for three years. I had lived on my own for that amount of time so I was experienced in the practicalities of daily living in the outside world. For this reason, I was chosen to go around to the different townships and cities and establish permits for our fundraising teams. I would get dressed up in a suit and high heels and visit county or city clerks to file the necessary documents. Sometimes I would even visit the mayors of the smaller towns.

One day I set up an appointment with a small town mayor—so small that his office was in his own home. This particular town was very difficult to get the permission necessary for fundraising. I was received by the secretary and told to wait for "His Honor."

I waited about 10 minutes and then in walked a type of Paul Bunyan. A big, middle-aged man, with a plaid wool shirt and a big jovial smile. He came right over to me, as I stood to meet him and with a big strong hand, he reached to shake my tiny hand in greeting. "Good afternoon, your honor," I said with an equally big and warm smile. "I am Marilyn Mueller and I am with the Unification Church." Before I could even finish the word church, his face had changed to red, make that maroon, make that purple, all in an instant. His smile was on the way down to a grimace. He then picked me up with his big bulky hands. He grabbed the back of my suit collar, like a mother cat carrying her kitten with her mouth, and lifted me up and threw me out of his office.

With high heels on, I could barely maintain my balance. I missed all the steps of his porch and landed on the sidewalk on one foot and my knee hit the pavement. It all happened so fast that I just stood up and straightened my clothes and walked away from his house. I heard him shout, "And don't come back!"

After about 2-3 minutes as I was collecting my thoughts, I felt tears welling up in my eyes. I said a short prayer that God could forgive him for he really did not know what he was doing. And then I went home to the center and reported to my central figure, Tom McDevitt. Tom called the town clerk and reported what the mayor had done to me. Realizing the seriousness of the mayor's actions, the clerk invited us to the next town meeting.

The result of all this was that because of the improper actions of the mayor, and in order to avoid a lawsuit, the town gave our fundraising teams unlimited permission to fundraise. I hold no resentment towards the mayor but I think that it should be recorded for history what the early followers of Father went through. Also, God's followers take the first blow but are victorious in the end.

Dr. Mickler's Commentary Legal Issues Related to Fundraising

Another problem faced by the church was the banning of fundraising by innumerable local municipalities and cities throughout the nation. In some cases, local governments re-wrote solicitation and licensing statutes to bar church members. Other times, local police jailed and fined church fundraisers. **The church took a two-fold approach to this problem. First, it issued strict "Fundraising Guidelines"** to its mobile fundraising teams (MFTs), emphasizing adherence to local solicitation laws and municipal regulations, truth-telling about the work done by the church, and time-limits for solicitation in residential areas. Overaggressiveness, rudeness or the use of high-pressure tactics were strictly forbidden, members were instructed to display official church identification cards, and lists of activities their efforts went to support were circulated. **Second, the MFT made efforts to restore its solicitation rights.** It began in the upper Mississippi Valley where Omaha, Nebraska was the only city that permitted fundraising. Minneapolis, Des Moines, Kansas City, St. Louis, and Sioux City all had denied requests for solicitation permits. Members began telephoning the ninety municipalities surrounding St. Louis for fundraising permission and out of the forty municipalities requiring advance letters, one responded affirmatively and the rest were denials, including many that warned if members **"so much as set one foot within their city...[they] would be arrested."**

However, MFT members gained the breakthrough they had been seeking when the city of St. Louis gave them a permit which read, "...as a religious organization you are, of course, aware that your activities are protected under the First Amendment from any restriction against proselytizing or fundraising activities designed to further your religious expansion." Previously, according to one church account, "administrative clerks and secretaries who knew little of First Amendment freedoms had refused permission requests." Now, armed with the St. Louis notice, Ron Troyer, who served as the MFT Field Co-ordinator for Legal Affairs, went directly to the city attorneys and began traveling to other problem cities.

The next stop was Des Moines where, after four city council meetings and "many letters detailing our rights," Troyer noted, **"the City Council of Des Moines reluctantly gave up its ban and allowed fundraising to begin."** Minneapolis followed, where the city attorney admitted, "our eight-month-old ban on your organization has probably been illegal." Soon Troyer became an itinerant worker, visiting all regions and helping public relations members apply the methods he had developed in the Midwest. By late summer 1977, "every city that was willing to rescind their bans without a court battle had done so." Still, as millions of people were "still inaccessible to the church due to municipal censorships," the church served notice that its "policy of tolerance has terminated." Troyer wrote that "to capriciously deny...[the] right to solicit is equivalent to denying...[us] the right to exist." **The first case was filed against the City of Phoenix on September 5, 1977. Forty-five minutes before the trial, the city capitulated, indicating that it could not withstand the challenge, and settled out of court.** Having witnessed the power of action taken in federal court, Troyer concluded, "[T]his municipal opposition against our church was not founded on the law, but rather founded on bigotry, prejudice, and an unwarranted abuse of power. These cities know the law, but it took something as drastic as court intervention before they would relinquish their prohibition."

According to a November 10, 1978 report, the church filed sixty-two lawsuits in Federal courts across the country from September 1977 through October 1978. Of these, fifty-two were resolved in the church's favor and ten were still pending.

The church went on to win hundreds of solicitation cases in succeeding years. One of these cases transcended the local level and established important legal protections against unequal government treatment of controversial religious groups. As discussed in a primer on church-state law, Minnesota amended its charitable solicitation law in 1978. Prior to that time, the 1961 law required organizations soliciting funds in the state to submit forms, showing that not more than thirty percent of their income was spent on administrative costs. However, religious groups were exempted from this requirement. The 1978 amendment “stated that a religious group that raised more than fifty percent of its revenue from its membership would continue to be exempt from the solicitation law.” But if more than fifty percent came from nonmembers, “the organization would have to file with the state, file financial disclosure forms, and be subject to state scrutiny.” Shortly after the change, state officials notified the Unification Church that it was required to register according to the new provision. The notice also threatened legal action against the church should it fail to comply. The church countered with a lawsuit, and in *Larson v. Valenti* (1982), **the U.S. Supreme Court found in the church’s favor, stating that the “fifty percent rule” created “precisely the sort of official denominational preference forbidden by the First Amendment of the United States Constitution.”** As one commentator noted, the law targeted for stricter state scrutiny those religious groups which solicited funds in airports, parks, or shopping centers, as opposed to those which received most of their funds from Sunday morning collection plates....The larger lesson...[was] that governments may not pass laws that enable them to inflict greater surveillance and regulation on controversial religious groups.

Apart from extending constitutional protections to its members, the church won a five-year legal battle against the New York City Tax Commission which had denied its request for a tax exemption in 1977 on the grounds that the church’s theology was “threaded with political motives.” On May 6, 1982, **the New York State Court of Appeals** handed down a unanimous decision that the Unification Church was a legitimate religious organization entitled to tax exemption privileges granted to all religious groups. It also described the Tax Commission’s determination as “arbitrary and capricious and affected by error of law.” Unlike the Minnesota solicitation ruling, this case generated interest in mainstream religious circles as their leaders recognized that the Tax Commission denied the tax exemption on grounds that could be applied to them. Therefore, **among the organizations filing friend of the court briefs in support of the Unification Church were the American Jewish Congress, The Catholic League for Religion and Civil Rights, The National Association of Evangelicals, and the National Council of Churches. The court recognized this in stating, “traditional theology has always mandated religious action in social, political and economic matters. Virtually all of the recognized religions and denominations in America today address political and economic issues within their basic theology.”**

Finally, after several years of what it regarded as “unfair treatment” by the United States Immigration and Naturalization Service, the church was vindicated by *Unification Church, Nikkuni, et al. v. INS* (1982) in which **the United States District Court for the District of Columbia recognized the rights of the church’s foreign members to enter the country as missionaries on the same basis as members of other churches.** The court also recognized the church’s authenticity in holding that **“The Unification Church, by any historical analogy, philosophical analysis, or judicial criteria...must be regarded as a bona fide religion.”** Since only a few years earlier, members were subject to state-sanctioned seizures and jailing, these words were especially sweet. Clearly, the church had vindicated most of its claims in the eyes of the law.

Jan 7, 1982 Blessing: Hyo Jin Nim and Nan Sook Hong

Feb 28, 1982

“By the year 2000, the entire world will know about the Unification Church; soon enough, there will be no more opportunity to do home church. If Jesus could have lived beyond age 33, his next major effort would have been in Rome. My situation here in America has been like facing the modern-day Rome. **Within the next seven years, at**

least, the accomplishments that should have been made by the time of Jesus' 40th year will be achieved. I have spoken out very boldly and strongly here and by doing so, I took many risks for myself and the movement's progress. Why have I done this? In this way, Jesus' inability to go to Rome and fight for God's purposes could be indemnified. These next seven years must be a successful period. Otherwise, communism will totally occupy the world and religion will be wiped out everywhere." "Total Completion of the Ideal," 2.28.82, Belvedere (*Home Church*, pp. 173-4)

Business development:

- Tongil Industries was established worldwide as Saeilo Machinery
- Il Hwa Ginseng expanded into the US, with Ginseng Up and the first, albeit failed, attempt at retailing bottled water for health. It was a fruit juice - water drink called Fruitzer. Father once stated that someday, water will cost more than gasoline.
- World Research Institute into Science and Technology (WRIST), one core objective of which was to invent a machine through which to communicate with spirit world. I visited there once and was informed that we were not the only people attempting this.
- In Japan, Father established WACOM, a pioneer in the "pen interface with computer screen" technology. WACOM later separated from the Unification movement.
- Master Marine: boat building at the East Sun Building, led by English member Henry Masters, with True Father contributing to the design.
- The building of the conference center / residence at East Garden: a small building — garage? — burned down, and True Parents directed Duck Moon Aum to design a conference center.

Dr Mickler Commentary

Major Economic Ventures

All of the movement's major economic ventures had a strong idealistic component. In other words, the movement's primary motivation for undertaking projects was not profit making but rather implementation of its religious vision. This was true for the movement's nonprofits as well as for its businesses. Religion and science, according to its theological teaching, must come together "under one unified theme." This was the "internal" purpose of the Science Conference. Similarly, contradictions within Christianity and the various world faiths should be explained, clarified and solved. This was the inner motivation behind the movement's ecumenical and inter-religious network.

However, it was one thing to base nonprofits on religious idealism. The question was how well these qualities transferred to businesses. In general, the results were mixed. Given members' underlying religious motivation and zeal, the movement's business enterprises had **access to inexpensive, even voluntary labor.** Also, since profit making was not the primary motivation, they could absorb huge operating losses which in normal business circumstances would have been fatal. This enabled the movement to persevere in its efforts and draw public attention to its economic program. **On the other hand, these businesses' access to cheap labor and their relative inattention to profits meant that many of the movement's particular investments were less than well planned or managed. This had the potential to undermine idealism and foster cynicism or even disillusionment.**

Rev. Moon based his economic program on **two compelling ideals.** The first was the necessity for the "equalization of technology" and for "technology transfers" from advanced to developing nations. These ideas stemmed from his religious vision of a just economic system as well as from the experience of the Korean people who had suffered exploitation under Japanese colonialists. They also underlay the movement's effort to develop heavy industry, notably the Tong-il group, in

Korea. During the early 1980s the movement expanded aggressively in West Germany, buying several large machine tool plants. It subsequently set up Saeilo Machinery as a worldwide machine distribution network to market the Tong-il line of machine tools and its West German lines. Saeilo Machinery (USA), Inc. exhibited sophisticated, computerized metal-cutting machinery from Korea and Germany at the National Machine Tool Builders' Association biennial international machine tool show (IMTS '82), the biggest and most prestigious trade show in the North American metalworking industry.

Although the movement's industrial investments were highly publicized and controversial in Germany, they received little, if any, media coverage in the United States and were generally unknown.

Movement support of its non-profit organizations, though amounting to as much as \$10-15 million dollars a year, paled in relation to **expenditures on its for-profit business and media ventures**. In 1983, according to the *Maeil Economic Daily*, the movement's Korean business enterprises had total assets worth \$198,000,000. These included two titanium industrial companies, a pharmaceutical company, a stoneware company, and Tong-il industries which was a Republic of Korea defense contractor but also produced lathes, milling machines and boilers. **These holdings appeared to be extensive or even ominous to movement detractors who often described Rev. Moon as a Korean industrialist.** However, as sociologist David Bromley argued in a study of "The 239 Economic Structures of the Unificationist Movement" (see J. Richardson, *Money and Power in the New Religions*, 1988), "A simple aggregate dollar comparison of UM economic resources with those of mainline churches leads quickly to the conclusion that the former are dwarfed by the latter." Bromley cited sources that put the value of mainline, church-owned, tax-exempt property in the United States in excess of \$1 trillion and annual church income in excess of \$20 billion in 1976. Even "similarly aggressive single denominations," such as Mormonism, far outstripped the UM with an estimated income of nearly \$2 billion and estimated total assets approaching \$10 billion in 1985. And if one used the movement's "controversial public solicitation of funds" as a basis of comparison, again according to Bromley, "Other religious organizations generate much larger revenues." He noted research that showed "the top four programs on television took in over a quarter of a billion dollars in 1980."

The movement's Korean enterprises provided only marginal funding for U.S. operations during this period and were themselves, particularly Il Shim Stoneworks, the beneficiaries of cash flow from Japan. **In reality, Japan was the economic juggernaut which powered the worldwide movement.** In 1984, two former church officials in Japan reported that the movement there had sent more than \$800 million into the United States over the past nine years through a variety of businesses that benefited greatly from Japan's overheated economy. Most of these funds supported start-up and operating costs for large-scale fishing-related enterprises, daily newspapers in New York and Washington, and a commercial feature film release.

American mobile fundraising teams supplemented this funding from Japan for the church in America. Bromley estimated, "At the height of this effort there may have been 1,500 to 2,000 fundraisers and...revenues of \$40,000,000 to \$60,000,000" but acknowledged that "UM officials insist that receipts actually peaked at \$20,000,000." However the figures are calculated, the period clearly was one of **significant economic expansion and diversification.**

Building Boats Jean Jacques Trifault

There was a time when True Parents were in England to create a foundation for the Home Church providence, which, for some mysterious reason, ended very dramatically. And many Unification Church members became depressed when we were obliged to stop this hopeful mission of Home Church, which looked like it was going somewhere very positive, with its philosophy to build the Kingdom of God on earth.

Personally, I was also called to participate in this home church providence. To be more precise, it was in England in 1978 and ended in October 1980. Father began Master Marine in New York, and I was called to go there.

On first impression it was interesting because according to Father, these boats were to be used to help third-world countries economically. But we had come from the mission of home church, which had a very idealistic goal and a philosophy that was growing very fast. At the same time, a humanistic and communistic dream was also growing fast in the world, growing parallel to the UC philosophy, like two brothers.

Whatever the reason Father needed home church in England, he then did ask every person who was involved to come to America and start to make an economic foundation there. So of course for everyone it was a shock, and in some ways very depressing because suddenly the dream of the Kingdom turned into just making money. And anyone who joined the Church for the purpose of creating an ideal had a hard time to readjust him or herself. For the one who did accept to re-adjust himself, this new opportunity was a chance to come to America and build boats. Father designed a 28-foot boat, and to achieve that Father called 10 people, each from different countries in Europe. Through this opportunity I came to America in November 1980, to achieve the desire of Father.

Because Father was living close by, he did come often to see the evolution of the project. Yes, I do believe Father came several times each week. He came with True Mother and many elders were with him from countries of the East. What was interesting to me was to see this man, whom we call the True Parents, and after listening to his theology and concluding that he was the Messiah, sitting down in the middle of this boat and examining each detail. Of course, when you see this man so close to you and remember he is the Messiah, and if you understood that historically the messiah was supposed to come to liberate you from some kind of misery, it is indeed a deep contrast to see the True Parent just looking at a boat, or making various remarks to improve whatever he felt was necessary.

And because I had some kind of old Christian idea that the messiah should only know about heaven, and could read the souls of people, and is someone who should only touch gold, marble or materials that do not create dust or smell unpleasant, I was surprised to see him in the middle of the noise and smell of Master Marine. So when I saw the Messiah, whom we also call True Parents because he is no longer just a single messiah, but a couple, I was very surprised to see him inside the boat in a factory where normally we need to wear a mask to protect ourselves from the fumes. But he was too humble perhaps, or just too excited to see his idea become real. And what was interesting was that True Father was not giving a sermon during all these moments when he had a chance to be a theologian, but instead he contented himself to touch every place that he believed he would like to improve. For example, many times he remarked that the edges of some parts of the boat were too dangerous, and asked us to round them out.

Of course, anyone close to him realized that his mind wanted to accomplish his word the second it was pronounced verbally. We were also excited to see these boats accomplished but alas found it was impossible to adjust the boats to his words quickly enough, regardless of our high desire. So when he came back the next week, he sometimes saw that what he had said had not been accomplished, or that it would take longer to achieve. But somehow he did stay calm, or at other times he would feel free to let us feel that if he were in our place he would work faster and, especially, more efficiently.

And after this long process of making this boat, we arrived at the great moment to launch it on the river. The boat was called the "Good Go" and the river was the East River in New York City, between Manhattan and Queens. After Father drove the boat for one or two hours, he came back to the land and for some reason he didn't look happy. In other words, he wasn't satisfied. After this event a few weeks passed, and we had a chance to see Father coming again to the factory. And again he looked at the hull, and he looked at us, and we looked at him, not knowing what his silence was about, until he directed us to destroy the hull and build another one. Of course, for us it was a very big shock because what kind of flaw could the hull have, to need to be destroyed?

So I remember the day we decided to cut up this hull that we had worked on for around one and a half years, and which was indeed in a few hours destroyed, cut into pieces. But it was interesting to see how much this event affected our belief in God. This was because most of us had an idea, who knows from where, that God was absolute, unchangeable and omnipresent. So for us, True Father, who was the Messiah, and was one with God, must also have the same characteristics as God. Therefore, how can God, who is unchangeable, have the desire to destroy the boat, if He is perfect?

You can understand why this event was not a pleasant job but rather like cutting the idea of perfection. It means, True Father, if he is perfect, cannot change his plan after he decides upon it. But after this dramatic event, we were obliged to look at True Parents with a deeper viewpoint than just purely externally, or mainly with our preconceived ideas.

After this event Father continued to pursue the achievement of his boat. But also I started to look at him as a real person who is the True Parent and the Messiah.

I hope this testimony will help others look at him as I learned to look at him through these events over several years' time.

Dr Mickler: The Ocean Providence

Tuna fishing in Gloucester, MA

The same could not be said of the movement's involvement in U.S. fishing industry-related enterprises, which was intensely publicized and explosive, particularly in local communities. Rev. Moon considered the ocean to be a potential solution to world hunger and a key to future human survival. As he put it, "[P]opulation will increase ten-fold.... The land itself will be crowded. There will be less space to farm and more people to feed.... For a while mankind may try and escape to space and live up there, but the expenses will be too much and... [they] will come right back down to earth. Then...[mankind] will have to turn to the ocean. It is only a matter of time. The future of the ocean is inevitable."

Although the movement began fishing operations globally, **America became the main focus for several reasons. First, there were multiple excellent fishing grounds on both coasts. Second, the American fishing industry was regarded to be depressed and the overall fish market underdeveloped. Third, and most important, Rev. Moon was working in the U.S.**

An avid fisherman, **he began fishing in the Hudson River near Tarrytown, New York in 1973. Later that year he fished off the Connecticut coast and out of Freeport, Long Island. After he became very successful catching small tuna off the Long Island and New Jersey coasts, locals suggested he go to Gloucester, Massachusetts to challenge the giant blue fin tuna, which can swim sixty miles per hour and grow to three-quarters of a ton. Unable to catch one in 1974, Rev. Moon returned in 1975 and landed his first after three weeks of effort.** He caught seven more that season. Continuing to refine his technique and taking to the sea as early as three or even two o'clock in the morning, his party caught sixty-four giant tuna during the seventy-day season two years later. **It was during this period that Rev. Moon announced, "We are going to be a sea-going movement."**

The movement pursued two tracks in its sea-going ventures. The first was the business track. From 1976 through the mid-1980s, the movement invested in a plethora of fishing-related businesses along the **Korean *chae-bol* or conglomerate model.** In other words, it acquired or built shipbuilding yards, commercial and charter fishing fleets, fish processing plants, and a distribution network consisting of wholesale and retail fish companies, restaurants, markets and groceries. The idea was to create a comprehensive, interlocking system of enterprises. The movement's major investments between 1976-81 were for shipbuilding yards and food processing plants in **Norfolk, Virginia; Bayou La Batre, Alabama; Gloucester, Massachusetts; and Kodiak, Alaska.** During and after this period, approximately \$30,000,000 was spent to purchase or construct several hundred ocean-going vessels ranging from multi-ton trawlers to sport fishing

boats. The movement also **capitalized on widespread interest in Japan and its raw fish or "sushi" tradition during the 1980s by creating a network of several dozen Japanese restaurants across the country.** Other movement companies sold to American retailers or exported fish, especially tuna and lobster, to Japan at significantly higher prices. Research into various fish powders, imitation crabmeat, which later evolved into a successful business, and the possibilities of fish farms and aquaculture also commenced.

The second track that the movement pursued in relation to the "ocean" providence was the stimulation of interest among Americans, particularly young people, in the ocean, the revitalization of American seaports, and the creation of "ocean" churches. Rev. Moon frequently spoke about the virtues of fish over the American meat diet, the depressed state of the American fishing industry, and the need of youth, especially inner-city youth, to be exposed to the challenges and excitement of sea-going life. An early effort to stimulate interest and excitement was **the "World Tuna Tournament" which the movement sponsored in Gloucester, Massachusetts between August 24-30, 1980.**

Total prize money was \$100,000: \$70,000 for first, \$20,000 for second, and \$10,000 for third. This was the biggest cash prize ever awarded in a tuna-fishing tournament and far eclipsed the amounts awarded in other local, established tuna tournaments, which ranged from \$200-\$1,000. **Not surprisingly, in combination with the movement's purchase of a prominent restaurant and marina, its setting up of a fifteen-vessel commercial tuna-fishing fleet, and, as a *coup de grace*, its purchase of the former Cardinal Cushing Villa on the outskirts of town created an explosive controversy.** The angry Gloucester mayor attempted to enlist the help of the Pope in blocking the villa's sale, the business community feared an "economic takeover" and complained of the church's "free labor force," parents feared that their children would be stolen and brainwashed, locals broke windows in the Unification-owned restaurant, repair shops refused to service "Moonie" engines, most Gloucester fishermen boycotted the event, and "[s]ome of their relatives and friends picketed the dock area to discourage other competitors" or blasted "a continual barrage of threats and insults" over the radio channel designated for the tournament. As a result, only 88 boats entered, approximately 15 of which were movement-owned. One commentator described this as "a relatively small number, considering both the walloping first prize and the fact that there are 8,000 commercially licensed tuna fishing boats in the United States--a majority of which operate from New England seaports, or within traveling distance." **Rev. Moon's *New Hope* won first prize which was donated to a scholarship fund for Gloucester fishermen's children, but the city refused to accept it.**

While the movement may have precipitated some of this conflict, much of it was unfair and most of the townspeople's fears were unfounded, as more dispassionate observers noted. Scott Cramer, writing for the November 1980 issue of *Yankee* magazine, noted that the movement held to "a policy of no recruiting in Gloucester," that the impact of its businesses was "insignificant," and that its operations were "only moderately successful." However, Cramer noted, "the Moonies' tuna-fishing fleet has enjoyed success that awes and angers the local tuna fishermen." Prior to the tournament, he noted that the "church fleet" caught 115 tuna, a total he described as "phenomenal." **He further wrote that "although the church fleet may be outnumbered ten to one on any given fishing day, the ratio of Moonie to non-Moonie tuna caught is two to one." One tuna fisherman he interviewed "repeated the general disbelief of their success" but wished every boat was "Moon-owned" as "they were the most courteous boats out there. They seldom cut anchor lines and... would be the first ones to move if you were fighting a fish."** Cramer acknowledged that puzzlement by "the consistent effectiveness of the Moonie fishing fleet" was not surprising as "the majority of their captains have been fishing for less than two seasons."

Nevertheless, he observed "noticeable differences between the Moonie and non-Moonie fleets. The Moonie boats are spotless--every night they are methodically scrubbed. And they are the first boats to leave in the morning and the last ones to come home." Still, one local fisherman grouched, "If you don't have a wife or anything to come home to at night, and if all your expenses are taken care of for you, you stay out there fishing." Unification captains, on the other hand, attributed their success to attitude, Rev. Moon's tuna seminar, "spiritual vitality" which made "the bait more appetizing," and teamwork.

On October 1, 1980, Rev. Moon inaugurated Ocean Church. Initially he chose **twenty-four seminary graduates and sixty members in supporting roles to pioneer twenty-four port cities on the East, West and Gulf coasts.** He directed them to build a foundation of sixty members, at which point they were to order ten, twenty-eight foot "Good Go" fiberglass boats from the movement's fleet and one large stern trawler. He advised the Ocean Church pioneers to "visit the Coast Guard chief, police chief and mayor," telling them that "your sole concern is to revive the fishing industry in America." He further said,

"These boats will be your churches, and in the future when people visit your port, they will ask where the boat church is. The members will have a regular spiritual life, their mission will be on the ocean. The crews will rise before the sun and pray, then head out to the sea at sunrise. They will fish all day and return as the sun sets. They will catch more fish than anyone else in the area, even more than people who have been fishing for many years."

Clearly, Rev. Moon's plan was for the pioneers to follow his path. Beginning in July 1981, he initiated an "Ocean Challenge" program that brought Ocean Church pioneers and large numbers of members to Gloucester for the seventy-day tuna-fishing season.

Testimony: Catching a Giant Tuna—Kieran O'Neill

On our first day's fishing we caught a small shark. What was unusual was that the fish was not caught on a hook, but on one of our sinkers, a circular weight. I felt that this was a sign from heaven that we would succeed. The next day, we caught our giant tuna. It was a miracle that, with our simple equipment, we should catch it and beat others with very sophisticated fishing tackle. We couldn't even have fished another day, because we had no money to buy gas. However, after catching the giant tuna, someone gave us money for gas, and we continued to fish in an effort to win the prize for catching the most fish.

I learned that when everything is going wrong is the time nearest the goal, that God is not distant; He is a living reality, close to us, and we meet Him when we are in extremity. I shed many tears during those days—and experienced rebirth. I realized that our attitude is the most important thing; faith and the determination to win at any cost, to give it whatever it takes, count much more than tackle. And when I think that a finger-sized hook can hold a ten-foot tuna, I know that we can do great things if we have the heart to do so.

You couldn't imagine the confusion as we played that fish. The sea was rough, the surrounding waters were laced with boats, and it raced around in a desperate effort to escape, crossing lines and tangling them. It took all our effort to play it as it lunged frantically about. Finally we hauled it aboard. It was a tuna, ten feet long and weighing more than one thousand pounds. **It was the heaviest and the longest fish caught in the tournament and won us a prize of \$23,000.**

After the tournament, Father talked with me. He told me to go now and fish for men.

Testimony: Karen Judd Smith

The ocean, for me a "classroom and cathedral," gave me the groundedness (ironically enough), intertwined with the intangibles, that provide fertile ground for growth through dramatic daily life experiences. For me, perhaps the word that best describes Ocean Church and the Ocean Challenge experience is "irony." If I were a Zen enthusiast, I might describe it as "the sound of one hand clapping." That is, **the ocean in its kindness and severity, its beauty and its harsh, brute strength, its mystery, its giving of life and taking away of life, gives plenty of opportunity for our "well-ordered," compartmentalizing human habits to be evaporated into intense momentary reality for which there is no "box."** The ocean is a place where I learned and where I met God again and again ...and where I met Father's heart, a simple yet profound desire of a father to feed his children—all six billion of us—physically and spiritually.

As deep as the ocean is, its beauty, strength, endless giving, powerful demands and humor are no less. How could I share my ten years from 1983 to 1993? I started as a new seminary graduate—everyone’s favorite! Female—enough said there. I lived and breathed fish, boats, saltwater, engines, seafood, chum, fish farming, ocean potentials and disasters, Alaska, the Keys, Gloucester. I was my older western brothers’ “lovely little sister” in the national office “telling them what to do.” My older Japanese brothers loved having their unJapanese sister persistently around with something to say! I always had a quiet chuckle when they were faced with the reality that I could haul the anchor in less time than it took two of them and handle seas that turned their stomachs. No great shakes. It just leveled the field. Without a word.

[**TH NOTE:** It seems relevant to me, Karen is from Australia.]

I could tell you one of the first impressions my new husband got of his delicate wife, as she pulled the small shark out of the water, and with a knife 18” long, cut off the spines, slit the belly, emptied the entrails into the water, removed the head, and put the still “swimming” body of the dogfish [the bait the bigger fish had swallowed], washed, into the cooler for later use.

I could tell Father-stories, commercial fishermen-stories, stories of nights at sea being rocked by the waves as we told newly spun sea-stories to the sound of a flute and the lapping of waves on the side of the boat. I could tell stories of lives and deaths, of hot sun that scorches the scalps and minds of those who dared sit there all day, and of cold that chills to the bone marrow as wind lashed, of cables catching trawlers to unmovable bottom structures. The tension in the cable is in every human fiber of heart and soul as each visits again the realization that our connection with life itself is a very thin thread.

But most of all, I can tell stories of love that grew out of pain so deep in the souls of my brothers and sisters because we were given a harbor to protect us from the storm. My life was given a chance for greater potential, meaning and hope—a gift of relating to God anew through one man that I still barely know, and who occasionally I feel I can call “my father.”

But these stories will have to come later.

[**TH NOTE:** With co-female captain Susan Bouachri, Karen compiled and brought to publication a very special book of Father’s speeches, *God’s Will and the Ocean.*]

OCEAN CHURCH

The Life of Adventure— Ocean Church Susan Bouachri

Father gave a speech in 1983 in which he talked about a recent trip to Kodiak, Alaska, and how he had finally found the true American couple, a man named Red and his wife Debbie. Father, Mother, Hueng Jin Nim and some brothers and sisters had been guests of this couple on a secluded island named Shuyak, northernmost of the group of islands around Kodiak. Red had impressed Father with his fishing skills and generosity. Father described Debbie as “tiny and skinny.” He said, “this particular American woman had guts. She had a vision, and she had a universal mind. She had confidence and conviction, so that even if she went bear hunting, she could knock down the bear!” Wow, imagine Father calling someone the true American couple!! Wouldn’t you want to meet them? So begins my story....

In January of 1984, all Ocean Church members had been called to New York for a 40-day workshop to be led by our new central figure, Rev. Takeru Kamiyama. Everyone was told to bring all they owned, because it wasn’t certain where any of us would end up after the workshop finished. If memory serves correctly, there were about 100 of us, mostly brothers, nearly all American or European. Most of these guys were already crusty fisherman with three or more tuna seasons under their belt, as well as the basic church skills of fundraising and witnessing prerequisite to any member.

I was an Ocean Church “greenhorn.” I’d participated in the previous tuna season in Gloucester, fresh from MFT. At the end of the summer Father had told all participants they could choose to

join OC or IOWC—I knew Ocean Church was the place for me. Growing up in Hawaii, I'd had adventure in the water, now was my chance to expand that to on the water. Meeting with then leader Mr. Daikan Ohnuki to receive my first OC assignment, I had only two requests: first, that I do something besides fundraise (I figured three years on MFT was enough) and secondly, that I could work in an OC center that had other sisters; I didn't want to be in an all-brother situation. After hearing this, with a sincere smile and an "I'm sorry but," Mr. Ohnuki asked me to join the all-brother OC fundraising team.

The team was in Texas when we heard of the workshop. We drove two days and nights straight through to New York, filled with anticipation at seeing summer buddies from Gloucester, meeting Mr. Kamiyama, and of course, wondering if we'd be fundraising again after the workshop!

The forty days passed so quickly. . . I really have to say OC members knew how to have a good time. These were brothers and sisters who worked hard, whether it was on sea or land, and on that foundation our coming together was joyful. It was also a great learning experience. Rev. Kamiyama gave the lectures himself. We traveled from the New Yorker where we were housed, to see Father each Sunday at Belvedere. Then it was over to the White House for breakfast with Rev. Kamiyama and his family. During the forty days, we also received a special visit from Father. He spoke, mostly an admonishment, reminding us how much we'd been given (vans, boats, incredible direction from Father himself who was so close to Ocean Church), and yet how result had eluded us. It was an especially meaningful time because of the recent sacrifice of Heung Jin Nim which made everyone more serious to fulfill his or her newly understood responsibility.

As our workshop drew to a close in late February, there was much excitement and speculation about where we would all be headed next. There was even talk that Father himself would decide our new assignments. Rev. Kamiyama had assembled an album of our photos so Father could see us and make his decisions. There were Ocean Church centers in some nice towns like San Diego, Miami and Gloucester but of course Alaska was the destination everyone had in mind. I think most of us had been bit by the Alaska bug right along with Father. Nothing gets a fisherman more excited than stories of barn door-size halibut and salmon swimming so thick you could walk across a bay on their backs!

Finally the big day came! Rev. Kamiyama gathered us together to learn of our new assignments. One by one, names were called off as brothers and sisters were told where they would be headed to put into practice the lessons and spirit of the last forty days we'd spent together. Many of the brothers were very eager for a shot at Kodiak. If you're serious to fish, that is the place to be and we all knew it. I was nervous and excited. Alaska would be nice, but that was only for brothers I assumed.

Finally Mr. Kamiyama started talking about Alaska. The excitement level in the room jumped a few notches. Mr. Kamiyama spoke of the potential of the rich waters there, some of the best fishing grounds in the world.... Then he announced who would be going. The first was David Loew who would be returning as the OC leader in Kodiak. Also his brother Tom, who had come down to NY with him to check out OC during our workshop and who then decided to join OC. A French brother, JeanFrancois Franquelin, was also chosen. Then Mr. Kamiyama turned to me, "Susan, Father has chosen you to go to Alaska." I couldn't believe what I was hearing! "You have an important mission there. Father said you have to become better than Debbie." Of course I knew who he was talking about, but I couldn't imagine what he was talking about. Me, better than Debbie? How could I do that? I had about two months' experience of sitting around on a Good Go in the hot Gloucester sun waiting for a tuna to bite; what did I know about running boats, catching fish and surviving in Alaska? Did Father pick the right sister? A confusion and doubt developed alongside the elation of hearing my destination, a doubt that lasted through the next few weeks of preparation to my arrival and first months in Kodiak.

We arrived in Kodiak in March. It was too cold to use the open-style Good Gos. As for all the witnessing, street preaching and fundraising we'd just been practicing in New York...well, I soon came to understand that in Kodiak we didn't fundraise and didn't witness. Our business maintained a delicate relationship with the town and community and no one wanted to

jeopardize it. It seemed there was nothing to do! At the time, our fish company and fishing fleet were still new and developing. We occasionally had fish in the plant and during those times, I would don rain gear and gloves along with other employees as we washed and sorted fish. Pretty boring really, definitely not the fulfillment of my Alaska dream. In desperation, I and the two other OC brothers new to Kodiak decided we'd get a head start on the season by prepping the boats early. However, when we tried waxing and polishing the fiberglass, the wax would freeze before we could get it off. Pretty miserable, we three grew grumpier and more unhappy each day.

Finally rescue arrived. David told us that a trip had been arranged and we were invited. Red and Debbie had invited some people, including some members from our company, ISA, to come up to their cabin for some early season halibut fishing. We'd be tagging along with the captain and crew of the Mar del Sud for the journey to Shuyak.

At last, here was my chance to meet the famous Debbie, the woman whom Father himself said had "the kind of woman's spirit that impelled the westward-bound Americans toward their new horizon." I was scared, breathless almost, like a long-time fan finally given the chance to meet her idol, as we began the trip out of Kodiak on a sunny afternoon.

There were about a dozen of us altogether. The Mar del Sud's captain, his girlfriend, daughter and crew, us three new Ocean Church recruits, and a few other members including Tony and Chiyo Apparo, who'd brought their one-year-old son Vinnie. The captain took us on a slow, spectacular route weaving in and out of the myriad islands and bays that make up the group around Kodiak. Tall thick pines grew right to the water's edge. We watched for deer on the shore, and for puffins, dolphins and otter in the water around us. After steaming overnight, we finally arrived at Red and Debbie's.

Red and Debbie had been together for several years. They loved the freedom the wilderness offered and settled on Shuyak Island, 50 miles north of Kodiak. Only one other family lived nearby, and they were reachable only by boat. Red and Debbie had carved their homestead right out of the wilderness. They had brought in supplies and building materials via their fishing boat from Kodiak. Their log cabin was filled with furniture Red had cut and built himself from the surrounding trees on the island. The walls were decorated with his traps, rifles and skins of some of the fox and otter he trapped and tanned. They had a plastic greenhouse where they grew their own vegetables during the short but sun-intense summer. Guest quarters were located in a conveniently abandoned 70' fishing boat hauled up on shore near their cabin. That's where we slept. With little need for outside company, the island itself provided all their staples, meat in the form of deer, fish from the sea. . . . Red showed off his collection of compound bows. He said that after a while he felt using a gun wasn't giving the animals a sporting chance, so he had switched to bow hunting.

As Debbie showed me and Chiyo around, she announced proudly in the small dining room, "This is where Rev. Moon and his wife sat," as she explained about Father and Mother's visit. Red had taken Father out to one of his favorite halibut spots, the same place he'd be taking us the next day.

Our trip out the next morning didn't prove quite as fruitful as Father's. Within a couple hours we got rained on, hailed on and snowed on. We tried several areas, but as it continued to get colder, with no "slabs" showing up on the fish finder, Red decided to call it a day. We headed home to some delicious hot stew and lots of good company.

I remember being shocked when I first met Debbie. She was so small! Petite to the point of delicate, yet she could drive a boat, gut a fish, fix a broken pump, do whatever was needed! She was very pretty in a natural way, no makeup or stylish haircut necessary. How could I be like her? I was big and clumsy and unsure what I was doing on a boat at all. She could cook up a big meal with her own homegrown vegetables and preserved meat without batting an eyelash.... I'd been eating at McDonald's for the previous three years.... I felt jealous of this romantic, ideal home they had created for themselves. Father, how could I possibly be like her? I grew depressed as the weekend went along.

On our last night together, God gave me an answer to my questions. All of us were lounging around the living room, watching one-year-old Vinnie, a real cutie, who had been the center of attention several times. Red was playing with him, when Vinnie's dad said, "So hey Red, when are you and Debbie going to have some children of your own?" Debbie's immediate response was, "Red, don't you listen to Tony; he's talking dirty again!" She explained that they didn't want children because of the miserable state of the world and it being no place to raise a child. It hit me like a bolt of lightening. That was it! That's how I could be better than Debbie! Here this incredible couple had created a virtual heaven for themselves, the picture of American ingenuity and the pioneer spirit—living off the land, recycling and conscientiously using materials in a way that would give something back to the earth, simple and free with no worries about fashion, education or any of the other stuff people back in the "real world" of the lower 48 get bogged down in. Here they had it all except for, I now realized, someone to pass it on to and to share it with. I knew better; Father had taught me that all I had or was given in this life, my experience, my dreams, my hopes (heck, even my breasts and hips!) were all ultimately given to me for another, not just my husband, but my children. The life I led would be a legacy to offer them, a foundation for them to stand on and as blessed children, to use to do great things for the nation and the world. I knew this and she didn't know it. That's how I could be better. The fishing stuff, the boating, I could learn given enough time and experience, but the hardest lesson to learn, the value of our lives, the preciousness of our next generation, I already knew! I left Shuyak Island a different person than when I'd arrived—still not knowing the feel of the rod with a giant halibut on the end of the line, but with the confidence that I had been given the most important foundation, that the passing of time would provide the experience and the knowledge to fill in all the little details.

* * *

Several years later, around 1987, Red died when his boat went down in a storm during a late-season fishing trip. Debbie was on board also. The crew had donned survival suits and grabbed an EPIRB when they realized the boat was going down, but the zipper on Red's suit broke and he developed hypothermia and drowned. Debbie and the other crew members survived.

The last time I was up in Kodiak I met Debbie there. She had moved back to town and opened a small gift shop. Life in Shuyak on her own wasn't a possibility. I felt so sad. Not only had she lost her man, but she had no son or daughter who may have looked like him, to keep his memory more strongly alive.

My impressions while leaving Shuyak regarding my own course proved true. I worked aboard the 88' Green Hope for a winter season of bottom trawling: mending net, standing wheel watches, cooking up lots of food, "oiling and wiping" in the engine room, hauling and shoveling tons of fresh fish. I spent a total of ten summer salmon seasons on the beaches of Egegik in Bristol Bay buying fish and learning the ropes of set, net and driftnet fishing as well. In 1992 I received my Master Captain's license from the U.S. Coast Guard.

Much more important than all that, however, was the precious gift I received in 1995 when True Parents blessed me to my husband Djamel. We have two children now and I dream of the day I can share my love for Alaska, the ocean and adventure with them. Thank you, True Parents!

Testimony: Gerhard Peemoeller

When I was asked to do security at East Garden and then became Father's bodyguard, it was my mission to escort Father, and go with him many times to the water. It was my mission as security to go with him on the boat.

So ever since 1974 I have been going to sea with Father. 1974, 1975, 1976 and 1977. When I left East Garden in 1978 he told me to go tuna fishing but he didn't come. He was not there then; he went to England. We did tuna fishing without Father, and in 1979 we did it again. It became my tradition. When Father was tuna fishing, Gerhard had to be there. So I spent three months in Gloucester every summer. Then in 1980, I went tuna fishing again at Father's request. I was working security in the World Mission Center at that time. In February of that

year, Daikan came. He always went fishing with Father. He was Father's fishing guide. When he wanted to go fishing, he took Daikan. Daikan is now in spirit world.

We were busy all spring and then in summer we went tuna fishing. Father was talking about the founding of Ocean Church. He called it the Mako mission. The brand name of the boat Father bought was Mako. When I came to America in 1973, Father liked to go fishing. He went with a rod and reel on the Hudson River, in Barrytown. He liked to go casting from the land. Not fly fishing but casting. He liked to fish in Korea at Chung Pyong Lake. Many times he got a small boat and an outboard motor and fished on Chung Pyong Lake. They built a boat once in Korea under Father's direction. A Mr. Eu (not President Eu) became the captain. Father was on a condition to only eat what the boat would produce. Sometimes the catch was miserable. There was nothing to eat. Mother was pregnant with Ye Jin Nim then. One day there were just two fish, only two small fish for Father. The cook only had a little rice and kim chi, and the cook said, "I'm sorry Father, but Mother needs the calcium to help the baby." Father growled but he gave half the fish to Mother.

Father only ate what the boat would produce. It was very difficult. Those stories are not discussed much any more, but it was a very difficult time. The boat was a 50 foot, wooden fishing boat. Father came to America December 18, 1971. He left everything behind in Korea.

In 1974 Father bought the New Hope, a 48 foot Pace Maker for deep sea fishing. Then he bought The Flying Phoenix for river fishing, which is a 24 foot Well Craft speed boat. It can go as fast as a car can go. He went on the Hudson River with it.

The problems of the world and America, and the problems of the Messiah, were solved at sea. He went out for 18 hours or more at a time, then went home to sleep for a couple of hours and then, he'd say, let's go back out again. That's how he got spiritual victory. He would go out and pray. That's why the New Hope is such a precious boat. He really saved America on that boat. He solved the problems on the water.

[TH NOTE: After breakfasts at East Garden, there was always the strong possibility that Father would say to all the leaders present, to whom he had just finished assigning impossible-to-fulfill missions, "let's go fishing." We learned to bring with us our fishing clothes.]

Father goes to sea because it is the purest place in creation. There's nothing fallen around him. Just the driver, and a crewman or two. It's a pure atmosphere.

Jesus went to the desert to pray where no one else was. When Father is at sea he doesn't talk much. He can come closest to God there. He meditates and does some fishing. He sits on top of the boat and meditates.

So Father had the boats. Father wanted to have 3,000 members then. Father had a Japanese team centered on Mr. Kamiyama in New York. Mr. Werner and the German team were sent to Los Angeles. It was very difficult. Father wanted 3,000 to join in New York, and 3,000 in LA. We did not deliver the number. The goal was never reached.

Twice the 3,000-member goal was not met. Later on Father was asking the church membership to get 30,000 members. If we had gotten 30,000 members, I feel quite sure that the trial and the inquiry into Father would not have happened. We were such a small group.

Then Donald Fraser investigated Father and Col. Bo Hi Pak was called and they wanted to subpoena Father. **Hours before that, Father left to do the home church providence in England. They delivered the subpoena, but Father wasn't there, so Bo Hi Pak dealt with it.**

Father never gave up on the 30,000-member idea. He wondered how we could reach it. He thought maybe we could use some sort of method to attract more people. He wanted to design a beautiful boat that could attract people. He hoped for a flood gate, and he thought it might be Ocean Church.

The idea was that since the land church couldn't bring the 30,000, maybe Ocean Church could. He wanted to build 300 boats to bring people. He built many boats. We had written down the points of Father's speeches. **We actually accomplished all the points except one point: One boat, five people.** If you get more people, you get more boats. So the most important point was to get five people per boat.

If you have 10 Good Go boats, then you get an ocean trawler.

What were we supposed to do with the boats then? Maybe that answer wasn't clear. But the idea was that one boat would bring five people. Father said the boats would witness to the people. But people didn't really want to run after the boat and want to be on it. It wasn't like that. It wasn't easy to bring five people just because we had the boats. We did everything else that he asked us to do out of 36 points. Except bringing the five people per boat.

Later he said that we failed. We said, "We thought we did everything." He said, "You didn't bring the people." We didn't understand that that was the priority. Father wanted to fulfill the goal, and attract the people. We had 200 people in 1981 and 1982. We had some big programs, maybe 100 boats for Ocean Challenge. And 300 people participated. Then I trained about 300 people to become captains, and 1,000 people to become fishermen. All these people knew nothing about boating, but we never had even one major accident during that time.

That was the idea behind it. So twenty years later, that's how I see it. We couldn't really attract the people that the land church couldn't bring. Father scolded us and said we betrayed his hope. **We sat there so sadly; what did we do wrong? We couldn't do what he hoped.**

We brought some members but sometimes when things were changed around, the spirit was lost. Then Daikan was supposed to spearhead Ocean Church. He was so good attending Father while fishing. I was there too, but we had a language barrier. He had to translate everything in his head to talk to me. He could relate to Daikan so easily because the Japanese just flows out of him. It was so easy for him to relate to the Japanese. **He was so comfortable and close to Daikan. I was very close to Father like no one else, but there was no way to converse. I lived in his sphere and had been with him day and night, but that close and comfortable feeling like Father had with Daikan was rare. It was like a natural attraction, the Adam and Eve nations. You could feel how close they were, naturally closer. Even if you tried your absolute best, as a member of the archangel nation you couldn't be as close to him. Adam and Eve are naturally closer.**

Father said that I should be the head of Ocean Church. I had been security on New Hope, and for Morning Garden and Gloucester. Then someone called me on the walkie-talkie and said, you have been assigned to Norfolk for Ocean Church. I couldn't say anything I had been with Father for so many years. They said, "Did you hear me? You have been assigned to Norfolk, to Ocean Church!"

Then October 1st, he picked seminarians, and then he assigned teams of three people, with captains. Seminarians became the Ocean Church leaders. Some people didn't get boats, some people got no people. Some places got just a seminarian to pioneer. **We were faced with so many ideas that Father gave us.**

That is how I got chosen for Ocean Church. When I was Father's bodyguard during 1975, 1976, 1977—that was the peak of persecution. It was unreal. Whenever they found out who we were, they said, "Moonie!" Such an evil force behind their voices, "MOONIE." All your hair stood up. There was so much negativity then.

During Yankee Stadium persecution was at its height. **There were 1,000 threats on Father's life. Now if people call up and say, "I'm going to blow up this school," the police go crazy. But there were 1,000 threats on Father's life at Yankee Stadium. Can you believe it? More**

than anyone could imagine. **We kept a record in the World Mission Center. I read the book they kept, and I read the first 100 threats. Afterward there was so many more. There were phone calls, letters, someone would try to come in the building screaming, "I'm gonna kill Rev. Moon." Some were written like ransom notes, with words cut out from the newspaper glued on paper.**

Anonymous letters. It makes you think. There were so many people who were negative. Some supported Father, but at Yankee Stadium it seemed like no one was supporting him.

In the spring of 1980, we bought Cardinal Cushing's villa in Gloucester, Massachusetts. It became Morning Garden. It has over twenty rooms. It's a big mansion, the pride of Gloucester. **Aiden Barry had a friend who bought it, and then he sold it to us. That made Gloucester mad. All the young people went to this bar and restaurant by the water; maybe 1,000 people came every night in the summer. It was called Bob's Clam Shack. It was a magnet where all the young people went, and Father bought it, and bought a marina that had about 30 boats in it. Then those people got nasty.**

Every single day there were people demonstrating in front of the restaurant. In the beginning without fail, there were hundreds every day. Six months later it was about 20 people, but they kept it up. They were so negative. It looked like Father was buying up Gloucester. They had signs, "Honk if You Blah Blah Blah...."

Some people doing security at night got shot at— stones were thrown at us. Gloucester became the center of anti-moonie madness in America, the soul of the anti-moonie sentiment. Then we started tuna fishing. They knew our cars, they knew our boats. They knew everything. There were some bars on the main street, and they had lookouts. If they saw a moonie car, they would yell, "Moonie car!!!" They had rocks prepared and they would come running out and throw rocks and would yell and scream at us. They threw stuff at the boats, yelling and screaming. It seemed to be the entire town of Gloucester. The overall feeling was outrage. What we had to go through!

The people who went to sea in Gloucester were the most vulgar you can imagine. The big thing to do was to "moon" us. They would drive and pull their pants down and show us their butts. They would yell, "Moonie sucks!" **They would yell that all season long: "Moonie sucks!" They would yell that again and again. Father was sick of it. We were all sick of it. Father said to us, "You're dead moons. They just call you all kinds of names and you don't respond. You don't yell back!" There was one brother who was kind of a bad dude before the church. He was from the Bronx. He knew how to answer. He said, "When they say, Moonie sucks, you say, 'Your mother sucks!' or 'Your sister sucks!'"**

So those people kept saying, "Moonie sucks!" We had been taking it for months, all this building up inside. So we yelled back, "Your mother sucks!!!" And they would yell back, "my mother?????" and it would escalate. We'd keep screaming, "Your mother sucks! Your sister sucks! Your wife sucks!" They got so mad.

Every day, the entire fleet was so negative. We were so outnumbered. We caught tuna and the rest of them caught nothing. We hooked up and caught tuna every day. God's blessing came to us no matter what they did to us. We caught tuna and they didn't. That made them madder.

Once Father was anchored and a negative guy came along and said, "Move! Move!" and Father said right back, with the same intensity, "Don't move!!!" to the brother driving. Our brother was quiet, but Father said, "Don't move!"

Then of course we had fights on the ocean. One time I caught the biggest fish I ever caught. Then the nasty guys picked a fight with me. At that moment I hooked a fish. Then we took off and they picked a fight with someone else. Then they picked a fight with little Joseph. They were throwing chum at each other. He decided to crash into their boat. He turned around and crashed into them.

In 1981, it intensified. They were ready to kill us. There were anchor lines cut, and an anchor was lost. The fleet was so negative. I was the head of our fleet that summer. Father wasn't there. It was like the old west, with Custer surrounded by Indians. The New Hope cranked up. Daikan was on it and said, "Gerhard, you're in charge." I sat and watched to see what was developing.

One of the seminarians called on the radio, "Maybe we should call the Coast Guard." And that stopped them. The Coast Guard is the police of the ocean. If people tried to lynch the moonies, and someone called the Coast Guard, they would interfere with it, and might press charges. They backed down, but made an appointment to meet us at a restaurant at night. The Seagull Restaurant. All the fishermen gathered there, to talk it out. The problem of the moons. **A couple hundred Gloucester people. And us. The media came, and the next day it was in the paper. All the yelling and screaming. We did talk with some of them, but some crazy ones really screamed. They said, "You do this and this and this...." We just took it and swallowed it.**

Once that meeting was finished, we went home. We stopped the car and someone said, "Look at all the fluid under the car." It turned out they had cut the brake lines. They tried to kill us that way. That is how Gloucester treated us.

Things died down little by little. I hated it there and never wanted to go back. In 1982 I went back and I was so sick of it. During that season we could only catch one fish a week. Daikan went to Father and said, "Gerhard doesn't want to come this summer." And Father said, "It's not necessary this summer because we're only catching one fish a week."

But I had to go back in 1983. Our program got bigger and bigger and bigger. All the fishermen knew us from Maine to Long Island. Everyone knew us along the whole coast. In 1984 and 1985 we still fished during the tuna season. **We had a great season in 1985. Father went to prison in 1984. Towards the end of the season in 1985 he was able to come and fish with us and he caught one tuna.**

I was on the New Hope then, the head of the fleet. I taught them fishing in Father's tradition. Mr. Sugiyama came and asked me to teach all of Father's tradition, like a 200-year-old tradition. So I prayed all night long about what to teach them. I made lectures, many kinds of lectures. I taught the content of Father's content. When Father came from Danbury to go fishing, he said to Mr. Sugiyama that it looked like Ocean Church was inheriting Father's tradition. So that was the best season. We caught more tuna than any other season, even when Father was spearheading everything himself.

Afterwards the program became bigger with more people and more boats, but the year of 1985 we caught the most fish. There were about 20 seminarians who came regularly to help us. We had some people who joined the church during that time. Mary Lou and Frank Zochol worked with me, and Mary Lou witnessed and brought some people. I liked her. It was so sad she passed away.

There were seminarians helping. **Tom Carter had an idea to do something like Outward Bound, only on the ocean. So we made Ocean Challenge.** Through endurance they could have a great experience. Not just enduring the elements but also catching a tuna fish. By going out and fishing all day they could have a great experience winning over the odds. At first we had just our church members come to participate, very few outside people. Sometimes another group came, but the money involved was too much. Most people were not so eager to do it. It wasn't such an attraction to outside people. Outward Bound has less of an experience than Ocean Challenge in my opinion. Fight the waves and the elements, from morning to night, and into the night.

A typical day of Ocean Challenge, we left the dock at 4 am which was Father's tradition. The first day everyone is really hot. Everyone wants to go out at 4 o'clock. But after two or three days with no end in sight, people are not so hot to go out again. The first day everyone is hot

and all the boats leave on time. And members usually thought they needed morning service, and then breakfast, and then leave at 4 o'clock. It was maybe a 1 or 1 1/2 hour-ride to the spot. Then you find the anchor spot, bait the hook, set the lines and start the work of fishing with a prayer. Then chumming, cut the fish and throw the fish in and fight the sharks. Then if you get lucky someone gets a strike. On a normal day nothing happens. Sometimes at 6 p.m. we head back. We go out and come back in a V formation. It looks really incredible, 100 boats in formation. I have that on video; it looks great.

Sometimes if you're not used to the elements, motion sickness comes, and then you see your breakfast and you're fighting with yourself. After someone throws up they want to go to sleep. You can see the outline of the boats and people completely flattened out. Father doesn't like that; he doesn't like people giving in to seasickness. He wants people to fight against it. It's hard to be seasick and have no rest. Then the sun is so bright, and the reflection is so intense. Even with sunscreen the sunburn is really bad. Sometimes you get scrapes or cuts and get fish juice in it and bacteria gets in it and you get fish poison where your hand swells up and you can't move it. It's numb. The fish poison, intense sun with no shade in sight—the boat itself, there's so much spray, so unless you have rubber clothes and rubber boots you get soaking wet. If you're not prepared, you get completely wet, and fighting the dog fish, and then rain, and you get completely soaked. Your skin becomes like prunes. Wrinkles. You have to deal with all that. Then the tide is changing so you constantly have to adjust the lines and check if the bait is there, and fight the seagulls and chase the sharks away. You get rid of sharks by cutting one up and throwing it among them and hope it scares them away. But sometimes they're so thick they just eat their own guts. They eat anything, their own meat, anything. You just keep working. If there's nothing on the hook, you won't catch a tuna fish. If another boat comes close to you, you have to deal with that.

You have to deal with the insanities and difficulties of the other fishermen. You can hear so easily. They can hear you sneeze. Sometimes there are two or three people on a boat. One year Father asked me to go out alone. I had to do everything myself. He didn't give me a mate. Then he gave me a broken-down boat. It took me four weeks to fix it. But he said, Gerhard will catch the most fish.

And of course, on the boat, the bathroom is a bucket. And that is another experience. For brothers it's not as difficult, when it's just brothers. It is not as easy with sisters on the boat too. In the beginning it was only brothers on the boats. Then when the first sister came, I didn't want it at first because it wasn't easy. I didn't want to relieve myself in front of a sister. So I talked to Joseph about it. He said he would ask the sister to go to the bow of the boat and look out that way. And he would go to the back of the boat and use a bucket, and when he was finished he would say, "now you can turn around." That became the standard. And the same way with the sisters. You had number 1, number 2 or diarrhea. One time there was this wonderful sister named Brenda Svenson. She is married to a Japanese brother. One time I had terrible diarrhea. I had to say, "Brenda, look over there." And it was awful. I had to dump everything overboard. In the beginning it was hard to use the bucket. I resisted using it. Even with brothers. But with diarrhea I couldn't stop it. I asked one brother to please drive in circles outside Gloucester harbor. I couldn't wait any more. We had at that time a visiting baby whale that followed the boat. He followed the boat, and swam around the boat constantly. Then I had to dump the bucket into the water, and the whale saw it and aimed for it and began to jump through it—his head was halfway through—then the whale smelled it and he stopped and backed up the way he came. He didn't continue, he went backwards!

One day Father was faced with the same thing on the Flying Phoenix. No toilet on the boat. He needed to urinate. He had to stand and make sure the wind wasn't blowing back. He tried it one time and knew it wasn't quite right. So he got a bucket after that. It's awful going number 2 on the water. Many people have a hard time doing that. **We told Father that people have a hard time going to the toilet in a bucket on the boat. He said that there are so many people in the spirit world who would love to come back to earth,—they would give a fortune— even if the only thing that they were allowed to do was go to the toilet in a bucket on Father's boat. So it's like a holy act to go to the toilet on Father's boat. Father encouraged members not to complain. I took some sisters on the Flying Phoenix and it**

had a little cabin. You were in there, but your head stuck out of the top. But the Good Go boats don't have a cabin. You're just out in the open.

After working all day, your fingers are prunes, you're soaking wet or sunburned, you can't live and can't die...for some people they thought it was a miracle to have solid ground under their feet again. Then you need to get chum, bait, ice, fuel and food for the next day. You need to fix your fishing equipment, and wash the boat down. Then you can have dinner, and then it is about 8:00 or 8:30 pm. Sometimes we would have an inspirational talk or I would speak, or there would be testimonies.

There was room for 200 people in the room but there would be 300 people there. All the windows were open and sometimes people outside would be listening. One time I got angry at people. People took it so easily. It was the best year fishing, and no one knew how hard the foundation had come, what people had gone through until then. I was so angry and I scolded them. They were so scared, the wrath of Gerhard came upon them.

The place we used for meetings, holy meetings, pledge and everything was Bob's Clam Shack where the disco had been. The sleeping space was difficult. Some slept on the boat. Sometimes we had Japanese guests and they got the best sleeping rooms and nicest sleeping bags. They were given the best accommodations. People slept everywhere, Chong Pyung style. I slept on the boat all the time. Ocean Challenge lasted 70 days. People got so tired after a while. It was hard to challenge them and inspire them to do better. It was one group at a time and it lasted 70 days. Some people tried to escape the pressure and avoided going out. Once one sister got tired of going out; it was boring, enduring the work and the difficulty. So one day, she didn't go out. And that day her captain caught a tuna. So she missed the one day of getting the tuna. Some people liked to escape the pressure and that bothered me. I had to push myself all the time too. I never get up easily. I think the times I woke up my wife for pledge service I can count on one hand. I am not the one that can wake up easily. My wife always wakes me up. Even threatening! Ha ha. But during that tuna season, to get up every morning to leave the dock at 4 am was really hard.

In the evening people liked to enjoy each other. They would get excited late at night, but no one was excited in the morning. There was activity there until midnight sometimes. On my boat I didn't let anyone sleep and I didn't sleep myself, but sometimes people slept on the boats. They weren't supposed to, though. Sometimes I got cramps in my legs. That can be a sign of overwork. I had that every morning, fighting with the cramps.

When there was really bad weather, it was so welcome because it meant we weren't going out. Everyone went back to sleep until 10:00 o'clock. People had breakfast, wrote letters, went to town, just enjoyed themselves. It was a wonderful relief not to go out. We were so grateful for a rough day. Sometimes we went to other ports too, not only Gloucester. We would go to a restaurant and mingle with the townspeople. Ocean Church was an experience that everyone will remember who did it.

My Ocean Church Testimony—Tyler Hendricks

- How I was assigned.
- My first speech to the members.
- Preparation for Ocean Challenge and Helena was born.
- Fishing experience (the lucky day, the sea-sick day)
- Public relations experience (media articles, the public meeting when we were caught recording people's license plates)
- How I graduated Ocean Church

Dr. Mickler Commentary

Ocean Church, not unlike the church's inland witnessing efforts, did not meet Rev. Moon's expectations. By September 1982, he was "deeply disappointed" and in a February 1984 speech entitled, "Let Us Begin Again," he stated, "I had expected a great deal from Ocean Church, but those expectations have been somewhat betrayed." He noted that boats

intended for ocean cities were "still sitting in storage," unwanted, and questioned where this "disillusionment" came from. **Basically, the same problems that undermined the movement's witnessing efforts generally—the overall climate of negativity, the lack of a consistently-followed program, east-west tensions, conflicting demands of family and mission, and the channeling of energies into other areas of concern—also affected Ocean Church. These issues were compounded by Rev. Moon's court case, which increasingly became a distraction. More so than other American projects, Ocean Church was Rev. Moon's creation and demanded his direct guidance and participation. Although Rev. Moon later proclaimed another new start for the oceanic providence, it was becoming clear that the business rather than the church track was dominant.**

Dr. Mickler Commentary Legal Gains

Rev. Moon regarded the inability of the American movement to increase its membership to 30,000 following the victory of Washington Monument, to become self-sufficient, and to become strong and diversified as internal reasons for continued opposition and the prolongation of the American providence. Externally, ongoing opposition hampered his ability to pursue objectives elsewhere and provide the solution to what he described as God's "three major headaches"—communism, the decline of Christianity, and the immorality of contemporary youth. **As he later put it, "because of the court battles and other opposition, the dispensational moment was delayed."**

The movement spent millions of dollars defending itself between 1977-85. Apart from monetary outlays, government investigations, "anti-cult" legislation and legal battles demanded investments of time and energy which could have gone elsewhere. **Contending with opposition and, in some cases, defending themselves was a major preoccupation of the movement's top leadership during this period. Rev. Moon himself was subject to government subpoena and prosecution, eventually spending the final thirteen months of the period in federal prison.**

Rev. Moon's conviction and imprisonment on tax evasion charges dominated press coverage of the movement at the time and has continued to be a major point of reference in accounts of the Unification Church during the 1980s. **However, this should not overshadow the movement's very real gains.** In 1977, the Unification Church had a very tenuous existence in the United States. **Newspapers and all manner of enemies** attacked the movement with impunity. Members were subject to forceable removal and "**deprogramming**" through court-sanctioned **conservatorship** rulings. Hundreds of local municipalities **refused to grant solicitation permits** to church fundraisers or re-wrote regulations to keep the movement out. The church was **denied tax-exempt status in New York City**, and its foreign members were denied **the right to enter the country** as missionaries on the same basis as members of other churches. **Each of these situations were reversed between 1977-85. Although embroiled in near-constant litigation, the church gained gradual recognition as a bona-fide religion with tax-exemption privileges, public solicitation rights, and access to missionary visas.** It also was able to extend constitutional protections to its members and successfully press for action against deprogrammers. By 1985, the church had vindicated its position and existed on solid legal footing in the United States.

The most immediate problem faced by the church in 1977 was the protection of its members. The courts had clamped down on illegal kidnappings and "deprogramming," but **a new and more insidious form of "legal deprogramming" followed whereby sympathetic judges granted temporary conservatorships or guardianships**, usually for thirty days, during which time parents could by force remove their adult children from the church and turn them over to paid deprogrammers or "deprogramming centers." Conservators, according to common practice, were persons appointed by a court to protect other persons who were unable to take care of themselves or their property—typically, the senile and elderly. However, this device was seized upon by parents and professional deprogrammers in 1976-77 as a legal means to extricate their offspring from membership in the Unification Church as well as from other

religious groups. First, parents testified about **abrupt personality changes** in their children. Then **psychiatrists and psychologists, most of whom were leading lights in the “anti-cult” movement**, were called upon to testify about the young people’s erratic condition, citing “dilated pupils from lack of sleep, memory impairment, frozen emotions, and robot-like responses.” Finally, **former members** described alleged brainwashing that they had undergone while in the church. Ordinarily, these proceedings were conducted *ex parte*, with no one in the courtroom or judge’s chambers to represent the other side. Afterwards, conservatorship papers were served by police on unsuspecting members. By April 1977, parents of about ninety members in more than twenty states had used the tactic successfully.

The conservatorship issue exploded in San Francisco where twenty-four conservatorships were granted during the last half of 1976. California conservatorships law was especially vulnerable to broader application as the relevant statute included provisions for those “likely to be deceived by artful and designing persons.” The great bulk of these conservatorships were directed against the Oakland Family. In early 1977, representatives of the Tucson, Arizona-based Freedom of Thought Foundation, which had emerged as the leading Western U.S. deprogramming center, escalated their efforts, preparing standardized forms and seeking multiple conservatorships at a single hearing. **This precipitated a confrontation in March 1977 between five sets of parents and five Oakland Family members who anticipated being served and who with church support retained legal counsel to fight their would-be conservators. Dubbed the “faithful five,” their conservatorship hearing generated nationwide publicity and lasted for several weeks. Psychiatrists testified for both sides, and members attempted to show their “emotional effect” had not become blunted by playing original music compositions and reading poetry. In the end, Superior Court Judge Lee Vavuris decided for the parents, explaining,**

“We’re talking about the essence of life here, mother, father and children.... One of the reasons I made the decision...[is] I could see the love here of a parent for his child, and I don’t... have to go beyond that.... It is never-ending.... A child is a child even though the parent may be 90 and the child is 60.”

Vavuris’ decision touched off a firestorm of editorial protest. More importantly, the California State Court of Appeals stayed Judge Vavuris’ conservatorship order two weeks after it was rendered and six months later reversed it, propounding “stringent criteria for the granting of such petitions in the future.” As one commentator noted, “Judges all over the country became more circumspect in granting temporary conservatorships in *ex-parte* hearings...and without a definite indication of overwhelming incapacity on the part of the devotee.” This was too late for the “faithful five,” four of whom left the church and who, thereafter, were re-dubbed in some press accounts as the “faithless four.” Nevertheless, the California decision significantly reduced the risk of members being subjected to legalized “deprogramming.”

Other decisions vindicated the church’s positions and put deprogrammers increasingly on the defensive. In **Ward v. Conner (1982), the U.S. Supreme Court** upheld on appeal a lower court decision allowing a church member to bring suit against thirty-one people, including his family members and others hired to break his faith. The court established an important precedent in holding that Unification Church members were entitled to the same civil rights protections that the law grants to racial minorities. In **Molko and Leal v. The Holy Spirit Association (1983), the California Court of Appeals** dismissed a case brought by two “deprogrammed” former members who claimed that they were falsely imprisoned and defrauded by the church through “mind control” and “systematic manipulation.” The lower court determined that neither person had been physically restrained or mentally impaired at the time they joined and that the law would not permit either “to avoid the consequences of their decision.” The appeals court criticized “expert opinions” on brainwashing, held that to impose liability on the church would mean that “any disaffected adherent” could bring suit, thereby leading to court entanglement with religion, and noted that “the techniques used to recruit and indoctrinate [the] plaintiffs... [were] not materially different from those employed by other organizations.”

Finally, in **Columbrito v. Kelly (1985), the U.S. Court of Appeals for the Second District** awarded attorney's fees and costs to a church member who discontinued a lawsuit against a deprogrammer, assuring access to the court by those asserting religious liberty claims without the threat of attorney's fees being awarded. The court, in this instance, also criticized the "odious" practice of deprogramming.

[TH NOTE: True Father was brought to the stand in the Columbrito case, and testified that he had met Jesus and other spiritual leaders, and it made New York media headlines. To prevent Father from appearing on the stand again, Columbrito dropped the case.]

Having been denied in the courts, anti-church activists turned to state legislatures. In both 1980 and 1981, the New York State Legislature passed the **Lasher Bill which allowed for temporary guardianships of up to 60 days, only to have it twice vetoed by then-Governor Hugh Carey on constitutional grounds.** In 1982, a Kansas bill that allowed judges to decide whether a subject of any age required deprogramming due to an "abrupt and drastic change of lifestyle" passed the State House but died in the Senate. Several other states considered anti-conversion legislation or proposals for investigations of the church and other groups. None passed. This reflected a broad-based change in public opinion. **By the mid-1980s, deprogrammers rather than the groups they preyed upon were struggling to survive.**

Testimony: Deprogramming—Heather Thalheimer

The thing that characterizes my story of deprogramming was fear. I was afraid to lose my faith. I didn't think my faith was that strong at the time. It happened in 1980 or 1981. I joined in '79. I was new. I was sent out to CARP from Oakland. I didn't know very much then.

I was pioneering with another sister, and we had an apartment. The deprogrammers told me later we were the laziest moonies they'd ever met. They followed us for a while. We were hanging around in coffee shops. The deprogrammers pretended to be witnessed to by the sister whom I lived with. They came home with her and grabbed me at the door and shoved me in a car. They called the regional leader and some members came back with the police later. They said to the landlady, "Didn't you see anything unusual? Didn't you hear her screaming?" The landlady said, "I thought it was one of your people changing her mission."

They took me to a house and kept me in a room. I thought, how can I protect my faith? How can I keep from losing my faith? How do people get deprogrammed? The key to losing your faith is resentment. They would play on that. I knew I needed to get in touch with resentments before they did, and protect myself from that. They were fishing for things. I needed to look inside myself, for my own weak points. They tried to find things out about me.

They wanted me to give a testimony. I thought if I gave my real story, they might find out my weakness or resentment, so I gave an alternative testimony to protect myself. They told it to my parents, and my parents didn't recognize that it wasn't me. I was so sad that they didn't understand that it wasn't me. I was deeply hurt. It was about my life before; I made up a story about what I was like.

They would play taped negative testimonies from ex-members. They talked about all their hardships. I tried to hear the deep part of it. All the stories were about the MFT. I was in CARP and knew nothing about Mr. Kamiyama. The deprogrammers couldn't tell me about Tiger Park. In my mind he was the ultimate leader. He was one of the best people. You couldn't accuse Tiger Park. I kept saying I didn't know this Mr. Kamiyama. The deprogrammer yelled at me, "You're not a Moonie. You're a CARPIE!!!"

I knew I had to get out of there. I didn't think I was going to last. I knew that God liberated Father from Heung Nam Prison. Father set conditions, so I set conditions. Heung Nam looked impossible to get out of, but Father did. So I fasted and prayed.

My parents freaked out because I was fasting. They saw that I wasn't eating and they got very upset. I knew real loneliness through that. My parents didn't understand me. I tried to cooperate. I decided to be reasonable and listen to what they said, if they would listen to me

and let me share what I believe. They said no, you're brainwashed and you don't know what you're saying. I had no voice. I had no power. I knew what it was like to be imprisoned. They blocked out the doors and windows.

I could see through a crack, and I saw a blade of grass outside. I longed to touch life, to be out there. I felt I could understand a little bit of Father's life in prison through that. How lonely it is to be misunderstood, and to have everything you say to be considered meaningless.

The deprogrammers have all the power, and you don't know what they'll do to you, or if they'll harm you. I prayed for strength for God to liberate me. What happened in the end was, I asked, what weapon do I have?

I realized that I could frustrate them. They would deprogram me in rounds. They took turns, a couple of hours at a time. But I never got a break. I would wait until they would be at a fever pitch about something. **They would say, "You can have whatever you want here. But with the moonies you can't." So I would wait until they were ranting at me, and I would say, "Can I have some chocolate ice cream?" It would make them so mad. They had to get it because they were supposed to be nice and the moonies were supposed to be mean.**

They told my parents, she's too brainwashed. They knew they had to give me whatever I asked for since they were saying that the moonies wouldn't give me what I wanted. So I would make a ridiculous request to make them keep their word.

I was on day three or four of a fast; I had difficulty doing a seven-day fast. But then everything went crazy. Total turmoil. The deprogramming took place in Texas. It all ended when a tarantula crawled out from under the bed and bit a deprogrammer and he had to be hospitalized. They said I was the most selfish, brainwashed brat they had ever dealt with. The worst, etc., moonie they had ever met. They were going to have me deported back to England. My father got possessed then, he was so mad. He finally said, "You're not in charge here, I am. Get out of here. I paid you, get out of here."

So I was left alone with my parents. They said, "We want to spend three days with you before you go back to the moonies." I told them that I wanted to go to church. They took me to a little church. They sang, "Let There Be Peace on Earth." I started weeping; it was incredible to be in a spiritual environment being nourished again. I was so depleted, and I cried. If they knew how vulnerable I was at that moment, they could have done lots of things to deprogram me. But they didn't know. I was bathed in God's love in the church.

My parents were so insensitive. They said, "We can go on vacation together." I had just been through the wringer and they wanted to go on vacation. I said, "Okay." I knew I had gotten a spiritual victory on some level.

My mother took me to a department store to buy some clothes. I heard a voice, "Here is my daughter in whom I am well pleased." I heard it, like trumpets and fanfare. In the department store there was this fanfare. I realized I owned everything. I had a spiritual victory. I felt like I owned everything. I was Lord of Creation.

I was so spiritually open. I would eat food and feel was alive. For three days I felt like there was a spiritual announcement that I was there.

My parents brought me back to the Austin, Texas, Center, and they left. The CARP leader wanted to get me out of the state. He thought they might change their minds and try to kidnap me again.

CARP wanted to send me to Oklahoma. I had heard all this crap about MFT. I was afraid if I didn't get to see everything, it would bother me until I saw it for myself. I prayed to God, and I asked them please show me about MFT.

My leader dropped me off at the MFT Center. I felt, at the entrance to the bedroom: I am unworthy to enter here. I went to sleep and I thought the people in this room are so holy. I

thought, we don't know the value of people on MFT. I felt like God was saying, this is what MFT means to me, forget everything that was said to you.

The next morning there were two sisters who were left behind in the center. They had been on MFT about 10 years and they were left behind for a rest and recreation day. They were so Abel, so grateful, and holy and godly. God seemed to say to me, "This is what MFT means to me."

Then they sent me out to plant a new CARP Center in Oklahoma. I had not recovered from the deprogramming ordeal, and yet, I had to witness by myself, doing 21 surveys. An MFT team stayed with me at my center. The Commander asked me to stay in the mornings for a week while they had their meetings. He invited me to their morning services which were really inspirational. He asked if I would help serve breakfast, and attend his meeting with the captains. They said things like, "What can we do for so and so? She's getting older, how can we take care of her?" They had real, heartistic concern for their members which was the exact opposite of what the deprogrammers had said.

They'd come back at 11 pm from fundraising and mat pictures until 2 am. They were so bright and happy. I would stay up and help them. God was trying to show me, this is MFT.

About a year later, I saw a brother who'd been on the team. "You don't know what that time meant to me. I went through a deprogramming, and you were always so heavenly."

He laughed and said, "I was so NEGATIVE then." But I wasn't privy to the more down-to-earth experiences then. It encouraged me that God speaks to us and provides answers through situations like that. This brother had his own situation but God used them to encourage me. I learned that when we hear unsettling things, we need to pray so God can reveal His perspective.

God spoke to me through situations like that to help me answer questions. Now when I hear things, I remember this lesson, so... I don't jump to conclusions about things.

I was spiritually weak, and through ignorance no one took care of me. I needed a workshop, but God took care of me. People weren't aware. A couple of years later I was in a center in Washington, D.C. ...and I realized I could look at a picture of True Parents forever and not worry about them. I could look and not be afraid of what I might find out. After the deprogramming I was cautious. I needed to restore the innocence. When people have been damaged, they need to be nourished. It is really deeply evil, destroying innocence in people's hearts.

It takes time to restore that innocence again. When something like that happens to people, we need to take care of them, and heal them again.

Testimony: Richard L. Lewis

I was the seven-day lecturer at "Camp K" near the Napa Valley in California. It was a Thursday in the summer of 1979 and we had about 400 people in the 7-day program. I was lecturing on the Old Testament and had just gotten to the part of the lecture where "by faith, Joseph went from the lowest dungeon to heights of the Pharaoh's palace." Suddenly, the back door to the lecture hall burst open and three burly men led by a tiny woman carrying a huge cross made of 2 x 4s rushed into the hall. The three men were stopped by staff members, but the tiny woman dodged them and came running up to the front of the hall.

Brandishing the cross in my face as I stood frozen on the podium, she shrieked hysterically, "Mike, Mike, get away from them." In the front row, a young Canadian who had just joined stood and moved towards her saying, "Mom...??" His mother's voice went supersonic as she collapsed on the floor.

Pulling myself together, I calmly said into the microphone, "Mike, your mother seems a little upset. Why don't you take her into the kitchen for a cup of tea!" He effortlessly picked up her crumpled frame and lumbered off with her in his arms.

The whole scene had taken only a few moments and, while the audience was getting over their shock, I finished up the lecture in about 15 seconds and announced we would be having a picnic up in the hills.

It turned out that the men were Mike's brothers and that they had just met with "anti-cultists" who had freaked them out with tales of brainwashing. They assured them that the cross would "break the spell" and that Mike would be free to leave. It took a lot to calm Mike's brothers down (days actually), but eventually they were reconciled and left Mike to pursue his studies.

I was the assistant director of the Camp K seven-day workshop site in the Napa Valley. It was the late seventies when we were having a lot of trouble with parents who had heard all sorts of nasty stories about us. One morning, we were expecting a visit from "Kathy's" parents early that day.

A worried-looking sister burst into the staff room and said, "Kathy's parents are here but we can't wake Kathy up!" I told her to put the parents in the best room and serve them coffee—I would go and get Kathy.

There Kathy was in the sister's cabin, fast asleep with a few worried friends trying to wake her. I confidently took charge and started trying to wake her. We tried everything: cold water, yelling, slapping, singing Holy Songs, praying. To no avail. Reports kept arriving that the parents were getting frantic and suspecting that we were spiriting their daughter away while they were being "entertained."

I was at my wits end. What else to try. We had been trying to rouse her for almost an hour and I was exhausted, so asked one of my helpers to get me a cup of coffee, to help me think better. I was sitting next to Kathy's body, thinking desperately what else to try, when the coffee arrived. Kathy's body twitched and suddenly she was there, back in her body.

She explained that she had been out of her body, stuck up on the ceiling of the cabin, watching what we were doing but not knowing how to get down. It was the smell of the coffee that had done the trick. It brought her immediately back into her body. I thankfully hurried her off down the hill to have breakfast with her worried parents.

Dr. Mickler's Commentary: The Danbury Course



Dr. Bo Hi Pak testifies before the U.S. House Subcommittee on International Organizations.

Despite its legal gains, the church lost the one case that was the most highly publicized, most costly and that mattered to it the most. The indictment, prosecution, conviction and imprisonment of Rev. Moon on tax evasion charges had an air of inevitability about it. Tax convictions have been a time-honored way of rooting out undesirables and although the review process makes it more difficult within the American system, there still has been a tendency to go after unpopular but not necessarily criminal figures by tripping them up on tax evasion charges. The odd thing about Rev. Moon's case was that it continued to move forward in the face of so many obstacles. **First**, the

audit of Rev. Moon's tax returns for the years 1973-75 showed a potential liability of \$7,300, which is less than the \$2,500 per year required by IRS guidelines for criminal prosecution.

Second, three career attorneys from the Criminal section of the U.S. Department of Justice's Tax Division questioned whether there was any liability at all and unanimously concluded in a written memorandum that prosecution was not advisable. In fact, according to one account, the Department's chief of criminal tax prosecution warned that because Rev. Moon's tax returns did not claim a large charitable contribution, **"the government might find itself in the embarrassing position of owing him a tax refund."** **Third**, the prosecuting attorney had to convene three grand juries before getting the necessary indictments.

Fourth, a mostly unlettered jury had to sift through hundreds of prosecution tax exhibits and technical argumentation that, in the opinion of the trial judge, were glazing over the eyes of even trained legal observers. **Fifth**, the U.S. Solicitor General and the Supreme Court had to ignore briefs from most of the country's mainstream religious groups that maintained in holding funds for the church in his name, Rev. Moon had no tax liability and exercised an accepted and widely practiced trustee role known as "corporation sole."

For the church, especially in retrospect, Rev. Moon's tax case was not about legal niceties. Rev. Moon's previous trials and imprisonments, both in North and South Korea, were part of the church's lore and hymnody. To be sure, there were vast differences in time, place and circumstance between what already had been memorialized and what in America was being experienced first-hand. In particular, followers had far more resources with which to mount a defense than they possessed in the late 1940s or mid-1950s. Nevertheless, the outcome was the same. **This stimulated a variety of theological constructions. Members utilized terms such as "sacrifice" and "crucifixion" to describe the course of events. Some interpreted the situation in ways that resembled ransom theories of atonement. Though "completely innocent," Rev. Moon made "an offering of himself for America and the world, for Christianity and all religions" was how one major church leader described the scenario. Others understood that he offered himself in a substitutionary way for the Unification Church that had failed repeatedly to win an adequate following or exert substantial influence in America.**

Although these interpretations were mostly in-house and would not have won ready assent from the public, they did accord in general terms with the flow of events. Despite the fact that there was no extradition agreement between the United States and the Republic of Korea, **Rev. Moon did elect to return voluntarily to face his accusers.** Doing so involved a good deal of **public humiliation and suffering.** He attended court sessions every day during the six-week trial and during the appeal process, **his seventeen-year-old son, Heung Jin, who was highly regarded within the church, died in an automobile accident.** During his thirteen-month imprisonment, Rev. Moon performed a variety of menial tasks at the Danbury Connecticut Correctional Institution.

During the period of trial and imprisonment, Rev. Moon initiated a number of important projects directly relevant to the movement's ministry, including two massive marriage Blessings, the Youth Seminar on World Religions, *The Washington Times*, CAUSA-USA, and several ministerial outreach programs which included a donation of 250 large trucks to the National Council for the Church and Social Action. Finally, as has been noted, **Rev. Moon's prosecution and jailing gained the church a significant amount of grassroots support.**

Taken together, the investigations leading to his indictment, the trial and appeal process, and his imprisonment constitute what can be termed **"the Danbury course."** More than any other sequence of events, it was the fulcrum around which the history of the Unification Church in America turned.

Two important congressional investigations helped instigate Rev. Moon's indictment on tax evasion charges.

Fraser Committee One was that of the U.S. House Subcommittee on International Organizations, chaired by Rep. Donald Fraser (D-Minnesota). Its probe into Korean-American Relations and, in particular, into the activities of the Korean Central Intelligence Agency (KCIA) in the United States was described earlier as an ominous development in 1976. The Subcommittee and the church had an adversarial relationship from the beginning of the investigation, and several members declined to answer questions or cooperate due to what they regarded as the Subcommittee's intrusions into church matters and breaches of confidentiality. In early 1977, the Subcommittee gained additional funding and intensified its investigation in the wake of Korean influence-buying on Capitol Hill, which in the idiom of the time was known as Korea-gate. In its determined effort to establish links between the KCIA and the church, the Subcommittee leaked several confidential, unevaluated intelligence documents which **led to press reports that the church "was founded by the Director of the Korean Central Intelligence Agency ...as a political tool in 1961" or, alternatively, that it had emerged "from its origins as a small-time Korean sex cult to a worldwide organization operated by the Korean Central Intelligence Agency."** Both of these allegations were patently false, as the Subcommittee's final report indicated.

The Subcommittee subpoenaed **Col. Bo Hi Pak** for testimony on several occasions but may have not been entirely prepared for his responses. In his initial appearance, Col. Pak complained bitterly that the Subcommittee was "ostensibly pursuing a probe of the KCIA" but had "given the impression to the world through the press that the United States Congress is investigating the Unification Church of Reverend Sun Myung Moon." In his second appearance, Col. Pak escalated his rhetoric, stating his belief that the Chairman was "being used as an instrument of the devil." He continued, **"I know it is easy and popular in the short run to persecute new religious groups. So it was for Nero. So it was for Julian the Apostate. But does history remember them for their social reforms or foreign policy or human rights? No! It remembers them as the great persecutors in history. And so history might remember Donald Fraser, if it remembers him at all. You may get my scalp, Mr. Chairman, but never my heart and soul. My heart and soul belong to God."**

In his third appearance, Col. Pak charged that the Subcommittee had "secretly determined to destroy one man...Reverend Sun Myung Moon, and his movement." He also detailed the Chairman's "operational ties" to communist organizations and cited the testimony under oath by a former Polish intelligence official that **Congressman Fraser was "an agent of influence on the Hill for the Soviet Union."**

The movement circulated a documentary version of Col. Pak's testimony, entitled *Truth Is My Sword*. However, it did not materially affect **the subcommittee's final recommendation that "The Department of Justice, the SEC, the IRS, and other executive branch agencies currently investigating allegations relating to Sun Myung Moon, Pak Bo Hi, the UC...and other individuals and organizations comprising the Moon Organization...should coordinate their efforts and create an interagency task force."** The movement's response noted that having spent \$685,000 in an eighteen month investigation with thirteen full-time staff employees **only to conclude that the "Moon Organization was not an agent of influence for the ROK Government,"** the Subcommittee "now called on the federal government to form an 'interagency task force' and find some charge, any charge, on which the Church or its members can be found guilty." No interagency task force was created, and Congressman Fraser lost in his bid to gain a seat in the U.S. Senate. Nevertheless, his Subcommittee helped perpetuate a climate of suspicion and hostility in relation to Rev. Moon and the Unification Church.

The other congressional investigation consisted of two unofficial meetings convened by **Senator Robert Dole (R-Kansas)**. The **first**, a February 18, 1976 "Day of Affirmation and Protest," was previously discussed. It afforded antichurch activists the opportunity to present their grievances to representatives of seven U.S. government agencies. The **second**, which followed on the heels of the Jonestown tragedy in Guyana, was a one-afternoon information session for members of Congress on "The Cult Phenomenon in America" sponsored by Senator Dole on February 5, 1979. **The first of these "unofficial" inquiries was the most consequential in launching the IRS investigation that eventually led to the indictment of Rev. Moon.** This was because on January 6, 1976, prior to the Day of Affirmation and Protest, Senator Dole wrote a letter to the IRS

commissioner stating that an audit of the Unification Church "may be warranted" and requested his response. While it was not unusual for members of Congress to write letters to officials in the executive branch, Dole's letter carried extra weight, as he was a ranking member of the Senate Finance Committee, which had **direct control over the IRS budget**. Three days after sending the letter, Senator Dole and his staff added more pressure by **issuing a press release highlighting the note's content**. The Day of Affirmation and Protest provided further notice that "he was serious about what he said to the IRS."

Within days, the IRS began what **Carleton Sherwood**, in *Inquisition, The Persecution and Prosecution of the Reverend Sun Myung Moon* (Regnery Gateway, 1991) termed "the most intensive and expensive criminal tax investigation of any religious figure in U.S. history." According to Sherwood, "Within five months of the Dole non-hearings, a squad of IRS agents had taken up permanent offices in the Unification Church's downtown New York headquarters, while a team of field agents began round-the-clock surveillance of selected church members and their telephones." In 1978, after two years of investigations, the IRS was unable to find anything that compromised the church's tax exempt status but turned over to the New York District Attorney's Office "certain anomalies" in Rev. Moon's tax returns for the years 1973-75. At issue were two sets of assets openly held in Rev. Moon's name: 1) accounts totaling \$1.6 million at the Chase Manhattan Bank; and 2) \$50,000 worth of stock in Tong II Enterprises, Inc. The government contended that Rev. Moon owned these assets beneficially and therefore owed taxes on the bank interest and stock value. The church held that Rev. Moon held these assets as a trustee for the followers of the Unification faith and therefore owed no such taxes.

The Office of the U.S. Attorney for the Southern District of New York pursued the matter aggressively but, despite convening three grand juries, was having trouble getting an indictment. Also, as already noted, career attorneys from the Criminal Section of the U.S. Department of Justice's Tax Division did not deem Rev. Moon's alleged tax liability sufficient to warrant prosecution and signed off on a triple negative recommendation. However, **in August 1981, the New York District Attorney's Office presented new charges of perjury, conspiracy and obstruction of justice that reopened the case and led to Rev. Moon's indictment**. These charges stemmed from two sources: a "Japanese Family Fund Ledger" and promissory notes submitted by the defense to account for the sources of funds in the Chase Manhattan account; and the grand jury testimony of Takeru Kamiyama, who was understood to be Rev. Moon's financial advisor. The government claimed that the Japanese Family Fund Ledger, which listed dates and amounts of contributions from Japanese Church members between June 1972 and March 1976, as well as loan agreements reflecting transfers of funds from foreign church members to be deposited into the Chase accounts were prepared after the IRS had begun to investigate Rev. Moon's tax returns and were "phony." It claimed that Mr. Kamiyama had lied to the grand jury.

[TH NOTE: Sherwood reported that it was true about the Family Fund Ledger. The church bookkeepers were ignorant of the need for such records, and we freely reported to the investigators that it was a reconstruction. Regarding Mr. Kamiyama's testimony, Sherwood credits it to amateurish interpretation provided by the court itself.]

This alleged "cover-up" was the "bridge" that led to the trial and conviction of Rev. Moon. However, Rev. Moon's defense team and a number of later observers questioned the sturdiness of that bridge. **First**, as the brief for Rev. Moon to the Court of Appeals noted, "The record is barren of any evidence whatsoever that Reverend Moon was involved in or consulted about the preparation of any of these...documents." **Second**, the church and its defense lawyers acknowledged from the beginning, both in conferences and sworn testimony, that the Family Fund Ledger and promissory notes were good faith efforts to reconstruct "actual prior transactions." Third, and most important, the perjury specifications against Mr. Kamiyama were seriously flawed. The most egregious problems were the errors in translation by the grand jury interpreter. An analysis of the transcript "found over 600 translation errors, more than 75 of which materially affected...perjury charges" brought against Mr. Kamiyama.

There was even a serious question as to whether Mr. Kamiyama ever testified under a valid oath, as the translator "was entirely ignorant of the basic word perjury, and never properly warned the

witness about the sanctions against lying under oath." He also hopelessly botched the oath's translation. The errors were so grievous that after reviewing the case three years later, the U.S. Senate, under bipartisan sponsorship, passed the "Court Interpreters Improvement Act of 1985," which extended standards established previously for courtrooms to grand jury proceedings. What was worse in Mr. Kamiyama's case, according to Carleton Sherwood, was that the prosecuting attorney had obtained evidence of the faulty translations but suppressed it.

Notwithstanding legal safeguards, the government's determination to convict Rev. Moon raised the issue of his getting a fair trial. The major problem was obtaining an unbiased jury. A pre-trial survey conducted by a noted public opinion researcher, which covered all demographic segments in Southern New York showed that Rev. Moon was "the subject of profound public hostility." In the sampling of 1,000 persons,

The overwhelming majority...knew of and were negatively predisposed toward Reverend Moon (76.4% responding unfavorably to the name "Reverend Moon," 70.4% unfavorably to the name "Sun Myung Moon," 67.3% unfavorably to the term "Moonies"...and almost all using such pejorative terms as "crook," "hoax," "racketeer," who "brainwashes" and "exploits the young" to describe Reverend Moon. Indeed, as many as 42.9% acknowledge that "[i]f [they] had the chance, [they'd] throw Reverend Sun Myung Moon in jail.



Harvard Law scholar Lawrence Tribe speaking on Rev. Moon's court proceedings at the Federal Court House in New York

On March 10, 1981, Rev. Moon's counsel "moved for a bench trial on the ground that pervasive public hostility precluded selection of a fair and impartial jury. However, the government refused to consent, giving as its reason Rev. Moon's post-arraignment speech at the Foley Square courthouse, published in the *New York Times*, which criticized the government's motives for prosecuting him. In his remarks, Rev. Moon suggested that the prosecution was motivated by racial and religious prejudice. As he put it in a memorable turn of phrase, "If my skin were white and my religion Presbyterian, I would not be here today." The government asserted that a jury trial was necessary lest Rev. Moon "blame any adverse result...on religious and racial bigotry." However, defense attorneys argued in their Appellant Brief that "the government in substance and effect punished him for exercising his rights to freedom of expression."

Despite his stated belief that a non-jury trial would have been "fairer," the trial judge sided with the government and refused Rev. Moon's motion for a bench trial. In attempting to get an "untainted" jury, the judge frankly recognized that "the leaning has been heavily towards people who don't read much, don't talk much and don't know much because they are obviously the persons who start off with the least bias ...the less educated and less intelligent people." The downside of this was the jury had trouble comprehending the case, a situation that the government exploited by introducing a great deal of evidentiary complexity and over 2,000 documentary exhibits. The defense contended that the selection process had not produced a jury cleansed of prejudicial attitudes but quite the contrary, one that "was saturated with negative information." Moreover, "the selection of an unusually uneducated and uninformed jury," according to Rev. Moon's lawyers, **"increased the risk that the jury would substitute prejudice for reasoned judgment, denying a fair trial."**

There were additional procedural problems. The major one was the assumption on the part of the trial judge that "religious issues would not enter into the case." This was compatible with the

government's intention to treat Rev. Moon no differently than any other corporate executive. However, it skewed the whole proceeding. **Rev. Moon's counsel "contended both pre- and post-trial that his prosecution had been motivated by hostility to his religion."** Specifically, they showed that shortly before the IRS began to investigate him, Senator Dole had written to the commissioner of the Internal Revenue urging that a tax investigation be targeted at the Unification Church because the Senator suspected "mind control and indoctrination" rather than the pursuit of "religious faith," viewed the church's faith as involving "political purposes," and regarded the Church's founder as leading a "far more affluent life" than he thought appropriate for a "clergyman." Nevertheless, the trial judge denied motions for discovery of selective prosecution.

Rev. Moon's counsel also showed that **officials and ministers of other churches engaged in comparable conduct without being prosecuted.** Again, the judge "flatly denied even the most minimal discovery on this claim."

In addition to these problems, **Rev. Moon was refused the interpreter of his choice.** On more technical grounds, the defense lawyers contended that the trial court's instructions to the jury were "fatally defective." Finally, the trial judge cut off inquiry into improper influences on the jury and issued a "sweepingly broad gag order" restraining the defense, "on pain of contempt, from communicating with or contacting in any manner whatsoever any ...juror involved in the case without the prior consent of the court." [A "gag order" is the term for when a judge prohibits the attorneys, parties, or witnesses in a pending lawsuit or criminal prosecution from talking about the case to the public.]

The trial began on April 1, 1981 and lasted approximately six weeks. On May 18, 1981, the jury returned its verdict against Rev. Moon on all charges: one count of conspiracy to file false income tax returns and obstruction of justice and three counts of filing false tax returns for 1973, 1974 and 1975. On July 16, 1981, the court sentenced Rev. Moon to 18 months in prison and a \$25,000 fine plus costs. Rev. Moon's legal team exhausted virtually every appeal motion available, and this effort prolonged the course for three years.

Seoul—5th World Media Conference

October 4, 1982

Problems Confronting Society and the Responsibility of the Media

According to UPI, there were 300 participants from 70 nations. **William Rusher, publisher of *National Review*, was the chair.** Keynote speakers included Ret. U.S. Navy Capt. Lloyd M. Bucher, former South Vietnamese Premier Nguyen Cao Ky and Ret. U.S. Army Maj. Gen. John Singlaub.

Rusher was one of the most eminent conservative voices in America, and *National Review* was an influential journal. Bucher was the captain of the USS Pueblo captured by North Korea in 1968 and released after 11 months of captivity. Singlaub was the chief of staff of the 8th U.S. Army in Seoul who President Carter fired in 1979 for his criticism of Washington's decision to withdraw American ground troops from South Korea.

Father expresses gratitude to the UN for saving South Korea, praises the Christian churches of South Korea, and points out the clash of civilizations on the 38th parallel. It is a struggle of ideas—theism versus atheism and materialism.

"We believe God exists. It is therefore our most important duty to make that God real in our lives and make that God indispensable in our world." (*Pyeong Hwa Gyeong*, p. 801)

Father shares his testimony, how

"the spirit world was opened to me, and ...I communicated many times with Jesus and with God Himself. The truths revealed to me at that time now constitute the core of the Unification teaching." (pp. 801-2)

Father refers to the media's shock over his court testimony that he met Jesus, Moses and Buddha,

"but I must tell you that these were my true experiences. ...the spirit world does exist and ...human life is eternal." (p. 802)

"Based on them, **I established the Unification Church with three purposes:**

1. Create a spiritual awakening that will "bring about a positive solution to the problem of **communism**."
2. Bring about cooperation of **the world's religions** and their unification into "one God-accepting family."
3. Bring about **a moral world**, especially crucial for young people, based on an absolute moral standard, to combat "a greedy, self-centered life." (p. 802)

The media has misunderstood me. Rather than be offended, I am flattered at the attention. And you should be grateful to me for giving you a lot to write about. Nonetheless, the media has potential for good, and "I am speaking to you today ...to improve understanding between us." (p. 803)

First I will explain why I spent \$50M to produce the film, **Inchon**, with famous Hollywood stars. It was not to make money, but for two reasons:

1. To refute the lie that the South started the war.
2. To pay tribute to **Douglas MacArthur**, not just a military genius but a great humanitarian who "ruled postwar Japan with benevolent, fatherly care." If the world had listened to him, there would be no divided Korea today and no defeat of the free world in Vietnam. (p. 804)

On the personal level, it was MacArthur's invasion that saved my life "just hours before I was to be taken out and executed."

Father recognizes Amb. Douglas MacArthur III, who is a keynote speaker at the conference, and welcomes everyone to enjoy the conference and to enjoy a tour of Korea.

October 27, 1982 prayer of gratitude:

"Beloved Father, we did not know that the path desired by the Will leads to such a high and precipitous mountain, with many ascents and descents. This son standing here set out on this path in silence. I dedicated my life to it, living through boyhood and manhood by passing through a complicated environment and an age in which I held onto the church as I struggled. However, as I walked this path, whenever I stumbled under the persecution of this nation and its people, You took hold of me, and therefore I did not collapse or fall to ruin. When I look back on how You protected me in the past, I am truly grateful to You." (2 CSG 1493)

Philadelphia, 11th ICUS

November 25, 1982 Absolute Value Perspective

"The absolute value perspective can be established only through religions, which revere God." (*Pyeong Hwa Gyeong*, p. 738)

Religions traditionally dissipated social insecurity and confusion, but no longer do; they are "becoming a mere form or habit." (739)

Father outlines the trajectory of social decline...

1. Science and prosperity are leading to materialism.
2. Atheistic ideas are spreading.
3. National policies have separated religion from education.
4. Communists are promoting these trends.

The fundamental problem is that there is no countervailing “ontological theory adequate for supporting a religious value perspective” as a counterproposal to Marxism (p. 739) Therefore, **“a new religion needs to emerge, with an ontology that can clearly and accurately explain the unique, absolute God.”** (p. 741)

The fact that existing religions fight each other proves they are not the final answer. The new religion has to reveal that all religions “originated from the same God and pursue the same purposes, being like brothers.” (p. 742)

1983

Annual Motto: **“Home church is our land of settlement”**

Early spring: Korean elders came as Regional Directors of the US movement, with Father moving them from region to region every few months. One of them broke down the Oakland system of witness and education. Dr. Seuk’s CARP in the Bay Area inherited that system and brought some success, producing the last significant wave of new young members in the US.

Development of CAUSA USA: “Initiated by Rev. Moon in 1983, CAUSA USA first organized VOC programs for American religious leaders, who were the prime targets of Leftist organizations such as CISPES (Citizens in Solidarity with the People of El Salvador) and Witness for Peace (a pro-Sandinista organization committed to stopping aid to the Nicaraguan contras). CAUSA USA described its central objectives as educating Americans about the dangers of atheistic communism in theory and practice, and as developing programs aimed at addressing social conditions which had permitted communism to take root. Between 1984 and 1986, over 70,000 Christian ministers heard the CAUSA critique of Marxism. In 1985, CAUSA USA organized 27 national VOC conferences, each attended by 300-700 religious leaders, as well as an estimated 200 local programs for clergy.” (Ward and Swarts)

Feb 20, 1983

“Mother is now a distinguished person. Therefore, I am giving her full authority over everything.” (1983.02.20, True Mother Anthology vol. 4, p. 115)

Some context: on Jan 1, 1982, True Father spoke of True Mother’s role

“to help her two sons to unite. ...Mother did this before she was 40 years old. She took her own children and the Cain children and took them together to Father. After that, she brought them to God.” [Jan 1, 1982, *May You Blossom, My Beloved*, pp. 114-5]

This was to say that True Mother united the True Children and the members, centered on God and True Father.

April, 1983: The International Religious Foundation, successor to New ERA, was incorporated, Barrytown, under the leadership of John Maniatis. Its staff organized the Assembly of the World’s Religions, the Council for the World Religions, Youth Seminar on World Religions, Religious Youth Service, ICCs, Common Suffering Fellowship, NCCSA and ICUSA.

June 5, 1983: Father’s words on his family and successor:

“Even in the family of True Parents, everyone will gather and, based on their discussion, decide who actually lived in accordance with the Principle. A life not lived at personal sacrifice for the sake of the entire family is unrighteous. ...**As we enter the era of the constitution of Heaven’s nation, no matter how close you are to God, you will be punished if you violate His law. ...God will continue working, even if it takes an eternity, to find and erect heirs who do not violate His law.** ...We must not be self-centered. Everyone in the Unification Church knows this; everyone in my family and clan knows this as well. Once this point is clear, the world will enter the era of Heaven’s law.” *Chambumo Gyeong*, 13-2-4 #18; p. 1506.

“True Father will appoint his successor. That successor must be known to all the Unification Church, all the blessed couples and the True Parents’ family. They must all unanimously accept him.” (GWW p. 651)

True Father’s words were not dictatorial; he was not saying: “you must accept the one I choose.” He meant that he would choose someone whom everyone knows and unanimously accepts. Also this statement suggests that the successor will not be a member of the True Parents’ family. If it were a given that the successor be a family member, True Father would not have stated that “that successor must be known to ...the True Parents’ family,” as they would obviously know someone in their own family.

Sept, 1983: The sixth World Media Conference, Colombia

In this month, the appeals court ruled against Father in the court case. National HQ under Dr. Durst rallied support for 40 amicus briefs sent to the Supreme Court from eminent religious and civil rights organizations, including the National Council of Churches and National Evangelical Association. See below for more.

Nov 2, 1983: Dedication of CAUSA’s HQ offices in the Tiffany Building, 5th Avenue at 38th Street.

November 25, 1983

Unification Thought as the Basis of a New Cultural Revolution Chicago, 12th ICUS

- Father lauds the participants’ for attending despite peer pressure and persecution.
- **Neither democracy nor communism “provides the means to cure the ills of society,”** but between the two, communism “creates even more woes for the human race.” (*Pyeong Hwa Gyeong*, p. 745)
- Communism provides “an inclusive, systematic worldview, but it is one based on false assumptions and distorted facts.” (p. 745)
- **We need “a third alternative,”** and “we initiated the ICUS meetings for the purpose of ... developing **this third alternative worldview.**” It is part of the Unification movement. (p. 745)
- The democratic world is open and interested in us, but the communist world “has been consistently hostile” and “communist elements within democracies have use the democratic system as a tool to try to destroy us.” This is why you have received accusation and persecution. (p. 746)
- Yet despite opposition, we continue to grow. It is because God is alive; we are “motivated by the deepest religious experience and discipline, based on the fundamental truths of the universe.” (p. 750)
- “This mission is not the monopoly of the Unification movement.” We “work with all people of conscience and ideals.” (p. 750)
- **Christians should be our greatest friends, but they dwell in ignorance and are “unable to distinguish friend from foe.”** (p. 750)
- Now, however, they are “to join under the general banner of Unificationism” (referring to the religious liberties movement). (p. 751)
- But the communist side: “Marxist scholars,” students, labor and minority organizers can easily eliminate people who advocate righteousness. So we need to build “a unified front of scholars and students ...with Christians and all other religious believers.” (p. 751)

After this ICUS, just as the participants were departing or even in flight home, True Father called them all to fly to Korea for an IFVOC tour and PWPA conference. A significant number accepted the invitation.

December 14, 1983

The Resolve of the World and the Korean People

Masan Indoor Stadium, Masan, Korea

Victory Over Communism rallies in eight cities

- The world's confusion "is intensified due to the barbaric schemes concocted by communists." (*Pyeong Hwa Gyeong*, p. 1165)
- Personal testimony about his discovery of God's truth that can overcome communism and resolve the confusion.
- "Recently, many prominent and eminent scholars from around the world have begun to join this movement." (p. 1167)
- The US lost the ideological battle and that led to the defeat in Vietnam. Communism infiltrated "religious circles and university campuses." (p. 1170) ***This remains true today—we need to win the ultimate battle, centering on the only begotten Daughter.***
- I've rallied the free world to protect Korea, including with CAUSA in South America.
- **Communism attacks me because I can reveal its fallacy and bring people to God. (p. 1168)**
- **Parents in each precinct should "become pillars of the VOC movement. ...[a] home-based, grassroots foundation."** (p. 1172) **Of interest that the home church vision is actually the same as communists use, except centered on God and family rather than the Party.**

December 18, 1983

Professors World Peace Academy and Our Resolution

Little Angels Performing Arts Center, Seoul

1st International Congress of PWPA

- Father thanks the professors who dropped everything in this busy time of year at his sudden invitation. You doing so, understanding "my genuine motivation, comforts me." (*Pyeong Hwa Gyeong*, p. 753)
- "Scholars need to be pioneers in the realm of conscience." (p. 752)
- This work is beyond the range of religious groups; it should be undertaken by a government. (p. 753)
- PWPA will provide the resources scholars need to "create a just and harmonious world order by ...searching for new ideas and methods of achieving peace and prosperity." (p. 753)
- It "will be international, multidisciplinary, future-oriented and action-oriented" with "teams of experts from diverse disciplines." (p. 754)
- Father counters the "value-free" orientation with that of "absolute values." (p. 754)
- "Absolute value is the axis of all sciences... the common standard." (p. 754-5)
- Announces vision of a World University Federation, built upon the ICF and PWPA contacts—new universities in 70 countries on 6 continents educating students of all races as world citizens. (p. 755)
- We will instill the ideal of a peaceful world "by sponsoring numerous collaborative research projects with international staff members." (p. 755)
- **Announces the vision for "a great international encyclopedia, based on a clear concept of absolute value."** (p. 756) (This manifested as the "New World Encyclopedia." https://www.newworldencyclopedia.org/entry/Info:Main_Page Led by Dr Frank Kaufmann, its movement funding ceased years ago, but Dr Kaufmann keeps it going through his own investment and networking.
- And a monthly magazine (*World & I*) and the publication of "more than 3,000 books of the finest quality ...in the next 10 years." (p. 756)
- **Why I invited you to attend these rallies:**
- **1. To grasp the central role of Korea as a microcosm of the world's problems.**

- **2. To see how all the religions harmonize here based on “the original spiritual culture.”**
- **3. To understand the potential of Koreans to overcome communism.**
- **4. To know Korea’s potential to unite eastern and western cultures, which none other can do.** (p. 757)
- This event marks “a major turning point in the intellectual history of humanity.” (p. 758)
- “The best shortcut to achieving harmonious unification between East and West may be by means of a religious teaching that seeks to realize one worldwide family under God as our Parent.” (p. 758)
- **Communism is the primary obstacle, but “I have also clearly taught that capitalism is not the ultimate ideology desired by God.”** (p. 758)
- This is a decisive moment in the struggle against communism. You should duplicate these rallies in your own countries. This is my “solemn advice.” (p. 758)
- Professors have to proclaim what is true and what is false and not just “remain aloof ...with folded hands.” (p. 759)
- Let us resolve, “grounded firmly on theistic beliefs.”

Dec 22, 1983 Heung Jin Nim’s Mortal Accident

In the midst of this Dec 14-23 IFVOC speaking tour of Korea, on Dec 22 (US time), True Parents’ second son, Heung Jin Nim, was injured in an automobile accident and hospitalized on life support. The accident took place approximately 20 miles south of UTS, on a two lane road. The two passengers in the car he was driving testified that as an oncoming truck slid on the ice and jackknifed toward them, Heung Jin Nim turned their vehicle so that he would take the hit, saving their lives and ending his.

True Parents completed the tour (one city remained) and returned to the US. They resided at a small hotel near St. Francis Hospital (now “MidHudson Regional Hospital”) in Poughkeepsie, NY, and celebrated God’s Day at the New Yorker Hotel.

Gilbert Starr’s testimony

I will never forget the day I received the news that Heung Jin nim had been in a car accident. I had felt something strange that whole day from the morning. You all remember the broken-heartedness we all felt. The last point that I would like to share is how God, our Heavenly Parent, moved me to buy a seven-foot tall flower arrangement as an offering for Heung Jin nim’s Seungwha Ceremony. I was blessed to be able to attend his ceremony with True Parents and the True Family. At the time, I was working as the executive director of Minority Alliance International, Inc. On the morning of Heung Jin nim’s Seungwha Ceremony, I was moved to go to a florist to purchase the tall flower arrangement of white lilies, roses and carnations. I had to rent a van, and it barely fit. I felt a heart of desperation to get to Belvedere on time. I had a gold and white ribbon placed on the arrangement reading, “God’s True Son.”

True Father, asked members of the True Family to give testimonies, including Mrs. Lee’s son who was in the accident with Heung Jin nim, and whose life Heung Jin nim had saved. I remember that when everyone had left the room, I was moved to remain and approach where Heung nim was and touch his holy body, over his heart, and pray.

When I arrived at Belvedere and knocked on the door of the main house, one East Garden security brother answered and said that my name was not on the list of invited guests. Of course, my heart was broken. I said to him, Heung Jin nim was my friend and I felt God calling me to attend Heung Jin nim at this time. So, the brother went to report the situation to the leadership. Then, a senior elder came out and told me that the ceremony was private and I could not attend. I asked him to please allow me to make this offering on behalf of Minority Alliance International. He then looked into my eyes and said, “Simon of Cyrene, you may enter!”

The last thing that I would like to share is how much the heart of our beloved True Mother was broken to offer such a precious son! This is why as filial children we must comfort True Mother’s heart by fulfilling our responsibilities.

This being the very first Seunghwa Ceremony in history, it was so important. I remember how pure and holy the atmosphere was to this very day. True Parents were so serious and yet so loving. I remember wanting to testify to Heung Jin nim so much. Yet, something deep within told me to stay silent. True Father expressed strongly the importance of not crying, but it was very difficult not to. We know through True Father's words that he was making an offering to Heaven. This helped me understand why I was moved to remain silent. I felt that I would have burst into tears, and that was not appropriate at that time.

1984

Annual Motto: "Creating and building the fatherland"

Jan 1: Father's one mention of Heung Jin Nim, who was on life support at that moment, during his God's Day prayer:

"At this point in time, there is a son who stands in the position of a sacrificial offering. I sincerely pray and hope that an opportunity may come about through this son, as a living offering, to create the victorious Kingdom of Heaven."

January 2, 1984

True Parents declared Heung Jin Nim's life a sacrifice to protect them during the VOC tour. On the accident's day, Father was speaking in the most leftist area of South Korea, where the police had received threats of violence.

On January 2, True Parents released Heung Jin Nim from life support, allowing him to ascend to spirit world, and declared that day the Day of the Victory of Love.

Heungjin-nim joined with Jesus as his elder brother.

Forty days later he was blessed with Hoon Sook Nim (Julia Moon), daughter of Dr and Mrs Bo Hi Pak.

Father's Announcement of the Day of the Victory of Love

"I alone had faith. I alone went out, won the victory and restored faith in the Christian church, the national government and the Unification Church. Therefore there was no room for Satan to attack me personally, but he could attack Heung Jin Nim, who occupied the position of the living Jesus in the Unification Church.

"What kind of a victory are we going to win through the sacrifice of Heung Jin Nim? **An unprecedented unity will emerge**—between Father and Mother, between True Parents and True Children, among the True Children, between Unification Church members and True Parents, between Christianity and all other religions, and between the spirit world and the physical world.

"Heung Jin Nim was in a Catholic hospital so even the priests came to pray for him and offered comforting words to Father and Mother. They often came and asked about Heung Jin Nim's well-being. At the very same time, **the New ERA theologians gathered in Puerto Rico for the God Conference, and mourned Heung Jin Nim's sacrifice.** Do you think this particular offering was necessary at this juncture? **It was inevitable!**

"We have to pay the debt. Without the precious sacrifice, unity would not be made. Because of the incredible victory being won, I did not want to shed any tears. ...We finished 1983 with such a sacrifice and paid such an incredible debt that we can begin 1984 united, and with new hope. **Jesus died on the cross through inevitable persecution; Heung Jin Nim died to bring unification which will build the victory.**

"If I had followed Mother's advice and not gone to Korea in 1983, what would have happened? Maybe the life of Heung Jin Nim would have been saved, but the world would have no hope. It is not just Heung Jin Nim's life that is on the line. Everybody is in danger. Therefore, I always fight this battle unto my life. My life is always on the front line.

"We are going to pledge to God and True Parents that Heung Jin Nim's spirit is now ours and that his battle is our battle, his mission is our mission! By doing so, we will vindicate him." tparents.org link

Dr. Mickler Commentary on the Danbury Course (cont.)



On the march for religious freedom: (from left) Dr. Bo Hi Pak, Dr. Mose Durst, Dr. Joseph Lowery, In Jin and Jin Sung Moon, unknown.

In the end, our post-trial motions were all denied. **The trial judge** denied motions for acquittal, a new trial, and an evidentiary hearing on selective prosecution. **The Second Circuit Court of Appeals**, in a split decision, sustained the conviction in September 1983 and refused an *en banc* review by the entire Second Circuit. **The U.S. Solicitor General** recommended against Supreme Court review and on May 14, 1984, **the Supreme Court justices denied Rev. Moon's petition for certiorari**. **The defense's plea for community service** instead of time in jail due to fears for Rev. Moon's security also was refused.

The only positive outcome was the trial judge's "binding recommendation" to the U.S. Attorney General against deportation. Because the court had sentenced him to more than a year in prison, Rev. Moon was eligible for deportation. The government's lawyers, according to Carleton Sherwood, were "eager to rid the country of Moon" and pressed the judge not to issue an opinion on the matter, "leaving the Immigration and Naturalization Service a free hand to carry out its will." However, in this instance, Judge Gerard Goettel did not see things the government's way. Some had expressed the view that deportation was the government's goal all along and that Rev. Moon's indictment originally was handed down while he was out of the country with the expectation that he would not return and face the charges. **Judge Goettel's position was that deportation, in addition to the eighteen-month jail sentence that he himself had imposed represented "excessive punishment."** His decision, though technically a recommendation, was binding on the Justice Department and could not be appealed.

Overview of the Danbury Course

The pattern of persecution: kill the messenger

- Senator Robert Dole (R-Kansas) convened two "information" sessions on the Unification Church before 8 federal agencies
- Congressman Donald Fraser (D-Minnesota) relentlessly pursued the "Moon Organization" in a U.S. Congressional probe of Korean-American relations

- These investigations led to Rev. Moon's indictment on tax evasion charges some years later

And adopt the message

- The 1980s witnessed a resurgence of what Rev. Moon had called Americans to do
 - Restore pride in traditional identity as a truly Christian but inter-religious, interracial nation
 - Renew family values
 - Stand strong to overcome communism
 - Growth in the Pentecostal, evangelical, fundamentalist sectors—churches that uplifted Jesus, personal morality and family values
 - Youth in particular joined them—contradicting scholarly predictions

Injustice

- U.S. Senator Robert Dole asked the IRS to audit the church's tax exempt status
- After a two-year investigation, the IRS found nothing that compromised the church's tax exempt status
- However, it found "anomalies" in True Father's 1973-75 tax returns and turned them over to the District Attorney for Southern NY
- Rev. Moon's case moved forward despite many obstacles
 - The audit of Rev. Moon's tax returns for 1973-75 showed a total liability of \$7,300, less than the \$2,500 per year required by IRS guidelines for criminal prosecution.
 - The U.S. Justice Department recommended no prosecution, and that it might be the case that the IRS owes Rev Moon a refund.
 - The prosecuting attorney had to convene three grand juries before gaining the necessary indictments
 - Jury members had to sift through over 2,000 documentary exhibits and technical arguments difficult for trained legal observers to understand
 - The Supreme Court had to ignore briefs from most of the country's mainstream religious groups that True Father had no tax liability but exercised an accepted trustee function known as 'corporation sole'

Response

- Rev. Moon faced his accusers
 - The government indicted Rev. Moon while he was in Korea and hoped he wouldn't return
 - However, True Father forthrightly faced his accusers and charges rather than avoiding them
- **True Father's attitude toward the government prosecutor (1981 trial):** During a trial recess, True Parents with their group could gather privately. They had just witnessed a brutal display of scorn and prejudice on the part of the government lawyer in his argument to the jury. Father asked each member for their opinion about the trial. Each expressed great anger at the government lawyer. True Father spoke last: "I think differently than you do. He's doing his job very well. If my child were a lawyer, I hope he would do that well." (Rev. Ryochiro Sawada, who was Rev. Kamiyama's interpreter, testimony to the instructor)
- It is a famous story that when the verdict was announced and court dismissed, True Father walked directly to Martin Flumenbaum, the government prosecutor, and extended his hand. Flumenbaum quickly gathered his papers and stuffed them in his briefcase, ignored Father, turned his back and exited the courtroom.

Dr. Mickler:

Grassroots Support

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

victimization by the U.S. government. To be sure, some of them carefully distanced support for Rev. Moon's religious or civil liberties from support of his theology or program. Others, particularly from the minority and Black communities, viewed Rev. Moon as a fellow victim of racial prejudice and were less concerned about doctrinal distinctions. For them, Rev. Moon was a martyr and scapegoat. **The movement deftly channeled this support into a variety of alliances, coalitions, committees and fellowships. However, the spontaneous support that emerged was more effective and consequential. By 1985, it was apparent even to the mainstream media that opposition to the government's handling of Rev. Moon's case was broad-based. In fact, many leading newspapers and columnists penned editorials on his behalf.**

Here is the editorial page statement in The Washington Post (not The Washington Times) on Father's case:

"The Real Issue in the Case of Rev. Moon"

By Colman McCarthy

February 5, 1984

"THE REV. Sun Myung Moon, founder and leader of the Unification Church, is not everyone's idea of the Second Coming. ...Unfortunately for me, I understood more the reasons that Moon was unpopular--his methods of programming recruits, the mass weddings, his real-estate holdings--than I did the reasons the government won its case. Last week, when Moon asked the Supreme Court to review his conviction, some reconsiderations were in order.

"First Amendment principles of religious freedom are involved, as well as procedural questions on whether Moon's original trial before a New York jury was fair. What the appeals court described as "troubling issues of religious persecution and abridgment of free speech" has created a unification of believers...

"Some 40 national groups joined the appeal last week as friends of the court. These include the American Civil Liberties Union, the American Baptist Churches, the National Black Catholic Clergy Caucus, the United Presbyterian Church and the National Council of Churches.

"This is a Noah's ark of views and styles. Everyone is on board, not to express faith in Moon but to perform the good works of protecting his right to express his Unification beliefs. If his church is under unfair attack this time, someone else's may be next time. The First Amendment forbids the government from nosing into lawful internal church matters, regardless of how odd those matters appear to outsiders. The more bizarre, the more reason for protection.

"Moon was prosecuted for not reporting as personal income--and paying taxes on--\$162,000 earned as interest, mostly from a Chase Manhattan bank account. The critical question was who owned the money, the church or the church leader. Moon argued that he was the trustee of the money. It was given by church members to be used, through Moon, for their religious purposes. The members had decided, in a legal process, that this was the way they wanted their assets to be managed and used.

Laurence Tribe, a legal scholar and a professor of constitutional law at Harvard, is Moon's chief counsel. In the petition to the Supreme Court, Tribe argued that the religion clauses of the First Amendment are violated when the government decides it is wrong for a church leader to use funds that his followers want him to use.

"In *United States v. Moon*, the government, Tribe writes, "simply proceeded with a theory that ignored Rev. Moon's relationship to his followers; a theory that Rev. Moon's ownership of the assets were in Rev. Moon's name and under his control, and that the assets had been used for what the government deemed Rev. Moon's personal investments and expenditures. This theory treated the intent and religious identity of the assets' donors as wholly irrelevant, and relegated Rev. Moon to the role of an 'ordinary high-ranking businessman'--the very image the government continuously conjured up before the jury."

“The national concern generated by this case isn't wasted. Moon's unpopularity is unimportant. Even then, the personal attacks against him are similar in meanness and bias to those vented historically against Jewish, Christian and Moslem leaders when they were newcomers bringing a minority religion into the community. The Unification Church members I know are decent and honest citizens.

The conviction of their leader represents a brick knocked out of the wall of separation between church and state. Every church, and every leader of one, will be more at the mercy of the state if Moon's conviction is allowed to stand.” https://www.washingtonpost.com/archive/lifestyle/1984/02/05/the-real-issue-in-the-case-of-rev-moon/ad8c3905-ccda-4854-a3d5-1a403177dcc1/?utm_term=.11fb6dd6ab56

Dr Micker (cont.)

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

The church gained broad-based support for extending constitutional protections to its members in stages, only after abuses were apparent and a matter of public knowledge. The same pattern repeated itself in Rev. Moon's tax case. Initially, there was very little publicity. The IRS investigation was conducted with little fanfare, as were the grand jury hearings. It was only with Rev. Moon's indictment and arraignment on October 22, 1981 that the issue became public. Even then, it would not have evoked comment had not the church sponsored a large public rally for followers and supporters on the steps of Foley Square Courthouse in Manhattan. Replete with a massive “We Shall Overcome” banner which exhorted those present to “Protect Religious Liberties and Minority Rights,” the movement did not seek common cause with cultural elites, at least not at first, but rather with the downtrodden and disenfranchised. **As Rev. Moon stated in his rally address, “I came back to America not just for my own vindication. I came back to America as a representative of all those who suffer governmental injustice, racial prejudice or religious bigotry.... Today I declare war against these enemies.”**

Hendricks' note: It is important to realize the significance of the statement that “I came back to America.” The court issued the indictment when True Father was in Korea. Korea had no extradition treaty with the US; the Korean government did not have to send Father to America; Father could have washed his hands of the USA, and saved himself, his family and our church movement a lot of trouble and expense. He could have settled in Korea. But he did not. Note the words he spoke in 1980:

“Suppose I had plastic surgery, and had blonde hair and big blue eyes. I would be an outstanding Occidental man. In every respect I am a superior man, but I have black hair and small eyes and I am wrestling with gigantic opponents like the American government. But **I am hanging on and they can cannot get away.** I see that ultimately I shall win.”¹⁰

¹⁰ “The Way of Original Form,” Belvedere, June 8, 1980, p. 6. <https://www.tparents.org/Moon-Talks/SunMyungMoon80/800608.htm>.

True Father saw himself, not the American government, as the central figure. He knew that people wanted to suppress him and get rid of him, and **he would not let them get away with it**. Even if he had to go to prison, he would not stop investing in America.

THE PROVIDENTIAL DIMENSION OF THE DANBURY COURSE

True Parents claim everything for God.

1981, August 22: The Foley Square Address (excerpts)

- “I know that through this judicial process, justice will be done and the truth will prevail. I shall vindicate not only myself but also ...millions of people.
- “I have respect for and confidence in the United States judicial system.
- “I also have full confidence and respect for the American system of a free press.
- **“Today I stand before you, accused by this nation. I gave my all to America. I took nothing away from this country. I misused not one penny, following the tradition of Jesus, who taught the way of first thinking of others. If that is a crime, I would welcome a verdict of guilty.**
- **“This is the same burden Jesus Christ had to bear: He loved the people of Israel, he loved the people of the world, he loved God with all his heart, and for this he was condemned and nailed to the cross. If loving America and serving people with all my heart is a crime, then I too will be raised on a cross.**
- **“Today I came back to America not just for my own vindication. I came back as a representative of all those who have suffered government injustice, racial prejudice and religious bigotry, which are the real enemies of America. Today I declare a war against these enemies.**
- “Today I am creating a new minority alliance for civil rights.
- “Our zeal moves the heart of God.
- “Let my determination and conviction to win this struggle became a beacon to the whole world.
- **“I thank Almighty God that He gave me the opportunity to fight this great battle and champion this cause.”**

Father established **Minority Alliance International (MAI)** to engage partners in the battle against government injustice, racial prejudice and religious bigotry.

Dr Mickler (cont.)

The movement subsequently announced that it had established an initial endowment of \$2,000,000 for the creation of **Minorities Alliance International (MAI)**. It also published the text of Rev. Moon’s Foley Square address in *The New York Times*. While this provided grounds for the government’s veto of Rev. Moon’s request for a bench trial, it also publicized his situation. The movement essentially pursued two tracks in its efforts to influence public opinion. **First**, it continued to build support from the ground up through activities funded by the MAI, especially among Black clergy. **Second**, it enlisted high-powered legal assistance. The movement achieved a major breakthrough when **Laurence Tribe**, “one of the law’s most brilliant scholars” and a “fearsome presence in the courtroom,” agreed to work on Rev. Moon’s appeal. Tribe, a Harvard professor of constitutional law with “impeccable” liberal credentials, joined the defense team after Rev. Moon’s conviction but brought instant credibility and visibility to the case. More importantly, **he raised a number of constitutional concerns that resonated with mainstream religious bodies. Mainly, he pointed out that Rev. Moon was unfairly prosecuted and convicted for financial practices that were common among larger, established churches.**

[**TH NOTE:** I heard at the time that True Father invited Mr Tribe to work with him on the Heavenly Constitution, and Mr Tribe declined.]

The specter of unwarranted government intrusion into church affairs was something that observers had not previously noted or taken seriously about the case. As a consequence of this concern but also, doubtless, as a result of Tribe's reputation and extensive contacts, major religious organizations began to join in support of the defense's position. The National Council of Churches, the American Baptist Churches U.S.A., the United Presbyterian Church U.S.A., the African Methodist Episcopal Church, the Christian Legal Society, the Unitarian Universalist Association, and the National Black Catholic Clergy Caucus as well as the American Civil Liberties Union and New York Civil Liberties Union all submitted amicus curiae ("friend of the court") briefs before the U.S. Court of Appeals. A nationally syndicated columnist quoted Laurence Tribe as saying that Rev. Moon's tax-evasion conviction was "the most significant threat to religious freedom in the United States in many decades." A religion writer for UPI quoted Tribe as saying, "For the first time in our history, a federal court has authorized the government to completely override a religious argument. Religion was systematically, brutally removed from this case ...[The trial court's decision] exposes every religious body, its spiritual leaders and all of its donors to the threat of criminal liability whenever a trial court or jury might later choose, in deciding the issue of ownership, to reject or ignore the doctrines and beliefs of the church and its adherents as to how funds raised for religious purposes should be held, spent and classified."

By the time Laurence Tribe filed a petition before the U.S. Supreme Court, support for Rev. Moon's position had reached landslide proportions. The Southern Christian Leadership Conference (SCLC) announced on December 21, 1983 that they would support the appeal, and even *The Washington Post* editorialized that "the case deserves attention and full Supreme Court review." By April 1984, forty groups and individuals representing more than 120 million Americans had filed amicus curiae briefs in support of the appeal, including the National Association of Evangelicals, the National Conference of Black Mayors, the National Bar Association, The Church of Jesus Christ of Latter Day Saints, the Attorney Generals of Hawaii, Oregon and Rhode Island, Eugene McCarthy and Clare Booth Luce and The Spartacist League — a communist organization.

In May, Donald Shriver, president of **Union Theological Seminary** in New York, Dr. Harvey Cox of **Harvard Divinity School**, Rev. Theodore Hesburgh, president of **Notre Dame**, and Dr. Balfour Brickner of **Stephen Wise Synagogue** in Manhattan were part of a large group of religious leaders who **described Rev. Moon's conviction as "deeply disturbing" in an open letter to President Reagan.**

[**TH NOTE:** This was, for the most part, the work of Dr Durst's national HQ, coordinating many allies including Injin-nim among True Family members.]

May 12, 1984: The Universal Ballet Academy was founded in Washington, DC

May 14, 1984: Dr. Durst testified that when he reported to Father that the Supreme Court had refused to hear the case, he was very apologetic and sorrowful. Father told him, "Why are you sad? It is the will of God."

TH NOTES: From my Journal, 1984.05.15: Rev Kwak's report — "We expected a celebration today, but as you know, we have unbelievable, shocking news. At breakfast yesterday, Dr Durst received a phone call and shared it with Father. I'm sorry to report. Father asked Mother to come into the room; they joined together in prayer. Main content: "Lovely Father, under any circumstances, true dispensational goal has to succeed. I believe this goal, and process of our schedule, so many challenges, incredible ones, after overcoming them all, is my past experience I received a sad report, but all of us never waver; we unite and adopt with Your purpose, goal and plan. Even though unexpected, we have no sad or bad feeling, because through this kind of result and process we can achieve another goal. Even though we don't understand, You have another will and we have to adapt. Centering on Heungjin-nim and Jesus in spirit world, we march on into another stage and goal." (White bound journal)

“Father asked leaders, did you pledge and dedicate after the Supreme Court decision? What did you pray? The Supreme Court decision is like Jesus being sent to the cross in that society avoids a fundamental decision. But the difference is that all disciples left Jesus, but our leadership and membership pledge to follow True Parents. This is a condition to restore humankind.” (May 19, 1984, White bound journal)

May 16 and 20, 1984 True Parents created the “Day of Love for God (*Ae Cheon II*), *Ae Cheon* candle and launched the “one heart” prayer condition.

May 19, 1984 True Father Initiates *Il Jeung* (“One Heart”) Prayer

True Father initiated the *Il Jeung* (“One Heart”) prayer association on May 19, 1984. He declared that the sovereignty of God’s true love finally had moved from the individual, family, and national levels to the worldwide level. In order for them to inherit God’s love, he called on Unificationists to establish a tradition of offering prayer conditions. **He invited each member of the worldwide Unification Church, according to his or her individual schedule, to offer a prayer vigil from midnight to 4:00 a.m. once each forty days.** He also asked each member to make **a one-day (or at least one-meal) fasting condition** once every forty days and to establish an ***Il Jeung Fund***. These conditions were especially important in maintaining movement solidarity during the period in which True Father was imprisoned at Danbury. (Dr. Michael Mickler) http://familyfed.org/news-story/twih/37153-37153/?utm_source=Members+Familyfed&utm_campaign=fdca538fae-EMAIL_CAMPAIGN_1_10_2019_9_53_COPY_01&utm_medium=email&utm_term=0_d36ddb328-fdca538fae-88340849&mc_cid=fdca538fae&mc_eid=12fe1fc70d

May 20, 1984: The Association for the Unity of Latin America (AULA) held its inaugural conference in Paris

May 30, 1984: Rev Kwak’s report, “Last night, Hyojin-nim did an all night prayer in the rain.”

Dr Mickler’s Commentary

The Supreme Court’s refusal on May 14, 1984 to review Rev. Moon’s petition despite this groundswell of support set off a series of “**Rallies for Religious Freedom.**” The first, which brought together 300 clergy and approximately 200 lay leaders from 60 denominations, took place in the ballroom of the Hyatt Regency in Washington, D.C. on May 30th. It was co-chaired by Rev. Joseph Lowery, chairman of the **SCLC**, and Dr. Timothy LaHaye, president of **Family Life Seminars and of the Moral Majority in California**. They also served as co-chairs of the Ad Hoc Committee for Religious Freedom. The two-and-one half hour rally ended with LaHaye stating that Rev. Moon’s confinement would be “a prelude to our future confinement.” He then challenged all present to stand with him and “say as one individual, **‘I believe in religious freedom so much I am willing, if necessary and allowed, to spend one week of those eighteen months with Reverend Moon.’**” One account of the meeting noted, “Almost everyone in the hall stood, clapping and cheering.” A similar rally followed in New York, co-chaired by former Senator and presidential candidate **Eugene McCarthy** [Democrat] on June 11th. **The Ad Hoc Committee for Religious Freedom sponsored more than twenty such rallies throughout the nation that month.**

TH NOTE: June 26, 1984: True Father testifies at the Senate Judiciary Subcommittee on the Constitution hearing on religious liberty, Senate Office Building, Washington, DC. Along with other points, he strongly supported the freedom of religion.

On June 26, 1984, the Senate Judiciary Committee’s Subcommittee on the Constitution, chaired by Sen. Orrin Hatch (R-Utah) conducted a hearing on religious liberty to which many of the principals in Rev. Moon’s tax case, as well as several other religious leaders embroiled in litigation, were invited to offer testimony. **At least 350 persons, many of them Christian ministers invited by the Ad Hoc Committee on Religious Freedom, and numerous media crews crowded into the hearing room in the Dirksen Senate Office Building.** Sen. Hatch

commented that there seemed to be a “recent acceleration” of such cases and that “The jailing of ministers are especially disturbing to me.” In his prepared remarks, Rev. Moon stated, “In 1971, God called me to come to America and... for the last 12 years, I have given my heart and soul and every drop of sweat and tears for the sake of this nation.” He listed a number of the vast array of projects undertaken by the movement at the cost of “several hundred million dollars,” denied that he had defrauded the U.S. government of a few thousand dollars, and expressed gratitude that God was “using me as an instrument to lead the fight for religious freedom and to ignite the spiritual awakening of America.” **Although there were several sharp questions from the ranking Democrat on the panel, the entire event was something of a love fest with ministers pressing forward to shake hands with Rev. Moon and express their thanks.**

July 20, 1984: True Father was incarcerated, first, from July 20, 1984 until July 4, 1985 at Danbury Federal Correctional Institution, Connecticut, and then from July 4, 1985 until August 20, 1985 at Phoenix House Foundation, Inc., a halfway house in Brooklyn, New York.

Here are some of Father’s words given upon his departure from Belvedere.

“The entire world is watching the Unification Church and Reverend and Mrs. Moon. Many people are curious about Mrs. Moon and how she is taking the recent turn of events.

“Also they are wondering if the Unification Church is now shattered into pieces and destroyed. But on the contrary, under these difficult circumstances the Unification Church has found itself most powerful. If my wife sheds tears, they are not the tears of tragedy or defeat; they are the tears of unity, tears for bringing hope to the future.

“When the Supreme Court rejected our review on May 14, I never wavered in asking God, ‘What way do You want to lead us now?’ Since then, in the past two months great numbers of Christians have become united. Today I am going the road of incarceration and I am asking God, ‘What is Your next chapter for me? Let Your will be done and bring the unity of all humankind, centering upon the True Parents.’ I know that no matter where I go, I will find people who will follow; strangers will follow me, even beyond the Unification Church.

“Therefore I walk the road of the cross with hope and a totally victorious mind. **When Jesus was carrying the cross, he told people not to weep for him. Instead, he told them to weep for their children, their own people and nation and the world.**

“I want you to understand that **I am going to prison on the worldwide level at this time.** I have already gone to prison on the individual level, the family and the national level.

[**TH NOTE:** I would say that the individual level was as a fighter for Korean independence, the family level as the North Korean imprisonments, and the national level as the South Korean imprisonment.]

“This is my destiny. Jesus told his people, if you want to follow me, follow me with your cross. Therefore, if you want to follow Reverend Moon, you must bear the worldwide cross. Once you are victorious with the worldwide cross, you can come to visit me. After you have been victorious in carrying your own cross, then I will be able to come out of prison.

“When I was in the North Korean prison, my mother came to visit me. She had walked many hundreds of miles, all the way across the peninsula, and the moment she saw me, she began to cry very strongly. At that point, I shouted out to my own mother, calling her by her given name, not mother, ‘I am not just your son. I have only come to this world through you. I am a son of God -- you gave birth to me, so you should be as

great as your son. You cannot be cowardly or weak. You must walk forward courageously and encourage me.'

[**TH NOTE:** I have read that Father told her, "Woman, what do you have to do with me?" making a parallel with Jesus in relation to Mary.]

"Today I am saying the same thing to you. Do not ever behave in a weak or cowardly fashion. You must be proud and courageous. **Even without your encouragement, I will follow the highest possible road of a son of God. Thus, instead of trying to come and visit me, go out to the battlefield. Go out and bring unity to the world. Do not waste your time visiting me at the prison but bring the victory for God in the world. Now show me your determination by standing and giving three cheers!**"

And True Parents got into the car and drove to Danbury, Connecticut. Here are some of Father's words related to his prison experience:

"Shall I share with you one of my experiences from when I was in Danbury prison? I received a letter from someone who had once been a member of the Unification Church. After seven years of hardships doing fundraising activities, he could no longer endure, and left the church. But after he left, all the things he had learned during his time fundraising helped him to become a self-reliant person capable of earning his own living. What he had learned helped him to become a person who had compassion for others, whereas before he had always expected others to have sympathy for him.

"He wrote that all the principles of the Unification Church had proven true in every situation. He had gone on to complete graduate school. But during his school years, not a single professor helped him to establish the foundation to have a bright future; nor had his parents done that. The only person who taught him how to establish his foundation for the future was me, a teacher from the East, and he was truly grateful for it.

"As I read this letter in prison, I thought, '**Hmmm, what I have been doing is not wasted.**' This ex-member is proof that I am resurrecting the American people who are withering away, helping them to become new sprouts that will bud and blossom. **The young people whom I am deploying in crucial positions, and who love this country, can become mainstays of a new America in the future, and through them this nation of America will be renewed.**" (200-120, 1990.02.24) (In *Chambumo Gyeong*, Book 7, Ch 3, Sec 3, #8)

Conditions for spirit world and ideal oneness with True Mother

True Parents claimed this period of separation in prayer. **True Mother began a nightly prayer vigil July 21.** True Mother prayed (I believe at midnight) every night at the same time as True Father.

"Why did I enter Danbury Prison? There was a barrier blocking both the spirit world and physical world. I had to pave the road not only to the highest realm of the spirit world but also to hell, to unravel what fallen parents entangled. Therefore, when I was in Danbury, I established conditions by having special prayers with Mother." (1985.12.22, CBG 11-3-2 #5)

True Mother also traveled to visit Father in Danbury every other day, which was the maximum allowed for a spousal visit.

"You should memorialize the places where I experienced prison life. One of those memorials should be at Danbury, where, **based on Mother's unity with me during my**

incarceration, I proclaimed the realm of ideal oneness between Father and Mother.” (2007.06.19, CBG 1-2-4 29)

Father guided the movement while he was in Danbury. In addition to meeting Father regularly, often with guests, and conveying Father's directions to the movement and its leadership, True Mother stood in the public position representing True Parents in traditional ceremonial functions.

[TH WINDOW ON LIFE AND THOUGHT OF TRUE PARENTS IN AMERICA: Just to track the impact of all this on the membership, including me: I was in graduate school in Tennessee during most of this period.

I was accepted by San Francisco Theological Seminary, Vanderbilt in Tennessee, and Drew in New Jersey. Why I chose Vanderbilt:

New Jersey is too hot (pull away from studies by True Father), San Francisco is too cold (pull away from studies by family : /), Vanderbilt is just right, plus I had good MFT experiences in that region (and I found out later, I have ancestors in that area & relatives still living there)

I was photo-matched in late October, 1978, by True Parents in Korea. I traveled to Korea to meet my fiancée in May of 1980. We legally married in Korea and applied for her spouse visa to the US. We were one of some 50 such American man / Korean woman couples Father matched at that time. I believe that all the wives migrated to America with spouse visas and followed courses similar to that of my wife. When Hyeyong arrived, I took her to meet my parents in California, and from there to Gloucester to meet Father and receive his directions.

As did many of these Korean sisters (to my knowledge), my fiancée worked with KEA and then went to MFT for a year, leading up to and following the 1982 Blessing in Madison Square Garden.

True Father called the Ph.D. students occasionally to meet him at East Garden.

Playing billiards.
The hint about President Carter.
“You believe in spirit world, don't you?”
True Mother's milk
“You both are too gentle.”

Movement activities continued as always during the period of the trial and imprisonment. We were used to such extreme conditions, right? Having True Father go through this was relatively easy to digest, in my observation. It shows that our movement did not depend upon any specific performance from True Parents.

The Principle digests suffering and prolongation. Cf: William Miller and the “Millerites,” *When Prophecy Fails*

It was and is centered on God, and True Parents are subject to and exemplars of attending God, which is what we all are to do, centering on them through our central figure.

My central figure became Rev Kwak, whom Father had placed as head of the World Mission Department, International Cultural Foundation (ICUS, PWPA) and IRF (all the interfaith and ecumenical work). He had perhaps ten western staff members and at least one Japanese, with offices in the New Yorker Hotel (which was called the World Mission Center).

I was asked to help edit the English translation of two volumes of articles by Korean professors about True Parents and our movement, connected to the 1981 ICUS in Seoul. I spent a few weeks in Seoul on that project. It was during my period of preparation for my comprehensive exams, so I had a flexible schedule as my course work was done.

I finished my dissertation in March of 1983. I was planning to move to Korea, where Hyeyong had gone for comfort through her first pregnancy while I feverishly completed my dissertation. I

was planning to go to Korea and study Korean until our child was born there in late June, then to return with wife and child in September to start teaching at UTS.

That did not happen; Rev Kwak's office asked me to come to New York to create "Outline of the Principle: Level 5." That office had been producing "levels" of the Principle for western audiences, of increasing length. "Level 4," with its full-color diagrams, was used quite extensively in the US. It almost supplanted *Exposition of the Divine Principle*, actually. So, "Level 5" was supposed to be even deeper and longer, and I was called to author it. I considered Rev Kwak to be authoritative, and the mission to be more "frontline" than a professorship at UTS, which was only informally discussed in any case; I had no firm commitment or contract with UTS, and UTS already had two church history professors. So I went to New York, and a pregnant Hyeeyong came back to America, where Helena was born.

I had access to Rev Kwak, to ask him questions about the Principle. He answered all of them well enough, including: "If Father had been accepted and North and South Korea had not divided, then what would have set the condition of separation of Cain and Abel necessary for the advent of the Second Coming?" His answer was that the communization of China would have set that condition. One question, though, he could not answer and said he would get back to me: "what is the origin of the human spirit person?" He never answered it.

As I relate elsewhere, I went to Ocean Church and then CARP. Our main focus was anti-communist demonstrations centered on the downing of KAL 007.

From there, early in 1984 I was assigned to direct the ICCs in the New Yorker. Now, this was interesting, because the offices for these projects were on different floors of the New Yorker Hotel / World Mission Center. So my little family (Hyeeyong, Helena and our second daughter, Unity) just lived in the hotel and I got off the elevator on a different floor. I experienced how each department, mission believes they are the key to the entire providence—and True Father gives them that understanding! That's the vertical dimension. But, horizontally, we are a team.

I did the Il Jeung Prayer in centers with members. Four hours prayer from midnight, plus singing and testimonies, was wonderful, in my experience.

The ICC mission was to set up clergy conferences on the regional level throughout the United States and, in my take at least, to train regional level leadership to run these conferences by themselves.

Pat Wilcox (Hayden), asst.
The message from Rev Mrs Gil Ja Sa Eu
"Calm down, honey!"
Why large conferences are not organized at high altitudes
"Where does God dwell in your body?"

From the ICCs, in the summer of 1984 I started up and directed the Common Suffering Fellowship, a weekly five-day conference for Christian clergy from across the country, in Washington, DC, by which they could fulfill their pledge to spend time in jail with True Father. It was held in the building that later became the home of the Universal Ballet Academy, on Harwood Avenue. Clergy heard Divine Principle lectures, talks on religious liberty, and visited their congressional representatives.

Tom McDevitt spoke, and told me "I'm doing three things at once, and should be doing ten things."

Once that was rolling, in October, 1984 Rev Kwak on behalf of Father asked me to create a book with the title given by Father: *God's Warning to the World*. Jim Stephens, who had been a leader of the Youth Seminar on World Religions, took my place in Washington to coordinate the Common Suffering Fellowship. *God's Warning to the World* was to be sent to all Christian ministers in America. It consists of excerpts from Father's speeches given from 1972-1984 in America. Dr Andrew Wilson later created a volume 2. Both, I consider excellent resources.

Upon completing *God's Warning to the World*, in December 1984 I was sent to Barrytown to serve as assistant director of the first Assembly of the World's Religions.

Next week we will conclude our study of the Danbury course, beginning with True Father's words on January 1 and 2, during a furlough from prison.

Week 8

Peter Giossi—A letter from Abel-type parents

March 3, 1978

Dear Son,

I received your letter, and both of us are happy you are well. Pete, excuse this paper. I wrote from my job at Lambala Electronics on Route 110 in Melville. Peter, you have both our support at what you are doing. After 3 1/2 years, all I see is that you have changed for the better and that you are happy and alright and you have a full love for God and your Family, for which I thank God, Peter. I feel much better, so don't worry about us.

When you first went, I thought, what has that boy done? But as a police officer, I saw for myself after meeting all you youngsters, and I now tell people that **you all are the brightest, most courteous youngsters in the world, and that that church is a lot better than some stupid people think. Some people wish that their kids had the guts to stand up and be counted. When the chips are down, that alone makes me proud of you all. That's why God is on your side. Keep it up, all of you, and be happy. That's what makes the world go round, not sitting on the side. You are in the ball game, and I am sure God will, in His time, bless you all for what you are doing. Remember the song about the ant who moved the mountain? God will bless you all.**

Love, Mom and Dad

P.S.: You have my permission to show this to anyone.

I had to keep writing because for the first time I have seen the injustice that some new things have to go through. That night at the New Yorker and in the Birthday party for Reverend Moon, I saw the light for the first time as if God said to me, "Al, you see that this is a good thing. Your son is with me, so go home and rejoice and be thankful. For blessed is he who believes and does not see, for he will see the Lord." Peter, believe me when I say we both love you. Naturally we would like to see you more often, but like Jesus did, you are doing and what he did you are all doing, but this time the ending is going to be more joyous. And someday, who knows? You may become a saint or better— because people will say from the Far East came a prophet who changed the world and made things better for everyone.

Keep up being good and courteous; don't let some people bother you like I was telling you. Look ahead and not back, keep your eye on the star and someday that star will be yours. Everyone will wonder how you did it! And your answer will be, Love, brother!

Love, Dad

TH NOTE: It is tragic that not all American parents were as wise as Peter's.

Testimony: Reflections on Danbury—Thomas J. Ward

I remember coming to East Garden one morning a month or so prior to Father's imprisonment with Dr. Pak and a politician who had ties with our Church. Father was ecstatic with the gentleman, explaining to him all the wonderful things that he could do in his role as an elected official. Suddenly I reflected, "Here is Father inspiring this man about how wonderful his future is and yet Father himself will face such a miserable circumstance when he is imprisoned in just a few weeks." Suddenly I broke into an uncontrollable flow of tears and Father turned to comfort me, softly saying, "Heh, heh, heh...."

Father and Mother have understood that God and Satan especially watch the heart with which they or any central figure respond to difficult circumstances, including the faithlessness of us, their followers. True Parents have served as a model of how to digest adversity. Some of us

recall the morning of July 20, 1984, the day of Father's incarceration in Danbury. **There inside his residence in East Garden, Father comforted a handful of us and told us not to worry because something very good was going to come out of his incarceration.**

Dr Mickler's Commentary

Following Rev. Moon's imprisonment on July 20, 1984, there were more demonstrative rallies. On July 25th, over six thousand people gathered in Washington, D.C. to participate in "A Pageant for Religious Freedom." It included an afternoon Seminar on Religious Freedom for ministers; an evening pageant at Constitution Hall with a musical-theatrical tribute to memorable moments in American history as related to religious liberty, and rousing speeches including one by In Jin Moon, Rev. Moon's second-oldest daughter; and a candlelight march to Lafayette Park in front of the White House. A series of rallies and marches ensued which featured "mock jails" constructed of shiny metal bars holding ministers from different denominations closely watched by "IRS" and "Department of Justice" guards. Some rallies included mock funeral services, replete with carriage hearses and caskets marked "**First Amendment.**" Rallies, seminars and banquets of various kinds continued throughout the length of Rev. Moon's imprisonment. The movement attempted to build on this ferment and "educate" ministers in several ways. Beginning in July, it sponsored **Common Suffering Fellowship** seminars for clergy. Essentially, it translated the "jail pledge" that many ministers had made into attendance of the four-day seminar in Washington, D.C. which included lectures not only on religious liberty and Christian activism (followed by visits to their representatives and senators) but also on themes drawn from Unification theology. The movement also involved several thousand clergy contacts with its **CAUSA Ministerial Alliance**.

In August 1984, Rev. Moon conceived the idea of sending video tapes on Unification theology, a brochure and booklet about the movement, an *Outline of the Principle—Level 4*, a book of his talks entitled *God's Warning to the World*, and a personal "Letter from Danbury" to 300,000 ministers and religious leaders in the United States. It required several months to produce, duplicate, label and package the videotapes, which was done entirely in-house, and 28 tractor trailers to ship all 300,000 packages, a million pounds in total weight, to the mailing location.

Efforts to introduce Unification theology provided ammunition for critics who characterized the various committees and coalitions for religious freedom as "Moonie fronts." A *Washington Post* article that discussed the relationship of the Unification Church to the **Ad Hoc Committee for Religious Freedom**, quoted one minister as saying he "felt a bit used" by his coming to the Washington Pageant for Religious Liberty and finding such a heavy emphasis on Rev. Moon. Likewise, Unification Church President Mose Durst found it necessary to explain that the purpose of the 300,000-tape video project was "**to communicate what Reverend Moon's teachings are, not to convert anyone.**" *Time* magazine referred to "Sun Myung Moon's Goodwill Blitz" in describing the \$4.5 million video project as "only the latest tactic in a \$30 million cosmetic campaign being waged by the Moon movement...[to] polish the sect's tarnished image and achieve mainstream respectability." Shaw University, similarly, found itself accused of being bought-off in awarding Rev. Moon an honorary doctorate degree in May 1985.

To a large extent, these charges simply reflected the tenuous quality of all coalitions. The reality was that although the movement funded and orchestrated most of the religious freedom rallies, it dealt with a legitimate issue about which there was widespread discontent. As Rev. Donald Sills, executive director of the Coalition of Religious Freedom, pointed out several times, "In 1976, there were 45 cases of government litigation against churches, pastors, and religious organizations. By 1980, that figure had increased to 2,100. Today, in 1985, there are approximately 8,000 cases." In this respect, Rev. Moon's plight represented a larger problem. Because of this, despite strains and disparate motivations, the Coalition for Religious Freedom held together and even expanded.

The religious liberties / minority alliance movement coalesced as the Coalition for Religious Freedom. Tim LaHaye held a paid position as Chairman, with Jerry Falwell, Jimmy Swaggart, James Robison, D. James Kennedy, Rex Humbard serving as executive committee members. It included other notables: Joseph Lowry, Ralph Abernathy, Cecil Murray, Hal Lindsey, Paul Crouch (head of Trinity Broadcasting Network), Don Wildman (American Family Radio Network). These people were among the most eminent Christian leaders in America at the time.

Dr. Mickler's Commentary

Rev. Moon served thirteen months of his eighteen-month sentence, getting five months off for good behavior. Danbury was a minimum-security facility for approximately 200 men convicted of "white-collar" crimes. Rev. Moon shared a cubicle with Mr. Kamiyama for four months until the latter's release in November 1984. The facility had visiting hours on alternate days between 8:30 a.m.-3:30 p.m., and a regular stream of family members, church leaders and official guests visited Rev. Moon. All inmates were required to have jobs, and Rev. Moon performed a variety of menial tasks in the dining room, setting up for breakfast every day, mopping, wiping tables, etc. There were no reported incidents during Rev. Moon's incarceration. He had exhorted church members to "act responsibly and honorably," specifically requesting that they not come to Danbury without permission. Reportedly, in the beginning many inmates avoided Rev. Moon, "afraid that if they were seen with him or attended religious activities together with him that the other inmates would think that they had become Moonies." Some referred to Rev. Moon as "Full-Moon" and Mr. Kamiyama as "Half-Moon." Others sought out Rev. Moon for counsel. Several fellow prisoners testified to his friendliness and exemplary behavior. Rev. Moon had a parole hearing in October 1984 but was denied by the U.S. Parole Commission on February 20, 1985.



Hyo Jin Moon visits his father at Danbury Correctional Facility.

For his part, Rev. Moon regarded the day of his departure for Danbury as "a glorious and victorious, historical day." In a "Farewell Address" to members, he stated that he was walking "the road of the cross with hope and a totally victorious mind." He exhorted them not to send him off with tears, but that if there were "tears automatically streaming down...they must not be tears of tragedy...but tears of determination, telling me, 'Trust us. We are going to bring a hundred times greater victory in the days to come.'" He was convinced that "resurrection and Pentecost will come" and that "the Unification sunrise" was "now coming to the world."

At Danbury, Rev. Moon spent time praying, reviewing many of his previous speeches, studying English and Spanish, receiving reports and providing direction to church leaders, working with inmates, and reaching out to Christian leaders. Upon his release, Rev. Moon stated at a welcoming "God and Freedom Banquet" in Washington, D.C. that while in prison he "did not brood with hatred or resentment for those who persecuted me, nor did I spend my time...pleading my innocence. Rather, I dedicated the time in prison to prayer and meditation, for understanding what America must do to follow God's will for the world." Dr. Bo Hi Pak, recently awarded an honorary doctorate from the Catholic University of La Plata, Argentina, found it "providential" that Rev. Moon stayed in a half-way house named "Phoenix House" as there were "two phoenix birds on the Korean president's flag" and in the West, "the phoenix is a bird that never dies or gives up, but always rises from the ashes, comes back, fights, and wins."

[TH NOTE: True Father’s reading of his speeches led him to select 39 of them for publication. They comprise the volume, *God’s Will and the World.*]

Mr. Kamiyama’s Diary

From Mr. Kamiyama’s diary in Danbury Prison

August 20, Monday, 5:30 a.m.: Father and I went into the kitchen; outside it was still dark. After we finished all the preparations for breakfast, we waited outside the building until all the inmates had finished their meal.

The time for breakfast is 6 to 7 a.m. After that we would do the cleanup. During the time that we waited outside the prison building, Father and I would have conversations about many different topics, especially about the world of God and the world of love.

On this particular morning when Father spoke about the world of God, I felt God’s love with my whole body. Then I saw the morning sun. It looked so beautiful, truly beautiful; then the autumn wind began to blow and I felt chilly. As he looked at the far distant sky, Father said this winter would become very cold. Then, shifting his eyes towards the East he said, “Now they must be harvesting halibut in Alaska.”

Then Father started speaking very deeply about his thoughts and feelings about prison: “The person who is in the highest position has to go down to the lowest position and then serve all the way through. That is the true way.”

“Similarly, a diamond is the result of coal transformed under great pressure. The diamond is the highest and most valuable of all stones, and yet it corresponds to coal, which is the lowest and most crude. So in a sense diamonds and coal are actually close relatives.”

September 14th, Friday: Father sat with his legs crossed, and quietly rotated his body about while deeply communicating with nature. At such times he is looking at the past, present and future. His posture is so mystical, so mysterious. I cannot translate it into words because it’s beyond description.

I felt that between Father and nature there a special relationship or special communication that we do not comprehend—something very profound.

Reflections (of Rev Kamiyama)

- Father practices love based on forgiveness in the midst of insults and contempt. Because the inmates don’t know anything about Father’s value, they say, “Hey, Moon!” or utter other kinds of insults that shouldn’t even be forgiven. But Father puts himself in the position of servant of servants and forgives all this with love. I have witnessed this.
- I saw that Father digests and dominates the circumstances and his environment with patience, in order to bring victory in his position. Knowing his position as the center of indemnity, he still acts as a servant of love and controls that dirty prison environment in order to bring victory on the worldwide and universal levels.
- I saw that Father denies himself completely each day for the sake of the future. He said, “Self-denial cannot be self-denial all the way.” Self-denial means that you lose yourself; but actually the purpose of self-denial is to bring victory. Father is such a self-denying person.
- I saw that Father turns everything into appreciation and gratitude, thinking that this particular period is an indemnity period. Therefore, even though Father is in an environment where he could complain constantly, he doesn’t say even one word of complaint. For example, Father’s prison bed is really junk. If you move it even one inch, it squeaks. Also, there is no wood inside to give support; it’s all just wires. I wondered if Father would say something like, “It’s very bad for your back,” but he didn’t say a word. Instead he fixed the problem by putting newspapers in to level himself.

- I saw that Father finds the most dirty work that no one wants to do, and carries it out. That is our Father. Many times I tried to take a job away from Father and do it myself, but he pushed me away and said, “No, I must do it! This is my job!” For example, after people scrubbed and mopped the floor, they would push all the dirt into one corner and leave it there. Then Father would take care of it. Also, whenever people did any cleaning in the kitchen, they would just put the mop or the dirty towels in a bucket and let them pile up. Father would pick up these smelly towels, clean them, and put them into a nice, straight pile. People would use them to clean up again, and just throw them back into the bucket. Then Father would repeat the same process all over again.
- Father meditates all the time, and quietly, as I described before.
- Father makes his own goals, and sets up the environment to fulfill them. I can see him preparing for the future. He’s studying Spanish very hard, for South America and all the Spanish-speaking people. According to Mormon prediction and prophesy, the Messiah must come to both North and South America.
- Father serves Cain all the way; he’s an expert in that principle. Sometimes I had to rush to work and just left my bed a complete mess. When I came back later on, Father himself had already straightened up everything. I was so surprised! Father did that many times. And again, whenever I tried to fix Father’s bed, he wouldn’t let me, saying, “No, no!”
- I came out of jail on December 4th. **On that day, when I was about to leave prison, Father himself started to tie my shoes. I said, “Oh, I will do it myself!” But Father said, “No! This is the way to do it,” and he himself sat down and tied my shoes. I was so shocked.**
- I witnessed a man of love and deep compassion. He is personally interested in people’s lives. **He would ask the inmates: “How are your wife and your children? How is your family life?” etc. He also asked each of them, “Why did you come to this prison? How are you doing?” Father spoke in English and he wanted to know all the details.**
- When Father discovered people’s circumstances, he felt sorry and sympathetic towards them. Once Father even suggested to me, “Maybe we should help this man hire a lawyer again, and get him another trial and another chance for justice.”
- **I have known Father personally for twelve years, but for the first time I discovered that Father’s love for Mother is very deep. Father has many tender feelings for Mother. When he would wait for the moment that he could talk with Mother on the phone, he was sometimes very shy, like a boy who is longing and deeply in love. So he would say over the phone, “Omma, Mommy, Mommy, good morning!” Sometimes he seemed to be freshly in love. Their relationship is so beautiful.**
- **By the way, one of the instructions I got from Father before I came out jail was to teach members to express the love between husband and wife more openly. As a Japanese I would never kiss my wife in front of people. So when my wife visited me in prison, Father pushed me: “Go ahead, kiss your wife!” I had no other choice but to do it. When Father would meet Mother in the visiting room, he would also kiss her. They have such a natural, beautiful relationship.**
- **In order to attend pledge service, Father always purifies his body, takes a shower and puts on clean underwear and socks. Even if it were Sunday and the next day was the first of the month, he would again purify his body and present himself to God in pledge.**
- **No matter what, under any circumstances, Father would still witness and teach people around him.**

Testimony: Shinji and Helen Kashiwa

Once while True Father was in Danbury, I was fundraising in Tempe, Ariz. for CARP and I entered a dentist's office. I gave my spiel and then he looked at me and said, "This wouldn't have anything to do with (leaning toward me) Rev. Moon, would it?" I gulped a little and said, "Yes, he's the founder of CARP." He said "Good, because I think it's unfair how they're treating him. I'll take one of those prints. But instead of \$7.00 I'll give you \$10, and you just send the extra straight in to the Rev." Well, I didn't actually do that, but I think God received his heart and offering.

Testimony: Reflections on Danbury—Thomas J. Ward

I had the opportunity to visit True Parents in Danbury Federal Prison together with Dr. Bo Hi Pak, Ambassador Maurice Robert of France and Ambassador Jose Maria Chaves. **There in the prison Father spoke to the two ambassadors about some of his remarkable future plans for Africa and South America, which included the creation of a university.** He spoke of how Europe had a special responsibility to assist Africa in its development and of how the United States had a similar responsibility towards Latin America. In the midst of the two-hour exchange Father never said a word about his imprisonment. He focused on inspiring and igniting us with a plausible vision of the future. Mother warmly served all of us refreshments from the vending machines in the humble visiting room. It was as if we were in East Garden rather than in the dour circumstances of Danbury Federal Prison. After bidding our farewells to Father and Mother, I accompanied Ambassadors Robert and Chaves down the hill from the prison complex to the parking lot. Deeply impressed by the encounter, Ambassador Chaves turned to me and said, "Reverend Moon may be in prison, but he is a free man."

Other activities in 1984

Religious liberties work (Minority Alliance International, International Christians for Religious Freedom) plus ICCs on the regional level and the Common Suffering Fellowship educated and mobilized Christian clergy. Church centers focused on outreach to clergy.

The ICUS, God Conferences and Youth Seminar on World Religions continued.

International Relief Friendship Foundation (IRFF, centered on True Mother, directed by Dr Kathy Winings with Christian clergy)

Project Volunteer (a project of the Oakland center—recognized by True Father in his letter to the American clergy)

The mobile fundraising project (MFT) gradually phased into a fishing conglomerate called Happy Group, then Happy World, then True World Group, and Saeilo International, a subsidiary of Tongil Enterprises.

November 20, 1984

Media Credibility and Social Responsibility

Nov 20, 1984, Tokyo, 7th World Media Conference (given on True Father's behalf)

- **"You represent the most powerful, influential and select group" in the world. Very few laws govern your professional conduct. "The only person standing between yourself and the abuse of your power is you."** (PHG 805)
- **Media has two roles: deter dictatorship, build up responsibility for freedom.**
- "All of us, before we are journalists or any other kind of professional, are first human beings. The first responsibility of a human being is to exercise freedom in accord with basic moral principles ...that are the common ground for all free men and women.
- **Democracy requires a free press, and a free press requires moral responsibility. Journalists should be guardians of freedom and fighters against injustice.** (807)
- Father points out the rapidly decreasing public trust in the media, that it has "selfish motivation" and is "irresponsible, sensationalistic and unprincipled." **You must face the judgment of public opinion, history, and God.** (807-8)

- Our WMA mission is “to restore declining media credibility...”
- **“The only workable answer ...is self-imposed integrity and discipline....To be a great journalist, you must be a great human being... Therefore, the challenge of journalism starts from the challenge of being a moral and righteous person.”** (808)
- Father proposes **“a media Ethics Committee”** composed of “distinguished representatives of the world press to serve the following purposes:
 - 1. Monitor specific cases, issues and trends
 - 2. Seek realistic standards of practice
 - 3. Publicize both media malfeasance and outstanding performance
 - 4. Create the “Media Ethics Award” for elevating public trust in the media (808-9)

1985

Annual Motto: “Home church is our land of settlement” (for the second year, CBG p. 542)

January 2, 1985

God’s Day Leaders Meeting, New Yorker Hotel (personal notes)

Now history is reaching its final chapter. We must re-examine the very existence of God. ...God must be related to material, human, history—everything which is related to the future. Therefore, God will play an integral role in the future.

On Dec 7, 1984, Red China declared Marxism-Leninism is antiquated, is not the solution. Who will step in to represent the work of God? The democratic world? It has no vision, no global purpose or concern for humanity. They are just ‘fun people.’

So our first goal is to show to the world the existence of God—logically, and with heart and commitment. Second is, defeat Marxism.

‘Superstructure organizations’ — PWPA, CAUSA, Tong-Il Industries—all kinds of conferences, science, the media. Unification leaders never supported Father in this. But now all have realized what Father has achieved. Can we win the world by building up local centers? No, never. We need this superstructure. To advance by leaps and bounds.

As Jesus said on the cross, ‘It is finished,’ so Father will say when he comes out of Danbury, ‘It is finished.’

The religious freedom movement will die as soon as Father emerges from prison, because it is all centered on Father. Therefore, Father is shifting gears to focus on CAUSA while he is still in prison.

The United States must release Father and apologize, admit its injustice. Father will not attack the US government, as a normal person would. Why? Because God needs the United States and Father is centered on God. The USA treatment of Reverend Moon is an historical matter, there will be historical judgment. If Reagan pardons Father, then the Abel-type Americans will unite with him.

Basic plan: each member targets 120 ministers. That will reach 300,000 ministers.

Testimony: Allan J. Ballinger

When I became state leader in Connecticut at the beginning of February in 1985, I found that the members had been driving to Danbury each Sunday morning after 5 a.m. Pledge Service to pray on a hill that overlooked Danbury Federal Prison where Father was incarcerated. Every Sunday we would make the hour drive from New Haven to Danbury to pray in tears for the healing of America and the world.

As state leader, one morning I promised to bring everyone to McDonald’s after our prayer vigil for breakfast. Once at the restaurant, Mother and several of the Moon children came in to the

restaurant and sat down near us. Recognizing us as members, she asked for the team leader to come over and speak with her. **After asking where we were from, she looked at my muddy sneakers and then reached for her purse. Pulling out three \$100 bills, she said, "Here, please buy shoes for all your members. I'm sorry that it's not more." Sitting right across the table from her, I felt that she was so beautiful, and had such a pure spirit. We left soon after, and I used that \$300 to buy a new pair of shoes for every member in the state.**

February 28 True Father sends his "letter from Danbury," a set of video tapes teaching Divine Principle, and the book *God's Warning to the World*, a book of Father's words topically arranged, that would be later called Hoon Dok Hae, to 300,000 American clergy. The texts were gathered from Father's speeches given in the US from 1972-1982.

Dear Pastors,

I send my sincere greetings to you and your congregations from Danbury. I am Rev. Sun Myung Moon. You may be surprised to receive this letter, which I am sending you from here in prison.

Revelation from Jesus on Easter morning at age sixteen

I believe you may have heard about the religious movement I founded almost thirty years ago in Korea. What you have heard or read about it is, in all likelihood, a distortion of the truth, tinged with ill feelings. This misunderstanding breaks my heart terribly, and I very much want to resolve it. But more important than that, and setting aside the opinions you may or may not have about me and the Unification Church, I earnestly wish to discuss with you my heartfelt views with regard to this United States, which is a global nation and at the same time a Christian nation. I do not expect you to agree with everything I tell you; all I hope is that you will carefully consider and deliberate on what I have to say.

I was born into a devout Confucian family in a village in what is now North Korea. When I was about ten years old, my entire family converted to Christianity. My conversion changed me profoundly. I became attached to this new faith and loved Jesus more than anyone I had ever loved before.

At the age of sixteen, I went through a singular experience. On Easter morning, I had been praying tearfully for a long time when Jesus Christ appeared before me and gave me revelations and teachings. He spoke a long time about profound and amazing things. He said that God is sad because of humanity suffering in anguish, and he asked me to play a special role in God's work on earth.

Many things have taken place in the forty-nine years since then. As I continued my study of the Bible, Jesus imparted profound words that he wants all people to hear and understand. As a result of teaching those words to others, I was arrested several times, imprisoned, and even tortured severely. For three years I was in a North Korean death camp. Most of this prison's inmates did not last a few months before they left as corpses, yet the Lord protected me for three years, allowing me to survive extreme suffering. After my escape, I again had the chance to propagate the Word to many others for a number of years, and the Unification Church has come to have roughly three million followers in more than 120 nations.

Today, God has three major headaches. The first is atheistic totalitarianism, especially the expansion of communism. Communism is a false religion, an institutionalized ideology that opposes traditional religions and works to eradicate belief in God. During the past sixty years, it has taken the lives of a staggering 150 million people. As I mentioned, I personally endured torture and hard labor almost to the point of death in a communist prison. Communism is spreading worldwide and is threatening to obliterate religion and those who believe in God.

The second headache for God is moral decline, in particular the degenerate state of young people across the entire world. The downfall of the traditional family and the influence of a corrupted mass media lead young people to abandon any sense of duty. Millions of American youth are losing faith in God, respect for values, and even self-respect. Drug abuse and sexual immorality are rampant. Young people represent the future of this world. If they are corrupted, who in the next generation will believe in religion and serve God?

Last, what makes God most sad is the rancor and disunity within the Christian faith. There is only one God and there is only one Jesus Christ. However, this day and age is inundated with hundreds, even thousands, of competing Christian denominations. In some parts of the world, people who claim to be Christians are killing one another in the name of God. In some cases, churches live together in peace, but the power of Christian faith is diluted and its impact on the world deteriorates as the days go by. The Christian faith languishes and is unable to meet the challenges and address the problems of this present world.

In the universal fight between the forces that are good, merciful and just, and the forces of evil, God has bestowed special blessings on this nation, the United States. He established the United States as the place where Christianity is to recapture true faith and form families of the kingdom of heaven centered on God's love. He loves the United States exceedingly. The greatness of the United States lies neither in its vast natural resources nor in its remarkable prosperity. It lies in the very founding principles of this nation. Brave men and women came to this United States to found "one nation, under God, with liberty and justice for all." The United States is the only nation in the world where people from various ethnicities and backgrounds have come together to form a harmonious whole. All people, be they white, red, black, brown or yellow, are brothers and sisters in the one family of humankind. We can realize this ideal when we recognize God as our Father.

The reason God called me to the United States

To resolve these headaches, in 1971 God called me to come to the United States and guide a movement to revive the vision of Christianity. Following Him, I spread the Word of God and stirred the American people in order to unite Christianity, restore morality and destroy atheistic communism.

The United States is truly a nation chosen by Heaven, a nation chosen as an example of Christian love and unity as well as a nation chosen to sacrifice for and serve others in a world immersed in anguish. However, today's United States is at a perilous crossroads. On the one hand, there is the voice of God, caking for the revival of Christianity, the restoration of God-centered family values and morality, and resistance against atheistic communism. On the other hand, a malicious intolerance of religion is also rooted here. Throughout this great United States, people of faith are continuously persecuted, fined, arrested, imprisoned and judged guilty. Paradoxically, this great society is reviving the ideals of religion while at the same time succumbing to the forces of evil and rushing toward atheism, immorality and corruption.

You may be surprised to hear this, but I am grateful to God even though I am in prison today. I am absolutely sincere in saying this. It is because, through this difficult course of imprisonment, I have been given a chance to say these words to you, to warn you about the crisis you are facing, and to share with you the blessed opportunity that has been given us at this historic moment.

I would like to explain to you very briefly how I came to be in this prison. I don't care about my own happiness and comfort, and if my imprisonment can in any way help the Will of God, I could ask for nothing more. However, what is clear is that the American government persecuted me and discriminated against me. What we have is the

American government showing alarming signs of increased animosity toward the religious impulse.

The IRS indictment is an abuse of power

I will share something about my historic trial. When Unification Church missionaries began to arrive in this nation, they set up a bank account to receive donations from their countries. Following a time-honored American tradition, the members asked me to manage this fund on behalf of the church. I handled it transparently and did not in any way try to hide it. In fact we deposited the money in a major bank in New York. No evidence suggests that the account was anything other than a church fund used for church purposes.

Despite this, the Internal Revenue Service (IRS) began to make strenuous efforts to indict me. Caving to pressure from the public and even from Congress, it launched a large-scale investigation. In the end, after spending millions of dollars in taxpayers' money, the IRS indicted me for not paying taxes on the interest that the account earned. In fact, I did pay personal income tax on the portion of the account that I withdrew for my family expenses, but the American government ignored this. According to the government, the total amount of tax I failed to pay was between seven thousand and fourteen thousand dollars. Now, as I said, the custom of a religious leader trusted to handle church funds personally is an old and honored one. Many churches, from Catholic to independent storefront churches, follow this custom.

What happened here was that the government indicted a religious leader whom it decided was unpopular.

If I were to expose all the abuses of governmental power employed to persecute me, there would be no end to it. The people on the side of goodness and justice are aware of this abuse of power and, despite the fact that the Unification Church is controversial, they mounted an unprecedented protest against my indictment and the guilty verdict. More than forty organizations supported the petition I submitted to the Supreme Court as "Friends of the Court." Eminent organizations and individuals submitted sixteen briefs expressing serious concerns about the government's abuse of power to attack religion.

The Friends of the Court that supported my petition include the National Council of Churches, the Catholic League for Religious and Civil Rights, the Presbyterian Churches of the USA, the American Baptist Church, the National Evangelical Association, the Southern Christian Leadership Conference, the American Association of Christian Schools, the African Methodist Episcopal Church, the Christian Legal Society, the Church of Jesus Christ of Latter-day Saints and the American Civil Liberties Union, among others. These diverse and eminent organizations spoke with one voice that if the IRS is allowed to prosecute a minority church today, the freedom of all religions will be threatened tomorrow. I am praying hard that the IRS's abuse of power against me and my church will gain the attention of the American people, who love justice and freedom. And I request you to be a part of this holy endeavor to revive this great nation and return it to its Christian founding principles.

We fully realize the importance of the United States and the urgency of renewing Christianity and traditional values, and the Unification Church movement is contributing toward this goal. Through projects such as the International Religious Foundation, the New Ecumenical Research Association and conferences on "God: The Contemporary Discussion," we are bringing together theologians and clergy from all religions in order to promote and further a shared understanding of God and each other.

In addition, we are also bringing God's voice into the academic world. The International Cultural Foundation supports annual meetings on the unity of the sciences and absolute values. We involve scholars in organizations such as the Professors World Peace Academy, Paragon House Publishers and the Washington Institute for Values in Public

Policy in Washington, DC. The religious ideal is manifested best in serving those in need, and we have begun enterprises such as the International Relief Friendship Foundation and Project Volunteer. For the work of saving all people from the ideology of totalitarianism, we have founded organizations such as the International Federation for Victory over Communism, the Collegiate Association for the Research of Principles, and CAUSA (Confederation of Associations for the Unity of the Societies of the Americas). In order to establish a standard of responsibility for the mass media, we have founded the World Media Association and News World Communications. The latter publishes several newspapers. Among them, we established *The Washington Times* to present alternative proposals with respect to national policies. This enterprise alone cost more than \$100 million.

Innumerable projects to benefit the United States

These projects require hard work and sacrifice given through the love of my church members, including the offering of financial resources. We have invested billions of dollars in the United States. We did so because this nation is going to determine the fate of the world. In terms of my movement, the United States is a recipient, not a provider of funding. We are working with the conviction that if the United States is lost, the world is lost. God can depend on this nation and no other. Understanding the scope of my work, can you possibly believe that I came to the United States to defraud the government of a few thousand dollars in taxes?

I hope you and your congregations will henceforth participate in the Unification movement. It is a joint effort to achieve the Will of God on earth. I too am aware that the faith and practice of the Unification Church have led to misunderstandings and misconceptions. I earnestly hope that the upstanding people of the United States will hold constructive conversations with us in this Unification movement. Surely we all desire understanding and cooperation. I cannot explain everything about the faith of the Unification movement in this letter, so I have asked the church leaders to send you videotapes and printed material detailing our beliefs and practices. If you have not received this gift yet, you will in the near future.

I hope you will take the time to evaluate this gift and to deliberate on my words. Our fundamental mission is to bring the entire world to love and unite in Christ, to restore the family, and to overcome atheism with a viewpoint centered on God. If you are serious about these ideals, I believe you will benefit from what we are sending you. Thank you so much for reading this letter and for considering my words attentively. Regardless of whether you agree or disagree with what I have said, I pray with all my heart that we will love and respect one another and join hands to serve the Lord. May the blessings of God be forever with you.

Sincerely,

Rev. Sun Myung Moon
February 1985

April 10 Inauguration of Advanced (ICCs) that sent 7,000 American ministers to Korea and Japan over then next three years, to tour church sites and hear DP lectures and elder member testimonies, and pray at the Busan “rock of tears,” fulfilling True Father’s 1951 prophecy.

May 11 True Father receives an honorary degree of Doctor of Theology, Shaw University Divinity School, Raleigh, NC (True Mother received it on his behalf, with Ye Jin Nim and Hyo Jin Nim accompanying her). It was the work of New ERA / ICC participant Dr. Joseph Paige, a professor at the Divinity School.

Direction to *The Washington Times* to publicize the work of the Nicaraguan Contras against the communist regime in that country.

August 13, 1985: “The Fall of the Soviet Empire,” 2nd International PWPA Conference, Geneva, Switzerland.

In 1984, Alexis Rannit, an émigré Estonian poet, sent a letter to PWPA that all empires fall and suggesting that the Soviet Empire should be studied so that its collapse could be peaceful.

The PWPA staff took the proposal for a conference entitled The Fall of the Soviet Empire to Reverend Moon. Reverend Moon had already predicted that the Soviet empire would fall within 70 years of its founding. He agreed to sponsor the conference.

A number of prominent Sovietologists were skeptical of the conference title, but it turned out to be prophetic. One important conference participant commented: “The conference not only more accurately predicted what was to happen in the Soviet Union than any other source, but I believe it also helped shape the unfolding of the system in a more peaceful way than might otherwise have happened.”

“There is a Russian embassy in Geneva, Switzerland. In 1985, when the communist realm was at the peak of its expansion, hundreds of people from the Professors World Peace Academy gathered at the Intercontinental Hotel—which in those days was right across the road from the Russian Embassy—and made a historic proclamation. In accordance with my husband's guidance, scholars at the conference proclaimed that communism would collapse within five years. They carried out Heaven's plan despite the possible dangers.” (True Mother, Sept 23, 2014, *Anthology* vol. 3, p. 87)

“An article by Wesleyan professor Peter Rutland in *The National Interest* [points out] one edited volume of essays for “showing extraordinary prescience about the Soviet political system” and “pride of place for a precognition of the events of 1989-1991.” The essays to which Rutland referred were the proceedings from a conference entitled “The Fall of the Soviet Empire,” held in 1985 in Geneva by the Professors World Peace Academy, an organization founded by Rev. Moon. Rutland asserted: “It is hard to believe that the Moonies got it right when the CIA, Brookings, RAND, Harvard, Columbia and the rest got it wrong, but I would urge skeptics to read the book.” (Ward and Swarts)

Council for the World's Religions (founded summer, 1985): its purpose was to run conferences for leaders of specific religions to talk with each other. We discovered greater disagreement between conservatives and liberals within religions than between liberals of different religions.

Development of CAUSA USA: “In 1985 CAUSA USA decided to expand its initiative to the general public. It launched a national signature drive, inviting Americans to sign a petition in support of the organization's efforts to educate Americans about the dangers of atheistic communism. Over 10 million Americans signed this petition, and these results were reported to the White House.

“American political leaders were the focus of another organization offering VOC theory, the American Leadership Conference (ALC), founded in 1986 under the chairmanship of Amb. Phillip V. Sanchez, former U.S. Ambassador to Colombia and Honduras. ...By the end of 1990, over 10,000 had attended one of 30 national, three- to four-day anticommunism conferences. Participants included around 100 current and former members of Congress, 130 mayors, more than 2,000 state legislators, many prominent federal and state officials, as well as university presidents and leaders of think tanks, grassroots organizations and private foundations. In addition to the CAUSA presentations on Marxism-Leninism, guest speakers added their views on American military strategy and domestic policy. ALC speakers included 25 members of Congress (e.g., Senators Jesse Helms, Al Gore and Richard Lugar, Congressman Henry Hyde) and other luminaries (e.g., Alan Bloom, Thomas Sowell, Mona Charon and Maureen Reagan). At most conferences, participants also heard presentations by those with an intimate experience of frontline Marxist-leaning states, including UNO (United Nicaraguan Opposition) leaders Pedro J. Chamorro Barrios, Arturo Cruz and Adolfo Calero, Nicaraguan Roman Catholic Church official Monsignor Bismarck Carballo, and American Indian Movement (AIM)

leader Russell Means who shared his experiences with the Ramo, Sumo and Miskito resistance to Nicaragua's Sandinista government." (Ward and Swarts)

August 16, 1985 Release from Danbury; Proclamation of the Day of Total Victory (Il Seung Il), East Garden

Proclamation of the end of the 40 Year Wilderness Course and the beginning of the 40 Year Course for the Settlement of Cosmic Canaan (Note that this was not the only proclamation of the end of the first forty year course.)

August 20, 1985

Holy Water Ceremony at Belvedere.

God and Freedom Banquet, Washington DC.

Title: "The Will of God"

Welcomed by major Christian leaders, led by Joseph Lowry, head of the Southern Christian Leadership Conference, and Jerry Falwell, head of Moral Majority.

"I was not there because of my personal actions or mistakes, yet I did not brood with resentment or hatred for those who persecuted me, nor did I spend my time in prison pleading my innocence. Rather, I dedicated my time in prison to prayer and meditation, to understand what America needs to do to fulfill God's Will for the world.

"I understand the urgency of my mission before God and, despite the lack of understanding on the part of my family, not to mention the general public, Christian churches, nations, or even the whole world, this persecution has not really mattered very much to me."

"How stimulating and fulfilling that love [of Adam and Eve] would have been [to God]! That moment was the very moment when God, the internal Parent, was to have resided within Adam and Eve, the external parents, to be completely one with them. In that moment, the ideal of love would have been accomplished. The invisible Parent, God, would have resided in the visible parents, Adam and Eve, and would have become the eternal Parent in the visible world. In this manner, Adam and Eve were to have become the True Parents, the true original ancestors of all humankind.

"I do not have time to discuss the details of the human Fall, but I will say that I struggled for years to discover the truth of the Fall, and I testify that its cause was immoral relationships involving the first human family and an archangel.

"My dear clergy, do you think it is mere happenstance that in America, the haven of religious freedom, a nationwide movement for religious freedom flared up as a result of Rev. Moon's imprisonment? Truly, this is not an accident but is God's dispensation working behind the scenes.

"And would you consider it a coincidence that America, as a nation that carries the banner for the free world, and which has come to scoff at the real threat of communism, is now becoming aware of the seriousness of the present danger through the CAUSA Ministerial Alliance? CMA is a truly interdenominational movement, without walls, which has spread like wildfire across this nation. Can we call it a mere accident?"

"We should realize and consider seriously the mission of Christianity to lead a supra-denominational cultural revolution on a worldwide scale.

"To commemorate this reunion tonight, we should make the determination to pursue the original path of Christianity. We have to march forward on that path, that we might receive our coming Messiah and help fulfill the Will of God."

Dr Mickler Commentary:

There was no more reliable indicator of this than the “God and Freedom Banquet” which welcomed Rev. Moon back from prison on August 20, 1985. Earlier that day, twenty prominent clergy including **Rev. Jerry Falwell, head of the Moral Majority, and Rev. Joseph Lowry, president of the SCLC (Southern Christian Leadership Conference)**, usually at opposite ends of the religious-political spectrum, held a news conference at which they decried government encroachment upon religion and **called upon President Reagan to pardon Rev. Moon**. That evening, more than 1,600 clergy and prominent lay people gathered at the Omni Shoreham Hotel in Washington, D.C. Forty clergy were seated at the head table under a huge welcome banner. While many of the familiar religious liberty themes were touched upon, the evening was really a welcome and a tribute to Rev. Moon. Cards, a huge trophy, and a Native American ceremonial drum were exchanged and a succession of speakers paid tribute to Rev. Moon’s sacrifice and devotion “during the time of his unjust imprisonment.” One Unification member attempted to set the banquet in historical context,

“It was as if, in the forgiving eyes of God, the clock had been turned back to...[Rev. Moon’s] first arrival in the United States, when he was welcomed with acclamations, and all the intervening years of ugliness had been dispelled like a ghastly nightmare.... But a marked difference remained between the pristine interval when...[Rev. Moon] was first greeted in America, and the present time. In the early 1970’s, the people who welcomed him were innocent of what he taught and what he stood for. What they had presented to him they gave, childlike, out of a vague feeling of goodwill. But the people who applauded...[Rev. Moon] tonight were familiar with his ideals and his work, and some had even imperiled their reputations to stand in support of him.”

Rev. Moon made use of the occasion to teach. After extending his appreciation to those who had supported him through the court battles, amicus briefs, and rallies, he stated that the determination that underlay his whole ministry and life was “to relieve the great and long suffering of God.” Since “the world is ignorant of God’s heart of suffering,” he commented that it was his lot and that of his movement to be “misunderstood and persecuted.” However, given what he termed “the urgency of my mission before God,” he stated that the lack of understanding and persecution “has not really mattered very much to me.”

In the knowledge that he was addressing “clergy who also have been participants in the fulfillment of God’s will,” he understood that their welcome was “not a personal welcome for the individual, Reverend Moon, but is a testament to that will of God for which I have lived my life.” He, thereafter, challenged all present to repent, to “transcend denominationalism,” and “to consider seriously the mission of Christianity to lead a supra-denominational, cultural revolution on a worldwide scale.” The challenge was much the same as that which he had issued at the Washington Monument nearly a decade earlier. The difference was that his listeners and the movement were more ready to respond.



This cartoon appeared in the New York Post on Friday, July 5, 1985. © The New York Post The caption reads: “I don’t care if he’s turned ‘em all into Moonies! Just get him out of here before he calls a mass wedding!”

Result of the Danbury Course: greater engagement

- In the end, True Father spent thirteen months at Danbury Correctional Institution and a halfway house in Brooklyn, July, 1984-August, 1985
- He took the Supreme Court washing its hands as the will of God
- He reserved the prison chaplain's room for a daily 3 a.m. prayer meeting. Based on his studies he made selections for the first volume of his published speeches, *God's Will and the World*.
- Launched while under indictment or in prison:
 - *The Washington Times*
 - Coalition for Religious Freedom
 - Minority Alliance International
 - Common Suffering Fellowship
 - National Council for Church and Social Action
- Minority communities accepted Rev. Moon as a fellow victim of racial prejudice
 - Protest rallies
 - Common Suffering Fellowship conferences every week in DC—visited their representatives in Congress
- Mainstream religious leaders, civil libertarians and academics came to the movement's defense
- Editorials in major newspapers, including the *Washington Post*, questioned the decision.
- 40 groups and individuals representing more than 120 million Americans filed briefs in support of Rev. Moon's Supreme Court appeal
- 1,600 clergy and prominent lay people welcomed True Father back from prison at a banquet in Washington, DC, on August 20, 1985.
- Clergy enthusiasm for religious liberty reaped relatively little in terms of enthusiasm for True Parents themselves as bringers of the new truth. As Father prophesied it would, when he was released, the religious liberties passion died. Sad for America.
- Nonetheless, ICUSA kept going for a few years based on local members' efforts. It too faded away, succeeded by the Advanced ICC seminars in Korea and Japan.
- Home church faded.
 - A few members used it as a cudgel against the (Korean) leadership: "Father said no more leaders; he said we just do home church! Why are you telling us to do other things?"
- Fish-related businesses settled in and prospered in some locations. Boat-building in Alabama, boat-repair and some fishing in New Jersey, fish processing and distribution in Gloucester and I'm sure other locations. We had a large store in Chicago. The enterprise that spread widest was the Japanese restaurants.
- MFT gradually disappeared

Denis Collins

I first met the Unification Church on the streets of San Francisco in March of 1978. But at the time the group went by the name of Creative Community Project. I had just quit my job as a supermarket manager in Elmwood Park, New Jersey and felt inspired to travel to the promised land of California to begin living an idealistic lifestyle. Two weeks later, a perky young woman by the name of Poppy approached me by Union Square.

"Hi," she said. "Where are you from?"

"New Jersey and New York," I quickly responded, in case she could detect both a New Jersey and New York accent in the words flowing out of my mouth.

"Great. What are you doing here?"

Hey, I got nothing to lose, I told myself; just tell her the truth. "Well, I'm looking for a bunch of idealistic people living on a commune who want to create a better world."

“In that case, come on over for dinner,” she invited me. Later that night I was off to a farm in Boonville. I had never been on a farm before. After a week of farming and listening to inspiring lectures, Bob Hogan finally got around to asking me what I thought of a guy by the name of Reverend Moon. “He brainwashes people,” I shot back. “Plus they have orgies. I saw something about him on ‘Sixty Minutes.’”

Boonville, California

That weekend everyone on the farm went down to Berkeley to hear a concluding lecture...except me. Bob invited me to stay on the farm another week and I was only too happy to help out. Everyone seemed so nice, and everything I heard about God seemed so true to this former Catholic/atheist/agnostic.

But the following week, Bob couldn't hold me back anymore. Then early on a Sunday evening I heard a little more truth. Poppy and Bob were Moonies! So were Matthew, Jennifer, Kristina and Noah! Confused, I left Hearst Street house and took the Bart to the San Francisco library. For two days I read everything about the Unification Church and Reverend Sun Myung Moon that appeared in the overflowing special section of the public library, most of it submitted by deprogrammers. It was all obviously false.

My heart felt relief. I walked over to the Bush Street house and claimed a small piece of rug as my home. It was challenging, yet peaceful. After experiencing God's heart during a wild year of witnessing in Hawaii and a traumatic year of MFT fundraising, I spent three wonderful years at the Unification Theological Seminary. But after completing my dissertation I could no longer make the personal sacrifices my leaders demanded and separated from the movement in 1983. I obtained a doctorate in Business Ethics and for many years tried creating a sense of social justice within my students and inside Madison, Wisconsin's poorest communities.

Then in 1995 doctors informed me that I had an advanced case of Hodgkins Disease and would most likely die of cancer in August 1996. An out-of-body experience reminded me that the purpose of life was to grow my heart through creating heaven on earth. Soon I had vivid sensations and dreams of True Parents. Reflecting back on my life, I felt remorseful for having traveled a separate path and promised to serve True Parents to the best of my limited abilities with any bonus days God might grant me. Unexpectedly, the cancer miraculously disappeared.

When a faculty position opened at the University of Bridgeport's School of Business, God told me to grab it. Next week my wife and I and our two beautiful children will pack our bags and head for Connecticut to help church members create profitable and ethical businesses and organizations. The adventure continues. Praise be to God and True Parents.

Sandra Lowen

A new leader had arrived in our center, and at first, I was happy that he had come, but as time went on, I realized that he was not very impressed by my hard work—he was very critical.

Like most people, I have a terrible inferiority complex and could not understand why such heavy accusation was coming to me. I tried to accept it as some kind of test, but I couldn't shrug these things off when I heard them every day. I prayed and prayed, but no answer came. Finally, I was sent fundraising during a spate of bad weather, and developed a bad cold, which became bronchitis, which became pneumonia. I spent several weeks in and out of bed, and I felt more and more worthless. Finally, I thought that I could not be of any value to God or the other center members. I determined to leave the Church, if only for a few months, to find out just what I was good for.

So one night I came home from work and packed all of my clothes, determined to exit at my earliest convenience.

That night I dreamed I was in the middle of a monitoring room, like the type television studios have, with several sets showing different scenes mounted on the walls. Someone sat in the director's chair. Though he wore a long monk's robe and his face was hidden by a hood, I knew

that he was God Himself. He wasn't aware of me, however; He was watching the monitors intently.

In looking at one monitor, He suddenly became very agitated. I looked over His shoulder and saw that He was watching a young American soldier who was fighting furiously in the Vietnam War. The young man was throwing hand grenades and dodging bullets, leaping among the trees and undergrowth for better cover. God was shouting directions for him to run in so that he would not get shot. But it was like shouting at a television screen. The action goes on no matter what your feelings are. Of course, the young man could not hear Him. He took off running for a better position, but a bullet caught him, and he went down.

With a great cry, God tore Himself out of His chair and leapt into the screen, appearing on the monitor. He rushed to the young man and turned him over, but he was already dead. God began to cry and took him into his arms, rocking him back and forth like a baby. But all to no avail. He couldn't bring the dead man back to life. God had loved him so much, but he hadn't realized it. He had had no connection with God through the television screen. He hadn't known God at all and could not listen to His directions.

Realizing the futility of staying there with the dead man, God lowered him gently to the ground and began to move away—when suddenly He saw another man lying not far away. He was a Vietnamese man whom God had also loved. God ran to him, but he was dead, too. God gathered him in His arms as He had the first man and cried over him. But when He put the second man down and turned to go, He became aware that He was surrounded by death. The bodies of so many young men were littering the jungle. God became like a madman, seizing His head and shrieking with grief, finally sinking into the dust of the jungle road. I looked at the other monitors in the room, and saw the other things that God had been watching before He had turned His attention to the jungle. A child starving to death. Another battle and other dead young men. A missile being assembled. Everything was suffering and struggle. **As I looked back to where God knelt, grieving in the dust, I heard a voice say, "Don't make Him grieve over you, too."**

Then I discovered that this control room actually had no controls. This was the place where God watched those He loved, but who had no direction from the Principle to guide their lives. They lived a hit-and-miss type of existence. **God wanted to save them from their suffering and direct them away from danger, but there was no way for Him to communicate with them.** God could reach me because I had the Principle, but if I left, no matter how badly persecuted I was, I would become just another suffering face on a monitor in God's control room. As my life passed out of His dominion and He witnessed what Satan would do to me until he finally found a way to destroy my very life, the person who was persecuting me would repent, continue his Principle life, be blessed and perfect himself. Needless to say, I shed many tears of repentance, and then many tears of indignation that my well-being had been so threatened, not by this member, but by Satan attempting to use this member to destroy me. I determined that Satan was not going to destroy me so easily, and that I would stay on and suffer, even if it meant my life. **Without my saying anything, or even relating the incident to him, within one week, my central figure apologized for his harsh treatment of me. The next day, I was called to attend the 100-day training at Belvedere.**

The Most Joyful Day in My Life—Yung Chia

Before I joined the family, I was already familiar with the "Moonies." While I was in high school in New Zealand, I was involved with the Navigators, a Christian group like Campus Crusades. My eldest brother was a Navigator and he had warned me about "cults" such as Scientologists, Hare Krishnas, and of course the Moonies. The Moonies were the ones I disliked the most because their leader considered himself to be the Messiah. To a Christian, that would be considered the Anti-Christ. Also, an ex-Moonie gave us a testimonial about his experience, which gave me a bad impression of the "cult."

After high school, I returned to Singapore to serve my 2 1/2 years of compulsory military service. After that I went back to New Zealand for University. In my second year there, my best

friend joined the Moonies. He wrote to me while he was at the workshop. He did not say that he joined but that he was just checking them out. At first, I was horrified. Besides my somewhat limited and skewed previous understanding, I had also read the Reader's Digest article on the cult. I knew about the brainwashing and stuff. I was worried that they might brainwash him. But then as I thought about our relationship over the years, I knew he was not the kind of person to be brainwashed so easily. He was going to law school; he could think for himself. I trusted his judgment and I put my faith in God to watch over him.

He was only supposed to be in the U.S. for a month and so I started writing to him asking about his experience. I sent the letters to Singapore. No reply. I sent more letters. After a month, still no reply. At this time I received a letter from my parents saying that my best friend never got those letters, the reason being that he was still in the U.S. and that the Moonies had brainwashed him. Having stated it in that way, now I was really worried. He was supposed to be back in law school but he was still with the Moonies. And the reason he hadn't gone back was that he was brainwashed. Right away I called his friend, Joyce, in Berkeley to ask what was going on. She reiterated the fact that the Moonies had "got" my best friend. I asked if there was anything I could do and she said that my friend's father and brother were there to try and get him out. I told her that if they failed, please call me immediately and I'd fly over to get him out. We were best friends, closer than blood brothers. I was very confident that if anyone could convince him to get out, it would be me.

That night, which was a Friday night, I could not sleep. I kept thinking, I'm not going to let these (fill in the blanks) take away my best friend. He's more than a brother to me. Life would be miserable without him. Besides, we had big dreams to fulfill together. I decided right then and there that I would fly over to rescue my friend. Joyce had told me that she was leaving to go to Boston but I guess spirit world closed my ears to this point. Now, if I had heard Joyce mention that she was going to Boston, I would not have flown over because she was my only contact in the U.S. I guess Heavenly Father knew.

...I had to get a special visa to leave the country and to get that visa, I had to get permission from the University. They did not know I quit. I didn't dare tell them. They needed a very strong reason to give me permission to leave, because I was on probation. I had to say someone in the family died. (Joining the Moonies was close to death, so I thought.) They gave me a two-week visa. Great, one week to talk my friend into his senses, and one week to enjoy the beaches of Hawaii. Then there was the problem of money. I was a poor student. To make an already long story shorter, I had decided that Friday night to go rescue my friend. By Wednesday of the following week, I had money, visa (barely made it) and ticket in hand. It was a miracle.

All this time, I had been calling Joyce to tell her I was coming but she never answered her phone. I was worried. I had no idea where my friend was, no address, no phone, didn't even know where Berkeley was. I was on the plane to Hawaii and praying, "Okay, Heavenly Father, it's up to you and me to get this guy out of this cult." Heavenly Father must have been smirking. He sure had other plans. I got to Hawaii, and still no word from Joyce. Right before boarding the plane to Los Angeles, someone picked up the phone. It was Joyce's cousin. She was just going out the door. She went to Joyce's apartment every other day to water the plants for 10 minutes. Was it coincidence that I got her at that precise moment? She told me that she'd meet me in Berkeley.

I landed in L.A. and asked customer service how I could catch a bus to Berkeley and she looked at me funny. Berkeley? Yes, that's what I said, didn't I? But it's another 400 miles from here. WHAT? I had barely enough money, let alone buy another ticket to San Francisco. I really had put my faith in God and jumped into the abyss. I had no idea how I was going to even find my friend, let alone find where Berkeley was. I had simply hopped on the plane to a destination the whole world knows, Los Angeles. And I prayed a lot. I got to San Francisco and Joyce's cousin picked me up, dropped me off at the BART and told me to get off at the Ashby station. I was on my own.

I got off on Ashby St. and met an African-American gentleman and told him what I was going to do. He hung around with me for two days, showed me around while we planned how we

were going to get my friend out. I even considered buying a gun. I forget how I got the Ashby Center number, but I got it. I made the call. My friend was not there but I left my number at the YMCA for him to call me. A day later, he called. We made plans to meet.

He came with a sister from New Zealand to pick me up. I guess he wanted me to feel comfortable in an uncomfortable situation. When we got to the Ashby Center, I marched through the house straight into the backyard. I did not want to meet anyone there. My attitude was one of hostility. Anyway, my best friend finally told me that the only way to spend time with him was to go up to Camp K (as it was called at the time) because he was staying there (a big fat lie of course). I was really hesitant but as it was the only way, I said okay. But don't even try to make me listen to any of that crap, I told him (which was exactly his intention and dilemma as to how to get me to listen to the Principle). I was determined not to get brainwashed.

At Camp K, I found the people to be really sincere. In particular, one sister (a staff member), Myra Stanecki, came up to me and said, "I don't know if they do this in your country, but we do it here." She gave me a rose (a leftover from flower selling). Of course my guard was up, and I was cynical but when I looked in her eyes, I saw such a sincerity and purity that it hit me so hard.

Later, after breakfast, my friend and I sat around talking. Me to him about getting out, him to me about just giving it a shot and see what they had to say. We were both determined not to give in to each other's requests. Then he said, "Myra is giving the lectures." Oh really! Okay, but only one lecture and that's it. Principle of Creation. Man, was I inspired. All the answers I had been looking for. But that was enough, I said. I needed time to digest everything. I won't go to the next lecture. And so it went that way. A battle each time to get me to go to the next lecture. But it was always, "It's Myra giving the lecture" that won out.

Each successive lecture was so mind-blowing, but each time I resisted going to the next. The spiritual atmosphere was so intense. For my friend, it was hell. He knew which lecture would do it and his goal was to get me to the "Parallels of History." One day you'll need to ask him his side of the story. And eventually came the Parallels of History lecture. I see this scene so clearly. Myra giving the lecture and at one point she made this statement: "So sometime between such and such a date, the messiah was born." I mean, I already knew who they thought was the messiah, but the whole build-up to that statement, everything was so clear, so logical, so undeniable that when Myra made that statement, it hit me like a sledge hammer. I didn't hear a word from the rest of the lecture. My world stopped right there. The instant she said that, in my mind I said, "But he's a Korean!" Jesus was a Jew. The messiah is supposed to be a Jew. And a battle raged within. This was it for me. I had to decide right then and there if Rev. Moon was the messiah or not.

All my Christian upbringing rebelled against this outrageous claim but everything so far made perfect sense.

My best friend knew the battle in spirit world was going on at that moment. He could feel the intense spiritual atmosphere and was praying desperately that I would accept Father as the messiah. To me it seemed like eternity. My heart felt this to be true but it went against all I had been taught.

Then the floodgates burst and I couldn't stop crying for the next 3-4 hours (in fact the next few days were filled with much tears of joy). I could not deny the fact that Father was the messiah. Never had I imagined that I would live to see the messiah. As a Christian, you wait for that day to be lifted up into the clouds to meet the messiah. I had no idea where I was, but I had met the messiah. This was truly the most joyful day in my life.

Thank You to My Ancestors—Maria van Leeuwen Okamoto

In January of 1980 I was 18 years old but I had always felt mature for my age. I had been raised mostly by my father since my mother had died when I was 4 and also I had had to take care of myself a lot. My father was the love of my life until I started my teens. Then I began to have questions about life that my father could not answer and I realized my father was not perfect. I

had been brought up as a law-abiding Catholic and at the age of 12 I finally began to try and understand what I had already long before memorized in the repetitious Sunday services. By myself I understood that what the Bible and Jesus taught were good and important things but at the same time I could see that it wasn't enough to solve the problems so rampant around me. The meaning of the Bible's words were too ambiguous and antique for a young idealistic mind as my own. So I began my search for truth outside the church.

Influenced by my friends, I went to the rock and roll gods. I adored my favorite bands and I would cry in dreamy excitement when I went to their concerts. But the solutions to the problems I saw around me, read in newspapers and experienced in my own relationships wasn't there. I thought if I took the challenge of a career, maybe I could meet some real people and find fulfillment, so I entered college. I was crushed with disappointment when I felt the falseness of the images people portrayed. I wanted to meet real, honest people and communicate about life sincerely. I wanted to live my ideals and nothing less. It was a very turbulent time on a very lonely path because everyone around me seemed to give up on their ideals, settle for less or not think at all! But I wasn't going to give up. During my internal struggles I found that by writing every thought and feeling down in my journals (which became quite a stack), I could finally come to a calm and peaceful place in my heart; then I could clearly hear an inner voice telling me the right path for me to take. I had found God's voice. Following God's direction was always the most difficult thing to do. I had started college but soon was disappointed by the spiritless classes. So God told me to travel. I planned a trip south in search of something that was supposed to be there or else I wouldn't want it so much. I sold my car, boxed up my belongings and left my apartment. There was no turning back.

...My first stop was San Francisco. I had a friend there who had invited me. I felt so small as I walked in that big American airport, my heart was thumping up an earthquake. I called and to my dismay, my friend was out of town but the person who took the call promised to try and contact him and tell him of my arrival. Now what was I to do! I gathered my wits and took a bus to the good old YWCA. I called again and left a message about where I was staying. I would wait for his call. In the meantime I decided to take a hot bath and think things out. As the comfort of the warm water relaxed my body, the tears began to flow. They were tears of exhilaration and profound happiness. It had been such a hard spiritual and emotional battle to come this far. It felt that the happiness was not just my own. Personally I felt a great victory and my confidence rose.

Following the voice in your heart is not easy. I planned the next day to do a little sightseeing and if so be it, go on to my next destination without meeting my friend.

The next morning was sunny and fresh. I picked up my map and went out. As I stood at the intersection studying the map, suddenly a young, friendly couple asked me if I needed any help. At that moment I didn't realize it but it was the moment that all my ancestors had waited for. After some chatting, to our surprise we realized that the couple lived at the same place, at 1153 Bush Street, as my friend so I went with them. It was the first and last stop of my search.

When we entered the Bush Street house, I sensed immediately that this was not just a house but it was a place of religious activity. Basically I don't and didn't at that time have strange concepts about religions and I didn't believe much of anything that the media reported. God and my upbringing had really given me confidence in my own judgment of what was true or false. Being young and strong-minded, I never once believed that young people could be controlled by their environment and I didn't believe much in mystic stuff like so-called mind control. At that time rebelling against the "norm" was what I thought young people did.

I was invited to a nice dinner and mingled around meeting people. After that there was some entertainment and a little talk about an elephant. To tell the truth, I didn't concentrate on what was being said much. At the end there was a slide show and this was what got me interested to go with them to their farm to work together and have group discussions. Also, they promised that my friend would be able to meet me there. While talking to people on the bus to the farm, I came to feel that these were really nice and sincere people. I began to stop worrying about meeting my friend as I was making lots of new ones.

Studying and discussing the Divine Principle with other young people those days was one of the most wonderful times of my life. With every new piece of truth I felt a light turned on and the darkness left behind. One day I heard for the first time that God is not just Heavenly Father but also Heavenly Mother! It was the first time I heard it and at the same time I felt, “of course!” When I went out to pray by a beautiful stream, I prayed to understand Heavenly Mother. Then She appeared to me in the trickling of the stream, in the beauty of the little flowers, in the gentle caressing breeze, in the fresh blue sky. The warm, gentle, never changing heart of God, my Mother, was all around me. Now I always pray to Heavenly Father but I never forget my discovery of Heavenly Mother.

Stepping into the Bush Street house was really the stepping into heaven for me. I never have to struggle in darkness again. Even during the challenges of a life of faith I always have the truth and True Parents leading the way. I finally did meet my friend, but he had become my Spiritual Father!

The Lord Is Always Welcome! Michael Balcomb

It was a blistering hot summer in 1977, and I was on a struggling MFT team out in the remote reaches of Western Nebraska. Everything was going wrong. Our team leader was injured. Our van broke down regularly and needed parts from out of state. We snapped at each other and complained of the heat, day after day.

But even more torrid than the weather was the hostile reception we received in those isolated Western towns. Time and again we would be told by the police “No soliciting here!” Often we would arrive at the next town to find the police or sheriff waiting at the city limits, happy to run us right out of town

Armed with faith in our constitutional rights, we would sometimes try fundraising anyway, for a few minutes or a few hours until the inevitable police intervention and usual arrest. Scotts Bluff, Hastings, Broken Arrow...I still remember those jailhouses today, 25 years later.

Finally, there were just two of us left driving round in a huge old Chevy Caprice we had rented. One morning, after having already been stopped by the police by 10 in the morning, my team leader Ted said, “This is hopeless. Let’s leave this state!” Trouble was, the only nearby town was Martin, South Dakota, and that was three hours away, too far to drive and risk failure.

So we called up the City Attorney’s office and told him who we were, what we were doing, raising funds for our church, and how we could find no place to lay our heads in Nebraska. We could hardly believe our ears when he replied, “Boys, you come right on down. The work of the Lord is always welcome in Martin!”

So we drove on across the endless prairie, the old Chevy wagon swaying like a boat as we sped down the country highways, arriving in mid-afternoon at Martin. An Indian reservation stood on the outskirts, so we started there. From the beginning it was great. We worked through it quickly, then went through the business district, the residential areas, until about 9 pm the only place left was the City Hall and the Police Station. “Why not?,” we thought, “if the Lord is really welcome?” So we went in, feeling ridiculously like Daniel in the lion’s den. But the spirit of the Lord was there too, and we finished in high style.

In that half day, we probably made more money than we had in the past week. It wasn’t the external results that I remember, of course, but the warm-hearted welcome of one pure town that stood out after so many days of despair. I still shed a tear to think of those people, and the words of that righteous city attorney still echo in my mind down the years, “The Lord is always welcome.”

TH: Members activities

In late 1985 and early 1986, True Father sent hundreds of members out of offices into the states to find welcome with Christian clergy, with a goal of 5 new centers per state. Most failed

and were consolidated with existing centers. Outreach to clergy became the main church activity.

Social action through urban churches: The National Council for Church and Social Action (NCCSA), mentioned above, was led by Kevin Brabazon and Bruce Casino. It was very successful but very expensive as it supported a paid staff person in each local Christian church. Father donated to 250 churches a truck to be used for food distribution and other social action.

Rev. Chung Hwan Kwak, a 36-couple member, led the World Mission Department and all interfaith and cultural organizations directly under True Parents. NCCSA was closed, and my understanding was that it was deemed too expensive and also lacking in Divine Principle education for the clergy. International Christians United in Social Action (ICUSA), was its successor. Its growth curtailed when the agenda shifted to DP education and the salaried positions in local church were closed.

1985, November 15-21: The first Assembly of the World's Religions

The event combined art, music, dance, worship, discourse, dialogue. For 7 days we occupied the entire Americana Great Gorge Resort, McAfee, NJ for one week, with some 1,000 guests and staff. We put religious artwork everywhere, banners in the lobby, religious music on the sound system, religious videos on the TV system. Every morning we had worship by every religion simultaneously, in different rooms.

Notable leaders in attendance were Huston Smith, Archbishop Paulos Mar Gregorios, Rabbi Dovid Din, Ninian Smart, Mohinder Singh and, on the organizing committee, Ursula King, Syed Ausef Ali, Avtar Singh and others. John Maniatis was the director, working with co-chairs M. Darrol Bryant and Richard Payne. <https://www.tparents.org/Library/Unification/Talks1/Reinig/Reinig-851121.htm>

Father's main address at the AWR: "Dialogue and Alliance"

- The existence and nature of God as the Being who seeks relationship with us.
- "We cannot leave the messianic hope of an ideal world only as a vague dream" (PHG 415)
- We need "repentance and the renewal of true commitment... a religious and spiritual revolution." (417)
- Father called the representatives of the world's religions to
- 1. respect each other and keep inter-religious conflicts in check,
- 2. develop a "cooperative community of religions," and
- 3. develop the Assembly into "an organization in which the major leadership of all religions participate." (PHG 418)

Related organizations

Preceding the AWR, IRF launched the **Council for the World's Religions**, headed by Dr. Frank Kaufmann and Dr. Francis Clark. The Council organized intra-religious dialogues—within religions instead of between religions. Dr. Kaufmann reports that whereas the inter-religious conferences were cordial and embracing, gathering liberals from all religions, the intra-religious conferences were intense and conflictive, gathering conservative and liberal people within the same religion.

IRF also launched the **Religious Youth Service**, an evolution of the YSWR. Again, the RYS had a much smaller budget than did the YSWR. Instead of traveling the world, the Interreligious body of students performed service projects in one area. In the evenings they would study each others' religions and participate in religious life local to their area of service.

Even though this activity originated through UTS, and the formative conferences took place at UTS and the office was at UTS, all of this was, as mentioned, under Rev. Kwak. Dr David S. C. Kim, UTS president, founded another inter-religious organization, **the Global Congress of**

World Religions (GCWR). It included some participants from IRF and made new contacts beyond IRF, most significantly (to my knowledge), eminent world religions scholar Ninian Smart.

Nonetheless, with a tight budget, the GCWR did not endure. Also, the UTS-based publishing house, "Rose of Sharon Press," gave way to the IRF-based publishing house, Paragon House. Rev. Kwak moved the IRF office to the New Yorker Hotel in late 1985, after the first Assembly. Most of the staff was sent to the field to do ministers work. With John Maniatis resigning for health reasons, I remained as the "acting Director" with one inexperienced assistant.

November 28-30, 1985 ICUS
Leaping Forward and Gaining Momentum
Houston, TX, 14th ICUS

- Gratitude for their support during his imprisonment, and an account of it: the government spent time and money to stop the work of God, and did not succeed. "Victory comes through persecution countered with God-centered righteousness." (PHG 764)
 - We need to create a new culture, and scholars should be at the forefront. (767)
 - An exhortation, plus invitation to contribute to the *World & I, Insight*, Paragon House Publishers and an encyclopedia.
- In late 1985, True Parents sent members out of offices to move into churches. The focus was entirely on clergy outreach, not on witnessing to young people and bringing them into the centers. The workshop system disappeared.
 - The cultural development centered on Manhattan Center. [David Eaton's PPT]
 - In involvement of True Children as they matured: Hyojin-nim (CARP - Manhattan Center), Jinhun-nim (Tiger Park's son, husband of Unjin-nim, CARP), Hyunjin-nim (CARP, some businesses). So the question of the True Children's role arose.
 - It led to the Advanced ICCs, 7,000 to Korea (and Japan), many of them LDS. This too did not lead to a breakthrough.
 - CAUSA USA's last great effort: the 1 Million signature campaign
 - CAUSA evolved into the ACC, led by all the American church leaders, now salaried to reach and teach people in government, centered on the US Constitution.

December 11, 1985 Banquet for True Parents on their victorious return to Korea

SUMMARY: Dr Mickler's Commentary: True Parents' shift back to Korea

It is important to grasp the context within which the ICC and other events of this period transpired. As already noted, Rev. Moon used the term "wilderness course" to describe his forty-year ministry from 1945-85. Originally, he hoped that Korean Christianity would accept his Second Advent ministry, that it would serve as the basis for unifying the Fatherland after World War II, and that within seven years, by 1952, worldwide Christianity and, indeed, the world would have entered a Completed Testament era. This sequence of events, of course, did not transpire, and Rev. Moon endured a lengthy internal and then, by choice, an external exile from Korea. **With the victory of Danbury, the forty-year wilderness course ended and a "seven-year course for the settlement in cosmic Canaan began."** Canaan, according to one church commentary, was "the land of the ancestors" and signified "the homeland." Hence, between 1985-92, Rev. Moon attempted to connect the foundation he had established worldwide to Korea. He came not as a prodigal son who had squandered his inheritance but as one who had made good in the world and who had something to give. From this perspective, he came as a universal Jacob returning from exile, bringing substantial offerings, and seeking his rightful position.

Rev. Moon's timing in returning and in making Korea the focus was again impeccable as it was during this period that Korea was emerging on the world stage. The 1988 Olympic games held in Seoul were symbolic of this. More importantly, the country was democratizing. There were legitimately competing political parties and a significantly more open atmosphere. The movement took advantage of this in organizing the ICC meetings as well as several World

Professor Lecture Tours which likewise testified to Rev. Moon's international significance. In 1987, Rev. Moon inaugurated the Citizen's Federation for the Unification of the Fatherland. He criticized the North as one of the world's "most primitive and closed societies" and stated that Korea must make itself known in the international community as an advanced democratic nation. In 1988, he staged an "internal Olympics" inviting church missionaries from more than 100 nations to Seoul where they met teams and officials from each of the 160 countries represented and served up "more than 40,000 cans of McCol, a movement-produced soft drink, and bottles of Ginseng Up." More than 2,000 guests attended officially-sanctioned cultural events at the Little Angels Performing Arts Center, and after the Games, Rev. Moon announced plans to sponsor an "Olympics of World Culture" celebrating not only athletics but the full range of human activities.

There was evidence that Rev. Moon was achieving a substantial level of acceptance in the new Korea. On December 11, 1985, a successful homecoming banquet was held in honor of Rev. Moon at the Hilton Hotel in Seoul. Some 2,200 guests including "Korean leaders from every field of human endeavor" and "international dignitaries" gathered "to pay tribute to the conclusion of...[Rev. Moon's] 40-year ministry and to welcome him back to his homeland." The following year, the Nampyung Moon Clan Tribal Association named him "Tribal Chief" and in 1989, the Korean Root-Finding Association, a national organization made up of the leadership of literally all (about 275) of the Korean traditional family, or clan, names, asked Rev. Moon to be Chairman. The installation ceremony had a deep restorational meaning for members. Reflective of the democratization in Korean society as well as of openness toward Rev. Moon, the movement obtained permission to start a new daily newspaper, the *Segye Ilbo*, in 1989. It also received approval to establish Sung Hwa (later Sun Moon) University. That same year, the movement-sponsored Il Hwa Cheon-ma (Heavenly Horse) Soccer Team gained a franchise in Korea's top professional soccer league.

1986

Annual Motto: "Creating and building the kingdom of heaven"

Jan 24, 1986 statement on the essential mission of True Parents

"Jesus' purpose in coming again to earth is to find his Bride, a woman who is centered on God's love. That woman must represent Christianity, attend the Lord as her Bridegroom on the world level stage of Christianity, and marry him. This establishes the realm of love of the Bridegroom and Bride. **It is the beginning of a realm of love that God can finally claim.** Based on the realm of the only begotten son, God can claim the realm of the only begotten daughter. At the same time, centering on this only begotten son and only begotten daughter, He can inaugurate the realm of love of the Bridegroom and Bride. For the only begotten son and the only begotten daughter, it does not matter how large their nation is, or that it has a long history or an amazing cultural background. What matters is that their standard of conjugal love is such that they unite as husband and wife centering on God.

"The first human beings lost this standard due to the Fall. Hence, without recovering it, everything in the world is in vain. **Therefore, the only begotten son and the only begotten daughter on God's side must establish the realm of conjugal love as husband and wife. Once the realm of conjugal love is secured, the realm of children's love will naturally be established.**" (138-257, *May You Blossom, My Beloved*, vol 4, p. 35)

April 12: The first marriage Blessing of second generation offspring of blessed couples—36 couples. True Father's prayer for the first 36 second generation couples:

"Now is the time when the fate of the couples gathered here is decided. They, as eternal true sons and daughters of You, have pledged in front of Heaven to follow the Will of Heaven with an unchanging attitude. We know that their minds and bodies are not their own. As individual truth bodies connected to Heaven, we know that they are faithfully bound together as husband and wife through Your love. Those gathered here in this place today have determined in front of our Heavenly Father to become an eternal couple, so please accept these couples as the glorious families of the Heavenly

Nation. Moreover, they know the Will of True Parents, and they know that, after completing the 40 year course in the wilderness, we now stand on a victorious foundation to establish the will of Heaven and to restore Canaan.” https://bfm.familyfed.org/33rd-anniversary-of-the-36-couples-blessing-for-second-generation-35352/?utm_source=Members+Familyfed&utm_campaign=61f4dd39e6-EMAIL_CAMPAIGN_1_10_2019_9_53_COPY_01&utm_medium=email&utm_term=0_d36ddb328-61f4dd39e6-88029665&mc_cid=61f4dd39e6&mc_eid=7d961d9da8

May 14-20: Seminars for professors in five cities in Korea. Student and professor organizations in Korea for unification, which led to the “citizens’ federation for the unification of the fatherland” the next year

Summer, 1986, Philippines: Religious Youth Service, the first “service for peace” organization, a project of the International Religious Foundation. This was the evolution of the Youth Seminar on World Religions, and it included young people from all faith traditions who would do service projects and hear talks and have discussions on all religious traditions.

September 1, 1986: The Ten Million CAUSA Signature Drive William Stoertz

The campaign began on September 1, 1986, but it wasn’t until the 11th that we started in earnest. We were assigned as a team of three members to Battery Park. With folding tables, clipboards, banners, signs and brochures we were set. Initially, with only a single form, progress was very slow, less than 100 signatures a day. Right from the beginning I could see it would be very difficult. How was I to approach people? I tried, “Would you like to become a member of CAUSA?” but that didn’t work. I finally cut loose on my own, saying, “I’ve got a petition to sign.” It was dramatic. New Yorkers are busy people. They looked, said “Gimme that!” and signed. Others said, “Let me see too!” or “That is terrible. This is a fascist organization. No!” We had express-style forms printed up, with ten blank spaces. It was encouraging for people to see that others had signed above. We had forms in Spanish, Polish, Korean and Chinese. I often carried three or four clipboards. Things were speeding up. Shouting “Contra Comunismo! Contra Castro!” worked very well in Cuban areas. Everyone would sign.

Gaining signatures really accelerated when I got the idea to get onto the subway system. I ended up taking the No. 7 line all day from nine in the morning till nine at night. The subway was tossing and shaking like a ship at sea. I had to yell at people over the roar of the train. I never knew whether the next person would speak English, Spanish, Polish, Korean, Vietnamese, Chinese or Russian. Most ethnic groups were anti-communist, but some people were very procommunist. One time I gave the clipboard to an Afghani refugee who was wounded fighting the Russians. He could barely understand English, but while signing, a Korean Christian lady sitting right next to him was screaming, “He’s the anti-Christ, don’t sign that.” It was to no avail. He couldn’t understand her.

We blanketed New York and many signed more than once, I’m sure, but we accomplished the goal in time. It stirred up real feelings of patriotism and support wherever we went. I believe that the most important effect was on us members. We had accomplished a national goal, giving us a new self image and confidence. It was a turning point and following this, we were able to bring 7,000 Christian ministers to the ICC conferences in Korea.

Nov 21, 1986: UTS receives its Absolute Charter from New York State

Nov 28, 1986
True Love and the Unified World
Washington, DC, 15th ICUS

- The following are necessary steps:
- 1. The unification movement must achieve preeminence in the realm of human thought.
- 2. It must “rise to the summit of technology and then distribute that technology evenly throughout the world.”

- 3. It must resolve global economic problems. “This can be managed if numerous conglomerates buy stock in and establish a supra-national bank.” (With Dr. Pak, our movement attempted this, but did not succeed.)
- 4. It has to be preeminent in the realm of media.
- Beyond all this, we need to educate all people to go beyond nation and race. “Even communism ...cannot rid itself of ...nationalist and racist inclinations.” (PHG 770-71)
- And beyond this, we need to solve the problem of the individual, which requires that we find “a true person whom humankind and the universe can cherish and whom God can trust.” (772)
- We need “not a social or political revolution but a revolution of character” by which we “come to resemble God.” (772)
- God, on His side, “needs His object partners of love, man and woman.” (772) God wants people of love—husbands for their wives, wives for husbands...
- “Man and woman are born to live for each other. The harmony of their body shapes and of their organs of love reflects this. If you truly understand this, you have mastered more truth and precious wisdom than an entire encyclopedia.” (773)
- Without husband-wife love we cannot receive God’s love. With no Fall, “heaven would have begun in a family, ...Thus the family is the training ground of love to qualify men and women for heaven.” (773)
- Children were once “a part of their parents’ love.” (774)
- “Since love comes from the other, ‘live for the sake of others’ is the highest philosophical principle. ...True love is the love to give and give without expecting anything in return. Thus we have to give and forget what we have given.” (774)
- God “is truly in a miserable and pitiful position” and is “seeking His realm of the true object partner. I am humbled to say that God has recognized me as such an object partner of love, and recently visited me in prison, out of so many clergymen..., to tell me to work on Nicaragua’s crucial situation.” (774)
- Father reiterates that before peace can come, “the unification of the family and the unification of the individual must take place.”

1987

Annual Motto: “Unification of the fatherland”

Jan 1-2: American Constitution Committee

- The last shift from the agenda of an evangelical church was moving most of the experienced American church leaders to staff the American Constitution Committee (ACC), January, 1987. It was a sacrifice of the church for the sake of reforming government on a moral / Principled foundation.
- Most American church leaders were shifted to the American Constitution Committee.
- The mission (per Tom Cutts, one of the group) was to win public office. Two members eventually succeeded: Mark Anderson in Arizona and Mark Boitano in New Mexico. At the same time, Marjorie Buessing was elected to the New Hampshire House of Representatives; she was not an ACC member.
- ACC carried out CAUSA education on state level, reaching hundreds of state legislators. I met one of them at a barbecue in the Sierra Nevadas, during a visit home. His name was Wally Herger, and he was a member of the California house. I told him I am a follower of Rev. Moon, and he was totally happy to meet me, full of praise for Father based on the CAUSA workshop. Cong. Herger went on to serve in the national House of Representatives from 1987 - 2013.
- National conferences featuring speakers from the right and left (Cal Thomas, Al Gore, Geraldine Ferraro)
- One fruit was the congressional act making the fourth Sunday of every July “National Parents Day,” signed into law by President Clinton in 1996.

ACC => AFC; head wing summit conferences—American Leadership Conferences (ALC)

My assignment to Boston as New England Regional Coordinator

Washington DC-based evolution of VOC, from CAUSA to organizations such as:

- Washington Institute for Values and Public Policy
- International Security Council
- Association for the Unity of Latin America (AULA)
- American Constitution Committee (1987), which evolved into the American Freedom Coalition (AFC)
- Summit Council for World Peace
- This coalesced into the Federation for World Peace (FWP), and then connected with the IRFWP through UPF.

May 15, 1987

Address at the Inauguration of the Citizens Federation for the Unification of North and South Korea

Little Angels Performing Arts Center, Seoul

June 1, 1987

Challenges and Possibilities for World Peace

Lotte Hotel, Seoul

First Summit Council for World Peace

June 12, 1987: President Reagan's "Mr. Gorbachev, tear down this wall" speech

August 8, 1987: Under the leadership of Hyo Jin Moon, CARP members disrupted an anti-nuke rally of tens of thousands in Berlin by marching through them to reach a pre-reserved location at the Wall, and having Hyojin-nim speak and pray there, in tears.

Dr Mickler Commentary

The movement's march on Korea began even prior to Rev. Moon's release from Danbury Federal Prison. While there he "first asked American members to **focus on educating 70,000 ministers, and on that foundation to send 7,000 ministers to...Japan and Korea.**" This request led to the creation of the CAUSA Ministerial Alliance, the 300,000-videotape project, and other activities previously covered. The focus shifted after April 1985 when the movement sponsored its first Advanced Interdenominational Conference for Clergy (ICC) in Korea and Japan.

Advanced Interdenominational Conference for Clergy (Advanced ICC)

Under the theme, "Rev. Moon and Korea in the Providence of God," sixty-four ministers from twenty-one denominations attended an "advanced seminar on Unificationism" between April 10-19, 1985. Between 1985-88, the movement sponsored thirty-eight separate ICC seminars for 7,069 American clergy and religious leaders who traveled to Korea and usually Japan.

According to Rev. Chung Hwan Kwak, who had overall responsibility for the project, the "meaning of the 7,000" was connected to the time of Elijah when throughout Israel God prepared 7,000 people who had never bowed down to Baal (I Kings 19:18). Rev. Kwak stated that John the Baptist inherited the position of Elijah and "was to find 7,000 righteous believers among the whole of Israel to work with Jesus." Since Korean Christianity rejected Rev. Moon between 1945-48, the mandate was to bring 7,000 American ministers to Korea between 1985-88, after completion of the forty-year wilderness course. This would be one among numerous conditions of unity set by the movement to restore what was lost during the immediate post-World War II era.

The ICC seminars, which were a decisive first step in the movement's march to Korea, paralleled CAUSA and ALC efforts in its concurrent march to Moscow. However, the ICC ran along an internal track and had pronounced differences from the movement's VOC work. The most obvious difference was the theological content. The CAUSA and ALC meetings attempted to universalize the movement's theological content as "Godism" which emphasized

points of convergence for all theistic believers. The theological material presented in the ICC seminars was highly particular, basically straight Divine Principle content.

A second major difference of the seminars was the spiritual dimension. CAUSA and ALC had a significant fellowship component, but they basically conformed to accepted norms of professional meetings. Spontaneous testimonies as to the inner workings of the spirit in one's heart clearly would have been out-of-bounds, especially in public sessions. The ICC meetings were much different. Not only were the participants welcome to bear witness to all manner of revelations, dreams, visions and other similar phenomena but the conferences were structured in such a way as to encourage and even cultivate this.

A third difference was that CAUSA and ALC conferences preached to the already-converted. Although some new constituencies were introduced, they were primarily gatherings of the like-minded who were opposed to Marxism and favored traditional values. The situation was quite different in ICC seminars where ministers had met the movement through religious liberty or CAUSA meetings but "had not studied the Principle deeply." As ICC leaders, particularly in the earlier sessions, acknowledged, "Most of the participants do come to Korea with some lingering skepticism or even suspicion about [Rev. Moon]." These factors combined with pre-existing denominational rivalries among participating ministers to generate more heated debates and spiritual battles than in either the CAUSA or ALC meetings.

It is important not to overstate the extent of these disagreements. In fact, it was precisely because of the initial distance that the ICC sessions were so powerful. Some ministers openly repented for their former misunderstandings or their denomination's persecution of the movement. Others repented for their mistreatment of one another. According to one report, "Many became inwardly hopeful and jubilant that now indeed was the time of the Second Coming. Others, while they may have rejected the possibility...expressed tolerance and acceptance of our position." Beyond that, ICC leaders hoped that clergy could testify that "God is actually behind...[Rev. Moon] and our movement." To facilitate this, the ten-day ICC seminars introduced participants to the full range of the movement's tradition in its countries of origin, "not what they have heard through the American media."

After the first several conferences, the ICC seminar began at Tokyo Church Headquarters where "hundreds of young members lined the sidewalks to greet ministers, exuberantly waving flags and shouting "Welcome! Welcome!" Each group also attended a Youth Rally where over 1,000 members who had newly joined through "video centers" greeted the ministers "with wild enthusiasm." The unmistakable message was that while Japan was highly resistant, even allergic to traditional forms of Christian witness, the Unification movement was bringing impressive results.

In Korea, although participants toured industrial facilities, the ICC placed more emphasis upon the movement's humble and suffering origins. Church elders shared experiences from the early days, and ministers toured the old Chung Pa Dong Headquarters Church, including the bare upstairs rooms where Rev. Moon and his family had lived. A day trip to Pusan at Korea's southernmost tip was usually a highlight. There, they visited a museum that stood on the site of the first Unification Church building—a hut of mud and cardboard that Rev. Moon constructed when he arrived in the city as a refugee during the Korean War. Many of the guest ministers' most vivid experiences occurred when they climbed the path up the mountain above the site to the "Rock of Tears" overlooking Pusan and its harbor where Rev. Moon "had prayed earnestly for the salvation of the world." Some started crying and praying deeply. In the course of the conferences, many from spirit-filled backgrounds testified to visions and revelations. A conference convener, convinced that the voice he heard at the Rock of Tears was the same voice he had heard at the Wailing Wall in Israel and "that it was the voice of God and that this place was authentic," burst into tears and embraced an ICC lecturer. However, some ministers never made it up the steep, winding climb to the rock, and not all who made it experienced meaningful breakthroughs.

There was always a full cycle of Principle lectures and question and answer panels which usually focused on Rev. Moon's identity, joint Sunday worship at the Seoul Headquarters Church, a banquet at the Little Angels School, and gifts of ginseng tea. From the fourth

conference, Rev. Moon requested that participants issue a proclamation of support for the movement “to encourage understanding among all Christians, especially in Korea.” The proclamations, with some variation, affirmed that “the Unification Church is a God-centered movement which practices Christian love,” that “The Reverend Sun Myung Moon is a man deeply inspired by God and Jesus Christ,” that the Unification Principle has exerted a “transforming power in the lives of its followers,” and that “the Unification Church has suffered unjustly in many respects because of misunderstanding.” Typically, three-fourths or more of the participants signed these. Rev. Moon also suggested that the American ministers establish sister-church relationships with Korean Christian churches. This also became a regular part of the conference although a lesser percentage of ministers took part.

Interdenominational Conferences for Clergy—Jim Stephens

The Interdenominational Conferences for Clergy (I.C.C.) were a set of conferences conceived by Rev. Moon while he was in Danbury Prison. It followed on the heels of two other huge sacrifices for the sake of America.

One truly amazing quality of Rev. Moon is his ability to give even more than before when he is persecuted. In 1984 America put him in jail in one of the biggest travesties of justice this century. But he decided to give even more to America than he had been giving. He funded an organization that bought hundreds of huge trucks and donated them for use by churches with social action programs and to charities working across the nation. Then he sent sets of videotapes of the Divine Principle teaching to 300,000 ministers in America.

Then he started the I.C.C. conferences with a goal to bring 7,000 American ministers to Korea and Japan to attend a seven-to-ten day conference, with nearly all their expenses paid. He said the project was inspired by the Biblical account of Elijah in 1 Kings 19:9-18 where Elijah is hiding in a cave to save his life and the Lord tells him that He has still 7,000 faithful believers.

At the time the I.C.C. was started, I was working in Washington, D.C. in the building called Capital Gardens. It would later become the home of the International Ballet Company. I was working on a program called Common Suffering Fellowship with Rev. Levy Daugherty. American ministers were flying in from around the country to symbolically “go to jail with Rev. Moon” for religious freedom. Our seminars lasted about a week and included lectures and a demonstration at the White House for religious freedom.

I was asked to coordinate the first I.C.C. under Dr. Tyler Hendricks and Rev. Chung Hwan Kwak as a program of the International Religious Foundation. The first conference was held April 10-19, 1985 and was attended by 63 ministers and spouses. The second and third conferences were held in July and August with 56 and 30 participants respectively. The fourth was held in May, 1986, with 151 people and then about every month after that for a year, averaging 100-200 participants. In June, 1987 we started holding them almost twice a month until July, 1988. A final conference (#39) was held in October, 1989, and included ministers from Europe.

At the first conference I was the point man and an easy target for everyone’s criticisms for what they thought went wrong. When I got back home, I remember it was impossible for me to sit down at my desk for about two weeks without feeling so much pain that I had to get up and leave the office.

But we all settled down and gradually worked out all the problems one by one. Rev. Levy Daugherty was a tremendous support for me and through it all we developed the deepest friendship I have ever had in my life. I hope that everyone can have at least one such relationship in their life.

The basic staff for the conferences consisted of Rev. David Hose, Rev. Kevin McCarthy, Rev. Daugherty and myself. Others joined us temporarily as lecturers or other staff including Dr. Kathy Winings and Peter Spoto. Rev. McCarthy did a great job teaching the hardest lectures (primarily The Fall of Man and The Second Coming of Christ) using the Bible itself to prove his points. We all respected the incredible effort he made to study. During each conference, members were sent from each region along with their local ministers to be group leaders.

These brothers and sisters did a fantastic job stepping in and really helped convey the Divine Principle and heart of True Parents to the participants. We could never have done it without them. From Korea and Japan local church leaders worked incredibly long and hard to make the conferences a success, sacrificing far more than we could understand. I would also like to thank Mrs. Sun Kyung Lee, our travel agent, and her wonderful staff for unbelievable “service with a smile” for many years.

At the high point when conferences were being held every other week, we hosted between 400 and 500 participants each time. The basic schedule was alternating days of Divine Principle lectures and field trips. We would visit the DMZ so they could experience the threat that was posed by North Korea and they could walk down 100 feet into the ground to see the invasion tunnels that had been built. We even flew them down to Pusan to visit the Rock of Tears and the museum on the site of the “first church” made of mud and U.S. Army ration boxes.

The two greatest accomplishments that I see resulting from the I.C.C. were, firstly, that it significantly changed our relationship with Christian ministers for the better. Once the Christian ministers could meet us in person and thoroughly discuss what we believed, then the spiritual fears were broken down and we could develop deep and sincere relationships as brothers and sisters. The “evil cult” image and the “brainwashing” charges were broken and they had to give us a lot of credit and respect for having a viable and Biblical theology.

Secondly, it helped make the historical foundation for True Parents. These conferences came 40 years after True Father began his public ministry and he had encountered rejection and persecution in Korea. So it was a restoration of a Christian foundation for True Father to stand on. It helped a great deal to bring a spirit of unity among the Christian participants of all denominations who attended. Nearly all of them remarked that they seldom interacted with other denominations and at our conference they truly felt harmony and the love of Jesus Christ.

I also think that the I.C.C. was a profound introduction for many of our American members to our Korean traditions and roots and to spiritual phenomena. Many spiritual experiences were given by God to the ministers and our members during the conferences, especially at the Rock of Tears. Without fail, revelations and healings took place every time we took a group there. Notably on the 10th I.C.C., in Feb., 1987, many of the staff began experiencing spiritual communications from Jesus Christ and Heung Jin Moon. Genuine breakthroughs occurred for many members all across America after that time.

We produced two videos about the I.C.C. The first was “Answer To A Prayer” which is probably the single most watched video in our movement because members showed it day in and day out to ministers all across America. The second was called “Walking Together” and highlighted experiences of Christian unity and personal growth that the ministers gained from the conferences.

Reflections on the ICC—Kevin McCarthy

Amazing phenomena have been taking place in these conferences. The ministers are not just having a good time but are having internal experiences of God’s spirit manifesting from within. After attending Sunday service at the headquarters church in Seoul or praying at the Rock of Tears, many ministers have incredible prayers or receive very specific revelations about Father. You can see the look on their faces; they become curious and contemplative. Their question is simple: If this is a heretical church and Rev. Moon teaches heresy, how in the world can the spirit of God come down so powerfully in this church? They’re not sensing just the common Sunday-service spirit of God. This is the most powerful spirit they’ve ever experienced. At the time of Jesus the spirit of God manifested very strongly, but outside the doctrines of Jesus’ contemporaries. That’s exactly what’s going on here.

Once I reported directly to Father, “Father, there are interesting phenomena happening at these conferences.” Father looked at me with that dead-eye look, and said in English, “No! Not interesting. SERIOUS phenomena.”

Teaching the Principle should not be just explaining what we believe. We need to give the ministers a direct experience of God through His word in the 20th century. I feel that if we, as lecturers, can conditionally fulfill our responsibility to proclaim God's absolute word, then something unimaginable by even the greatest stretches of our faith can take place in these conferences.

When God feels confident that we lecturers are standing squarely in that sanctified position, then He will bring about some "serious phenomena" directly through His word, the Principle. When we hit that point, and become more focused on that spirit, multitudes of ministers will come, and they will have not just an interesting experience, but a serious one.

Rev Chang Seong Ahn's 40-Day Workshop in the New Yorker August-September, 1987

At the conclusion of a leaders meeting, True Father informed the 200 American church leaders who were gathered that they were to remain there for a 40-day Divine Principle workshop taught by Rev Chang Seong Ahn. Drink only water, this is your 40-days on the mountain top experience.

Sept 21, 1987

The Responsibility of the Media in a Divided World Seoul, 9th World Media Conference

These fact-finding tours were the key to the door to the Moscow conference and meeting with Gorbachev. First, they educated western media about the terrible reality of communism. Second, it created a relationship with Russian media people with their western counterparts. Through those relationships, Dr. Bo Hi Pak could reach the people necessary to permit the 1990 conference. According to Ward and Swarts,

"Throughout the 1980's the World Media Association (WMA), a media-related organization associated with *The Washington Times*, provided journalists from numerous publications with first-hand exposure to numerous vortices of the Cold War. In 1983, WMA brought 155 journalists, from 55 countries, to visit sites on the border of Nicaragua and Honduras, including refugee camps and the track known as "Blood Alley" which two days after the Media Association tour was the site where Sandinista soldiers killed two American journalists. That same year, journalists were brought to Europe by WMA to report on the Nuclear Freeze Movement and afforded the opportunity to cover the October 22 massive demonstration in Bonn against NATO's planned deployment of Euro-missiles. During the same tour, a side visit to East Berlin by WMA allowed journalists to observe a plethora of East German posters opposing the deployment of US cruise missiles, and a total absence of any criticism against the presence of Soviet SS 20's on East German territory.

"In 1984, WMA sponsored a journalist fact-finding tour focusing on the Southeast Asia front lines, including a trek inside communist Kampuchea to meet with leaders of the Khmer People's National Liberation Front who were resisting the large Vietnamese military presence in their country. Other fact-finding trips included encounters with leaders of RENAMO, UNITA, SWAPO and Solidarity. The WMA tours, which often also included meetings with heads of state and detailed government briefings, provided journalists access to first-hand information on the status of communism, largely validating the salience of the Reagan Doctrine." (Ward and Swarts)

During the same decade, CAUSA International accomplished the following:

"Between 1980 and 1990, CAUSA International conducted more than 250 VOC conferences in 40 nations, mostly three- and four-day programs, attended by an estimated 60,000 leaders. These programs mobilized the support and involvement of presidents, vice presidents, cabinet officers, senators and other high-ranking officials. From as early as 1982, CAUSA USA, CAUSA France, CAUSA Uruguay and other national chapters also organized and conducted many of their own conferences. By 1985, CAUSA conferences were even secretly being conducted in

Nicaragua and Poland.” And of course, the first sign of the collapse of the Soviet Empire was Solidarity’s victory in Poland on June 4, 1989. (Ward and Swarts)

November, 1987: “In November of 1987, *The Washington Times* ignited a nationwide controversy which resulted in a rescinding of plans to have Mikhail Gorbachev be the first communist leader to address a joint meeting of Congress.” (Ward and Swarts)

Nov 27, 1987

**Absolute Values and a Reassessment of Contemporary Society
Atlanta, 17th ICUS**

- “The problems of the world are essentially problems of the human being.” (PHG 776)
- Since human beings determine all things, we need multidisciplinary research and consider “such factors as religion, culture, art and so on.”
- We need to reassess the “systems of the eastern and western blocs” and role of science and stop making excuses. (777)
- “Absolute values” ≠ “absolutism” but are based on God’s love.
- They do not contradict rational thinking, but allows it to value “emotion, will and spirituality.” (778)
- Without it, “social science [has] often been corrupted under the influence of egoistic, sectarian political power.” (778)
- Father decries “the passive attitude of most scholars.” You should be active for good. (778)

Dr. Mickler’s Commentary

Spiritual Revival

During the 1970s and early 1980s, Rev. Moon concentrated his activities almost exclusively in the United States, conducting evangelical tours between 1972-76 and building an institutional base between 1977-85. After 1985, he shifted the focus of his ministry, conducting concurrent marches on Moscow and Korea between 1985-92 which this chapter has documented. While he elevated his ministry to the international level, the real focus between 1985-92 was on Korea. Rev. Moon hoped to harvest the fruits of his worldwide ministry there and to play a central role in the nation’s reunification. This was apparent in the succession of the movement’s annual mottos after 1986: “The Unification of the Fatherland” in 1987 and 1988; “The Unification of Korea” in 1989; and “The Unification of My Nation” in 1990 and 1991. There was a sense that Korea as the holy land of Unification faith was always the internal focus of Rev. Moon’s ministry. The difference was that between 1985-92, it became the substantial focus as well.

From the perspective of the American movement, this shift was not a negative development as it built upon the foundation of Rev. Moon’s foundation in America, and activities in Korea as well as in the C.I.S. required the assistance of American members and their contacts. Still, the situation had changed. The most fundamental change was that after being at the center of Rev. Moon’s attention for nearly a decade and a half, the U.S. movement was less in a central than a supportive role. The movement continued to fund *The Washington Times* and its oceanic enterprises as well as a broad array of educational and inter-religious nonprofits in the U.S. However, rather than breaking new ground, this support served to maintain and extend activities already in place. The only dramatic new initiative in the U.S. during the period was the Professors World Peace Academy’s acquisition of a controlling interest on the Board of Trustees of the University of Bridgeport, Connecticut in 1992. This was a hotly contested and highly controversial situation that resurfaced anti-Unification Church sentiment and recalled the “cult wars” of the 1970s. Nevertheless, apart from the University of Bridgeport involvement which occurred at the end of the period and had more relevance for later developments, the cutting edge of the movement’s efforts between 1985-92 was not in the U.S.

The membership in America plunged into CAUSA signature drives and recruitment for ICC minister tours as they had with previous providential tasks. However, there was an undeniable void. This was not simply due to the numerous and lengthy absences of Rev. and Mrs. Moon. It was more due to the fact that their interest lay elsewhere. In reality, this shift of focus offered

the American movement and its membership possibilities for growth, especially a deepening of its spiritual roots. The wider culture, for the most part, still held them in contempt, and the movement's Asian leadership, including Rev. Moon, told them on numerous occasions that they were horizontal and individualistic, lacking in dedication, and spiritually dry. In addition, members continued to struggle with the conflicting demands of family and mission responsibilities. Some struggled with additional issues such as infertility or infidelity, matters that struck at the heart of their faith. In summary, at the grassroots level, the American movement was primed for a spiritual revival.

It would be a mistake to assert that these issues were unique to American members. The membership worldwide tended to regard their efforts as inadequate. While the True Parents turned some of their failures into victories, most felt that they had increased rather than lessened the True Family's burden. Some self-abasement was rhetorical. In other words, it was considered good form to depreciate one's own efforts and attribute all success to heaven, the True Parents, or one's superiors. Also, no segment of the movement was exempt from Rev. Moon's scolding. If American members labored under unflattering comparisons to Asians, Rev. Moon reversed field when addressing Korean audiences, comparing their settled state with the suffering and sacrificial efforts of American witnessing and fundraising members. And his criticism of the U.S. and American members paled in comparison to his treatment of the Japanese.

Again, some of this was rhetorical. However, other aspects of the movement's sense of inadequacy or even failure were rooted in fact. The world was still an unfriendly place for most Unificationists after 1985, and despite certain gains, no country or culture held members in high esteem or considered them part of their mainstream. Beyond this, there was disunity among members themselves, which raised the question of whether the movement truly offered the promise of transformation or, in fact, mirrored the world's divisions. Korean, Japanese and American members had problems understanding and trusting each other. European members perpetuated centuries-old conflicts, and native African members distrusted their missionaries. The movement's interracial, international and intercultural marriage blessings were a witness to the ideal of unification. Yet, in some cases, blessed marriages were religious, racial and cross-cultural battlegrounds. The high regard that members had for Rev. and Mrs. Moon held the movement and many marriages together externally. Internally, members often felt impoverished. In this respect, not only the American membership but the worldwide Unification movement of the mid-1980s was ripe for revival.

A revival did come. It was not a conventional revival, and in the end it raised a number of troubling questions. Nevertheless, it had a profound effect on many members. Rev. Moon and numerous participants described it as a "Unification Pentecost." In outline, it centered around extraordinary experiences that an increasing number of members had with Heung Jin Moon, Rev. Moon's deceased second son. Shortly after his death on January 2, 1984 as a result of a car accident, a number of spiritually sensitive members in a variety of locations throughout the world claimed to have received messages and direct guidance from him. These appearances were particularly intense during the forty days following Heung Jin Nim's Sung Hwa or "ascension" ceremony, after which they subsided for three years. A second phase, associated with the ICC minister conferences, began in 1987 and led to widespread channeling of Heung Jin throughout the movement. This phase quickly escalated into a third, culminating phase in late 1987 and 1988 when Heung Jin Nim was understood to be embodied twenty-four hours a day in a young black Zimbabwean member who led a series of revival meetings attended by thousands of church members worldwide.

TH NOTE: Missionary leaders in Zimbabwe, Gregory and Kathy Novalis, and then a continental mission leader and finally Rev. Chung Hwan Kwak, and finally True Parents and members of the True Family, accepted a Zimbabwean member named Cleopas as Heung Jin Nim's embodiment. Cleopas conducted workshops of repentance globally, striking most members for their sin, including Korean elders up to the 36 couples. Dr. Bo Hi Pak was hospitalized as a result of injuries received.

Dr Mickler Commentary: Spiritual revival (cont.)

There were several reasons why this revival took hold. The first factor, already described in general terms, related to the membership's receptivity, indeed, hunger for revival. The editor of *Today's World*, the church's world mission magazine, summarized the situation, "The last few years...have truly been painful for me in that it has been increasingly difficult to find the fresh enthusiasm and purity of heart that I felt was a precious, core aspect of our movement. Those who join the Unification Church have to be among the most fundamentally idealistic people on earth. Yet the perspective of many brothers and sisters had become tinged with cynicism, revealing the hurt, disappointment, and resentment that had accumulated from Satan's attack on our ideals.

"Our original mind's expectations for ourselves and each other—leaders and members—had been too often betrayed. I and many others were praying desperately for some sort of rebirth or revival, but we had no idea from where it would come."

Prior to "having experiences with Heung Jin," David Hose, a major ICC leader, wrote, "I had reached a point of real dryness...feeling that my love channel was cut off, that I was just going through the motions in my work." He also generalized beyond his situation to that of others: "I could give lectures to thousands of people on the Principle and explain how much God loves each and every one of us, but I could not really accept in my heart that God loves...[me]. As I look around our American movement, I find that there are a lot of people in the same position."

The Heung Jin Nim phenomena addressed these areas of need and more, empowering members in their public missions and personal lives. In Britain, a forty-day witnessing condition under the guidance and in the spirit of Heung Jin Nim between January 21 and February 29, 1984 gained 733 new members. Although many of them signed associate rather than full-time membership forms, the British Church surpassed its original goal of 200, and its revised figure of 500. ICC staff also attributed breakthroughs with Christian ministers to the influence of Heung Jin Nim. At the church's World Mission Headquarters in Manhattan, a small prayer group exploded from five or six people to 150 within a few days once several participants began channeling Heung Jin Nim. At the church's seminary in Barrytown, New York, a small prayer group likewise expanded to the whole community, and a student-sponsored "Soul of Russia" prayer walk grew from 20 walkers in the previous year to more than 200 with front-page coverage in local media. This, as well, was attributed to Heung Jin Nim's direct involvement.

Received messages affirmed that Heung Jin Nim wanted to be close to each and every member, that he was "their brother, not only some distant Lord," that God had not forgotten their sacrifices, and that they were "beautiful children—each one handpicked." In the face of contempt from without the movement and scolding or layers of hierarchy within, affirmations of this sort were deeply stirring. Heung Jin Nim also held forth the promise of overcoming barriers and disunity among members. As one account put it, he came "as a great equalizer and redresser. No single nationality is superior or inferior." Position, organization, self-consciousness and image were out. Heartistic unity was in.

A second reason why the revival took hold related to the character of Heung Jin Nim and the circumstances of his death. By all accounts, Heung Jin Nim, who was seventeen when he died, was an exemplary son. Rev. Moon described him as "the most exemplary, obedient son, with the greatest piety...the most comforting son to Mother and me." He was known to be particularly concerned about safeguarding the security of his parents. The circumstances of his death were tragic. Having visited the church seminary in Barrytown, New York with two friends, their car was struck by a tractor trailer which had jack-knifed on an icy stretch of road north of Poughkeepsie on December 22, 1983. Though seriously injured, his two friends survived. Heung Jin Nim, who suffered massive head injuries, lingered in a coma for ten days before expiring at 1:18 a.m. on January 2, 1984.

Given Heung Jin Nim's exemplary character and the circumstance of a young life, so full of promise, being snuffed out, there was intense pressure to find meaning in the tragic turn of events. This happened in several ways. First, the boys who had been traveling with Heung Jin Nim testified that he had swerved the car at the last moment to take the brunt of the impact himself and save them. This may have been in keeping with Heung Jin Nim's character or

elevated it further and in that way may have offered some consolation. However, it did not address the issue of why the tragedy happened at all or, more precisely, why God let it happen.

On January 3, 1984 Rev. Moon referred to Heung Jin Nim's death as a great sacrifice. He and Mrs. Moon were out of the country at the time of the accident, conducting a series of "victory over communism" rallies in Korea. A number of church and non-church spiritualists communicated to Mrs. Moon that December 1983 was a "very dangerous time" for Rev. Moon and that he "must absolutely be careful." Rev. Moon asserted that at the last rally in Kwangju, a city with a reputation for rebelliousness, thirty-six terrorists were prepared to attack but were prevented from doing so because "the auditorium was already completely packed by the time they arrived." With another 5,000 people outside, they "had absolutely no way to enter." However, during Rev. Moon's speech, Heung Jin Nim's accident occurred. According to Rev. Moon, "Satan lost his condition to attack me and then turned his attention to the next best, my second son."

As one who had laid down his life for his friends and stood as a substitute for his father, Heung Jin Nim "occupied the position of the living Jesus in the Unification Church." This meant that his sacrifice had a larger atoning significance. While he lay in a coma, Rev. and Mrs. Moon conducted a Unification Ceremony in the hospital chapel where on the foundation of Heung Jin Nim's "precious sacrifice," they called for the unity of Judaism, Christianity and the Unification Church; the unity of Korea, Japan and the United States; the unification of True Parents and their family and for the members of the Unification Church as well as all races of the world. After his passing, on January 3, 1984, Rev. and Mrs. Moon established the Day of the Victory of Love. Rev. Moon explained,

"Previously, the realm of death controlled the realm of love....From now on, love will control the realm of death.... This is truly a historical day. The death of the most beloved son of True Parents might be tragic for Mother and me if death reigned in our hearts. However, we are not defeated by death. Instead, we are reaching out with the much greater power of the love of God, and love now governs death....All tragic events of the satanic world shall be conquered by love and enter into its realm. No power under the sun can infiltrate the power of love. Heung Jin Nim's death is not an ordinary one; he transformed himself into the victory of love. His death cannot be treated as an ordinary secular death."

The Day of the Victory of Love found a permanent liturgical expression in the church's tradition of Seung Hwa ("ascension and harmony") ceremonies which began after Heung Jin Nim's death. Unlike traditional funerals, these ceremonies were not to be gloomy or sad but "beautiful, enlightening and joyful," using bright or light colors. However, Heung Jin Nim's victory transcended the church. To Rev. Moon, Heung Jin Nim was "opening the door to conquer death" and his spirit was "totally free to come back here any time he wants to." A variety of spiritual communicators also said, "He will be back. He will come back." These sentiments were highly suggestive and enhanced members' receptivity to testimonies of Heung Jin Nim's appearances.

A final reason why the Heung Jin Nim revival took hold stemmed from the movement's openness to the spirit world. Unlike its aggressive evangelism, anticommunism, business ventures, or even its messianism, this aspect of the movement's life was not emphasized in the public media. The movement itself was ambivalent about spiritualism. There was a degree of reticence, even sensitivity about associations with shamanism and excessive preoccupation with the spirit world was discouraged. Nevertheless, those possessing charismatic and spiritual gifts played prominent roles within the tradition from its beginnings. Rev. Moon was the outstanding example. He reportedly was clairvoyant, clairaudient and could see into people's characters from childhood. Jesus appeared to him at age fifteen, and "For many decades," according to Divine Principle, "he wandered in a vast spiritual world...endured suffering unimagined by anyone in human history...fought alone against myriads of Satanic forces...[and] came into contact with many saints in Paradise." Many of the earliest members of the movement were spiritualists or spirit-led, and contingents of "prayer ladies" and mediums provided ongoing communication with the spirit world.

Much of this was inaccessible to ordinary members. It was part of the church's tradition, and most were aware that Rev. Moon had spoken on numerous occasions of barriers being broken in the spiritual world. Still, for many, this was a matter of long ago and far away. In this respect, the Heung Jin Nim phenomena and revival represented the mainstreaming of the movement's spiritualist tradition.

It may have been possible to deny claims of Heung Jin Nim appearances and channeled messages. However, there were two substantial occurrences that demonstrated that the movement meant business about the barriers between the physical and spiritual worlds being broken down.

The first of these was Heung Jin Nim's blessing in marriage with Hoon Sook Pak in February 1984. A Korean spiritualist testified that Heung Jin Nim's only regret, apart from not having served his parents long enough, was that he had not been blessed. The day before he died, Rev. Moon also promised him that he "would have adopted sons, that his tribe would go on." Hoon Sook Nim, Col. Pak's second daughter and an accomplished ballerina, stepped forward to be his bride, "accepting...responsibility to live her entire earthly life for the sake of God and solely for True Parents and her husband in the spirit world." Rev. Moon expressed confidence that her "example of loyalty" would empower members "to overcome...problems in dealing with Satan's attacks." As he expressed it, "What couple could complain at having to endure a forty-day, three-year or even seven-year separation period" when thinking "of the kind of life she is living."

The other substantial occurrence that served to mainstream the church's spiritualist tradition was the "returning resurrection" of Heung Jin Nim twenty-four hours a day in the body of a young Black Zimbabwean member. According to one account, "In July 1987, in the prayer room in a small house in the middle of Africa, Heung Jin Nim announced to a few members ('second selves' and 'chosen ones,' he calls them) that he would begin his activities on earth in the heart of Africa." This represented a decisive new phase beyond communicating "through a medium's voice or by automatic writing." Within a short period, Heung Jin Nim in his fully embodied form gained acceptance from Rev. Chung Hwan Kwak, Executive Director of the movement's World Mission Department. Rev. Kwak utilized his monthly "Letter from the Publisher" column in *Today's World* to describe the phenomenon and offer guidance to the worldwide membership. According to Rev. Kwak, "Our movement has absolutely needed the kind of personal assistance he has been providing." He cautioned members against trying to question Heung Jin Nim "about your former experience together" as "many small details of our experience on earth are unneeded and forgotten when we go to the spirit world."

By January 1988, working at what one account described as "an incredible pace," Heung Jin Nim in his new form conducted four special three-day conferences in Africa, then successive conferences in Greece, Thailand, Columbia, Argentina, France, England, America and the Far East. The conferences were intense. After singing, prayer, testimonies and a short introductory talk by Heung Jin Nim, each began with individual confessions. With as many as 800 or more members present, this could take hours, with those present exhorted to pray or sing holy songs for each other the entire time. Once this was finished, Heung Jin Nim offered extensive commentary on the Principle and its application, including accounts of his direct experience with biblical figures in the spirit world. Sometimes, these commentaries were accentuated "through dramatic role-playing, by calling upon people in the audience to take part in the scenes he directed." These lectures, punctuated by songs and testimonies or sometimes lively jumping and marching, also took hours, and there was no provision for sleep during the three days. Food also was not a problem since most members were placed on fasting conditions following their confessions. Heung Jin Nim showed special concern for infertile couples and called for couples willing to give birth to a child for them to adopt. There were "tears streaming from many eyes" as "the giving and receiving couples embraced with deep emotion." At the close of each conference, "participants were given a detailed schedule for their...lives of devotion and attendance," including time for morning and evening prayers and for study and discussion of the Principle. Many members experienced personal liberation. Public confession or confession with one's spouse was a prominent feature of "Black" Heung Jin Nim's conferences. They could unburden themselves of deeply-held secrets and "separate from Satan." Within an intensely supportive environment, they could repent, make restitution as

needed, and have a “second chance” to become pure. Others achieved levels of spiritual intimacy which had been lacking.

Heung Jin Nim conducted three conferences in the U.S.: at the World Mission Center in Manhattan, at the Washington, D.C. church, and at a church workshop site in the San Francisco Bay Area. These were attended by approximately 800 members each. He also conducted a smaller session at the church’s seminary at Barrytown, New York and several more private sessions. Most importantly, he met Rev. and Mrs. Moon and appeared to gain their sanction. According to one description, he “ran over to Father and practically jumped into his arms, saying ‘Father! Father!’ Then he embraced Mother tightly, crying, ‘Mother! Mother!’ ” At the beginning of the New York conference, Hyo Jin Nim Moon, Heung Jin Nim’s elder brother, spoke in tears, stating, “I have the most reason to be skeptical, but now I know it’s my brother. Please receive him.”

The Love of the Second Generation—David Hose

In June 1986 I became a staff member on the ICC seminars to Japan and Korea. Just before I came on the staff, I had reached a point of real dryness in my life. I was feeling that my love channel was cut off, that I was just going through the motions in my work. When I got the mission to come to Japan and Korea, I thought, “Okay, another new mission. I will try to do my best.”

But when I came to the Orient, everything exploded like a bomb, and I started to feel a tremendous need for inner healing, as if I were a little baby. This is no doubt fitting, because providentially America is in the child’s position, and Japan and Korea are in the parents’ position. I felt like I was coming home to my mother and father.

Externally my mission was to be the leader of the ICC seminars, but internally I felt as if I were a little baby lying on the floor, completely helpless. In front of those 200 ministers I appeared fine and took care of everything very well, but then I would go back to my room and fall apart. After four months of leading these conferences, I finally realized clearly that God wanted to heal a lot of things inside of me. He wanted my heart to become as big as my mission. When you get to be over 40 years old, you start to think differently than when you were 20 or 30. You think, “Well, I have this mission and these responsibilities, but what about my inner self, my internal status?” **I started to think that I would rather be a sincere, loving dishwasher than an insincere president.**

Not long after that, the ICC staff members started having experiences with Heung Jin Nim. Since that time, my life has completely changed. I realized that my love or my effort alone was not enough to solve the problems I was having in my marriage, my mission and in my life. I want to give tremendous credit to Heung Jin Nim for helping me so profoundly to resolve these very deep questions in my heart and experience what love really is.

The first night I had an experience with Heung Jin Nim I was in Korea. He was speaking through a medium in the hotel room of another director of the ICC, and I was invited to join the people in that room. The minute I came in and sat down on the bed, Heung Jin Nim said to me, “You have such a beautiful family.” And he literally embraced me. Of course, Heung Jin Nim is not physical, but I felt his deep, close personal embrace. I was so shocked that I burst out in tears, because I could feel the reality of that love so close to me. Through this experience I could genuinely feel that God loves me! And also that God knows me! He knows everything about my life down to the finest detail. That is true love.

Through Heung Jin Nim I believe God wants to liberate all the pain and hurt we have carried with us—our lack of confidence and our failure to really know that “God loves me.” God wants to liberate all these things from our hearts so that we can go forward, because as long as we keep those feelings of hurt or lack of love inside us, we harbor such a low opinion of ourselves. It is unfortunately very true that if you cannot love yourself, you cannot love True Parents, and you cannot love God.

Particularly in the last few months I have been realizing how much Heung Jin Nim has achieved. He is called “Lord Heung Jin Nim” in the spirit world, but at the same time, he is a close brother to me, like the closest friend I have. Through my relationship with him, I am starting to learn how to love my True Parents for the first time, and also how to love my wife and my brothers and sisters more deeply. Love carries us beyond position and beyond institutional structure. It melts everything and everyone down into one.

I have gone past my 40th year now, and I can testify that the heart is everything. Not position, not organization, but heart. Of course we need organization. But without hearts that are open and able to be shared, that organization becomes very cold.

It is not really the spiritual world that we are talking about; it is the true heart of one brother who is very real and who sacrificed his life for True Parents and us. I don't believe these experiences of love should just end with Heung Jin Nim. I think he wants us to develop that depth of love for each other. Heart is everything.

Oct 3, '88: Inauguration of **Foundation Day of the Nation of the Unified World** holy day, and first “sisterhood ceremony” between Korean women and representatives of 120 nations, Korea (on the foundation of ministry to the world's youth in the Seoul Olympics). Now it is called, “Foundation Day for the Unified Nation of Heaven and Earth.”

Dr Mickler's Testimony

These conferences and the accompanying worldwide tour consummated the Heung Jin Nim revival but also terminated it. By summer 1988, Rev. Moon directed Heung Jin Nim's embodiment to return to Africa, an order that he disobeyed. At this point, there was a consensus that Heung Jin Nim's spirit had left the embodiment and an evil spirit had taken over. The reasons for this reversal were complex, but the basic problem was “Black” Heung Jin Nim's violent treatment of those he believed were not truly following True Parents, a situation that he found intolerable and for which he held the leadership responsible. In addition, reports emerged of his entering European churches on holy days and leaping onto altars for loud prayers, followed by group cheers and hasty exits. Some of this leaked to the press and become a source of embarrassment. In sum, even by the permissive standards applied to one regarded to be a member of the True Family, his excesses became too much for the movement to tolerate.

Once rejected, Black Heung Jin Nim deviated further. He sent a flurry of faxes to church centers denouncing the “evil Kwak” for misrepresenting his work to True Parents. Eventually, he turned against Rev. Moon. There was a reported book-burning of Divine Principle in Zimbabwe, and the former embodiment, who resumed using his original name, Clophas, traveled to Japan where he attacked the church in several interviews. He later impregnated and had a child by the wife of the church's Japanese missionary to Zimbabwe. He also began his own sect, drawing out with him the bulk of the church's Zimbabwean membership, eighty or so members.

Black Heung Jin Nim's apostasy had little impact in the United States, where apparently he was no longer free to enter the country. However, members were confused. Many members had faith and life-transforming experiences through his conferences. It was important to preserve the legitimacy of these while distancing the church from the more bizarre aberrations. The official position was that the initial appearances were authentic. Heung Jin Nim really was fully present and his forgiveness was real. At some later point, after he had left the U.S., Heung Jin Nim departed his embodiment. This satisfied most. However, some voiced dissatisfaction and requested clarification about restrictions Heung Jin Nim had placed on sexual expression within marriage. Despite his later deviation, Black Heung Jin Nim consistently took a puritanical line. This took several years to resolve in favor of more open expression and was only one area of ambiguity.

Beyond individual and family considerations, a key issue was the place of spiritual phenomena in the Unification tradition. The Heung Jin Nim revival clearly was over. After 1988, there was little evidence of active channeling and several copy-cat embodiments were not credible. There was a short-lived episode in Malaysia, but in the U.S., several Heung Jin

Nim “wanna-be’s” were regarded as deluded pretenders. However, this did not mean that the role of those with charismatic and spiritual gifts had ended or was even diminished. The place of spiritual phenomena within the tradition was too longstanding and pervasive for that. Rev. Moon did not back off from pronouncements that the barriers between the spiritual and physical worlds were broken, and in the mid and late '90s, the movement was impacted by a fresh spiritual revival of even broader scope, though more controlled than the Heung Jin Nim revival of the 1980s.

[TH NOTE: In fact, it can be viewed as a strategic, and brilliant, “routinization of charisma.” With the rise of Daemo-nim came the direction that all members who believe they are channeling spirit world must attend a Cheongpyeong workshop and be validated by Daemo-nim. John Walker did attend for a couple of days, living in a nearby motel, and he left. (BTW, this young man died of AIDS.) Which brings up the general attitude of the True Children toward Cheongpyeong during that period—non-involvement, Kookjin-nim’s attempt to do an audit. Their attitude has evolved.]

TH NOTES

The spiritual dryness of administrative life
The transfer to Boston
Center life revived my heart
Prayer at Heungjin-nim’s Wonjeon during the Advanced ICC
Rev. Ahn’s 40-day workshop—how it started
Being a channel
 The regional tour while the regional director was in Korea
 The exorcism of Catherine Ono’s center (Rhode Island)
Stopping being a channel
Witnessing to ministers and members activities
Golf with my regional director

WEEK 9

December 1988 Leaders Meeting — democracy in action

1989

Annual Motto: “The Unification of Korea” (an informal motto; CBG p. 545)

Jan 2—Father’s prayer on the Day of Victory of Love:

“Beloved Father, True Parents made a promise centering on this son before he left the earth. We selected his spouse and decided to establish the children of his lineage as one of the tribes of eternal history. Therefore please grant that Hoon-sook on earth and Heung-jin may bind together the destiny of heaven with the destiny of earth, thus vertically binding together heaven and earth. To this end we pray that You bind Your beloved daughter Hoon-sook’s heart of unity, which is offering devotions for heaven and earth, and her life course, lived as a living sacrifice for God and True Parents, together with Heung Jin, **so the duties for the liberation of all peoples and the liberation of sorrows on the family level can be fulfilled.**” (2 CSG p. 1547)

Jan 3: “Proclamation of the Realm of Tribal Messiahs” (precursor to the Declaration Day of God’s Eternal Blessing,” the more formal declaration of tribal messiahship, July 1, 1991)

- Late December at East Garden: new leadership in the US church
 - Compare to 1995 transition and 2000 transition
- Pres Baughman designing a media kit around the theme, “don’t call us Moonies,” promoting the term, “Unificationist”
- The tour to revive the American movement

Jan 8, 1989: Father introduced his and True Mother’s position

“The Messiah, who comes as the only begotten son, must find the only begotten daughter. Finding her is not a casual matter. Since God created Eve from the body of Adam, **when the Messiah comes into the world he must find his Eve. He is the one who must recover Eve, because Eve was taken by Satan. Thus, at his return, Jesus, as God’s only begotten son, must receive God’s only begotten daughter and establish a way for man and woman to meet at a 90-degree angle...**

“Otherwise, the fundamental problems in heaven and on earth will never be solved. **God has dual characteristics, and He can dwell only where the son and daughter are one.**” (185-186, *May You Blossom, My Beloved*, pp. 34-5)

Jan 11: Second Generation 72 couple Blessing

Jan 12: 1,275 couples Blessing, Seoul

1989 in Korea: The movement obtained permission to start a new daily newspaper, the **Segye Ilbo** (Feb 1). It also received approval to establish **Sung Hwa (later Sun Moon) University**. On March 18 of that same year, the movement-sponsored **Il Hwa Cheon-ma (Heavenly Horse) Soccer Team** gained a franchise in Korea’s top professional soccer league.

March 23, 1989

Media Standards and Journalistic Accountability Washington, DC, 10th World Media Conference

- “I am primarily a religious leader ...[but] I have a tremendous interest in the media.” (PHG 815) Father lists the papers he founded (7 in all, plus *Insight* and *The World & I*). [Note: the title Father wanted for the latter was *You and I*.]

- I do this “because I recognize the power of the media. ...**[world peace] is far more likely to be determined by the work of the media than by military might.**” (PHG 816)
- Father welcomed, for the first time, “delegations of journalists from the **Soviet Union** and from the **People’s Republic of China.**” This was the run-up to the Moscow conference. He encourages reforms in both countries and offers the WMA “as a forum with your participation. (817)

As you all know, I am primarily a religious leader. And yet my work has not been limited to the field of religion. I have a tremendous interest in the media. Since 1975, I have created many newspapers and publishing enterprises in different parts of the world. In 1975, I established a daily newspaper, *Sekai Nippo*, in Tokyo. In 1976, I founded the *New York City Tribune*, in New York. I have started a chain of Spanish-language dailies, called *Noticias del Mundo*, in several major cities of the United States. In 1981, I began the daily *Ultimas Noticias* in Montevideo, Uruguay. In the Middle East, I started the *Middle East Times*.

But I am best known as the person who provided the alternative voice in Washington, D.C., the nation's capital. After the demise of the 128-year-old Washington Star, the city was left with only one newspaper.

The Washington Times in less than seven years has become a respected newspaper and has won many awards for design and editorial content. It is recognized by the Associated Press as one of the three most-quoted newspapers in the United States. The Washington Times Corporation also publishes a weekly news magazine, *Insight*, and a monthly academic journal, *The World and I*. Furthermore, I have just returned from Korea, where we launched a new major daily newspaper, the *Segye Times*, which has achieved a circulation in excess of 1 million in less than two months. In addition to these publications, in 1978 I founded the World Media Association to explore issues related to media ethics and responsibility.

The question arises, why does a religious leader expend so much effort and resources in media enterprises? My reason is quite simple. It is because I recognize the power of the media. The latter half of the twentieth century is an age dominated by communication. The electronic and print media are the most powerful and influential means of communication the world has ever known.

In a world of conflict and differing ideologies, the media play a large role in determining whether we live in peace or at war. My ultimate goal and desire is to achieve lasting world peace—a peace based upon a system of true values. The achievement of this goal is far more likely to be determined by the work of the media than by military might. So perhaps it is accurate to say that this room contains the most powerful people on the face of the earth—those who have the power to shape for better or worse, the future of humankind.

In spite of the media's great power, most free nations have very few laws governing the conduct of the media—in contrast to the great majority of professions in the world. Given this situation, when one considers the tremendous power wielded by the free press, it is clear that media professionals must continuously exercise their own powers of self-examination. We created the World Media Association as a forum for that self-examination. Our purpose is to promote the free press wherever freedom of expression does not exist and to promote responsible exercise of the media where the free press is already established.

Freedom is one of the most precious gifts from God to humanity. Human beings are created to be free—and also to be responsible for how we use our freedom. To use freedom properly requires self-discipline and self-control based on a fundamental understanding of right and wrong. When asked to define right and wrong, the answer is often given that anything is acceptable as long as it causes no one any harm. But

clearly, even to determine what "harm" is requires an absolute standard—a standard that must derive from the purpose of life itself.

God, being the Creator, has already determined the purpose of human life. We realize our spiritual well-being as we accomplish our life's purpose in accordance with the moral laws established by God. When we violate these principles, we invite self-destruction, just as we do when we violate the laws of nature. I say this because, before one is a journalist or a scholar or a clergyman, or even a husband or wife, each person is a child of God. We are the sons and daughters of our Creator. This is where our sacred nature and unique human dignity originate. The first responsibility of a human being is to exercise freedom to preserve our God-given value. In order to do this, we must live in accord with basic moral principles given by God.

America is a nation that has put a high value on individual liberties. Americans and anyone living in America may worship as they wish, assemble at will and print or speak just about anything. At the same time, the American founding fathers stressed the concept of self-government. In America today, we find an abundance of freedom but a shortage of self-government.

Certainly the media must be free and self-governing. **But self-governing media must also be moral media.** What do we mean by moral media? **Moral media use their freedom to protect, preserve and promote God-given human rights and dignity. The preservation of human rights and human dignity must be the standard of all ethics and morality.**

Therefore, the media has to stand at the very forefront in the defense of human dignity and freedom and in the opposition to all forms of injustice. Doing this is the best possible way to cultivate world peace. The media has to **lead the fight against all forms of oppression.** Furthermore, in the service of morality, the media needs to **oppose corruption and racism and vindicate the unjustly accused.** Moral media must **lead the fight against drug abuse, pornography and many other destructive vices of our society.** Thus **the media has to become the conscience of society.**

At this year's conference, we have two firsts: delegations of **journalists from the Soviet Union and from the People's Republic of China.** We are very pleased to welcome you. **The communist world is rapidly changing.** I encourage the new policies of "glasnost" and "perestroika" in the Soviet Union and the reforms being enacted in China. The media of both countries are playing a leading role in these changes. The World Media Association, in its commitment to free and open discussion, is happy to serve as a forum with your participation.

Both the democratic and communist worlds are searching for solutions to the problems of corruption, greed and exploitation. And both worlds are still far from achieving the ideal. As I see it, there are fundamental problems with both societies. They are both excluding God from their search for solutions. God has been forgotten.

Forsaking God is the most serious problem of this century. When you forsake God, either in the name of totalitarianism or a godless secularism, the result will be the same: self-destruction. Both East and West are struggling with this fundamental issue.

...have organized numerous fact-finding tours for media professionals to important areas all over the world, including the Soviet Union, China, South Africa, Mozambique, Angola, Cambodia and Central America.

These tours are searches for truth, giving journalists an opportunity to experience the world firsthand. As an excellent old saying goes, "Seeing is believing." Journalists must always have their finger on the pulse of the world in order to report accurately. The work we will undertake in these next few days is important—an examination of the performance of free and moral media.

Finally, I am sure you have seen many stories about me on television and in your own newspapers. You might even agree that some of the more exciting stories about Reverend Moon have helped sell more newspapers or bring a bigger audience to your newscasts. So, **since I have helped you all these years, I would now like to ask you for one favor: find out what I am teaching and what kind of life I am living.** Conduct your own open-minded and thorough investigation, and draw your own conclusions. This conference is a good place to begin.

I hope you will enjoy your stay in Washington and will enjoy the conference. Thank you for coming, and may God bless you.

Manhattan Center with Hyo Jin Nim

- **Album circe 1987-8: Rebirth
Shift from CARP to Manhattan Center
Emergence of 2nd gen youth culture**

Gilbert Starr's Testimony about Hyo Jin nim

Sometime in 1990, I do not recall the month, perhaps September, Hyo Jin nim accepted my request to be part of his team at the Manhattan Center. I had developed relationships with many very famous American entertainers, including Michael Jackson and the Jackson family. I became an employee at the Manhattan Center and pledged to Hyo Jin nim that I would bring new business into the audio and video studios that he worked so hard to create. The first project that I brought in was the world-renowned group Kool and the Gang. I inspired them to record an entire album in the Manhattan Center. The album title was "Unite." I quickly added many new artists and projects from artists including Vincent Herbert, Toni Braxton, Joe, Color Me Badd, Mary J. Blige and many others. That I matched my words with deeds inspired Hyo Jin nim and made him very happy. I began to report to him directly, and we became good friends from that time. I truly experienced God's heart and love through Hyo Jin nim. He really loved and cared for all of his members. He gave great love to my family. Within three months, he blessed me to the position of vice-president of the Manhattan Center, and president of a new company that we created under his leadership, Tribal Concerts International, Inc. Even, after my employment at Manhattan Center, we remained friends and communicated with each other concerning different projects.

Hyo Jin nim also helped me when I became the personal manager for the legendary singer, actress and Tony Award winning artist Melba Moore. Because of Hyo Jin nim's love and support, and the love and support of Dr. Yang, Melba and I were able to support True Mother during True Parents' Fifty-State and twelve-city speaking tours. Hyo Jin nim's deep heart and love for our Heavenly Parent and True Parents always inspired me. I never met anyone in our movement who was more righteous than Hyo Jin nim. He always encouraged everyone to be the best that we could be for our Heavenly Parent and True Parents. Once he told me always to do things that will protect and bring honor and bring glory to our Heavenly Parent and True Parents. He also said we must live and die in the right way, for our Heavenly Parent and True Parents. I am eternally grateful to have known and worked with True Parents' precious eldest son. Hyo Jin nim created and produced many beautiful musical tracks for Melba Moore as a gift. We have this music made exclusively for her. He poured his heart into this beautiful music. We hope to get permission from Yeon Ah nim to release it to the public someday or to have Hyo Jin nim's children, who are great musicians, do something with these masterpieces. There is simply too much detail to report. I hope that this will give our worldwide family and readers an idea of just how loving and how great and how much of a musical genius Hyo Jin nim is!

Gilbert and Gladys Starr received the blessing in 1982; she ascended in 2012. They have four children.

1989, August-September: PAL JUNG SHIK

- **Ceremony for the Grace of Love, August 20, Kodiak**

- **Pal Jung Shik, August 31, Kodiak**, signifying that Rev. and Mrs. Moon completed restoration of elder sonship on eight vertical and horizontal stages
- **Day of Heavenly Parentism, Sept 1, Kodiak**
- Age of the family begins

“After Korea’s liberation from Japanese occupation, True Parents successfully completed their 40-year wilderness course and announced that it was time to welcome the new era to enter and settle the land of Canaan. 1985 to 1988 was the period to settle in the happy land of Canaan. ...At the service to celebrate the 31st True Parents Day, which was held in the United States on March 27, 1990, True Father announced the liberation of all women and that True Mother would be the second founder of the Unification Church. This was on the foundation of Pal Jeong Shik, which was consecrated on August 31, 1989, restoring the authority of the elder son, and the Proclamation of Heavenly Parentism that was held the following day, on September 1.” (Commentary in *May You Blossom, My Beloved*, p. 127)

August 31-September 1, 1989

Dr Mickler’s Commentary

Rev. Moon made an offering of these and other conditions in three separate ceremonies in Kodiak, Alaska between August 20 and September 1, 1989. He declared the Ae-Won or “One Heart” providence on August 20th. Then he performed Pal Chong Shik or “The Ceremony of the Settlement of Eight Stages” on August 31st. Lastly, he proclaimed the era of Cheon Pu Ju-eui or “Heavenly Parentism” on September 1st. Taken together, these ceremonies signified to Rev. Moon that **meaningful opposition to his work had passed and that the way was open for a more direct and public expression of his messianic role**. The collapse of communism in Eastern Europe during the fall of 1989 and the beginning of the end of the cold war only confirmed this.

In February and March 1990, the movement held its first “Welcoming True Parents” rallies. Still, there was a degree of ambiguity. Rev. Moon’s speech, “True Unification and One World,” contained no explicit reference to his messianic status and listeners were left with the impression that everyone should strive to become True Parents. In America, the five Welcoming True Parents rallies were delivered in Korean and addressed exclusively to Korean-American communities.

Reportedly, Rev. and Mrs. Moon declared themselves to be True Parents more unambiguously in Korea during a twelve-city speech following the Moscow Rally and breakthrough meeting with Mikhail Gorbachev in April 1990. Still, “True Parents” was an unfamiliar term and not necessarily associated with the Second Coming of Christ. The closest Rev. Moon came to such an affirmation in the United States was at **the Second Assembly of the World’s Religions held in San Francisco on August 15-21, 1990**. In his Founder’s Address, entitled “The Tradition of True Love and Bequeathing that Tradition,” Rev. Moon stated, “Before this world can enter into the realm of true love and true family, the True Parents’ position has first to be established. To help fulfill this very purpose I have been called upon by God.... I have suffered persecution and confronted death with only one purpose in mind, so that I can live with the heart of True Parents to love races of all colors in the world more than my own parents who gave birth to me, or my own brothers and sisters.”

The San Francisco Chronicle seized upon this remark to suggest that Rev. Moon had identified himself as the Messiah. It was true that he defined “the mission of the Messiah as a mission of True Parents” in the speech. However, claiming that he had been called by God to help establish True Parents’ position and that he had suffered in this effort was still a long way from an exclusive identification of the position with himself. In fact, Rev. Moon stated that all religions were called to do the same. **It seemed as though there was still one more puzzle piece that needed to be properly positioned before Rev. Moon could affirm unequivocally his unique role.**

September 3

- “On August 20th of this year at the celebration of my Danbury victory, I declared the ‘Love Providential Age.’ This is the age of the restoration of the true children. ‘True children’ means the restoration of Cain and Abel, especially Cain, the eldest son position. **Unless Cain and Abel are restored, especially the eldest son, there is no foundation for the emergence of the true mother.**
- “Historically, Eve gave birth to two children with the eldest son belonging to the satanic realm and the second son belonging to the heavenly realm. Human history started within one mother's womb, with one side as satanic history and the other as God's history. **These histories have to be restored and united.**
- “In the ideal world, Adam and Eve came from God. They were to unite and as parents create children who were with God. Their children could be divided into elder son and second son. **The eldest son was to be the master of the house, automatically united with the parents and the second son would be united with his older brother.**
- ...“The Messiah, centering on God and true love, comes as the parent and father of mankind. The Messiah's purpose is to judge Satan and exterminate his power. Furthermore, satanic love must be cleansed. After that [viz., the Cain-Abel reversal], the brother relationship can turn to the parent-child relationship.
- “In summation, what are the three missions of the Messiah? First, to liquidate Satan; second, to restore true love; third, to create true brotherhood by centering on the parent-child relationship.
- “Liberation theology, which is expounded around the world today, says, ‘We can save the society by changing the social system.’ ...that's not a true religion; a true religion is to battle against oneself.
- **“On August 31 and September 1, 1989, I was in Alaska. These two days are most historical days. I would like to explain what I did and why I went to Alaska to do it....**
- “This particular age of providential restoration is the restoration of the brotherhood realm, to restore the eldest son to his rightful position with his birthright. Throughout fallen history, the elder son and the second son had reversed birthrights. Through the restoration of brotherhood, **the elder son has come into the original elder son's position to inherit God's Kingdom and blessing.**
- “God, Adam and Eve, together with the three archangels were the basic units God created in a heavenly relationship on the very first day. Because of the fall, this particular pattern has been converted to Satan holding God's position with Adam and Eve in servitude to Satan. In the providential course, this situation has to be restored by going through certain crossing junctures.
- *Summarizing: the world restoration primary course should have been England (mother), USA (Abel restored as eldest son) and France (Cain taking younger son position), and Korea in the father position. Christianity rejected True Parents, so now the providence is Japan (mother), USA (Cain and Abel), and Korea.*
- **“The United States of America declared war against Reverend Moon. The battle has been fought. The U.S. was defeated, I won! ...While in America, I made oneness with everyone, western and eastern people, centering only on a true love. What kind of true love? Centering on the true love marriage system they became completely one. Now we no longer have divisive cultural backgrounds.”**
- **“Now wherever Rev. Moon goes, there will be no opposition because he has brought unity between east and west, north and south on the individual level, family, tribe, nation, world and cosmic levels. This is why I can install the tribal messiahship through you.**
- “At the time of Jesus, even though he came as the Messiah, he was whipped from day one to the end. There was opposition and crucifixion, just the opposite of what should have been. I received similar persecution. **From this day on we can go forward without any opposition because the world is looking for hope which cannot be found anywhere except with Rev. Moon!...**
- “Forty years ago, the failures of established Christianity and the Korean government and leaders brought the dispensational period of 40 years indemnity to me. During that 40 year period, communism prospered ...Now that I have declared a victory, everything is crumbling

down. Not just communism, but also the crime ridden, morally corrupt United States is also collapsing. Where is the hope? Going to Rev. Moon.

- “Two kinds of Unification Church tribes will emerge: one is, ‘Father we are tired, no more, don't go any further, we are dying.’ The other group is saying, ‘Rev. Moon, thank you for giving me spiritual life.’ ...I am proud the sacrifice did not have to include too many people. The sacrifice was only a few and you must be proud that you are the selected few. Did you live with that dedicated feeling of being a sacrifice: ‘I've been chosen for this most honorable, sacred mission and I'm doing that’?
- “This is a very serious question. **Originally, you did not take that kind of sacrificial position; I fulfilled it representing you.**
- “On August 31, 1989, in Alaska I had a special ceremony called "**Pal-chong-shik.**" The second ceremony was to declare **God and Parentism.**
- ...“What is "**Pal-chong-shik**"? Vertically speaking there are eight phases of movement or dispensational steps. "Pal" means "eight." These steps start from the servant of servants' era, servant era, adopted son era, true son era, mother's era, father's era and return to God.
- “Vertically, the reverse order has to be restored. These periods are the periods of the indirect dominion of God. From there, we move up to the new era of the direct dominion of God. This is the vertical view of the History of Restoration.
- “Horizontally looking at history, we start from the individual, family, clan, tribe, nation, world, cosmos and return to God or God's Era. Again there are eight periods.
- “**‘Chong’ means ‘settlement’ or firming the foundation. Therefore, ‘Pal-chong-shik’ means that the vertical and horizontal eight steps have been firmly established.**
- “...the parent-child relationship is a love relationship. A love relationship always engenders an inheritance. Therefore, you are in a position to inherit my victory as your own victory. **This declaration of Parentship and restoration of kingship is all yours by accepting Father and communicating your relationship of love.**
- “**After this Pal-chong-shik Ceremony, we are going over the period of indemnity which I paid. ...True Parentism is becoming a way of life, your daily way of life. The fallen realm will no longer be recognized. Now our one remaining job is to unite the world into one. When that is accomplished, we will move on to the restoration of true kingship.**
- “When the kingship is restored, then the liberation of God becomes a reality. God is truly the king of all creation, the king of kings. True Parents are united with God, and exercise the authority given to them by the power of God. [Father is pointing to 2001 enthronement of God]
- ...“In 1975, I sent out missionaries to 127 countries. ...I was already looking toward the restoration of the world.
- “From 1975 when I sent out the missionaries, there was a 12 year period during which time all the persecution of the world had to be cleansed and completely overcome. The 12 years is over now and that has been done.
- ...“**I have never spoken these words before. Once this word is spoken, Satan is absolutely powerless to invade our work.** ...The new era for God and Parentism has been declared.” (Belvedere, <https://tparents.org/Moon-Talks/SunMyungMoon89/SunMyungMoon-890903a.htm>)

One month later, the Berlin Wall fell.

Dr Mickler's Commentary:

Beyond the Wilderness Course: 1986–1992

The movement and Rev. Moon had absorbed the worst that American society in the 1970s and 1980s could offer: continual derision and harassment, religious kidnapping and deprogramming, investigations from virtually every Federal enforcement agency, discriminatory legislation at local levels of government, indictment, prosecution and imprisonment. Rev. Moon may have been deported if it were not for a federal judge's "binding recommendation" to the INS. In spite of all this, the movement not only survived but established a far more solid infrastructure than it had possessed previously. As a consequence, the movement was ready to enter upon a decisive new era. Just prior to his final release from prison, **on August 16, 1985, Rev. Moon**

conducted an Il Seung Il or "Total Victory Day" ceremony. As he proudly declared, this meant "my mission... which God ordained me to accomplish in the United States, has been victoriously fulfilled." This was reminiscent of a declaration he made after successfully completing the Washington Monument rally. However, this time, the stakes were higher. The victory of Danbury not only completed his responsibility in America but in Rev. Moon's understanding, also closed out a forty-year "wilderness course" which extended from the beginning of his public ministry in 1945.

The numerical correspondences were striking. World War II ended when Japan surrendered, and Korea was liberated. Rev. Moon began his public ministry at that time. He hoped to be able to cooperate with Korean and American Christians as well as the fledgling political parties to unify the peninsula, especially the north where Soviet occupation forces were solidifying their position. However, this did not occur. His efforts were rebuffed and by 1948, the peninsula was divided between the Soviet-backed Democratic People's Republic of Korea (DPRK) in the North and the American-supported Republic of Korea (ROK) in the South. Rejected in the South, Rev. Moon was arrested in February 1948 by communist authorities in the North, convicted of disturbing the social order, and given a five-year prison term in a labor camp. He was liberated by advancing UN troops in October 1950, but continued rejection by Korean Christianity led to his founding the Holy Spirit Association for the Unification of World Christianity or Unification Church in 1954. **For Rev. Moon, the whole painful "wilderness course" of 1945–85 had gone full circle, and he was in precisely the same position as he had been at the start of his ministry. In fact, to his mind, he was more solidly situated to accomplish on a worldwide scale what he couldn't accomplish in Korea.**

For Rev. Moon, the course of action was clear. What he needed to do was connect his foundation in America, particularly the unity he had attained with Christianity, to Korea. To do so, he had to end the feud with the U.S. government and unite rather than fight with public officials. Prior to his release from prison, Rev. Moon already determined that religious liberty activities had run their course and needed to be succeeded by "victory over communism." Thus, after 1985, he increasingly focused his attention on funding leadership seminars and VOC organizations of various types. Mindful of the elections that had divided the Korean peninsula in 1948, he concluded that the three years leading up to the 1988 elections in Korea, Japan and the United States were critical. If the West held its ground, demonstrated resolve, and chose the right leadership, he predicted this would likely lead to "the collapse of the Soviet empire" and the beginning of a new global order. He foresaw this process taking seven years. Continuing with the Old Testament motif, the wilderness course was to be followed by a seven-year period of settlement into the worldwide Canaan between 1985-92.

Rev. Moon was amazingly prescient in his statements relating to the downfall of communism. In addition, just as with his involvement in the religious liberty struggle, his sense of timing was impeccable. Rev. Moon and the movement rode the wave of history during the latter 1980s and early 1990s, achieving breakthroughs that would have been unimaginable only a few years earlier. These included his consummating a march on **Moscow** and meeting publicly with **Mikhail Gorbachev**, which many South Koreans believed helped pave the way for **Moscow's subsequent agreement to establish diplomatic ties with Seoul.** It also led to **thousands of Soviet students attending workshops in Unification theology** and hundreds of Soviet deputies participating in movement-sponsored American Leadership Seminars in the United States that included "victory over communism" theory among the presentations! An agreement with communist China to construct a **\$250 million car plant in Huizhou, Guangdong province, the largest wholly owned foreign enterprise in the country,** was another breakthrough. Rev. Moon's receipt of an invitation to visit North Korea and his meeting with North Korean Premier Kim Il Sung was an equally unthinkable event. A few months after the visit, Kim Il Sung gave his first interview to the Western press in twenty years, to *The Washington Times*. Shortly thereafter, in response to a movement-sponsored forty-person delegation to Pyongyang, the **DPRK made a unilateral decision to cancel its annual anti-American demonstrations** that had taken place every year since the end of the Korean War, and they have remained suspended since that time.

The downfall of communism led to changes in the movement's approach that many found surprising. The first was the ease and rapidity with which it moved to cultivate contacts and gain

influence within the communist bloc. The second was the extent to which the movement's messianic premises became explicit. In reality, neither of these developments should have come as a surprise. It has been pointed out that the movement parted company from reactionary anti-Communists in that it did not seek to preserve the status quo and that its presentations highlighted confusion in the Western system of values. **In 1987, Rev. Moon repudiated an exclusive identification with the Right by creating the term "head-wing" to identify the movement's posture.** As he put it, "we encompass, we embrace the right and left wings and bring both wings up to the highest possible spiritual ideal." To some extent, this resulted from the realization that its alignment with unadorned conservatism was self-limiting and that rightist agendas were too easily dominated by protectionist, individualist, nationalist and racist interests. Thus, communism's collapse and the end of the cold war began to dissolve what one member termed "the glue that has held us to the conservative movement." As a consequence, the movement began diversifying its interests and broadening its options.

That the messianic premises became more explicit also should not have come as a surprise, particularly during an era that some viewed as "the end of history." The movement's messianism already was well established. In addition to being an evangelist, industrialist and anti-communist, Rev. Moon commonly was typed as a Korean messiah. The movement's understanding of Rev. Moon's position was something of a messianic secret, though a poorly kept one. The *Divine Principle*, for example, expounded an elaborate dispensational view of history leading to the conclusion that the messiah was to be born in Korea between 1917-30. Passages from Rev. Moon's in-house speeches, which the press frequently seized upon, also contained unmistakable references to his messianic status. **Nevertheless, the movement was not willing to concede publicly that Rev. Moon was anything more than a contemporary prophet "crying out in the wilderness of the twentieth century." In response to courtroom grilling, Rev. Moon once conceded that he was a "potential messiah." However, this all changed with the downfall of communism and the further accumulation of the movement's worldwide foundation. In 1990, Rev. Moon began speaking more explicitly about his identity and by 1992, he eliminated any remnant of ambiguity by declaring that he and Mrs. Moon were "the True Parents of all humanity...the Savior, the Lord of the Second Advent, the Messiah."** One member noted, "He could finally declare the words that he had waited half a century to proclaim."

A number of new federations and events, breathtaking even by Unification standards, accompanied these declarations. However, this did not mean that the movement entered the promised land of messianic fulfillment. Except for Japan, where public hostility ran high, direct attacks against the movement in most countries had dissipated. Still, relatively few outside of the movement's core membership were ready to accord full credence to Rev. Moon's messianic proclamation. Although a few long-time supporters expressed dismay or became alienated, the fallout was by no means as severe as some expected. The more serious challenges were internal. There was a sense of spiritual dryness among some long-term members; others yearned for internal renewal. These elements led to "channeling" from the spiritual world and eventually into worldwide revival conferences and confessionals conducted by **a young Black Zimbabwean member who gained recognition as the "returning resurrection" of Heung Jin Moon, Rev. Moon's deceased second son.**

While many members found renewal, the extreme elements of these meetings and the young man's ultimate apostasy created a situation that confused some. **Another issue was financial.** Most movement businesses and certainly its media outlets operated at a deficit. This, combined with ever more monetary commitments and an outcry against fundraising methods in Japan, produced a money pinch which led to increased borrowing. **A better solution would have been to increase its membership base. However, a hometown providence under which members witnessed to their families and friends did not produce significant enough results. These were only a few of the ongoing issues that need to be factored into a full account of the 1985-92 period.**

1989: "Don't Call Us Moonies"

HQ-led revival of the membership—lasts for a short time before the Regional Directors tone it down to Dr Baughman touring by himself.

“Internal Affairs” = Holy Days

1990: January-March: IOWCs

The March to Moscow

Rev. Moon hoped to have conducted a Moscow rally by 1981, but this was prolonged for nearly a decade due to court battles in the U.S. and the need to build up a stronger movement infrastructure. Having concluded this struggle and established a multi-faceted presence in America by 1985, he mounted a march on Moscow between 1985-92, which yielded substantially higher returns than would have been the case if he had gone earlier. At the same time, the Moscow "rally" was different than most members imagined. The common understanding during the 1970s was that it would be conducted as the Yankee Stadium or Washington Monument rallies, on Red Square. There was a militant spirit and sense of high drama among members, even a willingness to go the course of martyrdom if necessary. Their slogan was "Must go to Moscow!" As it turned out, Rev. Moon went to Moscow in April 1990 by invitation. *The Moscow News* called Rev. Moon a "brilliant anti-communist" and "enemy of the state" but added that it was "time to reconcile." For his part, Rev. Moon said that he loved the Soviet people and expected the Soviet Union "to play a major role in the plan of God to construct a world of peace." The *Far Eastern Economic Review* stated, "Of all the strange images to emerge as communism tottered and frequently collapsed over the past year or so, few have been stranger than that of a smiling Mikhail Gorbachov posing arm in arm with Moon Sun Myung, the South Korean preacher best known for his fierce anti-communism."

The question was how this state of affairs came about. The secret seemed to be in the movement's ability to pursue a hard-line victory-over-communism position while at the same time assiduously cultivating contacts within the U.S.S.R. Thus, while Rev. Moon never compromised his principled opposition to communism, he attempted to include representatives from Soviet bloc nations in his activities. He invited numerous Soviet journalists to participate in the **annual World Media Conferences and eventually many did. He supported fact-finding tours and exchanges for both Western and Soviet journalists. He also took an interest in Russian cultural life and the arts, particularly ballet. Finally, he was not averse to hinting broadly about his investment interests in the U.S.S.R. or contributing funds to worthy causes.** In short, Unificationists were not dogmatic anti-communists. Many of Rev. Moon's overtures were met with suspicion.

However, over time and under altered circumstances, the contacts that he was able to establish proved decisive in gaining access to Soviet leadership.

Rev. Moon understood that the Soviets respected strength and that any perceived weakness on the part of the West would set back the providence. Therefore, he continued to expend resources in the fight against communism. A good example of how forceful resistance rather than appeasement was the way to meaningful engagement with the Soviets was *The Washington Times'* opposition to Gorbachev addressing a joint session of Congress. According to Dr. Thomas Ward, executive vice-president of CAUSA International,

This privilege had previously only been extended to foreign dignitaries who were strong allies of the United States... nonetheless, the White House and democratic congressional leaders apparently had **negotiated behind the scenes to afford this honor to President Gorbachev on December 9 [1987], during the Reagan-Gorbachev Summit in Washington, D.C. However, *The Washington Times'* breaking of the story and its follow-up coverage and editorializing helped generate a furor among conservative lawmakers.**

The "swelling chorus of opposition" led supporters of the invitation "to begin backpedaling...and to totally abandon plans for the address by November 22." Nevertheless, according to Ward, "In

the months following this public embarrassment, President Gorbachev took a number of steps, including his announcement to withdraw Soviet troops from Afghanistan, which clearly established glasnost as more than a political ploy." **In addition, a few days after Gorbachev's invitation to address Congress was rescinded, "a Soviet delegation requested a visit to *The Washington Times*...[and] Soviet journalists...request[ed] an exchange with the World Media Association."**

Between 1983-85, CAUSA USA focused primarily on ministers through the CAUSA Ministerial Alliance. However, beginning in 1986, Rev. Moon began to extend its activities into the civic sphere. **On September 1, he launched a massive signature drive.** The goal was to obtain ten million signatures, including names and addresses, on a form stating that they agreed with CAUSA USA's goals to,

- (1) Affirm a God-centered morality in America,
- (2) Uphold freedom for all,
- (3) Educate people about the dangers of atheistic communism.

Members and some supporters worked aggressively in all fifty states to complete the drive by Thanksgiving. The signature drive "victory" had an especially positive effect on members who gained in self-esteem and confidence as a result of finally being able to accomplish one of Rev. Moon's goals on the national level. The organization's publication, *The CAUSA Report* sought to promote grassroots activism and offered practical guidance on communicating with local government and elected officials.

1989 (continued)

Six weeks after Pal Jung Shik:

Oct 12: Launch of **Panda Automotive Industrial City**—the fruit of our entry into mainland China, launched out of Hong Kong in the Special Economic Zone on the southern coast of China under the leadership of Dr. Bo Hi Pak. For this project, three key staff members were transferred from the US HQ.

October 12, 1989

Let Us Become Leading Figures in the Asia-Pacific Era

Shilla Hotel, Seoul

Announcement of the Panda Automotive Industrial City in Huizhou, Guangdong, China

Nov 15: Prophecy of Amazon

"The time when people live in cities will pass. A time will come when people will get along well and will regard the world as if it were their garden, and will live there. All people will need to do is order goods by phone. By an automated system, we will be able to take orders and close the deal through the phone. If you place an order for certain goods, you will be told how much it is in total, and if taxes have gone up you will be told the percentage by which they have increased. It is like talking to a clerk at a department store, only better. Clerks can make mistakes, but computers do not. With this system we can deliver our products to any location. I call this 'Rev. Moon's system.' When this is put in place, we won't need department stores or shops." (1989.11.15, in *Chambumo Gyeong*)

Nov 3, 1989, True Mother's mother, Hong Soon-ae ascended; True Father entitled her "Daemo," meaning Great Mother. True Parents eventually accepted Mrs. Hyo Nam Kim as her embodiment, supported her ministry centered on CheongPyeong, and instruct that any members claiming authority from spirit world must attend her workshop and gain her approval.

1990

January-March: IOWC Campaign

True Parents mobilized the leadership of HSA-UWC HQ and CARP together with the NYC Witnessing Team of four IOWC teams, led by Dr Seuk, Dr Baughman, Dr Spurgin and myself. We were to witness for and present a speech at a major campus in each city where we had a center.

I did the area west of the Mississippi—a wonderful experience.

(==> Crossings) followed by our participation in the Moscow events starting in mid-April (pocket knife)

True Parents' Birthday, 1990: True Father received an award from the Mexican Academy of International Law; True Mother an honorary PhD from Bloomfield College (through Sr. Maura Campbell, a New ERA professor).

MFT transitions into member businesses: fishing, fish processing and distribution, Japanese restaurants, boat building, Saeilo Machinery

Sharp decline in witnessing activities and results due to family formation, assignment of members into diverse projects

Transition in the US to a family rather than youth movement.

CO-FOUNDERS OF THE CHURCH

March 27, 1990

In March, 1990, Father spoke in five American cities, in the midst of which True Father proclaimed the **Liberation for All Women** (March 27, the 31st True Parents' Day, at the Manhattan Center). On that occasion Father announced True Mother as the second founder of the church.

- “Even when I am alone, I represent True Parents. And the same goes for Mother. When she is alone, she represents True Parents. You should not say things like, ‘Now, since Father is over 70, why hasn’t he designated an heir?’ Mother and Father are still alive, and our children are here as well. There is no need to worry.”

STATEMENT THAT THE TRUE FAMILY’S SUCCESS IS NOT GUARANTEED, AND CONTINGENCY PLAN

- “True Mother and our sons and daughters have to continue living for the sake of others with the absolute love of God, even more than the church members. You should keep this in mind. But just in case something goes wrong with our descendants or something goes against the Principle, we will create a system to correct the matter through family meetings.
- “Now there is nothing to worry about. Fundamentally I am the first founder of the church and Mother is the second founder of the church. Up to this point women have followed men, but from now on they are on a horizontally even footing.” (March 27, 1990, CBG 12-4-3 #3, p. 1420)

FOUNDATION FOR TRUE MOTHER’S AUTHORITY

- “Today [March 27, 1990] is the 30th anniversary of Parents' Day. This anniversary is particularly significant for True Mother. Thirty was the age Jesus began his public ministry. Although he was unable to accomplish his mission on the national level, I have set the conditions for the consummation of the True Parents' mission, fully accomplishing my mission. After 30 years together, Father and Mother as the True Parents have completely laid the worldwide and universal foundation for the Kingdom of Heaven on earth.
- **“I declared in Pledge Service this morning that the accomplishments of True Mother, who represents womanhood, have given women of the world complete freedom. They**

can take a more front line position to unite and restore women of all nations. Women must become truly heavenly instruments.”

- “Another thing which I declared at Pledge Service was that I am the first founder of the Unification Church and **Mother is the second founder.** Women can now stand side by side with the men. If Mother alone should visit one of the Unification Churches around the world, no one can say, ‘Why did Mother come alone? Where is Father?’ Because **Mother, all by herself, represents and is the founder of the church.**
- “Now that I have restored the position of True Parents, the Kingship of the Kingdom of Heaven has also been restored. That is because once Adam and Eve are consummated, they are not only the father and mother of that family, but also the king and queen of that family. Therefore, **the consummation of the True Parents means the restoration of Kingship.** On February 27, 1990, I declared the restoration of Kingship on the worldwide level.” [<https://www.tparents.org/Moon-Talks/SunMyungMoon90/SunMyungMoon-900327.htm>]

True Parents were soon to go to Moscow. Similarly, on the way to North Korea, True Parents stayed in Hawai'i and Father made strong statements about True Mother's authority.

Here is another rendition of that March 27, 1990 speech, in *May You Blossom, My Beloved*, pp. 138-9.

“Jesus should have been able to liberate the world starting from the foundation of a family, but since he could not do that True Father followed a course of indemnity of 40 years starting after World War II. With this 30th Anniversary of Parents' Day in 1990, **True Parents have finally been able to show the model of a restored family on the world stage for the first time.**

“Until now women could not stand as the representative of the providence of heaven and earth. **Because True Mother and True Father are united completely in love,** this morning we have proclaimed that the age for the liberation of women has now arrived.

...“**Women have been used as Satan's instrument all throughout the ages.** They multiplied Satan's children through illicit love. Satan's improper use of love must be stopped.

“**When Father is alone, he represents True Parents. When Mother is alone, she also represents True Parents. Therefore True Father is the first founder and True Mother is the second founder. Until now women had to follow behind men, but from now on, they can walk side by side.**” (201-126, 1990.03.27)

April 7: True Parents depart to Moscow.

April 10: “True Unification and One World” (Sobin Center, Moscow, 11th World Media Conference)

In his 1990 speech at the World Media Association conference in Moscow, True Father finally revealed what the absolute values that he has referred to for years actually, exactly, are. In subsequent ICUS speeches, he revealed the same.

“When we observe our universe, we recognize that every being exists through the union of paired elements. This is true on all levels, beginning even with the mineral realm. Molecules are made from the union of a positive ion and a negative ion. On the level of plants, existence and reproduction requires the union of stamen and pistil, representing the male and female aspects.

“The pair system is even more obvious on the level of animals. Fish, birds, mammals and all animals exist as male and female. **Finally, the supreme creations of God, human beings, are either men or women.** The first man, Adam, and the first woman, Eve, were the original ancestors of mankind. **What is the purpose of the pair system? Why did**

God create in this way? The Creator divided all things in male and female so that they might unite through their give and take of love. Through the action of love, each species multiplies and extends its lineage. ...In history, differing views of life, the universe and God have presented unresolved problems. The solution to these problems is to be found when true man and true woman unite with God in true love, creating absolute oneness. **This is the source of absolute value.**" (PHG, p. 820)

Dr. Mickler's Commentary

As the Reagan years came to a close, Rev. Moon became more rather than less active in the public arena. Undoubtedly, there was concern on his part that the U.S. would go the course in sustaining its opposition to communism and there was particular concern about the 1988 presidential election. As a result, Rev. Moon established two new organizations and funded another. The first of these was the **American Leadership Conference (ALC)**, est. 1986), headed by Amb. Phillip V. Sanchez, former U.S. Ambassador to Columbia and Honduras. The purpose of ALC was to educate elected officials "about Soviet military strategy and on the underlying tenets of Marxist-Leninist ideology, contrasting it with the historical and philosophical foundations of American democracy." In addition to CAUSA presentations, prominent guest speakers "added their views on American military strategy and domestic policy." ALC speakers included twenty-five members of Congress (e.g., Senators Jesse Helms, Al Gore, Richard Lugar and Congressman Henry Hyde) and other luminaries (e.g., Alan Bloom, Thomas Sowell and Maureen Reagan). There also were presentations by Soviet and other defectors. Aided by an invitational committee consisting of some 50 state legislators and an advisory committee of former diplomats, congressmen and governors, the ALC elicited a considerable response. By the end of 1990, over 10,000 had attended one of 30 national, threeto four-day anti-communist conferences. Those attending included "about 100 current or former members of Congress, 130 mayors, more than 2,000 state legislators, many prominent federal and state officials, as well as university presidents and leaders of think tanks, grassroots organizations, and private foundations." In addition, "every state legislator was mailed a video of the American Leadership Conference in 1987."

The American Constitution Committee (ACC), a second organization established in 1987, was intended to be a coordinating body of activists whose mission was "to awaken Americans to the original spirit of the founding fathers" and "to encourage American commitment to...leadership in the face of the totalitarian challenge." With state and regional offices in all fifty states, ACC co-sponsored with CAUSA-USA the American Leadership Conferences. On the state and local levels, ACC programs educated and trained activists and leaders each month. Another important work of the ACC was to network with other patriotic and religious groups in each state, congressional district, county and town, and even in each precinct. ACC's staff personnel consisted almost entirely of Unification Church leaders who dropped out of active church involvement to pursue this mission.

The third organization, also established in 1987, was the American Freedom Coalition (AFC). Its genesis was somewhat more complex. According to a commemorative volume prepared for Rev. Moon's seventieth birthday in 1990, "Soon after the establishment of the ACC, Dr. Bo Hi Pak was approached by Dr. Robert Grant of Christian Voice, and the two organizations made a decision to pool their resources in order to establish a greater lobbying organization, which became known as the American Freedom Coalition (AFC)." While ALC continued to educate political elites, AFC attempted to influence public opinion on a broader scale. Weighing in heavily for the Nicaraguan contras, AFC aired Oliver North: Fight for Freedom on 500 television stations and garnered \$3.2 million in donations. In support of SDI, it recruited suspense novelist Tom Clancy to write the script and Charlton Heston to narrate the film, One Incoming. In 1988, AFC distributed 30 million pieces of literature on behalf of the Bush campaign, including highly effective "voter scorecards." In 1990, it staged "Desert Storm" rallies in all fifty states. The PBS series, Frontline, concluded in 1992 that "whether they know it or not, Americans should realize Rev. Moon is a force in their political lives."

The whole time Rev. Moon pursued a strong "victory over communism" stance in the U.S., he simultaneously cultivated contacts within the Soviet world. He worked primarily through the World Media Association (WMA) which he had founded in 1978. Between 1982-89, the "WMA

brought hundreds of American and foreign journalists to Russia and many of the other Soviet republics,” and “[a]s early as 1983 these journalists dialogued with leaders of TASS, Pravda, Izvestia, and Novosti News Agency.” These early meetings, undertaken when cold-war tensions still simmered, frequently became “verbal sparring matches.” However, the situation changed dramatically by 1988. That year, Soviet authorities sent two representatives to the 1988 World Media Conference in Washington, D.C. and an agreement was reached to hold the 1990 conference in Moscow. Twelve Soviet journalists and six representatives from the People’s Republic of China attended the 1989 conference, also in Washington, D.C. Vladimir Iordansky, editor of *Za Rubezhom (Abroad)*, a weekly magazine with a circulation of 900,000, wrote in a later piece that Rev. Moon was a product of the “cold war” but that perestroika and important transformations in China had “compelled him to reconsider his previous views.” A separate piece in *Novoe Vremya (New Era)*, the communist party’s ideological weekly magazine, described Rev. Moon as “an extraordinary person of versatility in many different fields.” Following the World Media Conference, the twelve Soviet journalists toured the Pacific Northwest, arriving in Seattle “all wearing ten-gallon cowboy hats from Montana.” Later that year, the WMA sponsored an Asian fact-finding tour for Soviet journalists which included tours of movement holdings in Japan and Korea.

There were other factors that aided the rapprochement with new-style Soviets. **In 1988, at the Seoul Olympics, Rev. Moon made a special effort to welcome Eastern Bloc and Soviet athletes, providing them with generous gifts and invitations to cultural events. The following year, Julia Moon, Rev. Moon’s daughter-in-law and prima ballerina of the Universal Ballet Company, was invited to perform the title role in Giselle with the Kirov Ballet, the first time in the history of the Kirov Theatre that a South Korean ballerina had performed on its stage.** Soviet observers, doubtless, also took note of Rev. Moon’s material investment in China. At the 1981 ICUS, Rev. Moon proposed construction of an International Peace Highway which initially would pass from Japan, through the Koreas and into China. Research and an actual groundbreaking for the digging of an undersea tunnel between Japan and Korea commenced during the early 1980s. **In 1987, the Chinese government approved the highway project as well as the movement’s proposal to invest a minimum of US\$250 million in an automobile manufacturing plant in southern China.** As part of the agreement, Rev. Moon promised to plough all profits back into China. That same year Rev. Moon funded the establishment of **an engineering college at Yongmyung University in the ethnic Korean region of Manchuria.** Also in 1987, based on contacts he had established through CAUSA and the Association for the Unity of Latin America (AULA), Rev. Moon founded the **Summit Council for World Peace.** Intended as a forum “for world leaders to gather and exchange ideas on the major issues of the day,” membership was “limited to former heads of state as well as international personalities who have made recognized contributions to the cause of peace and the betterment of mankind.” Through the Summit Council and related projects, Rev. Moon hoped to establish himself as a “peacemaker and unifier.”

The Moscow Rally

All of these events and projects were steps in Rev. Moon’s march to Moscow. They culminated in the eleventh World Media Conference held in Moscow, April 10-13, 1990, under the joint sponsorship of the World Media Association and Novosti Press Agency. The theme of the conference, appropriately, was “The Global Implications of Glasnost and Perestroika.” The Summit Council for World Peace and the AULA held their annual conferences concurrently in Moscow. Together, these three conferences and the events surrounding the meetings constituted the “Moscow Rally” which Unification Church members, particularly those in America, had so eagerly anticipated. The centerpiece of the rally was Rev. Moon’s plenary address delivered before the combined assemblies, some 600 invited journalists from the WMA and forty-one former heads of state. In addition, there were a large number of working news personnel covering the speech (more than 600 Soviet and foreign news reporters requested credentials). Had Rev. Moon limited his speech to innocuous and gratuitous founder’s remarks, it’s doubtful that the event legitimately could have been considered a rally. After all, there were few church members on hand, and the format otherwise was that of an academic or professional meeting. However, Rev. Moon’s speech was “direct and strong.” According to Dr. Bo Hi Pak, Rev. Moon covered the gamut of his religious teaching in 45 minutes. In Dr. Pak’s

words, “they got the whole message, lock, stock and barrel.” A non-church journalist commented that he “had lectured the Soviet people on Adam and Eve. If this...did not cap the new era, one wonders what would.”

Rev. Moon’s directness raised the issue of “how well [his remarks]...would be received in the headquarters city of worldwide atheism.” Dr. Pak, who translated, said, I was the one who was sweating next to [him]...because his words were so strong. I looked around at this Russian face, that Russian face. I was worried they might stand up and walk out, which sometimes happens in the United Nations when an ambassador disagrees with someone.

Dr. Pak need not have worried. Rev. Moon had read the signs of the times and constructed his foundation well. He already had been feted in the presidential VIP room at the Moscow airport, given a national television interview, driven in from the airport with a police escort and in traffic lanes usually reserved only for the president, and housed in the Central Committee’s hotel reserved for the highest communist officials. Clearly, the Soviets were as interested as he was in the success of the meeting. Although one member’s comment that the Soviets “drank up” Rev. Moon’s speech “like thirsty spirits at the spring of life” was something of an overstatement, the Russian press covered the entire meeting, including Rev. Moon’s address, positively. The following speaker, Albert Vlashov, chairman of the Novosti Press Agency, simply said, “the Rev. Moon has really crossed a long way to come to the Soviet Union, and not only miles.”

Conference organizers learned by late afternoon on the day of the address that President Gorbachev had given his approval for a meeting with Rev. Moon. Larry Moffit, who helped organize the media gathering, noted, the “maximum victory” for the Moscow event “was defined early on as a cordial meeting between...[Rev. Moon] and Gorbachev.” In fact, expectations had risen to the point that a failure to secure such an invitation would have been interpreted as a providential setback. Thus organizers breathed a collective sigh of relief when **Rev. and Mrs. Moon along with twenty-eight former presidents or prime ministers and several assistants entered the Kremlin at 4:30 p.m. on April 11, 1990 and were seated.**

The details of the session as worked out with Gorbachev’s staff was that there would be an initial meeting of an undetermined length with all present, to be followed by a private meeting between the President, Rev. and Mrs. Moon, one ambassador and a couple of senior staff. During the open meeting, Gorbachev spoke and listened for an hour and a half. He welcomed “the presidents of various nations” and “especially Rev. and Mrs. Moon.” He commented that their conference was “very important” and expressed satisfaction that it had been “very successful so far.” Rev. Moon thanked him for the opportunity to come to Moscow, explained that all former heads of state at the table were supporting him, and urged him to consider the World Media Conference his “asset.” Dr. Bo Hi Pak, who attended the half-hour private meeting in Gorbachev’s personal office, reported that the President was “completely free, embracing and talkative.”

According to the Seoul-based and movement-funded *Seyge Ilbo* newspaper, Mr. Gorbachev “strongly hinted at the possibility of establishing the state relationship” between the USSR and South Korea “within the year” and expressed his “willingness to act as a mediator” in North and South Korea reunification talks. The *Segye Ilbo*, reported that Gorbachev said “cooperation with Korea will be a great aid to the development of the Soviet economy and asked Rev. Moon to help either directly or indirectly in the development of the Soviet Union by using the multi-national economic foundations and worldwide organizations of the Unification movement.” Although unstated, this request as well as his call to “expand the exchange of technology and science” obviously reflected an awareness of Rev. Moon’s investment in China.

Rev. Moon’s remarks were not recorded. However, the next night, following a performance of Korea’s Little Angels attended by the First Lady, Raisa Gorbachev, he referred in a concluding speech to the “remarkable meeting” he had with President Gorbachev. While stating that he respected and admired the President’s courage and leadership, he also recounted that he “told President Gorbachev that the secret for the success of the Soviet Union is to place God at the very center of every endeavor.” He went on to say that “As a religious leader, I firmly believe

that a God-centered worldview offers the solution to all problems” while “[a]theistic theories centered only on man bring disaster and self-destruction in the end.” Dr. Thomas Ward commented, “I recognized again his deep seriousness before God. A lesser man would have tried to flatter Madame Gorbachev and express niceties. But...[Rev. Moon] chose to share words with her that could open the way for the salvation of the Soviet Union. His words, while filled with love, were all a very direct call for the Soviet leadership to include God in their system.”

Rev. Moon’s speech seemingly did not disturb the First Lady who went backstage afterwards “to give and receive hugs and kisses from the Little Angels, to meet...[Rev. and Mrs. Moon], and to pose in group photos with them and the children.”

The aftermath of the “Moscow Rally” was remarkable. Mention already was made of the normalization of USSR-South Korea relations which many in South Korea ascribed to Rev. Moon. In addition, the Soviet media machine sanitized Rev. Moon’s image within the country on a mass scale. The *Moscow News*, with eight million circulation, did a positive interview. Another interview was published in *Family* magazine, with a five million circulation. *Ivestia* carried Rev. Moon’s meeting with Gorbachev on the front page and *Pravda* also carried a big article which published Rev. Moon’s words in detail. Finally, on April 20th, a one-hour television special covered the background to the conference, Rev. Moon’s meeting with Gorbachev, and the Moscow gathering for millions of viewers.

The April, 1990, Victory in Moscow—Larry Moffit

I have had the opportunity to see Father and Mother on many different occasions and in many different moods, but honestly, I have never seen a happiness of the intensity and brightness as that which appeared on the faces of our True Parents immediately following their historic meeting with Soviet President Mikhail Gorbachev.

In the future, when one looks up the word “joy” in the dictionary, he will see a photograph of that moment to illustrate the definition.

History will record that in his 70th year, Father rode into Moscow on Palm Sunday. Unlike with Jesus, however, it was not astride a donkey and the poor people didn’t meet him with palm fronds. He and Mother were greeted with bouquets of flowers by the Chairman of Novosti Press Agency. There was a long black Chaika limousine courtesy of the Central Committee of the Communist Party, and a police escort took True Parents’ party to the Central Committee’s own posh Oktoborskaya Hotel. The KGB had a half-dozen silent and very serious agents acting as security guards on the ride from the airport.

History will further record that the 30th anniversary of the Blessing of the True Parents was held in Moscow on April 11. There was a big cake, a banner and many church leaders filling the spacious presidential suite of the Nezhdunarodnaya, the conference hotel.

April 11 was also the day Father and Mother, accompanied by Dr. Pak and Rev. Kwak, met privately with the President, and the Soviet State Television made the meeting their top story of the night. When Father and Mother emerged they were absolutely radiant with joy. Maximum success.

The following evening was the historic first performance of the Little Angels of Korea who were giving a series of benefit performances for the Soviet Children’s Fund at the Children’s Musical Theater of Moscow. Mrs. Gorbachev departed early from a reception for Polish President Jaruzelski in order to attend the show!

After the last number, the Little Angels brought out a cake in honor of True Parents’ wedding anniversary. **So there we all were: Father and Mother cutting the cake in commemoration of the 30th anniversary of the Marriage of the Lamb, with the Little Angels singing “Happy Anniversary to You” in Korean, and the First Lady of the Soviet Union beaming brightly in fascination as she helped celebrate the most historic wedding anniversary in history.** The

maximum level of success just got topped. Mrs. Gorbachev came backstage afterward to give and receive hugs and kisses from the Little Angels, to meet the True Parents and pose in group photos with them and the children. The atmosphere was so high and infectious that everyone present was caught up in rapturous joy.

Even the KGB agents were smiling.

A Pocket Knife Saves the Day

Ongoing evangelism of former Soviet Union through the mobilization of America members, including young families; mostly under the auspices of CARP. Workshops took place in Russia and the Baltics and in the New Yorker Hotel for tens of thousands of young Russians.

The First National Divine Principle Workshop in the Soviet Union—Tony Devine

After his historic meeting with President Gorbachev, Father began the Divine Principle education of Soviet students through the International Leadership Seminars in the United States. Regardless of the unbelievable obstacles that confronted the project, Father encouraged us to continue at an impossible pace, urging us to accomplish the goal of having taught three thousand students by July, 1991.

During the school year, Soviet students visited America to visit and to attend Divine Principle workshops at a rate of almost forty students each month. As they returned to their country, the students came to the new Unification centers by the hundreds to hear more Principle lectures. Based on the tremendous response, Father asked Dr. Joon Ho Seuk to educate two thousand Soviet students in Divine Principle during their summer vacation.

The result was not only the largest workshop in Unification Church history, but also the first major Divine Principle workshops within the Soviet Union itself, involving two thousand Soviet students, professors and parents at twenty-four different workshops. One of the phenomenal aspects was that the students were the elite of their universities.

Overcoming logistic obstacles in the Soviet Union to organize food, lodging and transportation produced a long series of miracles even before the workshops began. Greater miracles occurred as the seminars started. The transformation that occurred in the hearts and minds of the students was matched only by the dramatic rebirth of the Soviet Union itself, following a dangerous military coup that failed.

In a country where a majority of the population's daily concern is where to find dinner for a family of three, where could such an enormous amount of people be accommodated? Our professor advisors said that it was useless to begin such a search in May, as any existing camps would already be booked for the summer. Nevertheless, the staff began searching in the Crimea and the Baltic republics.

By sheer coincidence, Martha Sandino, one of the St. Petersburg staff members, met a member of the Estonian Youth Organization who had been to Guatemala on the World Student Service Corps last year with the Unification Movement. He connected us to a network of student organizations in the Baltic republics which showed us numerous countryside conference centers, hotels and camps.

This organized and effective student network had previously been a part of Komsomol, the communist youth organization. Before perestroika, these groups served to organize summer activities at dozens of "Pioneer Camps," indoctrinating youth in the theories of Marxism-Leninism. Now, the president of the former communist organization was driving us, day after day, in his car to find a camp to be the site of Divine Principle seminars.

The search resulted in the discovery of four major seminar sites, which accommodated the workshops over the months of July and August. Andre, the president of the Latvian Student Volunteers, completely abandoned his activities and became full-time staff to organize the

Divine Principle workshops. As the workload increased, he brought in almost all his staff to help us. Andre said, "We're all Unification members now! All we do is Unification work!"
Sign-up Campaigns

In preparation for the summer seminars, members in Moscow, St. Petersburg, Kiev and Tashkent began extensive recontacting campaigns to invite every person who had attended Principle seminars in America, as well as people who had been to any Principle lectures in the Soviet Union. In Moscow, a separate full-time office was manned by new members who answered inquiries and signed up dozens of students for seminars every day. In Kiev our members held large meetings where hundreds of students who had been on the tours registered. In St. Petersburg our staff organized two shifts of students who volunteered to call and invite all our contacts to attend the summer workshops.

Altogether, over two thousand students, parents and professors participated, invited from Moscow, St. Petersburg, Kiev, Donetsk, Odessa, Yaroslavl, Tver, Nizhny Novgorod and Tashkent. Twenty-four workshops were scheduled from July 7 until August 30: one Baltic student five-day, four general five-day, two professors' ten-day, one parents' five-day, and two forty-day actionizing programs.

Students who had been listening to lectures in the cities and those who had attended lectures on the tours in America were invited to the ten-day seminars. These students listened to seven-day Divine Principle content, again with extra time for an outing and for opportunities to develop relationships. The goal of the ten-day seminar was for them to gain a clear and deep understanding of the Divine Principle and commit to attending the twenty-one-day seminar. Throughout the summer two simultaneous ten-day seminars were held five times, involving approximately one thousand students.

Students who had already heard seven-day content in the cities were invited directly to attend a twenty-one day workshop. As the summer progressed, these students were joined by ten-day graduates. The goal of the twenty-one-day was to even more deeply understand the Principle and to develop a personal relationship with God, in addition to making a commitment to attend the actionizing program.

Graduates from the twenty-one-day entered the forty-day actionizing program, where they had a chance to attend Principle Life Guidance lectures, do lecture practice and fundraising. They developed a genuine prayer life, offering both public and personal prayers "In True Parents' Name." During this time the students were able to experience Unification lifestyle directly, learn about the Blessing, and be willing to follow the formula course.

Sacrifices of the Staff

One difficulty was where to find the 150 group leaders and assistants needed to run the workshops. Father had described our situation perfectly when he said, "We have only a handful of people, yet we are talking about the liberation of the communists" (February 23, 1977). It was Father's blessing that Unification Church members from all over America could re-arrange their forty-day witnessing conditions abroad to come to the Soviet Union. Korean regional directors all over America overwhelmingly supported the project, urging their own state leaders and members to make sacrifices in their lives to participate in the Soviet workshops, and thus making the project possible. It was truly an example of inter-departmental cooperation throughout the Unification movement.

Coming from what was an enemy nation, members of the American movement now could realistically love and serve the Soviet Union. The American members deeply felt that they were acting on behalf of America to fulfill the providential role of Archangel. All blessing that America had received should be poured out upon the people of all the nations; now American members had the opportunity to serve the Archangel nation on the Cain side. With that heart, brothers and sisters made deep personal sacrifices to participate in the workshops. All of the American members organized their circumstances in a period of a few weeks, raised \$1,500 for expenses, and prepared to leave for the Soviet Union.

The workshops began and each seminar site filled to capacity. These students came on their own, paying an expensive fee in addition to their train and air fares.

For the members working in the Soviet Union for over one year, the greatest frustration was that there was not the time nor manpower for the students to receive personal guidance and attention. All of the follow-up had been in the form of large lecture sessions, with one lecturer, fifty students and a sign-up sheet. It had been so frustrating to teach the lectures, and then send them back into the fallen-world atmosphere. Therefore, the greatest hope of this summer was that the staff from America could make a personal investment in each student.

There would be a group leader for about every six students. No matter how brilliantly the lectures were delivered, everything counted on the ability of the group leaders to penetrate the hearts of the students with prayer, tears, service and constant love, fostering sincere discussions, first prayers, and confidential sharing.

The students wanted desperately to have faith; they are longing for something or someone to trust, a genuine ideal. But the history of betrayal of leaders, the widespread corruption of public officials, the daily battle to survive amidst constant dehumanizing experiences, the deterioration of the economic system—so many factors made it difficult to believe.

Brothers and sisters on the staff continually offered conditions of indemnity to make a deep foundation for the students to receive new life. In the twenty-one-day seminar site several brothers did an all-night prayer vigil every night in which each person would pray for an hour. Some members offered pledge every morning. Many brothers and sisters would wake up early to pray and sing holy songs during the sunrise, to create a heavenly atmosphere around the camp. Many people fasted; one elder blessed sister offered an eight-day fast. At every site, brothers and sisters were desperate for the rebirth of the students.

In this rich spiritual atmosphere, the Soviet students began to have powerful spiritual experiences. In the meditation music before the lecture about Jesus' life, one sister had an experience with Jesus. Her spiritual senses opened up and Jesus appeared to her and embraced her. He showed her Paradise, and told her that he would always be with her. Another sister shared that she felt she really was the daughter of heaven. She had gone for a walk in the countryside during a reflection time, and she felt that the birds were singing just for her. The sky, the trees, the flowers, everything was speaking to her of God's love. In such a way, God was reaching out to the heart of each person.

"It is an incredible experience to introduce prayer to students who never prayed before or even believed in God," said Michael Yakawich, a group leader from Montana. "A country which had denied God's existence for seventy years now has its offspring longing to believe in God and feel true love."

The lecturers shared the words of the Principle, but the general staff became the proof of the Principle to the students. They were constantly scrutinizing the staff to see if they really believed all they said about "true love." The staff members were stretched far beyond their limitations in every single day of each workshop. And the workshops were scheduled back to back.

As a result of this, the students became very devoted to their group leaders as the seminars progressed. Every day, every meal, every lecture, each evening, the group leaders gave their utmost to love, serve, listen and share with the students. When a workshop was over and it was time to part, the staff and students would crowd around the buses, crying and saying goodbye to one another. Everybody could feel so close and connected as a family. Staff members felt so grateful to True Parents, knowing that it was only through their course of suffering that former strangers could have this tremendous feeling of being one family.

Many times it was so difficult to leave their newfound family that students who had boarded buses leaving for home would change their minds and jump off the bus at the last minute, to stay for the advanced workshops, saying, "I couldn't leave!" We also needed an advanced program in the Soviet Union for students who graduated from the twenty-one day workshop in

the Baltics. The students needed real and vivid experiences with God and the spirit world in order to find complete rebirth. An opportunity to fundraise would be just the thing to help them meet God and break through any skepticism.

However, there were serious problems. Our legal registration as an organization in each city was delayed by bureaucratic complications. No legal fundraising could occur without official registration. Dr. Seuk finally suggested a dramatic solution; the students would fundraise for an existing charitable organization, working under the legal protection of their registration, and donating all the money for their cause. This would be an excellent opportunity for the students to make a very concrete offering of true love for the sake of others.

Educating Soviet Leaders and Youth

The opportunities for the movement to sponsor seminars for Soviet officials and eventually conduct straight Divine Principle workshops for thousands of Soviet students and teachers were even more striking. The USSR was exploring ways to preserve some form of unity among its fifteen republics, which were rapidly splintering, and in response to Rev. Moon's invitation, decided to allow its leadership to attend American Leadership Seminars in the U.S. Dr. Ward, who lectured, reported that "In December of 1990 and February of 1991, the ALC sponsored seminars for 80 deputies of the Supreme Soviet (federal, republic and city levels) as well as some 60 cabinet ministers and members of parliament from Bulgaria, Czechoslovakia, Germany, Hungary, Poland, Romania, and Yugoslavia." He noted that participants "received lectures on VOC theory as well as briefings on the underpinnings of American democracy." Then, between April 30 May 7, 1991, the World Leadership Conference, affiliated with ALC, "sponsored an unprecedented seminar and fact-finding tour in Washington, D.C. for approximately 200 high-ranking Soviet officials and political leaders...from all 15 republics of the U.S.S.R. Ward stated, "This was "the only time during the final years of the Soviet Union that any person, government, or private organization brought together representatives from all 15 Soviet republics."

The demise of Marxism as a viable ideology created a void as serious as the splintering of the Soviet republics, and officials in various education ministries gave the movement a free rein to educate Soviet students. Rev. Moon assigned this responsibility to CARP. Initially, he asked Dr. Joon-ho Seuk, National Director of USA CARP, to bring 200 Soviet students to the United States for education in the Divine Principle. Accustomed to the time and effort it took "to get 200 American students to come and hear the Principle," Dr. Seuk and his associates were shocked to be ushered directly into the offices of university rectors and to have their pick from among "the elite of the elite" students in Soviet universities. The procedure was that the deans and faculties pre-selected the very best students in academics, leadership ability, and proficiency in English from among the many who applied to participate in the seminar. Afterwards, CARP representatives interviewed them, selecting one out of every four candidates. In addition, all students were informed of CARP's strict moral code for the conference: no smoking, drinking or romantic relationships. Between July 1-August 19, 1990, four separate groups of about 100 Soviet students each, 380 students in all, participated in the International Leadership Seminars (ILS) which were convened at Unification Theological Seminary. CARP representatives explained to the rectors of the universities that students and accompanying professors "would listen to Rev. Moon's vision for world peace during five days of intensive study—with exams!" Basically, students studied the Divine Principle. There was a day of sight-seeing in New York City before the conference began and a trip to Philadelphia and Washington, D.C. afterwards, interspersed with fellowship, panel discussions and banquets.

The success of the initial ILS seminars led to large-scale education within the CIS. This was mainly led by American members. Many members jumped at the opportunity to teach those willing to listen. Between January and February of 1991, an "advanced" seminar was held for 700 Soviet students at three sites in Hungary. Then, during July and August 1991, CARP held 24 workshops for 2,000 students at four sites in the Baltics. These included 5, 10, and 21-day programs which were staffed by 150 volunteers from the American movement. Rev. Moon had announced a world-wide pioneering condition for American members whereby they were to witness in foreign countries for forty days at a time for the next several years. Apart from this,

many American members had longed to take part in the Moscow rally. Staffing the ILS seminars was a chance for many of them to participate in the extension of that rally. Their participation became uncomfortably but invigoratingly direct during the late summer as the summer workshops intersected with great events of state. As described in one account, “The transformations that occurred in the hearts and minds of the students was matched only by the dramatic rebirth of the Soviet Union itself, following a dangerous military coup that failed.”

The birth of the Commonwealth of Independent States (C.I.S.) did not interfere with the workshop program, at least not in 1992 when USA CARP, with broad-based member and movement support, sponsored the largest workshops in the church’s history. Between January 26 and February 9, 1992, CARP held 27 workshops at 18 different workshop sites in the Crimea south of the Ukraine for 3,160 students. In the course of the program, CARP hired over 200 buses and 100 cars. Also, since all of the lectures were given using CARP’s custom-made Divine Principle slide presentation, forty thousand slides had to be made. Sites were difficult to obtain due to the changing political and economic situation, and in one case students were on their way before camps were secured. During the spring, between March 20 and April 10, the first Divine Principle workshop for high school teachers and students of the C.I.S. shattered the previous workshop record with 7,229 participants: 942 high school teachers and principals, 5,834 high school students, 293 university students, 124 parents, 21 professors and 20 others. They filled 40 workshops at 23 workshop sites and a total of 540 buses and 200 cars were used to transport participants. The program was initiated by Rev. Moon and sponsored by the public ministries of education of Russia, the Ukraine, and other participating republics. According to one report, 17,000 students applied from Moscow alone. Several hundred university students who attended earlier programs received permission to support the high school students’ workshop as staff, and “In Moscow, during the Sunday service following the workshop, the auditorium used was filled beyond its capacity with more than one thousand in attendance.”

Izvestia, one of the largest newspapers in the C.I.S., published an adaptation of Divine Principle entitled *God and Us* in April 1992, and that summer “the largest series of Principle workshops yet in Unification Church history” educated 18,042 guests at 129 workshops held at 26 workshop sites over a period of 8 weeks in 5 different regions of the country. One site was in Central Asia, five were in the Moscow region, one was outside St. Petersburg, eight were in Latvia and eleven were in Lithuania. Two hundred and forty American members served as staff although many sites had only five or six staff members taking care of up to two hundred people. The movement rented 1,100 buses and 760 cars, as well as three trains to transport the overflow at one peak point during the summer. Over 8,000 teachers were educated in beginner and advanced workshops and since 60 percent of them were non-English speaking, all lectures were translated by young student members. CARP considered its education of teachers to “be the foundation upon which a Principle-based curriculum could be introduced in the high schools.”

Most understood that the opportunity to conduct massive workshops in the newly created C.I.S. resulted from a unique set of circumstances. The key element was the breakthrough Rev. Moon achieved through the Moscow rally. However, a host of additional factors aided the movement’s efforts. Prices were cheap and the monetary exchange rate was incredibly favorable so that CARP could rent multiple sites and means of transportation at a fraction of the cost elsewhere. Soviet students, as well, were fascinated with all things Western which due to the heavy participation of American members in the workshops, was how the movement was perceived. Third, there was little competition in the period immediately preceding and following the fall of the Soviet Union. The movement had the capability for far more rapid organizational mobilization than more ponderous Christian bodies, and the Russian Orthodox Church had not yet reconstituted itself. Discerning Unificationists knew that these circumstances would not hold indefinitely and that they operated within a limited window of opportunity. Negativity about Rev. Moon would filter in, prices would rise, American staff members would return home, and formidable competitors would emerge. For this reason, while efforts at mass evangelism continued beyond this period, increasing emphasis was placed on developing an indigenous movement and a curriculum of moral education which would institutionalize the Moscow rally and its aftermath on a permanent basis.

Feb 17, 1991: True Father at Sunday service, Belvedere:

“Again, look at Afghanistan. Right before communism began to crumble, there was the situation in Afghanistan. Father gave permission to Lee Shapiro to go in there and get the film about what was really happening there. As you know, Lee was killed there. How grave the situation was, but then, other journalists began to follow him there. Then, it became clear to the world that the communists had to get out. When they killed Lee, they took more than a half million dollars of film footage. That must still be with the KGB. We are negotiating now for the Russians to find it somewhere in the KGB and give it back to us. It is our footage and we can negotiate for it.” <https://www.tparents.org/Moon-Talks/SunMyungMoon91/910217.htm>

Lee Shapiro was an American MFT-member for a number of years, then member of the second class of UTS. True Father endorsed his making of documentary films, one of which, “Nicaragua Was Our Home,” exposed the evils of the communist Sandinista government and was viewed in the White House by President Reagan. Russians assassinated Lee in Afghanistan, and True Parents consider him a Unificationist martyr.

Feb 18, 1991: Seminars for Soviet Leaders, East Garden

Workshops in the Former Soviet Union

Seven Weeks in the Last Days of the Soviet Union—Therese Stewart

In each of the four ten-day leadership seminars in which I served as a group leader, I came to know six or seven university students or teachers quite well. By sharing in small groups after lectures on the existence and nature of God, the family, the ideal world, human history and the significance of events in this century, the beliefs and biases, the frustrations and hopes of the people were revealed.

Students were often less communicative—it took longer for them to trust and most were not accustomed to expressing their feelings. They, like their professors, were well mannered, and well educated in their specializations. Many were only children in their families, the sons or daughters of the communist youth party. They asked excellent questions and took issue with points on which they disagreed. Their long years of indoctrination with dialectical thought was often apparent, for example, in their belief in conflict as essential to progress.

Many had difficulty dealing with the notion of a spirit world. Few believed in God or, as far as they understood, had had any experience of God. Yet they were open and willing to entertain the possibility that God does indeed exist. As we became acquainted and as trust developed, we sometimes discussed dreams, a somewhat familiar experience of a dimension other than the material. In one instance, when I asked a young woman if she ever had dreams, she smiled and replied, “Just today, when we were sitting in a circle discussing the lecture, I suddenly remembered that I had had a dream of this very group two months ago!”

Our work as staff was physically and spiritually demanding, the accommodations adequate but hardly comfortable, and the food often unfamiliar and sometimes unappetizing despite the efforts of a hard-working kitchen staff. I heard few complaints from Americans about these rather minor inconveniences. It seemed right that we at least taste what most Soviet people have experienced for decades.

The morning we were to drive to Riga and from there travel by train to Moscow, a workshop participant brought news of the coup—he had been listening to an early-morning newscast. People responded in different ways, some without surprise and others with fear and concern for their families. After considering alternatives, we decided to go on to Moscow as planned. After arriving there, we ventured into downtown Moscow via the famous Moscow Metro. We emerged from the subway into a blockade of Red Square by army tanks and soldiers and a large crowd of people. We could see the walls of the Kremlin and the steeples of St. Basil’s Cathedral but little more. Surprisingly, the atmosphere did not seem tense. The soldiers were

young, and seemed unhappy to be there. Asked by a reporter if he would shoot if directed to do so, one replied, "I'd shoot, but I would miss."

Later on, we watched CNN to keep abreast of the events from a larger perspective and saw the rapid failure of the coup. We left Moscow and the new friends we had made with mixed emotions, realizing what a difficult course is still theirs, yet confident that with renewed faith in God, and with the teaching of True Parents, a new tomorrow is assured.

Justice Prevails—Betsy Jones

The beauty of my experience in the CIS was to understand the heart of the people and to understand how conscious Heavenly Father has been of them all these years. In America we are conscious of our own suffering, our own difficulties. When we can go to a country that has suffered a hundred times more, we realize that God is so conscious of the suffering that True Parents, after Washington Monument, spoke so much about going to Moscow. Then we had no concept of why, after having this victory here, we would talk about going there. This experience, however, showed me that wherever there has been suffering, God is determined to bring His blessing in a mighty way.

Right now He is giving everything to this land, to the people who have been through so much suffering with so little opportunity to know God and to experience God. Many of them had to hide their Bibles; maybe through their grandmothers they learned something about prayer.

The staff was divided into lecturer, coordinator, mother figure and team leaders; we got our team assignments one day before the students came. We set a strong condition for three days of two people praying all night long, and even though people were bleary-eyed trying to keep up with the schedule and the lectures, somehow that condition brought the staff together. They were doing that in all the workshops.

Unity had to come very quickly, and all the things that can happen in a group of people happened within the first couple of days. There was no time, so we just solved it. Everybody made that kind of effort, everybody. They really slugged it out and prayed it out and made unity within our big teams. That was the key so that God could have a free reign on every group.

We waited a few days before we prayed together with the beginner group, and I think the first public prayer was about how much they had suffered. When I tried to walk down by a group to go back to my seat, some of the people just tried to hug me and said, "Thank you for your sympathy to our country, thank you."

During the second week someone gave a very good talk on prayer, and at night after the evening's activities they would go group by group down by the ocean and start praying. This was amazing. One boy came up to the coordinator and said, "Would you pray with me? I've never prayed before."

At the end of the workshop, we got everyone up on stage. They were intoxicated with singing holy songs. We had a really good guitar player, and they would have stayed all night singing. Finally we closed with prayer. Then we formed a little line so everybody could come through and say goodbye. Some said, "Thank you so much," and others said, "I feel so full, this experience had given me so much," and some just burst into tears and hugged us all as they came through. It was just that kind of experience where you could feel Heavenly Father wanted to embrace each person completely.

Dr Mickler: Fundraising Victories

Because of the disastrous state of the economy in the Soviet Union, many people expected miserable results from fundraising. The average Soviet worker earns about 300 rubles a month. While transportation, rent and food in the stores is affordable at such a salary, the stores are usually empty, and other necessities of life are wildly overpriced—a decent pair of shoes costs 300-1,000 rubles, for example. People might be reluctant to part with even small amounts of money, especially since there is no cultural tradition of charity. Although the economic

problems in the Soviet Union were very obvious, we felt the spiritual training aspect was primary, and made plans to begin, ignoring the voices of doubt and failure.

However, all expectations were wildly exceeded by the progress and development of the fundraising project. The formula course activity of fundraising proved to be the very thing that broke through to the Soviet students. Not only did they accomplish unprecedented success in raising money, but they also had daily experiences with the living God and the spiritual world as they made internal goals and worked hard every day.

Hope and Tears

The highlight of the summer workshops occurred on August 18, marking the fortieth day of the workshops. Seven different workshops had their closing banquet and graduation, including students, professors, parents and actionizers. The staff members were returning to America, leaving only a handful of staff to continue. The actionizers were going back to the cities to prepare for school. The fruit of their labor was to be officially presented to the Latvian Children's Fund at the final Closing Banquet: a dedication, celebration, graduation and farewell party all in one.

An overwhelming sense of elation filled the hall. The forty days of the summer program had created a powerful condition which had clearly been claimed by God. The actionizers crowded together on the stage, their enthusiastic songs and radiant faces framing the miraculous testimonies of their fundraising experiences, which were then shared publicly for the first time. The parents and professors were astonished by the students, rising out of a heartless and cruel society to shine as brightly as stars in their generous actions. The Vice-President of the Latvian Children's Fund, deeply moved, joined all the actionizers on the stage as she accepted 50,000 rubles, the largest donation they had ever received. With an impassioned voice, she congratulated the students for their bravery, citing them as examples for all youth and the hope for the future.

The evening passed in heartfelt sharing, songs and a celebration where the love of God tangibly filled the room, leaving every heart intoxicated with an indescribable joy. Hardly anyone escaped without shedding tears of emotion that evening.

The Coup and Its Aftermath

No one could have imagined that on that very same evening Gorbachev had been imprisoned in house arrest by a hardline dictatorship that catapulted the entire nation into an emergency military situation, starting the three-day coup and "the days that shook the world."

The morning after the Closing Banquet, everyone was shocked by radio reports that Gorbachev had been placed under house arrest. Soviet students, experts at the art of pessimism, expected the absolute worst—that a dark Stalinist age of repression would engulf the country for a decade, maybe more. Any optimism that had been growing in the hearts of the students was crushed by a heavy wave of despair.

The main workshop site where the professors, parents, and students' workshops as well as the actionizing programs were held was situated near Riga, the first Baltic city to be occupied by Soviet tanks during the coup. Professors, parents and students all began to panic as all communications were cut off, making it impossible to contact their families. In those first tense moments, Jack Corley, coordinator of Unification Campus Activities in the Soviet Union, gave an inspiring and prophetic speech to the entire workshop.

"What a country, what a country," he said, with a broad smile on his face. The students couldn't believe that someone could be cheerful in such a desperate time. Yet he projected a powerful confidence that began to spread to the students. He told them that the coup leaders had no foundation. He predicted that it would be over in just a few days, with very little bloodshed or war. He called it a great and crucial moment in Soviet history, where the nation must make the final choice between freedom and dictatorship. "And I am absolutely confident that the Soviet people will make the right choice," he assured them.

The twenty-one-day coordinator, Josh Cotter, ACC leader in Georgia, gathered all the staff to pray. He prayed that even if they had to give their lives to save the Soviet Union, they were willing to do it. They were absolutely serious and united as they offered a very powerful unison prayer together. "God allowed us to feel what it must be like to live under communism, to directly experience the hearts of these students and their families," said Joshua. "I believe our prayer and seriousness convinced the students to stay, and were even a condition for God to use to destroy the coup attempt."

After that prayer meeting, the staff became filled with confidence. The students had expected that the Americans would jump onto a plane and abandon them; and yet here the staff was willing to lay down their lives. Even in this difficult situation, the attitudes and actions of the staff had not changed. At that moment it became so clear to them that the Principle was not just a theory but a way of life.

Resurrection and New Life

Amazingly, after only three days, the coup was defeated. During these three days the weather had become very dark, gloomy and rainy. "I felt this rain represented God's tears," said Ashley Crosthwaite, twenty-one-day lecturer, "and all the staff prayed deeply that this darkness could lift and the sunlight of God's love could shine again over this country. I felt it was because of these prayers and because of True Parents' foundation of victory that Satan had no teeth anymore." Satan had made an effort to destroy the new life springing up in the Soviet Union, but after only three days of darkness the light shone again. The coup came to an end as suddenly as it had happened; almost all the students had remained faithful and stayed at the workshops.

The students rejoiced, the staff was overwhelmed with gratitude, the cooking staff in the kitchen were crying with joy and embracing everybody. All the fears and tears of the three days of crucifixion were drowned in the joy and celebration of the new birth of a nation that had finally stood up to communism—and thrown it off once and for all.

The statues of Lenin were coming down all over the country; in Riga, just after the statue in the center of the city was torn down, a blessed child was born to Nate and Mieko Windman, on August 26. Father named the baby "Winna." Nate, the first Unification pioneer in St. Petersburg and twenty-one-day lecturer during the summer, was overjoyed when word came that Father had named the baby "Winna," meaning that True Parents and all Unification members had won. On behalf of all of the staff, I would like to offer our deepest gratitude to God and True Parents for the opportunity to participate in the greatest historical event of our lives.

More than anything, it was amazing to see that all the events in the Soviet Union were directly connected to the tears, sweat and blood that True Parents have shed throughout their lives to save the Soviet Union. Father invested his whole heart and his resources to educate three thousand Soviet students in America and then to bring the fulfillment of two thousand students educated through forty days of Divine Principle workshops on Soviet soil. As a result, not only did True Parents liberate the Soviet Union from communism, but they also prevented what could have been a catastrophe for the nation and even the world. We pray that True Parents' victorious foundation will prevail in the CIS forever.

February 17, 1991: True Father at Belvedere Sunday Service

"Father brought 40 prominent Muslim leaders to America and they listened very carefully to Divine Principle. This was unprecedented. Muslims never take other religions seriously in the first place. They are deeply convinced that their religion is the supreme one. However, these leaders came and they not only listened, but for the first time in their whole history, they agreed that Father's teaching was superior to anything they have heard.

"A schedule has ensued since this workshop. In Yemen, they are going to teach the Principle. What has Father to do with them? What have the Muslims to do with the

Unification Church? And what does South Korea have to do with this Gulf war? A great deal, because world peace is at stake. The whole of humanity is involved in the outcome.”

“if this Gulf war becomes a religious war, then the Muslims will never stop fighting the West and so much blood will be shed. Father wants to prevent that. The Arab peoples themselves have to be first to push Iraq back, then the multi-national troops and the very last should be the Israelis if at all. In that order the fighting has to happen. Now the Egyptians are in the front line with the Saudi Arabians.

“Ultimately, Father has to initiate the peacemaking. Father has been thinking about lasting peace for years and years. Father wrote a letter to Gorbachev on January 15 and asked for Gorbachev to spend forty days in an effort towards peace negotiations. If after that nothing happened and the war had broken out, it would not have been a great problem.

The desert wind starts to blow around March 10 and during that time it is very difficult to wage war until September. Originally, Father was hoping to use these forty days until September and then work out some peace plan. This correspondence has been sent out and is now part of the record of world history.”

Meeting the Mufti—Frank Kaufmann

I have been blessed by God with a mission that itself reveals the nature and identity of Father. I work with religious leaders, which is also the primary work of Father. This means I see Father in the context of his own peers. I meet and work closely with the world’s greatest living religious leaders, and so I am privileged to be able to make direct comparisons to see how Father measures up. By the grace of God I forged an intimate relationship with the Grand Mufti of Syria. I met him first as a participant at a Muslim dialogue on family sponsored by the Council for the World’s Religions for which I was the director.

Through many early morning conversations I learned that Sheikh Kufaro had a biography remarkably similar to Father, down to some of the most startling details. As I testified to Father, Sheikh Kufaro eventually sought to meet Father. A hundred fascinating stories later the Grand Mufti sat across from True Parents in the reception room at East Garden.

Another 100 tales and testimonies later brings me to the point at which Sheikh Kufaro agreed to attend a 3day workshop at East Garden taught by Father! The workshop was one of the most fascinating things I had ever witnessed in my life.

The workshop had come to an end with only moderate success, when measured in the mystical essence of providence. A final lunch was underway, the Grand Mufti was to depart to return home about 45 minutes later, and there as a faint touch of heartache and anguish on the side of the Unification support team. The atmosphere was cordial, but not victorious, and so the final meal of the three days was about to be served. Before the food arrived, Father began to present essential truth one last time to Sheikh Kufaro, and Kufaro’s dogmatic resistance (though elegant) remained. Father fought like a man fighting for his own life. He never saw food appear and disappear from before him for the next 45 minutes. Father taught and taught, grabbing whatever fell within the reach of his hands. Bread rolls became the four position foundation, a knife and a fork the perpendicular angle of the direction and force of True Love. The Mufti adhered to the final truth of Islam, and the encounter literally soared to dizzying spiritual heights. Time, and even space vanished, only the spiritual world quivered around us. The exchange was no longer verbal, it was absolute. We were not on terra firma, the atmosphere was electric. With minutes before departure, the Grand Mufti surrendered and beheld his own True Father, heaven wept, and the spiritual dominance of the atmosphere subsided. Suddenly we were back at the lunch table. People became physical, the food reappeared to our vision, the rolls scattered about as evidence of Father’s intensity and desperation. “I am sorry I had to be so tough on you,” Father said back in the land of verbal communications, “but you were a real scoundrel.” I myself have never been the same since

that experience. I saw the True Father with my own eyes. I am sorry that we his own followers do not know him better.

Dr. Mickler's Commentary

As a result of several audiences with Rev. Moon, the Grand Mufti of Syria agreed to send forty core followers to New York for a forty-day Inter-Religious Leadership Seminar (IRLS) that included three cycles of the Unification Principle beginning December 2, 1990. The Grand Mufti of Yemen with forty participants from his country took part in the second IRLS from April 21-May 31, 1991. They were followed by separate Egyptian, Jordanian, Turkish and Sudanese groups. These activities culminated on April 10, 1992 when forty-two Muslim couples took part in a mass holy wedding of the Unification Church. Rev. Moon termed the participation of Muslims in the wedding “a miracle.” In effect, it broke the tribal barrier, enabling Rev. Moon to extend the Blessing to people other than Unificationists. This was a key stepping stone toward his public declaration of messiahship.

Moscow, 11th WMC, also 3rd SCWP and “a gathering of the Association for the Unity of Latin America” (AULA) (the fruit of CAUSA)

The conference theme was “The Advancement of Global Communication and Cooperation.” It goes to show the interplay of disciplines—how media, culture, was instrumental to the downfall of communism.

Father opens saying the Soviet media asked him about the importance of a spiritual renaissance as a precondition to social, economic and political progress, and will speak on that.

August 2, 1990: Iraq invaded Kuwait

Father attempted to influence Bush to resolve the crisis through religious networks. We had Muslim allies in the Middle East, through the YSWR, CWR, AWR and RYS, including two Grand Muftis. All would have united for peace centered on True Parents through the IRF and affiliated institutions. The efforts were rebuffed.

August 16, 1990

Bequeathing the Tradition of True Love

Second Assembly of the World's Religions

Hyatt Regency San Francisco Airport, Burlingame, CA

Religions need to bequeath God's true love based on the principle of reciprocal partners, marriage, and the world of the original ideal. He explains the Fall, with Satan as “a god of lewdness,” that lewdness is plaguing the world, and that the Messiah's task is to liberate us from this.

The mission of religions is to create true love and true families. If humankind is to be one family, we need common parents, hence to restore the world God needs to create True Parents first. All of my works are for this purpose.

Father announces the formation of the IRFWP, as a partner to the IFWP. It is a vehicle for religious people to contribute to world peace. This means to “unite the teachings of religions in all positions into a religion in the position of true parents,” with a parental heart.

Declaration at the Second Assembly of the World's Religions:

“In a family, the relationships between brothers and sisters exist only on the foundation of having common parents. Before this world can enter the realm of true love and true family, we have to establish the position of True Parents first. I have been called upon by God to help fulfill this very purpose. I have dedicated everything to meet this objective. and all other projects I have been sponsoring, covering all fields—academic, educational, media, technical, business, financial and so on—all of these were

envisioned with this one purpose. I have suffered persecution and confronted death with only one purpose in mind, namely, that I can live with the heart of True Parents to love people of all races and colors in the world more than loving my own parents who gave birth to me, or my own brothers and sisters.” (PHG 445-6)

Some New ERA scholars considered this a declaration of messiahship, and a bridge too far for them to cross.

Post-second Assembly of the World's Religions

True Parents' next major step was to do two speaking tours of Korea, the second on behalf of the Citizens' Federation of the Unification of North and South Korea, and call for a joint Korean-Japanese business delegation to the Soviet Union.

Sept 6-7 True Parents opened the Universal Ballet Academy in Washington, DC, which involved eminent Russians associated with the Kirov Ballet, and opened the Washington Television Center.

“After restoring the elder sonship and being persecuted so much in the process here in America and everywhere in the world, Father then returned to Korea and proclaimed True Parentship there. Then he returned to America and proclaimed True Parentship here. Father proclaimed True Parentism in all religions to a gathering of religious leaders recently. Nobody protested, ‘Oh, Reverend Moon, you are not standing in that parental position. You are not standing on that kind of high level foundation.’ Everyone was just silent and serious. They were trying to think how they should adopt this. After forty years of persecution, they understood clearly.

“Recently, an interesting thing happened. President Bush wrote to Dr. Pak. President Bush wrote that his note really should be addressed to Reverend Moon, but he feels more at ease writing to Dr. Pak. He congratulated him and said, ‘Please convey my congratulatory message to Reverend Moon.’

“On September 6, 1990, **the United Broadcasting Station will have its Opening Ceremony in Washington. Members of both the Bush administration and the Soviet Union will be there. The world-renowned Kirov Ballet has been asked to join us.**

People are wondering how such a high level entity as the Kirov Ballet would join up with the Universal Ballet Academy and Reverend Moon. Actually, the spirit world gave the president of the Kirov Ballet a revelation and told him that no matter what difficult phenomena occur, no matter how difficult the situation becomes, he should follow Reverend Moon. He told Father that in person. So he said, ‘Reverend Moon, I am with you forever.’” “Heavenly Fatherism,” Belvedere, New York, September 1, 1990 <https://www.tparents.org/Moon-Talks/SunMyungMoon90/900901.htm>

September 6, 1990 Universal Ballet Academy, Washington, DC Opening Ceremony

“God, the Creator and Parent of humankind, is the first artist. ...Men and women, as the fullest artistic expression of the Creator, have a unique capability to comprehend and appreciate God's creation.” In addition, we have a deep desire to participate with God as artists, to further express the inner nature of true, beauty and goodness that we share with Him. “Ultimately, the greatest work, which we co-create with God, is the harmonization of life and love.” (PHG 1016)

“In many cases, modern art and artists have forgotten the original purpose and value of serving others and glorifying God. ...It is for precisely this reason that I established the Universal Ballet Academy. It will be a melting pot of talented students from different races, creeds, nationalities and cultural backgrounds. It will express the ideal of one

global human family. Furthermore, this institution will enhance and further develop ongoing mutual friendly relations between the United States and the Soviet Union.”

RESPONSE TO THE GULF WAR (the war started August 2, 1990)

October 21, 1990

Islam and the Establishment of World Peace

Address at a meeting of Islamic leaders

The Council for the World's Religions

Cairo, Egypt

(We were in communication with the White House, and with Gorbachev. We were making progress, but Bush set a public deadline for Saddam’s withdrawal, that Saddam rejected, and Bush was forced to act. So our efforts were overtaken by events. Nonetheless, True Parents’ themselves worked through religious channels to mitigate the damage. We held the Cairo conference with 9 Grand Muftis. Rev. Kwak read Father’s message. They agreed with Father and decreed to deny Hussein a religious imprimatur—hence from the mainstream Muslim perspective, it was not a religious war. I recently read (2018) of a US military commander in Afghanistan calling for the US to use this tactic.)

“Islam and the Establishment of World Peace” came in the midst of the world’s discussion of what to do about the Iraqi invasion of Kuwait. Father’s message was that Satan would try to destroy humankind’s future through racial and religious warfare, which is “even more fundamental and threatening than communism.”

The Muslims present published a declaration, one step below a fatwa, that the war was secular and not religious.

In sum, the White House rejected True Parents’ advocacy of a negotiated solution based upon the intervention of Middle-East religious leaders. Nonetheless, it did not turn into a religious war. The Gulf War started January, 1991, with a coalition including Muslim nations defending Kuwait. Father developed personal friendships with Grand Mufti of Syria (Kuftaro), and of Yemen.

Testimony from a Muslim inmate at Danbury: Father’s heart beyond religion

Upon learning that he was a Muslim, Rev. Moon asked fellow Danbury inmate Haviz Farid if he thought God likes people of different religions killing each other, and told him God does not like that. Farid: “I could find no reason not to accept that truth. So the teachings of Islam are compatible with Unification thinking.”

Farid viewed that to sponsor people on religious pilgrimage [speaking of the YSWR] “at your own expense would be an act of devotion that would please God immensely.” When Farid was freed, he was moved at how happy Rev. Moon was for him, when inmates are usually jealous. “I really felt Rev. Moon’s warmth. He reached out and embraced me and he said, ‘Always remember one thing, Farid. God’s love is greater than God’s law.’ That very profound statement really kind of summed up all the conversations we had had.” (*A Determined Man*, Universal Peace Federation, 2006)

MUSLIMS ATTEND DIVINE PRINCIPLE WORKSHOPS

The work with Grand Muftis led IRFWP to hold 40-day workshops in the New Yorker Hotel for Syrian Muslims. The nomenclature, “Father Moon,” instead of “Reverend Moon,” was initiated here, with Father’s full support. One fruit: the Blessing of 42 Muslim couples, most from the Middle East but at least one from Africa (Mauritania—Abdou Gaye’s brother), April 10, 1992.

The workshop coordinator, Taj Hamad, testifies that Grand Mufti Kuftaro personally accepted True Parents, but could not lead his staff and nation (Syria) to them. In 2017, Taj told me that a leader close to Kuftaro at the time communicated that if they had followed True Parents, the

current devastating war would not be taking place. At the staff's recommendation, True Father was happy to have himself referred to as Father Moon instead of Rev. Moon.

The Homeless in Madrid—Cynthia Edwards

When I was six years old, my family moved from our hometown in New York to Madrid, because of my father's business. We stayed for three years. Thirty years later, I traveled again to Madrid, this time to do the business of my Father in Heaven. I celebrated my sixth "spiritual" birthday in that city. Oh, yes—and I stayed for three weeks.

Coincidences of this order are not rare in a life of faith. I had to believe God's hand was genuinely in the lottery that assigned the volunteers in my church to a foreign mission country. But even while I was admiring God's *modus operandi*, I struggled with the idea of going to a civilized Western capital, when I had longed all my adult life to do "real" missionary work in the Third World.

God came to my rescue by giving me a new understanding. One drizzly, cold November day as I was driving through the streets of southeast Washington, D.C., pondering how to approach my overseas mission, my eyes were drawn to a homeless old man in a bright pink blanket, trying to sleep in a bus shelter. In the instant I looked at him, he looked up at me, directly into my eyes. I parked the car, put some money in my coat pocket, and approached this greasy stranger. I removed my coat and tucked it around his shoulders the way I tuck blankets around my little boy at night. As I did, I felt my heart swell with the same mother's love, and tears coursed down my cheeks.

So there it was. Great need exists even in the heart of the most advanced cities of the world. Since our pastor had asked us to go to our country as servant of servants (the position Jesus took when he washed the feet of his disciples), I decided I would serve the street people of Madrid. From this point of internal departure, the rest of my plans fell easily into place. I found a soup kitchen in Madrid run by the Missionaries of Charity, and I wrote to say I would be joining them.

The Missionaries of Charity are Mother Teresa of Calcutta's heroic sisters. They devote themselves to serving the presence of Christ in his "distressing disguise" as the poorest of the poor. For me it was the fulfillment of a long-held dream to work beside them. By following my inspiration, I found the soup kitchen run by the "Indian sisters" in the famous blue-and-white sari.

Situated on the Ronda de Segovia in the shadow of the Royal Palace, every afternoon an average of 200 poor or homeless people gathered at the comedor (dining room) for a free meal, and to receive the other nourishment of God's love, meted out generously by the nuns and their dedicated co-workers. My first job, given to me minutes after arriving at the bustling soup kitchen, was to chop up hairy pigs' trotters for the stew. I regret to report that at that moment, I felt that it was truly more blessed to give than to receive.

But after a few days' experience I realized that the menu was generally delicious and healthful, albeit based haphazardly on donated foodstuffs. I became expert at preparing bucketsful of potatoes, stacks of cookies, and laden platters of sliced chorizo (sausage). After the meal I helped clean the kitchen, dining room and eating utensils with large quantities of bleach. A young priest remarked candidly, as we rolled up our sleeves to hand-wash 230 plates after Christmas Eve supper, that disinfectant is the most heavenly perfume you can wear after being among the street people.

The high point of my day, every day in Madrid, was that one blessed hour in which I helped serve the dinner. In this moment I felt the closest to the saints who served the poor and sick. Now I know the smells their nostrils have been filled with, sharing a room with people who had no facility for washing. I know what it is to give fresh clothes to a man whose shirt and pants are covered in blood, judging only his need, and not his worth.

The poor people sat at long tables and we, the volunteers, served them as in a family restaurant. The nuns reserved the right to hand out the bread, as bread has a spiritual significance beyond its belly-filling properties. I felt God's love flow through me as I poured a cup of water or filled a plate with second portions, and served it with as much love and care as if I were serving Our Lord himself. I received joy that lifted me up until I felt light as a feather when an old Portuguese seaman mumbled, "Gracias, bonita" ("thanks") as I passed by with the kettle of hot chocolate. Mother Teresa said, "Only in heaven will we see how much we owe to the poor for helping us to love God better because of them." Amen, Mother Teresa.

Everyday Living is a Challenge in India—Marie Ang, New Delhi, India

During the course of a business conversation at headquarters, I heard my friend casually say, "And would you like to know your chosen city for the 40-day witnessing condition?" I eagerly said, "Yes!" and then quickly, internally, braced myself!

"Delhi, India" came the reply.

INDIA! What a surprise. Both before and after joining the Church, I had desired to travel and work in other countries, but somehow India was never a country that beckoned to me.

Although the actuality of going to this far-away land at first seemed very difficult, I felt deep in my heart that I must go, no matter what. With the support of my husband and children, I proceeded to make preparations. Even my physical father, who was somewhat surprised, said to me, "Well, we know you are in God's hands."

After some briefing from long-time missionaries to India, Robert and Theresa Kittel, I packed my bags, filling up the last bit of space with warm used clothing that could be given away, and was on my way.

The plane arrived in the airport in the early morning hours and I was happy to be welcomed by David McLackland, the husband of the new Regional Director for the South Asia region.

Welcome to India!

We piled into a taxi and headed for the center. After just a short distance, the engine sputtered and died. The taxi driver lit a match to check the fuel gauge which must have been on empty, as he flagged down another taxi and borrowed a bottle of petrol from him. We continued on to the nearest gas station, most of the time without headlights in order to economize on gas or something! A shortcut to the gas station meant going the wrong way on a divided street, with headlights coming towards us and horns honking! I got out a traffic complaint card and started waving it around, even though no one could see it in the dark, and knew that only by God's grace would we ever make it to the center. David, luckily, kept his composure, saying with a chuckle, "Welcome to India!"

That evening, David and his wife Ursula, were invited to a reception at the Soviet Embassy to celebrate the anniversary of the "Glorious Revolution." I went with them and joined in the festivities there, shaking hands with the Soviet ambassador to India.

Thus began a very interesting pioneer experience. Probably the first realization I had was how much pioneering had already taken place, and the many difficulties the missionaries must have faced. In addition, there are such a myriad of details that one automatically deals with in everyday life, but which are complicated by being a foreigner.

Secondly, as a foreigner, and especially as a woman alone, I received many stares in what appeared to be a man's world. As I write this, I have been in Delhi for almost 40 days—during this time having gotten used to the stares—and have met many warmly hospitable Indian families. As I go door to door, inviting people to our German language class, or just over to the center, I am often invited in for tea, which gives opportunities for more conversation. It is always a challenge to know what to say to touch the hearts of these people whose religions are not so familiar, but it's quite easy to have friendly conversation.

Since I arrived here, the McLacklands found a larger house that will accommodate their family plus a Japanese family and a video center, so we moved! They had worked in Thailand where video centers have been very effective in conveying our message. Entertaining films such as “Oh God” and Biblical movies also drew much attention. The Indian people love videos, so we have great hope for this medium here.

It has been almost overwhelming for me to see the many problems in a developing country, and to fight the anger and tears that overcome one at times at seeing the difficulties of the suffering multitudes. (The population in India is increasing by one million per month!) Working here has also been inspiring and I feel I’m receiving so much more than I am able to give; I am very grateful to God and True Parents for this experience. I pray that this very small condition can help in some way to bring this nation and the world one step closer to restoration and help relieve God’s suffering heart.

Planting Seeds in Lithuania—Joy Pople

A van-load of American Unification Church members arrive in Anyksciai, Lithuania, the headquarters of about 20 sites offering seminars during the summer of 1991 on the teachings of the Rev. Sun Myung Moon, founder of the Unification Church. Most of my traveling companions are sent out to other workshop sites. I will be spending much of August here at a rest camp in the pine woods of central Lithuania.

In a few hours about 200 teachers will be arriving by train from Moscow for a ten-day seminar. John, Celeste and Linda, who have been living in Russia for a number of months, are leading the seminar. Mohammad, who came on the plane with me, runs an import business in New York and helped staff seminars in America for Muslim leaders. (He will put into perspective the challenges we face.) Two other Americans will be group leaders. A Russian student, Helen, will translate the lectures.

Newly arrived at this site, none of us envisions the difficulties we will face with the imminent arrival of a couple hundred non English-speaking guests. Sometimes it is better not to know what awaits us.

The evening is calm. On the walkway I meet Tony, who is coordinating programs at twenty camps in the Baltics. He suggests that I walk down to the river. The guests arrive and eat dinner. Alla, a Russian girl hired to help with logistics at this camp, is assigning participants to rooms. Upstairs I find my roommate, Natasha, an English student from Nizhni-Novgorod, who will help translate for a few days. Lectures cover the nature of God and creation, God’s ideal for the family and society, the purpose of our life, the principles of spiritual growth and development, what went wrong in the first human family, the purpose of the Messiah’s coming, and God’s work throughout history to restore the world back to His ideal.

Our hope is that people will consider the possibility of the existence of a Creator and eventually open their hearts to God as our Heavenly Father. As St. Augustine said, there is a God-shaped emptiness within each of us that is not satisfied until it is filled with our Creator. A God-centered worldview is very different from what people were taught under communism, and people examine new concepts cautiously. As teachers or parents, participants are concerned about the future of their nation and want to be able to offer some hope to the next generation. Some people skip lectures, while others come early and sit in the front row with shining eyes.

There are two morning lectures, with a tea break in the middle. The main meal of the day is at 1:30 pm, followed by free time. Lectures resume at 5:00. Supper is at 7:30, followed by an evening activity. After lectures there is generally time for discussion. Staff members see each other in the morning, after the evening program, and sometimes for coffee in the afternoon. We are teaching high ideals, and we are determined to persist in serving, giving, listening and praying that some of the participants will grasp the vision as well. Russians are skeptical about ideals, and they challenge us at every step.

John wants to assign participants to discussion groups and find English-speaking Russians to help us lead group activities. Only three people volunteer, and they are asked to collect a list of people they would like to have in their groups. Even Helen and Natasha have difficulty deciphering the handwriting. We compare lists to eliminate duplicates. By now two days have passed. I am a group leader, and 40 people flock around me. One person has discovered an amphitheater, and we follow her down a path. I ask for volunteers to help facilitate communication. Finally I have three assistants, none of whom speak English. My roommate, Natasha, interprets for me for several days until she returns to her hometown, but since she appears insecure people don't stop talking when she translates. At least the rest of our staff have English-speaking people in their groups.

There is one word which sends shivers up our spines: tickets. Unfortunately, it is announced halfway through the seminar that arrangements for return transportation to Moscow have not yet been finalized. Anxiety over their return begins to dominate the thinking of many people. After every lecture, they ask about tickets. John tries valiantly to allay fears. Sometimes whole trains are rented, and an ingenious American named Brian has to negotiate track time through each station. The best schedule he could negotiate for our participants means arriving in Moscow a little after midnight, when public transportation is unavailable.

In spite of the intermittent uproar, both staff and participants have deep experiences during our ten days together. Some of the morning prayer services move staff and participants alike to tears. Between the departure of the first group and the arrival of the second group of 210 teachers and students, we have about ten hours to prepare. John and Celeste go to other seminar sites; Jim, Mohammad and I stay on and welcome new staff. We thoroughly clean the lecture hall, to create a fresh atmosphere.

Tom joins us as coordinator.

Being tone deaf doesn't stop him from trying to teach two little boys to sing "Yankee Doodle" with him for evening entertainment. He's confident we can work together. Louise transfers here from another camp; a mother of four children and manager of a store, this is her vacation. New group leaders include Susan, who is taking a break from studying for the Massachusetts bar exam, Marius and Nick. Two enthusiastic Lithuanian girls take charge of logistics.

Considering the shortage of translators, we have panel discussions after lectures during the second seminar. These question and answer sessions are fascinating. Very stimulating and insightful questions are posed. Scientifically-minded participants challenge attempts to correlate science with a God-centered worldview, demanding clarification and precision of detail. For instance, did life develop as a result of random mutation and the survival of the fittest, or did God direct the process? People would like to believe in God, but they insist that everything be precise and logical. If the possibility of a spiritual dimension is acknowledged, how does it relate to the physical? There is a lot of interest in reincarnation and UFOs. Moral issues cannot be passed off with a casual answer; for example, one person asked what should be their attitude towards officials of the KGB who were responsible for causing many deaths.

Linda's story is told before one of her lectures. Her husband, Lee, was in Afghanistan filming a documentary of the war there several years ago when he and his sound man were assassinated on orders from the KGB. Linda felt directed by God to come live in Russia, the land of the people who had ordered her husband's death, and witness here to God's love and forgiveness. She hopes to meet someone who can give her more information about her husband and help her recover his body.

A highlight of this seminar is the enthusiastic singing. Music has a way of drawing people together in heart. Celeste has a fine, strong voice and plays the guitar well. The CARP songbook has only eight Russian songs, which few of us can decipher. Therefore, most of the singing is in English. I learn to stumble through several Russian songs. The haunting melody of "Nadyezhda" is especially appealing.

Evening activities include a movie, a bonfire, group entertainment, or open-mike singing and poetry recital. Some groups organize very clever skits or write new words to traditional Russian

music, making hilarious comments on the personalities of the staff and the experiences of the seminar. Sometimes they give us a translation. We hear many passages from the poet Pushkin, as well as original poetry by participants.

A much-loved tradition of these seminars is the Day of Heart, which encourages people to develop deeper relationships of heart with each other. Names are exchanged for secret pals, and anonymous gifts such as carefully tied bouquets of wild flowers appear at people's doors and seats. We encourage people to reach out and try to relate to someone with whom they may experience difficulties. Some of the Russian teachers decide to institute a similar tradition at their schools to begin the new school year.

In the second seminar, I am fortunate to have Inna for one of my group leaders. Her English is excellent. I prepare a lecture entitled, "The Process of Change," which I give around a campfire one night along the river. These presentations give me an opportunity to share some of my 22 years of experience in the Unification movement, as well as challenges I have faced and things I have learned in my roles as wife, mother, teacher and family counselor.

After my lectures, people come to me for counseling sessions. One woman talks to me about her daughter and, inspired by the conversation, she brings other women with painful stories and translates our conversations. I hear tearful stories of marriage difficulties, health problems, and challenges of parenting a teenager. Access to a counselor is rare in Moscow, and to be able to speak frankly and in a confidential setting is a new experience.

Katya gets the flu, and I bring her soup from the dining hall and prepare tea. On the day of our outing to Kaunas, Katya plans to stay in bed and rest, but one of the participants walks into our room and badgers her with questions. I return with a banana I bought from a sidewalk vendor. Katya jumps up and gobbles it down. Vitality returns to her spirit. It has been three years since she has had a banana, since they cost so much. I thought 17 rubles for a banana was a little high, but if I had known the marvelous effects bananas produced, I would have bought a dozen.

Having been assembled from the far corners of America to lead a seminar in a foreign land, we are forced to pray. Maybe this is part of what Rev. Moon wants us to learn this summer. We also encourage participants in the seminar to develop a prayer life. I am asked to give a talk about prayer. I decide to focus on the basics: what is prayer? why pray? who can pray? where to pray? what to pray for? We challenge people to pray not just for themselves but for others. Prayer draws us closer to God and each other. I describe my experience last summer when I was visiting the Central African Republic during the attempted coup in the Soviet Union. In a small village, Africans and an American knelt in tears to pray for God's guidance and protection for the Soviet people. At our group meeting a couple of people tell me that after listening to my testimony they will begin to pray not just for their own country but for other nations as well.

Perhaps the most difficult type of prayer to grasp is repentance prayer. We teach about God's love, the origin and effects of sin, and Jesus' coming to bring deliverance from sin. The first step back to God is repentance. Sometimes the best we can do is model humility and repentance ourselves. In spite of our good intentions, we make mistakes, causing bad feelings; sometimes one of us makes a public apology and asks forgiveness. Sincere apologies open doors. Towards the end of the first seminar, a couple of teachers come to us privately and apologize for some of the uncooperativeness and uproar of the group as a whole.

Following a stimulating group discussion one evening, a dozen people linger in the room, and I ask them if they would like to go into the woods with me to pray. They nod. I get some candles from the supply closet and head for a place where we can see the stars through the trees. I light my candle and we pass the flame around. We sing a version of "Kumbaya." Then in the stillness of the night, I lead the group in prayer, suggesting themes and allowing periods of silence for individual prayer. Eyes are bright upon our return to camp.

The staff decides to invite all the participants to a riverside prayer the following evening. After the evening program I invite everyone who wishes to join me for a candlelight prayer walk. We pass out 150 candles and light them in the still night air. A long procession of light stretches

along the path and descends the steps to a broad meadow along a bend of the river. The ever-broadening circle of light against the backdrop of pine trees fills us with awe and lifts our spirits. Rev. Moon had told us the time would come when hundreds of people would be begging us to teach them about God, but I never took it seriously.

On the last day, the Russians collect bags of fruit and bunches of flowers. We exchange addresses and souvenirs. Louise has brought bags of squash seeds from her garden and asks the recipients to pass on their seeds next season to someone else. She hopes the seeds of truth will sprout as well.

WEEK 10

1991

June 14: Gomyeongseong Proclamation Ceremony, Clearstone Deer Park, Canada [See Famularo's testimony]

“Father represents the true Adam and Mother represents the true Eve. These four Japanese wives here are women who represent Japan, the Eve nation on the world level. Right now, Canada is an extension of the original Eve nation of England. Therefore, **I am establishing a ritual so that Mother can carry on the mission of the Messiah even after I pass away.** The condition for Japan and True Parents to become totally unified can be established successfully when Mother, who is the Eve on Abel's side and the four women as the Eve on the Cain side become completely one. Eve's role is to unite Cain and Abel and connect them to the father, the true Adam. Japan must become one with Mother and embrace the rest of the world.”
(*Anthology*, vol. 4, p. 142)

TESTIMONY OF DR FRANCO FAMULARO

True Parents had been visiting Canada from June 5 to 9 in 1991, traveling by car from New York. On June 8, while fishing on Lake Ontario, True Father used an early version of a cell phone – a large “field” telephone similar to those used by armies for communication in the field. He called Japan and asked that the wives of the four main Japanese elders come to New York for Day of All Things, a few days from then. The following day True Parents travelled back to New York.

On June 12, Robert Duffy, then president of the Canadian Church, and I attended the Day of All Things celebration at the invitation of True Parents at the New Yorker Hotel. As True Parents were walking toward the Grand Ballroom on the 2nd floor mezzanine, True Mother glanced in our direction and smiled. We immediately looked at each other and nodded while simultaneously expressing aloud, “They are coming back to Canada.”

It was about 6 pm in the evening the following day as we had nearly completed our drive back to Toronto that Mr. Peter Kim, True Parents' personal assistant, called with an urgent message— True Parents were departing East Garden at 8:00 p.m. by car bound for Canada. Our intuition had been accurate, and a mad rush ensued to prepare for their return. In an era prior to widespread use of the cell phone it was quite a challenge, but our Canadian brothers and sisters responded with dedication.

At 3:15 a.m. on June 14, 1991, True Parents arrived at Clearstone Lodge, the Canadian Church property near Cobourg, Ontario on Rice Lake, having driven through the late hours of the night. On this second visit, they were accompanied by the wives of the major leaders of the Japanese Unification Church: Mrs. Tetsuko Kuboki, wife of the president of the church in Japan; Mrs. Noriko Oyamada, wife of the vice-president and President of the Women's Federation for Peace in Asia; Mrs. Kyoko Furuta, wife of the president of Happy World Japan; and Mr. Setsuo and Mrs. Setsuko Sakurai, prominent Unification leaders in Japan.

After a very short rest, True Parents gathered the Japanese elders just before 7:00 a.m. in the living room of Clearstone Lodge and held a special ceremony. It was done quietly and discreetly, and no video or audio recording exists as nobody was notified. A few Canadian members watched through the narrow glass panels on either side of the closed door and made notes of the verbal reports given later that day to my wife and other Japanese members by the Japanese elder wives, as the entire ceremony was conducted in Japanese. These first-hand accounts served as the basis for later historical reports.

During the ceremony, True Father prayed and asked True Mother to pledge that she would

continue his messianic mission after he died. True Father then asked True Mother to pledge, in Japanese, that she would do so before the Japanese representatives as witnesses. After True

Mother had done so, True Father explained the significance of holding the ceremony in Canada as follows:

I [True Father] represent the true Adamic figure, True Mother represents the true Eve, [and] the four Japanese women are the key representatives of the world-wide Eve nation, Japan. Since Canada is an extension of England, which was the original Eve nation, this ceremony is being held here.

Many years later, in April 2017, three of the Japanese elders were interviewed by the Japanese Unification History department and elaborated about the ceremony as follows:

True Father and True Mother stood facing each other while the four Japanese women lined up behind True Father. Mr. Sakurai stood at the two o'clock position to the right of True Mother. True Father first offered a prayer in which he comforted God for the two-thousand-year history of Christianity that could not receive the True Parents and pledged to establish a new foundation as the Bride of Christ for the sake of the new providence. True Father explained that Mr. Sakurai represented Christianity. True Father then led a pledge in Japanese followed by True Mother as the Original Eve and the four Japanese wives as Cain-type Eves.

True Father then encouraged True Mother and the four Japanese women to establish deep unity because this ceremony represented the beginning of a new era in True Mother's public mission. Shortly thereafter, on September 17, 1991, True Mother began the first of her public speaking tours in Japan.

July 1: "Proclamation of the Day of God's Eternal Blessing" (Chil Il Jeol) at Hannam-dong,

It was also a strong proclamation of the Tribal Messiah hometown providence, and it prompted hundreds of members in America to move to their hometown.

Registering Tribal Messiahs

During this period the movement desired to increase its membership base, but had yet to hit upon a viable recruitment strategy, especially in the West. Between 1978-83, Rev. Moon "spoke about home church and nothing else." After that, there was a "total mobilization" of members on IOWC teams for three years, from 1983-86. They were mobilized for the CAUSA signature drive in 1986 and for the ICC minister providence in 1987-88. In late 1988, Rev. Moon re-introduced the home church providence, but in a new form. Based on his triumphant return to Korea and recognition by the Nampyung Moon Clan, he asked that members return to their hometowns as "tribal messiahs" and work in a similar fashion to win their relatives. This also was in accordance with the period's dominant theme of "settlement in Canaan."

The situation was complicated in that American members were simultaneously asked to undertake a worldwide pioneer witnessing condition to evangelize for extended periods in foreign countries over a twelve-year period. In addition, they were asked to assist in the massive C.I.S. workshops. Nevertheless, Rev. Moon asked all members to register as tribal messiahs in 1991. Many families pulled up stakes and relocated to their hometowns. Unlike in Korea, where there still was an extensive village culture as well as clan and lineage-based associations, many American members whose families were scattered in every direction were unsure of precisely where their hometowns were. The vastness of America also contributed to couples and families becoming isolated. In Korea, church couples presumably could maintain a residence in Seoul while working with their families and relatives on weekends or during vacations. Or, if they relocated to their hometown, the country was small enough that they could still fellowship with members at worship services or other occasions. However, in America, couples might live two or three hours away from the next church family. Or there might be five or six families in a state. In many cases, with young families and inadequate incomes, tribal messiahs faced major challenges.

The American movement between 1985-92 found itself in a bifurcated situation. Through The Washington Times, the World Media Association, CAUSA USA, the Summit Council for World Peace, AULA, International Leadership Seminars, the Professors World Peace Academy, ICUS, the Universal Ballet, the Assembly of the World's Religions and numerous other organizations, it gained access to and interacted with leaders at the highest levels. At the same time, the movement's grassroots base was underdeveloped. This created a somewhat top-heavy organization. However, it was consistent with Rev. Moon's "1:3:10" principle whereby the movement spent three times as much on ecumenical and interreligious work than for its own support and ten times as much on social projects. In other words, the movement intentionally allocated only one-fourteenth of its budget for self-support and maintenance functions. This also was consistent with Rev. Moon's intention not to create a new religious denomination but to transform the world. It was this determination more than anything else that propelled the movement forward into the next phase of its development.

To America's Heartland—Richard Karnowski

When the direction concerning the Hometown providence first came in the spring of this year, my wife and I called my parents to arrange a visit home in August when the Karnowski family has its annual reunion. My mission has been at the Seminary in Barrytown since April of 1988, in the financial office. Because of the importance of the Seminary and the lack of staff in the financial office, I did not see how I could possibly go to Kansas for the hometown providence. I did not have such a good relationship with my father, so I was not looking forward to this new direction. My wife and I, however, wanted to at least make our best effort to unite with Father.

I come from a very large family, the eighth of sixteen children; fourteen still alive. There were no multiple births and we all have the same father and mother—both still alive, still together and still very much in love.

Suddenly, after July first, there were several significant changes. First, the head of the financial office at UTS, who was working outside to get her CPA license, offered to come back to the office to work full-time until her baby was born. Then Dr. David S.C. Kim, the president and spiritual leader of the seminary, told me that I was not needed at the seminary now; I was able to go to my hometown. When I called my mother to tell her that we would be coming to the reunion, she said that we could stay with her and my father. My wife, our four children and I prayed for some miracle for the sake of our whole lineage, so that I could improve my relationship with my father.

We arrived safely and were warmly greeted by my parents. My younger sister was there also. She guided the conversation to the stormy relationship between my father and I. Then I opened up my heart, speaking clearly about my experiences over the last seventeen years in the Unification movement, and how they had helped me to work through many of the internal barriers I had encountered and that my difficult relationship with my father had a significant influence on my relationship with leaders in the movement. My younger brother had told me on several occasions to treat my father as a person rather than as this concept I had of "Dad." I went on to say that I hoped that my father would do the same and treat me as a person rather than as the boy "Richard" they knew twenty years ago. My mother became all teary-eyed. My father said, "Let's go." So I went with him. I didn't ask him where we were going or what we were going to do. I just went with him.

Well, I found my father to be a really neat person. Wherever we went people knew him and treated him like he was a celebrity. I discovered that he was very respected by the people he met and I could see why. Here was a man who lived his convictions, and what very strong convictions they are! He is a very strong and tough man who has endured countless hardships. I remember when he used to go campaigning for Senator. I was only a child then and had only ridden in the car. But, most of the people not only remembered him but had maintained some type of relationship with him over the years. We talked a lot about philosophy and the problems of the world.

Somewhere along the way Dad found himself in his son, Richard, and he liked what he found.

With such a big barrier overcome, my wife and I started thinking seriously about staying in my hometown. After searching for housing for several days, my father called my older brother and we went to look at his farm. He had bought it five years ago, spent one year renovating the house, and then recently bought another house, moving off of the farm. It had been vacant for most of the year. Barbara and I just loved it and my brother said we could stay there as long as we wanted. The gates of heaven were opening up and hometown was not only beckoning to us but was embracing us with open arms.

My older brother offered me a good-paying job so I could provide for my family. He said to start as soon as I want and work as long as I want. I contacted a local law school since I had been studying law before joining the church and though I might be able to take it up again. The school sent the necessary documentation to get me enrolled by next September. Barbara decided to stay in Kansas. As I boarded the bus back to UTS to break the news to the people there.

My biggest worry was breaking the lease on our apartment. It was rented until next February, and I would lose the deposit as well as cause bad feelings if I just packed up and left. When I told my landlady she said that she didn't blame Barbara at all. I promised to do my best to try to find a new tenant. Within a week the apartment was rented. That problem was solved. I then packed up an old van with some of our things, loaded up an old truck with my tools, hooked it up behind the van and headed back to Kansas. Most people said the van wouldn't make the 1,400 mile trip...but it did. And then I drove the van back through Chicago to New York again. It is loaded now and ready to go back to Kansas again.

So much has happened since I started to plan to go to hometown that I felt I had to write it down and share it with brothers and sisters so that everyone will make the effort and let our Heavenly Father work.

August 4, 1991: Dedication of the factory boat, *Ocean Peace*, Seattle, WA. Until this day, decades later, this boat, managed by Michael Faris, is providing major financial support for the USA HSA-UWC HQ in New York.

August 15, 1991: Dedication of *World Scripture: A Comparative Anthology of Sacred Texts*, compiled by Dr Yoshihiko Masuda and Dr Andrew Wilson. True Father considered this and its successor, *World Scripture and the Teachings of Sun Myung Moon* (2002, Dr Wilson) to be one of the eight great textbooks. Father's doing so grants that the scriptures of all religions, and Abel-type philosophers, are divinely-inspired.

August 29, 1991 True Father called all church members to return to their hometowns. In the US, some settled in their hometown. Some were seen as available manpower to leaders in their hometown's region, and they were re-assigned. Some returned to their hometown and then came back to their original mission. Some were exempted from the call.

Sept 17: The establishment of the WFWP Asia in Japan, with True Mother's speaking tour beginning at the Tokyo Bay NK Hall on this day, entitled "The True Love Movement Bringing Salvation to Asia and the World." (Anthology, vol. 4, p. 128)

1991-on: The era of global speaking tours

In 1991, True Mother's career of speaking tours began. True Mother ministered to the world, with True Father listening at East Garden or elsewhere, singing, praying, cutting the cake, celebrating together

During this period, there were over 1,000 public speeches, ~50% by herself, ~50% attending True Father. This by a woman who had birthed 14 children and had four miscarriages.

September 17, 1991: At UTS, between midnight and 4 a.m., True Father with seminarians read his speech, "The Way Our Blessed Families Should Go," which was delivered on Aug 28, 1971 at Cheongpyeong Training Center. <https://www.tparents.org/Moon-Talks/SunMyungMoon71/SunMyungMoon-710828.htm> That hoondokhae session at Barrytown was timed to be the same

time that True Mother was delivering “a major address to a gathering of 7,000 Women’s Peace Federation members in Japan.”

Afterwards, he directed the seminarians to translate the speech into English and said that all blessed members should read it. It includes the following:

“When you receive the Holy Spirit or God's grace, then even If you don't tell the evil that has been attached to your body to leave, it automatically leaves. We are all able to experience this. Because our body is able to make a reciprocal base at the perfection level of the growth stage, we have to make our mind, as subject, higher and stronger. When we bring our mind up a little bit higher than its present position, we are engaging in the process of recreation. Then, when our mind is in its rightful position, our physical body cannot influence it. This is why Satan has to leave. When one receives grace, Satan leaves. When the Holy Spirit enters, Satan leaves.

“What Mother is doing with the seven year course is just that. She is doing everything that is difficult in a woman's work. Even when she is in the position of being discredited by the husband, she has to keep absolute faith.

“Your wife is a holy being who has now appeared in front of you as a representative fruit of the feminine image of three ages; therefore, you must be grateful to Heavenly Father. In my case it is opposite. I have to raise my wife as my daughter. After raising her as my daughter, I raise her as my wife; and then educating her as the mother and establish the name of mother. Isn't it opposite? I have raised her. If my age is compared with Mother, then her age is comparable to the age of my daughter, isn't it? Mother is like a daughter, and it is more difficult to say that she is like a wife or a mother. Think about it. ...I can overlook the age and say ‘Mother.’ That's why I use language of ‘Umma (mother)’ to Mother. ... I call Mother ‘Umma.’

“Sometimes when I return from some place, as if I was a little child I report to Mother everything. A long time ago, when I returned, I used to report to Mother all through the night. I reported with the determination to surpass such mind. That is the restoration. All must be restored through indemnity.

“You must become a man whom a woman cannot be suspicious of even if she tries to. Therefore, whatever you do you must first discuss with your spouse and then do it. ‘God's will is like this, the path which we must walk is like this, shall we do this or not?’ In such a fashion you must explain by deciphering the principle. When you ask, ‘Do you have any objection?’ she should say, ‘No, I don't have any objection.’

“The way that men must walk is the way through which they strip off everything which women made mistakes about. If a husband says that “This is the path which you must go and if you go this way then you will collapse, ...Thus, shouldn't I stand ahead of you? Because I have more experience in fighting, I will go this path ahead of you. So wouldn't you cooperate with me in such and such manner?” then she can not help but cooperate with him. You must do this kind of task. That is why our family becomes unified. The relationship is that of a most close relationship.

“You must love her in place of your mother. Think of it as if you have mother, wife and younger sister in your home. When you face any difficulty if you consider your wife as a mother and discuss with her ...she will shed her tears in the place of [your] mother. ...if we shed tears, we become even closer. After two shed tears together... Each feels sorry to the other and cannot even speak nor even greet each other, yet they don't become distant. Rather they become evermore close. If we become a couple [who] can truly become one by holding hand in hand and truly trust each other, this is none other than a most blessed couple, isn't it? God will see them and will He proclaim them by saying ‘These two love each other more than Me’? We must reach even that kind of degree. ...If you are like that you will bear descendants who are greater than you.”

PREPARATION FOR WFWP: Lifting up True Mother

October 11 (CBG, 12-4-3 #2) “True Mother has worked so hard. She is excellently trained, so she will do well in any situation. She has suffered a great deal and has undergone many hardships in her life but has overcome everything. All of her hardships served to train her. A good example is True Mother’s completion of the Japan tour. I think we obtained excellent results. I know this, because I have delivered many public talks myself.

“True Mother has many good natural abilities. She is quiet but bold. You would not expect that she could embrace and unite an audience without hesitation. I am sure that all of you know that the title “second founder of the church,” which makes her status equal to mine, is not just words, and that you feel, ‘Father gave her this title on the basis of knowing her well.’

“At this time, when we might have needed more than a year to make this foundation in God’s providence, she made it so quickly. You have the responsibility to do even more than Mother.”

Nov 23: “Japanese women and Korean women must join together and unite with True Mother. That is restoration. **As a man, I restored the first and second sons. However, it is for Mother to restore the first and second daughters, centering on women. I carried out the historical battle to have Abel restore the realm of the elder son. I restored the positions of the sons and returned them to God. I finished my part of the work.** Centering on the United States and the Soviet Union, the authority of the elder son has been restored. The time has come, therefore, for Mother to do her part in restoration. Thus, I am having Mother connect women from two providential nations, Korea and Japan. For this, **I am bequeathing my victorious foundation to her in my mission as the Messiah so that she can create her own foundation of victory as Eve.**” (*Anthology*, vol. 4, p. 146)

November 27 “After the perfection of Adam, Eve also has to be perfected. Based on Adam’s perfection, Eve can be recreated, and Adam has to restore the Eve position. ...Therefore, when Mother in the Eve position is at the same level of perfection as Father, then the whole dispensation is completed. ...Mother, in the Eve position, started this course in Japan. ... Mother, in Eve’s position in Japan, became the number one woman, and in Korea, completed this in forty days. ...On the foundation of this victory, Mother completely fulfilled her mission.

“Centering on True Mother, Father asked six thousand Japanese women’s representatives to come to Korea by the end of this year to receive education. Six thousand Korean women will also participate, making a total of twelve thousand women as a symbol of Jesus’ twelve disciples.

“...Those women are completely united with Mother, and because of this condition of unity, Satan can no longer claim women. ...By April of next year, young men and women representing one hundred and sixty nations will be married. Those one hundred and sixty nations, from all six continents, will be represented in the ‘Woman’s Federation for Peace’ and must be completely united with True Mother.

“By next April, in our Olympic Stadium in Seoul, Father will expand the foundation of the Women’s Federation for Peace to a worldwide level, to be organized on six continents. During a conference and a rally Father will proclaim the ‘Woman’s Federation for Peace’ to the world. All the world’s women will belong to Father, as the representative of Adam, through Mother. All men are in the archangel position.

“By restoring all those women into True Parents’ family, men, in the children’s position to those women, will be restored through them. (*NOTE: This the 3-day ceremony model on a global level.*)

“This is the universal turning point. This is Mother’s Age, until Father is age eighty. After age eighty, we will be entering the original ideal world.

...”This is the Age of Mother. Within three years, Satan has to be completely separated from us.”

December, 1991: North Korea

Testimony of Gilbert Starr: Mr Starr was part of the Manhattan Center staff under Hyojin-nim's leadership. His mission was to find clients to use the Center's recording studios and performance spaces, and he was, as I understand, fairly successful. It was a far-cry from the "world mission center" atmosphere in the 80s, when the Terrace Ballroom was set up as a basketball court for brothers living in the building to play pickup games. The ballroom later was made an adjunct to the Manhattan Center and provided office space for the Al-Jazzera news service.

Mr Starr testifies to Hyojin-nim's tearful prayers for the victory of True Parents in North Korea.

True Father brought Dr Baughman, HSA America president, to join the entourage to North Korea, but he—along with others—was not allowed to enter, and remained in Beijing.

Dr. Mickler's Commentary: Meeting Kim Il Sung

Rev. Moon's December 6, 1991 meeting with North Korean Premier Kim Il Sung was this missing piece. More than any other single event, it encapsulated and vindicated his life's work. As one church account noted, it represented a "coming full circle to the place of his birth, his upbringing and the revelation which sparked...[his] course." The meeting encapsulated his life's work because it had taken him more than four decades and the expenditure of vast resources in innumerable initiatives to obtain an invitation to visit from the government of North Korea. It also encapsulated his life's work because in this instance, as in so many others, he was forced to swallow resentment. In a statement issued in Beijing, China following his return, he stated, No one can claim more justification than I for harboring feelings of ill will against North Korea.

"I received severe persecution from the current government of North Korea because of my position as a religious leader and my unswerving anticommunist principles. I was tortured harshly and then imprisoned for nearly three years in a labor camp. There I witnessed the deaths of many who also had been imprisoned without cause. ...Now, I have visited North Korea in my position as the founder of the Unification Church and in the spirit of True Love. True Love is love that loves even that which cannot be loved. ...As I set foot in Pyongyang, my heart was as clear as the autumn sky. I did not feel that I was entering the house of my enemy, but rather that I was returning to my hometown to visit the house of my brother. I carried with me to North Korea the principle that I have always lived by, that is, to forgive, love and unite."

The meeting vindicated his life's work because he turned a former enemy into a friend. It wasn't easy. The North Koreans, predictably, subjected Rev. Moon to a variety of intimidation tactics and "tests" during his visit. There also were competing pulls from immediate family members whom he had not seen for more than four decades. However, he was there "to save the entire twenty-three million people in North Korea" and refused to be distracted from his "official mission." Beyond that, Rev. Moon's audacity in asserting his own supreme role in "the unified Korean peninsula" intrigued Kim Il Sung and the two attained a surprising level of intimacy in their meeting.

Originally, Rev. Moon expected to go to North Korea in much the same fashion that he went to the Soviet Union, accompanied by numerous former heads of state and those attending one or more movement-sponsored conferences. However, North Korea approved plans for his visit suddenly in November 1991, and there was only time to assemble some thirty additional people, including a camera crew, The Washington Times reporters, and the heads of several movement-related organizations. This group assembled in Beijing, China on November 30, 1991. There, at the last moment, the North Korean government cut everyone off the list except Rev. and Mrs. Moon, Dr. and Mrs. Bo Hi Pak and four support staff who left for Pyongyang that day on a charter plane the North Koreans sent. With very little support and few people in his party, security was a concern from the beginning. Another difference between the North Korea trip and his earlier visit to Moscow was that while Marxism had lost much of its appeal in the Soviet Union, there were still true believers and enthusiasm for Kim Il Sung's Juche ideology, particularly among government officials. A third difference was that while the Soviets were unfailingly polite and determined to make a success of the meetings, North Korean officials attempted to block Rev. Moon's access to Kim Il Sung and issued at least one thinly veiled threat.

Rev. Moon addressed these problems by being more intractable and unpredictable than the North Koreans. Of course, he was a native North Korean. Nevertheless, even they were shocked by the manner and extent to which he criticized their ideology. Besides pounding on them, saying “Juche ideology is not going to work...the world is not this small.... You people are in...[a] cave,” Rev. Moon made several impossible proposals. In one session, he asked the deputies attending to him to speak to Kim Il Sung and recommend that he place a large announcement in the North Korean newspaper instructing that the 30-40,000 spies and agents in the South surrender to Rev. Moon and be instructed in his headwing ideology. In another session, Rev. Moon stated that he had to be the initiator and leader of reunification efforts, with Kim Il Sung and Roh Tae Woo of South Korea working as deputies under him.

Ironically, the situation was saved by North Korea’s ubiquitous secret police and by Kim Il Sung himself. The secret police, who weren’t very secretive, recorded all proceedings and relayed complete information to the Great Leader. For his own part, Kim Il Sung directed that Rev. Moon’s speech at an opening banquet be published in North Korea’s only newspaper, *Rodong Shinmun*, and it was, word-for-word, including all references to “God.” He also overruled his subordinates and insisted that he not only wanted to meet Rev. Moon but that he wanted “to have lunch with him as well.” According to Dr. Pak, “The big man recognized the big man.” A further irony was that Kim Il Sung chose to meet Rev. Moon at his Hamheung palace, about one hundred and fifty miles from Pyongyang, near Hungnam. In fact, the route from the state guesthouse to Kim Il Sung’s residence passed right by the Hungnam prison and fertilizer plant where Rev. Moon had been imprisoned for two years and eight months from 1948-50. Dr. Pak speculated that Kim Il Sung’s inviting Rev. Moon to Hungnam was a symbolic apology for his earlier mistreatment.

The North Korean officials who had dealt with Rev. Moon were fearful of a disastrous encounter. However, their fears were misplaced. On meeting, they gave one another “a big bear hug” and during their private one-and-a-half hour conference, Rev. Moon was a model of decorum, cordially presenting his message and ideas for the reunification of Korea. Reportedly, Kim Il Sung initiated applause and said “Thank you” three times. They exchanged hunting and fishing stories during the two-and-a-half-hour luncheon and afterwards strolled hand-in-hand down a long hallway for official pictures. According to one church account, there was some hand-twisting as to whose hand was positioned on top. Nevertheless, the Pyongyang paper carried, across its front page, a large photo of them both, holding hands with big smiles on their faces, something that North Korea experts regarded as extraordinary. Later, the *Segye Ilbo* carried the same photograph. Kim Il Sung reportedly requested Rev. Moon to arrange a meeting with President Bush. He also offered Rev. Moon first rights to develop North Korea’s Diamond Mountains as a tourist area. They both agreed to cooperate in establishing a place where members of separated families can meet and in facilitating the exchange of mail. Kim Il Sung told Rev. Moon that he would preserve his birthplace as a shrine and that he was welcome back any time.

For church members, the meeting between Rev. Moon and Kim Il Sung had immense symbolic and practical import. Dr. Pak explained to the American membership, “[Rev. Moon] as the universal Jacob, went to North Korea, and embraced the universal Esau.” To him, the “natural subjugation of Kim Il Sung...completely fulfilled God’s dispensational history.” It signified that Rev. Moon could stand in the position of a friend and brother to the leader of the world’s most totalitarian state. Because Kim Il Sung was “the only world leader whom the citizens call father,” it also signified the surrender of “false parenthood.” In practical terms, it would have been a contradiction for Rev. Moon to think he could emerge on the world stage without at least conditionally resolving the situation in his homeland. In this respect, the meeting was the culmination of the movement’s march to Korea. It paralleled the Moscow Rally and opened the way to more direct expressions of Rev. Moon’s messianic role.

December 7, 1991
Opening the Path for Genuine Dialogue
Beijing Airport, Beijing
Statement upon arrival in Beijing after visiting North Korea

- The North Koreans are not my enemy; I was returning to my hometown to visit the house of my brother.
- Forgive, love and unite.
- Victory over communism does not mean death to those who espouse communism.
- First, ideological confrontation.
- Second, as communist regimes are falling, “I devoted my full energies to giving life to those countries” by educating the people with a new value system.
- Third, economic assistance.
- Political, economic or military means will not work UNLESS they are “preceded by another element. That element is true love.” (PHG 1237)
- “We cannot pit the people of Korea against each other. I find the recent discussion in the United States... about air attacks against North Korean nuclear facilities to be extremely dangerous. ...I ask the United States to be extremely careful about making threats against the right of a given people to maintain their existence. The nuclear issues ...can be resolved peacefully ...in the context of a genuine dialogue conducted in the spirit of mutual respect. I traveled to Pyongyang to open the path for such dialogue.” (1237)

Report from Dr. Thomas Ward, then principal leader of the CAUSA movement. In the following year, True Father supported a cohort representing the American Freedom Coalition to visit North Korea. Here is one result of their visit:

“On June 23, 1992, I received a phone call from Ambassador Ho Joing, Deputy Permanent Representative to the UN at that time. He asked to meet with me and Congressman Ichord the next day. At that meeting he informed us that, since the end of the Korean War, June 25 (start of the Korea) til July 27 (the day of the truce ending the war in 1953) had been commemorated as anti-American month in North Korea. He informed us that that year (1992), for the first time, Chairman Kim Il-sung had decided to cancel anti-American month, primarily because of True Father's efforts for reconciliation (he specified 1. True Parents' visit, 2. Josette Sheeran interview with Chairman Kim, and 3. the visit of our delegation, all made possible by True Father and True Mother) during that year. He pointedly explained that he had asked Cong. Ichord rather than the US Ambassador to China James Lilley to inform President George H. W. Bush so that Father would be credited for it.” (e-mail from Dr. Ward to the instructor, Nov 30, 2019)

Dec 26: Dissolution of the Soviet Union, officially granting self-governing independence to the Republics of the Union of Soviet Socialist Republics.

1992

Annual motto: “The unification of the new nation”

Declaration of Messiahship

During the mid-1930s, when he was sixteen years old and the Korean peninsula was under the colonial rule of imperial Japan, Rev. Moon received what he understood to be “a special mission from heaven through Jesus.” According to his account, he then “spent years searching precisely how to bring salvation to humankind.” In addition to his quest, he also associated with groups that emphasized Korea's role in God's providence. Rev. Moon recounted that the result of his search was “the new expression of God's truth referred to today as the Unification Principle.” He also noted that he began proclaiming this truth on August 15, 1945, the day Korea was liberated from Japan. His public ministry was characterized by false starts, misunderstandings, betrayals and imprisonment. Nevertheless, by 1960, he solidified a core of dedicated disciples and over the next thirty years developed a worldwide following. By mid-1992, he considered his foundation secure enough to declare openly that he and Mrs. Moon were “the true Parents of all humanity...the Savior, the Lord of the Second Advent, the Messiah.”

Taken in outline form, this progression possesses a certain coherence. However, the open declaration of Rev. and Mrs. Moon's messiahship requires additional explanation. As noted, the movement's messianic premises already were well established, and Rev. Moon was commonly typed as a Korean messiah. Yet this was something that was never previously publicly

acknowledged. One obvious reason for not publicly proclaiming Rev. Moon as the Lord of the Second Advent, or messiah, was that to do so risked immediate censure, mockery and dismissal, or in particularly uncongenial environments, vigorous repression. This, in fact, was the movement's experience even without making public pronouncements. Apostate testimonies and pirated in-house literature were sufficient to establish in the public's mind that Rev. Moon's followers understood him to be the messiah and that was how he regarded himself. Still, the church refrained from direct claims, even to prospective converts. Lecturers offered abundant signs and less-than-subtle hints, but the preferred modality was that adherents decide about Rev. Moon's identity and role by themselves. For his part, Rev. Moon owned up to being a Divine messenger, to having fought "alone against myriad's of Satanic forces, both in the spiritual and physical worlds," to having come "in contact with many saints in Paradise and with Jesus," and to having "brought into light all the heavenly secrets through...communion with God." As pointed out, he acknowledged himself as a "potential messiah" in one public forum and that he was called by God to help establish the True Parents' position. Nonetheless, he stopped short of an explicit public identification of himself as a True Parent or messiah prior to mid-1992.

The situation changed in 1992. It is difficult to be finally definitive about why Rev. Moon elected to declare his messiahship then. However, several factors were influential. First, it had become something of a now-or-never situation. Rev. Moon was seventy-two years old. While he was in vigorous condition, there were no guarantees about his longevity. The movement also had extended itself, perhaps, to its outer limit. It was operating at peak efficiency, but as was the case with Rev. Moon, there were no absolute guarantees against future reversals. It also could be argued that the U.S. and the free world had reached the height of its power. The U.S. and its allies won the cold war and sealed their triumph with a decisive victory in the Gulf War. Again, there were no guarantees that this state of affairs would last indefinitely. In this context, it made sense for Rev. Moon to declare his messiahship from the heights. Not to do so was to risk passing over the summit and proclaiming his role from a less advantageous position.

Rev. Moon's understanding of historical parallels and the logic of history was a second factor that influenced his declaration of messiahship. As has been pointed out, he saw a parallel between the period following his release from Danbury Federal Prison in 1985 and the immediate post-World War II period. More precisely, he saw a parallel between 1945-52 and 1985-92. During the earlier period, he hoped that Christianity and the God-fearing allied nations which had reached the zenith of their power would accept his Second Advent ministry. On that foundation, communism would have been eliminated, and he would have emerged on the world's stage by 1952. Due to a succession of providential failures, this did not occur and Rev. Moon embarked on what he described as a long, painful "wilderness" course. However, by 1985, the forty-year course had gone full-circle, and he found himself in exactly the same position he had been in at the end of World War II. To his mind, there was the possibility of working constructively with Christianity, and he predicted the downfall of the Soviet empire. Continuing with the historical parallel, he noted that the wilderness course would be followed by a seven-year period of settlement into worldwide Canaan between 1985-92. According to this pattern, and with the additional validation afforded by the collapse of communism, it was logical that Rev. Moon would see himself emerging on the world stage in 1992.

Several recent breakthroughs were a third factor influencing Rev. Moon's declaration of messiahship. These were connected to his particular interpretation of Jesus' death and the Lord of the Second Advent's return. In a speech entitled, "The Reappearance of the True Parents and the Ideal Family" delivered between July 6-9, 1992 in four Korean cities and in which Rev. Moon first proclaimed his messiahship, he contended that "The Lord of the Second Advent will not literally return in the air on the clouds" but rather "The Lord who went through the cross will return through the cross." He further explained that "there were three types of people connected with Jesus' crucifixion." All of them were sinners and together they represented fallen humanity. The first type was "the thief on Jesus' right who repented of his sins and testified to Jesus." The second type was "the thief on Jesus' left, who did not repent and who vilified Jesus." The third type was "Barabbas...who surely would have been crucified, but was saved when...Jesus was crucified instead." According to Rev. Moon, "At the time of the Second Advent, these three types are realized on the world level. Western Christianity is the first type in the position of the thief on Jesus' right. Although they still have original sin,

Christians believe in the Lord and they are in the position of good. The materialistic, atheistic communist bloc is the second type and is in the position of the thief on the left. Islam in the Middle East is the third type and is in the position of Barabbas. Because Jesus died instead of him...Islam came to occupy the land of the Middle East which had been divided among the twelve tribes of Israel. The Lord of the Second Advent, who is in the position of the reborn Jesus, has to straighten out the worldwide achievements of these three types which came about through Jesus' death."

To straighten out the "Western World of Christianity," he contended that the Lord of the Second Advent needed to "bring about a new movement of religious reformation, overcome the atheistic ideology of communism and bring all the communist world back to God's side."

Rev. Moon clearly understood the Unification Movement to be that new movement of religious reformation. The breakthroughs he had achieved through the Danbury course and the ICC ministers' providence afforded the possibility of extending the reformation. Beyond that, the march on Moscow, the victorious Moscow Rally and the massive education of Soviet and postSoviet students and teachers went a long way toward rectifying the position of the thief on the left. In that context, the breakthrough with Kim Il Sung was especially prominent. Rev. Moon contended that his Headwing ideology, also referred to as Godism, had the capability of overcoming left-wing and rightwing ideologies and of bringing about a unified harmony between them. Given the string of his successes during the late 1980s and early 1990s, even the secular media in the U.S. took notice. If they were not yet ready to concede the Second Coming, there was a consensus that Rev. Moon had been resurrected.

Still, there was the matter of Barabbas. Unknown to most, the movement had cultivated contacts within the Muslim world since the early 1980s. While conventional mission work was exceedingly difficult, the Middle East Times gave the movement a presence in the region. In addition, the Professors World Peace Academy (PWPA) held a series of six highly successful conferences which brought together Arabs, Israelis, Greeks and Turks on a variety of topics. On the foundation of these meetings, the movement's Council for the World's Religions convened several conferences of high-level Muslim religious leaders, including the Grand Muftis of Syria and Yemen. By October 1990, Rev. Moon was confident enough of his contacts in the region to call a Middle East Peace Summit at short notice in response to the Gulf Crisis. In a "Message to Islam," he stated, "The greatest imaginable tragedy would be for war to erupt between Christians and Muslims in the Middle East" and urged all to "live only for one goal, and that is, to protect and safeguard this situation against the possibility of a religious war."

1992

Dr Mickler: WFWP and WCSF

However, there was one final matter to be resolved. In his 1990 Founder's Address to the Second Assembly of the World's Religions, Rev. Moon stated that mission of the Messiah was "a mission of True Parents." Hence, it necessitated the participation of both Rev. and Mrs. Moon. In other words, any declaration of messiahship had to be a joint declaration. Mrs. Moon was widely respected for her dedication to Rev. Moon, for her grace and charm, and for having borne fourteen children. Nevertheless, her public activities were limited.

This all changed in 1991-1992. On September 17, 1991, Mrs. Moon traveled to Tokyo where she was the principal speaker at a rally of approximately 7,000 members of the Women's Federation for Peace in Asia (WFPA). She also spoke to numerous large and small gatherings of the church. Then on November 20th, she spoke before a gathering of 15,000 WFPA members at Seoul's Chamshil Stadium. There she stated that "in past history, the 'logic of power' had been ruling" but that the present age demanded the "feminine 'logic of love' to solve ... problems and lead history in a proper way." On April 10, 1992, Mrs. Moon delivered the keynote address before a filled Seoul Olympic Stadium at the inauguration of the Women's Federation for World Peace (WFWP). There she testified that "The Reverend Sun Myung Moon...and I, Hak Ja Han Moon, standing in the position of the True Parents...have walked the course of worldwide indemnity so that all humanity may be liberated from their bondage." In his "Congratulatory Address," Rev. Moon was less explicit about their identity, stating only that the

“True Parents...will appear in this age and on this earth as Koreans, and lead the world into an age of peace and a unified world.” He also proclaimed the beginning of the “Age of Women.” According to a major movement leader, Rev. Moon passed “all his victorious foundation” to Mrs. Moon during the founding WFWP rally.

April 10, 1992

Inauguration of the WFWP and Seoul Rally of the Women’s Federation for Peace in Asia Olympic Stadium, Seoul

True Father’s speech: “The Coming of the Age of Women”

- “Until now, men have provided primary leadership throughout the progress of history.” This rally is an historic turning point based on the declaration of the “Beginning of the Age of Women.” (881)
- “The leadership of men has brought about a world filled with struggle and evil.” (881) God will not do nothing while His children suffer through this. He has worked through religion “to find ways to lead us to salvation... [which] represents the real hope for the world.” (881)
- Political and economic means fall short, and Father links “the increase in economic wealth,” to the decline of morals, “a serious threat to the future of humankind.” (881-2)
- Moral decline, specifically “sexual immorality, ...the most deeply rooted of all evils,” leads to a state in which “mothers and fathers, husbands and wives, and even children, hardly recognize each other in their respective roles.”
- The reason religion is our hope is “because God’s salvation providence ...has a strategy to use Satan’s persecution for the purpose of reclaiming all the ownership that was stolen by the evil force of the devil. ...Evil brings about its own destruction by striking out at good; the path of good is one of bringing about the natural subjugation of evil by receiving evil’s blows.”
- Father presents the Unification Principle (not Church or movement) expansion, including to “the Islamic countries of the Middle East region,” as an example, and declares that “No one will ever be able to uproot the Unification Church from any place in the world.” (882)
- Now Father explains the mission of the Messiah.
- 1. All religions expect that God will “save this world” through their founder’s return.
- 2. Father concludes from this that “a leader ...who is able to unite the fundamental teachings of the major religions and integrate the roles of the various messianic figures, can accomplish the salvation of the world.” (883)
- 3. Here is what will unite the teachings and integrate the roles: reveal the Fall and solve it. And that he summarizes as the false parents to true parents’ reversal.
- 4. These “True Parents” are substantial and historical and “will appear in this age and on this earth in Korea, and lead the world into an age of peace and unity.” (883)
- Then Father talks about the persecution he has received, with “my wife, President Hak Ja Han Moon, [walking] this path of suffering together with me as the representative of all women in the world.”
- Father goes on that when he was in Danbury prison, True Mother “decided to gather righteous women of good conscience and begin a movement for peace.” (883)
- My course of “religious training ...to receive this content of God’s truth” led to “the key to ...world unity lies in the unification of the Korean peninsula.” Unity of the world’s major religions and Korean peninsula will come soon, and these goals are why you have gathered here “under the presidency of Mrs. Moon.” (884)
- Then something new: “I expect you will eventually be forming a federation of families for world peace.” (884) Then into the theme of families:
- That women are more devout than men puts Christianity and “all religions” in the position of bride “so that they may fulfill a female role, that is, the role of the bride, in the presence of the coming Messiah.” This means that “the women of this age are the true workers who will cleanse this world, “to see that the evil forces, led primarily by men, ... are now completely eradicated.” (884)
- These “True Parents” are substantial and historical and “will appear in this age and on this earth in Korea, and lead the world into an age of peace and unity.” (883)

- Again, Father talks about the persecution he has received, with “my wife, President Hak Ja Han Moon, [walking] this path of suffering together with me as the representative of all women in the world.” REFLECTION: the unity of the elder and younger in Pal Jung Shik was centered on Heavenly Mother (before 1960) and on True Mother (after 1960) in the mother’s position.

True Mother’s speech: “The Unity of the World and Humankind’s Responsibility” (Note the change of blood lineage content, that is characteristic of many major addresses during this period)

- Her testimony to True Father: “I have been a witness to the countless sleepless nights he has spent praying for the unification of our homeland, and to the great sacrifices he has made to bring the reality of today’s world in line with the direction of God’s providence.” (885) Extended testimony to the North Korea trip— “To testify to the commandments of Heaven.”
- Right into theology: “Our ancestors contracted a serious disease... it originated with Satan ...and with the marriage of Adam and Eve as the children of evil. ...The human reproductive organs, by which husband and wife are intended to join together in virtue, ...temples of true love, true life and true lineage ...[were] held captive by Satan’s love, Satan’s life and Satan’s lineage.” (887)
- “With the relaxation of standards concerning sexual behavior, the increasing moral decadence of young people and the plague of drug addiction in our societies, Satan has been able to work for the destruction of the family structure and traditional values in order to turn this world into an earthly hell.” (887)
- “Satan, Adam and Eve formed a trinity of evil, and that it is up to us to restore the original Trinity of God, Adam and Eve that is in accordance with the ideal of creation.” (887-8)
- The “restored and completed Adam will come.” Humankind will break from Satan and “be grafted onto the true olive tree ...God and True Parents. ...Prior to the emergence of True Parents, however, there is required a period of restoration through indemnity, that is, a period of re-creation. (888)
- “In the course of the Fall, Eve placed the archangel in the position of her father and Adam in the position of her son. Consequently, women who, in the course of the history of restoration through indemnity, have come to stand in the position of Eve have risked their lives, when necessary, in order to assure that God’s will is passed on to the next generation.” (889)
- True Mother explains Cain and Abel and their reversal through Rebekah’s deception of Isaac and, in the womb, Tamar’s deception of Judah.
- The reversal in Tamar’s womb was the foundation for Mary’s deception of “father and son” (Zechariah and Joseph) to bring forth Jesus as “the first fruit of the first love ...the only begotten Son.” (891)
- She explains WW2 according to this pattern, and the work of True Parents to give the US a new sense of direction and “new hope to Christianity, as well as to the communist and Islamic worlds.” (892)
- “Now is the time to attend the True Father, who has established the victorious tradition in world history, and the True Mother, the global representative of women, who has gained victory as the representative woman in history. By doing so, we must establish a true concept of manhood as well as the true concept of what it means to be a mother, a wife and a daughter. In the context of new families, we must set forth anew, toward a new society, nation and world, ...
- “We women have the mission to give proper guidance to those who lead lives of moral decadence and disorder, so that the tragedy of the destruction of Adam and Eve may be resolved within the context of history.” (893)
- “Women have the important role of bearing children, raising them, and guiding the family as God’s representatives, with the uniquely feminine sense of affection and love that God has granted to women. God endowed each woman with this essential feminine nature. By nurturing the fruits of love and investing in her children’s upbringing, a woman connects and extends the traditions and lineage of her family. For this reason, although her external efforts are important, her role as a mother in cultivating character and raising her children to have healthy, wholesome natures is the highest function of

womanhood. In fulfilling this role, women truly represent the heart of God. The precious role of women who are grounded in the love of God will be recognized as absolutely essential to the family and, hence, to the society, nation and world.” (Jiwoo will send citation)

MISSION OF THE WFWP

- “In the ‘Age of Women’ that is now dawning, our members have to embrace our husbands and properly educate our children, so that we may be a model movement for practicing true love throughout the world. We must gain the active cooperation of our husbands and children for the development of the Women's Federation for World Peace.” (893)
- “Our women's movement is not for women alone. First, a movement of true love for our husbands and children must bear fruit in ideal families. The ideal families formed in this manner will come together to form ideal nations and an ideal world. For this reason, the Women's Federation for World Peace must someday develop into a federation of families for world peace.
- “For the sake of world peace, we women must take the lead in government, finance, culture and society. The basic values we must uphold in this federation of women are found in Head-wing philosophy and Godism. These values are what unite left and right and overcome atheistic materialism. They are certain to be the guiding ideas of the world of the twenty-first century.
- “As women, let us remember our forebears Rebekah, Tamar and Mary, who fulfilled major responsibilities in the history of God's salvation providence.” (894)

Comment on this event, Dec 26, 1992

“The realm of the Unification Church is the victorious foundation of having replaced the Christian cultural realm. Based on that foundation, I raised Mother up. After the Second World War, centering on the fact that all things could be indemnified, **I was able to rise up to a position of liberation. Only then could Mother be brought up to an equal position to me. From this equal position, Mother has to indemnify again the lost realm of the bride.**

“I established the Women’s Federation for Peace in Asia, starting in the Eve nation of Japan and connected it to Korea. **At the rally for the Women’s Federation for World Peace on April 10th, 1992 the women’s era was proclaimed. By proclaiming the liberation of women worldwide, Mother came to stand in a position equal to mine.** Women were not able to fulfill their responsibility centering on the realm of the bride. Therefore, standing in this equal position and centering on the realm of the bride, Mother has to bring all the women representatives of Korea and Japan together with those of America, Germany, England, France and Italy. She has to connect the realm of women’s liberation in these seven nations and engraft them. That will become the standard of having re- stored and indemnified the responsibility that Christianity as the realm of the bride could not fulfill after the Second World War. Therefore, **we can enter the realm of liberation because the Groom fulfilled his responsibility completely and the Bride completed the restoration of indemnity.** (Anthology vol. 4, p. 137, 241-245, 1992.12.26)

April 15, 1992: Official responsibility taken for the University of Bridgeport, Bridgeport, CT, through PWPA being granted the right to hold the majority of seats on the Board. PWPA donated funds to rescue and revive the University of Bridgeport in return for gaining the right to assign the majority of its Board of Trustee members. The university presidency with a few years went to PWPA scholar Richard Rubenstein and then to former president of the Unification Church and later director of the Washington Institute on Values and Policy, Neal Salonen, who led the school until 2019.

“In 1992 True Parents finally established the realm of liberation, which should be been accomplished in the seven years following the end of World War II. Therefore, it is only

now that the world is able to attend True Parents. Until now, because of opposition, Mother had to stand behind me. But now the opposition has subsided and people are free to meet with Mother and me in a free an open environment.”¹¹

It is significant that Father credited True Mother’s lack of appearing publicly not to her having to go through a growing period, but to the problem of opposition, which he had to clear away.

Sisterhood ceremonies expand in Korea-Japan. **The US dramatizes them with the “bridge of peace.”**

May 21, 1992

God’s Strategy for Victory

Washington, DC, 10th Anniversary of *The Washington Times*

- The purpose of *The Washington Times* is to save the world from “the collapse of traditional values ...and the threat of communism.” (828) It was not to make money; I’ve invested close to a billion dollars in 10 years.
- Subject and object partners are one in inheritance, equal status and participation. As an example, the president and his wife “both have the right to live in the White House ... and both can participate in affairs of the state.” (830)
- This condemns “the contemporary philosophy of individualism,” which leads to living for oneself, “the fundamental cause of family breakdown, racial conflict, economic disparity and conflict between religions.” (830)
- Father recounts his work to save American youth, the imprisonment he suffered as a result, and that during the trial is decided to create *The Washington Times*, *Insight* and *The World and I*.
- Then in Danbury “I helped to found the American Freedom Coalition, and recently launched the ICUSA, “awakening and uniting Christianity through the true love of God.” (831)
- “America continues to rebuff me,” but God always advances by being hit. By enduring, you “plant a seed of respect and admiration in the conscience of [the] oppressors, ... transform the hearts of many for generations to come. This quiet revolution of the heart is Heaven’s secret weapon.” (832) This is why I sacrifice “the Unification movement and myself.” (832)
- Father relates this to the fall of Rome and what is happening here: “In the next ten years, our task will be more difficult than ever. ...who can halt the surging wave of immorality that is sweeping the globe? ...the war against drugs in this country has been a complete and utter failure.” (833) Father calls for another ten years to “build a moral America, a moral world. ...you can surely count on my support.” (835)

June

Women Will Play a Leading Role in the Ideal World II

True Mother gave this speech in 40 “cities, counties and districts of Korea” in June, 1992, immediately following her previous 21-city tour. A total of sixty venues in Korea.

At the outset True Mother decries the evil state of the world, a state no one wants. She is going to explain “the fundamental cause of this problem; and at the same time, ...the solution to realizing the ideal world, for which we yearn with all our hearts.” (907-8)

This comes from my husband, and “when a wife has attained such deep enlightenment ...and when she has been inspired and moved constantly by her husband’s character and his life, I believe that it is her task to make it known. “This is because breakdown and disharmony ...between husband and wife are the fundamental cause of problems...” (908)

¹¹ CBG, p. 1408.

“There are only two types of people ...men and women, that is, husbands and wives. ... the core of all ...problems is the relationship between these two types of people, men and women.

“Therefore, we need to examine the original heavenly way that God established [for] the first man and the first woman.”

Mother explains the three blessings and responsibility to fulfill them by “develop[ing] their character and perfect[ing] their ability to love... [then] walking the path of parents.” (908)

“Reforming the constitution or implementing morality education, without clarifying the human Fall, ...will prove useless. Religion ...discloses the details of this Fall, thereby letting us know both directly and indirectly about God’s providence to save humankind. ...All religions are co-workers and collaborators in ending the world of sinfulness and constructing the ideal world. Among the scriptures that reveal God’s providence ...most plainly is the Christian Bible.” (910)

CHANGE OF BLOOD LINEAGE

“The Bible makes it clear ...The Messiah is the True Parents who give rebirth to all humanity on behalf of Adam and Eve. [God’s plan was for] Adam to become the true father ...and for Eve to become the true mother.” Jesus was the re-creation of Adam, based on the “chosen people of Israel.” True Mother recounts the history to the point when “the younger brother, Perez, won over his elder brother within the womb. “Because of that restoration in the womb, Jesus... was born forty generations later in the family line of Perez.” (911)

But Mother adds a second condition: “To conceive and give birth to Jesus, his mother, Mary, risked her life with devotion. ...to bring an end to the lineage of sin that humanity inherited through the illicit sexual relationship of Adam and Eve, brought about by the seduction by Lucifer.” (911-2)

The next step was “Jesus needed to restore a woman in the position of Eve.” Following this pattern, Jesus said “he would come as the bridegroom and so humanity on earth needed to prepare itself as his bride.” Mother refers to Rev 19: “Jesus at the Second Advent will come to earth and hold the Marriage Supper of the Lamb to celebrate his wedding.” (912)

“Only then can the fundamental problems of all humankind—fornication and sexual corruption that originated from original sin—finally be resolved. This is truly the ultimate Gospel... [because] humanity lost the path of the true parents, true couple and true children.” (913)

DECLARATION

“I declare today before the entire world that my husband, Rev. Sun Myung Moon, is the man who pioneered this path of the Messiah and the True Parents for his entire life... even while he was subjected to ...ruthless persecution and oppression.” (913)

He “is not Jesus. ...Jesus died 2,000 years ago; he will not come again [physically]... Rather, a new person ...born on the earth ...will inherit the mission of Jesus.” He “will be born in Korea.” (913)

When? “The Last Days correspond to the period of ...80 years from the end of the First World War to the year 2000.” (913)

“...the Lord of the Second Coming and the True Parents of humanity will be born in this land of Korea.” (913) This is why Korea is the world’s last divided nation, and “Korean reunification stands as the gateway to realizing the ideal world of interdependence,

mutual prosperity and universally shared values.” (914) Mother says in passing that this task “relates to innumerable spirits who have passed through the physical world.” (914-5)

The WFWP is “the fundamental cure to address and remedy the reality of our families... We need to redirect the future... now corrupted by all sorts of lewd and degenerate behavior, and the fallen social climate in which men have oppressed women.” (916)

Mother concludes by emphasizing two points: The True Parents and their teaching (1) “brings hope to resolve this problem completely and faultlessly... and (2) will unify South and North Korea and construct a world of peace.” (916)

June 2, True Father:

“Until now, there was no place for Mother to stand. She had to stick to me like a shadow. This is because she would be persecuted if she went before me. Now I am raising up Mother and no one can hit her. Whoever hits her will be hit by lightning. They will need to pay indemnity. Mother has shown absolute obedience and followed me like a young child. She ate when I told her to eat, stood when I told her to stand, went when I told her to go and came when I told her to come. Who can criticize her? No one has the right to criticize her. Now the time has come. I am bringing up Mother and proclaiming the women’s special era. No one can oppose Mother. Who can oppose what has been united as one? After Adam and Eve become perfected, there is no more Satan. If you oppose Mother after that, everything will break away. You cannot oppose her.” (Anthology, vol. 4, p. 141, 231-177, 1992.06.02)

Following her address at Seoul Olympic Stadium, Mrs. Moon undertook a twenty-one city speaking tour in South Korea between May 11-June 2, 1992. This was followed by a “new round of speaking tours” in forty major Korean cities between June 10-30th. Mrs. Moon delivered two speeches each day, “a morning speech in one city, usually at 10:30 a.m., and a second speech at 3:30 p.m. in another city.” During the same period, several of the Moon’s elder children delivered speeches in twenty additional cities, bringing the total number of WFWP speeches delivered to eighty-one by the end of June. All of these speeches were preparatory to a culminating WFWP four-city tour between July 6-9, 1992 which featured joint appearances by Rev. and Mrs. Moon. This time, Rev. Moon took the lead in publicly and unambiguously announcing their position. In a speech, entitled “The Reappearance of the True Parents and the Ideal Family,” he declared,

“I have fulfilled my mission as Lord of the Second Advent, Savior and the True Parent. I am proclaiming this in this place because the time has come to do so. Those who accept this will be blessed. If this race listens to me, how good that would be for this country. How good it would be, if the statesmen listen to me.”

He also stated that Mrs. Moon had come to stand in an “equal position” with him. Rev. and Mrs. Moon’s speeches, delivered to WFWP audiences totaling some 73,000 in Chungju, Pusan, Kwanju and Seoul were subsequently published in national newspapers throughout Korea. However, these pronouncements were limited to Korea. There remained the challenge of declaring their messiahship on the world stage.

True Father’s Declaration of Messiahship

In early July 1992, True Parents spoke in five cities around Korea at rallies sponsored by the Women’s Federation for World Peace (WFWP). In his speech, “The Reappearance of True Parents and the Ideal Family,” True Father stated, “God chose me to be the Messiah.” True Father intended this as a declaration to the Korean nation and had the speech reprinted in newspapers.

July 6, 1992: THE REAPPEARANCE OF THE TRUE PARENTS AND THE IDEAL FAMILY

Reverend Sun Myung Moon

Excerpts from the rally for leaders of the Women’s Federation for World Peace, Seoul, Korea, July 6, 1992

President Hak Ja Han Moon, distinguished guests, and women leaders: Today, I received much comfort through the words of President Han. As I went along this single road following the order of heaven, my life has been one of extraordinary suffering. The road establishing the way of heaven is a straight road, and it allows for no compromise. This road does not allow one to worry about honor or human dignity. It was a lonely road on which one can live only for God's will.

Just as each individual has his own fortune, the family and the nation also have a family fortune and a national fortune, and beyond this there is the fortune of the world, and there is heaven's fortune for all of heaven and earth. Even though a person may have been born with a lot of fortune, when his family fortune declines he must endure hardship. For a person who has both good individual fortune and family fortune, when the national fortune declines, he cannot help but be ruined.

Going beyond this, the national fortune and the direction of the world is decided according to the direction and the progress of heaven's fortune which is above everything and includes everything. Establishing the way of heaven in the world means making the way the individual or nation is going correspond to the fortune of heaven.

In America, which is a prepared nation representing world Christianity, I have a record-breaking foundation which no other non-white person has been able to achieve. Of course, I had to suffer from racial discrimination and religious prejudice; I even had to surmount unfair imprisonment. Nevertheless, I rebuilt the Christian foundation, which was shaking at the roots; I educated and trained the youth who were suffering from drugs and immorality, and I gave hope to America. Neither the government of America nor the people can ignore my foundation.

The same is true for Japan and Europe. Already there are Unification missions in 160 countries which are developing every day. Each of these missions has become the symbol of each kind of religious activity and the symbol of the movement to rebuild ethics and morality.

Unification by Giving True Love to Others

From the early 1980s I requested world-level academic meetings to be held with the theme of the collapse of the Soviet empire. In 1985 an academic journal published an article, which has now become world famous, prophesying for the first time the collapse of the communist Soviet empire.

On the basis of such a foundation, I visited the Soviet Union and I met Mikhail Gorbachev. Now in three of the fifteen republics of the former Soviet Union, there is a movement to make Unificationism the national religion.

Already tens of thousands of university students have studied my teaching, and the Collegiate Association for the Research of the Principle (CARP), which is the Unification Church university student organization, has been organized in over 700 universities. This year, tens of thousands of high school teachers and students will attend Divine Principle training workshops.

Do you think this kind of activity is the result of human power alone? It is real proof that the living God is working together with us. Miracles are taking place as confirmed atheists change their views of life and the universe to one centered on God, after five days of Divine Principle lectures.

I have established a huge foundation in China. I prepared important projects such as the construction of the Panda industrial city many years ago, and many underground missionaries have been working hard until this day. Only God knows how much I have done to bring about the unification of North and South Korea. The unification of North and South Korea is not merely a visible and external unification; it is a providential unification centered on God. It cannot be established without going through my foundation.

In Order for World Peace to Come

Women leaders! Centered on God's true love, I have expanded supra-denominational and supra-religious movements of reconciliation to the worldwide level. Without reconciliation and interchange between the divided religions, how can world peace be realized? Isn't it true that today there is still appalling religious strife in the Middle East, in Ireland, in the Balkans and in other areas?

It is an important fact that God established all religions with a providential purpose for the whole. Therefore, they must unite together. Just as President Han mentioned in her address, Christianity teaches that man ate of the fruit of the tree of knowledge of good and evil; this means that our human ancestors committed the sin of disbelief and fell. If our human ancestors had not fallen, as God's precious son and daughter—namely, God's prince and princess—they would have inherited God's blood lineage; they would have inherited their Father God's possessions—namely, the creation. They should have grown to perfection and become the ideal husband and wife of love. However, through the fall, they changed from God's blood lineage, they were robbed of God's possessions, and they lost God's heart.

The basis of the providence of restoration is to send the restored Adam namely, the Messiah, who will change the blood lineage, ownership and heart. However, the heartistic position of the original son cannot be restored at once. The providence must be accomplished gradually, starting from the position of the servant of servants.

If we look at the stages of the providence of restoration horizontally, there are eight stages: the individual, family, tribe, race, nation, world, cosmos and God. Jesus came as the second Adam, the Messiah, but unfortunately the chosen people of Israel did not know who he was.

Will today's Christians be able to recognize the Lord when he returns? The Lord of the Second Advent will not literally return in the air on the clouds. There are people who believe and are proclaiming that on October 28 of this year, they will be taken up to heaven on the clouds, but it will not happen like this. Please believe me, this kind of event will never happen. The Lord who went through the cross will return through the cross.

When Jesus died on the cross, there were three types of people connected with Jesus' crucifixion. There was the first type, the thief on Jesus' right who repented of his sins and testified to Jesus; there was the second type, the thief on Jesus' left, who was a sinner who did not repent and who vilified Jesus. The third type was Barabbas, a criminal who surely should have been crucified, was saved when Jesus was crucified instead.

At the time of the Second Advent, these three types are realized on the world level. Western Christianity is the first type in the position of the thief on Jesus' right. Although they still have original sin, they believe in the Lord and they are in the position of good. The materialistic, atheistic communist bloc is the second type and is in the position of the thief on the left. Islam in the Middle East is the third type and is in the position of Barabbas. Because Jesus died instead of him and because Israel caused Jesus to die on the cross, Islam came to occupy the land of the Middle East which had been divided between the twelve tribes of Israel. The Lord of the Second Advent, who is in the position of the reborn Jesus, has to straighten out the worldwide achievements of these three types which came about through Jesus' death.

In order to straighten out the Western world of Christianity, he has to bring about a new movement of religious reformation, overcome the atheistic ideology of communism and bring all the communist world back to God's side. The ideology that can overcome the left-wing and right-wing ideologies and bring about a unified harmony between them is my proposed Headwing ideology of Godism. These kinds of works cannot be

performed through the ability or planning of an individual alone. God chose me to be the Messiah and during this time He has been performing His work of salvation.

I have fulfilled my mission as the Lord of the Second Advent, Savior and the True Parent. I am proclaiming this in this place because the time has come to do so. Those who accept this will be blessed. If this race listens to me, how good that would be for this country. How good it would be if the statesmen listen to me. Whether a person listens to me or not is his individual responsibility; however, the time is coming when all people of the world will want to listen to me.

People generally believe that the Messiah is thought only to be the Lord of Glory and have the authority of judgment, but they are wrong. God does not want to look at this sinful world. He has thought about judging the world and wiping it out in an instant. However, the God of true love always worries about the eternal life of humankind. You have to know God's heart which has endured for so long, trying through true love to make humanity comply of its own free will.

Complete the Ideal of the True Family

Leaders of the Women's Federation for World Peace! It must have been difficult for you to have a succession of rallies, and you probably complained when you heard this rally was going to be held within ten days. However, if together with me you devote your heart sincerely every day, then God's will of goodness shall be accomplished. I have no intention of exploiting you. You need me. You must become one with President Han and be like an extension of her, and in your family you must educate your children and your husband properly. I want all of you, under the ideal of true love, to receive God's blessing.

What I am most concerned about is for each of your families to complete the ideal of the true family by becoming one through true love. City, town, village, county, ward and block leaders of the Women's Federation for World Peace: through you, morals can be restored. If you expand this movement of true love, what movement could be more patriotic than this?

Let the True Mother and the women of the world join together to meet the True Father who comes as the groom and, standing in the position of the bride, let us restore the ideal family of creation.

I pray that you become members of the Family Federation for World Peace and create families which will receive much blessing. Thank you very much.

July 7

True Father speaking at the Sajik Indoor Stadium, Busan, Korea Women's Federation Leaders Assembly

"The True Mother, whose position is to follow the True Father, has ...come to stand in an equal position." (Pyeong Hwa Gyeong, 1468)

"Before I declared the era of the liberation of women, Mother simply followed me. Because Mother was united with me in everything I did, my victories were also Mother's victories. [Referring to Pal Jung Shik] However, we had not yet overcome the final obstacle in Satan's world. Hence, we were still in a precarious position. To completely overcome Satan's world, we had to establish the realm for the liberation of women....

"To do so, True Mother had to stand in a position equal to mine. True Mother had been in the position to just follow me wherever I went. She still needed to establish herself in the position of having perfected herself on the world level. "In addition to having nothing to do with the Fall, by seeking to fulfill God's Will, she had to reach the position where she and I could stand on the same plane. She accomplished this, and therefore we could finally proclaim the liberation of women throughout the world. (CBG 12-4-1 #23)

“You are the sons and daughters of True Mother, the woman who represents the world. ...Mother is the Holy Spirit. The Bible teaches that if you betray the Holy Spirit, you cannot be forgiven. There is no way for you to be reborn. Even though she wants to forgive you, you have no basis on which to be forgiven. Mother is the one who resurrects your life. She gives you rebirth and then she blesses you.” (CBG 1-1-2 #48)

August 1992: the first WCSF — 30,000 couples (1,000 participants from USA)

Internal Affairs: “where are my shoes?” The meeting in dorm bunkbeds, Japanese shopping for fruit and nice food, “what is going on?” cf. couples walking dreamily around the pond; “no one can deny that True Parents are Messiah,” sleeping for three days.

The venue for this was the first Word Culture and Sports Festival held in Seoul, August 19-30, 1992. Rev. Moon stated his intention of sponsoring an “Olympics of World Culture” following the conclusion of the Seoul Olympics in 1988. The World Culture and Sports Festival essentially represented the culmination of Rev. Moon’s worldwide activity, bringing together representatives from all of the organizations he had initiated. The Festival included the nineteenth International Conference the Unity of the Sciences (ICUS), the fifth International Congress of the Professors World Peace Academy (PWPA), the twelfth World Media Conference, the fifth Summit Council for World Peace, the first Women’s Federation for World Peace convention, the third Assembly of the World’s Religions, and the eighth CARP Convention of World Students which also included the Hanmadang Sports Festival. The centerpiece of the Festival was the International Holy Wedding of 30,000 Couples in Seoul Olympic Stadium on August 25, 1992, the largest Blessing yet conducted by Rev. Moon.

On August 24th, in the evening prior to the Blessing, Rev. Moon hosted a banquet for more than a thousand selected participants from the various conferences at the Little Angels School. In his banquet speech, “Becoming the Leaders in Building a World of Peace,” Rev. Moon reviewed his life course, noted that the Festival was “an occasion to let the entire world see, and to offer to God, the harvest reaped from the seeds I have sown and nurtured,” and proposed the creation of “The House of Unification for World Peace” as “a structure for the peaceful unification of the world.” However, the real focus of the speech was his announcement of the declaration he had made previously, “In early July, I spoke in...cities around Korea at rallies held by the Women’s Federation for World Peace. There I declared that my wife, WFWP President Hak Ja Han Moon, and I are the True Parents of all humanity. I declared that we are the Savior, the Lord of the Second Advent, the Messiah.”

Rev. Moon described the announcement as “astonishing and fearful.” He stated that he made it before women leaders because “women are the central point for the love, peace and spirit of service that protect our families, and it is the healthy family that must be the starting point in our work to build world peace.” He continued, saying that “The establishment of God-centered family ethics and the education of our children lie at the innermost core of my teachings” and that his declaration was “an exhortation to all who follow my teachings to join Mrs. Moon and me in our attendance to God on the path of sacrifice and service for the salvation of this world.” Almost immediately following the Festival, Mrs. Moon departed on a global speaking tour, delivering a speech on “Women’s Role in World Peace” to public WFWP gatherings in cities on four continents. She spoke in seven Japanese cities, eight cities in the U.S., eight cities in Europe, Moscow in the C.I.S., three cities on the Pacific Rim, and in Beijing, China.

It was somewhat unclear whether Rev. Moon’s banquet declaration was directed primarily to the selected guests, to his followers or to history. As noted, he described the declaration as “an exhortation to all who follow my teachings” to join he and Mrs. Moon in their work. Of course, following his teachings could be interpreted broadly or narrowly. There also was a sense in which Rev. Moon was speaking to history, defining the way he intended his life and ministry to be understood and experienced. He waited nearly half a century to make the declaration and, according to his special assistant’s testimony, was “proud of it” and considered that it “completed my mission.”

Predictably, the declaration generated conversation and controversy among those in attendance, though less so among the scientists and former heads of state than among the

assembled religious leaders, especially those who viewed it as a contradicting the purposes of their interreligious dialogue. Dr. Richard Rubenstein, Distinguished Professor of Religion at Florida State University, spoke immediately after Rev. Moon, stating, "I must confess that as a historian of religion...I find your explicit and unambiguous sharing with us of your understanding of who you are to be one of the most extraordinary moments of my entire career.... For myself and for many of my peers whose vocation is the scientific study of religion, awesome religious inspiration is something that happened, if at all, long ago. We are more comfortable studying derivative accounts of religious inspiration and revelation in books and manuscripts. Engaged in this labor, we are interested in our subject matter; we are calm; we are dispassionate and without inner disturbance.

"The situation is radically transformed...when we are confronted by an inspired religious leader whose vocation is in the process of unfolding even before our very eyes. We are not accustomed to such a manifestation of spiritual power and charisma. Our scientific and professional training has not prepared us for the encounter. Hence, we guard ourselves...[and] our discomfort before it. Nevertheless, the spiritual power is there, and, whatever may be the religious tradition in which we are rooted, we feel it."

Some participants felt Rev. Moon's declaration was out-of-bounds and complained of being used. However, there were remarkably few defections among the leadership of the various affiliated organizations. More than a hundred conference participants, none of whom were members of the Unification Church, participated in the next day's Blessing ceremony at Seoul Olympic Stadium. Still, there were some bruised sensibilities among participants in the Assembly of the World's Religions. Rev. Chung Hwan Kwak, chairman of the sponsoring organization, summarized the movement's position on Rev. Moon's declaration in farewell remarks at the Assembly's closing banquet, "He [Rev. Moon] has already spoken straightforwardly to you about his mission, and there have been straightforward responses. He recognizes and appreciates the important theological concerns, and the conceptual difficulties that stand in the way of a full meeting of the minds on certain issues. However...he does not consider his understanding of his mission as interference with his resolve to promote inter-religious harmony.... This address was in no way intended to create distance or present a barrier...he remains ever committed to working with you, respectfully and cooperatively, believing that while there are points of difference, there are significant points of similarity....he welcomes your collaboration in the great and necessary task of creating world peace."

While no one at either of the banquets could be certain about the outcome of Rev. Moon's declaration, it was apparent that there were ample topics for dialogue.

Holy Days with True Parents and True Family

Backstage at the Holy Days

The holy day celebration encapsulated the essence of "internal affairs," at least on the public level. Preparation began weeks in advance, and consisted of fundraising. I would pull together a meeting of some thirty leaders of various national organizations, almost all of which were based in New York, present the budget, and work out the allotments for each of them. Over the weeks preceding, I would commission Mike Jarosko, a CARP member who was an artist, to make a beautiful, big holy day card. I would commission a sister and her assistant on the New Yorker staff to make the holy day cake, in the kitchen in the New Yorker's third basement. That itself would take two or three days, believe it or not. I would commission someone to buy a gift, and make a lovely wrapped box representing the gift. I would commission someone to make a big banner.

Those all were peripherals; the centerpiece was the offering table. During the 90s, we had a Japanese leader of the Brooklyn Church, Hiro, who had a team of eight or ten people. In the US, unlike Korea, there are no companies that produce those offering table towers. It took a literal week to make the offering table, and set up the room with the sheets on the floor, the flags on the ceilings. And, oh yes, the flower arrangements! And the printed programs, in three languages.

And, oh yes, the evening entertainment at the Manhattan Center! Of course, the staff there put it together, but I had to liaise with them, make sure it was going well, what the performances were, attend rehearsals, at least drop in...

I remember oh my goodness. The pledge service started at 7 a.m., and one job was to print out the pledge cards for everyone. One holy day, a thought woke me up at 5 a.m.: I forgot to make the English-language pledge cards! At 5 a.m., no offices are open, etc. This was the early '90s, lacking today's technology. Right there in bed, I printed out the pledge by hand from memory, real neatly, dressed up (holy robes), found a member who could open up an office with a copy machine, and printed out a hundred of them!

Things like that happened more often than they should have.

The next order of business was to man a ... a what... a table in a hallway holding a list to make sure that everyone who showed up in holy robes was on the list. I felt so humbled to have a list with the names of many revered Korean and Japanese elders, as if I had any merit to decide whether or not they could attend the holy day pledge! But they dutifully lined up and pointed to their name, and I checked it off and they proceeded into the next line to await the arrival of the True Family. Our leaders actually are soft and humble people.

This reminds me of a Blessing ceremony of two of the True Children, Youngjin-nim and Hyungjin-nim, at the Manhattan Center, for which I was involved in the set up and coordination. I was the one at the entrance to the aisle by which the couples and officiators, namely, our True Parents, would enter the hall. I walked Father and Mother, of course in beautiful robes and with staff attending them, and with beautiful music playing, and people applauding, and I was the one to make sure that they entered at the exact right moment.

There I was, blocking their way in, holding out papers in my hand in front of them so that they would stop walking in—and stop they did. I was looking at the stage and listening to the music, and it was just ten seconds or so, and then I lifted the papers to allow True Parents to proceed into the public space.

I felt like, wow, True Parents are so humble. I had to put aside all my protocol concepts and assume for those few seconds the subject position to True Parents, at their own sons' Blessing!

We're a team.

The watershed moment of the holy day was bringing the cake from the third basement onto the New Yorker Grand Ballroom stage. Once we got that cake up there, and cut by True Parents, I could begin to breathe again.

The Sacramental Offering

True Parents entered first and bowed. No one else was in the room. Then they sat behind the offering table, and the True Family entered and bowed. Then the True Family stood flanking True Parents, and the Koreans entered and bowed. Then they went to the sides, and the Japanese entered and bowed. Then they went to the sides, and everyone else entered and bowed. Then came a series of bows representing different demographics: the True Family, the democratic world, the communist world, the four main religions, different regions of the world, ... I cannot remember them all. I had to select all those representatives.

Then all sat and True Parents lit eight candles on a candelabra. I hope I'm remembering the order right. Then one person, usually Rev Kwak, would lead the recital of the pledge and pray. Then Father would take bite-sized *ttok* (rice cake) from the offering table and place them one by one in the mouths of, first, True Mother, then the True Children, from the oldest to the youngest, all the way down to mothers bringing their toddlers and babes-in-arms to receive the bite. The last to eat would be Father. Then trays of *ttok* would be distributed to everyone.

It was a sacrament. We all were the offering to heaven.

Then the reading of Father's words, and from that point, it was in the hands of Heavenly Parent. Normally 30 minutes to an hour. The time was constrained by the fact that hundreds of members were waiting for the official holiday speech that started at 9 a.m. The pledge ceremony speech I

remember best was in the summer of 1991. From my perch at HQ, it looked as if the movement was having incredible financial problems. Of course, my knowledge was limited, but yeah, I felt as if there were so many problems. And that morning, Father announced a new official Holy Day. Its name: the Day of God's Eternal Blessing.

I was blown away. Amid nothing be shortfalls, failures, blockages, breakdowns, here is Father declaring God's eternal blessing! This is a time of declaring blessings? Well, that's True Parents' perspective. He will never say, God, we are having so many problems! No; True Parents praise God for blessings, are grateful and declare victory upon victory. We are moving forward! Satan cannot say anything. Make a way out of no way.

We were in the midst of the hometown movement, and the Day of God's Eternal Blessing always sticks in my mind as the holy day that honors Tribal Messiahship.

After the ceremony, everyone would change from holy robes to formal wear, have a quick bite and head for the Grand Ballroom. True Parents and True Family's quarters were on the 30th floor. Often I had to go there for one reason or another, and the kitchen sisters would bless me with a yummy bite to eat and cup of coffee. A shelter amid the storm!

The Grand Ballroom would be bedecked with the large banner. At that time, the program began with singing, a prayer and True Father's speech. At the point at which I intuited Father was coming to a conclusion, I would take a few brothers and go to the third basement to get the multi-level, carefully designed cake. Its levels each stood on pillars, not just on the level below. So it was not so easy to move; it could topple easily.

One brother would carry the top level, and 3 or 4 of us would transport the bottom three levels, assembled, on a restaurant trolley covered by a white cloth up the elevator and into the Grand Ballroom. There it would sit, until the speech ended. At that point, the holy day card, flowers and gift were offered, and we lifted the trolley up the stairs and onto the stage, and then put the top level in place. It sounds simple, but it was nerve-wracking. Once True Parents cut the cake, they would depart the hall, and my tension was totally released. I could begin to enjoy the holy day.

Afternoons were unscheduled; it was social time for the members and everyone really enjoyed it. The hotel's kitchen provided lunch, or people went out to restaurants. It was such a culture shift to emerge from the messianic celebration onto the Manhattan streets swarming with people who had no idea. I felt as if they were just totally asleep, unaware of what God was doing right in their neighborhood.

At 7 p.m. the evening program would begin at Manhattan Center. Hyojin-nim was quite involved, and other True Children as well. Actually in the 80s and 90s we had some great shows. Hyojin-nim knew that rock music reaches and teaches young people, and he labored mightily to establish that cultural beachhead in our movement, which True Mother is nourishing today. Larry Moffitt was the number one emcee. I put together a band for one of those shows, and we did U2's "In the Name of Love," with me in Korean clothes. We rehearsed at the Harlem Center. Rev. Juanita Pierre-Louis was one of the singers.

The next day would be a leaders meeting, and I was pretty much just one of the many leaders who attended. Nonetheless, there was constant coordination going on, and it would be a long and demanding day. True Father had a little black book, a diary as far as I could tell. He would often conclude these leaders meetings by pulling it out and reading a list of points to accomplish and standards to keep.

Reading them now, they are so brilliant and eternal. At the time, it was so much work. Often, even though I lived in Irvington, I would be gone from home three or more days during the holy days— one or two before the event, the holy day itself, and then the leaders meeting. And if it included international leaders, there would be further meetings at East Garden with various among them over the coming days.

And, in addition, Father would take them fishing, and often me as well.

Sooner or later, I would get back home, walking up the hill from the Irvington train station late at night, physically exhausted but spiritually so peaceful and full, happy that all had gone well, that Father had spoken and said what needed to be said, that the providence was proceeding according to True Parents' vision, and that I had played a little but essential part of it way, way, way behind the scenes. Internal affairs indeed.

Trying to teach Divine Principle to 2nd gen at EG (and saxophone)

Holy Weddings of Kwonjin-nim, Sunjin-nim, Youngjin-nim, Hyungjin-nim

Peet's coffee for True Mother

Breakfasts at EG and fishing or... (Dr's B & S trip to Atlantic City)

The Honorable Marjorie B.

Hometown magazine was published in 1993. This testimony of the power of one woman appeared in Issue 3 of that year.

Marjorie Buessing had a secret ambition. She wanted to run for political office. Not even her closest friends suspected that within the compact, 4' 10" frame of this energetic mother of four beat the heart of a future stateswoman.

Who could have guessed that she would even have time to fulfill the duties of a busy New Hampshire citizen legislator, what with driving 8-year-old Mapolo to baseball, 6-year-old Li to T-ball, 4-year-old Alex to preschool and her 10-year-old daughter Marris (pronounced Marique) to violin lessons, ballet, dance and track? Not to mention the kids' swimming lessons, serving on the Parent-Teachers' Organization (PTO) board, reading poetry two days a week at the school, supporting her husband in his work as ACC Regional Consultant, doing volunteer work for the Concord County Women's Club, being active in her church, doing the cooking, cleaning, shopping, laundry, trips to the doctor, and the countless other tasks routinely performed by moms everywhere in America.

In many ways, Marjorie Buessing was as unlikely a candidate to run for political office as you could imagine. Except for one thing: her character. Words like dynamo, determined, disarming, daring and indefatigable only begin to describe the winning qualities of this petite powerhouse of a woman.

It was on a spring day back in April 1992 that Marjorie's call finally came. ACC President Michael Smith remembers it this way: "We were sitting around at a barbecue in the backyard of Richard and Marjorie's house. Marjorie was wearing old blue jeans and a green T-shirt. The guys and I were brainstorming about values in the political process, and the discussion led to whether any of us was qualified to run for office himself.

"Then a thought struck me. I had just been sharing with Marjorie some of Mother's words that had really moved me, about this being the Age of Women and how women need to take the lead in restoring moral values in society. I turned to Marjorie and said, 'Hey Marjorie! Why don't you run?'

"Her response came in a flash. She didn't even have to think about it. Right from her chair, she jumped about three feet off the ground—just like the lady in the Toyota commercial—and shouted: 'YES! YES!! YES!!!'"

The next thing she knew, Marjorie had changed from her jeans into a jazzy spring dress and was being whisked out the door by State Representative and fellow UC member Bob Ouellette to meet the big shots at a political fundraiser. Her husband, Richard, stood silently watching her leave, as he took in the mountainous stacks of dirty dishes that awaited him. He, too, remembers that day.

"Mr. Mom!" the ACC brothers pointed and laughed in unrehearsed unison, "Mr. Mom!!!"

Hometown [magazine] has been unable to determine with certainty whether any of them stayed to help with the dishes.

The next Thursday, after doing some research, Marjorie called the incumbent State Representative for her district, Gerald Smith. She asked him why he had not yet registered to run again, and discovered that he wanted to retire and was hoping that a younger person would take up the task. If no one stepped forward, he said, he'd have to run himself to keep the liberals from taking the seat.

They had tea the following morning. "I had a myriad of questions for him." Marjorie recalls, "and Smitty wanted to make sure I had the kind of values he was looking for, too." By the time they had finished their tea, the 16-year veteran of the New Hampshire legislature asked Marjorie to run for his seat and promised to enthusiastically support her.

A glance through Marjorie's "1992 Country Calendar and Planning Guide" reveals how dramatically her life changed over the following weeks. In the week of June 14, for example, things still seem pretty normal. She takes Mapolo to a gymnastics awards ceremony, reads poetry at the school, drives Li to his final T-ball game for the season, takes Mapolo to the doctor, has her hair cut and permed, gets photos taken for literature, recruits some friends to help on the campaign.

During the month of July, the campaign begins to assume a larger role in her life. One discovers the following calendar entries among the birthday parties, swim lessons, Fourth of July picnics, and doctors' appointments: "July 2 Met with Bob Ouelette and Wayne about campaign. Literature and signs and ideas...July 8 - lunch with State House leaders...July 13—Meeting at Merrimack High. State Board of Ed. proposing to eliminate all minimum standards for schools. Big outcry, esp. from NEA.... July 14—Rev. Kim wants to take me to see Father and Mother. I said only after Nov. 3...July 20— sign locations. I average two new votes per visit to the pool!!!!"

In fact, the pool proves to be a most fertile recruiting ground. With four kids and staggered lesson times, she is sometimes there three times a day. Everyone already knows her from previous years, just as they do at the PTO, the school, the women's club, Lamplighters and the library. Most people promise to vote for her and many volunteer to put up her signs in their yards. As a result, Marjorie, a Republican, actually ends up with her signs posted on more Democratic lawns than Republican ones.

In August, Marjorie's calendar is beginning to get thick with campaign-related entries: Friends in her district invite her over to meet their neighbors. She talks with education leaders about school board issues. Richard goes to D.C. for an ACC conference. The children come down with a fever. She parlays with the AARP and other local groups about their legislative concerns. Her opponent, a veteran politico named J. Wilcox Brown, calls and asks to come over to meet her. She tells him the kids are sick; maybe next week. After checking with her advisors, she goes with Marris to meet Mr. Brown and take his measure. He is 77, moderate and has lots of connections, but she figures she can out-campaign him.

By September, Marjorie has gotten down to serious, pavement-pounding business. She starts the month putting up campaign signs throughout the neighborhood. She campaigns door-to-door nearly every day with Marris, averaging almost four hours per day. She visits the Secretary of State and Republican Party Headquarters. In the primary, where both she and Mr. Brown run unopposed, she gets a glimpse of the possibility of victory as she outpolls him by more than 100 votes. She sets up speaking engagements and meetings to gain endorsements. Everywhere she goes— shopping, birthday parties, meetings, the pool, the bank, school— people ask about the race.

In October, with the election just a few days away, the inevitable crisis of faith rears its ugly head. In a key debate with her opponent, Marjorie faces an opposition-packed audience and a "set-up" question about campaign financing. Halloween goblins destroy many strategic campaign signs. Richard gets tied up on Church business again, just when she feels she needs him most. Meanwhile, Bush and the Republicans appear frozen in their tracks. Anyone thinking of riding the G.O.P. gravy train to victory is liable to be left out in the cold, especially in the chilly

wilds of New Hampshire. Marjorie nears the end of her rope. Her diary bemoans her desperate situation: "Does Mother feel like this? Where is Richard? Why am I doing this? I have no husband."

It turns out that the kids save the day. In between Halloween parties and trick or treats, they help put out a crucial sample ballot mailing. "If we couldn't get the mailing out by Monday," Marjorie explains, "the whole thing would be useless." Marris folds, Mapolo stuffs, Li sticks and Marjorie labels until way past their normal bedtimes. Even four-year-old Alex learns the fine art of sponging and sealing the envelopes. Richard returns in the nick of time and says, "We pulled an all-nighter and dropped the mailing just in time for the voters to get the sample ballots the day before the election."

Marjorie has now regained her determination. She's dead tired, but she replaces the lost signs and even puts up new ones in additional locations. She spends 12 hours on election day outside the polls in near-freezing weather. Scores of people stop to thank her for the sample ballots. Friends bring hot chocolate and good cheer.

Finally the big night has come. Both Marjorie and Mr. Brown, her opponent, attend the vote counting. Votes for the national offices are tabulated first. Things don't look good for the Republicans, and Marjorie can't help but be worried. Clinton wins her district by a landslide. The liberal State Senate candidate easily rides his coattails to victory. Dick Swett, another member of her opponent's party, breezes to a win in the Congressional race.

J. Wilcox Brown breathes easy. A friend turns to Marjorie and asks, "How do you feel?" She answers, "Tired. I've been on my feet in the cold all day!"

"I mean about the race," her friend replies. "Oh," Marjorie sighs. "I feel fine. I did my best. The rest is up to the voters."

The moment draws near. The votes for the office of State Representative for Merrimack District 23, Concord Ward 10 are about to be announced.

And the winner, with a solid 65 percent of the vote, is.....Marjorie Buessing.

She returns home late that night to find her kids in their pajamas, still up and waiting for her. "You did it!" she tells them. "Your mailing made the difference!" They jump all over her. She collapses to the couch as they smother her with hugs and shower her with kisses.

Marjorie was sworn in as a member of the New Hampshire General Court, or lower legislative house, on December 2, 1992.

"It was a real honor," she recalls. "I felt a real sense of responsibility to my voters. It's a duty I do not take lightly at all. Every session, we begin with a prayer and the Pledge of Allegiance. I like that. It helps us all remember our responsibility to God and to the people we represent." Marjorie confesses to a sense of pride about her work in America's largest state legislature. "With 400 members, we're actually number three in the world," Marjorie explains, "right behind the U.S Congress and the House of Commons."

In talking to her now, one is struck by the transformation that has occurred. Last year, when Michael Smith and this reporter visited New Hampshire early in her campaign, Marjorie was an eager novice at the political game, hungry for information. Today she's a veteran who knows the ropes. The legislative session in New Hampshire is one of the longest in the country, running from the first week in January through June 30. Committee work, however, begins in September.

Beyond her State House duties, Marjorie's office also makes her an ex-officio member of the Concord County Delegation, similar to a county Board of Supervisors in other jurisdictions. In that capacity, she deals with county tax and policy issues and oversees the local prison system from her seat on the County Corrections Committee. She spends Mondays and Fridays

working for the county and Tuesdays, Wednesdays and Thursdays at the State House. For all this, she receives the generous sum of \$100 per year!

How have her husband and family fared through it all? “Richard has had to go through quite an adjustment,” she admits. “When we saw Father after the speech in Boston, he told Richard, ‘Now you have to follow her!’ Of course, Father was kidding, and Richard smiled, but....” Asked about the secret of her success, she opines: “It’s because of our practice of the Headwing philosophy, and all the things Father has taught us over the years. Be respectful. Listen to everybody. Seek harmony and consensus, but never yield on matters of principle.”

Marjorie had a chance to meet Father after his recent speech in Boston. “I had to rush to the meeting,” she recalls. “You know how it is. I didn’t even have time to pray, and I felt unprepared. After I was introduced, Father said, ‘You’ve been busy, haven’t you?’ Then he looked at me and said, ‘Don’t pray, just work hard.’ It was one of those moments.”

Marjorie also has some advice for others considering a run for public office: “Begin by serving unconditionally. I didn’t win just through my campaign. For three years, I worked on the PTO board, Lamplighters, community service, volunteering at school. I didn’t know I’d even be running. But I knew that service was the way to victory in Home Church. By serving you become a leader naturally.”

If you’re wondering about Richard, he’s still wearing that grin. “I’m really proud of Marjorie,” he says, “and the kids are too.” He took on the responsibility of coordinating Father and Mother’s speeches in his region this year, plus his night job and the kids. “It’s been a little stressful,” he admits, “but the kids have been pretty understanding and Marjorie and I always find a way.” As for Marjorie, she couldn’t be happier about Richard’s contribution to her success. “I don’t think there’s another person anywhere that would put up with this situation,” she exclaims. “He really supports me. I think I have the most wonderful husband in the world.” What does the future hold? “I don’t know,” Marjorie allows. “I’m here working hard for at least another year. People are approaching me to run for the Senate already. That means five days a week at the State House and still just a \$100 per year.”

“I can’t do it yet. Not unless something else changes,” she laments. “The bathroom needs cleaning!”

And so we leave her on the horns of a dilemma, caught in a chasm between New Hampshire politics and a messy house...the Honorable Marjorie Buessing.

Nov 10: God breaks into history; the foundation for holy sacraments:

“Initiating this movement to unite women from Korea and Japan was a record-breaking historical event. It was like throwing heavenly fire into the world. That is why **people’s experiences of those events will resonate forever**, like some melodies that capture our hearts. Just by looking at photographs of the event, one can see that it was an occasion filled with grace. The intensity of those assemblies reached such a peak. **Does the love your mother gave you ever disappear from your heart? Does the love your parents gave you ever disappear from your heart?** When lovers look at a picture of themselves, they are reminded of the love that never disappears from their hearts. Likewise, anyone whose heart was deeply moved by that speech, which was so connected to Heaven’s love, is reminded, even by looking at the photographs, of the grace that was present on that day. It is their connection to God’s love that makes the teachings of the saints and sages so precious. Mother’s speech is so precious because she speaks with a heart of love that connects us to God. Therefore, **her speech transcends history. At any time you can connect to that moment and the value that resides there. It has the power to revive people.**” (*Anthology*, vol. 4, p. 147, 237-051, 1992.11.10)

Nov 17: Father on Mother’s authority

"Only by being reborn through the True Parents can you become the citizens of heaven. Then how can we be reborn? It is by making a condition to be reborn. That condition is to unite with them completely. Hence, women need to obey the commands of the True Mother absolutely. The deplorable matter of not having abided by the commandment in the Garden of Eden must be resolved. You need to practice absolute faith! Further, children must absolutely obey their Mother. Who teaches them to do so? It is the Father, the perfected Adam who teaches them." (First *Cheon Seong Gyeong*, p. 2329, 237-301, 1992.11.17)

Dec 12: Father on Mother's lonely path

"Now, finally **we are liberated to lift up the name of True Parents**. We reached that position 47 years after World War II, after indemnifying all the failures of history. **The lonely path of the heart that Mother walked her whole life was entirely to prepare for this one day, when she would fulfill the mission she was destined for.**

"In April 1992, she took the first step when, **as chairwoman of the Women's Federation for World Peace, she proclaimed to the world that the True Parents had come to earth to embrace all the families of humankind and bring liberation to the women of the world.**

"Then in July 1992, she proclaimed that the True Parents had come, and that she and I are the Messiah, the Savior, the Returning Lord and the True Parents of humankind.

"By making these proclamations, Mother prepared a zone for providential settlement on which to build the one axis in a world that lacks a center and whose families lack a framework that gives them hope, at a time when the international situation was chaotic. Because **she made these conditions in a manner that was acceptable to God**, the era when we could proclaim **the liberation of Mother and the second generation** was ushered in." (*Chambumo Gyeong*, p. 128, 1992.12.26)

Dec 19: Father on the reality of the "new world order"

"The force of communism motivated a counteractive force within democracy, which activated a degree of self-awareness. ...The belief that the democratic world will flourish because communism is collapsing is mistaken. On the contrary, after communism disappears, the breakdown of the democratic world will take place more rapidly. The left-wing structure is falling into a state of chaos, and the democratic world is also falling into a state of chaos, so the time has come when we need to educate both sides." (CBG 420)

1993

Annual motto: "The new family and the unified fatherland"

Jan 1, 1993

"The satanic world created a treacherous world's end by focusing on **sending women in the wrong direction. Illicit love centering on women has brought about this disastrous result. All women are covered with wounds as a result of free sex, and the path to return to Heaven has become blocked. However, the Unification Principle fully teaches how to distinguish oneself from this world and shows the way to Heaven. It is a path 180 degrees the other direction.** The family unit was lost through the woman so in the end it must be restored through the woman. Women are the center. That is why True Mother proclaimed the Movement for the Liberation of Women centering on WFWP. **While I was paying indemnity for 40 years, Mother had not appeared until now. She had not yet come to earth with a physical body. Only now that she has appeared, a victorious foundation has been laid.** After World War II, Mother can come forward in a liberated position to represent the foundation of a free world, the realm of the bride. A mother had to be put forward to indemnify the opposing

side as well. Now that the age for anyone to oppose has passed, a liberation for women is being carried out centering on Mother. Therefore, this women's movement is an absolute movement." (*Anthology*, vol. 4, p. 148, 242-144, 1993.01.01)

Jan 10, 1993, at Belvedere

"The Reappearance of the Second Coming and the Completed Testament Age"
<https://www.tparents.org/Moon-Talks/SunMyungMoon93/pr-mes-2.htm>

True Father directed that US HQ publish this speech with another speech that Father gave in Korea on July 16, 1972, "At the Crossroads of Good and Evil." I excerpt important passages from the 1993 speech, as they are very pertinent to the American providence.

Reappearance refers to the fact that 2,000 years ago the Messiah came. The 2,000 year history since then was a re-indemnification. The second advent of the Messiah took place at the end of World War II. However, he had to re-indemnify Christian history during the last 40 years, and at last the proclamation of the coming of the Messiah now has taken place.

We all know that if the will of God had been done at the time of creation, there would have been no need for a second coming, because salvation would not have been necessary. The purpose of creation would have been achieved at that time. Heaven on earth and in heaven would have come into existence naturally, and the history of restoration would not have had to come about. That Kingdom of Heaven would have started as a family unit and extended into the clan, the society, the nation, the world and the spirit world. Adam's family would have formed the world at that time. This family would have been the center of the clan, society and world.

If Adam's family had become perfect, the perfect clan, society, nation and world would have come to exist naturally, without even trying. So the perfection of Adam's family was the prototype for all perfected beings. Then who is Adam and who is Eve? Adam and Eve are the king and queen who represent heaven and earth. We can see that all men and women desire to become kings and queens themselves. This is because that is the way they were created. That kingship, starting from the family king, would lead to the king of the clan, nation, world and spirit world. Who would inherit the position of king? The elder son. So the family is the unit, and as the number of families increases, so does the Kingdom. The family is the building block of the Kingdom.

Thus, with God's purpose in mind, we can look at the transition from the Old Testament era to the New Testament era, and the transition today to the Completed Testament era. All of these things took place as a result of the fall. This is a rather complicated process of salvation, which would not have been necessary if Adam's family had not fallen. What became of the family because of the fall? Both man and woman left God and went to Satan. The ideal of the Kingdom of Heaven vanished. To be saved means to correct their blood lineage. Without correcting the lineage, God can take no part in His creation, especially in fallen human life. Today we lament over all the evil we see. Why did the perfect God let this happen? It was because of the fall. So the satanic world expanded from its satanic origin. The purpose of salvation is to do anything and everything necessary to restore the results of the fall at every level.

Because man and woman did not start in God's lineage, they have no foundation to connect to God. Centering on Satan, Adam followed Satan, Eve followed Adam, Cain followed Eve and Abel followed Cain. But what we see today in True Parents is Adam following God, Eve following Adam, Cain following Eve and Abel following Cain. These two patterns are completely opposite, 180 degrees different. One is hell, the other, heaven.

When we look at the world today, what do we see? Hell. Is that God's world or Satan's world? Satan's. What about the great nation of America? It is in Satan's world. False love, not true love, reigns. Where is true love and a true lineage? We cannot find it

anywhere. Lineage comes from the love between husband and wife. So the purpose of salvation is to put Adam and Eve into their true position.

Through the Bible we see God and Adam, father and son. Satan took Eve from God and then took Adam from God, and then he took the children. We have to restore this by paying the price. Satan took Eve, and then through the children went deeper into the abyss. Restoration had to start from Abel, the last in line. God took hold of Abel and worked His restoration strategy. What is this strategy? It is to reach Cain by working directly through Abel. After the fall, the brothers became enemies. So as a result of the fall, the members of what should have been a united family all became enemies of each other.

Satan's objective is to separate and keep divided, so he can exercise his dominion. God's purpose is to make one -one world composed of united families. God's world would look like one huge individual man. Satan deforms that and divides it as much as possible. By doing so, he stops God and perpetuates his own evil reign. In history, what God is trying to do and what Satan is trying to do are completely opposite. Satan encourages separation and fighting. God tries to have people sacrificially love and unite. These are completely opposite. In the Last Days, what do we see? Satan's world will become very apparent in human life from the family to the clan, nation, world and spirit world. It is completely ungodly; it is something which God hates.

On the worldwide level, through the first, second and third world wars, God has been separating what is His side from what is Satan's side. By doing so, God has expanded His domain. Looking at history, we clearly can see that Satan strikes first. But then God, who is beaten first, eventually is the victor. It is Satan's pattern to strike first and God's pattern to be struck, then win. We can see this in everyday life as well.

...Where does this pattern of fighting and struggle originate? It originates in the individual's mind and body. The mind is on God's side and the body is on Satan's side. The struggle expands from the individual to the family, clan, nation and world, and the world will divide into religious and non-religious spheres. This is symbolized by the two thieves at Jesus' crucifixion. They represent the left and right wings, which fight against each other. Also, Barabbas, who escaped crucifixion, represents Islam, which fights against Christianity. Christianity lined up with the right wing and Islam lined up with the left wing; So this great separation takes place in the Last Days. We see the division of left and right wings in Korea and the division between religions in the Middle East. The world-level task is how to solve these divisions and unite the two sides. The satanic world must come to an end. When the satanic world comes to an end, God's world must begin, which means that God has to take over and rearrange the world.

The base of Satan's world is satanic families and nations. Take America, for example. The typical family will have three generations grandfather, father and son. But we see that these three generations are fighting among each other. The family is almost annihilated. The country itself is more divided than united. It is being reduced to total individualism. Individualism is based on the one who doesn't care for the nation, tribe or family. He eventually comes to deny even his own purpose. This is what we see, to our dismay, in America. To hippies there is no world and no family, and this eventually leads to suicide. Free sex is commonplace. This is what God hates most. He created man and woman to follow strict discipline about this. We can explain this as being 180 degrees different from what God meant to have happen. The position of owner and servant is reversed. The servant has become the king and the king has become the servant. This is what happened in communism. They call someone a bad name -bourgeoisie -and then just try to destroy them.

The essence of God is love. Love's central point is emotion and deep feeling. Free sex denies this; they participate in a physical, mechanical love devoid of emotion. In the extreme there is incest, a behavior which in God's ideal is worse than that of animals. The grandfather lives with his own daughter in-law. God cannot imagine this; it is 180 degrees apart from God's direction. What God promotes, Satan destroys.

Homosexuality, alcohol and drugs degrade love; they have no place in God's Kingdom. This world is clearly hell.

...So Mary in a most concrete way should have arranged Jesus' marriage quickly. Who was to be Jesus' bride? It was to have been the sister of John the Baptist. Mary had to get the woman from the Cain side and bring her to Jesus. There was no woman available on the Abel side, so she had to get the woman from Cain's side. If Mary had worked with all her might to accomplish this, she would have been successful. Then purified blood and a new lineage could have come into existence. Restoration would have been very quick.

...The chosen people must prepare for the coming Lord. God created all things and then created Adam. With the model of Adam, He created Eve. Once Cain and Abel have united and have restored the mother, Eve, Adam's perfection can come about. Adam cannot be restored until this is complete. This is the way they failed in Adam's family, so they lost the kingship on the family level. This now needs to be restored on a national level, however, with countries in these positions. This is what the Old Testament is all about; this is Israel's mission, the national level. Then when the Messiah came, that was the end of the Old Testament and the conclusion of the national level. The New Testament era, which Jesus did not complete, is the world level era.

If the Old Testament had come to a successful conclusion, Jesus could have restored the nation and world within 40 years. However, because of Jesus' crucifixion, it took 2,000 years for the world to be restored spiritually. Through Jesus' crucifixion, the divisions of left wing and right wing, and Islam and Christianity, came into being, and they fought each other. When Jesus died, this division came about, and it must be restored before he comes again. This is exactly what Father is working on. The Interreligious Federation for World Peace and the Federation for World Peace are meant to bring together left and right, and Christianity and Islam, and to make them become harmonious.

...Thus we can understand the providential significance of World War II. Under God, there were Cain and Abel within the Allied forces, and under Satan there were Cain and Abel within the Axis forces. We all know who they were. The significance of World War II was that it resulted in all sides coming into unity. Cain and Abel united on the world level. The unity of spiritual and physical and mind and body came about. World War II accomplished this unity. This was the fruit of God's work. For the first time in history, centering on Christianity, the fallen side was defeated and God's side was victorious. There was the repetition of positions: England as mother, America as Abel and France as Cain. Just as with Rebecca and Jacob, England and America should have become one. England gave birth to America. England is an island and America is a continent. The mother, England, would come under the dominion of her own son and receive influence from him, in order for the Lord to come. America was in Abel's position, and France was in Cain's position, similar to John the Baptist. By winning World War II, the unity of the whole was established, although, looking back, it was only for a short time. Even though the fall took place on a family level, it now must be restored on a world level. The mother and her two sons, Cain and Abel, must now look for Adam, her husband. Adam is the Lord of the Second Advent.

Looking back at Jesus' time, Jesus was the Messiah. The country of Israel, as Cain, and Judaism, as Abel, had to come into unity with their mother. Together they had to look for Jesus. Let's look back and examine if they did that. What if Jesus had been born not as a carpenter, but as a royal prince? What if Jesus had come as the son in a rabbi's family? If he had, he would have been connected to Satan's lineage. Jesus' family tree was simple; he did not have too many relatives. Jesus was a stepson, not a legitimate first son. Mary should not have lived with Joseph. We know so little about that, but look back 2,000 years and imagine. They should have kept this as a closely guarded secret amongst themselves. But someone knew, and talked. "Oh, you are keeping your wife, who gave birth to an illegitimate child." Do you think this didn't spread all around their family and clan? Yes; they could not erase that information. No matter what Jesus said

or claimed to be, they all knew that he was an illegitimate child. How could God make an illegitimate child the Messiah?

...So, at the end of World War II the world was unified under England, America and France. At that time, Reverend Moon came. Was it easy for them to know that and believe him? Based upon what we saw at Jesus' time, could these great nations have followed him? Cain and Abel and Eve's purpose is to find the Lord. But he doesn't come from the sky; he comes as a human being. Just as at Jesus' time, they had a difficult time believing. Wise man in these nations should have gone to Rev. Moon and offered to follow and serve him. But this idea never occurred to them; they had no idea that God expected this of them. It was exactly the same situation as at Jesus' time. People were looking at the sky. With that knowledge, we understand why they oppose Father. So even though Rev. Moon was not crucified physically, it amounted to the same thing, because everyone denied him.

These nations should have become one with Father. If they had, heaven on earth would have been achieved almost instantaneously. It would have taken only seven years to restore the world to the ideal, period. But the failure of 2,000 years ago was repeated. Just as Jesus was denied, Reverend Moon was denied. So what was waiting for Rev. Moon? God and Reverend Moon were chased out into the wilderness. God worked so hard for 6,000 years to establish a victory. That victory was lost overnight. Everything was claimed by Satan, and Reverend Moon was chased out into the wilderness. Nobody other than Father knew this. The whole of humankind was within arm's reach, ready to be saved, but no one came. Overnight, the whole foundation which God prepared was dumped into Satan's camp, and now this one single person, Reverend Moon, together with God, had to figure out some plan to re-indemnify the whole foundation.

When Reverend Moon was opposed, on whose side was God? Reverend Moon's. Imagine the whole foundation of 6,000 years, gone in an instant. Reverend Moon was the only one left with the knowledge of what he was supposed to do and what the world needed. God came to Reverend Moon—there were just these two miserable persons in the entire world. Everything else was given back to Satan. Satan was rampant, he did anything he wanted, and God was completely defenseless. Just as Jesus had the right and left side thieves, Reverend Moon too had to work something out. So Father took the Unification Church and put Christianity behind him, and he worked to re-indemnify the entire foundation. This meant that he had to re-indemnify the Old and New Testament eras.

Father had no foundation he could inherit. He had to restore the Old Testament era. After completing this, Father's Blessing, the Marriage of the Lamb, took place in 1960, exactly 14 years after the liberation of Korea at the end of World War II. Since humankind fell in the perfection level of the growth stage, in the fourteenth year the marriage took place. Then Father embarked on the three 7-year courses. These took place, and, centering on America, they were completed in 1981. This was the completion of the New Testament era.

The countries which God selected, England, America and France, failed at the end of World War II. Father had to re-indemnify this, selecting Japan, America and Germany. Germany and Japan were devastated, and thus were in the same situation as Reverend Moon. God could not choose America again, but Father could and did. God is in the first generation position, and Father is in the second generation position. Father could legitimately take America again even though it previously had failed. Why is America necessary? There is no other country like America. America is unique, in that the Old Testament and New Testament are here. So Father leniently, though decisively, took America in. If Father had not done this, America would have gone down terribly. America is now holding onto the thread of hope because of the Unification Church members. Look at Korea and Japan, two enemy countries, along with America-Japan and America-Germany. They all are enemy countries. All these countries had failed God. But Reverend Moon took these enemies and worked the restoration. How difficult and impossible this was. God and Father had to work to their utmost capacity to bring it about.

Father sent missionaries out to the world from Japan, America and Germany. Father told the missionaries to unite, no matter what. If they had done so, each country would have been restored much faster. You know what happened to these missionaries. The Japanese said, "I have been in the church the longest, so you must follow me." The Americans said, "No, be realistic. America is the center now." Look at Germany, they would never let themselves be outdone. "Even though we are the third, look at our technology, we are a nation of excellence." There was incredible fighting; they made as much noise as the satanic world, not any different. Father understood well; he got the remnants, so that's what results. Satan took the best.

Americans said, "Why do we need the Koreans and the Japanese? Why is America the archangel nation?" This is not just Father's interpretation; America speaks for itself. Free sex and homosexuality are not the traits of Adam and Eve, but of the archangel. Angels are not allowed to have a spouse. Since they are not allowed a woman, they take men, in great numbers. Also, individual ownership is highly questionable in God's eyes. America's wealth is for the world. If Americans try to keep it for themselves, they will decline.

It is very simple, and not only for America. Look at the Roman Empire. The Israelites considered themselves to be the chosen nation, and thought that when God brings victory all the world would come under them and worship them. It never occurred to them that God would sacrifice them to restore the whole world. Look at the British Empire; there was a time when the sun never set on England's territories. They thought that they should be worshiped and respected by the whole world. It didn't happen that way. America is the same. Americans don't think that America is for the world.

America is the only Abel country. The Catholic countries are in Cain's position. America is the only independent Protestant country. If Americans think that the world is for them, then America will suffer. Look at ourselves. If, as Father goes higher and higher, we think everyone should come and worship us, then the Unification Church will suffer the same fate. Do not think, "Oh, I'm an early blessed couple and everyone should take care of me." Do not think that now that you are blessed, God is going to live with you. No; you are blessed for a reason. It is so that God can accomplish restoration through you. We must attend God, not settle down and think, "I am the center of the universe." That is not God's heart. God's heart is that if He muse, He will sacrifice us to restore the entire world. When Father sent us to be Tribal Messiahs, his idea was not that we stay in a high place and be respected and supported. Father's idea is for us to become a servant and go and save the world. The Tribal Messiah's position is the same as Jesus' position. If we become more and more comfortable, we will decline.

In "The Reappearance of the Second Coming," what does reappearance mean? The Lord of the Second Advent was to appear in 1945, but since that foundation was lost, he must reappear now. From 1945 to 1952 was seven years, and from 1952 to 1992 was forty years, during which time Father re-indemnified everything. Why 40 years? Father has to restore the 4,000 years of Israelite and Christian history. But Father cannot live 4,000 years or even 400 years, so his only option was to do it in 40 years. Within this mere 40 years, Father re-indemnified the entire 4,000 years of the Old and New Testament eras. All realms of individuals, families, tribes and nations and the whole world itself opposed Father. God and Father were chased out into the wilderness, and they now have climbed up each wall inch by inch and have pulled down each wall of the eight stages, from the individual wall to cosmic wall.

Reverend Moon went straight, taking no detours. Until now, all American members did not want to put the Unification Church out front. But that is not what God wants. When we fight, we must proclaim. The Unification Church developed because we did not hide our name. How can God help us if we hide our name? We should be the same as David proclaiming his name before Goliath. When Father went to prison he said, "I am the head of the Unification Church." Until now all the Unification Church leaders did not disclose that they are Unification Church members. The way we conducted ourselves was as

losers. Father did all the fighting, and without Father's effort we would not be here. We have to repent deeply at this time for what we owe to Father.

Father proclaimed the messiahship, not to ignorant people, but to people of the top status in the world. We must now teach simply: the Messiah is here; we must follow him to prosper.

...So, after crossing victoriously over the pinnacle of the world, the country and the clan, now Father comes back to the family. Where is the ultimate solution of this entangled, complicated, fallen history? It is not in the country; it comes down to the individual's mind and body, to the individual and the family. This is the key position to solve, because Adam fell within the family. So now, as Father has said over and over, the time of witnessing only to individuals is obsolete; we must witness on the family level, to entire families. Until now, throughout history, it was very difficult to move from the family to the clan, and from the clan to the nation, and so forth. But now all the walls have come down; Father brought them down. So, God can travel without restriction with Father and with his family. We are going back to the family, and restoring families, not individuals. Therefore we go home for tribal messiahship.

Compare this with Jesus 2,000 years ago ascending to heaven. Now, 2,000 years later, at the second advent, the Lord of the Second Advent as the True Parents will bring in and restore hundreds of thousands and even millions of families on the horizontal level. Of course, we have been proceeding in such a way that our goal is the restoration of the world, but you don't have to tackle the world problems, those are far too big. All you have to do is pay attention to your own clan. Then you will inherit the right of influence based upon Father's victory over the nation and world. The key to the victory is with Father. So Father is the victor on all levels: the Adam kingdom, family kingdom, national kingdom and world kingdom. All we need to do is mind our own clan and bring our own clan, then the restoration of the world will be accomplished.

Here is the analogy: Father not only restored the historical failures of humanity, but made the complete foundation intact. It is a good tree, with perfected roots, but the tree has no branches or twigs. The center root, center trunk and center bud all are connected to Father, so all we need to do is create lots of branches and twigs. These form the complete mainstream -the center root, trunk, branch and center bud. By this analogy, all we need to do is add the branches. This is a perfect tree. Do you follow? Once we connect, then everybody will resurrect. All which was created for tens of thousands of years around the world will in a short time resurrect and be living again.

So after he reappears, the Lord of the Second Advent will find again Eve's nation, Cain's nation and Abel's nation. England, France and Italy are enemies to each other; Father will restore this. For the first time in history, these enemy nations will come to America, help America and make America more united. Such a thing has never been witnessed before in history. Never before have we seen countries saving an enemy country, as these countries have come to save America.

Therefore, America now stands with the precious chance to restore everything which they were to have done, but failed in the past, not only once but twice. Now America can be restored and continue to prosper. We know the USA movement, United to Serve America, and the Women's Federation for World Peace. America is the representative of the Christian civilization realm; it is the bride's country and bride's religion. We have all often heard that Christianity is the religion in the position of the bride who is to meet the bridegroom. That bridegroom is the Lord of the Second Advent who is to come. They had one chance to meet the groom, but they failed. But now the time has come around and they are in the position to meet him again, and they had better succeed this time.

By Americans doing that, they restore the mission which they failed, to serve for the sake of the whole world. By successfully completing their mission now, and by continuing to work for the sake of the world, they are made alive again. Now is their second chance. So America had better realize the real meaning and value of the Unification Church, and

they will, too, centering on True Mother. She recreates or reestablishes the foundation which God realized in 1945 at the victorious end of World War II, centering on America. It failed, but now it is arranged again. The whole world now is in position to get in touch directly with Reverend Moon. Until now, Mother has been following Father like a shadow. Now, the whole world is in the perfect place and time to meet the groom; all brides are about to meet the groom. We are in that time identity. Now Mother is in the position to stand with Father, not following, not just tagging along, but with an equal foundation. Therefore, Father established the Women's Federation for World Peace and proclaimed the equality of women and the liberation of women. During this time, from 1952 for forty years until 1992, Mother has made the entire unified foundation to reach out to the whole world, like Father.

...The Women's Federation rallies are completed in all the states, are they not? (Yes.) Mrs. Spurgin, we must begin from the state level. After we do the states, we come down lower and lower, to the county level and to the actual physical family level. In the family there are the father and children. Man is in the archangel's position, and so Father and the children should become one. We have our True Mother, and the children, Cain and Abel, return to the mother's womb and then eventually become one with Father. With this condition, then, Father has new, original sons and daughters, namely us. Finally, we must come back to where we are. We must first become one with the True Mother, then we come to Father, and then we return to where we are.

We must return to the position where we are reborn in the position correlative to Father's own physical children. Obviously it is not possible physically, but conditionally it is possible, and God will accept the condition, based upon true love. It is just like we are returning into Father's body before being conceived as a fetus. Do you understand? We've got to travel back and return. Then we will have connected with true love. It is like electricity from a generator, traveling around a circuit, going back and completing the cycle. One time we have to do that. That is the true meaning of "to be born again" in true love and True Father.

Later on the wife and children will come to obey the husband. This must happen before we really can enter the Kingdom of Heaven. So, this will be the predominant pattern in the Unification Church in the future: centering on the mother, the children will become one and eventually come to the father and return. So the family is the unit, not the individual. Be blessed, then go into Tribal Messiahship, connect them back to the mother as children, and return to the father. So, True Mother is the real entity of the Holy Spirit, but she is not a spirit, she is a physical mother.

Feb 1, 1993

"The children inside a mother's womb do not come from the mother originally. They come from the father. Therefore, they must return through the father. You must establish the condition of creating a connection with the seed of the baby in Adam's bone before he got married.

"How do you return to that place? It is through true love. You can return to that place when you become connected centering on Mother's true love and Father's true love. After you return to that place, then from that place, you must establish the condition of being born again through the mother. You must know that only then can there be a revival of the women of the world. Humankind must go through the mother's womb and the father's bones to be born again. They must be reborn and then they can live again."
(*Anthology*, vol. 4, pp. 141-2, 244-147, 1993.02.01)

April 10: True Parents proclaim "True Parents and the Completed Testament Age." (*Anthology* vol. 4, p. 129)

May 13 – Dec 30, 1993 with a few interruptions, True Father and (mostly) True Mother deliver "True Parents and the Completed Testament Age" of the US (53 cities), Japan (62 cities), Korea (40 universities), and worldwide (40 cities).

Among the tour venues was the US Capitol (July 28, 1993)

“Ladies and gentlemen: At the dawn of the Completed Testament Age, the time has come for each family to take up the messianic mission of completing the work of salvation all around the world. After restoring your family, the next step is to restore your community, your tribe and your nation. We call this mission, ‘tribal messiahship.’ In the Completed Testament Age, the mother’s role will be crucial. She has to unite her children with her husband, and link her family with the True Parents. Already, we have sent thousands of tribal messiah missionaries around the world. Soon, the original ideal of the family will be achieved worldwide.

“In the completed family, grandparents will be in the position of kings and queens representing God. Parents will be in the position of kings and queens representing present-day humanity, and children will be in the position of princes and princesses representing all future descendants. The past, present, and future will live together in harmony when the three generations are united.

“Ladies and gentlemen: It is my great privilege to announce to you the establishment of the first true family. My husband and I, together with our thirteen children and twenty-four grandchildren, are absolutely dedicated to serving God and humanity. With three generations in one family, we have achieved, on the family level, the central root, the central trunk, and the central bud of the Tree of Life mentioned in the Bible. It is our sincere hope that you will graft into this lineage and join us in our efforts to create an ideal nation and world.” (PHG 1479)

July 25 (Note the discrepancy in the date from the Anthology date)

US Capitol building, “Invitational Address to US Lawmakers” (True Mother)

“While the death toll of AIDS rises daily, our school boards pass out condoms, teaching the myth of safe sex and surrendering to the popular assumption that premarital sex is inevitable. A society that condones promiscuity is absolutely contrary to the will of God. Indeed, where there is free sex, homosexuality, drugs, and alcoholism, the world of true love is far away.”

Explains Eve, Rebekah, Tamar, Mary

“Mary also had the responsibility to build unity between Jesus and his elder cousin John the Baptist, who were in the positions of Abel and Cain, respectively. John had a great following and was widely respected. His unity with Jesus was crucial for the people of Israel to identify Jesus as the Messiah.

“This unity would have laid the foundation for the Marriage of the Lamb. Jesus would have then stood as the True Father of humanity and his bride would have been the True Mother. The Kingdom of Heaven would finally have been established on earth.”

Explains John the Baptist’s failure

Explains the post-WW2 providence and failure to accept the Lord of the Second Advent

“With this understanding, it is also my great privilege to announce to you the establishment of the first True Family. My husband and I, together with our 13 children and 20 grandchildren, are absolutely committed to serving God and humankind. These three generations constitute the central root (grandparents), the central trunk (parents), and the central bud (children) of the tree of life mentioned in the Bible. It is our sincere hope that you will symbolically graft into this tree by joining us in our efforts to create true families, ideal nations, and an ideal world.”

Testimony to the 30,000 Blessing: “With such families, the symptoms of our decaying society will vanish. As confident children of God, we will no longer be enslaved by the temptations of alcohol and drug abuse. Moreover, by understanding the holiness of love between a husband and a wife, we will possess the moral strength to stand strong against infidelity and promiscuity. Finally, we will work as a whole to eliminate war, racial prejudices, and world hunger. Based upon this foundation, we can realize a world of true happiness, freedom, and peace.

“My dear friends, it is my hope that, as leaders of this great nation, you will understand this message with a deep heart and an open mind.”

Aug 1: Mission of the tribal messiah on True Mother's foundation

“All members who received the Blessing must become true parents. We are now living in the era when we must bring all the families of the world to become families with true parents. Since we now laid the foundation to bring unity throughout the world, the time has come for all the blessed people throughout the world to become true parents, and by doing so to enable others to become true parents. **For this, first, all you blessed wives must inherit the tradition of True Mother.** In order to become a true parent, you need to do so. On behalf of True Mother, you too must experience the pain of childbirth in order to unite everyone in your tribe at this time of making everyone into true parents. **True Mother represents the Holy Spirit; therefore, she must give birth to all of humankind, but this time not only in terms of the spirit but also of the flesh. Accordingly, you blessed wives have the responsibility of Mother to give birth to young adults and even older men, no matter what their age--everyone of the first generation. You need to resurrect them all. Second, you need to liberate families and expand the realm of family messiahs. You need to give them rebirth and liberate them. If you do not give them rebirth, they cannot be resurrected. All human beings must be reborn. As family messiahs, you must give birth to the families in your clan and bring them into oneness as your tribe.** Then each of you, as a tribal messiah of your own tribe, must bring your tribe into the realm of the one tribe. **Thus, in the position of True Mother, you must give rebirth to families and tribes and bring them into oneness.** This is what is required to reverse through indemnity the failures of Adam's family and Jesus' family.” (*Chambumo Gyeong* 1-2-5 #17, p. 116, 1993.08.01)

“**Now that the Women's Federation for World Peace has been established,** all women can come to God's side. Humanity is the vertical and horizontal expansion of the original family unit. No matter how many people make up the human race, the family is its core. To restore this family, **I am dispatching tribal messiahs.**

...”**True Mother had to connect this foundation to seven nations. Eve's foundation was thereby re-established horizontally centered on Korea. On that foundation, True Parents were declared to the world.**” (*Anthology*, vol. 4, p. 152, 1993.08.01)

Sept 7

Invitational address at the United Nations, New York

“God, Women and World Peace” (True Mother) [PHG 930ff]

True Mother educates the UN on Creation, Fall, the principle of Cain-Abel reversal, and the roles of Eve, Rebekah, Tamar and Mary to bring forth the only begotten Son of God. She outlines the vision for Jesus to go to Rome and the failure of John the Baptist. Then she applies this pattern to True Father's life and declares that he is the Second Coming:

“Despite this preparation, God's dispensation was not fulfilled at [the end of World War 2]. God's representative came to bring God's Word, yet he was met with tremendous persecution and almost universal misunderstanding. This paralleled Jesus' situation two thousand years earlier. Just as the Israelites of Jesus' time awaited the coming of Elijah

on a chariot in the clouds, Christians awaited the Second Coming by expecting Jesus himself to come on the clouds.

“In the Book of Revelation, Jesus reveals to the Apostle John that he will come with a new name. This foreshadowed that Jesus would come again through another man, just as Elijah returned in John the Baptist.

MOTHER OUTLINES FATHER’S COURSE

“At this crucial time after World War II, God instructed my husband to bring a new message of truth to Christians in Korea. Korean Christian leaders, however, rejected the possibility that he, a humble young man, had been chosen to bring this new message. They could not believe that the Second Coming would be born as a man on earth any more than the people could believe it at the time of Jesus.

“If the Christian churches had united with my husband, the heavenly kingdom already would have been established on earth as well as in the spiritual realm. During the seven-year period from 1945 to 1952, which marked the end of World War II and of the New Testament Age, the entire world could have united in accordance with the providence of God.” (PHG 939)

“For the first twenty years, my husband walked the road of indemnity for the Old Testament Age, focusing on the Korean nation and the Unification Church, representing the positions of the Israelite nation and Judaism, respectively. On the foundation of this work, we established in 1960 the Holy Wedding of True Parents on the national level.

Teaches that 1940-60 was the Old Testament Age.

“Then, in 1971, my husband and I came to America. During the next twenty years in the United States, we walked the path of indemnity to fulfill the New Testament Age and begin the Completed Testament Age. Thus, we established the True Parents' family, the origin of true love, true life and true lineage, with God as its center.”

“When Christianity failed to meet her bridegroom the first time, God's dispensation had to be delayed by forty years until 1992. At this turning point in the history of restoration, a woman in the position of True Mother has to prepare the world to receive the True Father. That is why, in April 1992, my husband and I founded the Women's Federation for World Peace. Last year, with the heart of a True Mother, I visited Korea, Great Britain, the United States, France, Japan, Germany and Italy, as well as Russia, China and Oceania.

“I gathered together the women of these nations to form chapters of the Women's Federation for World Peace. With these events, the nations that had been the worldwide Cain and Abel countries since World War II, united during the Cold War to receive the True Mother and prepare again the foundation to meet the True Father.

“Based on this foundation, my husband and I can now stand on the worldwide level as the first True Parents. As True Parents, we are ushering in the Completed Testament Age. At this historic turning point, we have to practice on the worldwide level the principle that an individual's mind and body have to be united, with God in the central position. To facilitate this, we have founded two organizations working for world peace.

“The Interreligious Federation for World Peace represents the mind on the worldwide level. It carries out the internal mission of uniting all the world's religions on the foundation of God's love. The Federation for World Peace, on the other hand, represents the body on the worldwide level. It pursues the external mission of building ideal societies with leaders in every field of human endeavor, including politics, economics, media, academia, science and the arts.

“Ladies and gentlemen, it is my great privilege to announce to you the establishment of the first perfected true family. My husband and I, together with our thirteen children and twenty grandchildren, are absolutely dedicated to serving God and humanity. With three generations in one family, we have achieved on the family level the central root of grandparents, the central trunk of parents and the central bud, children of the biblical tree of life. It is our sincere hope that you will symbolically graft into this tree of life by joining us in our efforts to create an ideal nation and world. This marks the beginning of the Completed Testament Age.

“As the world enters the Completed Testament Age, we will live with God again. Realizing this, we have to accomplish the unity of mind and body, husband and wife and parent and children. We can then establish ideal families, based on God's love.

“With such families, the symptoms of our decaying society will vanish. As confident children of God, we no longer will be enslaved by the temptations of alcohol and drug abuse. Moreover, by understanding the holiness of love between husband and wife, we will possess the moral strength to stand strong against infidelity and promiscuity. Finally, we will work as a whole to eliminate war, racial and religious prejudice and world hunger.

“Based on this foundation, we can realize a world of true happiness, freedom and peace. In such a world there will be heartfelt compassion for the needs of others, and the nations of the world naturally will cooperate to preserve peace and justice.” (PHG pp. 941ff., Anthology vol. 2)

Teaches that 1971-91 was the New Testament Age moving into Completed Testament Age.

Report to the instructor from Dr. Ngatu Roger Nlandu, Congolese member now living in Japan and teaching at an international university in Japan: “President Mobutu invited True Parents to meet him during their speaking tour; then he was called to Paris to meet Pres. Mitterand, and upon returning he cancelled the invitation. A short time later, Mobutu died. Similar with a major Christian leader in Congo, who invited True Parents, then was called to Paris and rescinded the invitation. This Christian leader died while in Paris.” (Report given personally during Foundation Day 2019, Cheongpyeong)

Oct 8: True Mother's achievement of the Pal Jung Shik (cf. 1991.11.23):

“As a man, I restored the first and second sons. However, it is for Mother to restore the first and second daughters, centered on women.”

“The liberation of women is possible with the emergence of a perfected Adam. **Mother can stand next to me from a standard that accepts the value of a unity with and equality to a perfected Adam. If the Mother did not stand next to Adam, then Adam, who was on the way to God's throne, would have to turn back and re-inherit the exit path and would not be able to connect with her.** Now that it is this era, Mother can stand on an equal plane and represent women to proclaim liberation for all women.

“**For the head to be supported, the head, body, and legs must be connected. If Mother is the head, then all the women of the world are the body and legs.** If they are not liberated then there is no place for Mother to stand. Therefore, **with Mother standing in front of me and with the proclamation of liberation for all women, we welcome the age of liberation—liberation of God, the cosmos, the nation, the people, the tribe, the family and the individual. It is the restoration in eight stages of everyone who has failed.**” (*Anthology*, vol. 4, pp. 150-51, 249-097, 1993.10.08)

Testimony: Lost and Found—Jonathan Gullery

At the very end of 1989, Father felt that there was little unity between National Headquarters and CARP. He organized four IOWC teams to travel throughout the country, comprised of

members from HSA National Headquarters and CARP members. I was asked to join a team, to leave right after God's Day, for all 14 of the Western states. We traveled from city to city, working with the local church and CARP groups, mostly on campuses where CARP had established a presence. We would witness for several days, holding rallies where possible, and then end with a big public speech. Tyler Hendricks led the team. We were quite a crew, some hardened old-timers from New York, a few brand new members, and CARP recruits from different parts of the country. Debby and I had found out she was pregnant with our third child just before I left New York, and another team member's wife gave birth while we were on our three-month trek.

We had been given a small amount of money at the beginning of our trip in Tempe, Arizona, but after that we were on our own, and had to be self-sufficient. Our time was divided between witnessing, fundraising and traveling.

We held campaigns in Los Angeles, Berkeley and then Las Vegas, before heading up the coast to Portland, Oregon and then Seattle. By that time it was Valentine's Day weekend, and we decided to do an all-out fundraising blitz, hopefully making enough money to last until our final city, Kansas City, at the end of March. We carefully divided up area, ordered flowers from New York and made all the preparations. I took charge of one half of our team, while the rest headed up to Vancouver, where they would also fundraise.

I think the Seattle church gave us some of their prize spots. The weather, however, decided to not be with us. It was so cold, so wet and just miserable. It began to snow. We longed for Tempe again, where it had been summer! I felt so bad for poor Taj Hamad— whenever I pulled in to see him, he would emerge from his spot looking so frozen, and so out of place. I knew he was thinking about being at home in his native Sudan! But hey—we were members from way back, and we all had fundraising stories par excellence to prove it. We could do this! We managed to tough it out, returning that night to slowly thaw out and await the return of the others.

Yes! We had managed it, we had made just enough to pay for all our product and then make it the whole rest of the campaign without having to fundraise again. We could just focus on witnessing. I felt that all of us—from the newest members on the team, to the oldest—were just as inspired.

Then to the campus, where we were now on fire to bring people to the big speech. The day before the event, however, something happened that none of us who were there have ever forgotten. One of the team members stayed behind at the house because this person was sick, while the rest of the team went off to witness. While we were gone, this person packed their bags and left—taking all the fundraising money as well. It wasn't until that night that we discovered what had happened. We couldn't quite believe it, and we all felt a little ill. How could this have happened? What would we do now? How could we even pay for the flowers we had sold? Had we made some kind of bad condition? We kept thinking that maybe they would just show up, that somehow it was all a mistake. We all wanted to make excuses—to somehow not believe that this person had just stolen the money.

The day of the big speech arrived, and somehow the fire was gone. We had the same determination, but not the same spirit. The CARP band traveled to join us that night, providing great music and entertainment before Tyler's presentation. He spoke with such conviction to a huge crowd. After his speech Taj went up to the microphone and explained that our team's money had been stolen, and we were now broke. To our surprise, he asked for a collection, and then after what seemed like a silent pause that lasted a very long time, people began to give. We sat there stunned, lumps in our throats, and I think every one of us on the team cried, as the collection went on and on.

I don't remember the exact amount we made, but it was enough to pay all our bills, and move on for several more cities without having to fundraise. It was that spontaneous outpouring of heart—that complete giving of all those people in Seattle, most of them not members of the church or CARP—that I will remember always. Whether those people went their own ways, or

became involved in some way with different parts of our organization, they had been deeply moved that night.

I realized that that was what Father wants us to do again and again, to go into situations beyond our own usual, normal experience. That's where we are touched by God and His grace.

Barbara Minett

It was early Sunday morning (June 12, 1988) and sitting on the Belvedere floor I felt that I was really meant to be there, right there in the front row to support Father. We all waited for Father to come. He came and gave His sermon, prayed and it seemed it was all over when He walked up to me and started speaking again, saying, "We are all meant to keep God in our hearts and mind" ...all the while holding the top of my head and tapping my heart and smiling so lovingly...the spiritual feeling was amazing, so real, so alive. I walked out into the sunshine that morning knowing I was in the right place at the right time and that those words and experience were so precious and they weren't just for me, but for everyone.

Teaching—Ron Beattey

I went into witnessing at the end of 1988 after four years on MFT and seven years with Saeilo. My intention was to witness, but before long it became obvious that there weren't enough lecturers, and those we were using from Causa and the newspaper weren't always available.

I hardly felt prepared to teach; I had little committed to memory. (I didn't like teaching from notes.) So for the first six months after I made the switch, I bought several versions of the Bible, and some good Christian History books; I was reading the Koran, Young Oon Kim's Comparative Religions, etc. I didn't want to teach anything that I couldn't verify myself through other sources. (The parallels, for instance.) I often felt that DP didn't go far enough in explaining certain points. And especially the way the Mission of Jesus is written, I think jumps to the conclusion too quickly that Jesus didn't come to die.

I started using Kevin McCarthy's method of going through Jewish history first. So towards the end of 1989 I was teaching 7 and 21-day workshops. It became, after a while, very hard to go back and do 2-day workshops— too much to say in too little time.

Once we got Camp Sunrise under way, we started receiving guests from all over the country, and being in New York we'd meet people from all over the world. (That's why I studied the Koran.) This for me was one of the most inspiring times in my life in the church, even though I often had to go back out to sell roses, which I hadn't done in a while. Poring over the Principle, the Bible, and teaching was so surprising at times. Sometimes in the middle of a lecture I'd get a new look into a section of the Principle, like the moment God gave the commandment to Adam and Eve after the long process of creation. I got a shuddering thought that it was then that God felt He had finished the creation process and given his 100 percent. A moment when you have to let go of a beloved, knowing you've done all that you can; yet still living in a vast mix of hope and anxiety. Many points like that, which I would teach as a function of the lecture in the past, a point of Principle, I began to feel that I was really talking about someone's life, the life of God.

Well, the Seminary sent down a guest, a foreign student. He was anything but ordinary. Actually, against his own parents wishes he went to become a monk at age 10. And he had lived a celibate life. (Some really grilled him on this one.) Now at age 30 he was attending UTS. The more I learned of his life, the more humbled by him I became; though he didn't believe in God, he'd practiced more self control than most Christians.

It just so happened that the previous week I'd been studying about Buddhism and its beginnings from Dr. Kim's books. During the lectures I had to defend him in front of the other guests because they were belittling him and questioning him about his non-belief in God. I explained how Buddhism got started in the midst of the Caste system in India, where a person is doomed to the lower class by birth, and that Buddhism brought much needed reformation of thought.

Anyway, halfway through the final lecture, The Second Coming, he put his head down on his desk. And there it stayed. I was a little worried but couldn't stop the lecture. I didn't want him to miss the most important part. When the lecture concluded, he still wouldn't move. So we checked on him. He motioned that he was okay. So we all quietly left the hall.

A few minutes later I went back to see him. He had gotten up from his chair and I noticed that he had been crying. There was a puddle on his desk the size of a small plate where his face had been. Still he didn't say a word. He didn't eat dinner and the Seminary students soon came to take him back to Barrytown. Only later did I learn what had happened to him. At the seminary he said that in the final lecture on the Second Coming, he'd seen a vision of Father standing next to me while I was teaching. Now, I didn't see it myself; I was pretty busy at the time. But I'll never forget that puddle on the desk. For me it became a precious and unforgettable moment, another milepost in my life of faith.

An Early Morning Hike

Part of the planned activity of the seminar was to conclude with an early morning hike to the top of a mountain and pray as the sun rose. It required rousing everyone out of their sleeping bags at about 3:30 am and driving to the base of the (some would call it a large hill) mountain, and then we'd climb straight up. It wasn't so steep that it was unsafe, and we'd have a staff member leading the pack as well as one to gather in the stragglers in the rear. With a good brisk hike up-hill, we could be on top within an hour.

Our usual procedure was to pray together in a circle and then break for more individual prayers as we would all find a rock or a tree to befriend, all the while peeking out to the horizon occasionally for the sunrise.

One morning after having come this far, I started to pray and it just felt rote and formal, like I was just spouting words into the air. I've had meaningful prayers before and in this situation I was hoping, like everyone else, for a kind of "skin-touch" encounter. The more I prayed, the more anxious I got and I was beginning to worry that it all was a waste of time. Then a thought came to me. I don't know if it was God, a spirit, or my own mind responding to the situation, but something said, "Why did you come here?"

On the heels of that, I said, "Well, for them, for my brothers and sisters," some of whom have never uttered a prayer in their lives. So then I started thinking of these friends I'd come to know through the last three weeks, calling them by name—one by one—looking at them scattered over the mountain, on rocks and under trees, pouring out their hearts.

Then I asked God to go to them instead—forget about me—they need you. Touch their hearts and inspire *them* with your love, and slowly I began to feel my heart change, like a turtle righting itself after being pushed onto its back. And finally the bottom of my heart dropped as I started to cry—and repent for my selfish mind. It seemed as if God came into me that way, embracing me and loving me when I was trying to send Him away, to the others.

As the sun rose, and I looked out over the countryside, I promised to God that the deepest part of my heart would be reserved for Him and His love to humankind. And that I'd do my best to let Him use me as He sees fit. I understood that His heart is never divorced from His children. All of them!

And I'll forever after that understand that God is a being whose mind is constantly thinking and feeling for His children. That's who God is, an aching heart selflessly consumed with love for others. The more we can direct our lives in that way, the more we find ourselves feeling a presence with us. And *knowing* that yes, there is God. My Father.
Workshop at Camp Sunrise, New York

My Journey with God as a Unification Academician—Anthony J. Guerra

I joined the Unification Church on March 7, 1971. In these last 28 years I have been either a university student or professor/administrator for 24 of these years. So, I will focus my reflections on my experience in my academia, although needless to say I have had many other precious experiences in the Unification movement. Soon after joining, I felt strongly that I would be helping this fledgling movement build an educational system commensurate with its global vision. I joined after attending a two-day workshop at the Upshur Street house in Washington, D.C. especially prepared for students of Georgetown University. The center members had all fasted three days and had made numerous other conditions for the conversion of Georgetown students. I was the lone Georgetown student who joined from this seminar. After joining I was eager to work full-time in the movement but was encouraged by Ms. Young Oon Kim to stay in school and gain my degree. I did so, but spent most of my time witnessing and teaching the Divine Principle. I was well known as a brilliant student and passed through the year infrequently attending classes, living off my reputation. After a long absence in one course, I returned to the classroom only to leave in the middle of the lecture because I was directed spiritually to witness to a certain student. I left the room and descending the staircase I met the student in question. There were so many experiences such as this throughout the early to mid 70s in the American church.

After graduating I worked for four years as a volunteer, first on the One World Crusade Mobile Team and then for several months assisting Professor Young Oon Kim with research for her first work on Unification theology. I returned to the field and in the course of the next three years served in Louisiana and then as State Leader in New Hampshire, Massachusetts, Tennessee and then finally as a pioneer in Madison, Wisconsin. There I challenged various Marxist organizations to a public debate on campus. The event attracted more than 500 students in 1976. The avowed Marxist representative bowed out at the last minute, which provided me the opportunity to present a critique and counterproposal. After failing to produce a representative to debate me, a group of the Marxist students followed me on my way home and threatened to beat me. Although unarmed, at one point I turned slowly and put my hand in my pocket and suddenly, they fled.

After this I participated in the Washington Monument campaign. Following that, I attended the Unification Theological Seminary as a student of the second class from 1976-78. During 1977-78, Father visited UTS on several occasions and made fishing nets to catch carp in the Hudson River. On one of his many visits, Father mentioned that there were two ways to attend the True Parents. One was simply to follow what was asked without any plan of one's own. The second was to develop one's own 21-year course and devote oneself to its fulfillment. In a heartbeat I knew that Father was speaking to me, and I spent the next several months developing my 21-year plan. The goal of the plan was to help the movement establish an educational system and to found an institution of higher learning. I began this 21-year course in late 1978 and in the first seven years I had in my goal to gain the credentials to complete the task. Perhaps because of offering this plan to Heavenly Father, I experienced a great deal of opposition in its fulfillment.

In 1978 I enrolled in the Masters program at Harvard Divinity School. Later in 1980 I applied to the Harvard doctoral program but was rejected. Shortly thereafter, a faculty member on the committee told me that the rejection had nothing to do with my qualifications but rather my religious affiliation as a Unificationist. I had the opportunity to report this to Father who encouraged me to sue Harvard. In the course of the following year I was admitted to the Harvard doctoral program along with three other members.

My career at Harvard brought reconciliation and eventually strong support from the faculty with whom I worked. I recall that Father said after leaving UTS, "Don't come back and become the president of a university somewhere else." Accordingly, I began to apply for faculty appointments in my field. I learned that Bard College had an opening. Did God really want me to work for Bard? This was an institution of higher learning that had pressed legal charges against True Father and sought to imprison him. The answer came that I should apply and find out. I made the application and within a week of mailing it, I was called to an interview. Before going, I decided that I would answer any questions about my religious affiliation forthrightly, even though I was sure that this would kill any hope of winning the position. My interview and

guest lecture went very well and they asked no questions about my religious affiliation. I left confident that they would offer me the job.

I remember praying, did God really want me to suffer at Bard because of my religious affiliation which would soon be known after my arrival there? I received the offer and the answer was to go. My hope was to have at least one semester to demonstrate my suitability for the position without prejudice. Before leaving Harvard I had told a Bard alumni that I would be teaching at her alma mater. I was pretty sure that she would reveal my Unification affiliation to them. I was correct, and before the end of my first semester my department chair asked if it were true. I answered it was. He responded that it was okay with him as long as I continued doing an excellent job, but he feared the reaction of upper administration at Bard. Junior appointments were renewable after two years and during this six-year, pre-tenure period, I was heartened at the support of the many colleagues who lobbied the President to approve my reappointments. My career was going quite well, but sometime in late 1989 I had a premonition of my achieving tenure and remaining at this fine, small liberal arts college; I immediately felt that this path could not lead to the fulfillment of my 21-year plan.

In early January 1990, David S.C. Kim informed me that True Father had asked him on God's Day in Korea to find a site to establish a higher education institution in America. President Kim asked Daikon and myself to take up this task. Daikon and I looked at some institutions together and then we worked independently. In late June, Steve Post told me about the University of Bridgeport which was experiencing financial problems and suggested that I look into it. In July 1990 I had the opportunity to accompany True Parents and True Children to Gloucester for 10 days. I called the president of the University of Bridgeport and identified myself as a Bard professor and a representative of a movement originating in Asia that had interest in investing in the right university. We arranged a meeting for August 1st. President Janet Greenwood of UB and I met for four hours. When I explained the Unification vision for higher education she seemed happy, even slightly ecstatic, and in the course of the meeting summoned her two vice presidents. Sometime later I became aware that there was a mid-size hospital close to UB that was also experiencing financial difficulties that was led by a UB graduate. I informed Dr. Chin about this and he became my colleague in the effort to associate with UB. In May 1992 PWPA signed an agreement to establish a perpetual partnership. Recently, I finished my 21-year course and Neil Salonen was installed as President.

Twenty-one Years: Anniversary and Reflections—Sandra Schuhart

On February 28, 1969, at the historic Upshur House in Washington, D.C., our True Parents blessed thirteen American couples representing the original thirteen colonies. On March 28, 1969, in Essen, Germany, eight European couples received their blessing. And on May 1, 1969, our True Parents blessed 22 Japanese couples in Japan. Together, all of these couples became the "43 Couple Blessing," representing the worldwide level of all nationalities and races to return to God.

This year, 1990, marked the 21st anniversary of the 43 Couples, and on March 31st, at Upshur House in Washington, D.C., this historic occasion was celebrated by those who could attend, coming from near and far, joining together as we did 21 years ago.

After numerous attempts to settle on a date that would allow a majority of couples to attend failed, a day was finally chosen, announcements sent out, and final preparations were made to welcome one and all.

For many of us, receiving the announcement sent our memories soaring into the past, recalling how limited, those many years ago, our understanding was of the responsibility of the blessing that we were about to receive. At that time we enthusiastically and joyously pledged to God and to True Parents our obedience, faithfulness, service and sacrifice to fulfill the ideals of the blessing. Our thoughts carried on from that day through the ensuing 21 years, experiencing the exultation of success and the pure agony of failure. We remembered the joys, the pains, the happiness, the sorrow of all that we saw, heard, felt, loved and even hated as we struggled step by step to fulfill our blessing.

On Saturday, March 31, as couples arrived, I first noticed the effects of time on our physical appearance! We were all so much older! We just didn't look as young, as beautiful and full of vitality as our Father and Mother. Yet, many of us were 10, even 20 years physically younger than our True Parents. Each couple's struggles were etched clearly in their faces. But the love that bound us together so many years ago burst forth as we warmly greeted each other. After briefly catching up on our lives, we settled down to a most delicious meal and continued our joy of reunion.

The afternoon brought great excitement to us all, for we were able to see and be entertained by our children. No, not children, but young men and women, eager to please and bring laughter to our faces. How beautiful they were! How full of life! I wanted so much to say, "Thank you, Father and Mother, for giving us the blessing. We have fallen far short of great accomplishments that we can give to you, for we have not brought this nation of America to God's side. We will continue the fight together with these precious young people and carry the banner of truth throughout this land of America, igniting the desire in one and all to return to the side of God."

As our young sons and daughters joyfully sped away to spend the remainder of the day apart from us, we ended the day in intimate conversation, drawing close once again in heart after so many years had elapsed. We talked of those who were no longer with us, those who could not come, and even those who left their blessing behind so many years ago. We talked of what was, what could have been, but mostly of what could be, of how much we still wanted to serve our True Parents. And to you, our younger brothers and sisters, please know how deeply grateful we are to all of you for your lives in service to God and to our True Parents. Thank you for your cards and gifts. But most of all, thank you for your prayers for our families through the years. Please forgive us for our failures, for our shortcomings. But know that we remain loyal sons and daughters of our True Parents. Older, but wiser 43 Couples. May God bless you all.

Reflecting on Our Marriage—Sylvia Norton

Though it seems unbelievable that 21 years have passed since our blessing, there has been lately an archaeological feeling about things. When I think of the layers of experience that have become part of us, I feel like a slice of the Grand Canyon. The young adults who are the children of our blessing-mates reaffirm this passage of time. Despite our recurrent departures and reunions with the movement in its external aspects, there has been an underground river of internal unity and blessing which has never left us and for which we feel deep gratitude.

My greatest (and continuing) discovery is the exploration of my husband's heart and nature, which is endlessly engaging and interesting. When he is around there is the electricity of action in the air, and sometimes the devastating shrapnel of honesty, and often the refreshing fizz of humor and wit, and periodically the radiance of true love/wisdom. A Rosicrucian friend once cast our astrological charts. He found an amazing correlation of certain aspects—particularly regarding the planet Pluto, which for both of us was so positioned as to incline us to ferreting out hidden truth behind lies or propaganda. This is one of our great links, despite George's feeling-heart nature and my knowing-mind nature. On the other side of the coin, we both weep over letters, articles, books, movies, television, and the sweet, sacrificial heart that shines sometimes through the foot soldiers and generals of the Unification Church.

George is really of an earlier generation. He is not only older than I, but his parents were older at his birth, making them more like my grandparents. The Great Depression did not have the same effect on George's family as on my parents' families. There was less depression with the Depression among those of his parents' generation, less backlash into materialism. George's family was not churchy, but his father read the Bible aloud nightly, and the family would sit on their farmhouse porch and experience nightingales and the evening sky. His father was not in World War II; rather, his brothers were. These things make George quite different from others seemingly of his generation.

In August of 1987 we received the unfathomable grace of heaven through Randy and Beverly Berndt, when Beverly gave birth to the baby they had conceived for us. This little being, whom we named Anna Celeste (Heaven's Grace) is a daily, uncontested testament of God's all-

transcending love. And not only that, she has called forth the expression of George's inmost heart of love which puts me to tears daily, so beautiful is it. This second-Messiah husband and third-Messiah daughter are blitzing my soul with transforming love. What a miracle! My parents, who will celebrate their 50th wedding anniversary in 1991, are utterly enchanted with Anna, this miraculous grandchild who descended from heaven through human love.

Our dear Dr. Young Oon Kim, who poured her love on our nation and on us individually, is no longer on earth. For George and me she provided so much over the years. She was a faithful well-wisher of our union. George had a deep heart-link with her from the early days in America. My relationship with her was a little different. She made it a principle of life to put all things to constructive use. She often said that the Kingdom of Heaven is a kingdom of use. Once she sent—or attempted to send—me out into the field. I begged not to go, and she said, "Very well. I will use you." The ugly, commonplace objects which she used in her spartan daily life took on an air of purpose and meaning. I particularly remember a truly ugly plastic mug she used for brushing her teeth, which sat there on her sink, by some magic, radiant. So she was with people like me. I think she felt that momentum and power were gained in her writing endeavors by using oddlings like me faithfully and lovingly, for in that way she was practicing divine economy (freeing more rounded, personable members for public work) and paying much indemnity. For a time in Korea, she had personally taken care of a crippled person. Often I felt she was taking care of me in much the same way. We last saw Dr. Kim in 1986. At that time we went to a Chinese restaurant. I'll never forget her fortune: "Your life is boundless." I sense that freedom and boundlessness now as she infuses spirit world and the universe with her spirit and energy.

Of course, the ultimate gratitude for all of these things must flow to the foundation and fountainhead of all these things: the True Parents of mankind. They are so overwhelmingly large now. They cover the earth. They cover eternity. There is no realm where their purpose cannot be felt, where the need for their healing vitalization does not cry out. There is no lack that Father has not tried desperately to flow into, to fill, to bless. To see True Parents wholly, we would have to fly far out beyond the Milky Way. How unceasingly, how absolutely, they work for the transformation of the world, and for the consolation of Heavenly Father! Such love has power. In some ways it is the only true power, because it does not consist in confrontation but in inspiration. It knows nothing of coercion and everything of the deep thirsting of the heart. It is the living water. May we yet be the ditches to carry it to this drought-stricken world.

An Offering Child / God's Offering—Anonymous

"Like a tree he'll stand With his head held high, And his feet planted firm On the ground." These words are from a song in an old Rodgers and Hammerstein musical. They are the words of a father describing his son-to-be. They came to me one day when I was asking God what a man is and what a woman is. I felt the words deeply, and could see that a man is a mighty entity in his own right, firmly planted, straight, strong, grasping heaven and earth and uniting them.

"And what is a woman?" I begged of God. Then I saw a river flowing; I knew that a woman is the instrument of the flow as well as the flow itself. She is that from which new life springs eternally, on and on and on...generation after generation, age after age. She is the transmitter of culture and heart as well as of life itself. In prayer, I wept.

Several years earlier, specialists had told me that I would probably not have children, due to a chromosomal deformity. Year after year I wept over this thought. How could I ever fulfill the purpose of my being? A medium once told me I would have children. And once, when Father was boasting of the attributes of ginseng, he twinkled his eyes at me, saying that it could cause barren women to have children. But in my longing I was afraid to believe. I felt angry with my physical sisters, who could have children, but were choosing not to. I ached whenever I saw parents mistreating their children. Why could they have children while I couldn't?

Soon after my husband and I started our married life together, a spiritual daughter told me of a world renowned fertility specialist in Brooklyn. When I went to him, he confirmed what I had heard before and advised me to look into adoption. I begged him to at least try something.

Unbelieving, he began a series of hormone shots. At the same time, I went to an elder Korean member, who administered ginseng directly into my ovaries through acupuncture. The doctor was shocked when I suddenly responded to the hormones; as it turned out, I became pregnant with twins!

Several years later, I joined a special sewing project under Mrs. Woo. Her husband was working with Il Hwa, so we always had an ample supply of ginseng. Imagine my surprise—and that of the specialist—when I returned to him four months later for more shots and found that I was already four months pregnant! As Sarah declared, “God has given me cause to laugh; all those who hear of it will laugh with me.” And even amidst all the trials that children can bring, our laughter and gratitude to God grow as our relationships with our maturing children unfold.

However, along with this unexpected joy, I could not easily forget the despair that had filled my heart during those long years of “barrenness.” The one comfort I had during those years was a rumor that a few couples in Korea had offered their children to childless couples. And after God gave us our own children, I increasingly felt Him asking this of us.

One day in the World Mission Center lunch line, a good friend of ours admired our third child for the first time. My husband jokingly said, “You can have the next one.” Laughingly, she responded, “I would be very much honored.”

This was the first time that I had heard my husband mention such an idea. I had already told another sister that I was thinking of giving our next child to this very couple. Actually, when this idea first hit me, I had tried to side-step it by speaking with this friend’s spiritual daughter—who already had a son and a daughter—about the possibility of giving a baby to her spiritual mother. And she did in fact offer. The idea caught her spiritual mother by surprise. Her immediate response was that she wouldn’t want this sister to go through an additional Caesarean birth, as she would have to, on her account.

When this sister told me the response, I knew that it was God gently chastising me for trying to “dump” His call to us. But I still hadn’t mentioned any of this to my husband; so I was surprised by his quip in the lunch line. As I heard our friend’s “words of acceptance” unbeknownst to her, I stood outside of time and space for a moment.

Shortly thereafter, I discussed the whole idea with my husband. It was as if he had already decided upon it. That probably was the case, in fact. It began to become much more real to me to have it out in the open, though, and sometimes I cried in sorrow at “losing” a child not yet even conceived.

My husband and I had just gone through a lovely birthing experience with our third child. There is nothing quite so special as giving birth to a child God has entrusted into one’s hands. However, I had been feeling the wonder of the moment as well, and assume that it was the presence of rejoicing ancestors.

Many small moments like this made the thought of giving a baby away heavy, but it was now inevitable. We had made our decision and, regardless of my feelings or any circumstances that might come up, we were on a track with a sealed destination.... Even these feelings of sadness began to comfort me with the thought that I had had these experiences and memories, and could now make it possible for God to give such experiences to another couple who otherwise would never know such wonders. “It’s one thing to admire a friend’s child,” our friends much later told me. “But there is absolutely nothing that can give one the understanding that comes with having one’s own. And to think that we came so close to missing it forever!” Friends who were so moved and encouraging when we shared the idea with them also comforted me.

When my husband officially presented the idea to our friends, they were once again caught by surprise. He later reported that he wished that I had seen their faces when he asked them; they were so shocked and taken aback. They said that they would think about it for awhile. When the “awhile” began to go on, my husband assured them that we were going to give our next baby to a childless couple, either theirs or another. They accepted very soon after, and their

central figure presented the offering to Father. A short time later, the mother-to-be excitedly called to say that Father had approved.

From that time on, this couple entered our family spirit. I often felt their presence and sometimes dreamed about them or even saw them in visions. My husband and I joked that we no longer had a private life as a couple.

After almost a year of trying to conceive, we finally gave up and went to the doctor for hormones. I also secretly took ginseng, and conceived after two months. The doctor was so amazed, saying that normally these hormones work only after six to twelve months, or even two years. But then how much more shocked she was when I told her the destiny of this baby! I told her because, if at all possible, I wanted the other couple to be present at the birth. I assured her that if she would rather not handle such a case, I could locate another doctor. She was visibly shaken, but exclaimed that if we were willing to give our baby away, she could deliver it! As for the details, she would discuss them later.

Driving home, I began to digest the fact that I was pregnant. Again I felt sad and thought, "Seven months from now, August, my daughter will be two...such a perfect time to have another child." Immediately I heard a lovely, slightly chiding voice: "Now don't forget, this is their baby; afterwards, we'll think about your family." Although that wasn't really the end of a troubled heart, it certainly jolted me onto the right road.

It was exciting to congratulate our friends and watch them go through all the things one does go through with one's first pregnancy. It was their excitement and growing anticipation that helped me most through the coming months. If I ever began to feel blue, there would be a letter or phone call with a new parent-to-be tale, and I was always lifted.

Sometimes the other couple experienced the presence of excited ancestors preparing for the event. I was glad to hear that. I sometimes wondered how the wife's ancestors related to this blood coming into their staunch Catholic line. My lineage was Protestant, with two families escaping religious persecution on the Mayflower. During the pregnancy, however, I learned of a French Huguenot line I had previously been unaware of. It turned out that the father-to-be has the same roots. Maybe we are even related somewhere along the line.

Probably the hardest moment came when I had an amniocentesis and was told the baby was a boy. Although several people, including the mother-to-be, had dreamed it would be a boy, I had it in my mind that it would be a girl. Things were somehow easier for me to adjust to with that thought, even though my husband—and, intellectually, I myself—was praying for a boy. When we heard the news, I was so happy to tell our friends...intellectually. It was a confusing time of hard prayer and strange dreams. In my heart, I had to get hold of myself all over again. But again, the other couple's response got me beyond this.

When I was pregnant with my other children, I had prayed for them and made conditions. I found it difficult to do this now, out of fear of creating an attachment that would be so hard to break, especially at a time when we would be celebrating another couple's joy. So I asked them to do this—although no asking was needed—and I always felt the baby was embraced, even though I couldn't really participate in the embracing. I felt that God was a bit disappointed with this, but it was the best I could do and He only gently pushed the issue.

My doctor didn't mention the situation again for several visits. Then she asked me if we were still planning to "go through with it." I told her that if we were to retract then, there would be a "death in the family" for our friends. After that, she was whole-heartedly united with the idea. The hospital had trouble with our desire to have the adoptive couple in for the delivery. But the doctor, by this time, was caught up in the spirit of things; she told me she would do all she could to make it a good experience for the new parents.

My husband's folks were ready to disown us for this unthinkable undertaking; no explanation could change their reaction. My folks were very surprised, actually blown-over, but supportive and encouraging. My mother wrote that she was so proud of us and impressed that we would do such a thing. She said that she never could have done it...or was it just that such a thought

had never occurred to her! She offered to come at the time of the birth to help with the other children, and came immediately for a week, to get to know them before the rush.

During the visit, she pushed me to “level” with the children. I had been in a quandary about what to tell them, because I knew that whatever I said could easily be blurted out to anyone we knew, including our home church contacts. Perhaps, too, I was still in a bit of a quandary within myself about it all. I ended up telling them nothing, even as they became aware that I was pregnant. But my mother really pushed the point. So I explained to my children that our friends had no children because they were not able to have a baby; so they were very lonely and sad. So Daddy and I said we would hold their baby in my womb until it was big enough for them to take home. When it was ready to be born, our friends would come down to get the baby.

From then on, I could share the excitement of the growing baby with them as one would normally do with one’s children. They often talked of “Uncle and Auntie’s baby.” Something happened in my heart at that time as well, perhaps in the same way that the Divine Principle becomes real when one begins to testify to it and teach it. From that day on, I was no longer troubled. It was like a cloud was lifted from my soul.

When the doctor said “this week” a week or two earlier than expected, my mother jumped on the plane and the parents-to-be jumped into their car. While we were swimming, the day after all of us had assembled, I went into labor. The father-to-be kept track of the contractions, while we made and then ate dinner; then we all went to the hospital.

By some miracle, I was the only patient in labor and delivery the entire night, giving the staff freedom to swing with our situation. The nurse assigned to us was deeply moved, because she had been seriously considering giving a child to her best friend, who couldn’t have any of her own. (The next night she came to my room, and in tears, said how much the experience had meant to her.) The wife stayed with me through the night while our men wandered the halls. The doctor and staff secretly determined to allow the parents-to-be into the delivery room, but the end came so quickly that our friends had no time to prepare. Instead, they stood just outside the door; when their son was born, they got the first glimpse. As the doctor held him up, my first thought was, “What a beautiful baby they have.”

My husband and I congratulated, the mother wept, the father admired. Immediately, the doctor prevailed upon the hesitant nurses to give the baby boy to his parents, so that they could hold him. Soon after that, the doctor got a room for them, so they could spend some time with their new baby. She came into the recovery room to tell my husband that they were both rocking their son and tearfully singing a lullaby to him. Later, when the adoptive father was telling us of this time, I saw that parenthood was suddenly a reality for him, and that he would never be the same again.

When I began to get depressed during the hours following the delivery, I had only to think of my own children. Each time, I became so overwhelmed with love, gratitude and homesickness that the feeling would slip away.

The new family spent the week here before returning home; we often saw their baby. But he was not our child. My mother commented on how strange it was to see him but feel no attachment to him. My husband and I had the same experience. At that time, I felt the love and prayers of our friends so very much surrounding and protecting us. Later, when our friends sent pictures of their growing boy, he looked so beautiful, so happy, so well taken care of, we were further assured and comforted.

After our friends left, I told my home-church contacts why I had become pregnant, and what we had done. They were amazed; some were moved to tears. One deeply Christian woman’s life of faith was dramatically affected by my testimony. Another woman took a final step of commitment to Christ—something she had longed to do for the year and a half I had known her.

Whatever our reasons for allowing God to use us in such a way—our gratitude to Him for our own children we thought we could never have, my sympathy for childless couples, etc.—the idea was not ours, but was “laid upon us” fully formed. It was made in heaven with the assistance of ancestors, we feel. Thank You, Heavenly Father!

The Completed Testament Age

TRUE PARENTS AND THE COMPLETED TESTAMENT AGE

Mrs. Hak Ja Han Moon

Excerpts from speech at the Women’s Federation for World Peace Rally, June, 1993, Seoul, Korea

Honored Guests, Ladies and Gentlemen:

I want to express my heartfelt gratitude to you for coming here today. I am truly moved to see so many of you committed to building a peaceful world.

As we all know, our world today is not a world of peace and happiness but a world filled with conflict and despair. We are confronted with the breakdown of our families and the moral decline of our society.

We have become a nation of talk shows. We debate the issues over and over again and yet find no solutions. Why is this? This is because a true solution must include God and deal with the root of the problem and not just the symptoms. To find this root, we must first understand God’s purpose of creation and realize that we, today, face the most important turning point in the history of God’s providence.

At this crucial time, God asked my husband, the Reverend Sun Myung Moon, to bring a new revelation to the American people. My husband, accordingly, just delivered this new message of hope in 12 major cities across America. Now, I would like to give you this same message, entitled “True Parents and the Completed Testament Age.”

God’s Original Ideal

God wants to give limitlessly to His children. God is not content in giving just 100 percent. God’s desire is to give a thousand times more than what He has already given. The nature of God’s Love is to give completely and then forget what He has given. Unlike some who calculate how much they have given and decide that it is enough, for God enough is never enough.

If God’s ideal of true love had been realized through Adam’s family, that family would have become the beginning of the heavenly kingdom. It would have expanded throughout all of history to the clan, to the nation, and to the world. This would have been the world of true love—the Kingdom of Heaven on Earth. Furthermore, there would have been a parallel expansion of the heavenly kingdom in the spiritual world.

If God’s original ideal had been realized, then there would have been no need of a Messiah or of God’s providence to save humanity. Adam’s family, though it was merely a single family, would have been the center of the clan, of the nation, and of the world. It would have been the blueprint for all families in the future. It would have been the model for the realization of God’s ideal world.

Because of the fall of the original human ancestors, God’s work of salvation had to begin. Salvation history had to be repeatedly extended through the complicated and suffering courses of the Old Testament Age and the New Testament Age, culminating in today’s Completed Testament Age. God’s ideal of the true family and the heavenly kingdom, which He wanted to realize through Adam’s family, was destroyed because Adam and Eve fell away from God.

Due to the Fall, this present world is far from the good world of God's ideal. Today's world is, in fact, a "false" world, in that it is flooded with self-centered love. This came about because Adam and Eve became false parents based on false and self-centered love with Satan. They multiplied evil rather than goodness, creating a false family and passing on false life and a false lineage to their descendants. Thus, false clans, false nations and a false world came into being.

Formula for Reconciliation

Therefore, the goal in God's dispensation of salvation is for a man and a woman, representing Adam and Eve, to be restored as True Parents centered on God's true love, so that the true family can be formed. From them would eventually flow the true clan, the true nation and the true world. In other words, the seed from which God's true love, true life and true lineage can grow must be created.

My dear friends, have you ever wondered how a world filled with such evil and corruption could come from a God of love and goodness?

If you read the Bible carefully, you will see that the fall of man involves the loss of Adam's entire family. First, the position of parents was lost through the fall of Adam and Eve. Second, the position of children was lost as Cain murdered Abel. God's "blueprint" for an ideal family and world perfection was lost. Therefore, to restore the original family, God works in reverse to reclaim the positions of Cain and Abel, and then the positions of True Mother and True Father. This pattern of reconciliation of Cain and Abel as the foundation for restoring the True Parents has been God's consistent formula throughout the history of restoration.

Ladies and gentlemen, if a family is not centered on God's ideal of love, there will be conflict among the members of that family. Without God's love as an absolute center, such a family will ultimately break down. Moreover, a nation of such families will also decline.

It is not by chance that self-centered individualism has become the dominant way of life in these last days. People feel increasingly alienated from those around them, and bear little sense of responsibility for the well-being of their country, society, or even their own families. Rising divorce statistics indicate that husbands and wives feel little responsibility toward their marriages; parents do not take responsibility for their children; individuals, devoid of any sense of human dignity, fail even to take responsibility for themselves. America has seen such phenomena at work beginning with the youth movement of the sixties. Idealistic youth rejected the materialism around them in order to seek love and peace, but in the process, they also abandoned morality and responsibility. Unable to attain the true love they sought, many disillusioned young people resorted to suicide, drug abuse and free sex.

True Love vs. Free Sex

Of all these, what pains God most is free sex. A world of free sex is absolutely contrary to the Will of God. Love comes from stimulation of unblemished emotion, but free sex is totally devoid of purity or true emotion. How many of us have been touched by the cruelty of infidelity and divorce? Where is God in all the one-night stands? What about the nightmares of the children who are sexually abused by a parent? Is free sex worth the price of a broken child?

Equally alarming is the policy of giving school children condoms, teaching the illusion of safe sex, and surrendering to the assumption that premarital sex is inevitable. Indeed, where there is homosexuality, free sex, drugs and alcoholism, the world of true love is far away.

In this world, Satan openly tells people, "Drink! Smoke! Take drugs! Have sex!" Those who do God's Will, on the other hand, live a lifestyle that is 180 degrees different from

this. Throughout history, those who chose to walk a spiritual path of self-sacrifice have been bitterly opposed and persecuted by the rest of the world.

Rebekah and Tamar

In the Bible, one of God's great heroines is Rebekah, the spouse of Isaac. As the mother of Jacob and Esau, Rebekah held the same position in Isaac's family that Eve held in Adam's family. Unlike Eve, however, Rebekah understood God's providence and helped her second son, Jacob, representing Abel's position, to gain the blessing destined for the first son, Esau.

Just as Cain killed Abel, Esau wanted to kill Jacob when the blessing went to his younger brother. But with Rebekah's help, these brothers eventually reconciled in a warm embrace, rather than resorting to violence.

This reconciliation was a major victory for God. This victory, nevertheless, was not complete, since the reconciliation represented only a symbolic purification of blood lineage. The substantial purification of blood lineage had to be accomplished in the womb. This is the reason for the paradoxical story of Tamar. By understanding that Tamar, like Rebekah, was in the position of fallen Eve, it becomes possible to understand why Jesus was born of her lineage, the tribe of Judah.

I am sure that many of you have read the story about the birth of her twins. She conceived with Judah, her father-in-law, the twins Perez and Zerah. The Bible tells us that the two sons struggled even in the womb for the position of first-born. During Tamar's labor, Zerah's hand emerged and the midwife tied a red string around his wrist. Then, Zerah's hand disappeared back into the womb and Perez, the younger, was born as the elder! Thus, the positions of Cain and Abel were restored even before birth took place. It was from this point that the Israelite people became the nation chosen to receive the Messiah.

In terms of conventional morality, the stories of Rebekah and Tamar would be questionable at best. Why God blessed them was a theological mystery until today. As we now see, God needed to reclaim His lineage from Satan so that Jesus could be born. Purified, true-love blood lineage was the point from which the Israelite nation started expanding. The word Israel means victory. Their victory was the purification of blood lineage.

Mary's Life-Risking Course

The lineage of Judah developed for generations, expanding to the levels of tribe, society and nation. From this same lineage, Mary was born in Israel 2,000 years later. Mary had the responsibility to unite Cain and Abel figures on the family, clan and national levels through paying appropriate indemnity and restoring elder sonship. Mary responded to God's call and conceived Jesus even though, in the eyes of others, she had betrayed her parents and Joseph, to whom she was engaged. At that time, it was customary to stone to death any woman who became pregnant out of wedlock. However, Joseph, standing in the position of Adam, courageously protected his fiancée and resisted abandoning her.

Because of Mary's faith, and the work of Rebekah and Tamar, Satan could not claim sovereignty over Jesus in Mary's womb. Jesus was born in the position of a true son under God's complete, direct lineage. He is the first true son of God after the purification of the fallen blood lineage. That is why Jesus, the first-begotten son of God, is the saint of all saints and the ancestor of God's true blood lineage.

A Dream Unfulfilled

Mary, in the position to restore fallen Eve, had to build a unity between Jesus, who was in the position of Abel, and his elder cousin, John the Baptist, who was in the position

of Cain. This unity was essential for the people of Israel to identify Jesus as the Messiah. John the Baptist should have helped Jesus reach the religious leadership of Israel. If John had fulfilled his role, then Judaism, in the position of Abel, and the nation of Israel, in the position of Cain, could have united centered on Jesus. This would have laid the foundation for the Marriage of the Lamb. Jesus would have stood as the True Father of humanity, and his bride would have stood as the True Mother of humanity.

However, this glorious destiny could not be realized. It was the religious people themselves who rejected Jesus' words and called for His crucifixion. Confronted by the faithlessness in Israel, Jesus determined to give his life to achieve spiritual salvation for humankind. However, he would have to come again in order to bring physical or earthly salvation in addition to spiritual salvation.

The Unity Imperative

God's preparation for the Second Advent required a world-level foundation of successful Cain-Abel reconciliation. This dispensation was carried out through the events surrounding World War II. God's representative came to bring His word and was met with tremendous persecution and almost universal misunderstanding. This paralleled Jesus' situation 2,000 years ago. Just as the Israelites of Jesus' time awaited the Second Coming of Elijah on a chariot descending from heaven, Christians awaited the Second Coming by expecting Jesus himself to descend on a cloud from the sky.

In Revelation, Jesus reveals to the Apostle John that he will come with a new name. This foreshadowed that Jesus would come again through another man, just as Elijah had done.

At this crucial time after World War II, then, God instructed my husband to bring a new message of truth to Christians in Korea. Korean Christian leaders, however, rejected the possibility that he, a humble young man, had been chosen to bring this new message. Because the New Testament Age is an extension of the Old Testament Age, they could not believe that the Second Coming would be born as a man on earth any more than the Jewish people could believe it at the time of Jesus.

If the Christian churches had become one with my husband, the heavenly kingdom would already have been established on earth as well as in heaven. During the seven-year period from 1945 to 1952, when the New Testament Age ended, the entire world could have united in accordance with the providence of God. Instead of uniting with him, however, these religious leaders became jealous of the growing number of his followers. They blindly opposed my husband without hearing him out. They even spread lies about him. Rumors of sexual misconduct and greed, the very antithesis of his teachings, were used to assassinate his character.

For decades, my husband has been completely misunderstood. For three years, he was imprisoned in a North Korean communist concentration camp. Altogether, he has been wrongly imprisoned six times for doing God's work. My heart is broken when I think of how my husband has suffered. But he always comforts me, reassuring me that God has deep compassion for those persecuted for doing His work.

The truth that God revealed to my husband is contained in the Divine Principle. Looking at the history of humankind and the stories of the Bible from the providential viewpoint, the Divine Principle unlocks the answers to questions unsolved for thousands of years. Those who have sincerely studied its contents have found it to be a true gift from God, providing the only solutions to the problems facing our society today.

There are countless other testimonies to the power of the Divine Principle to give hope and new life to young people. Last year, in Korea, we held a wedding celebration for 30,000 couples, all dedicating their lives to one another, to God, and to the world. In most families today, parents cannot effectively guide their children, especially on such intimate matters as love and marriage. Yet, my husband and I brought together young

people from 131 different nations and realized their most cherished dreams of love in a historic way. This was indeed a great miracle of the modern world.

Extension of the Messianic Ideal

Ladies and gentlemen, at the dawn of the Completed Testament Age, the time has come for each family to take up the messianic mission of completing the work of salvation all over the world. After restoring your family, the next step is to restore your community, tribe and nation. We call this process “tribal messiahship.” In the Completed Testament Age, the mother’s role will be crucial. She must unite her children and her husband, and link her family with the True Parents. Already, we have sent thousands of Tribal Messiah missionaries around the world. Soon, the original ideal of the family will be achieved worldwide.

In every completed family, grandparents will be in the position of kings and queens representing God and good ancestors. Parents will be in the position of kings and queens representing present humanity, and children will be in the position of princes and princesses representing all future descendants. When all three generations are united, past, present and future will live together in harmony. With such families, the symptoms of our decaying society will vanish. As confident children of God, we will no longer be enslaved by the temptations of alcohol and drug abuse. Moreover, by understanding the holiness of love between a husband and a wife, we will possess the moral strength to stand strong against infidelity and promiscuity. Finally, we will work as a whole to eliminate war, racial prejudices and world hunger.

Based upon this foundation, we can realize a world of true happiness, freedom and peace. God is very much alive, and His original ideal for humankind is unchanging and absolute. It is our destiny to fulfill this ideal and liberate God’s heart.

My dear friends, the Women’s Federation for World Peace is called to this task. Let us work together to bring about its successful completion.

It is my hope that all Christians, and people of all faiths, will understand this message with a deep heart and an open mind. I sincerely pray that, by upholding the Will of God, we can all reach the place of God’s blessing. May God bless you and your families. Thank you very much.

The Completed Testament Age

IT WAS HARD TO IMAGINE HOW REVEREND MOON could top his declaration of messiahship in 1992. However, he may have done so by proclaiming the beginning of a whole new historical epoch in 1993. In a speech, “The Reappearance of the Second Coming and the Completed Testament Era,” delivered at Belvedere International Training Center, Tarrytown, New York on January 10, 1993, Rev. Moon announced “the transition today to the Completed Testament era.” Although details as to the precise nature of the new epoch were as yet sketchy, it was understood to involve a fundamental shift in the order of salvation. As one church leader explained, “Previously, religious organizations have always been centered upon the salvation of the individual, but we have now progressed to the salvation of the family.” The implications of this were momentous. Essentially, it signaled a radical new beginning for the movement and rendered all previous religious expressions, including that of the Unification Church, obsolete. Within a few years, the church began to reconfigure itself as a “Family Federation,” developed theological concepts and terminology reflective of the shift, and launched into efforts to realize a restored and purified Garden of Eden. The gateway to the Completed Testament Age (CTA) was the Blessing which extended far beyond the Unificationist community during the 1990s. In fact, members routinely referred to the “globalization” of the Blessing. Probably because of its association with “holy” experiments and new beginnings, the CTA also signified a renewed role for the U.S. and the Americas.

The Proclamation

Most of these developments were not apparent in 1993. The immediate concern was to proclaim the message of the new age in coordination with the earlier declaration of messiahship. On April 10, 1993, the movement published a statement, "True Parents and the Completed Testament Age," in the newspapers of 160 nations. Then, in May 1993, Rev. and Mrs. Moon began a tour of thirty-three U.S. cities under the same theme. Whereas Korea was the venue for their proclamation of messiahship, the U.S. was the launching pad for Rev. and Mrs. Moon's proclamation of the Completed Testament Age. Rev. Moon spoke in the first twelve cities between May 13-24, 1993. Mrs. Moon then covered twenty-one cities between May 26-June 28th.

The tour was extended to include twenty-three additional cities during July, thereby covering all fifty states. A highlight of the July segment was Mrs. Moon's speech at Capitol Hill on July 28th before representatives from 115 congressional offices. That same day, the U.S. Congress passed a resolution designating July 28th as national "Parents' Day." Senator Trent Lott (R-Mississippi) went on record as joining the Women's Federation for World Peace in celebrating the occasion and urged his colleagues in the Senate and all citizens in the nation to recognize and support True Parents' Day. Although few, if any, legislators understood the symbolic significance of their action and although church opponents later attempted to expose various members' role in the enactment, the designation was gratifying.

Mrs. Moon's speech at the United Nations in New York on September 7, 1993 served as a springboard to the world tour. That she had delivered the message of "True Parents and the Completed Testament Age" at the UN as well as on Capitol Hill afforded credibility when scheduling major venues abroad.

Between September 11-30th, Mrs. Moon conducted twenty-five rallies in Japan, the highlight being her speech before 50,000 at the Tokyo Dome. At that particular rally, Princess Eva Marie of the former Kingdom of Yugoslavia and Marilyn Quayle, wife of the former Vice-President of the U.S., offered remarks. In October 1993, Mrs. Moon delivered the CTA message before audiences at forty Korean universities, often speaking at two different campuses on the same day. Then, beginning on November 2, 1993 and extending for the next fifty-three days, Mrs. Moon traveled the globe delivering the message to audiences in forty countries. The tour covered Europe, the former Eastern bloc communist and Balkan states, the Middle East, Africa, South America and the Orient. Simultaneous with Mrs. Moon's world tour, Rev. and Mrs. Moon's older children and several of their spouses delivered the "True Parents and the Completed Testament Age" message to audiences in forty additional U.S. cities on weekends and often in churches between October and December 1993. The following spring, between March 8-April 27, 1994, Mrs. Moon and her adult children and in-laws undertook a "100-Campus Speaking Tour" in the U.S., once again proclaiming "True Parents and the Completed Testament Age."

The speech itself was challenging on a number of levels. For secular or non-Christian audiences, it introduced unfamiliar terminology and content which appeared to be rooted almost entirely in the Judeo-Christian tradition. Adam and Eve, the Human Fall and Satan, the Cain/Abel relationship as a paradigm for world history, and Biblical figures such as Rebekah and Jacob, Tamar, and Mary all figured prominently in the message. Beyond that, the very concept of the Completed Testament Age implied that it was an extension of the "Old" and "New" Testaments. Some resultant problems were acknowledged in tour reports, particularly in the Middle East. There, as one report noted, many church missionaries had "gone to jail, been deported and endured various hardships." In Jerusalem, the Chief Rabbinate of Israel threatened to revoke the kosher license of the hotel where Mrs. Moon was to speak and a few hundred Orthodox Jews demonstrated. In Istanbul, a substantial number of the Muslim audience walked out during the speech. Rev. Kwak noted that in India, a political official introduced Mrs. Moon, "saying that he did not understand the theme," and that in Taiwan, though many of the 4,000 gathered "probably did not understand the Biblical terminology...still they did not fidget but sat quietly and listened to the speech."

The message also was challenging to Christian audiences. Some of the problems were longstanding. Unification positions on the failure of John the Baptist and the necessity of Jesus to take a bride, restated in the CTA proclamation, had been a source of strain before. However,

the explicit messianism of the text was new. Rev. Moon, for example, announced that if he and the Christian churches had “become one” following World War II, “the heavenly kingdom would already have been established on earth as well as in heaven.” He stated that he paid indemnity, or restitution, for “all of history” over the past forty years, and that unlike “American leaders, prominent Christians, and other leading figures of the world” who have “only a faint idea of the forces that shape the future...I know the direction that humankind must go, and I, with the help of God, will lead the world there.” All of this built up to the proclamation’s concluding declaration. As Rev. Moon phrased it, “Ladies and gentlemen, it is my great privilege to announce to you the establishment of the first True Family. My wife and I, together with our thirteen children and twenty-four grandchildren, are absolutely dedicated to serving God and humanity. With three generations in one family, we have achieved on the family level, the central root, the central trunk, and the central bud of the “Tree of Life” mentioned in the Bible. It is our sincere hope that you will symbolically graft into this lineage by joining us in our efforts to create an ideal nation and world. This marks the beginning of the Completed Testament Age.”

This explained why Rev. and Mrs. Moon enlisted the participation of their family in the CTA speech tours and was consistent with the transition from individual to family-based salvation. In addition to True Parents, Rev. and Mrs. Moon now proclaimed the True Family. The invitation to symbolically graft into this lineage referred to the Blessing, and one of the purposes of announcing the CTA was to help prepare the way for the blessing of 360,000 couples planned for 1995. Still, these statements and sentiments could hardly have been expected to receive instantaneous acceptance. One American member referred to “proclamation shock” among listeners.

Though in different ways, the CTA tour was a challenge to Unificationists. Externally, members arranged and financed venues and did their utmost to fill auditoriums, often at quite short notice. Internally, they had to alter their consciousness about the CTA. Many understood that the CTA already had arrived and that The Principle was a Completed Testament text. In fact, Rev. Moon announced the CTA in several speeches to members during the 1970s and 1980s. The CTA tour served notice that religious gradualism was out and apocalyptic immediacy was in. It also signaled a renewed evangelistic thrust reminiscent of the 1970s. However, there was an important difference. Previously, the movement witnessed indirectly to the coming Messiah as the “new hope” or “new future” of Christianity. Now, it was witnessing directly to messianic fulfillment.

It also should not be overlooked that the CTA tour was challenging for Rev. and Mrs. Moon and their family. Part of the challenge was physical: fatigue, constant travel, temperature swings and changes of season, the crossing of time zones, unfamiliar food, etc. Rev. Moon had a fever, and Mrs. Moon fought the flu during her first twelve speeches. However, the more serious challenges were internal. There were numerous sources of strain. One was cultural. There also were national barriers. As the movement’s Continental Director of Asia, Byung Woo Kim commented, “Satan is always standing at the immigration area, and strong nationalism is controlling the world.” The possibility, and in certain areas the reality of religious opposition also presented pressure. Mrs. Moon acknowledged “many difficult and upsetting parts within the speech.” In one testimony, she stated, “I can speak and it is the truth, but there are times when I wonder if they will throw stones at me.”

For all these pressures, undoubtedly the most severe strain was living up to messianic expectations. Rev. Moon discounted appeals that he live a little more freely after the proclamation of the CTA, saying, “Because I have proclaimed myself to be the Messiah, history and mankind will closely observe how the Messiah lived after such a proclamation.” According to Rev. Kwak, “Although he wrote the CTA speech, Rev. Moon nevertheless carefully read it for more than an hour every night and again in the morning and on the airplane for the purpose of infusing more spiritual pressure and power into it.” For her part, Mrs. Moon was expected to be not just uniformly gracious and giving but to demonstrate the same depth of heart and commitment as her husband. Even more taxing was the necessity of testifying not on behalf of others but to themselves! This was not easy. To proclaim oneself among followers was one thing, but to do so in public risked ridicule and censure or even worse, indifference. Yet there was no one else among the membership to undertake this task. In proclaiming themselves, the existential burden was great. Rev. Moon was not one to speak openly of personal struggles.

However, in a recorded prayer, he referred to the “huge” mission of True Parents and stated, “No matter how hateful and difficult it is, we must go on.”

It would be a mistake to assume that these challenges overwhelmed or invalidated the tour. The truth was the opposite. Given the obstacles which were overcome, movement spokespersons might be forgiven a certain amount of hyperbole. One leader wrote, “When they were speaking, Father and Mother looked like teachers and all listeners looked like children.” Another stated that audiences were “spiritually overpowered, so that they could only listen immobilized.” While it may not have been quite as triumphant as these sources indicated, the CTA tour revitalized the movement’s worldwide membership and as mentioned it heightened members’ consciousness about the CTA and introduced a note of apocalyptic immediacy. Beyond that, it afforded members in mission countries a sense of direct participation in the movement’s mainstream providence. Mrs. Moon and her party were able to visit dynamic mission areas in Eastern Europe and Sub-Saharan Africa. Rev. and Mrs. Moon together visited the Oceania region for the first time. In this respect, the CTA tour was an essential building block in the movement’s globalization. At a more subtle level, the tour expanded the movement’s definition of membership. In their speeches, Rev. and Mrs. Moon spoke as if they were addressing in-house audiences, and throughout the 1990s there was a general collapsing of distinctions between insiders and outsiders. This was an uneven but revolutionary process for the movement. Essentially, Rev. and Mrs. Moon took seriously the proposition that they were the True Parents for all humankind and that a new age had begun. Under these conditions, they embarked upon an ambitious program of global salvation.

Federations for World Peace and Unification

During the early 1990s, the movement was optimistic about the prospects for immanent, substantial world peace and unification. To some extent, its perspective mirrored that of secular idealists who in the wake of the West’s cold war victory proclaimed “the end of history.” However, there was one important difference. Secular optimists tended to perceive the post-cold war situation in terms of the triumph of democratic values. Unificationists, however, rested their hopes upon the victory of True Parents who were regarded as the true “end” of history. Both of these positions were put to the test during the 1990s. In the wider society, there was a loss of idealism during the middle years of the decade as the costs of winning the peace became more apparent. There also was a tendency to retreat into isolationism and self-indulgence.

Unificationists were not oblivious to these pressures, but the movement as a whole stayed the course, pursuing a three-pronged program of world peace and unification. The first component of this program was dialogue. Rev. Moon remained convinced that interdisciplinary, intercultural and inter-religious dialogue was essential for world peace. Therefore, the movement continued to sponsor a broad array of conferences. The defining characteristic of this development during the 1990s was the proliferation of numerous “federations for world peace.” These integrated the distinct and separate organizations for scientists, academics, media professionals, religious leaders, politicians and the like which the movement had previously organized and funded. This shift actually began in the previous period with the establishment of the International Federation for World Peace (IFWP), the Inter-religious Federation for World Peace (IRFWP), and the Women’s Federation for World Peace (WFWP) in 1992. By the late 1990s, the movement proliferated a dozen or more federations. Many of them were later integrated under the International and Inter-religious Federation for World Peace (IIFWP).

Each of these federations appealed to a different constituency. However, they were interrelated and at least initially understood to be successors to the United Nations. Just as the victorious countries created the League of Nations following World War I and the United Nations after World War II, so the conclusion of the Cold War, which the movement perceived as World War III, required the creation of institutions reflective of the new era. In the immediate afterglow of communism’s collapse and in the context of references to a new world order expressed by some world leaders, the movement sensed that a new federative body would supersede the United Nations. As the idealism and hopes of the early 1990s faded for many, the movement re-conceptualized the mission of its peace federations: rather than superseding the United Nations, they would work to revitalize it.

The federations for world peace also presupposed a more focused commitment among participants. Previously, those attending ICUS, PWPA, World Media Association, AULA or Summit Council meetings were united in their general affirmation of theistic values and opposition to communism. Although there was a higher degree of interdisciplinary encounter, civility and even family feeling than elsewhere, the conferences did not differ markedly in their basic orientation from professional meetings. There typically was a Founder's Address at major gatherings, but otherwise attendees were exhorted to be the best professionals and persons they could be. Rev. Moon's declaration of messiahship to an assembled gathering of conference participants at the first World Sports and Culture Festival in 1992 altered the equation, but there was still the possibility of proceedings slipping back into business-as-usual. In this regard, the creation of peace federations called participants beyond pre-existing professional and personal involvements to a shared common cause and a more activist, existential encounter. Another feature that the federations had in common was Western and particularly American influence. The working staff, meeting chairs, and the great bulk of the keynote speakers were Western, usually American. English was the language of choice for international gatherings, and the organizational structure and proceedings were governed by Western cultural norms.

Despite these influences, funding came from the Orient, and the federations were subject to the movement's sense of timing and purpose. Many of the major international meetings were held in conjunction with movement-sponsored World Culture and Sports Festivals and to some extent served as a backdrop to the International Blessings. However, this was not uniformly the case. The movement's most spectacular world convention was held in Washington, D.C. from July 30-August 1, 1996, inaugurating the Family Federation for World Peace (FFWP). This event included a cast of luminaries rivaling anything the movement had yet undertaken: two former Presidents of the United States, Gerald Ford and George Bush; former President and Nobel Peace Prize winner Oscar Arias of Costa Rica; former Prime Ministers Edward Heath of Great Britain and Brian Mulroney of Canada; thirty-six one-time heads of state or governments; university presidents including Boston University's John Silber; Christian television personality Robert Schuller; Christian Coalition Executive Director Ralph Reed; Coretta Scott King, the widow of Martin Luther King, Jr.; Maureen Reagan, the daughter of former U.S. President Ronald Reagan; well-known comedian Bill Cosby; and Christian singer-actor Pat Boone. In addition, the main proceedings were covered live by C-SPAN television network.

The Washington Post contended that some of the speakers were unaware of Rev. Moon's involvement and cited critics who claimed that former presidents, celebrities and educators recruited to speak at World Peace conventions were being used. The *Post* also speculated about speaker fees. Movement spokespersons stated that they took great pains to let everybody know who founded the FFWP, emphasized that the conference was meant to attract former heads of state who still wield influence in order to put family matters at the top of the agenda in their nations, and noted that the size of honorariums paid to speakers was confidential. Far from using them, Rev. Moon understood that his ministry had progressed to the point that world-level leaders were his peers and an appropriate audience for him to address. Also, Mrs. Moon delivered a straightforward opening plenary speech on the "View of the Principle of the Providential History of Salvation." In this respect, the Inaugural World Convention of the FFWP was a high-level witnessing opportunity.

The establishment of the FFWP represented a new stage in the movement's development. Rev. Chung Hwan Kwak, who was appointed International President, maintained that the FFWP was more important than the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) or Unification Church. HSA-UWC, he noted, was "not True Parents' ultimate organization." The rationale for this assertion was connected to the historic shift that underlay the emergence of the Completed Testament Age. As noted previously, Rev. Kwak explained, Religious organizations have always been centered upon the salvation of the individual, but we have now progressed to the salvation of the family.... Such an organization is not a church; it is the Family Federation for World Peace.

Given this understanding, it wasn't surprising that the FFWP rather than the Unification Church was the main sponsor of the World Culture and Sports Festivals and International Marriage Blessings after 1996.

By the late 1990s, the movement proliferated a dozen or more federations for world peace. Some of them were quite specific, i.e., the Artist Association for World Peace (est. 1995), Island Nations for World Peace (est. 1996), Peninsula Nations for World Peace (est. 1996), Continental Nations for World Peace (est. 1996), Martial Artists for World Peace (est. 1997). In addition, the movement sponsored a World Peace Conference for several years and inaugurated a World University Federation. Within this constellation of activity, the Inter-religious Federation for World Peace (IRFWP) and the International Federation for World Peace (IFWP) functioned as umbrella organizations, representing internal and external approaches to the solution of world problems. These two federations coalesced into a single entity, the Inter-religious and International Federation for World Peace, in 1999. The stated purpose of the merger was to bring their combined resources together.



Rev. Chung Hwan Kwak and Taj Hamad (center) congratulating a graduate of an inter-religious seminar at the New Yorker Hotel

This process began with a conference on "Realizing the Interfaith Ideal: Action Beyond Dialogue" sponsored by the IRFWP in Washington, D.C. from December 18-20, 1998. The "concept for the conference," according to its coordinator Dr. Frank Kaufmann, "revolved around an initiative for religious leaders to work formally with the United Nations," a vision which "was enthusiastically received by the 126 international participants in attendance." Even more gratifying was the response of United Nations representatives present who "acknowledged the conference initiative as inspired, timely, necessary and doable." Rev. Chung Hwan Kwak in an important plenary address, "New Directions for Interfaith," stated, [W]orld peacemaking calls not only for the wisdom of statesmen and diplomats but also for the wisdom of the world's religions, as embodied in the most honored representatives of those religious traditions. To implement such a program would involve a re-structuring of the UN as currently conceived. For, in addition to the representation of nation states, there would be representatives of the world's religious traditions.

One can perhaps imagine a congress of two houses. One house--a House of Representatives--would be structured very much as the existing United Nations. It would consist of an assembly of wise and experienced representatives of the world's national governments. In addition to this house, however, there would be added a second house or senate. This Senate would consist of distinguished religious leaders. Together, in a spirit of mutual respect and cooperation, these two houses would work together with a single objective: moving the world toward peace.



A Hoon Dok Hae Conference in Washington, D.C., 1999

Rev. Kwak's sentiments reflected those of Rev. Moon who had previously spoken along these lines. In his conference address, Rev. Moon stated, "the path to world peace will be incomplete if we build it merely upon the political, economic and military functions of the United Nations.... I

hope the participants here today, and all the nations of the world, will seriously consider this proposal to establish a structure encompassing the world's religions and the United Nations." The call to religious leaders for "action beyond dialogue" continued with the establishment of the Inter-religious and International Federation for World Peace (IIFWP) in February 1999. However, it was supplemented by another theme. According to Frank Kaufmann, a "second trademark insight" attributable to Rev. Moon was "his understanding of the seamless web linking family order to world order."

This was apparent in the IIFWP's first and succeeding International Seminars in Washington, D.C. on "True Families as the Foundation for World Peace in the New Millennium." In early July 1999, Rev. Moon directed IIFWP staff to convene the first seminar "before the end of the month and to bring together two hundred distinguished participants representing more than forty nations" as well as participants from each of the twenty-two U.S. states in which Mrs. Moon had recently spoken. From each locale, three guests were to be invited: one a religious leader, one a political leader, and the other an academic leader.

Rev. Moon also gave "specific direction that the content of the conference program...should be dedicated to a series of *Hoon Dok Hae* readings." These were "gathering for reading and learning" sessions based on passages from Rev. Moon's speeches. The general membership had been encouraged to practice *Hoon Dok Hae* between 6:00-7:00 a.m. since late 1997, but it had not been tried included a series of seven ninety-minute *Hoon Dok Hae* sessions, each consisting of a reading on a specific topic followed by responses by two assigned discussants and comments from the floor. Despite initial apprehensions, members with extensive experience in dialogues of this type offered glowing appraisals. Dr. Anthony Guerra, Dean of Undergraduate and Graduate Studies at the University of Bridgeport, commented, "I have been comparing in my heart and mind over the past few days this first *Hoon Dok Hae* conference with the many other Unification-centered seminars for VIP guests. The strongest metaphor I'm left with is that of the difference between the atomic bomb and conventional weapons. In this first *Hoon Dok Hae* conference, our guests and also we members, are challenged by the direct words of True Parents. In the atmosphere created...we all seem to be delivered from our old selves.... Father has given us the formula for Pentecost."

Given the success of the initial gathering, the movement undertook regular *Hoon Dok Hae* conferences for the remainder of the year in Washington, D.C. Beginning with the second conference on September 17-20, media representatives were included among the religious, political and academic leaders.

The introduction of *Hoon Dok Hae* and the emergence of high-level conferences devoted to "reading and learning" Rev. Moon's words highlighted two important points. First, Rev. Moon's speeches or excerpts from his speeches were beginning to supplant The Principle as the movement's official canon in the Completed Testament Age. For some, the *Divine Principle* was reduced in stature from a sacred text to a systematic theology. Moreover, it was regarded as being addressed primarily to Christian audiences. In this respect, *Hoon Dok Hae* was seen to underscore the "universalism" inherent in Rev. Moon's message. Second, the study of Rev. Moon's words on diverse topics related to the family and world peace was a clear indication that the movement pursued not only peace but also unification. In other words, it understood that true and lasting peace could not emerge without a central reference point. How explicit that reference point should be was open to interpretation. The *Hoon Dok Hae* conferences emphasized the "spiritual" and "internal aspects of the global peace process," i.e., "common values and shared concerns." Nevertheless, an unstated assumption behind the gatherings was that there could be no peace or unity among brothers and sisters at any level without True Parents.

Sisterhood Ceremonies

The second prong of the movement's three-fold approach to world peace and unification was that of forgiveness and reconciliation. Some issues simply transcended the problem-solving capacity of rational discourse and social idealism. Among the most serious global problems in the 1990s were the vicious hatreds among ethnic, national, racial and religious groupings. These, in fact, became more pronounced during the post-Cold War period when they were no

longer held in check by the competing superpowers. Tutsis and Hutus killed one another in Rwanda; Croats, Serbs and Muslims killed one another in Bosnia; Irish and English killed one another in Northern Ireland and elsewhere; Jews and Arabs killed one another in the Middle East. Additional examples of this could be cited throughout the globe. Any program for peace, therefore, needed to go beyond the normal bounds of interpersonal relations and address issues of forgiveness and reconciliation, especially between enemies and former adversaries.

Here, the movement took its cue from the experience of Rev. Moon. During the cold war, Rev. Moon was widely regarded as a virulent anti-communist. However, it was less widely known that prior to the demise of communism, he sought reconciliation and developed personal relationships with Mikhail Gorbachev and the late North Korean leader, Kim Il Sung, both of whom had been serious adversaries in the past. In fact, both were alleged by the movement to have been linked to assassination plots against him. Rev. Moon adopted a similar stance much earlier toward Japanese secret police who had tortured him for his underground activities during their occupation of Korea and whom he subsequently aided in escaping reprisals following Japan's World War II defeat.

Out of these personal encounters, Rev. Moon derived the inspiration to pursue forgiveness and reconciliation on broader levels. He encouraged marriages between partners of formerly enemy states, created situations in which followers from adversary nations worked together, and sent them out as missionary teams to the field. During the mid-1990s, he pursued these measures in a more programmatic way, working with the Women's Federation for World Peace (WFWP) to sponsor large-scale "Sisterhood Ceremonies," first between Korean and Japanese and then between Japanese and American women. Rev. Moon understood that women would play a leading role in fostering peace in the Completed Testament Age. This sentiment was echoed in a particularly strong way by Mrs. Moon in a congratulatory address to participants in a Korean-Japanese sisterhood ceremony. She stated, "[N]one of you were treated properly by men who did not know the original value with which women were created. In the existing order, which discriminates between men and women, you have had to endure much suffering. However, today, you are seeing the age of women which is now dawning for the first time in history. If women, who make up half of mankind, cannot enjoy proper human rights, can we have a peaceful world? The mistaken mentality that discriminates against women must be changed. The role of women must be expanded and corrected within all areas of society in which discrimination against women exists—including the spheres of politics, law and the economy.... A woman, as seen from the viewpoint of the ideal of creation, is not an assistant to a man, but must be a partner.... We women have the mission to correctly guide those men who have until now led history through power, and confused the order of love in their lives."

Under the auspices of WFWP, more than 200,000 Korean and Japanese women "came together to create sisterly ties" in thirty-eight separate occasions between March 11 and November 8, 1994.

Sisterhood ceremonies conducted in the United States between Japanese and American women did not achieve those kinds of numbers, primarily due to the geographical distance between the two nations. However, they may have had more impact due to the involvement of persons with exceedingly high public profiles, most notably, former President and First Lady George and Barbara Bush. Numerous other leaders of the highest rank and celebrities spoke or entertained at WFWP-sponsored sisterhood ceremonies in the U.S. They included former Department of Education Secretary and author of *The Book of Virtues*, William Bennet; Ambassador Jeanne Kirkpatrick; television personality Barbara Walters; former Congressman Jack Kemp; "Superman" actor Christopher Reeves; Coretta Scott King; well-known psychologist Dr. Joyce Brothers; Olympic swimmer Matt Biondi; Mrs. Norman Vincent Peale; Maureen Reagan; singers Shirley Jones, Jennifer Holliday, and Naomi Judd; and actress Phylicia Rashad. Taking part in the ceremonies, many were deeply touched and accepted additional invitations. The most prominent were President and Mrs. George Bush who accompanied and spoke in support of WFWP with Mrs. Moon on a six-city speaking tour in Japan.

Between January 22 and March 8, 1995, 4,000 Japanese women traveled to Washington, D.C. to be matched with an equal number of American women in eight separate sisterhood

ceremonies. These were set to coincide with the commemoration of the 50th anniversary of the end of World War II, and each ceremony built up to a dramatic “bridge-crossing” during which “a representative group of the Japanese delegates crossed over a special bridge, met their American counterparts in the middle where each bowed, embraced the other, and then walked down together, hand in hand.” One participant commented, “It is hard to fully describe how moving this simple ceremony was without witnessing it!” The rich background of cherry blossom trees and roses on stage undoubtedly contributed to the effect. Following the highly successful Washington, D.C. conferences, the movement sponsored Japanese-American sisterhood ceremonies in eight U.S. cities during the remainder of 1995, with several thousand more women from both countries participating. In 1996, the WFWP conducted a number of “African-American/Caucasian-American” ceremonies. These activities in America inspired Austrian-Croatian, Czech-German, Russian-German, Hungarian-Slovakian, and Italian-Slovakian sisterhood ceremonies conducted by WFWP chapters in Europe.

The movement did not limit its efforts on behalf of forgiveness and reconciliation to symbolic exchanges. Members also took on sacrificial lifestyles and voluntary suffering. Rev. Moon referred to this as going to the “zero” point. Whatever the terminology, the group most embodying this and through whom Rev. Moon attempted to work most directly in the 1990s were Japanese women. In much the same way as he provided opportunities and encouraged Mrs. Moon in her leadership of WFWP and world speaking tours, so he looked to elevate the spiritual consciousness and commitment of Japanese women. Utilizing messianic imagery, he called upon them to take on an “Eve” or mother’s role in the world. Japan had been sacrificially funding movement activities for years. During the 1990s, the movement deployed thousands of Japanese women as missionary workers. Initially, 1,600 went out to the 160 countries in which the movement had missions, ten per nation. Later, some 4,000 Japanese women went out to countries in the Americas. At the end of the decade, most of these sisters were deployed in the United States, and Rev. Moon stated his intention of sending 20,000 more. Many of them left husbands and children behind. Their commitment was intended not only to augment movement activities but also to inspire sacrificial efforts in others.

Testimony: Nora Spurgin

One day I got a call to come and work with Women’s Federation. I traveled literally all over the world with True Mother, including Europe, China and Russia, and the USA and everywhere. It was hard for my husband, in my home town, taking care of the younger children, looking for a job while I was traveling all over the world with Mother. It was so powerful being with her and meeting all those people. It was exciting traveling and establishing the Women’s Federation. I worked with WFWP for seven years, and in the sisterhood ceremonies in 1995 and 1996.

Father called Mrs. Sugiyama and me to East Garden and said he wanted to do a sisterhood ceremony in the USA. They had done sisterhood ceremonies between Korean and Japanese women. In Korea, the Japanese women and Korean women sat across from each other at a table, shook hands and signed something. Tomoko Duggan had the idea of a bridge; at first we thought it could be a decoration, but then we thought if it was a three-dimensional bridge with steps leading up to it, as a ceremony it would be very moving. It was such a heartistic experience. Looking back on it, it was so moving for everyone involved. It was more than a conference; it was much deeper. It was a heart experience, not a head experience.

Testimony: Beyond The Dream-Nadine Andre

On Oct. 5 something very special happened in three cities across the United States. In Los Angeles, Tampa and New York City, over 700 African-American and Caucasian women crossed the Bridge of Peace, uniting in sisterhood, pledging to heal the racial wounds which have historically divided our nation.

This was not a political event. This was not some social program or legislative action. These were women who were courageous enough to face their own demons, their own prejudices, and their own internal wounds, woman to woman, heart to heart. Their hope was to create a consciousness whereby the historical misdeeds of slavery and the abuses of racism could finally begin to be laid to rest. These were brave women willing to put themselves on the line.

This event, sponsored by the Women's Federation for World Peace, was patterned after the series of International Friendship Conferences held throughout the country since 1995. These conferences brought together women from Japan and America who crossed the Bridge of Peace in commemoration of the 50th anniversary of the end of World War II. The restorative nature of these ceremonies soon became quite evident.

Women, it seems, because of their roles as mothers, healers, nurturers and wives, were able to bridge the gap of resentment, pain and historical indemnity—not through the path of intellectualism or social engineering but through the path of “heart.” The results have actually been quite astounding.

When the Japanese and American women cross the bridge to meet their new sister, the passion and tears that ensue and the realization that whatever has happened in the past can be healed in the present is a moment transcending words. The past, present and future all seem to exist in that moment of embrace and upon that foundation of tears, forgiveness and repentance, the relationship between the women and the histories of their nations are reborn. The histories become her-stories and the feminine aspects of our mass consciousness are allowed to emerge. The feminine aspects of God are required now to promote the healing necessary to enter the new millennium. The American women knew this was the only way to heal the racial divide. Thus the idea for the Interracial Conference “Beyond the Dream” was born.

Having worked on the conference myself here in New York, I can tell you it was not easy. Every obstacle that could arise, did. From lack of funds to finding the right venue and gathering women who understood the issues, to preparing the program, was an uphill journey all the way. But the path was paved with miracles as if God wanted this to happen even more than any of us could imagine.

The event in New York was held at Riverside Church in Harlem. This was especially significant not only because they were celebrating their 65th anniversary on that precise day, but because Riverside is also the church where Martin Luther King, Jr. spoke several times. As co-chairwoman Suzanne Tadokoro said, ““Martin Luther King had a dream, but it is up to us to go beyond the dream and make the dream a reality.”

Debby Gullery, chairwoman of the New York chapter of Women's Federation for World Peace, and cochair of “Beyond the Dream,” said in her address: “Each of us represents thousands of people who have lived before us, people who have suffered and people who have caused suffering...but one person's transformation has the power to affect thousands.” And so it was, the unity between the two co-chairwomen, Ms. Gullery, a Caucasian woman, and Ms. Tadokoro, daughter of an interracial couple who is now herself in an interracial marriage. They, too, had to cross the bridge many times within themselves and with each other to lay a strong internal foundation for the event.

Keynote speaker Andria Hall, former WNBC/Ch. 4 news anchor and lecturer, who crossed the bridge with Ms. Gullery, said: “Racism is ugly, racism is real and racism hurts. I implore you to rebuke this monster which is in our midst.” Ms. Hall continued to give testimony about the many times she had to symbolically cross the bridge in her journalistic career as an African-American woman, and the deep pains she had to endure.

Other featured speakers included Ms. Mozelle Reid, state convener of the National Council of Negro Women and president of the Native Black American Women's Organization, and Marjorie Davis, community activist and journalist with the Afro Times. An address was given by Ms. Marta Varela, chairwoman of the NYC Commission on Human Rights, and Ms. Michelle Tong from the Office of Community Affairs read a letter from New York State Governor George Pataki applauding the work of WFWP.

From this roster of celebrated speakers and from all the women and men who participated, it seemed as if on this one sunny autumn afternoon the city of New York was at peace. As the strains of “Let There Be Peace on Earth” resonated throughout the halls of this great cathedral, the women recited the sisterhood pledge: “to build a bridge of peace and reconciliation,

healing and forgiveness between our two races.” It was at that moment, that eternal second, although unspoken, that everyone knew this was the key to our liberation.

It was Charmaine Singer’s 44th birthday, and she was crying. “I wondered how I was going to spend my birthday,” she said, “but God gave me a sister today.” Ms. Singer’s eyes brimmed with tears as she walked arm in arm with her new African-American sister, Ms. Loftin, an evangelist from Yonkers. Ms. Loftin, who fled South Carolina in her youth to escape a cross-burning, handed Ms. Singer a pamphlet showing her family tree dating to a freed slave born in 1845. “Welcome to my family,” Ms. Loftin said. “Now God is really using us.”

The afternoon continued to soar higher and higher as the program concluded with a performance by Mavis Staples, from the internationally acclaimed gospel group, the Staples Singers, nominated for a Grammy for their hit song, “I’ll Take You There.” Ms. Staples gave her testimony of meeting with WFWP Boston Chairwomen Heather Thalheimer and Cynthia Myers. They had initially discussed the idea for the Beyond the Dream conference when Ms. Staples became inspired to say, “That’s a great idea and a great name for a song!” Heather said, “Why don’t you write it?” One month later Ms. Staples did just that. New York City was privileged to hear the world premiere of the song “Beyond the Dream.” The crowd went wild singing and dancing as the afternoon drew to a close in a joyous rhapsody of love.

As all good times must come to an end, this was the end of our new beginning. There was something different now. Something had changed. As each woman left the auditorium, I noticed a sparkle in her eyes, a glimmer which only comes from the discovery of new hope. A new hope had been born that afternoon. A hope to transform the face of our nation, one nation under God with liberty and justice for all.

Testimony: Bridge of Peace—Paula Fujiwara

The Bridge of Peace ceremony was introduced to Southern California by the Women’s Federation for World Peace in Sept. 1995 as part of its International Women’s Friendship Conference series between Japanese and American women. It is a ceremony of forgiveness, reconciliation and healing of the wounds caused by past wrongdoings. Nine Japanese-American bridge ceremonies took place in Los Angeles. Out of the urging of Southern Californian participants in this conference series, a new project was born in January 1996. The Interracial Sisterhood Project (I.S.P.) was established to address the problem of racial division in the Los Angeles area. The first interracial Bridge of Peace ceremony was held at the L.A. Convention Center with 350 participants on Oct. 5, 1996. It was an entirely volunteer effort with many goods and services donated.

“After months of hard work and fund raising for the first I.S.P. event, we found that participants were inviting us to bring the ceremony to their ‘realm of influence,’” said I.S.P. chairwoman Sheri Rueter. Consequently, in 1997 there were Bridge of Peace ceremonies held in four different communities. The first event was held at the beginning of spring as an interracial ceremony for 185 girls of the ABC High School District. It was coordinated by Diane Stonbraker, a teacher and founder of the Artesia High Rainbow League, which promotes interracial harmony on their culturally diverse campus. Now the campus has an Interracial Sisterhood Club which just held the second annual bridge ceremony including girls from the other four high schools in the district. The second event was held for residents of a large senior citizens’ complex in Pasadena. I.S.P. supporters from the Pasadena Interracial Women’s Club organized the ceremony, pairing residents from the two towers in order to encourage a closer-knit community. The third event involved a national Native American conference held in Anaheim. The bridge ceremony was part of the conference’s cultural night coordinated by Paula Star of the Southern California Indian Center. There were 250 participants; mostly Native American women were paired with I.S.P. supporters but also some men, children and family “partners for peace” were formed. The fourth event was the first city-sponsored ceremony in Carson, California. Several city officials who were invited to earlier ceremonies were instrumental in making it happen. It was held in October (Cultural Diversity Month) as the second anniversary of the original Interracial Sisterhood Ceremony. There was a total of 300 participants, including all the city officials.

I.S.P. Builds Momentum in 1998

The spring season was ushered in once again in 1998 by 150 excited girls from the ABC Unified High School District at the Cerritos Park East Community Center. The new Interracial Sisterhood Club of Artesia High took responsibility for many aspects of planning and preparation of the event, which had been done by faculty advisors and the I.S.P. in 1997. This year's event was "very challenging but equally successful," commented club advisor Diane Stonbraker. "The girls got to know each other better this time." A segment was added to the program allowing time for new interracial pairs to get to know each other.

This year's event was covered by the Long Beach Press-Telegram and the New California Times. The keynote speaker was school principal Dr. Genevieve Shepherd, who spoke at the first interracial bridge ceremony in Los Angeles. She reminded participants that something as simple as a smile and a kind word go a long way to bridge the gap between individuals.

Held on Friday, March 20, some girls were eagerly awaiting the experience. "People said it was really fun last year and the girls were nice and friendly," said Whitney High sophomore Lejone Morris, 15 years old.

Honesty Brown commented that "in high school people have a tendency to hang around people of the same race.... But here you don't have a choice and you get paired with someone of a different race and you can talk with them and find out you have a lot in common. It's amazing to find that out!"

Honesty's "Sister of Peace" Christine Maldonado is co-president with her of the Gahr High Interracial Sisterhood Club. "We just made meetings (to organize the event) but never really sat down together and just talked," says Christine; at the ceremony "we got to talking and I learned so much!"

"I think it's probably one of the best events that has ever come to our school district," says Kristy Crumbo, Artesia High student body president and ceremony coordinator. "It built unity among the whole community."

Interracial Sisterhood Club members are considering sponsoring a retreat to address women's issues and things that affect them every day, since meetings during the school day have been too brief, and after school and weekends are crowded with other activities.

First College-Sponsored Bridge Ceremony

Saturday, March 28 marked the historic first college sponsored Interracial Bridge of Peace Ceremony. It was held at Chaffey College in the community of Rancho Cucamonga in California's Inland Empire region northeast of Los Angeles. The coordinator of the event was Chaffey College Professor Arlene McCall. Arlene came in contact with Women's Federation for World Peace when she responded to an invitation to the International Women's Friendship Conference in Los Angeles. She attended the first Interracial Ceremony at the L.A. Convention Center as well as the third International W.F.W.P. Convention last November in Washington, D.C. By the beginning of this year she was determined to hold a bridge ceremony on campus this spring and intends to have a bridge crossing at her church in May.

This semester she was able to rally the support of the faculty, staff and students as well as the local mayor and city council. There were approximately seventy attendees and about twenty pairs of sisters crossed the bridge. Arlene and I.S.P. chairwoman Sheri Rueter were co-emcees. Arlene's talented students created the atmosphere for harmony with poetry, song and modern dance. Director for Student Activities Susan Stewart made acknowledgments and presented a proclamation from the city of Rancho Cucamonga. Keynote speakers were Cheryl Landon and Dorinda Henderson. Cheryl shared something of the lessons of love her father, actor Michael Landon, wanted to convey through his TV series *Little House on the Prairie* and *Highway to Heaven*. Dorinda Henderson is an active WFWP/ISP member who was an exchange student at Chaffey College and was named Alumni of the Year in 1996. A native of Belize, she has served in the management of Bank of America and as deputy director of the state's Fair Employment

and Housing Department. Dorinda told of many positive experiences with her advisors at Chaffey who understood about cultural diversity and the challenges she faced adjusting to the American education system and culture. She concluded: "I'm back and I'm proud!"

Students were heard saying that a teacher told them to come and they could get extra credit, but they had no idea it was going to be so magnificent. They were surprised that they were so moved. Chaffey student Rhonda Sanchez remarked, "It was more than I expected. I felt so touched today." Arlene added, "This is really a groundbreaking event for this community and I'm sure it's just the beginning; it's paving the way for much larger events to follow."

Prof. McCall is currently working on a Ph.D. in International Education. She plans to develop and implement a certificate program and an Associate of Arts degree in multicultural studies. Ongoing bridge of peace ceremonies will be part of her program.

The Interracial Sisterhood Project of Southern California is planning more bridge ceremonies this year, as part of a youth conference in the city of Carson and with the International Friendship Festival in Long Beach, among others. ISP wants to multiply these ceremonies in schools, churches and cities. Partners for Peace who have had a chance to recognize and heal the wounds of the past can make great strides toward a future of harmony.

A Bridge of Love

Jennifer Holliday, acclaimed Broadway star of *Your Arms Too Short to Box with God* and *Dreamgirls*, was scheduled to perform at the conference in Washington, D.C. Ms. Holliday heard about a special 23-year-old Japanese singer. Unbeknownst to Ms. Holliday or WFWP, a fast-food chain in Japan had sponsored an essay contest in which the winner would be the one who best described her feelings about Ms. Holliday and her music. Hiromi Okasaki, blind since birth, won the first prize—an all-expense-paid round trip to America.

Wishing to fulfill her one dream to have a voice lesson with Jennifer Holliday, Hiromi located Ms. Holliday through an organization whose purpose is to unite those separated between Japan and America.

"I didn't know anything about the contest. I didn't even know they knew me in Japan," Ms. Holliday exclaimed. "I certainly have never performed there, although I knew that a road show version of *Dreamgirls* toured there years ago."

Excited by the coincidence of this sequence of events, Ms. Holliday invited her Japanese protegee to join her in Washington several days prior to the eighth sisterhood event. Their first union was a tearful one for Hiromi, who had been waiting for this moment for a long time.

"I always wanted to sing like Ms. Holliday, but was advised not to because I could ruin my voice," reflected Hiromi. "But I didn't care; I did it anyway." Impressed by her potential, Ms. Holliday invited Hiromi to perform with her on stage. She also wanted to go through the bridge ceremony with Hiromi, where Japanese and American women cross a bridge to meet each other and symbolically become sisters. This development was beyond Hiromi's wildest expectations.

On the day of the event, Hiromi and Jennifer were the stars of the bridge ceremony. The last ones to cross the bridge, they stood for several minutes in an embrace that brought tears to everyone's eyes. Elayne Bennett, the keynote speaker, needed several minutes to recover her emotions before she could begin her speech. The sound and light production men backstage were also overcome with tears, even though they had been witness to seven previous bridge ceremonies.

That evening as Jennifer performed, Hiromi was sitting in the audience with her mother. Suddenly, Jennifer was by her side, guiding her to the stage and, through a translator, she testified to Hiromi's strength, her talent and sweet personality. Hiromi, standing alone on stage, sang "Climb Every Mountain" in perfect English. Then Ms. Holliday joined her in a powerful duet.

The image of the two women, singing in a language of courage and hope which transcended every national boundary, moved the audience to tears. It was one of the deepest moments of all the conferences and one that the guests who were there will never forget.

1994 Annual motto: “The secure settlement of True Parents and the Completed Testament Age”

March 8 - Mid-April True Mother and the True Children’s speaking tour of 100 colleges and universities in the United States

“The most pressure since ’92 Blessing, but this is 6-7 weeks straight and interfaces with the True Children. It’s stretching everyone. But how to make an impressive turnout when you’ve got 100 absolute events in 5 weeks? Things fall through: fiasco in the Bronx. Fortunately, we had an exciting fight at the last minute even to hold it. Otherwise there would have been only the fact that it was in a cafeteria, with no view or decent sound, with glass walls obscuring the speaker —Jun Sook Nim—only by means of balloons — to report. God is subject. God has chosen Father to father the human race. It’s not negotiable for him or for us. Eight levels of melting furnace. You pay it one way or the other. The True Children’s love is the melting furnace. The Tree of Life is planted—they will grow—what they become is destined—they will become adults of fearsome love, authority and expectations of those who claim to love them.” (My journal)

Rev Joong Hyun Pak: “Harvey Cox attended True Mother’s speech at Harvard.” (Journal)

May 3, 1994. Founding of the Family Federation for World Peace and Unification

This is the first record I have of it, although it was a gradual birthing from 1994 to 1996.

July 26, 1994 Inaugural Convention of the Youth Federation for World Peace, Omni Shoreham Hotel, Washington, DC

“Throughout the ages, young people have often been called by God to provide leadership at crucial points in history. Thomas Jefferson, while in his twenties, drafted the Declaration of Independence and compelled his generation to strive for a just republic under God. Joan of Arc, a teenage in 15th century Europe, led her people into battle and won great victories for her country. Jesus Christ, at the age of thirty, began his ministry of love and forgiveness 2000 years ago. Today, his teachings continue to inspire and give new life to people all over the world. **I myself have been deeply moved by the love of Jesus Christ. It was he who asked me to take up the task of creating a unified world of true love when I was only 16 years old. Since then, I have never wavered in my commitment to God and in my promise to Jesus on that Easter Sunday morning.**

“My dear friends. The time is right for Godism. **Since the ideological confrontation between the Left wing and the Right wing is now over, the future of humanity needs a new worldview centered on God.** Godism, which is also called Headwing thought, seeks to substantiate the unity of God and humanity through the practice of unselfish living.

“This is why my wife and I are founding a new organization based in a godly perspective. Throughout the years, we have founded numerous organizations in an effort to realize world peace. ...Today, we are founding the **Youth Federation for World Peace** so that the youth of the world can participate as the spearhead in the saving of humanity.

I will dedicate all my resources to educational programs designed to inspire young people to love God, to love their families and countries and to live by the highest moral standards. More specifically, **I will create a high-tech, international educational superhighway by combining the academic resources of the Professors World Peace Academy with the most advanced telecommunications technology.** This will provide the most advanced educational opportunities for the young people around the world. I urge the Youth Federation in each of the 164 member countries to accept the

task of creating scholarship and educational programs designed to reverse the spiritual and moral decline of our youth.” (True Father, <https://www.tparents.org/Moon-Talks/SunMyungMoon94/940726.HTM>)

Week 11

October 9: Father's preparation for True Mother's leadership

"You need to understand how intense the course was to erect Mother in the providence of restoration. Just to find one man, Adam, all kinds of bloody situations and innumerable struggles were intertwined through history. Likewise, in order to find True Mother, you cannot imagine how great a price had to be paid, how many sacrifices.

"In order to set and maintain the standard for True Mother to be found, people for thousands of years received revelations, and prepared people had to inherit and bequeath that foundation from generation to generation. That is how we could arrive at this time.

"As if passing a candle flame from one candle to the next, countless people guarded that holy light to make sure that it did not go out, giving their utmost devotion right up until the coming of the Last Days on earth. You just cannot imagine what an enormous price was paid, the uncountable sacrifices that had to be made." (CBG 1-1-2 #40)

Nov 23, 1994 East Garden: "Explanation Of The Meaning Of The Family Federation For Unification and World Peace"

That the True Family began as a heavenly archangel family, the same as all UC members when they receive the Blessing.

"The level at which Unification Church members receive blessing is at the satanic national level. Then we strive toward the line beyond which can begin the heavenly family level. Upon receiving the blessing **we begin as a heavenly archangel family** and grow up, beyond this line. **Even Father's own family began at this level in 1960 and Father reached this line by the year 1980.**

"**During this period Father set the three seven year course periods.** Upon the completion of these three seven year courses he reached the heavenly family level. **On that victorious foundation, in 1992, Father proclaimed the Women's Federation for World Peace.** Up until this point, **the dispensation was that of restoring Adam and so Mother could not surface.** However, upon the completion of this restoration period **then Mother surfaced.** Because of that victorious foundation, in 1992, the perfected man True Father, and perfected woman True Mother, declared the True Parents and the Completed Testament Age worldwide. Anyone who stands on the same line as True Parents are at the same level. That is why Father could declare the era for the liberation of women.

"Based upon the family level, if you have twelve tribes you can claim people and then a nation. **There are three different stages: first the satanic family, then the heavenly archangel family, and finally heavenly Adam's family.** Once you decide to follow Father, if you give your absolute faith, you can go over this level and receive the blessing. By receiving True Parents blessing we move to the heavenly archangel level and can easily go to the heavenly Adam family level. At the time of the Fall Adam lost the level of absolute faith and the level of absolute heart (shim jung). In other words he was not totally united with God.

"Because of the absolute foundation that Father established after 1992, the heavenly family now has been established and so **the Family Federation for World Peace has been inaugurated.**" <https://www.tparents.org/Moon-Talks/SunMyungMoon94/SM941123.HTM>

Nov 27, 1994

"I have told the Japanese women several times that since Mother has completed her worldwide tour, speaking in every country, **the age has come when Mother can now stand in place of Father.**

..."Now, even if I am not here I have extended all my privileges to Mother. **When the time comes that Father is not here, you must think of Mother.** From now on, any time when I am not around, centered on the children, Mother must do lots of work to unite all the families. You need to know this and you need to have the heart to **pray for Mother and attend Mother.** You have loved me up until now, but from now on you must love Mother. She must be on the same level as I am.

... [True Mother] "Thank you for your support. As Father has taught us, the True Children and you are in a Cain and Abel relationship. In this age, I will be grateful if all the families will pledge to God that they will become one with me and establish True Father's, True Parents' traditions. Thank you."

"Cain and Abel must be united centered on True Mother. They must become one with True Mother. This is the only way to become one with True Father. This is true in the spiritual world and on the earth. With Father, with God. Everything must become one. This has to be clear so that in your family your children can be united centered on the mother. This is the only way they can be returned to God. (*May You Blossom, My Beloved*, pp. 139-40, 265-310, 1994.11.27)

Here is more of the same speech, quoted in *May You Blossom, My Beloved*, found at <https://www.tparents.org/Moon-Talks/SunMyungMoon94/941127.htm>

"Here then **the problem is Eve.** How to bring the world into unity? Because of the fall, mind and body came to be divided. **Through the mother, Eve, the mind and body came to be divided and Cain and Abel came into being.** The religions of the world are comparable to the mind; while the body is represented by the political world. These two worlds are fighting one another, just as man's mind and body are fighting one another. How can these be unified? **The only way is through God's True Love, connecting to that blood lineage.**

"Centering upon the mother, Eve, mind and body, Cain and Abel separated. Since this happened, the whole world followed this pattern. The Inter-Religious Federation for World Peace and the Federation for World Peace were created representing the mind and body. In Abel's position at the world level is the democratic world. In the Cain position is the atheistic world. We see this mind and body, Cain and Abel division represented at the world level. The role of mother is to bring this into unity and that into unity also. The mother has both of these role. The unification between the religious realm and the political realm which is equivalent to the position of mind and body.

"Mother represents the Women's Federation for World Peace which has expanded to 160 nations. These eight stages [indicating the board] are all a partial entity of Mother. Within the Unification Church 160 families are comparable to 160 nations of the world today, which is all the result of these forty years of re-indemnification. These families are representatives of each nation. The family must elevate through these stages back to the world level. Since they are all grafted into Parents, they can inherit the blessing of the world level. Unless we do this, we cannot register into the heavenly country. In other words, we cannot belong to Heaven. **True Mother goes through these eight stages, and each of these stages will become a part of Mother at each stage. Mother then has to give rebirth, which means being born again. Each person must establish the condition that they have indeed lived centered upon True Parents.** [Father draws upon the board.] Six thousand years, divided into three. Two thousand years of vertical time period must be indemnified horizontally. This took place vertically because time flows vertically, but at the same time **today this is re-indemnified on a horizontal level.** Individually beginning with the first Adam, then second Adam (Jesus), and the third

Adam (Lord of the Second Advent), are in God's eyes all three brothers. This means they are considered as contemporaries; brothers of the same generation. When these three brothers are all successful, then the whole vertical history will revive and live again. Amazing!

...The Lord of the Second Advent's main work is to pave the road for True Mother to tread. Forty years ago in 1945, this work could have been accomplished in such a short time. However, since God lost everything at that time, there is no country today. Whereas after World War II, there were countries. Centering upon Christianity, countries must be restored. The United Nations, the nations in the Cain position and the nations in the Abel position must be brought into unity. We must all work to bring this about. **Since True Mother had no clear idea of this, Father has paved the road for Mother to walk. Until 1992, Mother followed Father absolutely without question, otherwise the unified world could not be created.** In 1992, the liberation of womanhood was proclaimed, centered upon True Mother. This was the first time in history that **Mother stood on Father's level side horizontally.** That means that, worldwide, all women can be liberated.

True Mother represents the whole of the woman's world. Once women inherit the victory of True Mother, they are ready to come forth to their husband, the bridegroom. Until now, women did not have this qualification. You may not understand this completely clearly; that is all right, it is not so important, compared to other things. When Father has more time, he will explain this to us more clearly. Once you follow True Parents absolutely, you don't have to know. (Laughter.)

The source of the problem within Adam's family was disbelief and the discord of love. They failed to make a connection with God's True Love. In order to restore this lack of confidence, we need absolute belief. Instead of this discord of love, we need absolute heartistic unity. The fall took place because the children's mind did not understand the agony of their Parent's mind. Because of this, the children became indifferent. **In order to re-indemnify this failure, all of us must seek to know what goes on in True Mother's mind, what kind of difficulties, what kind of agony she has to face in order to reach out to us and the rest of the world. That is the commandment that Father has required of Mother also. Mother has to pay attention to everything which Father does. Likewise, we must have an absolute experience of what Father and Mother are going through. We must become as one body with our Parents. This is the commandment of children; to believe absolutely in what Father and Mother are doing and experience our Parents' heart. This applies to all family relationships, including True Children. Whoever does not agree with Father and Mother has no place here.**

The children's unity with their Parents must work to bring about the unification of the nation, and indeed the nation itself. When we have a country, the second generation can be blessed at that time. Until that time, there will be no inheritance made to children. Once this country comes into being, the second generation can be blessed. Only when the nation emerges, can True Parents pass the inheritance to the children. The second generation has to understand this point very clearly. It isn't that the second generation is free to do whatever they wish after inheriting the victorious foundation from the first generation and Parents. **After reaching Canaan, the second generation should be burning with the desire to establish a nation of their own and God's own. They need to create a new constitution.** The second generation must clearly understand this, otherwise they will be without direction.

After entering into Canaan, the problem was that the mother and children did not come into complete unity. In Haran, the mother worked so hard in order to provide for the children, but did not have time enough to educate the children correctly. **Father is now asking all children to come into complete unity with True Mother, at all levels. All satanic forces, visible and invisible, work toward trying to separate the unity between the True Children and Mother and any kind of unity within True Family.**

That is what Satan does all the time. That is not Father's individual advice, this is the Principle. This is traditional thought, not any individual thought; not even True Father's. This tradition cannot be altered or influenced. You must understand that there is no such thing as a new tradition, unless God commands that new tradition through True Parents, not directly from God to True Children. All children and the rest of the world must follow in the wake of True Parents. There is no other way. The president of the United States or any president of any country must tread this universal path. This is the formula.

...Now looking back on the last twenty years, Father has accomplished all that he spoke twenty years ago. Now Father is going to call upon Dr. Tyler Hendricks to read that same sermon to us now. **Father is urging True Children, who have the responsibility of making sure that the world is saved. True Children are in Abel's position and you are in Cain's position. After combining into one, then the world can be unified.** [True Father will now listen, along with all of us, to the speech that Dr. Hendricks will read. Please read as fast as you can.] (Laughter.) This is a prototype of how a Sunday service should be given.

[Dr. Hendricks reads from "Central Figure of Victory" given November 23, 1975, at the Unification Theological Seminary.]

Just as Father told us a few minutes ago, Mother is the center of all of our activities and we must follow her. By the year 2000, we must all cling onto Mother's effort towards humankind so much. Especially after the successful education of Japanese women, 160,000 in all, Mother now has the unswerving foundation in order to be recognized throughout the world. We must bear in mind that **this is Mother's time and the countries of Japan, Germany and America will follow in Mother's wake.** Now Father expects Mother to focus on the unification of the youth of North and South Korea. Father encourages Mother to work wholeheartedly for that purpose. **Father extends all the privileges to Mother. In the absence of Father, Mother will take all the power of Father and concrete this mission. That means that whenever Father is not here, Mother is equivalent to Father. Wherever True Parents will go, Mother will work on solidifying family units; not only Mother's own family, but Mother will help us solidify our families also.**

This is the beginning of a new era and we must prepare ourselves mentally. **We must pray to place Mother in our minds just as Father. Once Father occupied all of our mind, but now it is Mother, as well as Father, that must occupy our mind. Until now all of our love went to Father, but now we have to place Mother in our hearts to the same degree as Father, exactly the same level. American women especially must give your full hearted support, and your lives for Mother. We are proclaiming to the world that, while Father is first in the Unification Church, Mother is most definitely not second officially.** We should bear that in mind. (Applause.)

[True Mother comes up to speak.] Thank you for your support, and just as Father has commended us, the True Children and you are in the Cain and Abel relationship. Therefore, Mother expects us to **unite with each other completely and follow in Mother's wake.** We will all then accomplish the task which is expected by history and Heaven.

[True Father continues speaking.] Centering upon Mother, Cain and Abel, we being Cain, Abel being True Children, unite. **Together then, united with Mother, we have the qualification to step forward to Father and God in that order.** It is imperative that we become united first before we expect to be united with Father and God. It is being restored and going up to the original point. ...**The children of each family must come into complete unity with the mother of their respective families before they can return back to God and the perfected world.** That is a crucial role.

Husbands are in the position of archangel. Therefore, by them becoming one with mother-centered unity, then they too can return to Father. The mother of each family, together with children must step forward to True Father and become one, and then they will be ready to save their husbands. In that order because the position of all husbands is that of archangel. The archangel must serve the woman who represents God's queen. The children of the queen are the princes and princesses of that queen and God's children. Therefore, through serving them, then husbands too will become one with God. Father can then give the Blessing. True Mother has the grand task of bringing the Cain and Abel children of the world together before stepping forward toward True Father.

This correct thinking needs to be firmly rooted in our minds before the worldwide activity can be launched. All women are part of Mother. From the individual level to God's level; all eight stages, we women and Mother can become one. Father is now announcing and proclaiming that, centering upon Mother, we should come forward and come around. (Applause.)

Now let us give a half bow to both Father and Mother, and especially to Mother.

President George and Barbara Bush with True Mother on WFWP Tour in Japan

Unification spiritualism, mid-1990s

Other members arose and proclaimed authority to judge members and True Children, including, in the New York area, John Walker and Jean Jacques Trifault, who gained followers and pulled them away from the mainstream church.

True Parents directed Cleopas to return to Zimbabwe with his mission completed. He disappeared but is rumored to have abused his authority in Zimbabwe in predictable ways, damaging the movement in Zimbabwe.

1995, January 19 Beginning of Daemonim's spiritual providence to liberate the spirit world, Cheongpyeong Training Center, centering on Hyo Nam Kim channeling or embodying Daemonim, and overseen by Heung Jin Nim in the spirit world.

May, 1995: Assignment of Rev Joong Hyun Pak, Dr Hendricks

Second WCSF, 1995 — 360,000 couples (a small number from the US)

Blessing '95

Rev. and Mrs. Moon officiated at an International Holy Wedding for 360,000 couples on August 25, 1995. The main site was at Seoul Olympic Stadium where 36,000 Couples and additional onlookers gathered. The remaining couples were simultaneously linked to the main ceremony at more than 500 satellite locations in 160 nations throughout the world. This was the movement's first avowedly open Blessing. In 1992, forty-three Muslims and twenty-eight long-time contacts from seven different religious traditions participated in two Blessing ceremonies. However, their presence was not widely publicized. This time, the movement made a public commitment to transcend religious and denominational distinctions. Apart from this, there were practical reasons for reaching out to already married couples from diverse backgrounds. The 30,000 Couple Blessing conducted at the First World Culture and Sports Festival in 1992 was challenging but within reach as there were enough blessing candidates among the membership to meet the goal. There were not enough member candidates to make up the 360,000 Couple Blessing. As a consequence, the movement moved into uncharted territory.

Rev. Moon's initial strategy for accomplishing the 360,000 Couple Blessing was to have all of the 30,000 Blessing couples bring twelve additional couples each. He soon supplemented this with the direction that all members bring twelve couples. In addition, the movement undertook high level witnessing among the many contacts established through the "True Parents and the

Completed Testament Age” world tours. There also were hopes that many in the various federations for world peace and among the 4,000 American women matched with Japanese counterparts in sisterhood ceremonies would either participate directly or aid the cause. Finally, the movement cultivated contacts among religious leaders, particularly among independent African-based churches, ICC ministers who had previously gone to Korea, and representatives of non-Christian faiths who had attended one or more of IRF’s or IRFWP’s inter-religious conferences.

There were breakthrough encounters with leaders of the Nigerian Celestial Church of Christ and the Cherubim and Seraphim movement, also Nigeria-based. There also were breakthroughs with representatives of the world’s religions based on the movement’s nearly two decades of inter-religious activity. In late 1994, the movement’s International Religious Foundation (IRF) produced a Blessing video, “World Peace Through Ideal Families,” hundreds of which were made available; an attractive Blessing brochure, “Marriage, Family and World Peace,” thousands of which were distributed worldwide; an educational manual, “Introducing the Blessing to Members of Other Faiths” which was distributed to movement leaders and missionaries; and a lecture slide program, “The Loving Family and World Peace.” From December 1994, IRF leaders gave forty-three VIP Blessing education seminars in eighteen countries. Six months later, Dr. Frank Kaufmann reported, “several hundred social and religious leaders, and more than 100,000 couples from the world’s religions have signed up for the Blessing.”

With an event of this magnitude, there obviously were innumerable glitches and problems. Rev. Chung Hwan Kwak, who had overall organizational responsibility, commented, “Anything you can imagine happened at the blessing.” He noted, “Bridegrooms and brides came to the organizers right before the start of the ceremony saying they could not find their spouses.” Despite the Korean rainy season and typhoon-like conditions and flooding in the days leading up to the event, there were no accidents with vehicles, including the hundreds of chartered buses bringing participants to the stadium. Members also counted it a miracle that the rains stopped just prior to the ceremony and resumed again afterwards.

Rev. Pak reported other “amazing miracles” throughout the world. In the Ivory Coast the transmission company restored a connection at the last moment despite the country’s “terrible track record of not paying for satellite service.” Two weeks before the Blessing, through the work of a former President, Mali “quickly...offered 15,000 couples.” In Brazil, “on the eve of the blessing all the participants put on their ceremonial gowns and paraded in cars on the streets of Sao Paulo” with local media inflating the blessing total to 400,000 couples! In Papua, New Guinea, the satellite broadcast was carried on prime-time national television, and in Taiwan, the head of the Cultural Revival Association, a government organization seeking to restore traditional moral and family values, “sent out a personally-endorsed government notice to 5,000 heads of district and local organizations encouraging participation in the Blessing.” As a result, two city stadiums were prepared and “nearly 10,000 couples were blessed.”

Apart from its work with VIPs, the American movement did not play a major role in the 360,000 Couple Blessing, particularly at the grassroots level. A number of staff and blessing candidates from among the membership traveled to Korea to support or participate in the main ceremony. Other couples took part in the “satellite blessing” at various locations. However, the locales and precise numbers were unclear. The *Unification News* published “partial” lists of couples blessed in Korea and by satellite which approached 1,000. Even if these lists represented only one-tenth of the actual total, the U.S. would have fallen well short of its national goal of 40,000 couples. [TH NOTE: I was directly involved, as I was in a leadership role at national HQ. In 1992, the US sent about 1,000 individuals to the Blessing in Seoul. In 1995, it was a little over 100, as I remember.]

Aug 22, 1995 Seoul, 20th ICUS and 6th Congress of PWPA

This speech begins in a standard way—science as mixed blessing and curse, the need for scholars to create moral and spiritual leaders. Then he goes into true family values: four realms of heart—“throughout my life, ...I have taught the importance of the family.” (793)

“I initiated the establishment of a model society in Brazil and will work toward its gradual expansion to other nations.” This society thrives by “love on the basis of mutual responsibility” and cares for nature. The solution to food shortage is through ocean-related enterprises and “our farms in Brazil and Argentina.” (794)

ECONOMIC VISION

“The essence of the ideology of coexistence is co-ownership based on God’s true love. By co-ownership I do not mean ownership merely in relation to material possessions but ownership based on God’s love. For example, in a family...

“...even though all property is legally held in the parents’ names, in practice it is jointly owned by the whole family—parents and children alike—but each family member would have his or her own room, clothes and personal money. In this way joint ownership ...is based on love and trust in the family, with individuals still responsible for their own property. Thus the purposes of the whole and the individual are harmonized. ...the love-based pattern of ownership is a family expands to the society, nation and world. This is the type of ownership that exists in an ideal society.

“...the purpose of the whole and of the individual would be naturally harmonized. As human beings have the desire and need for material things and a natural inclination toward love, an ideal society would permit individual ownership and individual purpose....

“...Human beings perfected in true love would wish to own an amount of property commensurate with their conscience and original nature. ...economic activity ...would manifest love and gratitude. ...The aim of economic activity would be the overall welfare, rather than the mere pursuit of gain.” (795)

POLITICAL VISION

In terms of politics, “antagonistic relationships would not exist between candidates for public office. Their candidacy would be rooted in a calling to serve others. Groups of neighbors who attend one God and Parent, and relate to each other as brothers and sisters, would field candidates. ...After a due electoral process, voters would accept the final decision as being the Will of God. Improper considerations would not influence the result. Citizens would choose a representative through prayer and solemn deliberation. ...everyone would come to accept the decision with gratitude and joy. Important organizations and ministries within a nation of the ideal world would harmonize through reciprocal give and receive action centered on a common purpose.” Such a society is based on “All members [pursuing] a life of goodness and righteousness ...on the basis of ideal families and perfected human beings. ...perfected people practice goodness and righteousness.” (796)

“Any politician who lacks the heart to truly want to share in the life of ordinary citizens will soon disappear. It doesn't matter how well-bred or educated he or she may be; he or she will disappear like an air bubble floating on the water's surface.” (*Anthology*, vol. 3, p. 173, from “World Unity and the Reunification of North and South Korea Will Be Accomplished by True Love,” given by Father in Korea on Feb 10, 2000 and then by Mother in Japan on March 9, 2000.)

VISION FOR SCIENCE

No matter how sophisticated our knowledge, “when compared with true love it is found wanting.” (796)

Don’t just discuss the latest discoveries; discuss how science can benefit individuals and society. Father gives an example: genetics and the issue of human aging. “These areas of research have opened new possibilities for humankind, but they are accompanied by new moral and social challenges.” (797)

VISION FOR EDUCATION

He extols the World University Federation, centered on Sun Moon University and the University of Bridgeport, but notes that we are shaped even more by our parents than our schools, and the family is the school of love.

Therefore, the decline of the family is “miserable.” (798) In this light, ...the 360,000 couple Blessing is crucial, “not merely the marriage rite of a particular religious organization. It is the ceremony to give new life to a sick humanity. You must not only clarify and analyze the problems but also take responsibility to actually create and guide ideal families.” (799)

MESSAGE TO THE MEDIA

Seoul, 13th World Media Conference, chaired by Dr. Paul Johnson (eminent British historian)

Introduction: external comfort is not enough; “We need a new spiritual awakening.” (844) The media’s role and responsibility is “highly significant in the following respects”:

1. It relates “directly to the public at large” in an increasingly democratic world. (844)
2. Technology has made its communications instantaneous worldwide, conveying “any individual’s idea, whether right or wrong” to influence public opinion. This power can make a government “highly respected or [put it] in such a difficult position that it can collapse. Also, media can lead a society to maintain a high level of moral standards or mislead it into moral confusion and chaos.” (845)
3. Like the writing of history, journalism “is not an objective record but is a selective record.” It has to report objectively but “cannot separate its role and responsibility from its historical context....its factual reporting ...review and criticism [has to be] based upon the proper understanding of the direction of history and our historical responsibility.” (845)

“The solution is to inform humankind that we originally come from one root. ...and that root is God.” (847) We are God’s children, “brothers and sisters having one origin.” (848) “Racial distinctiveness is evident from the cradle, so without the ideal of true family centering on true love” we cannot overcome racism. (849)

Here True Father introduces the upcoming Holy Marriage Blessing of 360,000 couples, that the desire to have a true family is universal, and the power of family life and values to overcome racial and cultural barriers. (848) This will lead to “the world of true freedom and true happiness.” (849)

Father addresses a difficult political point: realizing “the ideals of freedom and equality simultaneously” is “extremely difficult,” and “only by true love will true freedom be preserved. And only by true love will true equality be possible.” Journalists must therefore emphasize God-centered values (i.e. true love). (849) But media people are self-interested: “They believe only they have the truth and fail to understand the value and importance of preserving the family and society. Hence the growing distrust of media. “The true and peaceful world ...cannot be created from the top down, nor can it be created from the bottom up. ...Rather, centering on God, all individuals can form true families and live together with God. Then at last we can establish an eternally free and peaceful world.” (850)

“I expect all journalists to come into accord with God’s Will, even ahead of others ...I hope this conference will be successful and most fruitful.” (850)

August 30, 1995: “The True Mother has accomplished a victorious foundation, thereby liberating women from the position of fallen Eve who could not fulfill her responsibility. Hence, the true women’s liberation movement can finally be initiated. Within the next three years, we

must proceed with the efforts to restore the nation through the liberation of women.” <https://www.tparents.org/Moon-Talks/SunMyungMoon95/SunMyungMoon-950830.pdf>

CheongPyeong Heaven and Earth Training Center

- In 1995, Hyo Nam Kim, first in the position of Daemo Kim and later in the position of “Hoon-mo nim,” with Heungjin Nim’s support, created a self-managing workshop system and developed the Cheong Pyeong Heaven and Earth Training Center.
- Father calls world membership for ancestor liberation at that location, beginning with national messiahs.
- Removing evil spirits in the body through prayer and striking oneself (*ansu*—now “*changyan*”), as the foundation for ancestor liberation and Blessing based on monetary payment
- After doing so, be pure and active in your local church.
- The number of generations available to be liberated and blessed steadily increases
- Cheongpyeong workshops intertwined with national messiahship, registration for Cheon Il Guk citizenship, the assignment to a continent, each under the auspices of a True Child, and providential development expanding unto the present day under True Mother’s leadership.

December 13, 1995 Speech to Christian Clergy Unofficial Notes from the Closing Banquet of the IRFWP-Washington Times Foundation Conference: Ecumenism in the Americas: Toward One Christian Family Under God (Convenor: Dr. William Cenkner, Catholic University of America) Montevideo, Uruguay

“Jesus had no family, therefore he went to Paradise, not Heaven. He needed a family; such a family could have saved the world. If he had not been crucified, he would have saved the world.

"The will of God is the life of true love. The way of true love is the truth. Therefore I do not take donations. Love comes first. No matter what, if I am connected to God, He will come to me. Human beings should be substantial manifestation of God, the temple of God. Your body is not shaped for you. A woman's body is shaped for sake of children. Who likes a woman's face, women or men? Men. On the other hand, a woman likes a bearded face. Same for your sexual organ. God is to use your love organ. It is the palace, the completion of Adam and Eve. It is the palace of true love, true life and true lineage. It is the originating palace of the True God. By it we are connected to the invisible God. He is the individual's partner, the family's partner, nation's partner and world's partner.

“My conclusion is that the will of God is the way of true love. Beginning from the individual, to the family, society, nation and world, God wanted to see the practice of true love. That is how we can occupy God's heart, as minus connects to plus. Connecting spirit and body as partners at the center point. This is the universal starting point of perfect love. Each member of a family has equal value, even if we have myriad families, there will be the universal existence of true love. The family lives for sake of the tribe, the tribe for the nation, the nation for the world, the world for the universe, the universe for God, and even God exists for the sake of true love.

“If you understand this truth, you will succeed in your work. It is simple, giving and forgetting for eternity. That way, I can conquer. Whoever sacrifices more will become the central person. In the family, in the nation, in the world. True love is the life of sacrifice, which leads to joy. People do not know. When you go home, try to resemble the life of God.” (Instructor’s notes)

1995-6: Publication of Father’s words, re-translation of *Exposition of the Divine Principle*

Endless speaking tours

Reading the little Bible

Pneumonia

1996

Annual motto: “Let us proudly testify to True Parents and love True Parents”

Jan 1 MOTHER’S ACCOMPLISHMENT

“Mother shouldered a great responsibility when she had to stand on the front line for three years, from 1992 until 1995. The number three is a number of separation from Satan. That was the separation period, starting in America and progressing to the United Nations, to Japan, and to the world. She went on a speaking tour of 40 universities throughout Korea, connecting them to 40 nations in the world. They represented Cain and Abel centering on Parents. ...”

I note that this is the reversal of Cain-Abel through the Mother, established by True Mother on the world-stage. It is comparable to Father’s Pal Jung Shik—completion of 8 stages of Cain-Abel reversal, declared in 1989. Therefore, Father concluded:

“Finally on the world level, Mother stood in a position equal with me. I had passed on all my victories to Mother. At the end of World War II the world did not welcome me but chased me out, but now in the second course for the dispensation of restoration the True Family was welcomed worldwide. This restored it through indemnity.” (CBG, 8-1-5 #5)

Feb 26: Seminar for religious leaders in Central and South America, Victoria Plaza Hotel, Montevideo, Uruguay

TH NOTE: 1996—TRUE FAMILY VALUES

Rev. Joong Hyun Pak and Dr. Andrew Wilson developed a theological treatise explaining the new Family Pledge. Driving from EG to 43rd Street, on the Henry Hudson Parkway, Rev. Pak suggested to me the name, “True Family Values,” and asked me what I thought of it, and I said it was good.

While Rev. Pak was at the 40-day national messiah workshop at CheongPyeong, I pulled some local leader to attend a Christian minister’s six-hour seminar on guest-friendly worship. I adapted the True Family Values manuscript according to that minister’s seminar for a one-day seminar on marriage for Christian clergy. We tested it with a group of ministers, some old friends and some new, in Queens, and got very good response. When the report got to Father, he directed that it be taught to 5,000 clergy in Washington, DC. Members invited clergy for weekly seminars on True Family Values and Divine Principle in various hotels in the DC area, and we reached the goal in mid-December.

Through these seminars we made friends with many clergy, including an American Coptic Orthodox priest in Los Angeles, through whom Rev. Pak and Dr. Hendricks met and witnessed to Shinouda III, Pope of the Coptic Orthodox Church at a monastery in Egypt.

Around the time I became president, Father gave us the Family Pledge, in Korean. Rev Pak created a team with Dr Andrew Wilson, me, and there may have been one more person, to help him translate it into English. My main focus, though, was to memorize it in Korean. Somehow, I am good at memorizing Korean. I cannot memorize what the words mean, but I can memorize the Korean words themselves. I can’t explain why my brain works that way.

I felt very compelled to repeat each verse over and over. So I was ready when, at a big meeting at East Garden, out of the blue, Father told me to stand up and recite the Family Pledge in Korean, and I did it.

On October 8 of 1996, I wrote in my journal, “It’s tough to be president. There’s more subtle assignation of responsibility—really the buck stops here.”

The next entry, October 20: "A society of true love must be centered on lineage, because the deepest and most physical true love is sexuality, which creates history, nations, etc. and is manifested in lineage. Therefore, no matter the problems of the True Family, they are the absolute center."

I still believe that.

While Rev Pak was at the National Messiah workshop, I pulled four or five local pastors to attend with me a one-day workshop by a Christian pastor named Glen Martin about how to make a guest-friendly worship service. We each paid \$90 to attend. It went from 9 a.m. to 3 p.m.—six short sessions on an overhead projector. At noon, Glen said, "Okay, everyone, lunch break. Go get your lunch and be back in 45 minutes." We rushed out to a Burger King, wolfed down lunch, and got back in 45 minutes.

I looked around the room. There were about a hundred pastors there. I figured, they each paid \$90 to be here. They are seriously taking notes. They took care of their own lunch.

THIS IS WHAT WE WANT!

It came to me that this was a wonderful model for our ICCs.

Next question: Okay, Glen is teaching something that he's an expert about. What are **we** experts about? Bingo: marriage and family. The Blessing—that's our USP (unique selling point).

Hmmm, I thought, Rev Pak and Dr Wilson are writing a book about the Family Pledge, called True Family Values. I've got a hard copy of the rough draft. Why don't I put together a workshop with six short lectures, presented on an overhead projector, about our teachings on marriage, based on the Family Pledge? I've got Glen's workbook as a model. I'll plug our content into his model. I wrote Glen a letter about what I was doing. No reply came. I considered that due diligence.

Rev Pak was in Korea, so I had no irons in the fire. I dug into sociological research about the sorry state of marriage and the family in America. I pointed out that Christianity has no resources to solve these problems; that the Bible actually tells people it's better not to marry. So we need something new. Now, please consider the track record of the Unification Church. With Michael Inglis, I dug into our records of blessed marriages, and could show that our approach, while not perfect, has significantly greater success than society at large. So it is worth looking into. AND, I showed them, our approach is Bible-based.

The keys to unlock an America Christian pastor's heart are statistics and the Bible.

I set out the argument, following many of Pastor Martin's rhetorical strategies. As I was doing this, I felt something, spiritually. It was all rolling out almost effortlessly—and it was good. I felt as if Rev Pak's participation in the workshop was providing spiritual support for this work. I felt the Holy Spirit.

I got the curriculum together, entitled "Building a Faithful Christian Marriage." The workbook looked just like Rev Martin's workbook. The overhead sheets were the same—fill in the blanks.

I was all set.

Next step: run the workshop with Christian pastors and see what happens.

Within a week, we pulled one together, in Queens, and I saw what happened.

How Much Do You Charge?

Rev John Kung was our center leader in Queens. Prior to the creation of "Building a Faithful Christian Marriage," he and I had produced a booklet on family values. It was called "Seven Principles of a Healthy Family," or something to that effect. John had a foundation with clergy in

Queens, and he pulled together the first one-day True Family Values workshop in a hotel near LaGuardia Airport.

We had perhaps twenty people in attendance, including three or four Christian pastors, one or two of whom were new guests. I stuck to the schedule—six short presentations, with overhead projections on which I filled in the blanks, and the participants had workbooks with the same sentences, and they would fill in the blanks. I wanted to send them out on their own for lunch, but I believe that Rev Kung provided lunch for them.

In any case, it went well. The talks along with the writing in the workbook kept their attention, and we finished on time. As we parted ways, one of the pastors, whom I had never met before, came up to me, and he asked, “Can you teach this in my church?”

As a Divine Principle lecturer in the ICCs, I had never ever received such a question. “You mean, *you’re* inviting *me* to teach *Principle* in *your* church to *your* members?” was running through my head. I calmed down and said, very business-like, “Yes, I’d be happy to.”

I was blown away again by his next question: “How much do you charge?”

What was that? You want to *pay* me to teach *your* members *Rev Moon’s teachings* ? ? ? Is this a dream? I came up with \$150 as my fee. Okay, I got his card, and we both said we would be in touch.

Now, here was my plan, my 7 habits, purpose-driven, promise-keeper, tipping point, good-to-great, your best life now, evangelical American way plan. I would teach the workshop locally, fine-tuning it to make it really strong. I would get good at it, teaching in churches in the Tri-State area, small venues and, if the quality really was there, watch it grow organically.

That never happened.

A beautiful, indemnity-laden providence from the third heaven above intervened. I smiled and floated up into the True Parents’ airstream, and offered myself to the whole purpose that always stretches us beyond ourselves, and it was thrilling. It was an offering.

Feeding the Five Thousand

Soon after the workshop in Queens, Rev Pak returned from Korea. I reported to him about the “Building a Faithful Christian Marriage” workshop, the content of which was based on one part of one chapter of the book that he was working on with Dr Andrew Wilson, *True Family Values*. The next step, as I recall, was reporting to True Father in the East Garden dining room. I was happy to tell him the point of which I was most proud, which was teaching the clergy, from the Bible, that the sexual organ is the most holy place.

Rev Pak then convened a meeting among the Korean Regional Directors, and had me report about the workshop. Then he announced that I would begin a tour. I would visit each region and train members to give this workshop.

I felt it was a rather bold move. Rev Pak simply announced the plan without consulting me. He must have assumed that I would be excited to have that honor. Well, I was, of course, but part of me was saying that it wasn’t ready for primetime, and it would be a bit forced upon the members.

Ahhh... I put it aside. This is our tradition. And I looked on the bright side. Yes, it’s not perfect, but it is an upgrade from what we have, and it reaches Christians, our target market, and it is innovative, and it is based on a proven Christian pedagogical model, and it is a compact, six-hour program, easy to run... and so, what’s not to like?

Okay, guys, the roller coaster is just leaving the station. I went to one region, a second region, and was in the middle of the third—I think it was Atlanta—when I got a phone call to come back to New York. Stop the tour; Father has given a direction. Between now and the end of the year, the American movement will mobilize 5,000 clergy to attend this workshop in Washington, DC.

Why Washington, DC? I didn't ask, and I was never told. But I commuted from New York to DC every week from that week in June until the end of the year. I was on the Delta Shuttle, every Wednesday afternoon. The workshop usually took place in the Washington Sheraton, which our movement owned, but sometimes other hotels.

The clergy arrived on Wednesday. Thursday was the Building a Faithful Christian Marriage workshop. Friday was a Divine Principle workshop taught by Rev Kevin McCarthy. The clergy departed on Saturday. In good professional style, we did an assessment survey at the close, and I would show the results to the leadership, which was significantly more positive about the family values than about the Divine Principle. It didn't matter.

The members nationwide slugged it out over the months, and we reached mid-December some 800 short of the goal. The final workshop was in the Washington Hilton, which has a large ballroom, and we filled it and met the goal.

Of course, the rest of the time I was managing the American movement from 43rd Street. So, you my kids are wondering why I wasn't around? I'll tell you, every moment at home with you, I loved. I loved going with you to the playground, and to the park down by the river, and throwing a baseball on the estate next door, and eating sitting on the living room floor in our two bedroom apartment with five children, and my wife Hyeyong's nephew Hang Joo on his way soon, to learn English by living in America!

We had many wonderful clergy guests; I couldn't keep track of them all by any means. But one stands out—a Father Paul who attended from Los Angeles. He was a rare bird—a white American Coptic priest. Copts are totally the national religion of Egypt, whom the Muslims drove out into the desert—somehow, Paul ended up a Coptic priest. It is not a really huge church, but it has a history back to New Testament times.

Testimony: 800 Ministers Attend DC True Family Values Conferences—Eric Holt

The final True Family Values Ministry conference took place from December 10 through 12 at the Washington Hilton Hotel in Washington, D.C. It had been just over six months since the first True Family Values Ministry seminar took place in June.

As the opening drew near, it became clear that many hundreds of ministers were registering for this, the final event. In the end, the tally was over eight hundred ministers from all over the country. There turned out to be so many participants that the originally planned hotel (the Sheraton in Arlington) ended up being too small and the conference had to be relocated to the much larger Washington Hilton, and even then, participants had to stay in five other nearby hotels in order for all to be accommodated. And so it was that the conference opened with an air of expectation as the overflow crowd packed into the auditorium to hear master of ceremonies, Levy Daugherty, offer the opening remarks.

Over the previous six months, the True Family Values contents had been revised, refined and improved with every conference. Throughout the conference, the 800 ministers gave their focused attention, while UC members listened with pride as Dr. Hendricks displayed confident mastery of his subject: True Family Values.

At one point, Dr. Hendricks explained how the situation confronted by Christians in America today is very similar to that faced by St. Paul when he traveled to Rome. In particular, the first chapter of Romans relates Paul's lamentation over the debauchery in Rome, a problem reminiscent of present-day America. During a lecture the following day, Dr. Hendricks asked the ministers which part a husband likes most in his wife: her hands, or is it, "Honey, I love you for your mind!?" The room erupted in a chorus of "amens" and loud acknowledgment as the ministers unanimously agreed on the value of their spouse's most holy place!

As most of us know, Kevin McCarthy has a unique ability to touch the heart, the mind and the funny-bone all at the same time. (Did you know that John the Baptist and Elijah shopped in the same mall?) This ability comes in handy: for example, isn't it hard to justify the highly unusual

way that God worked through the unique women of Jesus' lineage? By drawing attention to the humorous irony of each situation, Rev. McCarthy communicated the providential working of God, while avoiding sensitive moral and ethical dilemmas.

An unforgettable moment in the conference was the surprise visit of Dr. Bo Hi Pak, who brought greetings and God's blessings from our True Parents. The ever-charismatic Dr. Pak stirred the hearts of the audience when he related a story about how, during the Korean War, he was in the U.S. for additional training with a group of other Korean army officers. They took a taxi from Georgia to...New York City and Washington, D.C., in order to see the sights, and to behold beloved America, before returning to probable death on the battlefield in Korea.

The conference featured an impressive array of clergy, or perhaps one should say "clerics." Seated in front throughout the conference was a group of Moslem leaders, including a Sufi cleric from Pakistan with over one and a half million followers. In addition, three theological school presidents, several bishops, and clergy from every race and a multitude of denominations, Catholic, Protestant and Orthodox, were in attendance. Father Athanasius Paul, a priest from the Orthodox Church, traveled to the seminar from California. He had been instructed to come by his leader, Pope Shinouda III, a leader of over 800,000 Orthodox Christians.

One notable participant in the conference was a Sioux Indian Chief, a direct descendent of Chief Red Cloud and the head of more than 60,000 Native Americans. At the conclusion of the conference he offered a moving testimony, after which women from the tribe presented Rev. Pak with a beautiful ceremonial quilt which they had labored long to sew. Mayor Barry's assistant also came and shared a proclamation from the Mayor.

The conference concluded with an address by Rev. Joong Hyun Pak, President of the True Family Values Ministry. Speaking passionately, and quoting from Revelation 22:12-17, Rev. Pak emphasized to the ministers that one cannot enter the Kingdom of God without a family. If this were not enough, reports once again came in that highlighted disparities between results in the U.S. and elsewhere. In Korea, blessings were "spreading like wildfire." In Africa, reportedly, a million couples received pre-Blessing. Taiwan reportedly had reached its goal of 100,000, and according to Rev. Pak, "so many couples are coming that they don't have enough staff to take care of them." Even Mexico reported 170,000 completed blessing applications by early June. Apart from unflattering comparisons, members' anxieties were stirred by their awareness that the bar had been raised for Blessing '97. Instead of 36,000, the U.S. goal was 360,000 blessed couples. Rather than each member couple being responsible to bring 12 other couples, they now were asked to bring 160!

Fortunately, pentecost of a certain type did occur. It basically involved a momentous shift in strategy and sensibility. In terms of strategy, members dispensed with the elaborate True Family Values lecture/festival apparatus and took the Blessing to the people by going directly to their homes. Thus, the door-to-door Blessing strategy was born. As one member wrote, "It seems so simple now but at that time it was a big breakthrough." Over the next several months, members devised ever more creative and efficient delivery systems. Blessing booths at county fairs and summer festivals were especially effective as were beach Blessings. In terms of sensibility, members no longer waited for direction or officiators from headquarters but took the Blessing into their own hands. Members, themselves, began conducting pre-Blessings, a practice that was quickly authorized by the movement's leadership. Far from resisting a loss of prerogative, leaders felt as though they had been rescued. In this manner, the Blessing '97 campaign became radically de-centralized.

It was difficult to pinpoint precisely where the breakthroughs began. Early reports of innovative approaches came from Minnesota, Alaska and Canada (also part of the North American movement region). However, the most compelling testimonies came from Kentucky. There, a tribal messiah couple, Joe and Sun Hyang Willet, became the first American couple to pre-Bless 160 couples. Their testimony along with that of the Kentucky State Leader, Dennis Wooley, helped liberate and energize members throughout the U.S. Essentially, they demonstrated that ordinary members who conscientiously went out during evenings and on weekends could fulfill the Blessing goal.

April 8, 1996: Declaration that the Unification Church will henceforth be known as the FFWPU. The official end of HSA-UWC. It turned into a providential end, but not a legal end in the USA, where HSA assumed FFWPU as a dba of HSA-UWC. There are other countries, Thailand being one, where the establishment of the non-denominational FFWPU made a huge difference. While the UC was tied up there in a court case, the FFWPU could operate without restrictions. But in the US, with the “dba” option, it is very easy to deal with a name change legally.

But the spiritual change was a bigger challenge. At first, we created a new 501-c-3 called FFWPU. It had a board. But the issue was that, in order to start a new organization, you have to close the old one and... there was no closure plan, and really no need to close it. There was no clear explanation of the difference between the old and new. Our marching orders and activities and locations, everything was the same. You can put a piece of paper in a copy machine and make a duplicate... would that it were that easy with people and properties! So, we closed down the paper organization and simply changed the name of the Unification Church to the Family Federation. And of course we kept giving sermons and holding Sunday services, and when we asked Father at East Garden how the term “Federation” fit with that, he said, for the time being, call it the family church. So in most places in the US we changed our name to the (name of city) family church.

Also, as Miss Kim realized decades before, there are legal benefits to having the status of a church, in particular tax exemption, so we have in the US carefully maintained our status of being a church. Plus, after all, we have a seminary.

These raise major questions, but we kicked that can down the street. We were far too busy giving the Blessing.

April 16, 1996 Inauguration of the Washington Times Foundation, a conferencing and networking branch of *The Washington Times*.

July 31, 1996: Official founding of the FFWPU, National Building Museum, Washington, DC.

The movement's most spectacular world convention was held in Washington, D.C. from July 30-August 1, 1996, inaugurating the Family Federation for World Peace (FFWP). This event included a cast of luminaries rivaling anything the movement had yet undertaken: two former Presidents of the United States, Gerald Ford and George Bush; former President and Nobel Peace Prize winner Oscar Arias of Costa Rica; former Prime Ministers Edward Heath of Great Britain and Brian Mulroney of Canada; thirty-six one-time heads of state or governments; university presidents including Boston University's John Silber; Christian television personality Robert Schuller; Christian Coalition Executive Director Ralph Reed; Coretta Scott King, the widow of Martin Luther King, Jr.; Maureen Reagan, the daughter of former U.S. President Ronald Reagan; well-known comedian Bill Cosby; and Christian singer-actor Pat Boone. In addition, the main proceedings were covered live by C-SPAN television network.

The Washington Post contended that some of the speakers were unaware of Rev. Moon's involvement and cited critics who claimed that former presidents, celebrities and educators recruited to speak at World Peace conventions were being used. The *Post* also speculated about speaker fees. Movement spokespersons stated that they took great pains to let everybody know who founded the FFWP, emphasized that the conference was meant to attract former heads of state who still wield influence in order to put family matters at the top of the agenda in their nations, and noted that the size of honorariums paid to speakers was confidential. Far from using them, Rev. Moon understood that his ministry had progressed to the point that world-level leaders were his peers and an appropriate audience for him to address. Also, Mrs. Moon delivered a straightforward opening plenary speech on the "View of the Principle of the Providential History of Salvation." In this respect, the Inaugural World Convention of the FFWP was a high-level witnessing opportunity.

In attendance: George H.W. and Barbara Bush, Gerald Ford, Edward Heath, Robert Schuller, others. Video greetings from Margaret Thatcher.

“On the foundation of pure love education and the true family movement worldwide, I inaugurated the Family Federation for World Peace and Unification on July 31, 1996, in Washington DC, the capital of the United States of America. Four thousand people attended, including many heads of state and high-ranking world religious leaders....

“On that day I officially announced **the end of the Holy Spirit Association for the Unification of World Christianity**. With the inauguration of the Family Federation, **the providential age has begun in which families may receive salvation** that transcends the boundaries of religion, nationality and race.” (PHG 266)

The farewell banquet speech was “In Search of the Origin of the Universe.” Father walked among the tables speaking about the sexual organs as the most valuable part of the body. In that speech, Father introduced the term, “absolute sex.”

“Love is not a concept. It is a substantial reality. Where can love actually settle? Gathered here today are famous presidents and distinguished guests, however there is something that all of you need to bear in mind. You need to be aware of what characterizes a man as a man and a woman as a woman. The answer is, the sexual organs. Does anyone here dislike their sexual organs? If you like them, to what extent do you like them? Until now you may have thought that it is not virtuous to appreciate the sexual organs, although from now on you need to appreciate their value.” (PHG 212)

“Every man thinks his sexual organ belongs to himself, and every woman thinks her sexual organ is her own. That is why the world is perishing. Everyone is mistaken concerning ownership of their sexual organ.”

“Both Adam and Eve erred by thinking that their sexual organ was their own possession. Think about it. Would God chase Adam and Eve away because they ate a literal fruit? God is not such an irrational being. God chased them out because they did not meet the most basic criterion by which the universe operates. Owing to their mistake regarding the original point of love, they could not be acknowledged anywhere in the universe. In the mineral kingdom, plant kingdom and animal kingdom, the positive and negative traits, or the male and female sexual organs, are reserved for the sake of the complementary partner of love. Adam and Eve were unaware of this.”

“Just like us, God has love, life, lineage and conscience, although He cannot feel them by Himself. Because they are completely in balance, God cannot feel them. That is why God also needs an object partner. ...God wants a love partner. Thus, God wants to appear and meet us at the place where husband and wife unite through their sexual organs.”

“Marriage is important because it is the road to finding love. It is the road to creating life. It is the road on which the lives of a man and a woman unite into one. It is the place where a man's lineage combines with a woman's lineage. Through marriage, history emerges, nations appear and an ideal world begins. Without marriage, there is no meaning to the existence of individuals, nations, and an ideal world.”

“The Messiah needs to first create a family that serves God. Through this family, he has to establish a nation. Therefore, the family is the key. On the foundation of the Messiah's family, there needs to be an engrafting process.”

“Now, let us discover the dividing line between heaven and hell. Is it up in the air? Where is it? It is your sexual organ. ... I overcame death hundreds of times in order to find this path. I brought God to tears hundreds of times.”

“Then, what did God expect from Adam and Eve? God expected them to unite through ‘absolute sex.’ You world leaders gathered here tonight, please learn this truth and take

it back to your home countries. If you start a campaign to secure absolute sex in your country, your families and nation will go directly to heaven.

“Where there is absolute sex, absolute couples will emerge naturally. Words such as free sex, homosexual and lesbian will simply disappear.

“Reverend Moon has lived his entire life overcoming a suffering path to initiate this movement worldwide. The time has now come for me to trumpet the fanfare of victory and move the entire world. Therefore, I am grateful to God.”

“Now, please return home and affirm with your spouse that your sexual organ is absolute, unique, unchanging and eternal. Proclaim that your sexual organ truly belongs to your spouse, and the organ that your spouse has protected so well until now is truly yours. Also, please pledge that you will live your life with gratitude and in eternal service to your spouse. God will dwell eternally in such families and, with them at the center, the world-level family will begin to multiply.

“I sincerely hope that each of you will participate in the next marriage Blessing ceremony of 3.6 million couples. By doing so, you will form a true family that can register in the Kingdom of God on earth.”

August 30, 1996

**Inaugural Assembly of the Federation of Continental Nations for World Peace,
Meadowlands Hilton Hotel, Secaucus, NJ
The Role of Continental Nations in the Twenty-First Century**

- Father gave his personal testimony
- Principle of creation and ideal of creation; failure at end of WW2 goes back to human Fall, Messiah, path of development of world civilizations ... “Major religious founders, including Moses, Zoroaster, Buddha, Lao Tzu, Confucius and Jesus, emerged on continents.” (1370)
- Masculine characteristics of the people on continents (1371)
- We have to recover our original nature
- This organization should work with the FFWPU (1372)

Sept 11: Age of Fourth Adam was declared, at East Garden, 7 am. (Note: further declarations of the opening of the fourth Adam age were made, including July 1, 2000.) Here are my notes from a talk given by Rev Young Hwi Kim (second president of HSA): “The third Adam, as well as first and second, suffered failures, but the fourth Adam does not.” Here are Father’s words, from 1999.12.26:

“I told you that the era of the fourth Adam’s realm is approaching. On Chilpal-Jeol (7.8 Day) I took firm root as True Parents. On that basis, on Gugu-Jeol (9.9 Day) and Samship-Jeol (3.10 Day), I proclaimed the realm of liberation. I, as the True Parent, have eliminated everything by which Satan made himself the false father, and I re-created the entire basis for God’s dominion that he had destroyed. ...By doing so, I ushered in the era for building the unified world, the Kingdom of Heaven on earth based on the ideal of the family....

“The original world [is] the realm of the fourth Adam who has nothing to do with the Fall, ...Now, based on the realm of liberation that I established, this realm will be filled. The foundation has been completed for God to be liberated, and even for Satan to receive forgiveness and enter the Kingdom of Heaven. **I also must be liberated. What liberates me is to fetch the people in the dungeons at the rock bottom of hell and take them with me to the Kingdom of Heaven.**” (CBG, 1-2-4 #25, 1999.12.26)

“When the Third Adam comes, fulfills the Old, New and Completed Testament Ages, and enters into the liberated world based on the heart of the Fourth Adam, the kingdom of heaven on earth and in heaven will become one. God no longer will need to seek out the era of Adam based on His hope for the Lord at the Second Advent. Instead, for the first

time, **the Returning Lord will attend God in the position of the victor and will open the paths that formerly were blocked by the false parent.** By bringing about the era of settlement, the age of total liberation and complete freedom will come to pass.” (2007.08.20, CBG, 13-1-4 #15)

Note: According to Dr. Jin Choon Kim, on Sept 14 True Father crowned Hyun Jin Nim and Jun Sook Nim as fourth Adam. (May 20, 2019 meeting)

Father’s key words: “The conclusion is simple: In the Fourth Adam era, I will become a son or daughter of filial piety to True Parents.” (1999.10.24)

Nov 23, 1996: Launch of *Tiempos del Mundo*, Buenos Aires. This was when Father sent all UTS graduates to start newspapers around the world.

Educating the Second Generation

Transmitting its identity to the next generation was an exceedingly live issue for most Unificationists at the end of the century. It also was an area in which the American movement seemed poised to make distinctive contributions. By the late 1990s, the movement had proliferated a broad range of educational and religious identity-transmitting options. Some of these were aimed at the wider culture with the assumption that if the moral climate of society were raised, all would benefit, including the movement’s second generation. Another cluster of initiatives offered value, character and faith-based service programs which, while not exclusively targeting movement youth, nevertheless more closely reflected movement assumptions and the Unification ethos. A final group of institutions, organizations, programs and activities were dedicated to the religious education of the movement’s second and, in some cases, its first generation.

The American movement’s big-ticket items, *The Washington Times* and the University of Bridgeport, were enterprises aimed at raising the moral literacy of the general public. Although their links to the Unification Movement were well publicized, both were avowedly non-sectarian, and the overwhelming majority of paid employees at each were non-members. Throughout the 1990s, well under ten percent of the student population at the University of Bridgeport were members and there was little sense that it was becoming or ever would become the Brigham Young or Notre Dame University of the Unification Movement. These realities raised questions in more than a few members minds as to why the movement was spending tens and even hundreds of millions of dollars for their support. The answer was not simple. However, it was a fixed principle of Rev. Moon to spend the major portion of movement revenues on projects for social betterment. Skeptics and critics, of course, some of them within the movement, suspected ulterior, perhaps self-aggrandizing motives or that this support was the price exacted for public legitimation. In any case, both of these American-based and run flagship enterprises served as models for similar efforts throughout the world. This was especially true of *The Washington Times* which spawned sister newspapers in Korea, South America and Europe, many of which were subsidiaries. It was less true for the University of Bridgeport, although Sun Moon University ran along similar lines in Korea.

Apart from the Times and UB there also were grassroots, member-initiated and self-supporting organizations created to educate the public, primarily in the areas of character and abstinence-based sex education. The most impressive of these was the International Education Foundation (IEF), an outgrowth of the movement’s CIS mission which produced religious education and character education curriculums and texts on a mass scale in the former Soviet Union. IEF texts such as *My World & I* and *Love, Life and Family* (1999) helped fill the ideological void created by the collapse of Marxism-Leninism. Teams of Americans and Europeans, most of them Unification Theological Seminary graduates, with the help of Russian members and educational consultants, wrote and edited the curriculum materials. The enterprise was entirely self-supporting, funded by book proceeds and fundraising. IEF assembled an impressive Board which included some of America’s leading educators and by the end of the decade had conducted hundreds of workshops for youth in mainland China on character-based sex education that culminated in a public purity pledge. Sadly, the Chinese government closed down this activity, because it was from the United States, and at that time

the US, in particular *The Washington Times*, was mounting criticism of Chinese treatment of the Uyghurs and other human rights violations.

In the U.S., the most effective organization of this type, Free Teens, was begun by another UTS graduate, Richard Panzer. In an important article, "Going beyond the Cultural Wars, Re: Love and Sex," Panzer referred to a profound change in his thinking. As he explained it, "I began to ask myself, 'What can be known and understood by everyone?'" Instead of asking people to make the effort to understand and accept what I believed, I asked myself, "Where are people at now? How can I relate to where they are in a meaningful way, reach their hearts, awaken their consciences?" Sometimes we become rigid and think people should accept everything we believe, but I think half a loaf is better than no loaf. To promote dialogue is the point."

Out of this sea change in his consciousness, Panzer created the Center for Educational Media, produced "Surviving the Sexual Revolution," an effective AIDs prevention program, and authored a variety of publications including *Condom Nation: Blind Faith, Bad Science* (1997) and *Relationship Intelligence* (1999). Free Teen chapters were established in a number of U.S. cities, and the organization was able to gain government funding in several of them.

As noted, another cluster of initiatives offered value, character and faith-based service programs which, while not exclusively targeting movement youth, nevertheless more closely reflected movement assumptions and the Unification ethos. New Hope Academy in metropolitan Washington, D.C. was a good example of a model established along these lines that worked and inspired similar efforts by others. Founded in 1990 by local members dissatisfied with daycare and public school options, NHA grew to 100 elementary students (grades 1-8) and 60 daycare children by 1995. Having made a conscious decision not to teach religion, regarding that as the job of parents and churches, forty percent of the children were non-Unificationists, coming from twenty different religions and churches and thirty nationalities. According to the principal, Joy Morrow, "regardless of race, nationality or religion, conscientious parents wanted the same things for their children: an excellent academic program and an atmosphere which supports a child in their development into a moral, deep hearted, good person." Still, the school's commitment to underlying Unification principles was apparent in the decision of its founders to establish a National Association of Shimjung Schools, "*shimjung*" being a term immediately recognizable to Unificationists as the Korean word for heart.

In addition to formal academic programs, the movement promoted service learning projects. The most important of these was the Religious Youth Service (RYS). RYS was an outgrowth of the movement's 1980s interfaith work, particularly the Youth Seminar on the World's Religions (YSWR) which sponsored annual pilgrimages to religious sites. The service-learning component was added in 1985 and in mid-1995, RYS completed its fiftieth project. Over the next three years, RYS undertook service projects in Ghana, Taiwan, Romania, Bangladesh, the Dominican Republic and Haiti, Guatemala, Slovenia, Thailand, South Africa and Honduras. Initially, these projects involved YSWR alumni, Unification Theological Seminary students, new members in mission fields, and movement contacts. Increasingly, during the 1990s, RYS sought to find placements for the movement's second generation. According to RYS Director John Gehring,

We have to create things for the second generation to jump into. It doesn't have to be the same battles. We can't say, well, now you have to go and live in a center. Their destiny is not to be church members but to be their brothers and sisters' keepers. We have to create ways that they can enter into life and contribute in that way. As first generation members, the biggest challenge is whether we can create a path for the second generation to walk on through which they can contribute. RYS is helping to do this, as are other projects. We have to really invest much, much more in the next decade to help create the second and third generations' path for them. The RYS approach, though faith-based, was intentionally non-sectarian. There were no Principle lectures or pressures to convert at the sites. Still, as Gehring noted, RYS demonstrated "the public face of what religion can do and what our movement is capable of doing."

A third group of institutions, organizations, programs and activities dealt much more directly with the religious education and mobilization of the movement's first and second generations.

Among the movement's educational institutions, Unification Theological Seminary occupied a central position. Apart from being a wellspring of the movement's intellectual life, since the mid-1970s, UTS had sent out 23 graduating classes, more than 1,000 graduates in all. Only a handful were non-members. Data on mission assignments indicated that Seminary graduates were broadly represented in leadership roles throughout the movement. In the early 1990s, the vast bulk of the movement's campus ministry, social service/community action and interfaith personnel as well as significant numbers of overseas missionaries, especially in the CIS (and later, Brazil), were UTS graduates. In addition, more than fifty graduates were serving as "city leaders" and thirty as "state leaders" in the U.S. The presidents of the Unification Church in the U.S., Japan and Korea were each graduates. Additional graduates were involved in the movement's journalistic endeavors: forty alone were associated with The Washington Times and its allied projects. Twenty graduates were listed in the early 1990s as pursuing further graduate study and seventeen were employed as faculty or administrators at the Seminary. These placements did not indicate performance levels, but they demonstrated the close association between the Seminary's educational program and the assumption of leadership roles in the wider movement.

The vast majority of Seminary graduates were members of the movement's first generation. However, there were a number of church-run daycare, elementary and secondary schools, notably Jin-A nursery in New Jersey, a one-year Western Students General Orientation Program (GOP) for middle schoolers at the movement-run Little Angels School in Korea and New Eden Academy (NEA) on the campus of the University of Bridgeport, which unlike the New Hope or RYS models, consciously attempted to socialize members of the second generation in Unificationist faith. In 1995, the movement created a "Second Generation Department" through which it hoped to facilitate "a series of educational programs geared toward meeting the spiritual needs of children." This series included "a national Sunday School curriculum, a national approach to establishing Unification-based schools, educational workshops and summer camps, educational/spiritual resources—books-manuals-videos, and more." The movement conducted its first National Sunday School Training Workshop in August 1995 and published a Sunday School curriculum. However, it was difficult to develop a coordinated national strategy.

Members and movement communities tended to plunge into ad hoc efforts in response to immediate local needs. This was less of a problem for movement organizations dedicated to mobilizing older second-generation members. The Collegiate Association for the Research of Principles or CARP, more properly World CARP as it came to be called, developed several highly innovative and effective programs during the mid-1990s. Rev Moon's son-in-law, Jin Hun Nim, became President of World CARP in late 1994 and began to revive the in-your-face confrontational spirit and activist revolutionary elan which had characterized CARP during the 1970s and 1980s. However, rather than communists and radical leftists who were barely visible, World CARP took on a revolution of a markedly different stripe, mounting an all-out war against "Free Sex."

Jin Hun Nim's first move in August 1994 was to create the World CARP Special Task Force (STF). STF was conceived as a one or two-year program of activist education for new members or high school graduates before they entered college. There was an effort in 1995-96 to integrate STF with the World CARP Academy, headquartered in Boulder, Colorado, but this was financially untenable. Essentially, those who joined STF replicated the intense regime that first-generation members had experienced during the earlier period. They lived in centers, fundraised, witnessed, studied and lectured the Principle, adhered to public schedules, were encouraged to adhere to "public attitudes," joined demonstrations, canvassed for Rev. and Mrs. Moon's speaking tours, attended workshops and attempted to break through personal barriers. For second generation members who had done none of this before and whose faith was largely conceptual, this was difficult. In an early speech entitled "Challenge Yourself," Jin Hun Nim stated, "A couple of people I know very well have been calling me to ask, "Can I go back to my school? This is the toughest time in my whole life." They cry on the phone, begging to be allowed to go back."

The experience was tough, but those who persevered offered grateful testimonies acknowledging their spiritual growth. Michael Balcomb, one of a team of UTS graduates who

assisted Jin Hun Nim, spoke for the earlier generation when he stated, “every person needs to have his or her direct conversion experience with God” adding that, “For our children as it was for us, that experience is to be found on the front line.”

Although its numbers doubled each year during the late 1990s, STF was primarily for an elite core of second-generation members willing to commit one or two years as full-time missionaries. In 1995, Rev. Moon expressed his desire that World CARP initiate a more broadly-based purity movement. The result was the Pure Love Alliance (PLA). During the fall of that year, World CARP sponsored a series of Pure Love Rallies. Jin Hun Nim sounded the clarion call for an alliance against a society “saturated with impure lifestyles,” and “real tragedy” that it was a real tragedy “to talk about pure love as merely an alternative.” He forcefully stated, “It should be the norm, the mainstream, and totally natural. Pure love should be our true reality.” PLA, in his words, was “calling for nothing less than a revolution.” In the initial phase of its program, which had the purpose of raising public awareness, PLA utilized confrontational tactics reminiscent of those utilized by CARP in its opposition to communism during the 1980s. A picture of a PLA member smashing a television set with a sledgehammer during a Washington, D.C. rally afforded the alliance its “first taste of being in the print media.” The alliance’s “first evening news spotlight” covered its protests in Chicago over “hard core pornography...being sold in campus bookstores” and its rally outside Playboy Enterprises national headquarters where a large stuffed bunny was burned in effigy. PLA grabbed international media attention when eighty members camped out for three days to get prime bleacher seats for their “No Oscars for Porn” demonstration against Milos Forman, director of “The People vs. Larry Flynt” at the Hollywood Academy Awards.

Robert Kittel, President of PLA, expressed confidence in early 1997 that “the Sexual Revolution was a relic of the past.” He compared it to “the facade of the Communist utopia which suddenly and unexpectedly met its demise” and expressed confidence that the same class-action lawsuits that numerous states jointly filed against the tobacco industry would in the future be levied against the sex industry. He proposed “Absolute Sex” as a counter to “the free sex belief” and strongly defended the “A” word, noting that “[t]here are absolutes in life.” He contrasted the “I do what I want to” philosophy of free sex over against “living for the sake of others” which was “the guiding principle of absolute sex.” He also noted, “Happiness attained on the immediate gratification theory quickly tarnishes...[while] those who care more about the wellbeing of others, find a lasting joy that shines forever undimmed.” The conclusion was simple, Monogamy works!... Happily married couples live longer, are better off financially, have fewer mental illnesses, have a more fulfilling sexual relationship and thus a much lower rate of suicide.... The heterosexual two parent family is... [also] the most economical and most successful model used in raising children. PLA refined and systematized its presentations, but these sentiments remained at the core of its teaching.

Pure Love summer tours, which PLA conducted beginning in 1997, culminated the public-awareness phase of its efforts and allowed more second-generation members, down to the age of fourteen, to participate in front-line experiences. According to one testimony, “Thousands of people in America ... heard this message as 300 young people stormed 25 North American cities on the Pure Love '97 Absolute Sex National Tour.” As with the previous rallies, the intention was to “ruffle the feathers” of America and ignite a “new sexual revolution.” Tour participants practiced three-minute Absolute Sex speeches, posed the provocative question, “Who owns your sexual organ? (answer: your spouse), and fundraised “dollars for decency.” In every city, there was a Pure Love march in which members hoisted placards and raised chants of “Make It Sure, Keep It Pure” or “Absolute Love, Absolute Life, Absolute Sex, That’s Right!” Marches were followed by energetic rallies featuring rock music, hiphop dancing by the PLAettes, dancing STD’s (sexually-transmitted diseases), martial arts, music by the Funky Gals of PLA, and body surfing in the audience. Tour organizers were determined to demonstrate to the public, as well as to the movement’s second generation, that pure love was not boring or nerdy. Apart from the requisite protests at Playboy headquarters in Chicago, the Kinsey Institute in Bloomington, Indiana, and SIECUS in Manhattan, '97 tour participants visited Yellowstone National Park and went white water rafting on the Colorado River. The '98 tour went international, spending eight days in Japan where members conducted strenuous rallies but found time to hike up Mt. Fuji, tour Osaka castle, and visit Hiroshima. The '99 tour hit the southeastern seaboard and southern U.S. states (missed during the '97 tour) and added a

social-service component to each stop with participants cleaning dilapidated buildings, gleaming fields, picking up garbage, painting and landscaping.

Testimony: “One Love! One Life! One Man! One Wife!” Miho Yoshida

Chants like these filled the usually uneventful surroundings as a string of around 8,000 people, many carrying Pure Love placards, marched down Pennsylvania Avenue. Cars honked, answering the “Honk for purity!” placard, and people stuck their fists formed into “thumbs up” signals out of the windows. All of the passersby gawked at us in awe. With the police escort, we knew we were, for that one moment, the center of attention of the whole cosmos. Our cries for purity and family would affect many different people all over the world. To know that this was happening filled me with a silence and awe. It was fun and inspiring to participate in the Love Alive event.

Bringing so many young people together really helped to make certain the urgency of the problem of sexual immorality. It also helped me be more optimistic about our future. I could see how many young people actually do care about family values and I could be assured that the world was not going to fall down the drain of immorality. Coming together on this issue of family also helped raise the pride and confidence of many young people who were able to see that there were many supporters.

The afternoon was clear and brisk. The Love Alive rally, packed with excellent speakers and eye-catching local entertainers, had drawn a modest but energetic crowd of a thousand people. The crowd kept getting larger and larger. I could see everyone having a good time, dancing to the beat of gospel music, crooning along with the life-sized dancing STD’s. They were drawn in by the a cappella group from Howard University and the many distinguished speakers, including the mayor’s wife, Cora Masters Barry. I really could see how important each felt the issue was and how enjoyable it could be. The march was a huge success. We blocked traffic for miles, and the whole city of Washington could hear the echoes of our call for family values. The young and old, black, yellow, brown and white, were all devoted to this issue of bringing peace and breaking down barriers of race and religion so our children can be free of broken marriages and sexually transmitted diseases.

The day concluded with a concert given by Washington’s own Kenny Lattimore, the up-and-coming R&B artist. He really put so much heart into his singing, touching all members of the audience. It was sad to see the adorable girl stricken with HIV whom Kenny dedicated one song to. His concern for family values was inspiring. The facade of false love and free sex will fall and be diminished while true love will dominate the world and last for eternity.

Testimony: Reflection on the “Love Alive March”—Steve Schneider

The march itself passed by like a kind of dream. I was concentrating so hard on trying to keep an even pace and keep everyone in line that I didn’t have time really to see what was going on all around me. I remember the way our voices sounded shimmering off the buildings that day.... I remember the shouts, the chants, the clapping.... I turned around and could see hundreds of picket signs bobbing up and down, off into the distance.... As we went on, more and more people were getting caught up into the excitement and joining the march ahead of us; so our position in the front of the march slowly started being moved toward the middle. Somehow we got to the White House as planned.

When we got to the Ellipse, it was a breathtaking sight. There were people milling all around, too many for the eyes to focus on any one. Somehow I ended up helping them carry the banner to the front of the stage, and there we stood, waving and singing, staring out onto a sea of faces. Staring directly out at those thousands of people was a moving experience, especially seeing the way they responded to the chants we were calling out. For the first time I could see the result of our collective efforts manifested on that one day.

Looking out at those thousands of people, I could realize what a profound impact a group of individuals can have when they unite together. I really felt that this event was the beginning of the healing of the moral problem in this country, and in the world.

Testimony: Reflection on a 21-Day Condition and PLA—Victoria Wilding-Blaine

During the tour I had a more glamorous image of PLA than I do now. I've realized how much work we have yet to do. At the same time, I have a deeper appreciation for the PLA's mission and understand more profoundly how desperately America and the world need to follow the PLA's path. Once while fundraising I met some people who were all addicted to drugs and seemed to have Chapter Two problems. One of them asked me if he'd go to hell if he committed suicide. I felt so much pity for him and tried to encourage him not to do such a horrible thing as taking away God's gift of life. I felt I was able to experience a touch of God's pain when He looks at this world in such a fallen state. I felt, if only everybody practiced Absolute Sex, we would have strong families which supported each other; we would have true love; we would have so much happiness. This is how crucial PLA is; we literally are out to save this world. Nothing but Absolute Sex can do it. Purity is this important. By purity I mean purity before marriage, a purity of love for one spouse within marriage. It is like the cement of a true family. And true families are everything. Because in strong, true families, there is true love. And once we have true love, sacrificial love, we have a foundation to solve all problems. Personally, I still have a long way to go before my love is absolutely pure. My love is often self-centered and my actions are often not sacrificial. I have many regrets, but I feel I still have ample opportunity to cleanse myself. I just have to discipline myself.

During this condition there were several times I was able to experience God's pain, but also God's love, through the people I met. For example, I would feel God's pain when I met a man with at least three wives, and I could feel God's love when someone would willingly offer their money (even though it was a hardship for them). Many times, I could cry in prayer and thus grow a little bit closer to God, but usually this occurred after I experienced something during a run, feeling God's pain or repentance. I think I can improve my prayers by trying to be more sincere instead of formal, and by saying things from my heart. I can put my prayers into action, but many times I've broken or forgotten my promises to God because of my own lack of effort or self-centeredness. Also, many times I didn't think of God. I feel I should constantly talk to God and invite Him into my life.

Last, I like our team a lot and feel we get along very well. Maybe, though, we could be more serious sometimes instead of being relaxed and playful. Also, we could make more effort to be alert and punctual. In conclusion, I feel I've changed a great deal since the first day and I was glad to end the condition with an offering heart.

The work-hard, play-hard approach of PLA was effective. By Washington, D.C., which was the final stop on the '97 summer tour, the number of participants had swelled to 500, and members were welcomed by Mayor Marion Berry who recited the Pure Love Pledge with them. The tour itself generated three hours of television coverage and dozens of newspaper articles. It also contributed to the education and maturation of the movement's second generation. In Boston, near the end of the tour, PLA held its second Absolute Sex speech competition. The first such competition had been held at the Boulder, Colorado workshop halfway through the fifty-day tour. According to one account, Brothers and sisters who had been timid and awkward in Boulder now exploded into Heavenly impassioned fire breathers. They all had matured greatly in their logical and heartistic expressions not only of the pain and misery of broken families and false love but also of their longing and determination to strive for pure love for themselves and the world.

One Unification parent expressed pride and gratitude upon receiving the fax of a newspaper article in which his daughter was quoted "speaking out for what she believes" in a front-page story about the tour. Other parents were moved to tears of a different sort when their second-generation offspring took part in such PLA spin-off activities as bungee-jumping "purity" plunges. However, on balance, the scales tipped decidedly to the positive side. Another positive benefit was the synergy that the tour created with the wider movement. The Pure Love '98 tour to the Orient stimulated the development of parallel efforts suited to the particular context in Korea, Japan, Taiwan, Hong Kong and even on mainland China. The same occurred in Europe.

In 1999, PLA moved beyond an exclusively activist posture by creating CLUE 2000, a ten-chapter character development and abstinence education curriculum. The acronym stood for Creating Love and Uplifting Esteem, and the curriculum was built wholly around U.S. federal government guidelines for abstinence education. Previously, a PLA educational team had created many activities for young teenagers. These also were incorporated into the text. During the fall, the curriculum was taught in eighteen public schools in Chicago which was a focus of STF and PLA concentration. One report noted that PLA student-teachers, primarily second-generation STF volunteers, had access to 1,200 students and that each student received ten hours of abstinence education which was "12,000 hours of abstinence education being taught in the schools this fall that was not there before!" The report stated that the curriculum was also being taught "in after-school programs and communities in many states and several countries throughout the world."

1997

The year 1997 began with the leadership of the American movement attending a 40-day workshop at Cheongpyeong. Wives were with them for the first ten days. In those days the workshops were strenuous. For at least the first half, there was no hot water; we took only cold showers, and this in January and February. The program was solely reading Divine Principle (or, reading along with a person at the mic reading, very fast, and doing "ansu." Toward the end we did a seven-day fast.

Dr Mickler's Commentary: The Globalization of the Blessing

The sanctification of families through International Marriage Blessings was the third prong in the movement's program for world peace and unification. Sanctification within the Christian tradition referred primarily to the transformation or perfection of individuals. However, Unificationists understood that a whole new historical epoch had begun in which there had occurred a fundamental shift in the order of salvation from the individual to the family. Therefore, the movement's understanding of sanctification related mainly to the family and family formation. The gateway to the sanctification process was the Blessing that became a major point of emphasis for the movement during the middle and late 1990s.

Sanctification was an important complement to movement-sponsored dialogues and reconciliation efforts. The first two prongs in its program for world peace and unification essentially dealt with conflict-resolution. The third prong, the sanctification of families through the Blessing, was understood to eliminate the root cause of human conflict and division. In essence, it was a process through which men and women came into union with one another, engrafted into the True Parents, reconciled with God, and thereby reconstituted themselves as a new humanity. In this process, there were important internal and external components. Internally, the Blessing was understood to cleanse couples and their future progeny from the taint of original sin.

Externally, blessed couples were to exemplify world peace and unification. The movement encouraged international, intercultural and interracial matches in large International Marriage ceremonies dedicated to "World Peace Through Ideal Families."

Prior to the beginning of the Completed Testament Age, the Blessing was a narrow gate. It was restricted almost exclusively to Unification Church members. However, the situation changed dramatically after 1993. The essential difference was that the Blessing became open, and Rev. Moon stated his intention of blessing hundreds of thousands and even hundreds of millions of couples before the year 2000. This shift and the accompanying goals were the result of altered circumstances. The collapse of communism in Eastern Europe and the Soviet Union as well as the movement's access to communist leaders and breakthroughs in both communist and post-communist worlds were all crucial.

However, Rev. and Mrs. Moon's public declarations of True Parents, messiahship, and the Completed Testament Age were equally important. As a consequence, Rev. Moon had every expectation that a new messianic age was about to dawn. The most visible sign of this was what members came to call the globalization of the Blessing.

The globalization process affected movement practices and eventually members' thinking about the Blessing. Prior to the CTA, members endured lengthy preparation periods that extended from the time they joined the movement until they were blessed. During this time, they were strictly celibate and fulfilled regular membership duties as well as special conditions associated with the Blessing, such as bringing three new converts and completing a seven-day fast. All were "matched" by Rev. Moon and required official permission to "start their families." A major departure after 1993 was that these conditions did not apply to the overwhelming majority of those being blessed. The reason for this was simple. They were not Unification Church members. For most of these couples, there was no formal preparation at all. In most cases, the Blessing came as suddenly as a knock on the door. In fact, as the numerical totals climbed into the millions, the majority had only the most limited and rudimentary understanding of the Blessing if, indeed, they understood that they were blessed at all.

There also were departures from basic ritual practices. For most Unificationists, the Holy Wine Ceremony was the centerpiece of the Blessing. It signified the cleansing of original sin, or in Unification terms, the "change of blood lineage." As far as possible, members preserved the integrity of this ceremony. They offered holy wine in living rooms, on beaches, at county fairs and elsewhere according to accepted formulae. However, there also were adaptations and eventually innovations that bore only a faint resemblance to the original tradition. Some couples refused wine. In these cases, members distributed grape juice referred to as "holy nectar." Others had compunctions about accepting drinks from strangers. In these instances, it was sometimes maintained that sniffing the wine or dipping one's finger into a cup was sufficient. Once again, as numbers accelerated into the millions, enterprising members distributed holy "lemonade" to thirsty beachgoers or downtown pedestrians, usually with little or no explanation of its benefits. Others distributed holy candy with printed blessing affirmations.

Globalization, in effect, resulted in the spiritualization and democratization of the Blessing. Whereas eligibility had been interpreted previously in literal and legal terms, the movement now incorporated symbolic content and a more accentuated theology of grace. There was significantly more emphasis placed on benefits available through "the merit of the age." The grace of the Blessing was understood to accrue to people regardless of their effort or even their awareness. Rev. Moon stated that those born after the True Parents' Holy Matrimony in 1960 were already blessed. He later extended the period to include those born after he began his public ministry in 1945. Given this understanding, excessive preoccupation with ritual or legalistic niceties was clearly misplaced. At the same time, continental leaders, tribal messiahs and eventually ordinary members were empowered to bless couples. This led to further experimentation and innovation.

Blessing '97

Blessing '97 presented a different set of circumstances and confronted the American movement far more directly. Previously, members had assumed that Korea, as the birthplace and holy land not only of Unification faith but of an expected new global culture, would be the site of all future World Culture and Sports Festivals and International Blessings. After the completion of Blessing '95, many were surprised when it was announced that the Third World Culture and Sports Festival and the main ceremony for an International Holy Wedding of 3.6 Million Couples would be held in Washington, D.C. at RFK Stadium on November 29, 1997.

The rationale for the decision to hold Blessing '97 in the U.S. was not entirely clear. There was a sense that Rev. Moon wanted the next Blessing to have a more substantial global impact, particularly in terms of media coverage. Although Korea was regarded as the future center of world civilization, that was not the case at present. In this respect, the U.S. offered intriguing possibilities. Rev. Moon's attention already had been drawn to South America as an alternative starting point for a new global culture. It may have been that he wanted to draw upon the resources of the entire Americas. Or it may have been that he simply wanted a more substantial return on his investment in the American movement. There also was evidence that Rev. Moon relished a challenge. Having been there and done that in Korea, he may have wanted to test the movement's mettle in the capitol of the world's only remaining superpower.

Whatever the reasoning process, the American movement was left with responsibility to spearhead Blessing '97. This would be a time of testing for the membership. There were ongoing anxieties, frustration, despair and agony over lacking or slow results, dramatic shifts of strategy, significant breakthroughs, and eventual vindication. In the end, members learned an important lesson about the Completed Testament Age. It was about members, themselves, taking responsibility. As early as 1980, Rev. Moon proclaimed that the era of the leader-centered movement had ended and that of the member-centered movement had begun. It took most members more than a decade and a half to realize and experience the meaning of that proclamation. Even then, it was a lesson easy to forget and one that required continual reinforcement. Once the 3.6 Million Couple Blessing total had been attained, an event which he sealed with the blessing in marriage of his two youngest sons, Rev. Moon proclaimed the "Era of the Fourth Adam." Although once again there was ambiguity about the precise meaning of the proclamation, essentially it indicated that the mission of the Third Adam, the Lord of the Second Advent, was complete and that humankind as a whole, the Fourth Adam, was ready to inherit their birthright.

However, this all lay in the future. The immediate concern was how to prepare for Blessing '97. Initially, the American movement attempted to work from its perceived strengths. The leadership believed that the movement's major asset lay in its ability to mobilize elites. Literally thousands of scholars, religious leaders, media professionals and civic officials had attended conferences or lent their support in one or another way since the late 1970s. Therefore, it was logical that the movement should start from them in mobilizing support for Blessing '97.

For Blessing '97, Christian ministers were the specific targeted elite. The movement had been quite successful in mobilizing thousands of them to Korea during the late 1980s. The assumption was that not only ministers but their entire congregations could be mobilized for the Blessing. To that end, the movement sponsored three-day, expenses-paid "Empowering Christianity Through True Family Values" seminars at the Sheraton National Hotel in suburban Washington, D.C. [and other hotels] weekly between June and December, 1996. Several seminar sessions were based on Rev. Joong Hyun Pak and Dr. Andrew Wilson's book *True Family Values* (1996), a text that presented the movement's teaching on marriage and family as a faith-based message "addressing issues faced by individuals and in today's society." Dr. Tyler Hendricks, President of the Unification Church in America, led a team that adapted the text into workbooks of the "fill-in-the-blanks" type which were completed by participants. Rev Kevin McCarthy, the movement's top lecturer from the earlier ICC Minister Conferences, also taught the direct Divine Principle.

The seminar series was remarkably successful. More than 4,500 clergy and religious leaders from all regions of the country and virtually every religious denomination attended. A large number expressed interest in the Blessing. Some indicated that they might like to hold a blessing in their church. This was consistent with Rev. Joong Hyun Pak's "Five-stage strategy" for success at RFK. These stages included the:

- True Family Values education of ministers;
- education of members to become True Family Values presenters;
- teaching of True Family Values in churches;
- giving of pre-Blessings at True Family Value Festivals; and
- bringing of pre-Blessed couples to the main Blessing event.

The major innovation in this formula was the concept of pre-Blessings and pre-Blessed couples. Basically, this meant movement leaders began to conduct Blessings, with all the ceremonial components, on behalf of Rev. and Mrs. Moon. The only missing element was True Parent's prayer of consecration which would be given November 29th at RFK Stadium.

In December 1996 and January 1997, the movement conducted seventeen True Family Values Festivals in thirteen North American cities. These resulted in eighty pre-Blessings or an average of slightly more than four at each. This level of result continued through February and March 1997 at which point the movement had held 50 True Family Festivals nationwide and pre-Blessed 200 1993–1999 couples, still an average of four per festival. It was encouraging that

the first round of pre-Blessings in December and January included thirty Christian ministers, two Muslim imams, and three Native American chiefs. By mid-March, the total of 200 included 85 ministers.

However, there was little evidence that ministers were bringing their congregations. There were two main reasons for this. First, while ministers might be open to the promptings of the spirit, congregations and review boards tended to be more conservative or at least less adventuresome. Second, the True Family Values Festivals format was too unwieldy. It simply was expecting too much that ministers and their congregations sit through several hours or even a full day of True Family Values lectures, then change their attire and mindsets to be pre-Blessed.

While there may have been some limitations of strategy, the more serious problem was that the UC membership had not yet caught the spirit. In an important speech, Rev. Joong Hyun Pak emphasized that members, like the early Christians, needed to make the transition “from Disciple to Apostle.” Pentecost was the “turning point” in this shift for early Christians. Unfortunately, the general membership had not yet experienced pentecost. Some were intimidated by the prospect of facing ministers and congregations. Others, having barely been exposed to the True Family Values material, were equally intimidated by the prospect of having to lecture it.

August 9, 1997: Declaration Day of the Cosmic Sabbath for the Parents of Heaven and Earth (7-8 Holy Day), after which time “True Parents can express their love for the True Children.”

TH NOTE: Some on-the-ground background of this holy day:

Call for the millions to receive the Blessing leads to Blessings in churches and door to door. The global “pre-Blessing” campaign authorized blessed couples to bless people in churches. We created a nice Blessing service for use in churches, and members were carrying it out with ICC pastors, and the numbers were rising.

Then came the breakthrough in Kentucky. If we can bless people in churches, we can bless people anywhere. We can bless couples door-to-door, and in increasingly creative ways. In America, and to my knowledge worldwide, this breakthrough took place in Kentucky, with the Joe and Sun Willet and Norm Presley families transitioning from churches to door-to-door, and from there to parking lots. **The method rapidly spread nationally and worldwide.**

We used fax and fledgling Internet to compile data from around the world. All blessed couples were called to bless 180 couples, and it was permitted to donate to cover the cost of Blessing campaigns in Africa or other countries and count the results as your own. The numbers started going through the roof. We surpassed the goal in July, 1997. As a result, Father revised the original goal of 3.6M to 36M, which added together for a total of 40M, and we reached that goal.

I heard of the declaration of this holy day in Korea a short time after we passed the 3.6M mark.

Dr Mickler's Commentary

Fortunately, pentecost of a certain type did occur. It basically involved a momentous shift in strategy and sensibility. In terms of strategy, members dispensed with the elaborate True Family Values lecture/festival apparatus and took the Blessing to the people by going directly to their homes. Thus, the door-to-door Blessing strategy was born. As one member wrote, “It seems so simple now but at that time it was a big breakthrough.” Over the next several months, members devised ever more creative and efficient delivery systems. Blessing booths at county fairs and summer festivals were especially effective as were beach Blessings. In terms of sensibility, members no longer waited for direction or officiators from headquarters but took the Blessing into their own hands. Members, themselves, began conducting pre-Blessings, a practice that was quickly authorized by the movement's leadership. Far from resisting a loss of prerogative, leaders felt as though they had been rescued. In this manner, the Blessing '97 campaign became radically de-centralized.

It was difficult to pinpoint precisely where the breakthroughs began. Early reports of innovative approaches came from Minnesota, Alaska and Canada (also part of the North American movement region). However, the most compelling testimonies came from Kentucky. There, a tribal messiah couple, Joe and Sun Hyang Willet, became the first American couple to pre-Bless 160 couples. Their testimony along with that of the Kentucky State Leader, Dennis Wooley, helped liberate and energize members throughout the U.S. Essentially, they demonstrated that ordinary members who conscientiously went out during evenings and on weekends could fulfill the Blessing goal.

Testimony: Blessing the World—Sun Willett

In November 1994, my son, Sunder, was one year old when Father directed us to do tribal messiah work. We had just received a stroller from Sunder's grandma and when I was cleaning it, I received an inspiration. "Why am I washing the stroller?" Then I felt, "Tomorrow! You must go out witnessing. Right away!"

So rain, snow or sunshine, every day I went out with Sunder in the stroller to talk to students and teachers in Georgetown (KY). This went on for several months until Father said to bring ministers to the 30,000-couple Blessing in Korea. I began searching the telephone books in Lexington, Kentucky and central Kentucky. They had about 400 churches listed. I began cold calling to invite them to this event. I worried I might be missing many ministers, so then I checked the white pages from A-Z for Reverends. It took another week, but I found 250 more not listed with churches.

We were grateful for the three ministers who responded to go on the trip. The one Muslim minister said, "I have never been invited to anything like this before. I will go!" I was still frustrated with our results and prayed to Heavenly Father, please give me the wisdom to break through! When Father directed us to spread the Holy Wine blessing to 160 other couples, I was excited.

One day our regional leader, Rev. Won Suk Kang, called me to encourage us to help our region become the champion region in giving the Blessing. At that moment I was so excited, because I thought, "I can do it!"

We had our first Blessing of eight couples in a Chinese restaurant. A black Baptist minister played holy songs. We had 3 Vietnamese couples, 3 black couples, 1 Chinese and 1 white couple. Our pastor performed the pre-Blessing at the second dinner. A Palestinian couple invited 4 couples among their brothers and sisters. The final total was 49 international couples at 4 dinners. Rev. Wooley and the church community made these events possible.

I wanted to go back and start giving the blessing in my community of Georgetown, Kentucky. Sunder by then was very large and heavy at 3 years and 9 months old. I had to push him, walking all over the hills of our town in the stroller.

Every day after lunch until night time, I visited homes to invite people to come to a Blessing dinner. Thirty people said yes. The day before our big Blessing I revisited these 30 people to make sure they would come. Rev. Wooley and some ministers traveled from Louisville, Ky, to help. We bought 30 take-out dinners to be served at the hall we rented for the Blessings. We waited and waited and no one showed up. I was so frustrated, and I talked to God desperately, "Heavenly Father, what happened? We were so close to them in their homes! How come nobody came? What can I do now?" At this lowest point I said to God, "If you were me, what would you do? Give me some wisdom!" Then it occurred to me, why don't we visit their homes and give the Blessing there? I suggested this to Rev. Wooley and he said, "Why not?"

We visited those who had promised to come and performed the first door-to-door Blessing. In one hour, six were Blessed. Rev. Wooley said he felt this was powerful and reported this to Rev. Kang and Rev. Joong Hyun Pak, who were visiting our region. Rev. Park said, "This is God's revelation! We should all do this!"

I strongly felt from this experience that God does not show the way too easily. We have to find out, and we can't give up. We have to hold onto God until the end. We have to overcome! When we really feel God's will, then God and the spiritual world are really with us.

Also, God is looking for the person to give inspiration to others. True Mother appeared in my dreams, driving a school bus with members on the bus. She turned to us and said, "What are you thinking now, and what are you doing for God's will?" In my mind I thought that I was working hard, but then I determined that I had to work harder.

One of our first Blessings was a couple who had lost their home in a flood, and were in public housing. They stood to receive the Blessing, but this older farmer smoked his cigar right through the Blessing! I had to run to the bathroom to throw up twice, but we persevered!

Another time, Joe stopped at this street and didn't know why. We looked around in this run-down neighborhood and there was a couple that pulled up in front of the worst house on the street. They looked so forlorn, looking at this house with a padlock on the front door that Joe hesitated to disturb them. I went up to them and gave them the Blessing. We discovered that he had just lost his job and his house, but I told them, "Because of this Blessing, you will prosper!" He brightened and said, "Yes, today I got a new job." As we left them, Joe felt that because of their ancestors, some people had to pay so much indemnity to receive the Blessing.

When we first started door-to-door Blessings, Joe and I blessed one or two couples an evening. Sometimes four couples. The weekends were better. One weekend we went out for nine hours straight. It was very hot. I was very thirsty but I thought, I have to forget about thirst, and just give the Blessing to one more couple. That day nine couples were blessed.

We pulled up in front of one house just as a woman was about to pull away. We leapt out of our car to bless her just as her husband greeted her in the front yard. She had been driving non-stop for 18 hours from Texas to meet her husband at that moment, and receive the Blessing! It seemed that no matter how hard we worked, God was working harder to prepare people for us to bless.

We were amazed.

On Valentine's Day I had baked over 2,000 cookies and handed them out to the whole town—schools, businesses, teachers and students. When True Parents heard about our Blessing efforts, they gave us money to buy some clothes and go on a speaking tour to many eastern and midwestern cities to speak about how to bless couples. One of my most precious memories is a dream of True Mother coming to hold and comfort me.

We received a great deal of blessing from True Parents and our regional leader, Rev. Won Suk Kang. He inspired me at the right time in the right way to do God's will.

Testimony: Blessing My Hometown—Chris Bihary

Family restoration and hometown tribal love has been a challenge for me and my family. The hometown providence has given us a new perspective on God's historical heart. This story of one family's perseverance shows that one has to set the goal and step by step through God's formula of True Love, establish the victory.

In 1990, the message of the hometown providence sent us from the World Mission Center to do hometown in Northeast Ohio, and we moved to my home neighborhood in 1992. There, among my family, clan and old school mates, we started the work of true love. Every year my home town holds a summer celebration in the town square. We set up a booth, hoping somehow to bring people to the Blessing. The first year, we sold gift items. The following year we tried an information booth on Women's Federation, then Family Federation, and now the True Blessing Booth!

We became known as the city's "Moon" family. At first we were persecuted, but folks here in this town are basically friendly, and knew the family I came from. I guess I was known as the rebel—the one who did things differently from the others. I was a hippie, I published my own underground high school newspaper, Revelations, and I was known as a person who was not afraid to speak out. Now it all came out that I had been in the movement for the last 20 years. People liked me, but they were somewhat apprehensive of my new religious beliefs. Most people changed their mind, however, after talking to us.

At each summer celebration we met lots of young couples, and they were really interested in the Proclamation for True Families. The message made a lot of sense to them.

We began to win the hearts of many people in this town. We became involved with others through our children's activities and by doing volunteer work. I felt that it would take a long time for True Love to grow here, but I persevered, day after day, year after year. As a parent at the birth of a child, one feels such pride, but the job of being a parent is really just beginning. Somehow Blessing '98 was such a beginning for Parentism here in my home town. Last year we Blessed many people at the summer celebration—a judge, and local city, state and national representatives. There were ministers, players from the Cleveland Indians, teachers and many others.

My wife, Eiko, went to Japan for three weeks for witnessing and Blessing activities in her own home town. She had come to America some 25 years ago, and only gone home once, after our first son was born, 10 years ago. She had not really had time to see her childhood friends back then. This time she could really proclaim her love of God and True Parents. She was a testimony to international marriage, and she Blessed many, many people in her home town.

On Father's Day, Eiko and I had the opportunity to bless our tribal clans. Here in America, my cousin had a graduation party for his youngest daughter. I Blessed the celebration cake with Holy Wine and shared this special blessing with all my relatives, young and old. On the other side of the planet, in Japan, Eiko was having a special banquet with all her in-laws and she, too, had a sharing of the Holy Wine, Blessing all there. This date is now our special Family Tribal Holiday!

Part of our joy was seeing the Blessed children who delighted in sharing Holy Wine and candy. They were so pure in heart, and even the toughest cases broke down and received the Blessing from them! Yoko, my 6-year-old daughter, was out there helping hour after hour. My two boys, ages 10 and 12, really helped us surpass our goal. We had set a goal of 8,000. I had not really believed we could do it, but by Sunday evening we were completely out of juice and candy, and we knew we had gone completely beyond our goal.

My biggest joy was Blessing so many friends and families in my hometown. My high school friend's band was in the gazebo, getting ready to play for the townspeople. I approached them with a silver tray holding 12 cups of Holy Wine. I announced that this was Blessing time. One of the twins in this well-known band, said, "OK—everyone drink!" The bass player asked, "Is this Moonshine?" The other twin replied, "No, it's Moon Wine!" I added, "Yes, it's Holy Wine and I want to give you all the Blessing." The entire band drank up.

At the upcoming County Fair in North East Ohio, members will have a Family Booth, and a Family Federation trailer in the County Parade. The Blessing is surely coming!

Testimony: Norman Presley

I work in Kentucky as a real estate agent and I run a small picture business, My wife, Noriko, takes care of our four children at home. We were matched and blessed in 1982.

I went out with the state leader to see how to door knock and pre-Bless people. It seemed so natural and easy. I then went to the local religious store and purchased a "Blessing Kit." The first night Noriko and I went out we were going to go door knocking to pre-bless people. That night I had to have some papers signed by one of my customers who was buying a home for investment. He is a C.P.A. I told Noriko we should try to bless them. They are strong Christians.

We asked them about doing the Blessing ceremony and they had some questions about our belief in Jesus and the Bible.

As I explained some of the very basics of our belief, I felt the spirit world move them. They then took the Holy Wine, a sprinkle of Holy Water, the Blessing Vows, a Prayer and they filled out the application. Not to mention signing the papers to sell them a house. We then door knocked for about an hour at some humble apartments. Most people were not married, but we became comfortable door knocking at apartments. No one was negative! No one!

The next day I called a long-time friend of mine from high school and told him simply, “Noriko and I are coming over to bless you.” He said, “We can use all the blessing we can get.... Come on over!” His father was there, who was at that time single, and he witnessed the ceremony. We then explained about the matching and boldly told him we could have him married by Nov. 29th. My friend’s wife sincerely thanked us for blessing them and we then went door knocking at some nicer apartments. We door knocked for less than an hour and blessed a Mexican couple.

Tonight I had to have some real estate papers signed by a very nice couple, so I called them and told them my wife would be coming and we would like to Bless them. They said, “Come on over!” I thought, this is great, so before leaving I called another old friend who I used to be in a rock band with. He is happily married and only lived two blocks from my real estate customer. I told him we would like to come over and Bless them. He said, “Come on over!” We then loaded up all four of our children and Blessed my customer and signed the real estate papers. We then went to my friend’s home, Blessed them and spent about an hour socializing while the children played with each other. At 9:30, after taking my wife and children home, my friend and I went fishing until 1:00 a.m. We were catching one fish after another. I thought of Father’s lifestyle and his tireless energy.

Each night after blessing people we can’t sleep! You can feel God laughing with you! You really can! Noriko and I sometimes talk for hours before falling sleep in the wee hours of the morning. Then we wake up on time to get the kids to school with plenty of energy.

Without calling we went to my old neighborhood and knocked on the door of an older couple who were good friends. After spending a little time reminiscing, we asked them if we could Bless them. They said, “We’d love to.” We blessed them as it became late and without realizing it, our little time had become a couple hours. Again every night we feel close to Father’s heart.

Testimony: Officiating the Blessing—Edner & Juanita Pierre-Louis

On May 15, 1997 at the historic Manhattan Center, an especially historic event took place, presided over by a man and woman who are history-makers. We’re speaking of none other than Rev. Al Sharpton and his wife Mrs. Kathy Jordan Sharpton.

In the rain, by bus, by train they came to hear words of inspiration and recite vows of rededication of marriage led by Rev. and Mrs. Sharpton.

Nothing could dampen the spirit of the enthusiastic crowd. As the night quickly moved along, there was stimulating music performed by the Henry T. Wilkerson Gospel Combo, a rousing rendition of “Bye and Bye” by the Lady Grace ensemble of Phoenix, Arizona. The group’s leader, Evangelist Elayysandria London, had the crowd on its feet, ready for Rev. Sharpton. Whatever the difficulties Rev. Sharpton has encountered in his efforts to understand and lead people, it should be clear to all reflective thinkers that his techniques of dealing with them are a vindication of love.

And it was an act of love that ushered in the officiation of Rev. and Mrs. Sharpton and Rev. and Mrs. Pak for 21 waiting couples from New York, New Jersey and Connecticut.

In His mercy, God sent Jesus to save us and empower us through the Holy Spirit. Today the Lord is opening the gate of the original Blessing of Marriage. This is the day God and Jesus long desired to see (Rev. 22:14). The officiators were adorned in white Holy Robes. Rev. and

Mrs. Sharpton offered the Holy Wine. The Holy Wine Ceremony contains deep spiritual significance. Jesus turned water into wine at the marriage at Cana. Through the Holy Wine Ceremony, God changes our sinful blood lineage into a sanctified blood lineage in preparation to bestow His Holy Blessing.

Rev. and Mrs. Pak sprinkled the Holy Water. The sprinkle of Holy Water represents the sanctifying love of the Father, Son and Holy Spirit upon the couple.

John the Revelator told us, “The Spirit and the Bride say ‘Come!’ Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life” (Rev. 22:17). And they came to receive the Blessing of God, and His Holy Communion.

Another highlight of the evening was the crossing of the bridge by husbands and wives. They met in the center of the bridge and embraced. It was like watching two worlds come together in a peaceful manner.

This bridge has also been called the bridge of peace, and has been crossed by nations and races. Maybe someday future former Mayor Giuliani and future Mayor Sharpton will cross this bridge at City Hall, and chant together, “No Justice, No Peace!”

The liberation of members also helped liberate some of the movement’s more influential supporters. A limitation of the True Family Festival approach was that it required a movement officiator. To some extent this was an affront to ministers, especially when the festival was in their churches. Thus, in late May, Rev. T. L. Barrett, who had made his church available previously for preBlessings, “asked to be the host and sponsor of the Blessing—rather than have the UC host the event.” As one member explained, “He felt that the Blessing belonged not to the Unification Church—not to his own Life Center COGIC, but rather to God.” Having conducted a highly successful ceremony in his church for sixty-one couples, Rev. Barrett continued “to be on the forefront of God’s work.” In New York, the Rev. Al Sharpton and his wife rededicated their marriage in a pre-Blessing ceremony and then officiated at several more. In a memorable response to exposure of his association with Rev. Moon and the True Family Values Ministry, he stated, “[T]he world needs the message of true families. I don’t care if it comes from Rev. Moon, Rev. Sun, or Rev. Midnight. This is the message God is sending us today.”

That Rev. Sharpton, a high-profile public figure and Democratic mayoral hopeful, was unapologetic about his participation in Blessing activities inspired other prominent clergy and elders to rededicate their marriages.

Blessing fever legitimately hit Unification communities during the summer and totals skyrocketed. Washington, D.C. members, working the Capitol Mall as well as residential areas, pre-Blessed 12,000 couples by the end of June. On July 4-5th, some 50 Minnesota members pre-Blessed 3,112 couples at a Hmong sports festival. On August 3rd, Rev. Joon Hyun Pak reported that 210,000 couples nationwide had been pre-Blessed, including 500 ministers. The hill of the Blessing was being surmounted, and the U.S. moved into the rank of leading nations in terms of Blessing count. More importantly, Rev. Pak could speak of “wonderful miracles” occurring. To be sure, quality-control measures were lacking, but members were having phenomenal experiences. They had discovered a message and a medium with which to engage the wider public at a mass level. Many, for the first time, had the feeling of being not simply a follower of Rev. Moon but a spiritual leader. This may have been the true miracle and blessing.

By mid-summer, it became obvious that 3.6 million couples worldwide were pre-Blessed. In fact, Rev. Chung Hwan Kwak conducted a ceremony in Seoul on July 16th to commemorate the goal being surpassed. On August 9th, July 7th according to the lunar calendar, Rev. Moon proclaimed the “Declaration of the Realm of the Cosmic Sabbath for the Parents of Heaven and Earth.” This was later termed “Seven-Eight Day” as it was proclaimed in 1997, in the seventh month, on the seventh day, at the seventh hour, the seventh minute, the seventh second and it was his seventy-seventh birth year. There also were 7,777 members invited for the announcement. Afterwards, Rev. Moon awarded prizes to four nations with the top pre-

Blessing results. They were Korea with 1,051,852; the Philippines with 952,281; Nigeria with 748,814; and Ghana with 658,000. The U.S. placed ninth with a pre-Blessing total of 173,611 reported as of July 15th. There was a sense of vindication. Rev. Joong Hyun Pak, who attended the Seven-Eight Day ceremony, reported that many important leaders told him “how inspired they were” and “how secure it made them feel” to hear the U.S. result.

Although a cosmic sabbath had been declared, there was little rest for the movement’s worldwide membership prior to November 29th as Rev. Moon accelerated the Blessing schedule. Previously, he intended to conduct a 36 Million Couple Blessing after Blessing 3.6 million couples. Now, as a result of the progress made, he decided to combine the two. Therefore, the goal for the RFK Blessing was increased to 39.6 million couples. Over the next four months, the worldwide result exploded with countries such as the Sudan, Nigeria and the Ukraine reporting totals in excess of seven, nine and ten million couples. The thrust in the U.S. was different. Some tribal messiah couples, particularly those west of the Mississippi River, continued pre-Blessings. However, the main focus shifted to preparations for the Third World Culture and Sports Festival in Washington, D.C. and the mobilization of pre-Blessed couples to fill RFK Stadium.

The American movement’s strategy for the WCSF was to make it not so much a Unification Church or even a Family Federation for World Peace and Unification event as a Washington, D.C. event. The movement already had a strong media and arts presence through The Washington Times and Kirov Ballet Academy. These connections helped WCSF III staff establish working relationships with a number of city officials. The theme that was adopted, “Rebuilding the Family, Restoring the Community, Renewing Washington,” reflected the organizers’ hope that WCSF III would appeal to the city’s mainstream. The movement formed a large “welcoming committee” and secured an official invitation. According to Dr. Tyler Hendricks, “This is WCSF III, but it is also a Washington renaissance festival! The entire city will be transformed. And the intent is to make the impact a lasting one; not just to fold up our tents after Nov. 29. We want to create a foundation for the future and a model for the regeneration of our cities and nation.... Of course, the foundation is the grassroots door-to-door, heart-to-heart life for the sake of others. But what is new, in America at least, is the preparation of the soil and the potential for important institutional revival, centered on marriage and family, beyond race, nation, and religion.”

These were heady sentiments. Whether the movement could pull together all the contacts it had established with Christian ministers, conservative educators and media, academics, business types, and now civic officials into a coherent urban-renaissance package was, perhaps, doubtful. However, it appeared to be the direction Rev. Moon wished to go. He wanted the WCSF and Blessing to be popular events, exerting broad appeal. The first two World Culture and Sports Festivals, held in Korea, were rather isolated and movement-centered affairs. They consisted largely of conferences in expensive hotels and stadium Blessings. Significant numbers of couples participated from outlying regions and rural areas, but there was not the sense that the festivals penetrated mainstream Korean culture. This, undoubtedly, was one reason why the movement moved WCSF III to the U.S.

On October 29th, WCSF III Chairman, Rev. Chung Hwan Kwak, held a press conference at the National Press Club at which he provided background information and schedule details about the November 23-30th festival. He also cited Rev. Moon as saying, “There can only be a peaceful family of nations when you have nations of peaceful families.” As with previous festivals, the schedule included an array of conferences, a youth sports competition and the Blessing. These were to be complemented by week-long cultural activities: an international art exhibit, jazz concert, various classical recitals, ballet, and a “Love Alive Concert” to benefit The Hospital for Sick Children of Washington, D.C. In addition, there would be a parade and rally by the Pure Love Alliance, a national movement-related organization which promoted sexual abstinence. The Blessing, billed as “True Love Day at RFK,” was to include such world-class entertainers as Latin pop idol Jon Secada, Korean rock superstar Cho Young Pil and American Grammy Award winning singer-actress Whitney Houston. A twilight laser and fireworks display was to conclude the event.

It was fairly obvious even by October 29th that WCSF III would fall short of “restoring the community” and “renewing Washington.” A stronger case could be made for the Festival’s role in “rebuilding the family.” However, even if this were not conceded, so long as WCSF III was accepted by the local establishment, it still would be counted as an advance. Here the movement got off to a promising start. Mayor Marion Barry extended a written letter of welcome and held a press conference at city hall with WCSF organizers. In response, Rev. Kwak pointed out that the first two festivals had no official invitation or welcome and that “extensive positive press coverage” about WCSF III prompted an invitation for WCSF IV from the government of a “big Asian country.”

The mobilization of 30,000 pre-Blessed couples to fill RFK Stadium was the top priority of members in the field. The general direction was each tribal messiah family within reasonable driving distance of Washington, D.C. should bring twenty pre-Blessed couples, or a single busload. The movement chartered busses and arranged for motel lodgings in the greater D.C. area. It also arranged for various package rates for round-trip transportation, food, overnight lodging, and admission to the stadium event. Most trips also included a monument tour. Costs were kept low. For example, the upstate New York fee was \$160 per couple. Fees were less for those residing closer and more for those farther away. However, in many cases, tribal messiahs helped or entirely subsidized payments.

Still, members had to find pre-Blessed couples to attend. This required deeper relationships with their couples. For members who adopted a scattergun approach to pre-Blessings or who failed to record names and addresses on the Blessing forms, follow-up was exceedingly difficult, if not impossible. For those who had worked more systematically in residential areas and kept adequate records, including photographs of pre-Blessed couples, the task was easier. Members were often surprised that couples pre-Blessed in relatively simple, usually less-than-five-minute ceremonies remembered the occasions so clearly. However, it was one thing to be remembered and even invited warmly back into living rooms. It was another to mobilize pre-Blessed couples for departures by bus for Washington, D.C. the Friday after Thanksgiving at a cost of \$100 or more.

Some pre-Blessed couples were inspired and agreed to attend immediately. Others required convincing. Members found themselves pressed into new levels of spiritual leadership. They had to visit and re-visit contacts. They had to educate them more deeply about the Blessing and, on occasion, offer counsel. They had to coordinate schedules and logistics, handle money, and manage group dynamics. In short, they had to minister. A large number of members worked the residential areas of Washington, D.C., Maryland and northern Virginia and several hundred buses were chartered to circulate back and forth from selected pick-up points. These were methods used with success twenty-one years before during the movement’s Washington Monument Campaign in 1976. However, the Washington Monument rally was conducted during the summer. Blessing ’97 was to be an open-stadium event in late November. For their part, organizers thoughtfully included plastic ponchos and seat warmers with the Blessing programs and hoped for the best.

In most respects, they were not disappointed. The front-page headline in the December issue of *Unification News* described Blessing ’97 at RFK as a “Resounding Victory.” In the lead piece, Richard Lewis commented on “the unseasonably balmy air,” the “crowds everywhere,” the paltry number of demonstrators whom he described as “[q]uite a drop from the massed protestors we had to run the gauntlet of at Yankee Stadium,” the impressive satellite transmission equipment, the breathtaking stage, banners and Jumbotrons, the Blessing shawls that everyone wore, the greetings from six representatives of the world’s religions, the “break in the clouds” just as “True Parents raised their hands to proclaim the victory,” the cheers of “mansei” (ten thousand years), the entertainment and spontaneous “boogying all over the field,” and the “fabulous” fireworks. Of course, not everything could be perfect. Lewis acknowledged that the entertainment program’s headliner, Whitney Houston, was a no-show. However, he cited national communications director Michael Smith who, when asked to comment on what her absence meant, replied, “In a word: refund.”

The mainstream media generally ran straightforward and respectful accounts of the event. However, during the preceding week, *The Washington Post* published a series of articles that

depicted Blessing '97 as a "Moonie" affair. Chris Corcoran, the church's public relations director, pointed out that it was the first major newspaper to use that epithet in an article about the Festival. The series, as a whole, depicted the Unification Church as a cult, its members as barely knowing their church-selected marriage partners, and questioned whether WCSF III was a "Festival of Faith or Self-Promotion?" The series unfortunately had a chilling effect locally. Mayor Barry decided to spend the weekend out of town, and local Catholics ran spots on Spanish radio discouraging the faithful from attending. It also may have helped induce Whitney Houston's sudden illness. More importantly, the series ran directly counter to the movement's core strategy of making WCSF a Washington, D.C. event. The movement hoped that WCSF III would appeal to the city's mainstream. That obviously had not happened. In fact, *The Washington Post* did its utmost to consign WCSF and the movement back to the margins of society.

What saved the event was the presence of so many ordinary people. It was one thing to dump on the "Moonies" who could be counted upon to be arranged in neat rows with identical suits and gowns. They were easy targets. It was more difficult and risky to take on a stadium-full of normal folk. A substantial number of mostly Black ministers and members of their congregations had come by bus from as far away as Chicago. In addition, East coast members successfully bused in a rainbow coalition of pre-Blessed couples. The *Washington Post* set attendance at 40,000, CNN put it as 45,000, and the Associated Press counted 28,000 couples/56,000 people. Railing against this group, most of whom were minorities, would be politically incorrect. Besides, almost all of them appeared to be having a great time. In effect, the pre-Blessed couples formed a protective ring around the 2,500 or so church member brides and bridegrooms on the stadium floor.

The media picked up on this and distinguished between the "mass wedding" and "marriage rededication" aspects of the ceremony. However, the question was whether the movement shared this double-consciousness, whether there were two categories of sanctification. The opening of the Blessing, the lessening of ritual requirements, the empowerment of members and even pre-Blessed couples to conduct Blessings, and the determination of WCSF III organizers to go mainstream reflected a universal approach. Yet the segregation of "newly-matched" member couples on the stadium floor from previously-married couples in the bleachers suggested that the transition from closed to open Blessings had not yet been fully realized. It raised the issue of whether some couples might be more blessed than others. This was not experienced as a tension at RFK. Nevertheless, as the numbers zoomed into the hundreds of millions, questions as to the meaning and purpose of mass Blessings arose for many.

I will mention one clergy Blessing ceremony that my wife and I officiated. It was in New Jersey. In the group of about 40 couples was one couple who were not clergy, but were single church members. For various reasons they were in their mid-forties and at that point were receiving the Blessing. The bridegroom was Peruvian and the bride was American. The bride, Christine (Jancoviak) Libon, is my spiritual mother. She is the member to whom the Holy Spirit guided me in October, 1972, with the words "If you go out now, the first girl you meet, you will marry." Twenty-five years later, I officiated her wedding. I married her.

The first breakdown resulted from publicity surrounding the divorce of Rev. and Mrs. Moon's eldest son, Hyo Jin, and his wife of fifteen years, Nan Sook Hong. In actuality, Ms. Hong fled from her husband in August 1995, taking their five children with her. Divorce papers were filed in December 1996, and the divorce was finalized a year later. It was a private, family matter until Nan Sook Hong published *In the Shadow of the Moons: My Life in Rev. Sun Myung Moon's Family* (Little, Brown and Company, 1998). Prior to that, most members had only a vague idea of problems in their marriage. Hyo Jin's early struggles were common knowledge following his decision to inform the membership in a public speech a decade before. However, members generally assumed that his situation had stabilized since then. The minority of members who knew of the separation or even that the divorce had been finalized still hoped for a reconciliation. For this group but far more so for those who were entirely unknowing, the charges in Nan Sook's book as amplified in her nationwide promotional book tour, on various radio and television talk shows, and on CBS's popular "Sixty Minutes" were shocking and unsettling.

The book itself was one-sided and retaliatory. It also was ghost-written, having been penned by Eileen McNamara, a Pulitzer Prize-winning Metro columnist for the *Boston Globe* who had written articles critical of the church and of Hyo Jin Moon previously. In this sense, the book packed a triple or even quadruple punch. It was, first and foremost, one partner's account of a failed marriage. However, it also was an apostate account since Nan Sook rejected the Unification faith. Third, since Eileen McNamara, the book's unacknowledged ghost-writer, was a self-described gender-obsessed "shrieker," the book had an element of feminist rage. Finally, as Nan Sook's lawyer was Herbert Rosedale, a long-time Unification Church opponent and president of the American Family Foundation, the book reflected an anti-cult perspective.

The end result was an "atrocious tale" worthy of its predecessors in the nether world of confessional apostate literature. There was a dramatic "captivity and escape" motif, wild allegations of all manner of excesses and deceptions, especially of a sexual or financial nature, and a sympathetic depiction of Nan Sook's readjustment to the values and behavioral norms of conventional society. There were no ambiguities, no nuances. Nan Sook was the heroine, Hyo Jin the villain. Apart from this, Nan Sook took a number of gratuitous swipes at Mrs. Moon; at select members of the True Family; and at Rev. Moon whom she alleged had extra-marital or, more accurately, "providential" affairs. She also asserted that he had at least one illegitimate son. Her conclusions? Rev. Moon was a "con man," he and Mrs. Moon were indifferent parents, and the True Family was dysfunctional.

Sociologists and historians of culture who have studied religious atrocity narratives point out that they are not rightly personal or factual replications so much as they are cultural renderings of what mainstream society has "already agreed upon to see." This was not to assert that Nan Sook's claims had no basis in fact. The fact pattern was such that she won a divorce and handsome settlement. However, observers would have been well advised to exercise caution in leaping from a failed marriage to a failed messiah or a failed messianic movement. The media, of course, was not subject to these constraints. Nan Sook's revelations corresponded to what they had "already agreed upon to see." Conditioned to probe for flaws and operating under a hermeneutic of suspicion, which oddly enough did not extend to Ms. Hong, most media accounts took her testimony and conclusions at face value or corroborated them with those of other disaffected members, including Rev. and Mrs. Moon's third daughter, Un Jin, who appeared on "Sixty Minutes."

The irony was that *In the Shadow of the Moons* had a relatively short shelf life. There was an initial flap surrounding the book's publication and Nan Sook's promotional tour which included pointed comparisons between what the movement preached and what it allegedly practiced at its core. Some pieces juxtaposed photos of Blessing '98 against Nan Sook's allegations. "Sixty Minutes" was especially cunning in leading an "unidentified" bride and groom into comments about Rev. and Mrs. Moon's "true family" and "children of goodness." However, the public soon tired of this. Essentially, Nan Sook was saying that the Moons were "like everybody else, but a little more dysfunctional." This was not exceptionally newsworthy. It was the bizarre and unusual that kept the public's attention. The 1970s image of "moonies" as brainwashed zombies had far more staying power. The effect of Nan Sook's disclosures on the membership was more difficult to gauge. Some members were devastated. Others refused to read the book or discuss any of the issues. Others marshaled many of the same resources and arguments by which they coped with previous charges.

Nan Sook's book certainly wasn't the first apostate account the movement had endured. There were literally dozens of them. Many of them included similar wordplay on the name "Moon," i.e., *Moonstruck*, *Eclipse of the Moon*, *The Moon Is Not the Son*, etc., and were ghost-written. However most of the accounts were written from the standpoint of ordinary members or, at best, mid-level leaders. Many attempted to inflate their credentials or insinuate that their role was more than it really was. Some published books on the basis of having attended several workshops or of having been a member for a matter of weeks or months. These were easily dismissed. Nan Sook's book had considerably more insider credibility and clout as it was the first apostate account to come from a member of Rev. Moon's family.

A second important difference related to the time and circumstances of publication. Virtually all of the other apostate accounts had been penned between 1975-85. Especially during the early years of that period, the movement was almost universally regarded as a cult. The situation was quite different in 1998. Although the movement had not entirely shed the cult label, it made numerous inroads into American society and was accepted as legitimate in many quarters. Some members still engaged in full-time spiritual or business missions, but many others had returned to their hometowns as tribal messiahs or worked outside the church and were, more or less, independent. These circumstances created a much different environment. Between 1975-85, the movement's defenses were up, and most members had neither the time nor the interest to assess criticisms. By 1998, the movement's defenses were down. If members still were disinclined to read apostate accounts, many were forced to assess this one if only in response to their older children who were as yet not fully formed in the faith and who were sensitive to public criticism. In some cases, this led to painful reassessments.

The movement as a whole responded to the situation in several specific ways. Hyun Jin Moon, recently inaugurated as Vice-President of the Family Federation for World Peace and Unification, International (FFWPU), sent a letter addressed to all members on September 9th which was intended to share "the heart and spirit of my family." He stated that they considered "Nan Sook to be part of the family...do not criticize her, even though we do not agree with what she sets forth in the book...[and] are ready to take care of unresolved problems and...would like Nan Sook to be part of the healing process." The following day, HSA Headquarters sent a letter to members intended to help them respond to issues raised by the book. The letter outlined the movement's position on personal and marital abuse, financial accountability, issues of political power, religious freedom, the teaching and practice of family values, and lifestyle issues. Finally, though declining to speak with media representatives, Rev. and Mrs. Moon submitted a brief statement to "Sixty Minutes" stating in part: "We commiserate with Nan Sook's over the suffering arising from the tragic personal problems our son has faced. We, as parents, feel a deep sense of responsibility."

On Monday, September 21st, the day after the nationwide "Sixty Minutes" broadcast, Rev. Moon addressed the movement's East Coast members. Calling them together indicated that he took the book, the media attention, and members' concerns seriously. Nevertheless, he placed the controversy "in the same category as other attacks upon his work" and made it clear that he would "not allow these attacks to interfere with his fulfillment of God's will." He told members, "Don't worry about Nan Sook's story" and denied that he "even spent one hour talking with her." He said that he had no regrets, that there was nothing of which he was ashamed in his life, and that he committed no fall. He concluded by asking members to send him off "with a comfortable heart, by reassuring me that you will be strong to deal with this media and keep going toward the goal." These were the last public statements he made about the incident. However, Rev. Moon re-blessed Hyo Jin at Blessing '99. He commented, "I have forgiven some of the worst criminals of history. Can't I forgive my own son?"

The World Media Association Conference on the Day before RFK November 26, 1997 Washington, DC, 14th World Media Conference

Development of the means of communication to "the speed of light" is "the most significant factor bringing about change in the world." (PHG 851) It makes everything local and accessible to the reporter and consumer. Because of it "economic and cultural exchanges have ...entered an age without borders." (852) Father says he wants to share his views on this.

1. Need to "move beyond 'functional journalism' and toward 'values journalism.' ...to awaken their readers and viewers to an awareness of truth and [elevate] society's spiritual and moral values." (852)

Again Father enters upon the philosophy of history and historical reporting: "**This means you need to determine how to interpret and evaluate the facts, thus providing the direction that guides the audience.** ...[because] the immoral aspects of any one major country's culture can easily have a corrosive influence on the people of another country." (853)

The key point is the nature of **“the worldview, or the philosophical and historical outlook, held by media organizations and journalists themselves.”** (853)

Opposes “media that satisfies people’s base desires and interests based upon purely commercial motives.” (853)

Father outlines his approach: **“the campaign to realize ideal families, liberate the communist bloc and ...[and] teach students and intellectuals in its countries a system of values to prepare them for the world after communism.”** (853)

Recounts history of *The Washington Times*, the PWPA Geneva conference and meeting with Gorbachev.

I get “this ability to predict historical changes” because “I stand in close communication with God. I have an absolute commitment to bring about God’s plan. ...I have constantly appealed to leaders in all fields of life ...so they may fulfill their responsibilities.” (854)

Father sets forth the “principles of interdependence, mutual prosperity and universally shared values” and declares that the Peace Highway and sharing of technology will help humanity live “as one family in a state of interdependence. **But the most serious problem is not technology but decadence and immorality destroying family values** ...truly the original sin that pushes humanity into the abyss of suffering and despair.” ...Schools, religion, prosperity, freedom are “unable to resolve the issues that cause all ...families to live in agony.” (855)

In this context Father introduces the RFK Blessing. **“The number of participating couples will exceed 36 million, ten times the original goal** ... the foundation for a magnificent beginning, encouraging all people of the world to determine to protect and uplift family values.” (856)

Father asks the journalists “to give us your enthusiastic cooperation on the national level” to expand and solidify the Blessing movement, “so that it becomes a worldwide phenomenon, ... the most important spiritual and cultural revolution.” (856)

Please cooperate in my intention “to establish newspapers in 185 countries and to start a news service to link the entire world as a local community.” (856)

Father’s vision was that the world’s media leaders make their newspapers, magazines, broadcast stations and Internet platforms into a global network to expand True Parents’ Blessing.

Around this time, True Parents acquired UPI (United Press International), a major US media company; the date does not appear in the *Chambumo Gyeong* chronology.

Nov 27: 40M couples Blessing, RFK Stadium, Washington, DC

The ceremony was the first Blessing that included representatives of all religions giving Blessing prayers, including Louis Farrakhan who was a truly gracious gentleman leading a wonderful movement, and I don’t take seriously what the media said about him then or now.

The Youth Conference the day after RFK

Nov 28 MESSAGE TO YOUTH

Washington, DC, 3rd World Congress of the Youth Federation for World Peace The Central Role of Young People in the Realization of True Love

The YFWP members are “men and women from around the world, transcending boundaries of race, religion and nationality, ...[who] form the main pillar of the Blessing ceremony. ...your activities, along with [W-CARP, WFWP, FFWPU] and other organizations, have provided a foundation for the worldwide realization of the true family ideal.” (1000)

Because you pursue “and possess a greater capability for realizing this ideal than anyone else,’ you are ...the initiators and principal actors... the symbols of hope ...that it will lead to the establishment of new, ideal families.”

Father points to **“the erosion ...in the family institution that forms the foundation of our lives, [including] “the decadent, end-of-culture phenomenon of same-sex marriage.”** Rev. Moon has been teaching and exemplifying ...the philosophy of building a true family, true nation and true world. ...God’s ideal of creation sprang from sacrificial true love... **if parents... invest in and sacrifice themselves infinitely for their children, then the children will feel infinite gratitude ...and the parents will experience great joy in place of their sacrifice. ...[this] establishes an eternal relationship of joy and peace ...here the ideal world of eternal life is manifested.”** (1001-3)

The true family is: the nucleus of a peaceful world; the basic unit linking history, the origin of people who will function appropriately in society. The health of a country is not its economy, but its young people. Laws, military, material goods, coercion “cannot solve the problems of youth. ...The only way is for young people to be responsible for themselves ...to lead sacrificial lives ...establishing their positions as masters of true love.” Such young people can “solve the world’s problems such as poverty and hunger ...heal the wounds caused by differences in economic standards and feelings of animosity and hatred arising from different historical experiences. ...the ...tension between freedom and equality also can be resolved in the environment of true love. ...The power and philosophy of true love is a master key that can comprehensively unlock the problems...” (1004-05)

Father calls them to **“absolute love and absolute purity... to establish true families ...Our results in this task will determine whether humanity will survive or be destroyed. ...return to your countries, create supporting organizations, and enthusiastically work toward this goal.”** (1006)

November 30

**“The Youth Culture Must Become a Pure Love Movement”
Walter E. Washington Convention Center, Washington, DC
3rd WCSF Hanmadang Games**

Father extends his gratitude to Washington, DC Mayor Marion Barry

Recounts inspiration from the 1988 Olympics

Calls for youth to **“participate in the pure love movement that emphasizes absolute sex.”**

“The day Washington, DC, becomes the holy city of pure and true love will be the day when the entire world will respect and love the United States.” (p. 1040)

“This true family movement is none other than a peace movement bringing God to this earth.” (p. 1041)

Reflections on the Dispensation of Performing Arts at RFK—David Eaton

It is obvious that my reflection is but that of one person among many who have made offerings to the arts dispensation in America. From the earliest days of our movement in the United States there has been a constant creative impulse present, an impulse that has produced many wonderful and historic artistic endeavors, from simple heartfelt songs of worship and fellowship to major productions at some of America’s preeminent venues.

The tradition of having performances as a significant part of the celebrations of our church’s high Holy Days reflects our True Parents’ love of art and creativity. Indeed, the fact that God endowed human beings with the attribute of creativity, that unique aspect of His own character, is an expression of His love for His children.

I've had numerous experiences in the performing arts in America, from the historical campaigns at Yankee Stadium and Washington Monument with my brother Kevin Pickard and the Go World Brass Band, Sunburst and The New Hope Singers, to touring with the C.A.R.P. Performing Arts ensembles Blue Tuna Band, the Front Group, Prime Force and the International Folk Ballet under Rev. Chung Goo Tiger Pak, to producing dozens of Holy Day entertainment programs with Linda Chapman Eisenberg.

Through the years I've always believed that the arts could exert a powerful influence over the society in which we live and be a powerful witness to the vision and ideals of our True Parents. This has always been an underlying motive for utilizing my God-given talents.

Prior to meeting our movement in 1974 I felt strongly about the altruistic aspects of the arts. Father's vision for art and culture was something that attracted me to the performing arts. As with many artists in our movement, I had to put my personal desires on the altar in the manner of Abraham in order to gain a certain purity of heart.

The role of the artist in society is something that I personally find to be very important. The fact that art is the manifestation of beauty and emotion—realms of the heart—makes it an important front line in God's dispensation. I know to some, that might sound a bit presumptuous; however, when I think of how creativity was invaded at the fall via sexuality, the supreme creative act, I feel that regaining God's sovereignty in the creative process is a primary aspect of the dispensation.

At the World Culture and Sports Festival III in Washington, D.C. in 1997, I had several particularly deep and tearful experiences. The Festival included a week-long series of concerts and related cultural events which I produced under the guidance of Rev. Kwak and Mr. Neil Salonen. This was the first such cultural endeavor that our movement had attempted in the United States and I felt a deep sense of history, as if this was a culmination, an offering of many foundations that had been laid by True Family and many brothers and sisters who were members of the Performing Arts over the years.

In the spirit of Father's vision of creating a harmonized cultural expression, music, dance and art representing many styles, cultures and ethnic traditions were to be included in the Festival. Artists from around the world participated in WCSF III.

In the days just prior to the Festival's beginning, problems occurred which seemed insurmountable and threatened the entire endeavor. I was faced with the prospect of having to inform a number of important artists that their performance might have to be canceled.

Through this difficult circumstance I reflected on past trials and tribulations that many performing arts members had faced in the past; all the fund-raising, witnessing, battling with communists on campuses with the CARP ensembles, the struggle to attain artistic perfection in less than perfect circumstances. The emotions of performing arts history seemed to be flowing through my heart. I was feeling that perhaps the culture aspect of WCSF III might have to be sacrificed for the greater purpose and I had this intense feeling that I was experiencing God's heart of *han*.

In a tearful meeting with Mr. Salonen, I expressed my desire of what I had always hoped that the performing arts could become and how the Festival might be representative of that hope—not just for me, but for God, True Parents and brothers and sisters who sacrificed so much in order to attain the spiritual development that Father urged us, instructed us, implored us to achieve as representatives of the arts dispensation. It was as if the entire endeavor now rested on faith—one more test, one more condition of indemnity to be fulfilled, though now on the world level.

In the eleventh hour (literally), on the brink of mass cancellations, the seemingly insurmountable problems were solved. The Festival events went on as planned. The Festival performances were artistically highly successful and I felt that God and the high spirit world worked powerfully to bring victory to all of the cultural events.

In retrospect, knowing that creativity is a front line of heartistic restoration, I should have known that a major test of faith would have been inevitable. I believe that the performances and endeavors of so many talented individuals who had participated in WCSF III represented America's offering to True Parents at a very significant time in God's dispensation.

The 19th-century composer, Felix Mendelssohn, stated that "music is more specific about what it expresses than words written about it could ever be." That is how I feel about so much of what I've experienced in my 23 years in the cultural dispensation. Words seem so inadequate to express the feelings and emotions that I've experienced.

Again, I am but one person among many who've given so much towards advancing the providence of culture in our movement. Hopefully we will see the day when all of our artistic endeavors can be fully representative of a culture of peace and True Love.

Rev. Moon brought to the surface issues of meaning and purpose by continually pushing for higher results. In the weeks before RFK, with 11 million more couples to go to reach 36 million, he set the goal at 500,000 blessings per day worldwide. Immediately afterwards, he announced, "by the end of May [1998], within 180 days, we have the goal of blessing 360 million couples." Originally, he said, "the 36,000,000 Couples Blessings was to be held in May" but "Heaven was in such a rush that a waterfall came down." Rev. Moon clearly understood that the present moment was fraught with possibilities. As he put it, "The spirit world became mobilized and pushed the physical world." Theology and the sorting-out process could wait. The emphasis now was on achieving breakthroughs.

If Rev. Moon pushed theological categories to the breaking point, he also pushed members beyond their self-imposed limits. His criticism of American members for their tendency to specialize and focus on one task at a time was mentioned. He also was critical of what he regarded as Americans' preference for professional management and rational planning techniques over reliance on the mysterious power of the spiritual world. The Harvard Business School approach was simply not the way he intended to run the movement. Too frequently, that style had collided with his response to immediate providential mandates. The blessing of 360 million couples before the year 2000 clearly was a providential mandate. Just as obviously, it would force members, once again, to break through their concepts of what was possible or permissible.

Ironically, members had just gotten comfortable with the measures pioneered for Blessing '97. Now, in effect, they were put on notice that these methods were obsolete. There simply was not enough time for door-to-door, person-to-person Blessings in order to achieve the expected result. Blessing three, five or even eight couples an evening and, perhaps, double that on weekends was not sufficient. Beach Blessings and Blessing booths at county fairs might have put a dent in the totals. Unfortunately, the beaches were closed, and there would be no county fairs before May. In fact, major portions of the Northern hemisphere were wrapped in ice and snow, making any Blessing work difficult. At a February 3, 1998 International Leaders' Meeting in Korea, Rev. Kwak reported that the Blessing Ceremony of 360 million couples would be held in twelve major cities around the world on June 13th. Sometime after that, it was decided that Blessing '98 would be conducted for 120 million couples and that the remaining 240 million would be Blessed at a later unspecified date.

This was hardly a reprieve. The North American goal was still 10 million couples, an exponential leap from the 400,000 that Rev. Joong Hyun Pak reported North America had Blessed in 1997. Furthermore, it was decided that the main ceremony again would be in the United States. This came as a surprise. American members had expected that the next Blessing would be in Japan. In fact, a key point in obtaining the maximum exertion from tribal messiahs during the RFK campaign was the assurance given that this was the last Blessing True Parents would ever perform in America and, hence, the final opportunity for members to demonstrate their wholehearted support. The reason why Japan could not host the main ceremony was clear. As a result of his felony tax conviction, Rev. Moon was barred under Japanese law from entering the country. The reason why the United States was again chosen for the main ceremony was less clear. Some of the same reasoning as for Blessing '97 undoubtedly applied. In particular, a

U.S. venue offered the most substantial opportunity for global impact. According to Rev. Pak, America's Christian base and the movement's breakthroughs with Christian ministers, 2,000 of whom reportedly had been Blessed, were decisive. On the other hand, North America's Blessing '97 total of 400,000 was only one percent of the 40,000,000 reported worldwide.

Although the U.S. was given responsibility to host Blessing '98, the specific city was not yet clear. Some east-coast members hoped that Chicago or Los Angeles would be given the honor. However, this was not to be, and New York was chosen. Once this was decided, there was a debate over the site. Some favored another stadium event; others pushed for a more intimate venue. In the end, Madison Square Garden was selected. It was famous and large enough to be acceptable. Although the rental and set-up costs would be substantial, it was simpler to work with than a stadium. There also was the possibility for more intimacy and control. In addition, there was the advantage of MSG being directly across from the 2,000 room, church-owned New Yorker Hotel and within blocks of HSA National Headquarters. Finally, there was a sense of connectedness to the movement's tradition. Members liked to think in threes and Blessing '98 would be the third major event the movement had sponsored at MSG. Rev. Moon's 1974 Day of Hope speech on "The New Future of Christianity" was a formation-stage event. It overflowed the Garden and served as a coming-out occasion for the movement in America. The 2075 Couple Blessing in 1982 was a growth-stage event. It brought together members who had joined during the 1970s and pointed them in new directions through the 1980s and early 1990s. Blessing '98 would be a perfection or completion stage event. Members hoped it would define the movement's mature identity and role in the U.S. and elsewhere. However, Blessing '98 was a far more concentrated campaign. There were two years to get ready for Blessing '97. This allowed time for trial and error, the refinement of methods, the building of morale, the convening of a multifaceted WCSF, and the elaboration of complex mobilization strategies. This was not possible in the little more than six months between RFK and MSG. In fact, by the time major decisions were made, there were less than four months to prepare.

In an effort to come up with "ideas and guidelines" for Blessing '98, Dr. Tyler Hendricks convened a "Brainstorming Session" for some seventy-five elders of the U.S. and Canadian movements at Unification Theological Seminary in February. The conference was carefully structured to include plenary meetings on Reflections From RFK and Evangelism and Marketing the Blessing followed by break-out sessions on Program Design; High Level Outreach; Financial Planning; Youth, Singles and Matching; Media Strategies, and Education of Blessed Couples. Bill Lay, who covered the conference for Unification News, noted that "many approaches to life and the UC were on display over the weekend." Dan Fefferman, a respected elder member, commented that America's goal of 40 million couples out of 360 million, "taken as a percentage of all married couples in America," represented "a greater market share than that of Coca Cola." He argued that this level of market share only gets achieved through a "serious commitment to mass marketing." Others held that "there are no problems, we just need to buckle down and believe" or that the only real problem was that members were "all so distant from the level of [Rev. Moon]."

The Barrytown conclave was purely advisory and had only a limited effect upon pre-Blessing activity. As during the RFK campaign, tribal messiahs and members were thrown back upon their own resources. Reports of pre-Blessing totals were taken at face value with no questions asked and no attempt to verify results. Objective pre-Blessing norms and guidelines increasingly gave way to subjective ones. Previously, the ingestion of holy wine, recitation of vows, the sprinkling of holy water, a forgiveness ceremony, a completed FFWPU form, and in most cases a photograph were required. All of this might have taken only a few minutes, but each element was regarded as essential to a bona fide pre-Blessing. Now, pre-Blessings seemingly could take a variety of forms so long as members maintained a proper attitude. All night song, testimony and prayer meetings were common in areas dedicated to reaching the highest preBlessing totals.

If the movement was laissez faire as to pre-Blessing activity, it was hands-on and well organized in its effort to fill Madison Square Garden. It also adopted a different approach. Essentially, the movement pulled back from the cultural dimension of previous World Culture and Sports Festivals. There was a three-day Special Convocation on "The Family and World

Peace.” The nine cosponsoring organizations united their previously separated conferences into a single meeting. The focus was on the Blessing ceremony itself.

While the short turnaround between the two events and the character of New York were important, the major reason why the movement soft-pedaled the WCSF was because it focussed its effort on religious contacts. In doing so, the movement developed a number of specific strategies. Early in the mobilization effort, it set up an Ecumenical Action Office directed by Rev. Ki Hun Kim from Chicago. Rev. Kim set a goal of mobilizing 10,000 people from Christian churches for Blessing '98. A key strategy of this office was the convening of Blessing '98 Meetings and Banquets in each New York City district as well as New Jersey and Philadelphia. These were intended to re-connect ministers from past campaigns to tribal messiahs and District leaders. A second strategy was the convening of a “Pro-Family Rally” at MSG with “Blessing '98 Family Awards” given immediately prior to the start of the Blessing ceremony. A third strategic step was the creation of a massive 2,000-voice choir from 77 churches. Finally, the movement subsidized the cost of chartered buses for congregations and flew in ministers from distant locations.

These strategies were hugely successful. The clearest indication of this was the packed arena. An estimated 20,000 people turned out. In fact, the doors closed more than an hour before the start of the Blessing event. Rev. Kim noted, “Over 200 churches brought their congregations.” Over 120 ministers and 14 buses of parishioners came from Chicago alone. The Pro-Family Rally was highly successful in helping insure an early turnout and an appropriate focus in the pre-ceremony proceedings. It also demonstrated the movement’s connections within the religious community.

Testimony: Blessing 30,000—Bill Selig

We’ve had an interesting time Blessing with the holy candy. I’ve been going out with my wife, Donna, and daughter, Hannah for two-hour periods to local events including RFK (DC United) Stadium, Camden (Orioles) Yards, a 4H fair, county fairs in Prince William, Montgomery, and Howard Counties, an Indian Ethnic Fair, and the beach in Rehobeth, DE and Ocean City, MD. We went two hours a day for about two weeks and we finished our 30,000 with a day at the beach. We decided to do an extra three thousand to cover dupes because there were times at RFK or Camden Yards when other members had already blessed many people, or sometimes, kids would quickly grab a handful of candy.

From the beginning, Rev. Lee, the regional director, had said to follow our conscience, so we decided: 1) to go beyond 30,000 and to avoid dupes, and 2) to give a copy of the pledge with each candy, as much as possible. In mass gatherings we tried to oblige everyone, so sometimes we got dizzy walking in circles trying to catch people coming and going.

We had no problem uniting with Father’s direction.

If anything we’re getting off lucky. If the providence is such that all it takes is a piece of candy to open the door to heaven, then I say, “hallelujah, thank you True Parents!”

It’s really nice to go as a family. Most people take the Blessing as candy, but about a third capture the value of the pledge and give us positive feedback. Some ask why I’m doing it. I explain I have a 11-year-old daughter and I want her to grow up with pure love. No one can argue with this and when I point out that my wife and daughter are here with me doing this, then they are greatly impressed and grateful.

In a sense, Blessing is just like fundraising. Be faithful and believe God is with us. On the last day, my sign kept blowing away. I was locked into a concept that people wouldn’t take candy from a stranger. (Is there a maxim more pounded into our heads than, “don’t take candy from a stranger?”) Anyway the sign kept blowing away so I said, “what the heck,” and went for it. In the end, it really didn’t matter. People responded whether they saw the sign for free candy or not. I’m not promoting candy, I’m giving the Blessing.

You can't discriminate. Once you start choosing to give the candy to certain "easy" types, such as people of color, Latinos, overweight people, or children, then Satan wins. The Blessing is for everyone.

Rev. Dennis Dillon, publisher of the *New York Christian Times*, served as emcee; a Hispanic pastor offered the invocation; a white Pentecostal Philadelphia evangelist was the first speaker; a diverse mix of twenty or so ministers received Blessing '98 Family Awards for demonstrating outstanding leadership in their churches and communities; PBS film critic Michael Medved and his wife Diane delivered a video message of support and appreciation over the jumbotrons; the 2,000-voice choir electrified the audience with spirited renditions of "Kumbaya" and an original piece entitled, appropriately enough, "Blessings"; and Rev. Wyatt Tee Walker, senior pastor of the Canaan Baptist Church of Christ in Harlem and Chairman of the Board of the National Action Network, delivered the keynote address.

Blessing organizers were thrilled by the response. Although recently matched member couples still were arrayed in neat rows on the floor and the Pro-Family Rally was distinct from the Blessing ceremony, there was more of a unified thrust. Part of this was due to the 2,000-voice choir which filled the hall with its massed voices during "Amazing Grace" and the "Hallelujah Chorus." There also was the opportunity for more milieu control and intimacy. At precisely 11:00 a.m., the satellite hookup was established and a highly polished "Welcome to New York City" video clip began on huge jumbotrons. The hall lights similarly dimmed for video introductions preceding benedictions by representatives of eight world religions. Unlike in Washington D.C., there were few, if any negative newspaper articles in the days preceding the Blessing or afterwards. Even the NYPD expressed appreciation for the movement's "good organization in unloading and loading 520 buses."

Amid all the good feeling, there were a couple of dissonant notes. One of these was the tendency to highlight distinctions between godly and ungodly forces in society. This was especially apparent in the Pro-Family Rally. It was also evident in depictions of Madison Square Garden as an "ark of salvation" within a largely reprobate city. The fact that there was a torrential downpour and savage thunderstorm going on outside during the event accentuated participants' sense of being among the elect. Rev. Joong Hyun Pak credited "God with the weather" and cited someone who said, "Inside MSG was Noah's Ark, outside was judgment!"

However, it was Dr. Tyler Hendricks, President of the Unification Church in America, who worked the ark imagery into an extended reflection and who drew the clearest, or at least the most stark distinction between those who responded and didn't respond to Blessing '98. In a section entitled "Where Were You on June 13?" within his regular "UVViews" monthly column, he criticized New York Mayor Rudy Giuliani and the Dalai Lama, both of whom were invited but declined due to schedule conflicts, the mayor to join a gay pride parade in Brooklyn, the Dalai Lama to preside over a two-day Tibetan benefit rock concert, ironically enough, at RFK Stadium, Washington, D.C. According to Dr. Hendricks, "A religious leader chose an event on behalf of his nation instead of one on behalf of the world. A political leader chose an event on behalf of homosexuality instead of one on behalf of godly marriage." Utilizing the "ark of salvation" metaphor to evaluate the contrasting outcomes, he wrote,

"We could consider Madison Square Garden on June 13 as a place of salvation, like the ark. Those who heard the call came inside. The weather was fine as we entered. The doors were closed, courtesy of the Madison Square Garden staff. Outside were the gay pride activists, the anti-Moon demonstrators, the Hollywood rock concert for Tibet. When the doors closed, when the Blessing started, the rains came. Torrential rains washed out the gay pride parade. The rains wiped out the anti-Moon protesters. Lightning struck RFK Stadium, seriously injuring eleven people. All these events were called off. Inside the Garden, no one was in the least bit aware of the weather raging outside. And when we emerged, when the doors opened, the rain had stopped. We walked out onto literal dry ground. The air smelled fresh; something was washed. A delicious irony, of course, was that many of those drenched on the outside, with the possible exception of the gay pride activists and anti-Moon demonstrators, were in all likelihood either knowingly or unknowingly blessed!"

The introduction of spirit world Blessings at Blessing '98 was a second discordant note. This was quite unexpected. It already was a stretch for more than a few ministers and their congregations to countenance Hindu, Buddhist, Sikh and Muslim benedictions over the proceedings. The thought that billions of spirit world couples, including a select group of religious founders and some of the worst criminals of history, were also participating in the Madison Square Garden event surely would have been either incomprehensible or unacceptable for most. Nevertheless, the first order of business once Rev. and Mrs. Moon, as officiators, had taken their seats was a "Report to Heaven" delivered by Rev. Chung Hwan Kwak. Rev. Kwak reported that True Parents were tearing down all the existing walls in the spiritual world, including the wall of hell. He announced that on this occasion, they were extending the pre-Blessing to "16 billion couples in the spiritual world." He stated, "This may sound unbelievable, but it is true." He announced, Included in the Blessing of numerous spirits are 34 couples who will receive a special Blessing as the representatives both from God's side and from Satan's side. These include: Jesus, Confucius, Buddha, Mohammed, Mary, Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Caleb, John the Baptist, Socrates, Swedenborg, Sundar Singh, Syngman Rhee, Hwal Ahn Kim, Park Chung Hee, Dwight D. Eisenhower, Richard Nixon, Nobusuke Kishi, Takeo Fukuda, Karl Marx, Vladimir Lenin, Joseph Stalin, Mao Tse Tung, Kim Il Sung, Adolph Hitler, Hideki Tojo, and Benito Mussolini.

Rev. Kwak commented, "There is no corner that the Blessing of true love cannot reach." It was "an amazing grace, not just for good spirits but for bad spirits as well, since it opens even the door to hell." He asserted that through "this historic Blessing ceremony of the spiritual world and the earthly world, officiated by True Parents, all religious spheres can be harmonized to form a unified realm of blessing" and that the two worlds, spiritual and physical, "can unite into one, thus establishing the realm of liberation." He concluded by proclaiming "this is the great, pivotal Blessing ceremony that will launch the era of Heaven on earth and in heaven centered on God and True Parents."

There were several ways to interpret these extraordinary claims. They could be judged to be evidence of a retreat from engagement with the world, not into self-righteous sectarianism, but toward an otherworldly mysticism. At the same time, there were good reasons for maintaining that this was not the case. First, as has already been noted, spiritualism was an integral part of the movement's tradition and had not interfered with its engagement with the world. Spirit world Blessings also were not unprecedented. A day prior to the 360,000 Couple Blessing in 1995, Rev. and Mrs. Moon blessed Mrs. Moon's physical mother, Rev. Moon's physical elder brother, and Rev. Moon's physical mother, each of whom had passed from the physical plane. Blessings in which one partner was in the spirit world and the other on earth also had occurred. Previously, reference was made to the union of Heung Jin and Julia Moon. Even earlier, on January 3, 1971, Rev. Moon was understood to have blessed Jesus with a Korean church member. At Blessing '98, immediately following his "Report to Heaven," Rev. and Mrs. Kwak, presumably with Heung Jin and Jesus, presided over a "physical and spiritual world ceremony" in which "four Korean women elders were...Blessed as wives on earth to four major saints of the spirit world— Buddha, Confucius, Mohammed, and Socrates."

A second reason why the introduction of spirit world Blessings might not be considered a retreat had to do with the logic of the Blessing and the movement's teachings. As Rev. Kwak indicated, there was no corner of reality that the Blessing of true love could not penetrate. Spirit world Blessings were a logical extension of this principle. Further, if Rev. and Mrs. Moon's status as True Parents and their declaration of messiahship were to be taken seriously, they ought to be lords of heaven as well as earth. In an editor's note accompanying its coverage of Blessing '98, the *Unification News* held that "Unificationist ideology is firmly planted on earth" but also took the spirit world "very seriously." It cited a passage from *The Exposition of the Divine Principle* which stated, "During the period when the providence of restoration is to be completed after the Second Coming of Christ, God will complete the cosmic foundation for the Messiah by working throughout heaven and earth based on the Completed Testament Word."

According to Richard Lewis, *Unification News* editor, this indicated that "from the 1950s, it was clear that Reverend Moon's work would ultimately relate directly to the spirit world. Therefore, what is taking place now should come as no surprise."

The public acknowledgement of spirit world Blessings was really more of a risk than a retreat. Had the movement acknowledged them only among its membership as a form of compensation or consolation for the lack of external results, the retreat label might have applied. However, Rev. Moon was springing mass spirit world Blessings on an unsuspecting public in much the same way as he sprung his declaration of messiahship on unsuspecting guests in 1992. This, in fact, was typical of his approach. Though members may have settled, or wished to settle into stable routines, he quite literally was living in apocalyptic time. At the very moment the movement had achieved a certain comfort level with its minister and parishioner guests, he introduced content sure to upset or even scandalize. For many, the spirit world announcement was unclear. Rev. Kwak read from a prepared text at a side microphone in soft tones with a Korean accent. The report itself was elaborate and dense, probably more suited for a gathering of academics than a mass audience whose senses had just been overwhelmed by a 2,000-voice choir and distracted by the spectacle of a lavishly decorated and packed arena. Most heard something about a Blessing of saints; and the names Stalin or Marx may have struck a dissonant chord for those listening carefully. However, there was no context for the report to have much of an effect, and explanations would have to wait for later.

Sept 8: 4-4 Jeol, Kodiak, Alaska

4.4 Jeol is the declaration of the all transcendent, all immanent, all abundant, all sovereign God who has all power over Satan. "4-4" refers to the completion of the four position foundation in heaven and on earth and of parents and children. God can treat good and evil spirits the same and married and unmarried spirits both can make the 4-position foundation in the spirit world and return to earth.

True Parents held the 1998 and 1999 True God's Day celebrations in at Punte del Este, on the ocean near Montevideo, Uruguay.

1998

RFK, nonetheless, was not the total victory True Parents wanted. Whitney Houston bailed out at the last moment. The stadium was not completely full. It was a growth stage offering. Just as Father moved up the date of Washington Monument based on a growth stage Yankee Stadium, Father announced another Blessing, this one in Madison Square Garden, to come in six months.

True Parents spent the first months of 1998 outside of the US (Korea, South America).

May 24, 1998: Turning Ceremony Belvedere (True Day of All Things): Father conducted the "Ceremony of the Turning Point of the Offering," or "Turning Ceremony." He lined up 12 Korean leaders in the first row facing the Belvedere stage. Then he lined up 40 Japanese members in columns behind them, then groups of 12 Taiwanese, 12 Filipinos, and 12 Canadians. Finally, he had 40 Americans make a circle around the entire group.

Korea is the father, Japan and the other three nations are the mother, and America represents all humanity. Father stood in God's position and Mother faced him and said "I am offering to you."

Then True Parents faced the stage. They held hands, with their outside hands palms turned upwards, and Father prayed.

"So, everyone made the commitment to be responsible even if True Parents are not here."

The ceremony began at 2 p.m. After the ceremony, Father continued speaking until past 6 pm. He then rushed to East Garden, had a quick supper and went to the evening performance at the Manhattan Center, arriving at about 7:45 pm. (Instructor's personal notes; 2 CSG gives the day May 23 for the following prayer, p. 1540)

Father's prayer for the turning ceremony: "True Mother stands in the position of uniting the twelve people of Korea and the thirty-six people from Taiwan, the Philippines and Canada, centered on the mother nation, Japan, and even the nation of the archangel [the United States]."

Turning Points in Unification Church of America's History, 1959-2021

11. The movement establishes spirit world ideology, practice and management

Landmarks: Spirit world messages published, distributed and broadcast at the cost of credibility, acceptance of Cheongpyeong as litmus test for American members claiming to possess authority from spirit world, Hoonmo-nim speaking tour of USA ("her personal ministry"), blessed wives 21-day workshop at Barrytown

Given this understanding, it wasn't surprising that the FFWP rather than the Unification Church was the main sponsor of the World Culture and Sports Festivals and International Marriage Blessings after 1996.

By the late 1990s, the movement proliferated a dozen or more federations for world peace. Some of them were quite specific, i.e., the Artist Association for World Peace (est. 1995), Island Nations for World Peace (est. 1996), Peninsula Nations for World Peace (est. 1996), Continental Nations for World Peace (est. 1996), Martial Artists for World Peace (est. 1997). In addition, the movement sponsored a World Peace Conference for several years and inaugurated a World University Federation. Within this constellation of activity, the Inter-religious Federation for World Peace (IRFWP) and the International Federation for World Peace (IFWP) functioned as umbrella organizations, representing internal and external approaches to the solution of world problems. These two federations coalesced into a single entity, the Inter-religious and International Federation for World Peace, in 1999. The stated purpose of the merger was to bring their combined resources together.



Rev. Chung Hwan Kwak and Taj Hamad (center) congratulating a graduate of an inter-religious seminar at the New Yorker Hotel

This process began with a conference on "Realizing the Interfaith Ideal: Action Beyond Dialogue" sponsored by the IRFWP in Washington, D.C. from December 18-20, 1998. The "concept for the conference," according to its coordinator Dr. Frank Kaufmann, "revolved around an initiative for religious leaders to work formally with the United Nations," a vision which "was enthusiastically received by the 126 international participants in attendance." Even more gratifying was the response of United Nations representatives present who "acknowledged the conference initiative as inspired, timely, necessary and doable." Rev. Chung Hwan Kwak in an important plenary address, "New Directions for Interfaith," stated, [W]orld peacemaking calls not only for the wisdom of statesmen and diplomats but also for the wisdom of the world's religions, as embodied in the most honored representatives of those religious traditions. To implement such a program would involve a re-structuring of the UN as currently conceived. For, in addition to the representation of nation states, there would be representatives of the world's religious traditions.

One can perhaps imagine a congress of two houses. One house--a House of Representatives--would be structured very much as the existing United Nations. It would consist of an assembly of wise and experienced representatives of the world's national governments. In addition to this house, however, there would be added a second house or senate. This Senate would consist of distinguished religious leaders. Together, in a spirit of mutual respect and cooperation, these two houses would work together with a single objective: moving the world toward peace.



A Hoon Dok Hae Conference in Washington, D.C., 1999

Rev. Kwak's sentiments reflected those of Rev. Moon who had previously spoken along these lines. In his conference address, Rev. Moon stated, "the path to world peace will be incomplete if we build it merely upon the political, economic and military functions of the United Nations.... I hope the participants here today, and all the nations of the world, will seriously consider this proposal to establish a structure encompassing the world's religions and the United Nations." The call to religious leaders for "action beyond dialogue" continued with the establishment of the Inter-religious and International Federation for World Peace (IIFWP) in February 1999. However, it was supplemented by another theme. According to Frank Kaufmann, a "second trademark insight" attributable to Rev. Moon was "his understanding of the seamless web linking family order to world order."

This was apparent in the IIFWP's first and succeeding International Seminars in Washington, D.C. on "True Families as the Foundation for World Peace in the New Millennium." In early July 1999, Rev. Moon directed IIFWP staff to convene the first seminar "before the end of the month and to bring together two hundred distinguished participants representing more than forty nations" as well as participants from each of the twenty-two U.S. states in which Mrs. Moon had recently spoken. From each locale, three guests were to be invited: one a religious leader, one a political leader, and the other an academic leader.

Rev. Moon also gave "specific direction that the content of the conference program...should be dedicated to a series of *Hoon Dok Hae* readings." These were "gathering for reading and learning" sessions based on passages from Rev. Moon's speeches. The general membership had been encouraged to practice *Hoon Dok Hae* between 6:00-7:00 a.m. since late 1997, but it had not been tried included a series of seven ninety-minute *Hoon Dok Hae* sessions, each consisting of a reading on a specific topic followed by responses by two assigned discussants and comments from the floor. Despite initial apprehensions, members with extensive experience in dialogues of this type offered glowing appraisals. Dr. Anthony Guerra, Dean of Undergraduate and Graduate Studies at the University of Bridgeport, commented, "I have been comparing in my heart and mind over the past few days this first *Hoon Dok Hae* conference with the many other Unification-centered seminars for VIP guests. The strongest metaphor I'm left with is that of the difference between the atomic bomb and conventional weapons. In this first *Hoon Dok Hae* conference, our guests and also we members, are challenged by the direct words of True Parents. In the atmosphere created...we all seem to be delivered from our old selves.... Father has given us the formula for Pentecost."

Given the success of the initial gathering, the movement undertook regular *Hoon Dok Hae* conferences for the remainder of the year in Washington, D.C. Beginning with the second conference on September 17-20, media representatives were included among the religious, political and academic leaders.

The introduction of *Hoon Dok Hae* and the emergence of high-level conferences devoted to "reading and learning" Rev. Moon's words highlighted two important points. First, Rev. Moon's speeches or excerpts from his speeches were beginning to supplant The Principle as the movement's official canon in the Completed Testament Age. For some, the *Divine Principle* was reduced in stature from a sacred text to a systematic theology. Moreover, it was regarded as being addressed primarily to Christian audiences. In this respect, *Hoon Dok Hae* was seen to

underscore the "universalism" inherent in Rev. Moon's message. Second, the study of Rev. Moon's words on diverse topics related to the family and world peace was a clear indication that the movement pursued not only peace but also unification. In other words, it understood that true and lasting peace could not emerge without a central reference point. How explicit that reference point should be was open to interpretation. The *Hoon Dok Hae* conferences emphasized the "spiritual" and "internal aspects of the global peace process," i.e., "common values and shared concerns." Nevertheless, an unstated assumption behind the gatherings was that there could be no peace or unity among brothers and sisters at any level without True Parents.

June 13

- **Madison Square Garden Blessing, June 1998, the first blessing of saints and famous evil people in spirit world.**
- Behind these was worldwide "pre-Blessing" of tens of millions of couples. True Father in fact approved the giving of holy wine through candy. Also we advanced the number of clergy Blessings: T.L. Barrett, Emmanuel Milingo, Jesse Edwards, George Augustus Stallings, many others, and Blessings in Christian churches.
- Included public Blessing of the four great saints and evil people, to prevent their accusation.
- **Father called for the spirit world Blessing in the early years. The *Blessing and Ideal Family* texts in English are undated; it was published in Korean in the late 80s and in the US in 1993. Here is a text from that book on spirit world Blessing:**
- "Even Jesus died hoping for the Blessing. Countless people in the providence of restoration, if we think about the past, gave their lives for the will of God, with all of their heart and effort. What they were hoping for was to accomplish the Blessing. In the spirit world, countless spirit men could not connect to the Blessing; even now they are hoping to connect with the Blessing. If we look in the Bible, the crown is mentioned, the crown of love. It symbolizes that in front of God, with the Blessing partner, they will become citizens of God's permitted country. The crown symbolizes special authority from God. You must know this. These facts, centering on what is happening in the Unification Church today, should not be seen plainly only here. Throughout the course of history and through the present into the future, countless spirits in the spirit world pursue this. Their point of hope is realized from here." (p. 205)
- Strong support from New York Christian churches (2,000 voice choir) and from churches nationwide, especially Chicago.
- **Dr. Jerry Falwell spoke at a banquet held the night prior to the Blessing.**

The difference between the RFK campaign and the MSG campaign

One central point, Rev. Pak, and unity with him

The thousand voice choir

"New York did it." (Neil Salonen)

The 2,000-Voice Choir—Adruma Victoria

All praises and glory to God as I attempt to share how Christ and the Holy Spirit brought the victory at Blessing '98 through the 2000-voice choir.

Long before we did anything, God and True Parents paved the way for the saints of heaven and earth to rally to the call of the God-centered family. With Heavenly Father pushing my wife and personal messiah Fiona and I to go to Kenya, our nation of providence, we knew clearly it was time. Yet it had been two decades since I could make a substantial offering to God in America, where I was born.

I told my sons Justin and Alex that after Hoon Dok Hae every morning, I was going to do some running. Justin suggested that I run around Madison Square Garden, as a condition for victory, so two to three days a week I would run four to seven times around the Garden. It seems that God accepted my offering.

Just before Fiona left for Kenya with Ashia and Kiah, two of our four children, I spoke with David Eaton and asked if there was a need for Performing Arts support for Blessing '98. He said there just might be something I could do to help out.

I understand that at Barrytown, Rev. Levy Daugherty of Norfolk, VA first came up with the inspiration of a thousand-voice choir to perform at the Blessing. Praise God, on April 29 I met with David Eaton, Rev. Yang of Washington, D.C. and Dr. Tyler Hendricks, who welcomed me to the task. Dr. Hendricks explained that we wanted to put together a thousand-voice choir and needed a few appropriate songs. I thought the songs should be exciting, yet simple, so that many voices which had never before sung together could learn them. I suggested “Amazing Grace” and a contemporary version of “Kumbaya.” Dr. Hendricks liked my impromptu rendition.

David Eaton indicated that we needed a music director and a choir director. That night we got on the phone and pulled in Mr. Horace Donnell as music director. I thought he was the best choice, because he had been my high school teacher and was the music director at my own Blessing at Madison Square Garden in 1982. One of my requests to David was that my support team would include my sister, Sandra Lowen, who wrote so many beautiful and inspiring songs in our church. I just wanted the honorable root of our Black membership in our True Parents’ kingdom to be with me as this grace of Father God touches His children.

Choir Director

Now we needed a choir director. I went to a National Action Network (NAN) Prayer Breakfast in Harlem and met Bishop Billings. I asked him if he had a choir director, to which he answered “Angela Moses.” I had brought a tape of the songs I thought would be good, and I gave them to Angela’s secretary, Monique McAllistair. When she spoke about Ms. Moses, I felt the tingle of the Holy Spirit. I called Ms. Moses and shared about the idea of the thousand-voice choir. She said, “I bet you don’t have a woman on your list.” I said, “Yes, we do.” When I mentioned some famous folks, she said humbly, “Well, I guess you’d better choose them; they’re famous.” Yet I had the thought in my mind that a worthy person without great recognition would be just fine. I decided to go to New Life Tabernacle to check out their choir that Tuesday. The following Sunday, Rev. Joong Hyun Pak and Dr. Hendricks heard them and were quite inspired.

When I entered New Life Tabernacle, the congregation welcomed me warmly, and I said, “Let’s pray, so that our time together will be in God’s hands.” They freely offered love and respect to a person they never saw before. When they sang, I felt proud to be Black. I told them they should be on a global level, as they were so filled with the Holy Ghost’s power and heart. I said, “You’ve all heard of the Spike Lee movie, ‘He Got Game?’ Well, when it comes to NLT, ‘They got God!’” Then I met the wonderful Angela Moses, pure and lovely in the Lord. Angela prayed, “Dear God, you know why Brother Adruma came here. Please bless him, Lord.” And He did.

I knew God chose this choir and Angela to lead the thousand-voice choir to victory at Madison Square Garden. Yet I waited for the proper channels to approve what I knew was approved in Heaven. I told Angela, “God chose you. There may be others more famous, but you are a lady unknown who is worthy of being known by the world.” So I reported to Rev. Pak and David Eaton that we had the central part of the choir.

Building the Thousand-Voice Choir

During the whole process of assembling the choir, I felt guided by God and the Holy Spirit. Amen. It can be likened to the yarmulke worn in Judaism. I felt a spiritual yarmulke connected to the top of my head as True Parents’ spirit guided me past obstacles, pitfalls and loneliness. New Life Tabernacle was to learn “Amazing Grace,” “Kumbaya” and later the “Hallelujah Chorus,” which Rev. Pak chose. Sandra Lowen, my production assistant and consultant, came with me to start work on the arrangements of the few songs we had. Together with Mr. Donnell, we were feeling hopeful. I just had to check our “Kumbaya” arrangement for copyright purposes. At Mr. Donnell’s studio, Sandra Lowen and I laid the foundation for the song “Blessings.” Sandra and I would call each other and discuss our lyrics as we sourced out the song. David Eaton, producer of the event, gave the budget and went to the studios to record the pilot songs. NLT had a version of “Amazing Grace” arranged by Mr. Charles Minor, and Miss Timmany Figueroa had a version of “Kumbaya.” I told David that NLT’s version of “Amazing Grace” was better than mine: let’s just start the song with the traditional intro and then go into the contemporary downbeat. It was a done deal.

On the production side of things, I interfaced regularly with David Eaton. Yet I was also responsible for mobilization of the choir, and Rev. Pak assigned Rev. Eric Holt as my new Abel. This was my first opportunity to work with Rev. Holt. I found him to be so supportive of me—assisting and fine-tuning the details—and he helped me so much in making my offering that I discovered a new brother in True Parents.

June 13

Prior to the event, Rev. Pak had us report on a regular basis to him on the choir's progress. Pastor Figueroa received hurtful persecution because of his affiliation with Rev. Moon, to the point that the venue for his ordination to become a bishop was revoked. Ms. Moses, too, weathered many storms of scorn and ignorance. I could feel Rev. Pak's deep concern that everything would turn out alright. I assured him that Ms. Moses and New Life Tabernacle's leadership were committed to this event because of their love for God, and the persecution they faced from other religious institutions would not deter their faith or their commitment.

I sent Rev. David Reed to Ms. Moses' home to personally escort her to the Garden that morning. My sons Justin and Alex helped out as ushers, along with Aliso Lowen. At the choir registration on Eighth Avenue, Mrs. Billie Sabo and Sandra Lowen helped register the choirs. The choir members began to stream in. With everything secured at registration, I went to the choir area and directed the groups to their respective seating.

It was ten minutes before "show-time." We had well over 1,600 people in the choir, and people were still streaming in. Mindful of the need to be prompt, I was concerned that we start on time. Miraculously, Ms. Moses lifted her arms and "Amazing Grace, How Sweet the Sound" filled the Garden with God's love and glory. Sandra Lowen and I were standing with the choir and bathing in the Love of God. Admittedly, hearing 2,000 voices singing the song we had written together for the glory of God and True Parents was a Blessing in itself. Ms. Moses was fabulous, and the choir sang better than she had expected. As I looked toward Heaven, my greatest joy was sharing this victory in my heart with my beloved wife Fiona.

May this Godly victory spread forth forevermore.

Blessing '98

The U.S. movement assumed center stage during Blessings '97 and '98. Although it did not achieve the highest blessing totals, it convened a respectable gathering at RFK and an exemplary one at MSG. The American movement especially distinguished itself through its work with Christian ministers. Nevertheless, Blessing '99 once again was held in Korea. Most members did not regard this as an affront. Having operated at a high pitch of mobilization since early 1997 or even before, many were ready for a less prominent role. To some extent, the U.S. movement reverted back to its pre-1997 level of involvement. That is, it was largely responsible for bringing VIPs to Blessing '99 and handling them once they were there. However, this wasn't the whole story. American members also had learned the secret of conducting pre-Blessings on a mass scale.

The secret, as already noted, was to be utterly committed and sincere in one's efforts and to break through spiritually. This allowed God to work. Once God was free to work, there were no limits in terms of permissible methods or achievable totals. The leading proponent of this approach was Mrs. Young Soon Kim, commonly known as "Lady General" Kim. She was assigned to the U.S. by Rev. Moon as a "prayer lady." Highly expressive with a disarming habit of embracing members in trademark bear-hugs, she organized midnight prayer meetings and fasting conditions in Alaska, Boston and Washington, D.C.

Many members began employing mass distribution techniques. They prepared plastic bags with holy candy and Blessing commitments printed on FFWPU business cards. The technique was to purchase large bags of hard candy from wholesale outlets, to sanctify the candies with prayer and sprinkles of holy wine while still in the package, and to re-pack it, two individual pieces of candy at a time, with a single FFWPU card into small plastic baggies or sealable

pouches. This was time-consuming but had the advantage of involving entire tribal messiah families in assembly line-type productions. Bags, then, could be distributed where there were large gatherings of people. Dr. Hendricks noted, "Even a dour sort such as I am can hand out two hundred in 20 minutes on a crowded Manhattan corner at rush hour." Others targeted sports stadiums. Some families took to placing the bags on the windshields of parked cars in mall or county fair parking lots, rows at a time.

Spirit world blessings and spirit world mobilizations continued to play a role in Blessing '99. Rev. Moon spoke many times about good and sometimes evil spirit world assaulting the earth. The difference in 1998 and 1999 was that rather than speaking in general terms, the movement was quite specific. This, to some extent, flowed from the MSG event, which cited thirty-four particular spirit world representatives among the 16 billion spirits blessed. Rev. Kwak reported that on October 5, 1998, "all spirit persons who have received the Blessing were assigned to mission countries on earth, and they will help us if we focus our efforts." At Blessing '99, 56 billion spirits were reported to have been blessed. A list circulated by the Family Federation for World Peace and Unification International (FFWPUI) included the names of sixty-five Old Testament figures, twenty-seven New Testament figures, twenty-seven figures from Christian history, fifty-seven popes, twenty-six Byzantine emperors, and twenty-eight emperors of the Holy Roman Empire. The Blessing, at this point, was understood to have transcended the limitations of time and space. It had become not only a global but a cosmic event.

However, all of this came at a price. The movement was conducting Blessings on a mass level with double or even triple the number of participants, virtually every six months. It conducted Blessing '97 for 40 million couples in November 1997. MSG for 120 million couples followed in June 1998. Blessing '99, scheduled for February 7, 1999, was to include 240 million couples. Factoring in the billions of spirit world unions, these events exerted an extraordinary amount of material, psychological and spiritual pressure upon members. The movement dealt with this pressure essentially by ignoring it and pressing ahead. Nevertheless, it had accumulated a backlog of deferred internal maintenance needs which were reaching the breaking point. Still, it would take a major breakdown or two to force the issue. This is precisely what happened in late 1998. If the movement did not fully resolve the problems, it at least paused long enough to acknowledge them.

The salmon fishing trip to Alaska after MSG. Awakened by Mother, all of us sleeping in the living room way out in the middle of nowhere.

WEEK 12

Sept 8, 1998: 4-4 Jeol, Kodiak, Alaska

4.4 Jeol is the declaration of the all transcendent, all immanent, all abundant, all sovereign God who has all power over Satan. “4-4” refers to the completion of the four position foundation in heaven and on earth and of parents and children. God can treat good and evil spirits the same and married and unmarried spirits both can make the 4-position foundation in the spirit world and return to earth.

Transition of New Yorker Hotel into a commercial venue

Through the 70s and 80s and into the mid-90s, we devoted the New Yorker Hotel to movement-related offices and member residences. We called it what it was: the World Mission Center. We had many families in the hotel; and some sisters ran a day-care on one of the floors. Most of us—including my family—occupied two hotel rooms, and turned the bathroom of one into a simple kitchen. I commuted to work by elevator. Most complied; some did not. When the hometown providence arrived, True Father encouraged members to move out of the hotel into their home church areas.

In the mid-90s, our HSA HQ comptroller, Kevin Smith, proposed that we obtain Father’s permission to transition the building back into a commercial hotel. He said that, in the future, the hotel would provide the budget necessary for our HQ’s operation. With my support, and I’m sure that of my superior, whoever it was at the time, Kevin, with Mark Wilenchik, the hotel manager, Robert Schwartz, Dr Peter Kim and—as the deciding factor—Hyojin-nim, made the appeal, and True Father approved. We worked with a great professional team led by Allen Ostroff, and indeed the hotel attained commercial success and was a mainstay for the budget of HQ and other projects. It is a wholly-owned, for-profit subsidiary of HSA. It was Rob Schwartz who pro-actively worked out the transition from non-profit (paying no taxes) to for-profit (paying taxes) with the New York City tax office. *The New York Times* reported positively about the transition. I learned that the world respects worldly success.

Educating the Second Generation

Transmitting its identity to the next generation was an exceedingly live issue for most Unificationists at the end of the century. ...A final group of institutions, organizations, programs and activities were dedicated to the religious education of the movement’s second and, in some cases, its first generation.

...Throughout the 1990s, well under ten percent of the student population at the University of Bridgeport were members and there was little sense that it was becoming or ever would become the Brigham Young or Notre Dame University of the Unification Movement.

Grassroots, member-initiated and self-supporting organizations created to educate the public, primarily in the areas of character and abstinence-based sex education.

International Education Foundation (IEF), an outgrowth of the movement’s CIS mission which produced religious education and character education curriculums and texts on a mass scale in the former Soviet Union. IEF texts such as *My World & I* and *Love, Life and Family* (1999) helped fill the ideological void created by the collapse of Marxism-Leninism. Teams of **Americans and Europeans**, most of them **Unification Theological Seminary** graduates, with the help of Russian members and educational consultants, wrote and edited the curriculum materials. The enterprise was entirely self-supporting, funded by book proceeds and fundraising. IEF assembled an impressive Board which included some of America’s leading educators and by the end of the decade had conducted hundreds of conferences in **mainland China** intended to promote character-based sex education.

In the U.S., the most effective organization of this type, **Free Teens**, was begun by another UTS graduate, Richard Panzer. ...Panzer created the Center for Educational Media, produced

“Surviving the Sexual Revolution,” an effective AIDs prevention program, and authored a variety of publications including *Condom Nation: Blind Faith, Bad Science* (1997) and *Relationship Intelligence* (1999). Free Teen chapters were established in a number of U.S. cities, and the organization was able to gain government funding in several of them. Also the Free Teens curriculum gained the approval of the New Jersey State Education Dept.

[TH: Richard operated independently from the church leadership, and resisted Rev Kwak’s effort to incorporate Free Teens into the larger institution. Injin-nim, for one, was very impressed with Free Teens, and as HSA President she invited Richard to become UTS president. From there, Richard again had strong differences with HSA leadership. The UTS Board discontinued his presidency and from there Richard affiliated with Sanctuary Church. More later on this chain of events.]

Another cluster of initiatives offered value, character and faith-based service programs which, while not exclusively targeting movement youth, nevertheless more closely reflected movement assumptions and the Unification ethos.

New Hope Academy in metropolitan Washington, D.C. ... Founded in 1990 by local members dissatisfied with daycare and public school options, NHA grew to 100 elementary students (grades 1-8) and 60 daycare children by 1995. There is also a school in New Jersey, in Connecticut, in the San Francisco Bay Area—and there used to be one in Texas.

In addition to formal academic programs, the movement promoted service learning projects. The most important of these was the **Religious Youth Service (RYS)**. ... RYS undertook service projects in Ghana, Taiwan, Romania, Bangladesh, the Dominican Republic and Haiti, Guatemala, Slovenia, Thailand, South Africa and Honduras. Initially, these projects involved YSWR alumni, Unification Theological Seminary students, new members in mission fields, and movement contacts. Increasingly, during the 1990s, RYS sought to find placements for the movement’s second generation.

A third group of institutions, organizations, programs and activities dealt much more directly with the religious education and mobilization of the movement’s first and second generations.

Among the movement’s educational institutions, Unification Theological Seminary occupied a central position.

However, there were a number of **church-run daycare, elementary and secondary schools**, notably Jin-A nursery in New Jersey, a one-year Western Students General Orientation Program (GOP) for middle schoolers at the movement-run Little Angels School in Korea and New Eden Academy (now Bridgeport International Academy) near the campus of the University of Bridgeport, which unlike the New Hope or RYS models, consciously attempted to socialize members of the second generation in Unificationist faith.

In 1995, the movement created a “Second Generation Department” through which it hoped to facilitate “a series of educational programs geared toward meeting the spiritual needs of children.” This series included “a national Sunday School curriculum, a national approach to establishing Unification-based schools, educational workshops and summer camps, educational/spiritual resources—books-manuals-videos, and more.” The movement conducted its first National Sunday School Training Workshop in August 1995 and published a Sunday School curriculum. However, it was difficult to develop a coordinated national strategy.

World CARP developed several highly innovative and effective programs during the mid-1990s. Rev Moon’s son-in-law, **Jin Hun Nim**, became President of World CARP in late **1994** and began to revive the in-your-face confrontational spirit and activist revolutionary elan which had characterized CARP during the 1970s and 1980s. However, **rather than communists and radical leftists who were barely visible, World CARP took on a revolution of a markedly different stripe, mounting an all-out war against “Free Sex.”**

Jin Hun Nim's first move in August 1994 was to create the World CARP **Special Task Force (STF)**. STF was conceived as a one or two-year program of activist education for new members or high school graduates before they entered college. There was an effort in 1995-96 to integrate STF with the World CARP Academy, headquartered in Boulder, Colorado, but this was financially untenable. **Essentially, those who joined STF replicated the intense regime that first-generation members had experienced during the earlier period. They lived in centers, fundraised, witnessed, studied and lectured the Principle, adhered to public schedules, were encouraged to adhere to "public attitudes," joined demonstrations, canvassed for Rev. and Mrs. Moon's speaking tours, attended workshops and attempted to break through personal barriers.**

Although its numbers doubled each year during the late 1990s, STF was primarily for an elite core of second-generation members willing to commit one or two years as full-time missionaries. **In 1995, Rev. Moon expressed his desire that World CARP initiate a more broadly-based purity movement. The result was the Pure Love Alliance (PLA).** During the fall of that year, **World CARP sponsored a series of Pure Love Rallies.** Jin Hun Nim sounded the clarion call for an alliance against a society "saturated with impure lifestyles," and "real tragedy" that it was a real tragedy "to talk about pure love as merely an alternative." He forcefully stated, "It should be the norm, the mainstream, and totally natural. Pure love should be our true reality." PLA, in his words, was "calling for nothing less than a revolution."

In the initial phase of its program, which had the purpose of raising public awareness, **PLA utilized confrontational tactics reminiscent of those utilized by CARP in its opposition to communism during the 1980s. A picture of a PLA member smashing a television set with a sledgehammer during a Washington, D.C. rally afforded the alliance its "first taste of being in the print media."** The alliance's "first evening news spotlight" covered its protests in Chicago over "hard core pornography...being sold in campus bookstores" and **its rally outside Playboy Enterprises national headquarters where a large stuffed bunny was burned in effigy.** PLA grabbed international media attention when eighty members camped out for three days to get prime bleacher seats for their "No Oscars for Porn" demonstration against Milos Forman, director of "The People vs. Larry Flynt" at the Hollywood Academy Awards.

Robert Kittel, President of PLA, expressed confidence in early 1997 that "the Sexual Revolution was a relic of the past." He compared it to "the facade of the Communist utopia which suddenly and unexpectedly met its demise" and expressed confidence that the same class-action lawsuits that numerous states jointly filed against the tobacco industry would in the future be levied against the sex industry. He proposed "Absolute Sex" as a counter to "the free sex belief" and strongly defended the "A" word, noting that "[t]here are absolutes in life." He contrasted the "I do what I want to" philosophy of free sex over against "living for the sake of others" which was "the guiding principle of absolute sex." He also noted, "Happiness attained on the immediate gratification theory quickly tarnishes...[while] those who care more about the wellbeing of others, find a lasting joy that shines forever undimmed." The conclusion was simple, Monogamy works!... Happily married couples live longer, are better off financially, have fewer mental illnesses, have a more fulfilling sexual relationship and thus a much lower rate of suicide.... The heterosexual two parent family is... [also] the most economical and most successful model used in raising children. PLA refined and systematized its presentations, but these sentiments remained at the core of its teaching."

Pure Love summer tours, which PLA conducted beginning in 1997, culminated the public-awareness phase of its efforts and allowed more second-generation members, down to the age of fourteen, to participate in front-line experiences. According to one testimony,

"Thousands of people in America ... heard this message as 300 young people stormed 25 North American cities on the Pure Love '97 Absolute Sex National Tour." As with the previous rallies, the intention was to "ruffle the feathers" of America and ignite a "new sexual revolution."

Tour participants practiced three-minute Absolute Sex speeches, posed the provocative question, "Who owns your sexual organ? (answer: your spouse), and fundraised "dollars for decency." In every city, there was a Pure Love march in which members hoisted placards and

raised chants of “Make It Sure, Keep It Pure” or “Absolute Love, Absolute Life, Absolute Sex, That’s Right!”

Marches were followed by energetic rallies featuring rock music, hiphop dancing by the PLAettes, dancing STD’s (sexually-transmitted diseases), martial arts, music by the Funky Gals of PLA, and body surfing in the audience.

Tour organizers were determined to demonstrate to the public, as well as to the movement’s second generation, that pure love was not boring or nerdy. Apart from the requisite protests at Playboy headquarters in Chicago, the Kinsey Institute in Bloomington, Indiana, and SIECUS in Manhattan, ’97 tour participants visited Yellowstone National Park and went white water rafting on the Colorado River. The ’98 tour went international, spending eight days in Japan where members conducted strenuous rallies but found time to hike up Mt. Fuji, tour Osaka castle, and visit Hiroshima. The ’99 tour hit the southeastern seaboard and southern U.S. states (missed during the ’97 tour) and added a social-service component to each stop with participants cleaning dilapidated buildings, gleaned fields, picking up garbage, painting and landscaping.

According to Dr Kittel, when Hyunjin-nim took over the leadership of CARP, he immediately stopped PLA activities, and focused completely on service projects. This led to his and Dr Balcomb’s departures from CARP.

1999

February 6, 1999

Inaugural Assembly of the International Interreligious (IIFWP, a union of IRFWP and FWP; precursor of Universal Peace Federation)

Lotte Hotel, Seoul

Let Us Open Wide the Era of World Peace

VISION FOR A BICAMERAL UN

The battle of mind-body, Cain and Abel, the relatively evil and good “We have to apply the principle of individual mind-body unity on the global level.” Mind-body unity “is realized when a person fully possesses the true love of God.” IRFWP = “the world of the mind,” and FWP = “The world of the body.” (1375-6)

“Let us imagine the UN adopting a two-house structure. ...a religious council or UN senate, consisting of distinguished religious leaders and leaders in fields pertaining more to the heart—for example, culture and education.” (1376)

“We should work together to implement a system through which the highest expressions of religious wisdom are brought to the table at which the world’s most serious and urgent problems are being addressed. ...a council of religious leaders within the framework of the United Nations.” (1377)

March 21 Lucifer surrendered to God, True Parents and humankind.

Lucifer to God: “I am offering this to God. God, I am very sorry. How could I dare to ask for Your forgiveness? Although I knew that history would end some day, I wasn’t able to see either the direction or my original position to which I must go. I was always anxious because there was no one who radically, formally made determination to lead me strongly. How could I dare to go to the position where I am told to go? I will return as I would carry the punishment given by God. What more could I say about the countless days that I sinned by ignoring God’s long sigh although I saw it? God! God! I am very sorry. Lucifer

Lucifer to True Parents: “I am offering this to True Parents. Since all people call you True Parents, I call you True Parents. I am very sorry that I gave you an extremely huge difficulty to straighten out the countless aspects of evil history of isn that I committed. What word would I have to tell you? Once, I, undeserving and selfish, desired to receive the Blessing. I am very sorry for this. If it is possible, I ask for your generous punishment, as you are the Parents of

humankind. As I see the countless ways of evil and sin, the ways of indemnity, even with my eyes, I can see that the only way of my return is the way of bloody bruises. However, if it is the last way of suffering to go to God and True Parents, I will follow obeying. True Parents, Parents of humankind, Lucifer is very sorry. I am truly sorry. Lucifer

The Unificationist explanation for the continuance of evil on earth and in heaven is that there is an entire satanic spirit world beyond Lucifer's control, as well as the corruption of human beings yet to be resolved. Citations from Dr. Sang Hun Lee, *Messages from the Spirit World* (NY: Family Federation for World Peace, 2001), pp. 113-15.

Testimony from Luke Higuchi:

I would like to share that I heard a story about Lucifer surrendered to God, True Parents and humankind on March 21, 1999. On that day early in the morning, Father's boat captain PeterPaulo woke up with Father at 5:00am. PeterPaulo left the boat dock and went hotel Americana at 6:00am.

When they arrived the boat dock near hotel Americana, PeterPaulo opened his spiritual eyes and saw Father battling with Dark Angels who try to push Father down to the river and same time big good angels protecting Father and supporting Father to stand on the boat. Father was watching the PeterPaulo's eyes and gave the gesture with his index finger put on his mouth which means "keep quiet."

After Father had the spiritual battle, Father went into the Hotel Americana. On that day, Father was wearing a suit, not the fishing outfit. PeterPaulo saw a good looking gentleman was walking on the river and coming to see Father. PeterPaulo recognized the gentleman was Lucifer. He was so scared, but he thought, he has to protect Father.

With PeterPaulo sitting in the hotel room, Father had the ceremony with Lucifer.

There is a testimony about how Father chose PeterPaulo as his boat captain. There was a couple of boat captains in Paraguay, but everybody did not become the captain for Father. Because they know it is the hardest position. The father asked who is the best captain? Everyone recommended PeterPaulo because he is the youngest and can drive in the dark.

This is just hearsay from some brother, it's not official testimony. But it is a very interesting story, I wanted to you to know about that. And I heard PeterPaulo is writing his testimony about Father's life cause in Paraguay. It will reveal what happened on March 21st, 1999.

From Father's prayer on Jan 1, 2001: "Now both worlds rooted in a single heart can subjugate Satan. They can cross over to the liberated world of freedom sitting atop the victorious authority of God's absolute love, absolute life and absolute faith bound in God's lineage. Beginning from March 21, 1999, when Satan surrendered, we hastened the reorganization of the spirit world and have spent many busy days until the last day of the year 2000." (2 CSG 1630)

April 11, 1999: Proclamation of the Fulfillment of the CTA for Beginning God's Kingdom in Heaven and on Earth (Belvedere)

May 2, 1999: Civil society responsible for the protection of youth purity

"After carrying out the 400 Million Couples Blessing, we should hold a pure love pledge ceremony focusing on elementary schools, middle schools, high schools, and universities. We are carrying this out to protect the young people. If we just leave them, eventually they will fall. This is why we conduct the pure love ceremony. Parents, the school and even police officers should join together to make a wholesome environment so that young people will not want to deviate. Young people are in the same position as the unfallen Adam and Eve, so we should create a protective environment to prevent the Fall from ever happening again. In the time of Adam and Eve, they didn't have an environment that protected them; their environment allowed them to fall. They fell because there were only the two of them. However, in our time, parents and entire

families, teachers and entire schools, mayors and police must create a system that will protect young people from falling.” (*Chambumo Gyeong* Book 4, 1999.05.02)

Testimony: 4,000 Gather in Chicago to Embrace True Mother—Russell Sucharoff

From the very beginning of this campaign, one could feel that everything was going to be different than ever before. Just the fact that we have over two-months notice that True Mother would be coming was so different and unusual that many of us didn't quite know what to do with it. Yet we began, in the most usual of ways, and that was by going out and visiting our ministers. For the past two years our Bishop, the Rev. Ki Hoon Kim, has designated the 2nd Sunday of every month as church visitation Sunday. We have a small Sunday Service at our Ashland Avenue Church, but the majority of members and Tribal Messiahs go out and visit their adopted churches at least once a month.

Over the past six months we have also been on an intensive witnessing and workshop campaign. CARP rented a workshop site up at Lake Geneva about 1 hour from Chicago and members were going up every weekend for a 2-day workshop, which led to many 7-day and 21-day guests who were now becoming members. When CARP went on their Christmas fundraising campaign, the workshops transferred to the church and we began having evening programs every night and weekend. Through this experience, many new members were joining and many members were becoming lecturers and workshop staff.

As February 7, 1999 began to come closer, of course, our emphasis focused on the Blessing. But we continued to witness through passing out flyers for our evening programs. Through this process many new guests became blessing candidates. So when word of True Mother's tour arrived, we were ready to welcome her back to Chicago.

It was hard to believe that it had been almost a year since True Mother had come to Chicago. In fact, April 10, 1998 was Good Friday, when 3,000 guests filled the Grand Ballroom of the downtown Chicago Marriott Hotel to hear True Mother deliver her speech, "Blessed Marriage and Eternal Life," amidst the amens and hallelujahs of the assembled churches in the congregation. But again, the spirit was telling us that this event was going to be different.

As we began to work through our network of established churches, a new phenomenon began to occur. We have done so much with our churches, that planning for this new event was beginning with a tremendous response, especially from our best ministers. Over the past four years, through the series of blessings, and everything else, we have been in constant relationship with our churches. And our network is growing. Our best ministers are becoming more and more important; many of their churches are growing; many of them are being promoted to superintendents and bishops; and many of them are introducing us to new pastors and friends. Also, one important aspect of the African American Church Community is the importance of Church anniversaries and Pastors' Birthdays. Our support of the events, often buying a table, or group of tables, develops an ongoing relationship with the churches. And the ministers most always will return the favor, by attending your banquet or church anniversary.

The next new phenomenon was that certain ministers have now elevated to new levels of commitment in their work with us. We have come to realize that given their incredible schedules and the fact that so many of the ministers are so serious, so dedicated and being led by the Holy Spirit, these men and women of God can go only so far with us on a horizontal level. In other words, they would only be willing/able to walk so far with their friends. Only the fact that they themselves are experiencing the presence of God and the Holy Spirit is the basis for their continuing walk of faith and commitment with our True Parents.

I remember our old friend, Dr. Richard Quebedeaux, who had a deep experience with God at one of our New Era Pastoral Academic Conferences. After that point, Dr. Quebedeaux would refuse to discuss our conferences with his friends. He would just invite them to attend, knowing full well that their concepts about our movement would be destroyed through their experience with God at our conferences. And the same holds true for our best ministers. Men such as Rev. T.L. Barrett, who offered the prayer representing all of Protestant Christianity at the RFK

Blessing, attended our Interreligious Conference for World Peace in December in Washington, D.C., bought two tables and was the M.C. for our True Family Values Banquet two weeks later and then turned around and flew to Korea for Blessing '99 where he once again was asked to offer the Prayer representing all of Protestant Christianity. Now, Rev. Barrett did not need go to Washington, D.C. or even to Korea just for the trip. This man works about 120,000 hours a week leading a vibrant and spirit-filled church to new heights every day. The street that goes past his Life Center Church is named in his honor. His church was the first one in America to fly the Family Federation Flag on its flagpole and I could go on and on. So it is God alone who is calling Rev. Barrett to work alongside his Unification Church/Family Federation brethren in the fight to save America.

The same can be said of Rev. Dr. Leroy Elliott, the Pastor of New Greater St. John Baptist Church on Chicago's great West Side. Rev. Elliott, whose older brother Charles hosted True Mother at his King Solomon Baptist Church in Louisville, Kentucky, is one of the, if not the, top evangelist in America. Rev. Elliott is on the road doing revivals 46 weeks a year. I witnessed one in Macon, Georgia, where the Beulahland Baptist Church was filled to its 2,500-seat capacity every day for the week that he was preaching—and oh how this man of God can preach! Rev. Elliott tells the story of how as a child down in Kentucky, they used to catch squirrels by leaving some squirrel food in a box. Once the squirrel crawled into the box, the door would slam closed and the squirrel was caught. Last January, Rev. Elliott gave testimony to Rev. Kwak at a breakfast in Chicago, that the door to True Parents' box had slammed closed behind him and that he is now caught. In other words, he has experienced God while working alongside of his Unification Church brethren and that "what therefore God has joined together, let no man put asunder" (Mt. 19:6). Rev. Elliott has a vision to save all of America and it seems that God has set him up to have access to almost every major Baptist pastor in the United States. Basically, he wants to take True Family Values to every corner of America.

A third phenomenon that is occurring is the interrelationship between the ministers. Years ago, after the ICC trips to Korea, Father asked the ministers to begin to fellowship together—even having a joint service once a month. During this campaign, more than ever before, the ministers seriously began doing this. Many of them, who were from different denominations, began to come together to bring others to the event. Many of them began to preach in each other's churches and invite and encourage other congregations to attend True Mother's speech. Even unto the last minute, many of our best ministers were preaching at other churches and inviting them to True Mother's speech.

So the 4,000 guests that filled the International ballroom of the Chicago Hilton & Towers Hotel were the guests of over 185 pastors who attended the event. The invitational committee of more than 100 ministers took up more space than the program. But that is just the point—this was not a Unification Church event—it was a product of the joint cooperation of the ministers, political leaders, business leaders, civic leaders and ethnic leaders of the Chicagoland area in an effort to support True Parents' North American speaking tour in Chicago. Filipinos, Hispanics, African-Americans, Muslims, Christians, Catholics, Native Americans and Jews joined together to welcome True Mother back to Chicago.

The program began promptly at 3 o'clock in the afternoon. For one hour, choirs from Rev. Wendell Lowe's Acme MB Church, COGIC Bishop Bennie Allison's Corinthian Temple Choir, Rev. Jesusa Barrett's Iglesia de Cristo Misionera Choir, Rev. Levan Brayboy's Mt. Zion Inspirational Choir, Rev. Edwin Simmons' New Friendship MB Choir, COGIC Bishop Ocie Booker's Tabernacle Church of God in Christ Choir and Rev. Marvin Alexander's Union Missionary Baptist Choir performed. From the moment anyone set foot in the auditorium, even just after 3 o'clock when the room was just beginning to fill up, one was immediately caught up in a mighty powerful spirit.

By 4 o'clock nearly every seat was filled and Rev. Jenkins began the program promptly. Bishop Cody Marshall, Pastor of the Freedom Temple COGIC and Chairman of the Religious Coalition of Illinois opened the program with a rousing prayer of hallelujah.

After Bishop Marshall, Rev. Jenkins read off proclamations and letters of greeting from the Governor, Secretary of State and Treasurer of Illinois. A very personal letter was read from the

Mayor and proclamations were introduced from the State of Illinois and the City of Chicago proclaiming Saturday, March 27, 1999 as Family Federation for World Peace and Unification Day in Chicago and in Illinois. As Rev. Jenkins read the proclamations, members of Chicago's second generation paraded across the stage holding the framed proclamations up high.

The program went very smoothly with Mother's videotape receiving deep appreciation. And when Pastor T.L. Barrett, Jr. was shown giving the prayer representing all of Protestant Christianity at Blessing '99 in Seoul, each of his 250 members and guests in attendance gave resounding applause. After a beautiful introduction by one of Illinois' most popular political leaders, True Mother took the stage to a standing ovation that did not want to sit down. Her speech was received with constant amens, hallelujahs and applause in the spirit-filled hall. We were truly having Church!

After she finished, Mother received flowers from Mr. Eric Seim and his beautiful new Japanese bride and then Mother walked down to the first row of seats and shook hands with the 30 dignitaries who were blessed to have been seated in the first row. Two of the ministers were so inspired that they just followed Mother out the back door and through the corridors up to the celebration room. They were just like true children following Mother wherever she was going! The program concluded with two more choral selections from Minister Yakeerah and Rev. T.L. Barrett Jr.'s Life Center Church Choir and Rev. Constance Bansa's Church of the Living God Choir.

By the time many of the members and guests entered, the celebration room was filled to overflowing as many of the pastors, including Rev. Elliott, Rev. Barrett, Rev. Constance Bansa and her sister Shirley Sims, Rev. A.I. Dunlap and Rev. Helen Cooper saluted True Parents in praise and song for nearly two hours. Leaders from the Nation of Islam presented True Mother with beautiful gifts and greetings of ah salam alakem. Rev. M.E. Sardon celebrated his 87th birthday, and the growing Chicago community of second generation blessed children serenaded True Mother with their Children's Choir. Mother and Father returned the favor, each singing three songs and Mother moved each of our hearts with "Home Sweet Home."

Our true goal in this campaign was not just to fill an auditorium, but to bring true joy to True Mother. We sincerely hope that we were able to do this. On the way to the airport, Mother asked the motorcade to turn around and take her to the shore of Lake Michigan before heading for the airport. When she got there, Mother got out of the car and walked down to the shore to look at the Chicago skyline and pray. Quickly joined by all 30 people in the motorcade, Mother posed for pictures with the skyline in the background and reiterated her instructions that we should be diligent to take care of the 4,000 guests who had attended her speech. Even after entering her plane, she came back to the open door twice to wave good-bye to the members, and, as her jet soared off to Atlanta, several members could see the horde of angels surrounding her airplane.

Comments from ministers who attended the event:

"The program was great, but when I saw how many young people were moved by Dr. Moon's sincerity, warmth and love, I truly realized the power of her message." Minister Earl Christy, Member of the 1969 New York Jets, Superbowl Champions

"I found Dr. Moon to be more correlative with other denominations in her presentation. Rev. Moon was actually converted into the Presbyterian Church and the Presbyterian Church always talks about love. Dr. Moon sounded like a modern Presbyterian." Dr. Paul Swanson, Lutheran Professor of Theology, Emeritus

"What I experienced was a coming together of all church denominations where we had the opportunity to mingle and mix. The Unification Church is truly carrying out the meaning of its original name, to unify all churches under the banner of coming together to worship God together through the Holy Spirit. I experienced the reality of the words that Jesus spoke in John 12:32, "If I be lifted up from the earth, I will draw all men unto me." In my opinion, nothing is greater than unity—this is the only way that we can eliminate the wars, the breakdown of the family and the child abuse that are destroying our Christian society." Rev. M. E. Sardon,

Holiness Community Temple (Rev. Sardon, who has worked with UC projects for over 15 years, was celebrating his 87th birthday during Dr. Moon's speech.)

"When I sat at the lunch table with Mother Moon, I felt that totally I was her true son." Pastor T.L. Barrett, Jr., Life Center Church of God in Christ

1. Research on church growth (Warren, Hybels, cell churches, etc...)

1. Co-pastor at 43rd Street—sermons, band

Total Living Offering: \$16,000 (in the USA)

1999—Father gave a series of proclamations regarding True Mother

June 12

"Because it was a crucial time for Mother to fulfill her responsibility, Mother went around the world holding the 'Rally for the Advancement of the Globalization of the True Family.' In China it seemed it would be impossible to hold the rally, but Heaven worked to make it happen.

"Mother made various conditions by which Heaven could not but help us. Mother established the condition through the 80-city speaking tour to make even Satan surrender to God, True Parents and humankind. Therefore, we are holding a ceremony honoring this victory; it is the 'Ceremony for Proclaiming and Celebrating True Parents' Cosmic Victory." (12-4-3 #9)

June 14

Through the "Rally for the Advancement of the Globalization of the True Family" in 80 cities around the world, True Mother won a supreme victory over the highest level of Satan's world. She entered into this position based upon recognition by God, Satan and all people that she had fulfilled her responsibility as the True Mother. Starting with Christianity, she has gone beyond the realm of religion and has achieved victory. Therefore, she can occupy and act from the precious position of Eve whose mistake in front of Adam has been restored.

"I will proclaim this to heaven and earth. Therefore, I will hold a public recognition for Mother's achievement at the 'Ceremony for Proclaiming and Celebrating True Parents' Cosmic Victory.' From now on, Mother stands in a position equal to my own. The age of the equality of man and woman has come. It is the age of the equality of man and woman based on love. Now is the time when we have to unite women and teach men about this." (12-4-3 #8)

June 16

"You are God's original child, with God's special mission. You are the fruit of the history of the providence of restoration who came to earth with the mission of True Mother of humankind. Looking only upon Heaven, you won a victory over the suffering course of the providence of restoration and established the eternal tradition with absolute faith, absolute love and absolute obedience.

"After True Parents' holy wedding in 1960, you completed the mission of true child before Heaven, the mission of true wife before your husband, and the mission of true parent before your children.

"God's providence of restoration and True Parents' holy work of restoration culminated in victory in 1999, and in that year you bequeathed to all people the textbook of True Parents' life course in 80 cities around the world through the 'Rally for the Globalization of the True Family.' I, as the Adam of original creation and as True Father of humanity,

give you this plaque to celebrate your achievement through such pain, to thank Heaven, and to praise your record in front of all descendants in heaven and on earth. (12-4-3 #6)

June 26

“What is the meaning of my giving Mother a plaque of recognition on June 14, 1999? Throughout history the Eves of three ages sacrificed the Adams from those ages. But at this time Mother set the conditions to qualify as the Mother of three ages. She rose to the position where she could receive Heaven’s blessing on an equal footing with Father.

“Without the completion of the four-position foundation and three object partner purpose, it is impossible to enter heaven. To be the Lord at His Second Advent implies the completion of the Completed Testament Age, and the completion of the Completed Testament Age implies standing in the position of completely realizing God’s ideal of creation.” (12-4-3 #10)

True Father HDH, August 19, 1999, Kodiak, AK

<https://www.tparents.org/Moon-Talks/SunMyungMoon99/UM990817.htm>

There were many women in my life, even who paid my tuition, but I never touched them. I treated them as my sister. I am not ordinary.

I have guts, wisdom and power from God. That's why God chose me. Often I see your mistakes. I know them, but just watch and say nothing. For example, one leader squandered money in business ventures in Korea. So the Korean movement cast him out, but I protected him. Even this year he needed millions. He asked me for \$150 million to do a major project I directed, and I thought "that boy has even bigger guts than me." Another former company head lost so much on the stock market.

The True Children told me some of those leaders have to be dismissed. But I didn't agree with their plans - they are externally right, but they do not see the internal providence.

Our determination must be so strong that I'll do my best, and if I can't make it, my children will. It's a serious time. My tradition has to be respected and followed for 10s of 1,000s of years by humanity. That's the horizon here, the context.

No one likes Hoon Dok Hae, so why are we doing it? When should it begin, at 5 am or 6 am? Everyone prefers the later start, even True Mother. Last night someone asked me what time we'll start, and True Mother said, "6 a.m. and get out of here" before I could speak. True Mother suffered so much by giving birth to fourteen children. But I have fulfilled my responsibility as a man to serve a woman. Mother may not realize that, but I did. True Mother also did her responsibility to help me do God's providence, so I am in the position to give her an award.

My life has been absolutely serious in dealing with leaders and True Mother. I never cried for my wife, children or family. I established the FFWPU because the family is the cornerstone. Peace and unification go together; if you say one, you should naturally say the other. My family is the trunk and you are the branches.

I have no documents but I am doing nothing randomly. Look at what I preached forty or fifty years ago. So, do Hoon Dok Hae - it is the standard for your daily life. You should read my mind and feel my heart. Also absolutely believe in spirit world.

My mission will go to whoever works harder than I do.

1999, Sep 9, 10 in Korea and Oct 10 in Uruguay: Proclamations of Gu Gu Jeol (9-9 Day—1999.9.9 9:09:09 a.m., 79 years old), Sam Shib Jeol (3-10 Day—1999.9.10, 10:10 a.m.), and Ssang Ship Jeol (10-10 Day); see Kachi, p. 122.

Sep 14: Proclamation of the Era in which we report prayers in our own names (East Garden, fulfilling the prophecy:

“The Old Testament Age is the age of preparation of the bride; the New Testament Age is the age of the bride; and the Completed Testament Age is the age of the wife. **The age of the wife is the time when the ideal of her unity with the Lord is realized. On that foundation the time will eventually come when you can pray in your own name.**”
(*The Way of God’s Will*, pp. 14-5)

October 27, 1999 (9:30 p.m.) Young-Jin Nim, True Parents’ sixth son, went to spirit world in a hotel in Reno, Nevada, USA. He was studying hotel management at the University of Nevada, Las Vegas, and was in Reno to raise money, as he was a skillful gambler. We believe that criminals knew he had a large amount of cash, broke into his hotel room and the ensuing struggle led to his fall from its balcony. His siblings were aware of his possession of a large amount of cash, and none was found in the room by police.

Our Japanese church historian, Masayuki Kachi wrote: “The 400 million couples Blessing brought a victory in terms of numbers, and participations in the 40-day workshop in Jardim took place. However, without the establishment of blessed families’ tradition of absolute love and absolute sex and creating unity with True Parents; family, the millennium from 2001 could not start. In the end, blessed families could not establish the tradition. The sacrificial offering for this sake was the *Seonghwa* of Young-jin nim.” (p. 123)

The providence to conclude the age before Heaven by 2000

Mr Kachi quoted True Father’s words:

“Until the year 2000, Teacher must manage to make the world into one nation completely. Everything should be finished in 10 years by our hands. ... When Teacher reaches the age of 80, all the problems of the world will be solved.” (1990.2.27)

“Before Teacher becomes 80 years old, the world must become one.” (1990.11.17)

“From the 1980s, the Unification Church will enter its glory. If you do well, everything will be done before 2000.” (1980.1.1)

“Through the seven-year period from 1946 to 1952, the unified world should have been completed; however this was lost. Therefore, we must do that in the seven years from 1994 to 2000. We must fulfill it again. In other words, we must make the world into one.” (1994.2.16)

“Until the year 2000, the age of indemnity, the Age before Heaven, should have concluded, and the Age after Heaven should have started from 2001. However, there were some issues that remained.”

“I have four children who went to the spirit world before their lifespan finished. This was not supposed to happen. They bore the historical sins of the Unification Church and the opposition to the Unification Church and went the path of indemnity. They deserve our pity. When I look carefully at the crowds of the Unification Church, the secular, dirty habits are surrounding them. I did not look after my children and my clan ... in order to save Cain’s sons and daughters. ...What is the result of my investment? All have gone away. There is not a person who can register. Everybody has failed.

“As I was willing to sacrifice my own family to save the world, the lives of Heung-jin gun and the other three children in the spirit world were cut short: They were unable to live out their own destinies. Accidents took them away. Who drove them to death? You have to understand that the conditions you made drove them into the situations in which they could be killed. ... You have to understand that you have shamelessly burdened God and True Parents, who are carrying the deepest sorrows of having to walk the path of

indemnity for restoration. ... How little you have thought of my words, and how carelessly you have observed my actions. You have done as you liked.” (2001.01.01)

From my notes of his lecture: “We were forgiven of original sin, and sinned again. This was to make a new start after 2000. Youngjin-nim’s wife represented the Cain world and was not properly qualified. This means that all humankind failed.”

November 12, 1999 Young Jin Nim’s World-Level Ascension Ceremony, Little Angel Performing Arts Center, Korea). His interment in the True Family *wonjeon* was on Nov 14.

The outcome of all these initiatives became clearer at the decade’s end. It was clear, first, that the Unification movement had targeted the issues of moral education and family values, as well as the assumptions upon which they rested, as the main focus of its worldwide activities during the 1990s. The True Family Values Ministry, the globalization of the Blessing, guidance from the spirit world, Ideal Family Education Workshops, and the movement’s major educational efforts all focused on this area. It was clear, second, that the American movement was playing a leading role. Many of the movement’s key initiatives in its earlier victory over communism struggle—*The Washington Times*, the World Media Association, CAUSA International, the CAUSA Ministerial Alliance, CARP rallies, and the activities of innumerable movement-funded organizations all emerged out of the American context. To be sure, there was essential overseas funding and leadership. Nevertheless, much of the cutting-edge creativity and know-how was a product of the American movement and its contacts. This was much the same for the movement’s efforts on behalf of pure love and second-generation education. In all of this, the U.S. movement as well as currents within American Christianity in the wider U.S. society played an important, perhaps even an elder-son role.

Elder Sonship

As was previously noted, Rev. Moon elevated the United States to the status of “elder son” nation to the “parent” nations of Korea and Japan in 1998. This was done with little fanfare probably because he and much of the movement’s senior Korean and Japanese leadership were still ambivalent about American culture. On the one hand, they acknowledged U.S. political, economic, military and cultural ascendancy as the world’s only superpower.

Movement leaders, unlike many in American society, also affirmed the United States’ identity as a “Christian” nation. They also admired the U.S. as a cultural melting pot. On the other hand, they were uncomfortable with core American cultural norms. Coming out of a traditional, neo-Confucian context, which to a large extent was identified as being closer to “heavenly” culture, the movement’s East Asian leadership had a particularly difficult time fathoming the American concept of equality. For them, it was perfectly obvious that there was no equality. Rather, everyone knew their position in a secure familial-based social order resembling what in the medieval West was known as “the great chain of being.” This clearly was an oversimplification as East Asia, no less than other world cultures, grappled with the competing forces of tradition and modernity. Nevertheless, within the movement, members tended to relate across cultural divides on the basis of broad-ranging cultural stereotypes.

Even more disturbing than conflicting cultural norms was what the movement’s East Asian leadership experienced as an abrasive and imperial cultural style. In general, these leaders were used to more understated, deferential modes of relating than many Americans were inclined to render. Frank styles of interaction, including the expression of disagreement with scant acknowledgement of a given leader’s need to save face, created distance as did its opposite: the assumption of more familiarity than one’s central figure was willing to concede. However, these were minor irritants. What really disturbed Rev. Moon and the movement’s top Asian leadership was the American air of cultural superiority: that the U.S. was always on the side of righteousness, or at least was the leading force for goodness in the world; that there was something wrong with anyone who couldn’t speak English; and that leadership was an American entitlement. This may have induced Rev. Moon to emphasize U.S. faults, the necessity to learn Korean, and the primacy of Oriental leadership more than otherwise might have been the case. He also did very little to conceal his distaste for the “ladies-first” tradition in American culture. This, in turn, pushed him into positions he might not otherwise have taken

regarding women's access to careers or even checking accounts. In fact, it was something of a badge of honor among the movement's top Asian leadership not to have become Americanized.

To Rev. Moon's credit, he overcame these cultural predispositions in designating the U.S. the elder son nation. However, it wasn't clear that this designation had any immediate practical effect other than being a signal to U.S. budget holders that they should not expect the funding they once received. Perhaps, the clearest indication that the American movement had been well trained was in the lack of any serious expectation among members that they were about to assume any significant leadership of the movement's worldwide activities. Rev. Moon remarked that Americans should "[r]eceive a servant's certificate from Japan—get their blessing and offer it to me." He stated, "the elder son inherits the mother's spirit and attends his father through the mother's education." In this respect, the designation of the U.S. as elder son nation did not appear to be a dramatic departure from what was already in effect. A November 20-28, 1999 workshop convened by Rev. and Mrs. Moon in Kodiak, Alaska for some fifty Japanese, thirty Korean and four American leaders who stayed for the full session was fairly typical of such gatherings during the late 1990s. One of the participants commented,

As an American, I had no clear reason why Father wanted us to be there. He only addressed us directly very briefly on the first evening. I have one sentence of him speaking in English: "Please live by the tradition and way of True Parents." We were fortunate that one Korean sister who lives in America stayed for the entire workshop and helped translate. Father did say at one point that the children (America) were witnessing or participating in the relationship between the mother and father nations, Japan and Korea. Father, I believe, needed some American representation there to experience the Mother and Father nations becoming one.

If given a choice, many Americans may have preferred being knee-deep in the Pantanal without insect repellent to sitting through all-day Hoon Dok Hae readings and lectures with scanty or non-existent translations.

There were some efforts to define the identity and mission of elder sonship more proactively. Significantly, none of those who did so, at least in print, were American leaders or members. Rev. Joong Hyun Pak was Continental Director of the Unification Church in North America at the time Rev. Moon designated the U.S. elder son nation. In an article, "Elder Son Nation and Blessing '98," he took a conservative line, indebted to neo-Confucian presuppositions, in speaking of the position and duties of the elder son designation. The elder son was "always expected to be the role model for the others to follow" even "to spank the younger siblings when they needed discipline." It was "also the duty of the elder son to take care of the parents." As applied to an Elder Son nation,

This nation is responsible...to bear the burdens of the other nations...representing brothers and sisters throughout the world. Never complaining; just accepting the responsibility. Always working hard, setting the best example.

On the positive side, "Parents invest everything into the elder son," and as Rev. Pak noted, "True Parents always brought help from other nations to America, raising and nurturing America." However, now that "the training period is over, America must be ready to take care of other nations in the same way it has been helped." Rev. Pak did not limit his remarks entirely to an exposition of duties and position. "While fulfilling this role," he suggested, "America will naturally start to become the Kingdom of Heaven on Earth, expanding out to the world."

During the latter part of 1998 there was a material crisis. It revolved around the apparent collapse of Tongil Group, a conglomerate or chaebol of the movement's business and industrial holdings in Korea. According to one report, difficulties facing the Tongil Group had become increasingly apparent since May when one of its member firms, the Il Hwa soft drinks maker, went out of business. This was followed by failure to win the right to develop a tourist resort in North Korea, part of an agreement Rev. Moon had reached with the late North Korean Premier Kim Il Sung but which was lost during the autumn as a result of financial concerns about Tongil. On November 30, 1998, four companies of the Tongil Group—Tongil Heavy Industries, Hankook Titanium, Il Sung Construction and Il Shin Stone—filed for court protection after

having failed to keep up with bank loan repayments. An official of the South Korean government's newly formed financial supervisory service said that the debts of the group's sixteen companies exceeded \$1.7 billion U.S. dollars.

South Korea's economic crisis, particularly restrictions on bank lending following the International Monetary Fund's \$58 billion bail-out of the Korean economy, contributed to Tongil's decline. The wider Asian economic crisis, especially in recession-hit Japan, an important market for Tongil Group products, also contributed. However, the main problem, according to a South Korean analyst, was that "The Tong Il companies suffer from bad management.... They relied too much on church donations. It was a kind of moral hazard." There also were misunderstandings between management and labor. Tongil Heavy Industries laid off 800 workers who then charged that they had been illegally dismissed without pay. Those who lost their jobs staged demonstrations and even threatened violence during a speech tour Rev. Moon conducted in Korea during January 1999.

Amazingly, these breakdowns had little effect on Blessing '99. Rev. Kwak announced that on September 29, 1998 the worldwide movement had accomplished the goal of pre-Blessing 240 million previously married couples. The focus now was on finding single Blessing candidates, unmarried young people willing to be matched. However, the venue for the main ceremony was still undecided. Rev. Moon expressed the desire to hold it in Japan but the problems with obtaining a visa for him could not be overcome. He also offered to conduct it in Taiwan but the movement there was not ready. Finally, in January, thirty-three days before the event, scheduled for February 7th, Rev. Moon settled on Korea. Still, this wasn't the whole story. As related by Rev. Joong Hyun Pak, "About twenty days before the actual day of the Blessing...I received the news that...Blessing '99 would be held not in ChamShil Gymnasium as planned by the Korean Church, but rather at Seoul Olympic Stadium!! Outdoors! In February! Wintertime! I remembered how shocked leaders were when they heard in 1997 that we were going to use RFK Stadium in Washington, D.C., also an outdoor stadium! In November! Wintertime!"

How the Korean movement mobilized more than 100,000 people and 3,000 buses, filling practically all seats in the stadium three hours before the event was something of a mystery to Western observers. However, it was apparent that the weather had cooperated. Sub-freezing temperatures warmed considerably, and conditions on the day of the ceremony were quite good.

Blessing '99 and associated events penetrated Korean society far more than had the previous two International Blessing Ceremonies and WCSFs in 1992 and 1995. The key breakthrough was South Korean President Kim Dae Jung's presence at the Tenth Anniversary Celebration of the movement-owned *Segye Times* newspaper on February 1st. Though Tongil Group might be suffering, The *Segye Times* had "placed its founder on the map in Korean society and in its corridors of power." Kim Dae Jung not only disregarded those who would dissuade him from attending but, according to a movement report, "brought with him the Speaker of the House of Representatives, the leaders of political parties, and other figures central to the administration of the nation." He shared the podium with Rev. Moon and participated in an anniversary cake-cutting.

Gen. Alexander Haig, Jr., former U.S. Secretary of State under Ronald Reagan and White House Chief of Staff under Richard Nixon, provided a similar focal point for the WCSF's Special Convocation on "Family Ethics and World Peace." In an introduction to Rev. Moon, Haig described how their lives first intersected during the Korean War, praised Rev. Moon for his conciliatory approach to President Nixon during the Watergate crisis, and again praised Rev. Moon for his role in the downfall of communism. At a well-attended press briefing, when asked if he were a Unification Church member, Haig replied, "No, but who couldn't support the values espoused here at this conference? It would be like being against motherhood."

Blessing 2000

Many members expected that Blessing '99 would be the final Blessing, certainly in the current sequence of International Wedding Ceremonies conducted on a global and mass scale. The goal of 360 million couples had been accomplished, a total that Rev. Moon had said would turn

the world upside-down. He set forth an elaborate projection, stating, “the 360 million—really 400 million—couples constitute 800 million husbands and wives and, supposing that each couple has four children, this is approaching 3 billion people.” Thinking in this way, it was possible to conclude that more than half the population on earth was connected to the Blessing. In other words, the scale had been tipped in the movement’s favor.

Global transformation was inevitable. Moreover, all this had been achieved prior to the dawn of the new millennium, which served as a kind of finish-line for some tribal messiahs. It was a neat package. Members with this mindset, therefore, were surprised when Rev. Moon announced another 400 Million Couple Blessing to be conducted in conjunction with his 80th birthday, on February 13, 2000. They were even more surprised to learn that the 400 million were to be “matched couples only.”

However, as early as July 1998, Rev. Kwak communicated Rev. Moon’s request “to find many who can become candidates for the matching and participate in the Blessing.” Rev. Kwak repeated the direction to find unmarried young people as single-person blessing candidates for Blessing ’99 in September and October 1998. However, the reality was that matched candidates constituted only a small fraction of a percentage of the global blessings: some 6,500 out of 40 million in Blessing ’97 and approximately 3,000 out of 120 million for Blessing ’98. The added push for matching candidates increased the total for Blessing ’99 but not enough. Church spokesmen set the number of newly wed, i.e., matched couples at Seoul Olympic Stadium at 12,000. There may have been several thousand more in other locales. The Philippines, for example, reportedly brought 14,000 Blessing candidates itself. Yet, obviously, these numbers were dwarfed by the 240 million previously married couples.

Rev. Moon spoke with some candor about the situation in November 1998. He said that “ideally, the heavenly blessing should be received on the tradition of the value of the blessing.” It was “supposed to be dealt with very inwardly and with internal value.” However, because of what he termed “the failures of Korea, America, and Christianity,” the Blessing was “given out now as a token to people all over the world.” It was, he said, as if “a royal family member... [were] being finally cast out...and marrying a beggar on the street.” This much “devaluation of the blessing” was occurring. He drew some consolation from a scene he had observed on occasion during his visits to the South American interior where the movement was expanding. As he described it,

“When an alligator catches a big animal or fish such as a shark or a snake, the alligator first just makes sure that he swallows it. Of course, birds and animals have fur, skin, and bones and all kinds of dirty stuff, but they are just swallowed. There is no cleaning process. I came to understand then that God is the king of swallowing. It is like casting a net and catching everything.... God is casting a net to swallow everyone, evil people, good people, and mediocre people. Likewise, when I give the Blessing to the world, as for example at the Madison Square Garden Blessing Ceremony, I cast my net out to the entire world. Whoever comes into the net, even if they may have been criminals and murderers, is swallowed. That is why two thousand years ago God gave the message through Jesus Christ to love one’s enemy. God’s representative can swallow everything from the individual to the cosmic level, including the cosmic Satan, without a problem. Can you do that?”

Within the same discourse, he acknowledged, “[N]ot all the 360 million couples who received the blessing are fully ready to come...and meet God and True Parents.”

Rev. Moon expected that the millions of blessed couples would keep heavenly traditions. After Blessings ’95 and ’97, for example, there was an expectation that the 360,000, 3.6 million and 36 million couples would keep a forty-day purification period following the Blessing before consummating, or resuming marital relations; that they would pay a substantial blessing fee; that they would meet regularly for Hoon Dok Hae reading; and that they would bring ten of their relatives or friends to the next Blessing. After Blessings ’98 and ’99, Rev. Moon still had every expectation that the 360 million couples would help create “a family culture in which all people have affection for me.” He took out advertisements in newspapers in major capitols throughout the world to address “Blessed Couples Worldwide.” He also sent Mrs. Moon on world speaking

tours following each major Blessing to educate newly blessed couples and others in the Completed Testament word.

However, there was a sense of dissatisfaction with the results. By January 1999, this evolved into a sense of sorrow and even repentance. Amid expressions of gratitude and determination in his Midnight Prayer at the beginning of that year, Rev. Moon also stated, "I am truly so very sorry that even today, after fifty years have passed, I have still not been able to hold a victory celebration wherein I could offer the entire nation and world to Heaven through establishing Your will on this earth."

This was the fundamental motivation for the shift in emphasis from previously married to matched couples. The movement had reached the outer limit of what was achievable or credible, even for Rev. Moon, in the 360 Million Couple Blessing. It wasn't that the 360 Million Couple Blessing was unreal. It was very real in Rev. Moon's mind. As he put it, "People think it's a joke, but it did happen through God." However, its fruit was largely internal. It remained to make these victories substantial, to truly transform people and the world. In the movement's terminology, the 360 Million Couple Blessing, and the global blessings that had preceded it, were a spiritual condition, a foundation of faith. They needed to be complemented by a foundation of substance. This is what the 400 Million Couple Blessing was intended to be, or to begin. Together, the foundations of faith and substance would establish an unshakable foundation for global salvation.

This brought Rev. Moon back on message. "The 400 million couples and the 360 million couples," he said, "will influence the entire human race." Elsewhere, he stated, "The 400 million couples who were blessed in 1999 can be the foundation of the 400 million youth blessing. Just one youth for every couple." If members used "photo albums of blessed couples, young people will get inspired to see so many wonderful matches made by Father. They will want to get matched by Rev. Moon." He noted that "the spirit world must be mobilized" and reported that on April 13, 1999, 1.6 billion young people were blessed in the spirit world. In addition, 106 past saints were sent to America and welcomed in a ceremony at Headquarters. Finally, on May 14, 1999, "Lucifer voluntarily surrendered to God." At several meetings, the texts of several astonishing letters of apology were read. Rev. Moon urged the membership not to take these lightly, but to believe in them as genuine and from God. Mrs. Moon also embarked on a world tour as a kick-off to the 400 million couple blessing, presenting a speech on "The Path of Life for All Humankind."

In America, this tour brought to fruition much of the work with Christianity at the grassroots level. Members had been encouraged to visit Christian churches. Many had taken this seriously and had developed good relationships with pastors and their congregations. Nowhere was this more so than in Chicago. When Mrs. Moon spoke there, over 4,000 guests, the vast majority being Christian congregations, gave her an extremely warm welcome.

At this time, Father sent the leaders of the US church to Japan for 30 days, then to Korea for ten days, and leaders of the Japanese church to the US for 30 days, then to Korea for 10.

- Effect of Japan's spiritual atmosphere on one state leader—within two days he lost all connection to reality and had to be flown back to the US, with a strong sister as escort. After getting back home he recovered completely.
- The best place to learn Korean
- Amazing organization
- Terrible lawsuits

To Japan and Korea—Eugene Harnett

From the island of Kodiak, Alaska, on August 18, 1999, Father announced an exchange between Japanese and American leaders, the key point being to create one nation of three: Korea, Japan, and America. Father directed 52 American leaders to go to Japan for 40 days; and, concurrently, 52 Japanese leaders to go to America, beginning September 1st. (It was determined that 30 days be spent in Japan with the final 10 days in Korea.) America, the Elder Son nation, needed to make the condition to inherit the heart of the Mother nation, Japan, and

to learn the tradition of the Father nation, Korea. Father said that America will receive blessing from this and that very meaningful things will arise from it. Having attended that whirlwind meeting, I found myself embarking two weeks later for Japan, still uncertain of many details. Though expecting to experience something exceptional, I never could have imagined the extraordinary course into which I walked while in Japan and Korea for 40 days.

Assigned to Kumamoto, Japan, on the southern island of Kyushu, I went through some of the most humid weather available in Japan. Because Japan is surrounded by water, and the humidity had made me extremely sweaty, and it had rained a lot, I described being there like bathing in the water of Mother's womb. And more water (tears) would swell inside as I substantially felt the life of sacrificial offering from the Japanese members. All to give new birth to America, the elder son. Father had asked us to inherit the heart of the mother nation from Japan. Though I had for years worked with them in America, nothing conveyed their true course more than being on their own soil with them. Not just myself, but all the Americans assigned to different places in Japan, witnessed and absorbed their overwhelming life of quiet, tearful sacrifice.

I actively sought to embrace their heart and could weep in prayer each day, feeling united with my Japanese family. After three days there, I had a dream that I was held by my mother, Japan, and taken to Korea and embraced by True Father with such a love as I had not known before—a warm, familial comfort. It became crystal clear to me the principle that we cannot but go through the Mother to get to Father.

This was the time to inherit the Mother's heart, to know her situation, intimately. The Japanese Family lives on the front-line of God's Providence, with many young members witnessing and fundraising, eagerly and endlessly. Their spirits shine bright and energetic as they pray in tears, desperately seeking results, huge goals, and to fulfill the conditions given by Father for Japan. Of course, many are tired. I observed some quality, quite remarkable—and as such unnamed by me—about the character of the Japanese to consistently sacrifice for God's Will. The Japanese described it to me themselves as the heart of the mother who is willing to give even her last drop of blood for her children. For the most part, the spirit and regimen was very similar to my old American MFT days. To me, being assigned to stay with the Youth Church offered me a special blessing. Their schedule began with Hoon Dok Hae at 6:00 a.m. It ended with prayer service and testimonies at 11:30 p.m. Every night the leaders and several members would stay up past 1:00 or 2:00 a.m. Every night. As the deadline for their goal approached, the schedule became more intense with the nighttime prayer service lasting well past 1:00 a.m. and often past 2:00 a.m. But they continued to rise at 6:00 a.m. I loved their schedule.

Going out with them, though I was limited, allowed me to meet the people of this land directly, albeit approaching them in broken Japanese. We felt a powerful bonding in this joint activity. Some previously unfelt feelings of love emerged. My Japanese wife of 18 years, a former fundraising star and team mother in Japan, had many idiosyncrasies not understood before by this feeble American mind of mine. This time in Japan, however, my mind expanded along with my heart to grasp a deeper respect and gratitude for my wife's uniquely Japanese characteristics. I cherish her more now.

One day, we drove 100 kilometers to visit the Shiro Memorial in Amokusa. Shiro was a very faithful 16-year old Christian boy martyred there about 350 years ago along with another fifteen thousand Christians as the Japanese elite decided to eliminate the growing influence of this strange foreign religion. One sister could see many angels at the shrine where we prayed. I sensed the happiness of the spirit world there at my presence representing Christianity from America. I believe American Christianity needs to join hearts with these Japanese martyrs. They pioneered but were never able to establish a ground for Jesus in Japan as the Christians did in America. Upon True Father's foundation we can now work side by side with them. The next day, I was inspired to visit a local Christian church. I met the minister's wife and prayed in the church with her—a long, tearful prayer such as my heart felt. I could see the minister's wife drying her tears, too, when I left. The next day, I returned and met the minister himself. We talked for a good two hours—a rich discussion. We prayed together. We hugged, and he invited me to speak at his service the next day, Sunday. I told him the name of our church, but the translation may not have been clear. And I mentioned the name of Sun Myung Moon three

times, but he wasn't fazed. He said to me that he felt as if he had known me for a long time as a brother.

I spoke the next day at his church service about how Jesus has touched my life. I spoke about the suffering course of Jesus' life, and, therefore, we should not just ask Jesus for things in our prayer but ask what we can do to comfort Jesus, instead. It was very well received. Though he later turned passive, I will never forget this minister's original heart of acceptance and joy at receiving me. This I offer to Heavenly Father.

I experienced Japan as the substantial Holy Spirit. Just as the Holy Spirit convinces Christians to repent in tears and to come to Jesus, I felt the Mother's heart of Japan convince myself and my fellow American leaders there to feel the tears of God in a special way. It is this substantial Holy Spirit quality that Japan, the Mother Nation, represents. As the Japanese sisters tour America, I believe they have the potential power of the Holy Spirit to convince our Christian friends to cry in repentance as we witness to our True Parents anew. Literally, Japan gave me the opportunity to bathe in sweat, during their intense humidity, and to bathe in tears, amidst absolutely sincere sacrifice and dedication. I soaked it in. One example was 2:00 a.m. in a meeting room filled with 195 brothers and sisters who did 210 bows together. Even an air conditioned room will not prevent the sweat from rushing down backs during such a bowing session. This demonstration of their determination to reach their goal was normal. I sensed no resistance from the members with this condition as directed by the central figure. When I returned to my sleeping place about 3:30 a.m., I went to sleep right away, but some of the youth team members knocked on my door at about 4:00 a.m. to have me pray with them for tomorrow's area. I slept through their knocking, being informed of it the next morning.

This kind of effort is naturally created by the atmosphere of the Japanese leaders who lead with uncounted tears. America has been dry, for the most part. In America, we have uncovered but sparsely the hidden heart of God. But I believe this must and will change. Now that the American leaders have been baptized in the spirit, so to speak, in Japan, members in America can inherit this foundation by mixing their tears with the Japanese members now in America. Mother's heart will revive America.

One concluding thought about what this "condition" means in the Providence. Previously, America in the position of Archangel Nation could not receive directly the love of the True Parents as did Korea and Japan. Father speaking through translation, in one way, represents the indirectness of Father's ability to give to America. But today, Father has bequeathed to us the position of Elder Son nation. This means not only that our responsibility increases, but that we must understand the internal situation of the Father completely. We must no longer seek to receive love but be in the position to give mature love back to them as True Sons and Daughters. By going to Japan, through this bath of tears, Americans understood Mother's situation and could inherit the realm of the Mother's true heart, exactly as Father requested of us. Emotion so quickly fills me now just by looking at the photos of my brothers and sisters from Kumamoto. My heart has been relieved by Mother's love, and I continue to be bathed in the mystical heart of tears induced by my precious Japanese brothers and sisters. I wish that such gracious feelings will touch each American member.

On my very first day in Korea, within hours of landing, I felt a victory of heart in the fatherland. The first day, the Americans stayed at the Ilhwa Central Training Center. Many historical photos of our True Parents line the hallway walls there. Upstairs from my sleeping quarters, I discovered a huge, elaborately framed photograph of Father and Mother, relaxed amidst a background of an autumn forest's resplendence, smiling charmingly at each other. Literally, engaged, I felt swept up by the scene. The Parents' love emanated from this photograph. It felt magical. I had arrived home, not literally, but home in a spiritual sense. Home, where my heart is at rest and at peace. Home, from countless years traversing the wilderness. Home, as cannot be felt but through the desire of a lost and loveless child to be with his true parents again. Such an answer it was to my long prayers. The following days added icing to the cake. Staying with three churches over the next nine days, allowed me to see and experience Korea from the unique viewpoint of being both an honored guest and a longtime family member. To mention the land of Korea now invokes images and feelings in me both vast and intimate. To describe them fully means dipping into the Kochuchan (hot pepper paste) of Korea.

This time the Americans were matched with the Japanese brothers who had just spent a corresponding month in America. We traveled in pairs everywhere in Korea. An amazing fact to consider is how much— because of Father’s training— we share a similar heart with our Korean Church brothers and sisters. Who could believe such a common feeling transmigrates over the oceans and cultures between us? Only due to Father’s training, by the hand of our True Parents’ love, have we become one. This trip by American and Japanese brothers and sisters who went to Korea confirmed what we know deep down in our hearts already: we are one in heart. It takes not 40 days to realize this. Members in America can realize this immediately based on the foundation of heart now existing. But I learned something deeply special in Korea. Two words encompass the totality of my experience there: parental love. With each Korean Church leader I visited, I put myself in a position of son. I would think of True Father and how much he would be wanting to show us his homeland himself. I took everything like that. Father expects us to learn the traditions of heaven from the Korean church. One point that I could not have learned but by going there, was how close the family feeling is shared amongst all the Korean people.

Once when going follow-up witnessing to a home where the son is not married, the church leader spoke directly to this person’s mother about her son going to the Blessing. I felt, “Well, this is pretty strong. No informalities to ease into the situation.” Afterwards, I asked my Korean leader how he could talk so bluntly to this person who is not even a member. “Because we are all family in Korea. We don't need informalities with those we feel are our own family members.”

This consciousness of a nationwide family had to seep into my Americanized brain. Americans cannot readily do that kind of talking. Because we come from a myriad of diverse backgrounds, we do not live with one national family culture in America. Instead, we try to be sensitive not to hurt another’s feelings. This family underpinning of Korea must be lived to be felt. This became my search while there: to feel at home in this family and to live as one in this family culture. In Korea, people hold hands freely. In America, if two men hold hands it would make people think they are homosexual. But in Korea nothing of the sort is considered. It is as natural as apple pie in America. Often I would hold the hands of the church members during picture time. With the “Sa Mo Nim,” or church minister's wife, I became like a son, too. Occasionally, I witnessed her tears. Well, this one Korean “mom” took me in as her son. We would rub close to each other. She laundered my underwear despite my persistence to do it myself. She hugged me in the end and even patted me on my bottom, pushing me along. Such is the taste of closeness available to the direct children.

Another powerful lesson that I experienced during this short heavenly sojourn in Korea is the anguish of the language barrier. Korean leaders in America communicate with us in English, though not smoothly, but we feel something from them. In Korea, however, it was Hanguk mal all the way. More often than not, in every city in Korea no translator rescued us from sitting together and being empty of words. So much went unsaid. To make a simple inquiry such as “What Blessing are you?” sometimes took such an immense toll on sign language skills, producing awkward smiles, that these simple informative conversations never took place. Of course, we smiled and laughed together over jokes half translated.

For ten days in Korea, I lived in the Korean churches, eating, praying, witnessing and doing fellowship together. Fellowship is what they do as an art in the Korean churches. For example, the members of the Cheonan church located in a countryside community of about 30,000 people would drop by the church center in the morning and settle in like family. Exchanges of greetings, of smiles, and of comforting fraternal laughter, would predominate. Food would be served. I vow never to forget those ebullient times etched in the memory of my heart.

My pinnacle experience occurred on the ninth day in the third church at which I stayed. That afternoon, I went with two Japanese sisters and one Korean sister to revisit their contacts in the countryside. We stopped at what looked like a shed, but it was the home of a grandmother. Her son who was interested in the Blessing was not home. She invited us to sit and served us cha on her quaint porch, it being a beautiful sunny day. A cute, little white dog with brown ears yapped at us, trying to get our attention. A faucet dripped continuously into a big water basin. About a dozen ceramic food pots filled the humble yard in front of us. The radio played some

quiet Korean music in the background. The sun shone perfectly on a temperate day. We all sat on the porch, I with my glass of cha, slowly sipping it, slower than most days.

As I sat, feelings of peace warmed over me. The serene atmosphere melted my eyes to watering. My handkerchief kept absorbing the soft, peaceful tears silently seeping out. The invisible graciousness of God's love in such a simple country setting welcomed my spirit as if coming home to the home of homes. The peace of such a place would not let me alone. I looked down in an effort to not look at anything, to quiet my tears away, but the plastic floor mat looked so beautiful my tears would not stop! Why this place? Why these tears? Why this absorbing tranquility? A couple of days later, we visited the first Unification Church headquarters church at Chung Pa Dong. There I stole away quietly to one of the rooms and sat, again sensing the very peace as on the countryside porch: the quietest of quiet. I knew this was not just the peace of Korea but the peace of our True Parents. This absolute stillness lies in the bosom of our True Parents, where they beckon us ever patiently, ever anxiously to join them. This is our original home. Who could dream of this mind that carries on the task of restoration amidst severe turmoil and distress? The realm of True Parents' heart contains such victory and comprehensiveness.

How can I take my experience and translate it for Americans? How can it become everyone's victory? An undying love has been born in this American for my Japanese and Korean cohorts across the sea. This amazing 40-day experience submerged in the "womb" of Japan and, then, dipped into the *kochuchan* of Korea, as Father called it, seems unlike any other expedition of faith in our entire movement. I have to be ever grateful. To recall the faces of my Japanese and Korean brothers and sisters, the simple moments, the hands held, the *samonim's* [grandmotherly matron] touch, the terrific determinations and internal spirit of the leaders, the upright joyous expressions of victory from their mouths, the hugs, the bows, the parental fondness expressed in gifts, their level approach to witnessing—to pass those images in my mind again overwhelms me with gratitude.

This 40-days interlocked our spirits forever. By fusing with the Japanese and Korean Family, Americans have unlocked the global realm of God's Family. I hope that all Americans sense what we have created between our nations: "one nation," as Father sees us. Americans need no longer breathe archangelic feelings of insecurity, or inferiority, in America. After twenty or more years, we have grown up as elder son. That is not just our position, it is our heart. Out of this time in Japan and Korea, after feeling intimately the tears of Mother's sacrifice and the immensity of Father's tears of reunion, the Elder Son's victory of heart has been won.

In America, we can now develop as a true son. We can achieve what we always felt was ours to do. We can bring total expansion of the True Parent's ideology to our fellow countrymen and to the fellow nations of the world. Without doubt, we can do it in united step with our Korean and Japanese brothers and sisters. Our three nation's destinies are intertwined as we proceed to build the Kingdom of Heaven on Earth. And the more we three work together, the more the gates of heaven will open. It is a great time to be on the frontline.

Dr. Mickler's Commentary

Beyond this, hundreds of Japanese sisters descended on major U.S. metropolitan areas. They actually were wives and mothers, many of whom already had sacrificed their immediate families to pursue world mission during the 1990s. A highly dedicated and well-practiced force, their mission was to find matching candidates. Beginning in October 1999, they hit the ground and fanned out, staying in church centers and members' homes. Activity in New York City was fairly typical. About eighty missionaries settled in at National Headquarters in Manhattan with smaller groups migrating to Brooklyn, Queens, Connecticut and the Mid-Hudson Valley. According to one report, "Every morning they are out on the streets carrying surveys on clip boards, diligently approaching the citizens and tourists of the city. Within the first couple of weeks they have brought over 1,000 guests to the 2nd floor of 43rd Street, where they have set up a system of embracing the guests (sometimes teaching origami, sometimes reading their palms, and always smiling), educating them (introductory lectures are given every two hours), counseling them, and ultimately signing them up for the matching and a one or two-day workshop.

This report noted, "From the beginning, there were many logistical problems, finding space for everyone to sleep, getting the toilets and showers in working order, and providing three meals a day for everyone." One of the main handicaps was the lack of English-speaking lecturers and counselors. Nevertheless, the report concluded by noting that the "heavenly hurricane" True Parents wanted to bring to America through the Japanese sisters was "beginning to grow as more and more American brothers and sisters are becoming involved in the campaign."

Initially, the thought was to find single people who could become full-time members and then matching candidates. However, this was too cumbersome, and within a month, Japanese sisters in San Francisco and Seattle reversed the process. Rather than have guests attend a lecture or evening program and a workshop or series of workshops prior to completing Blessing applications, West coast witnesses invited people to complete Blessing applications immediately, even on the street, prior to attending lectures or workshops. Emphasis was placed on finding those who wished to have a blessing partner, not necessarily on those who wished to become a full-time member.

This, basically, was the situation on the eve of the new millennium. While Blessing 2000 still was more than a month away, two realities already were apparent. First, Blessing 2000 had not penetrated mainstream American culture. In fact, the shift away from previously married couples to single matching candidates only heightened the challenge of attracting mainstream Americans to the blessing. Japanese sisters were far more successful among minority populations, ethnic groups and new immigrants. Second, Blessing 2000 had not really empowered the U.S. movement. This observation was more open to debate as many felt revitalized. However, the reality was that Japanese sisters did the street witnessing and Korean regional leaders handled the decision making, particularly matchmaking decisions. American members were in a supportive role, providing housing, transportation, monetary donations, occasionally lecturing or counseling, and handling public relations.

Things had not yet substantially changed, at least not to the extent that Rev. Moon had envisioned. There were four major ways members interpreted these realities. At the negative end of the spectrum, some concluded that the Blessing and, by extension, the movement's program of world peace and unification, were flawed. The most negative of these members essentially agreed with the movement's critics. The problem was with the movement. Those holding this perspective either disassociated themselves or became inactive. Another group of members concluded that the problem was not with the movement but with themselves. The Blessing was real, and the movement's program was sound. The problem was their own lack of sincerity, purity and commitment. Members holding this perspective craved revival and associated themselves with spiritual phenomena holding forth the promise of personal and communal liberation. A third group concluded that the problem was not with the movement or its members but with the world. The movement and its membership had given everything, but the world, as ever, was treacherous, disbelieving and stubborn, "killing the prophets and stoning those who are sent." Members holding this perspective tended to associate themselves with efforts to recreate the world from scratch. A fourth group decided that there was no problem at all. The Blessing and the movement's program of world peace and unification, in fact, had succeeded. Human problems at every level were overcome. What remained was to live out the fruits of victory.

It, of course, would be mistaken to think that all members divided neatly into one or another of the above-described groupings. It was true that some individuals inclined and even gravitated quite clearly toward one or another of the perspectives. However, others held all of the positions or several of them in different combinations within their consciousness simultaneously. It also was apparent that the movement had not broken into four separate camps, at least not yet. Still, it was important to attain some level of clarity about these orientations as they represented the movement's live options and were in significant respects, sign-posts to the future.

Testimony: M.J. Yasuko Bang

Love is something I knew intimately before I joined the church through the birth of my two children. God gave my husband and I a daughter and a son. Our family had gone through so much together. When the children were 9 and 11 years old, we lost our home, car and telephone because of a bad investment my husband had made, but nothing prepared us for the loss of our son. The evil circumstances surrounding his death caused me to question the condition of the world. At that time, my pain was so deep that no one could help me. Only God could possibly help me—that is, if I could find Him. The only relief I could get was to pour myself into my music and express my anger and sadness. Seven years later, I heard the Divine Principle. What struck me was that God was suffering from the same loss as I. Immediately, I knew the depth of His suffering and vowed I would try to help Him and hope I could also help my son in a round-about way. First, I had to serve True Parents by leaving my family which included a husband of 36 years, my daughter and two grandsons. This was the most difficult test of my life because I loved my family so much, especially my daughter and two grandsons. My husband had been an agnostic all his life and was angry at my new belief, so I had to leave.

After True Mother asked me to teach music to her children, it took 10 years of struggling how to help them despite their dislike for members who received more love from Parents than they. Only Heavenly Father knows how many times I wondered whether I was going to make it. Being a grandmother with gray hair was somewhat a help. I began to notice, however, that when it got too heavy, always there was a moment of joy or a flash of realizing that the value of my mission was going to mean something beyond my understanding at that time. Through this experience, I began to realize how deep God's "han" was and I wished I could help more children. The opportunity came when True Father requested that I compose and publish many more books after I presented the first book to him. I thought at that time that if I ever fulfill this project, my preparation in music for most of my life would be for a higher purpose than I ever would have known without having met True Father.

As True Mother commented later after I finished the first seven books and video, "These books will go to the world." As an unexpected return, every year through my dreams, I saw my son in spirit world grow from a baby to an adult of 26 years old, the age he was when he died. I was so taken by his affection and gratefulness for my work here on earth. The ache in my heart began to go away. To relieve my soul, my children's father became my spiritual son the day before he died. Six years later, my mother at 82 years old, had to have a tube in her lung to breathe and could not speak. She came to me 40 days after her death and told me how happy she was to join us in singing "Amazing Grace" that all of us sisters sang in harmony at her bedside as she made her transition.

As the days and years went by, I soon had to think seriously about the Blessing which Father talked so strongly about saying, "Without the Blessing we cannot enter the Kingdom of Heaven." With True Father's advancing age, I was concerned I would miss out to get his personal direction about the Blessing so I decided to pray about it. In 1995 after composing a choral work called "Holy Blessing," for the young people who were to be blessed, I was surprised one night to dream and see the face of a man I didn't know. He was washing dishes in our kitchen when I came home from work. He seemed to be my husband and the father of my children who were in the background playing together. Of course, the children were the children from my first husband. This confused and shocked me, but as it would turn out, I was later very surprised when Father would indeed match me to this stranger who happened to be a Buddhist monk. My first thought was of my beloved grandmother, a devout Buddhist, whom I had loved very much. As in every Blessing, I knew it would not be easy. The difficulties were many. I understood intellectually that I have to restore the historical Korean and Japanese resentments, our cultural differences and his half a century of being a Buddhist monk. I knew the older one gets, the harder it is to change and my husband was 69 and I was 65 in '95; however, I was older spiritually, so the responsibility was on my shoulders to lead the way to unite. Happily, I must say here that True Father gave us one unifying point and that was a common great love for music. My husband would say to me often, "Please play the piano and good spirits will come into our home, our heavenly palace," as he calls it.

In retrospect, I realized that at 56 years of age when I joined the Unification Church, God had never left my side. I would only search for Him through my pain, a mother's pain of losing a son. I finally found Him through True Parents. Now I could extend my "love" because I knew

God had lost His precious children through the fall. Music could be a springboard. I believe that because God gave me this gift, I had the desire to nurture it through hard work and develop a quality of love that can express itself through my fingers and hopefully go directly to the hearts of those that hear this music here on earth and maybe lift those in Spirit World!

Testimony: God's Sweet Grace—John Bowles

Sometimes our lives change without our knowing it until better understanding arrives later. Not too long ago, while lying on the floor under an industrial floor scrubber, repairing a broken hydraulic line, I had the most unexpected sensation of forgiveness — actually of both forgiving and being forgiven. While metal chips and oily dirt fell on my hair and face, there came suddenly out of nowhere strong and clear mental images of certain central figures I had formed a dislike of and even harbored resentment toward. My July 1997 visit to Chung Pyung relieved this resentfulness somewhat. But honestly speaking, deep down I still blamed others for difficulties in life.

But now, on this quiet Saturday morning, something was different. As these persons' faces appeared one by one before my mind's eye, there was a melting away of any anger towards them. In fact, I found myself wanting to serve them. Personally. Directly. If only I could get out of this place and give my support for even the most difficult, most obnoxious person on Earth, it would be great—as long as it was for God's will. It was then on that cool hard floor that the awesomeness of Jesus' words about forgiving seventy-times-seventy times hit hard. And True Father too, he has been doing this too, time and painful time again in his own life. It was a wonderful feeling. How was God's grace working for me like this? What was happening? Where did this new attitude begin? Was it some newfound desire to work in South America? Hopefulness? Wishful thinking? Nothing unusual had happened recently. What was going on?

As I reached for wrenches and disconnected fittings, my thoughts began drifting, searching, running in the background of my mind for some clue as to the origin of this new-found compassion. In reality it is very hard to link one specific cause to one specific effect in our complex lives, but there was one possibility that came to mind. An experience simple and humbling. Remembering it in this context made me choke out loud at the implications and brought tears to my eyes. I felt sorry for not trusting God and True Parents more over all these years. Wiping a speck of dirt from my eye, I began to remember a bizarre event from the previous summer.

It happened at a Native American Pow Wow in the countryside north of Tulsa, Oklahoma. My family and I were tending a pre-Blessing cold drinks table to serve the thirsty dancers and Pow Wow visitors suffering from 100-degree temperatures.

It must have been late in the second day of our activities there that a young Indian girl, about 13 or 14 years old, began appearing at to our table. Our supply of "drinks" (served in little 5-ounce cups) was limited, so I began to get a little incensed at her repeated visits.

Claire cautioned me against taking action because, who knows what the spiritual world might be working out at an event like this—the whole Pow Wow event was incredibly spiritual, as was our own work. You are right, dear, I agreed reluctantly, as Miss Pocahontas brought a friend along for more refreshments. Yes, Claire must be right, I thought. Maybe we are here to right some wrong done to her ancestors, or to keep something bad from happening now, or she is actually distributing this blessing to her family members elsewhere. Who knows? Multiplication of goodness—of course, no problem. Yes, there's some hidden value I could not see.

But then, she and her friend returned with glass jars! I almost couldn't restrain myself. Claire, the true heart of our family, remained adamant. Maybe we have a big debt to pay to her, she cautioned, maybe a great big debt. I felt sorry inside and repented. The day ended without her returning. We did more Pow Wow work that summer and had other inspiring experiences, but I will always remember that unbearable sun and a young Native American girl. Is there a connection between these two experiences? My mind couldn't say exactly, but my heart said, Yes. Gratitude followed.

Testimony: Hometown—John Doroski

Witnessing at bus stops was a bummer. Witnessing at college campuses or missionary work in a foreign country was a bummer if one succeeded to gain spiritual children, raise and become close in heart to them; for one had to move on to new missions and become heartbroken. Hometown is Heavenly Father's gift to us, the gift of settlement. When I was pioneering in Texas, I set up a new age book table on the main route that more than 2,000 students passed at each hourly class change. I would see my spiritual children and hundreds of contacts nearly every day. Of course we all became close in heart. This is what hometown is—taking up a community of people that you see daily or weekly and getting involved in improving their lives. It is neat. As I drive my car my hand goes up constantly to say hello. In the local supermarket and Seven Eleven my mind is challenged to add to the hello, to give some meaningful message. It is a great to dwell in a realm of endless give and take of love. We need not be gypsies anymore.

Prior to hometown most of us merely advertised about coming to hear lectures on Rev. Moon's Divine Principle. Now in hometown we have the opportunity to bear witness to the truth of the Divine Principle. It is great to not be a salesman anymore, but just to be loving and caring and have people all around ask: Who are you? Who are you and your wife? Why are your children so nice? Why is your home so peaceful? If they witness love, truth and peace within me through constant contact in the hometown community, they naturally come to believe my philosophy and that my God is real.

The Unification Church doesn't exist anymore. Only hometown and family church! God is everywhere and through hometown and restoration of the cow-dung culture, my wife and I are constantly discovering Heavenly Father's unsung heroes. **We encourage them to give more, live longer and link up with the Family Federations International Networking Community to cross fertilize and add power to their kingdom-building work, already in progress.**

Enjoy True Parent's gift. We are a thought form of God and the culture around us is a combined thought form of those living with physical bodies and associated spirit persons. Hometown is healing resentments and transforming thought forms to project Heavenly Father's Kingdom.

In the end, responsibility fell on the membership to mobilize single people for Blessing 2000. For those who responded, this necessitated at least two new shifts in consciousness. First, members had to shift their focus from previously-married couples to young people. Second, they needed to shift their focus from pre-Blessing activity to finding and preparing persons for matchings. These shifts were not easy or simple. At the same time, the level of commitment expected of participants had been raised to a level approaching that of full-time members. Apart from this, the movement provided no clear guidelines. As before, members were expected to accomplish the goal on their own.

Under these circumstances, the necessary shifts in consciousness did not occur all at once. Early in the campaign, many members shifted their focus to young people. However, they were not able to shift their consciousness from pre-Blessing activities to finding and preparing people for matching. As a consequence, they proceeded in ways only slightly different than before. During the spring and summer, members targeted school graduations, movie theatres, ball parks, beaches, fairs and other places where young people congregated, passing out "Pure Love Pledge Cards" and candy. This was only a slight variation from previous pre-Blessing work, targeting as it did, a different audience and offering a slightly different message. The Pure Love Pledge sought the following commitments from young people:

- To refrain from all sexual relationships before marriage;
- To respect and honor the ideal of purity in myself and others;
- To learn how to practice pure love as a child, friend, spouse, and parent;
- To dedicate myself to absolute fidelity within marriage;
- To encourage others to do the same.

These were admirable sentiments. However, it was impossible to determine how many young people were responding simply by calculating the total of cards and candies distributed. In

addition there was a major chasm to be bridged between accepting and affirming the Pure Love Pledge and agreeing to a matching.

By late summer 1999, it was apparent that the movement needed a breakthrough. On previous occasions, Rev. Moon had called the movement's leadership together for intense encounters in mostly isolated locales. Before Blessings '98 and '99, he called the movement's leadership to forty-day trainings in the interior of Brazil. He did something similar before Blessing 2000. However, rather than call leaders to an isolated setting, he instituted a forty-day "Japan-America Leadership Exchange." Some fifty-two leaders from both countries traded places for a month's time, and then both groups went together to Korea for the final ten days. Immersion within an alien culture was a spiritual condition and wilderness course of a different type. The intention was that the U.S., as a representative of the world, inherit the dedication and heart exemplified in the lands of the movement's origin.

On the foundation of the 5,000 minister True Family Values workshops, our Chicago church, beginning in 1996, has organized an annual "True Family Values Awards Banquet." It takes place in December every year, and always either True Father or a member of the True Family has spoken at the event.

Nov. 20, 1999

EVERYBODY WANTS TRUE LOVE

Reverend Sun Myung Moon
Fourth True Family Values Ministry Annual Awards Banquet
Westin Hotel O'Hare, Chicago, IL

Respected religious leaders, I am truly grateful that so many of you have taken time out of your busy schedules to gather here for the Fourth True Family Values Ministry Awards Banquet.

Ladies and Gentlemen, what is the most important thing that we need more than anything else? It is not money, power or knowledge. It is true love. True love is more precious than life itself and more important to us than air or water.

Why is true love so precious and important? It is because it is the means by which we can meet God. Just as human beings desire to meet God, God also wants to meet true human beings because of love. The love by which God can see, touch and share with men and women at the same time, is the love by which men and women love each other. If anything other than love were to be recognized as the most valuable thing in the universe, men and women would fight each other to try to claim it for themselves. Once we realize that love is the highest value, however, we can strive to live for each other and become one with each other, sharing the happiness of possessing love together.

Everyone desires love. Love is the only thing that can satisfy all human desires. It is humankind's, and God's, unending attraction to love that makes God's providence of salvation possible. Fundamentally, love belongs to God. Yet even God cannot possess love all by Himself. Love requires a mutual relationship. A man by himself or a woman by herself cannot experience love. Women exist for the sake of men's love and men exist for the sake of women's love. Regardless of external appearance, in our heart each of us desires a mate with whom we can give and receive the highest level of love.

When we examine the universe, we see that all beings exist in pairs relating to one another as subject and object. In the mineral world, we observe the relationship of plus and minus. In the plant world, the animal world and the world of human beings, we see the relationship between masculine and feminine. This is because God created the universe in order to fulfill the expression of love. All beings desire the experience of true love through a mutual relationship. Love is the one power in the universe that absolutely no one can possess by himself. Once we have a partner, however, love gives us the power to share the entire universe. Likewise, a husband and wife need children in order to experience the profound joy of parental love. Thus, we can say that God created

human beings and the universe as His reciprocal partners in order to bring about true love. All types of love—including love of children, love of siblings, love of husband and wife, and love of parents—come about through the unity of subject and object partners. When two partners become one in true love, it is impossible to separate them. If for any reason separation occurs, true love is destroyed. Therefore, in true love there is no concept of divorce.

When a man feels love, the feeling is not generated on its own. The feeling awakens in his heart because of a particular woman. Likewise, the fire of love is kindled in the heart of a woman not by herself alone but by the man she loves. In other words, our love belongs to our partner. Thus, we should honor our partner's love as being even more precious than our love.

True love comes through both horizontal and vertical reciprocal relationships. A horizontal relationship of true love is gradually elevated in a vertical direction until it eventually reaches the pinnacle. This pinnacle is the position of the "King and Queen of True Love." We are born for the sake of love, live for the sake of love, and finally die for the sake of love.

Adam and Eve

God's ideal was for one couple, Adam and Eve, centering on true love, to become the seed from which all the world's families, clans, nations and, finally, the multitudinous citizenry of the Kingdom of Heaven would be descended. Citizens of the Kingdom of Heaven can be created only in accordance with God's tradition of true love.

In all creation, the most precious entities are human beings—men and women. Furthermore, the most precious part of the human body is not the nose, the eyes, the hands, or even the brain. It is the sexual organs, the main organs of love. Everything in the universe can be recreated through the sexual parts.

Most living things—whether plants or animals—multiply through sex. The most precious and outstanding family begins with a husband and wife who are one with each other. Our love organs are the main sanctuary of life, occupying a position of incredible value where blood lineage and history are connected.

God's fundamental principle is to create through male and female. For a man and woman to share absolute love, however, they should have only one partner. We must not have two or more partners, but only one, eternally. There is absolutely only one man for each woman and one woman for each man. That is why God did not create two Adams or two Eves. Tragically, in the world today we see children who have had as many as ten stepfathers. How false and degraded love has become!

When men and women uphold and preserve chastity, they are protecting the universe. The discipline of love between men and women is the foundation of the universe. We must not abuse our love as if we were animals. Our love can only have one owner. The word "true" in "true love" does not allow for the possibility of more than one partner. There can be only one. This is an absolute law.

Not just anyone can say they have "true love." Only God can really love with true love, and only God absolutely owns true love. God's true life, God's true lineage, and God's true conscience emerge from true love. In this way, the most fundamental essence of God is true love.

God's Children

We are created as God's children. As we grow in love, relating to brothers and sisters, becoming husbands and wives, giving birth and raising children, God is present each step of the way, harvesting true love. God observes and guides us as we develop, and He becomes the owner of love at each stage. In this sense, it can be said that human

beings, through whom God comes to own all love, are more precious to God than He is to Himself. In the same way, we attach a thousand times more value to the person we love than to ourselves.

God invests Himself for those He loves and then forgets this investment. Then he invests again and again. In the same way, a wife who wants her husband to be a success invests herself in her husband and then forgets this investment. By investing herself and forgetting, she enables him to achieve his full potential in life. When we as partners continue to invest in each other and forget, the level of our love is elevated, and we will ultimately find ourselves connected to God. This is how we can fulfill our parent-child relationship with God and have eternal life.

Everyone wants to go to heaven, but those whose attitude is “Everyone should live for me,” will not get there. True love begins with embracing and living for the sake of all God’s masterpieces of creation. The way we can reach heaven is to live for all humankind and ultimately for God.

Again, the ideal family and ideal nation are the places where all of us—as parents, children, couples, brothers and sisters, and nations—want to establish ownership of true love. From there, eternal world peace will emerge, the Kingdom of God on Earth will dawn, and the Kingdom of God in Heaven will blossom.

Beginning from the year 2000, in every corner of the globe, countless blessed families united with the Parents of Heaven and Earth will initiate a new family revolution and worldwide moral revolution, centering on true love. God is longing to see the eternal ideal Kingdom of God built on Earth as well as in Heaven. Let us join in this holy task. May God’s blessing be abundant upon you and your family.

May God bless you and your families. Thank you very much.

Dec 26, 1999: Completion of True Parents’ Providential Responsibility

“True Parents' responsibility is to teach human beings the relationship between nature's spark and human beings' spark, and the completion of human beings' responsibility in the providence. What is the mainstream? Life, love or lineage? Love is the mainstream, the origin. The mainstream is absolute, unchanging, eternal and unique love. Only that can make a being of true dignity. Now you understand my title and my sermon is over.”

True Father’s sermon was all about husband-wife love.

“[There are] only two kinds of people, really: man and woman. From whence does this polarity derive? It derives from our physical parents, who are two human beings. From how many people did each of your parents come? Two. If we trace our ancestry back, there is no exception: every time it is two. Each one of us comes from two. Therefore the original ancestors must have been two. And where did they come from? From an invisible or visible creator? Our ancestors must have come from that invisible God. Therefore, when we look at the creation, we conclude that God Himself must have original masculinity and original femininity. Then as human beings we inherit these plus and minus characteristics from God.

“So there were man and woman, and then there had to be a union. Why? Because both man and woman become excited, and just as positive and negative electricity create a spark, when man and woman are fully charged, they create a spark. That's the union. The spark between man and woman should be stronger than that of electricity, so strong that they cannot be separated. In the field of electricity, plus and minus represent convex and concave. When the spark takes place, sound and light are created. When the union of man and woman takes place, there is a spark created, a love light and love sound. We witness lightning and thunder, which is the sound and light of electricity carried by clouds. When that thunder and lightning takes place, rain follows. Something is produced. You can consider that as the marriage of plus and minus electricity, them having their marriage feast.

“Thus when husband and wife make love, it is like this phenomenon of lightning and thunder.....”

And on from there... (“Cham Pumonim eui Somni Wonjok Chaekim Wonsu” (“True Parents' Completion of Responsibility in View of Providence”), December 26, 1999, Belvedere International Training Center. <https://www.tparents.org/Moon-Talks/SunMyungMoon99/UM991226.htm>)

Dr. Mickler's Commentary

AS THE CENTURY DREW TO A CLOSE, THE UNIFICATION movement's place in American life was still subject to debate. Rev. Moon hoped to establish a “new Pilgrim movement” to “rekindle America's spirit.” Beyond that, he wanted to help create “a new society, a new spiritual nation where God can dwell.” As he put it, “America must go beyond America.” Although he described himself as “one voice crying in the wilderness of the 20th century,” the idea that America had a pivotal role in God's providence resonated with longstanding themes of the United States as a redeemer nation. Yet, even after forty years of investment, the movement was able to find only a handful of Americans willing to wholeheartedly embrace its program of world salvation.

During the 1960s, pioneer missionaries planted important seeds but the movement went almost entirely unnoticed. During the 1970s, the Unification Church catapulted from obscurity into national prominence but provoked fierce resistance. This blunted its forward surge and halted its “march on Moscow” for more than a decade. During the 1980s, the movement spent millions to develop an institutional infrastructure and establish an impressive array of high-level contacts in the Americas. Nevertheless, Rev. Moon's indictment, trial, conviction and imprisonment on tax evasion charges overshadowed these gains in the public's consciousness. During the 1990s, the movement recreated itself as the Family Federation for World Peace and Unification and attempted to broaden its grassroots base through the international Blessings. However, there was little evidence that FFWPU exerted an appeal or elicited commitments that extended much beyond the confines of the existing movement.

The growth curve of religious traditions, especially those with world-transforming orientations, is such that it probably was unrealistic to expect immediate public acceptance or even widespread public receptivity within the movement's first generation. Nevertheless, the American movement labored under the burden that its efforts had not brought sufficient results, particularly in the United States. In fact, it may have been reaching what American sociologist of religion Rodney Stark termed “the crisis of confidence that awaits most new religious movements as members of the founding generation reach the end of their lives.” According to Stark, “the record of new faiths suggests that unless the movement reaches a persuasive appearance of major success within the first generation, the founders will lose hope and turn the movement inward—adopt a new rhetoric that de-emphasizes growth and conversion.” Stark defined success “as a continuous variable based on the degree to which a religious movement is able to dominate one or more societies.”

The Unification Movement could boast of accomplishments in America between 1959-99 worthy of groups many times its size. However, it would be a stretch to assert that it had attained any degree of dominance. There was evidence that the movement had influenced, or at least nudged U.S. policy, particularly during the Reagan years. Still, it was light years from being a dominant majority. Earlier than that, the “Moonies” were almost universally vilified and considered to be a threat to the American way of life. Rev. Moon maintained that public animosity was better than anonymity or disinterest and that this 2000 could easily turn to favor once the truth were known. In reality, the movement's negative public image had not turned by the end of the century. The Unification Church had gained acceptance as a bona fide religion, various of its organizational components operated as legal entities, and it was able to extend constitutional protections to its members. The movement also made a growing number of friends. Still, Rev. Moon and the Unification Movement were often considered suspect. Far

from being a dominant majority, the experience of many members was that they had only recently risen to the status of being an accepted minority.

Under these circumstances, the movement did not back away from its program of world peace and unification but began to articulate alternative means of achieving its ends. Some members argued that the movement needed to develop a stronger sense of continuity with conventional American religious culture. Many of them concluded that the movement was too deviant, too Korean or too Japanese. Alien standards, in their estimation, had contributed to a loss or stagnancy in membership, financial problems and an erosion of moral authority. Others turned inward. They argued, with the Apostle Paul, that the movement's real struggle was "not against flesh and blood" but "against the spiritual forces of evil in heavenly places." This group did not adopt a rhetoric that de-emphasized growth and conversion. In fact, the removal of angry and resentful spirits, thousands of whom were understood to have attached themselves to Blessed couples, was considered to be a precondition for witnessing success. However, for them, the real key to achieving world peace and unification lay in obtaining Lucifer's unconditional surrender.

A third alternative approach was to re-create not only a new heaven but also a new earth. Communitarianism had always been an important element within Unificationism. Church center life, international couples, and the movement's ideal of a one-world family and culture all bore an unmistakable communal stamp. During the late 1960s and 1970s, the movement's San Francisco Bay Area branch reaped a bumper crop of converts through its International Ideal City Project. In the 1990s, the movement concentrated resources and energies in the isolated Mato Grosso do Sul and Pantanal regions of Brazil. There, amid pristine but almost entirely undeveloped nature, it purchased vast tracts of land and began to establish a dominating presence. Whether or not this would become a Unification homeland was as yet unclear. However, many members felt the necessity of setting up a working model of the ideal society.

A fourth alternative means of achieving its goals had affinities with the position of those who argued that the movement needed to develop a stronger sense of continuity with American religious culture. However, rather than mainly criticizing previous movement efforts as alien, those holding this perspective, including Rev. Moon, made the case for cementing stronger bonds of heart. In 1998, Rev. Moon designated the United States as "elder son" nation to the "parent" nations of Korea and Japan. On one level, this may have represented a neo-Confucian ordering of internal movement polity. On another level, it signified the designation of a successor nation. If Korea was the first stage rocket booster that got the movement off the ground and Japan was the second stage that powered the movement into orbit, the U.S. was the third stage vehicle that would deliver the movement to its destination. It was up to the American movement to consolidate the Unification tradition, to develop a form of movement governance that could empower members worldwide, to build on its favorable age and sex composition, and to effectively socialize those born into the faith. All of these were crucial to achieving the movement's goals.

Again, it would be a mistake to conclude that all members of the movement divided neatly into these groupings. There was considerable overlap and necessarily so, as no single approach was sufficient to bring success. There needed to be a creative synergy among different approaches to propel the movement forward. At the same time, how the movement managed its increasingly complex inner workings would be a key factor in its long-term accomplishments.

Perils Facing the Unification Community

In February 1996, the Unification News ran three articles under the heading of "Perils Facing the Unification Community." In the first, Peter Ross, the Church's Director of Public Relations, issued a stinging rebuke to the English Home Secretary who had denied Rev. Moon entry to Britain on the grounds that it would not be "conducive to the public good." In the second, Dr. Tyler Henricks, President of HSA-UWC in America, published the text of an "open letter" to the President of the Philippines in which he protested allegations that the Church's Blessing ceremony was a front to export Filipino women to Korea where they would be "forced to become housemaids and prostitutes." He especially criticized the government's decision to

assign several Filipino women as government spies to infiltrate the Blessing as participants. The third article, an excerpt of a press release from the President of the Church in France, responded to a bombing of the national headquarters building which destroyed its front structure.

None of these incidents occurred in the United States. Nevertheless, they were a reminder of the animosity that still lingered perilously close to the surface and which with even the most vacuous inflammatory statements, a dip in the public's sense of well-being or a politician's ambition could spark a panic and the targeting of the movement as a scapegoat. Peter Ross alluded to the persecution of Christians in Rome as an analogous situation and cited the ancient Christian author Tertullian who wrote, "If the River Tiber reaches the walls, if the River Nile does not rise to the fields, if the sky does not move or the earth does, if there is a famine, if there is a plague, the cry is at once: 'The Christians to the lions!'"

As Ross noted, "the lion still roars." These incidents occurred after Blessing '95, the first of the movement's large-scale International Wedding Ceremonies, and during or shortly after Rev. and Mrs. Moon's worldwide speaking tour that followed. This was ironic, since Rev. Moon proclaimed in his tour speech, "The True Family and I," that "The entire world did everything it could to put an end to me, yet I did not die, and today I am firmly standing on top of the world." **During the worldwide speaking tour, Rev. Moon endured cancelled entry visas, hostile encounters with immigration authorities, and missed connecting flights, especially during the European portion of the tour.** There were important breakthroughs and victories elsewhere, but Rev. Kwak noted, "Satan attacked this tour in many ways."

The Philippine allegations were dropped when it became obvious that Filipino women were not being waylaid as housekeepers or prostitutes through the Blessing. However, European opposition proved more intractable. Part of this was the result of a mid-1990s sect hysteria over deaths associated with the Solar Temple, Heaven's Gate and Aum Shinrikyo tragedies. Part was due to the organized lobbying of "anti-cult" activists and part was "rooted in old patterns of intolerance of things new, foreign or different." Regardless of the reasons, Rev. and Mrs. Moon were blacklisted under provisions of **the Schengen Treaty** and effectively banned from Austria, Belgium, France, Italy, Luxembourg, The Netherlands, Portugal and Spain.

The Netherlands took action granting Rev. and Mrs. Moon permission to visit despite the ban, but the other countries had not reversed themselves by the end of the 1990s. As noted, England took action on its own, banning Rev. Moon (though not Mrs. Moon) as did Japan. Finally, in Russia and Eastern Europe, an alliance of former communists, nationalists and Orthodox authorities authored legislation making it difficult, if not impossible for new groups to spread their message.

The great exception to this trend, at least in the developed world, was the United States. While there still was suspicion and even negativity expressed toward Rev. Moon, attempts to restrict the movement's activities or to treat it in any way differently than other religious groups were met by broad-based public outcries. During the late 1990s, this was evident in highly publicized opposition to an attempt by the Maryland State Legislature to study the effects of "cults" on college campuses. There were no restrictions on Rev. or Mrs. Moon's speaking and, **in some instances, media outlets and representatives apologized for use of the term "moonie."** Anti-movement demonstrations at Blessings '97 and '98 were tepid, mobilizing less than a dozen or so lonely protesters at each, and former Cult Awareness Network (CAN) head Claudia Kissler acknowledged that the movement was "becoming entrenched, politically and socially." **A Seattle Post-Intelligencer comment that the "1990s face" of the movement was one of "middle-class, middle-aged, multi-ethnic moderation" was fairly typical of public perceptions.**

As a consequence, the perils facing the Unification community in the U.S. were mainly internal. These could be grouped under the categories of membership, money and moral authority. In terms of new membership, the movement in America had not experienced substantial growth since the 1970s. The downturn in the U.S. was balanced by growth spurts elsewhere and the movement as a whole possessed a favorable age and sex ratio. This

essentially meant the movement could more than sustain itself through fertility alone, assuming it retained the loyalty of succeeding generations. However, it was a matter of some concern that conversions in the U.S. had declined so dramatically. During the 1990s, as noted, HSA-UWC recreated itself as the Family Federation for World Peace and Unification (FFWPU). Rev. Moon, in fact, directed that the Unification Church sign be taken down. The FFWPU was conceived as “a religious but non-sectarian membership organization for people of all faiths and good conscience” and **it was hoped that non-Unificationist Blessing participants, Blessed Unificationists and even “entire churches and religious faiths” would be able to join. This had not occurred in a significant way by the end of the 1990s, and HSA-UWC still existed as a corporate entity. Some suggested that the FFWPU was simply the Unification Church under another name.**

It would take more than a name change to address the underlying reasons for the downturn in new membership. Earlier, **it was suggested that the general climate of negativity, the lack of a stable and consistently followed witnessing method, East-West tensions, difficulties in balancing family and mission, and issues of institutionalization accounted for a weakened desire to witness and the less-than-hoped-for results.** In the 1990s, several of these factors were less significant. The climate of negativity, which in the 1970s included the picketing of church centers and deprogramming of members, had long since subsided. The balancing of families and mission still was an issue, but most members had stabilized their family lives and even had discretionary time and income. Therefore, this was less of a factor than previously. The movement’s institutional patterns also had stabilized, and these also could not be counted among the most fundamental problems hindering recruitment. **The lack of a stable and consistently followed witnessing method still was a key factor, and there still were providential tasks that took precedence over local development. Nevertheless, for those members who experienced acute tensions, problems in recruiting American members were primarily reducible to the East-West cultural gap.**

If anything, Rev. Moon’s criticism of American culture escalated during the 1990s. It also began to spill over into public accounts of movement activities. *The New York Times International*, in reporting on the movement’s investments in South America, noted in late November 1999 that Rev. Moon had become “disenchanted” with the U.S. and cited him as saying, “The country that represents Satan’s harvest is America, the kingdom of extreme individuality, of free sex.” Some of this seemed to go beyond prophetic criticism. Rev. Moon stated that real faith was in Africa or Asia, that he valued Korea most, and that the trends of the West were passing away. At the very least, these sentiments were not calculated to ingratiate the movement with broad sectors of the American public.

Most members were prepared to accept criticism and even denunciations from Rev. Moon. They were less willing to absorb it from Korean leaders, many of whom had been placed in authority over the American movement. **American HSA President James Baughman, who served during this period, attempted to initiate several outreach crusades but was entirely rebuffed and spent much of his tenure evangelizing in Russia.** The effect of this was to produce in some members what could only be described as American “*han*.” *Han* was a Korean term which connoted the resentment of the oppressed. God was understood to have experienced *han* in relation to fallen humanity. The Korean people were understood to have experienced *han* in relation to a series of oppressors. Now, American members whom most Asian adherents regarded as being proud and having a disturbingly carefree outlook on life would have their time of trial. The problem was that American *han* did not translate into witnessing results.

For members who believed that the movement lacked sufficient cultural continuity, tribalization was the chief internal peril facing the Unification community. Part of this was a consequence of what some viewed as the universalization of Korean cultural norms. Though committed to Korean primacy, the movement’s leadership had made numerous concessions to the rest of the world’s cultures. Thus, despite assertions in the Korean editions of Divine Principle (deleted in the original English version) that Korean would be the future universal language, the movement arranged to have the text translated into numerous languages. It also relied heavily on Western members to interface with VIPs. Leadership of its major cultural affiliates was largely vested in

Western intellectuals or professionals, and the language of choice in its international gatherings was English. However, these were strategic concessions which the movement's leadership was convinced they would not have to make once the center of global civilization had shifted to the Korean peninsula. During the 1990s, Rev. Moon became increasingly insistent that the membership learn Korean and correspondingly critical of English. A newly authorized re-translation of *The Principle* in 1996 retained the Korean text's concluding paragraph which stated that "the Korean language...will...become the mother tongue for all humanity" and "Eventually, all people should speak the True Parents' language." Still, even among members, receptivity to these sentiments was mixed.

Apart from the universalization of Korean cultural patterns, heavy accretions of shamanistic ritual practices, numerology, and cosmic declarations were off-putting for some. Again, members accepted the premise that True Parents were re-creating the world, that all existing cultures, including that of Korea, were tainted by the human fall, and that there was the necessity for new unfallen traditions. Nevertheless, the pace of change and innovation increased abruptly and in a manner that was destabilizing for some during the 1990s. It was as if Rev. Moon wanted to implement the movement's version of the Kingdom of Heaven on Earth, if only symbolically, before the year 2000. Prior to the Completed Testament Age, the movement celebrated four universal "Holy Days." These were God's Day, celebrated on January 1st; Parents' Day, celebrated during the late winter or early spring according to the lunar calendar; The Day of All Things, celebrated toward late spring or early summer; and Children's Day, celebrated during the fall. These holidays cohered well with the movement's theology, were well buttressed by layers of sermonic interpretation, and had been celebrated since the 1960s. There were some celebratory features such as offering tables piled high with fruits, cakes, nuts and assorted dishes. These imparted a certain "wholly other" spirituality to the heavenly banquets and, therefore, served as a tonic to faith. The movement also celebrated True Parents' and True Children's birthdays and observed landmark days in its history. For example, May 1st was observed as the date on which the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) was founded in Korea. In America, September 18th was observed as "Foundation Day." On that day in 1961, the movement filed its original corporation papers in California. The same day marked Rev. Moon's 1974 Madison Square Garden speech and the movement's 1976 rally at Washington Monument. Various Blessing anniversaries also were observed.

All of this provided a fairly stable framework for faith. It was true that Rev. Moon had conducted spiritual ceremonies and uttered proclamations of numerous kinds on an almost continual basis since the start of his ministry. However, these were muted within the tradition as a whole. In the U.S., they were overshadowed by the crusades of the 1970s and the demands of institutionalization during the 1980s. The 1990s were a different story. Rev. and Mrs. Moon's declaration of messiahship in 1992 and of the Completed Testament Age the following year ushered in an era of messianic fulfillment. The movement's spotlight rested squarely on the True Parents and their family. Movement publications such as the *Unification News* and especially *Today's World* hung with great expectation on Rev. Moon's every word and deed. They were not disappointed.

Early in the Completed Testament Age, a longstanding staple of Unification ritual life, "My Pledge" which was recited at 5:00 a.m. on Sunday mornings, was replaced by an entirely rewritten "Family Pledge" that went through several English translations. Unfortunately, many Korean expressions came across as stilted and idiosyncratic in English. In this respect, one could easily be sympathetic with Rev. Moon's conviction that the membership needed to learn Korean. However, movement-wide changes during the 1990s transcended language. To summarize some of the highlights: Rev. and Mrs. Moon openly declared their messiahship; they inaugurated the Completed Testament Age which was understood to involve a fundamental shift in history; they opened the Blessing to anyone desiring it; they closed down, or at least gave direction to close down the Unification Church, intending to replace it with the Family Federation for World Peace and Unification; and they amended the movement's sacred canon. Despite authorizing a new translation of *The Principle*, Rev. Moon gave notice that a series of *Hoon Dok Hae* volumes, taken from his speeches, constituted the basic scripture for the Completed Testament Age.

These changes were dizzying in themselves. However, they occurred within the context of peak mobilization for a series of World Culture and Sport Festivals and International Wedding Ceremonies in 1992, 1995, 1997, 1998, 1999 and 2000. Beyond that, they were accompanied by dozens of lesser changes and providential announcements. Members and guests learned, for example, that Buddha, Confucius, Socrates and Muhammad were matched to four elder Korean ladies and were taking part in Blessing '98. The following spring, Lucifer made his formal surrender to God, True Parents and all humanity. Finally, in the autumn of 1999, Rev. Moon taught blessed members to pray in their own names as couples who had inherited the realm of True Parents' victory through the Blessing. Factoring in breakthrough encounters with Mikhail Gorbachev in 1990 and Kim Il Sung in 1991 as well as controversies resulting from the divorce of Rev. and Mrs. Moon's eldest son and Korean business ruptures, it would take the movement some time to fully digest the decade.

The recruitment of new, full-time members took a back seat to these developments during the 1990s, at least within the U.S. The American movement had what it took to be a full plate and a substantial portion of the members were in a coping mode, attempting to make sense of what was happening. Some were alienated and distant. In the short term, there was a further downturn in recruitment and probably as many members were alienated by what had transpired as were empowered. However, this was not the case for other sectors of the worldwide movement. The Japanese, in particular, was more directly driven by the Completed Testament Age motto of "absolute faith, absolute love, and absolute obedience." The ultimate concession that American members were incapable, at least for the present, of gaining substantial numbers of new converts was the decision to bring in hundreds of Japanese sisters, many of whom did not even speak English, in late 1999 to undertake recruitment for them.

The issue of membership was integrally connected to that of finances. Starkly put, a downturn in membership was equivalent to a shortfall of money. Or, put in a more directly relevant way, a lesser absolute number of members meant a proportionately greater burden on those who contributed. It did not have to be this way. Theoretically, as members moved off mobile fundraising teams and into businesses, church-related or otherwise, the movement could have developed a higher level of efficiency, a better quality of management, and a broader donor base. However, this did not occur. There were three main reasons for this. First, as the movement's lines of authority were based on the charismatic leadership of Rev. Moon, its initiatives were subject to inspiration having little to do with strategic planning or even monetary interest. Second, members faced a "glass ceiling" and institutional culture in which seniority, nationality and family connections counted as much or more than ability in many cases. Third, and most importantly, the movement had a religious bias against crass materialism and preferred to operate on the basis of religiously motivated donations. This was the same whether one donated money through tithes and special offerings or time through working in a movement-related organization.

Hence, the major indicator of the movement's economic health was not so much the vitality of its businesses as it was the vitality of its donor base. However, the two were interconnected as some poorly operated enterprises required subsidies and bail-outs, thereby draining movement resources and eventually affecting morale. This, in fact, is what happened during the 1990s. Because this did not deter Rev. Moon from continually expanding the movement's horizons, the necessity for support exerted an extreme financial strain on members. A fundraising letter sent by HSA-UWC Headquarters in February 1999 summarized the current appeals. Dr. Tyler Hendricks, who authored the letter, reminded members that "God never gives to us a cross we cannot bear" and advised that couples work in small groups for spiritual revival, church growth and financial empowerment.

Financial necessities forced the movement to be ever more creative in tapping the motivational sources of giving. Some of the appeals were poorly contextualized in the American setting. However, in general, the movement's per capita giving compared favorably with comparable organizations. The problem was that the movement had so many fewer donors. During the 1970s and early 1980s, aggressive street fundraising expanded the movement's donor base. The passing of that phase meant that movement-related businesses and members were left to make up the shortfall. Had the movement's recruitment been stronger or its management

better, this would have spread the financial responsibility more evenly. As it was, the burden of support fell continuously upon the same givers. At the end of the period an increasingly bright light emanated from the Hotel New Yorker and the Manhattan Center. These two buildings which had been purchased by the church in the mid-seventies finally came into their own as a 1,100 room mid-priced hotel and a significant entertainment venue.

The moral authority issue was a final internal peril afflicting the Unification community during the 1990s. In many ways, this was not a new problem. The wider public had accused Rev. Moon and later the movement of a variety of moral offenses from the beginning of his public ministry. The communist regime in North Korea jailed him in 1948 for, among other things, “bringing disorder to society.” The South Korean government jailed him for “draft evasion” in 1955 and rumors of church sex orgies swirled in Korean society. During the 1960s, the Japanese media referred to the Principle Movement as “the religion that makes parents weep.” During the 1970s, in America, the movement was widely regarded as a brainwashing cult that exploited members and taught a doctrine of “heavenly deception” or as a subversive group attempting to abridge the separation of church and state and influence U.S. policy on behalf of the KCIA. During the 1980s, the U.S. government jailed Rev. Moon on tax evasion charges, and during the 1990s, the media concentrated an attack on Rev. Moon and his family.

During the long course of what the movement regarded as misinformation or disinformation campaigns, many members accepted the public’s view of reality and fell away. Some, as apostates, actively promoted and helped shape society’s perceptions. However, for those who maintained their faith, there was a strong conviction that the charges were untrue. On occasion, the movement was willing to concede mistakes at lower levels due to immaturity or excessive zeal. Subordinates may have acted out of selfish motivations and even misled Rev. Moon. Things also may have been less than perfect within the community. But there was never any sense of moral culpability or anything other than the highest motivation and standard associated with Rev. and Mrs. Moon. In this sense, True Parents were the movement’s ultimate bulwark against society’s accusations. They were the foundation for the high and impregnable dividing wall between outside views and the truth.

If there was a change in the 1990s, it was that the wall developed a few chinks. There were no serious breaches and the foundation was still secure, but the wall had taken some hits. Early in the decade, Pak Chong-hwa, an early follower whom Rev. Moon had helped escape from communist North Korea but who since followed a checkered path inside and outside the movement, published an especially scurrilous account in Japan entitled the Six Marias which alleged Rev. Moon’s participation in ritual sex on a massive scale. Pak’s account circulated in unpublished English translations but there was no solid evidence for his charges, and he later confessed in a subsequent work and on a speech tour sponsored by the Japanese movement that the stories were entirely fabricated. This was also an occasion for the movement’s defenders to note that allegations of this nature had been thoroughly discredited in Korea and that Protestant clergy proponents of the charges had been successfully prosecuted for criminal libel.

Nan Sook Hong’s charges of spousal abuse and that Rev. Moon had engaged in “providential affairs” resurfaced issues of moral authority at the end of the decade. As has already been discussed, this precipitated a crisis of faith and even a leave-taking for some. Others wrestled with ambiguities and in the process discovered deeper, or at least more existential wellsprings of faith. In learned internet forums, members discussed passages in Kierkegaard’s *Fear and Trembling* which posited the “teleological suspension of the ethical.” However, the vast majority of members were not given over to this level of theological sophistication or speculation. For them, Rev. and Mrs. Moon were the embodiment of their faith and the highest exemplification of “theocentric, self-sacrificial love.” There was no wrongdoing or anything for which they had to be ashamed. There was no hard evidence. There was no smoking gun. To assert otherwise was to give in to rumors and base innuendoes of those whose motivations were highly suspect.

It needs to be emphasized that many members did not have a sense of impending peril and certainly not a sense of doom. They may have acknowledged problems, but from their point of view, the providence was proceeding according to schedule. Communism, which the movement regarded as the chief obstacle to the attainment of the Kingdom of Heaven on

earth, had crumbled; the movement had extended its reach worldwide and the Blessing had been globalized. There were skirmishes to be fought, to be sure, but the major war was won. What essentially remained was the task of inheriting and securing True Parents' victory. Hence, these members looked at circumstances of the 1990s and found incredible grounds for optimism.

This perspective needed to be taken seriously as there always was the risk of exaggerating crises in the present. An impartial observer, writing from the standpoint of the mid-1980s when Rev. Moon was in Danbury penitentiary or the mid-1970s when members were under near universal attack, may have been justified in regarding the movement as being far more imperiled in those times than it was during the late 1990s. In fact, the movement had resurrected from a number of literal and spiritual near-death experiences virtually every decade since the 1940s. Rev. Moon compared the movement to a rubber ball which the harder it was flung to the ground, the higher it bounced back. This raised an exceedingly important point. What was crucial, more so than the crises or perils the movement faced, were the resources it possessed for change and forward development. In this respect, the 1990s were no different than the 1970s or 1980s. Perils and crises unlocked capacities for renewal.

Testimony: True Parents—Jim Stephens

I joined the Unification Church in 1973 when I was 24 years old. Looking back on 26 years of experiences “growing up” in this movement, I started out rather naive about what it would take to build the Kingdom of Heaven on earth in my lifetime. That goal is still far away, but life has been rich with deep experiences. There are two things for which I'm really the most grateful above all.

I grew up in the 60s and 70s and was a “truth seeker.” So I consider the Divine Principle as God's greatest gift to me. It has provided me immeasurable benefits all these years. Life's major questions for me were answered: the existence and nature of God, the purpose of life, life after death, evil and Satan, and the purpose of history. The answers are so second nature to me now that I've almost totally forgotten what it's like to live without the answers.

Also I like that the Principle is very logical. I apply it to real-life situations and it gives me understanding. It also gives me solutions for my problems. Many times when I had my doubts about the Unification Church, there was always a “bottom line” for me which was, “Where else can I go?” There is no teaching like this anywhere else.

The second thing I'm most grateful for is the Blessing. Before the church I had given up hope of finding a good spouse to live with for the rest of my life. True Parents matched me to an eternal partner through the Blessing. We now have five children that I'm extremely proud of. That has made me spiritually a very rich man. My family has given me true love. I believe this is the pathway to true happiness, something very few people on earth really experience. When I joined the church, the members were very idealistic. We were always talking about “changing the world” and “building the kingdom.” It was a joyful time of hard work and excitement. Little did we notice that the other 5 billion people (now 6 billion) out there weren't interested, or worse, were going to oppose us. We believed all things were possible. We had God on our side and that made us the majority.

I was able to change myself very rapidly in the beginning. I gave up drinking and cursing. The way I wore my hair, my clothes, and my material possessions all changed quickly. I remember thinking that at such a rate of speed I could probably reach “perfection” in three years or less.

In actuality, life continues to get more complicated year after year. With each new responsibility of leadership, or marriage, or family, or child one, two, three, four, etc., my heart has had to go through growing and stretching which is usually painful. Family responsibilities of course forced me to divide my time with church activities. This left me with feelings of guilt because I can't spend as much time “helping God” as before.

The Principle speaks in nice glowing terms about how the individual works for the benefit of the family and the family works for the benefit of the community, etc., etc. But in this fallen world

it's not like that at all. You can give and give to the community and never get anything back and then you "burn out" emotionally and spiritually. So you have to strike a constant balance back and forth between taking care of yourself and your own needs, then taking care of your family and so on.

True Father has set the standard of giving so high that it's impossible to understand how to live up to it. I struggle every day to know what God really wants me to do.

In the movement that is supposed to bring True Love to the world, one would expect that there would be a lot of love coming all the time from brothers and sisters and also from God and True Parents. In truth, I have rarely felt it. I'd compare it more to a war zone, a spiritual war zone of constant struggle with selfishness within and evil forces from the outside. We're constantly involved in "cosmic" events and "spiritual restoration" that we don't understand, often limping around wounded in one way or another. On rare occasions a medic would pop up for a short while, sent by God to see if I could possibly survive. Then he'd go off to help someone in worse shape than I.

Often I would get leadership responsibilities, which in effect made me the "medic," but I didn't have much in my medicine bag. Many of my good brothers and sisters wandered off the path, shall we say, or got left behind in the rush to the next battle because they couldn't reconcile the loving ideals we espoused with the war we were experiencing.

I always wanted to be perfect. In our teachings I found out what that really means. It's all a matter of heart. But there's a slight problem. According to the Principle, for a sinless person to grow to perfection is supposed to take 100% of his or her effort. How can I ever be expected to make it if I have a huge additional burden of sin to overcome as well? Then there's also the burden of inherited sin leftover from my ancestors, my race, my country, etc. I still want to be perfect, but it's going to take a little longer.

How Much to Sacrifice?

After 26 years I'm still confronted every day with the ideal of sacrifice. Am I sacrificing enough? Am I sacrificing the right things? It would be nice if God would just send email messages telling me precisely what to sacrifice. Those famous quotes "you have to give up your life to gain your life" and "if you have faith, God will take care of you" are nice as ideals when you hear them. But when it's time to make a real-life decision, I'm usually left with a lot of confusion whether I made the right decision or not.

For many years I was a full-time church leader, working from early morning until late at night. In one mission, I'd be gone for weeks at a time. My wife and children almost never saw me and they were definitely affected in a negative way. Especially my children were in need of a father's presence and love and guidance.

In my hometown, I've been able to be around home a lot with my family. But I'm not actively doing church work or helping God in any apparent way, so I'm constantly feeling guilty. It's been great to have quality time with my family. My relationship with my wife is wonderful and continues to get deeper and better all the time. I'm proud of my children and believe they are great kids. However, I wonder if God is satisfied with this or He would have preferred that I had continued to work full time for the church. Surely I could have contributed a lot more to "the providence."

A related question to "how much to sacrifice" is how much money to give. The church is always in need of money and therefore sending out special requests beyond tithes for one project or another. All of them are worthy causes. But every time we receive those letters, we get a new burden to deal with.

For a while I kept putting it on a credit card thinking that I would pay it off later. What really happened, though, is that a new request for money came before we ever started paying down the debt. Eventually I reached a place where my monthly income couldn't match my expenses

plus my credit card bills. Then I started using the credit cards to pay the credit cards each month.

And still the next project or event keeps coming along and a new request for money comes. What do you do? My faith mind says, "Make the donation and somehow money will come to pay for it." But my practical mind says, "The hole is getting deeper and deeper with no end in sight."

Sometimes the request for money seemed to come with the added implication that if I didn't give enough, then I'd somehow end up on a lower level of heaven or I might not make it into some special realm of the Kingdom. I can sure understand how a person might build up resentment against those kinds of "requests."

When Father's direction went out for members to go to their hometowns, I ended up disobeying two Korean Regional Directors at the same time. I was told not to leave until a replacement could be found, and my new leader wanted me to go to a city other than my hometown and be the state leader.

I believed in my heart that God was sending me to my real hometown, so I went there. Still to this day I believe that's what God wanted, but now after many years of no apparent external results, it's hard to figure out why God sent me here for sure. Brothers and sisters who stayed in their missions, "disobeying" the hometown directive, have many more accomplishments that have helped the church. So what's going on? What is God's Will? I'm afraid I don't really have a clear answer for that one.

I find it more and more difficult to see how we can actually build God's Kingdom in my lifetime. There seems to be just too many people to change and I'm having enough trouble changing myself. The only thing that might do it is if God Himself starts interfering more directly in people's lives. Whether that is going to happen remains to be seen.

I'm realizing I have to place more emphasis on raising our children to continue the process of building the Kingdom. If it's going to take 300 years instead of 30, then I've got to do some deep thinking and rearranging of priorities. I have to educate my children to help build the ideals. Not only do I have to inoculate them against the evils of the culture we live in but I have to teach them to stand up against these evils and help society overcome them. We also need to find ways that are more successful at changing the world around us for the better.

Mid-Life Crisis

As I reach my time of "mid-life crisis," I'm finding it necessary to deeply reflect on the future. The oldest of my children will soon be going off to college, followed by each of the others in turn. Not only must I reflect on my own future but the future of my children, my church and all the things I love.

One of the harshest realities of the "mid-life crisis" is looking back over my life and seeing all the mistakes that I have made and learning to live with it. Then there's adjusting to the reality that I'll make a lot more mistakes in the future.

I want to live my life so that at the end I won't have any regrets that I didn't offer enough to God. For me, right now is a time of transition, a "crossroads," so it is a time of confusion. I need to find God's perspective and use that as the basis for making my choices.

2,000 years ago when Jesus died after teaching only three years and gaining just a handful of believers, there was almost no record of his life left behind. From a realistic point of view, it is totally unimaginable that the world could have changed so much because of his life. Therefore, God has to be behind history. How God is working is often a mystery to me. That God is working is an established fact.

All my reasoning and experiences still lead me to conclude that the Divine Principle is true and Rev. Sun Myung Moon is the historical True Parent of mankind. Regardless of what everyone

else does, whatever else happens, or how I might succeed or fail, I have decided that this pathway is the correct one. Now all I have to do is walk on it every day.

Testimony: Parents and Children—David Balise

In the 70s Father told us that God had three headaches: atheistic communism, the fragmentation and decline of Christianity, and family breakdown. Of these, communism was the worst. To most people at that time it appeared that the triumph of communism was inevitable. Our movement stood almost alone, insisting that communism had reached its peak and would soon be defeated by “Godism.”

To confront and overcome communism and its allies in an increasingly secular world, we developed a desperate sense of urgency. Our church family mobilized for the fight, and adopted a vertical, hierarchical structure that was like a military organization in many ways. We felt that we were in a war, and that if we lost the consequences would be catastrophic. For me and many others, this involved long hours of fundraising and even after our marriage, separation from my wife and young children for long periods of time.

Our efforts to help remove God’s headache of communism came to dramatic success in the late 80s and early 90s. The “cold war” was won! The world was transformed within a few years, in ways that almost no one but Father had believed possible.

Our movement began to decentralize and demobilize after that. In this more relaxed, de-pressurized atmosphere issues, and problems that had been hidden before began to emerge. We struggled to find ways to financially support our growing families. Suppressed disagreements cried out for attention. Feelings about the shortcomings of leadership, which had been forgiven when there were more pressing issues to attend to, now came to the surface. For some, unresolved issues of faith and belief appeared.

After years of stressful living on the “front line,” most of us had at least some degree of battle fatigue. For some, this victory was enough. God’s other two headaches didn’t seem so urgent or threatening. **So they returned to “civilian life,” remaining friendly towards the movement but no longer involved in its daily activities. Others left the movement altogether, sometimes with bitter feelings.**

However, much remained to be done. Communism was gone, but the Kingdom of Heaven was still nowhere in sight. In many ways, the external struggle with communism was easier than the more internal ones that remained! **The new central issue was God’s original headache: establishing true love in the family.**

To succeed in this more internal struggle, our movement needed to transform itself, from a semi-military hierarchy, back into the family-centered and embracing culture that everyone had joined. Although this is what almost everyone wanted, it has not been so easy to do.

Father and Mother have been initiating and leading this transition in many ways. **They started Women’s Federation for World Peace, emphasizing that women’s nurturing and embracing heart is key to the changes that need to take place in the world. This was followed by the Family Federation for World Peace, which is intended to replace the church as our movement’s primary organization. The workshops at Jardim and many other initiatives all seek to encourage a family culture. And the central activity of our movement has become giving the Blessing, to all people.**

Perhaps the ultimate decentralization came in September 1999 when Father asked us to begin praying in our own names. In this age of the Fourth Adam we are all to be in the position of God’s original sons and daughters. We are all to be True Parents.

Yet there is still a “campaign” atmosphere to a lot of this, particularly the large Blessings. Our new organizations don't yet have the depth, wisdom and maturity they need to be fully effective. The form is there, but the substance is still lacking. **I believe the central issue we face is the restoration of the relationship between parents and their adolescent or young-adult children. Indeed, this is the heartistic situation that God has been wrestling with ever since the Garden of Eden.**

In our movement we see this being worked out on the worldwide level, with the relationship between America, Korea and Japan being considered the restoration of the relationship between the “elder son” and the parents.

On a more personal level, large numbers of our children are now entering their teen and young-adult years, and are beginning to seek their own identities. They are questioning the values and beliefs they have been raised with, as everyone must do in the transition to adulthood.

How can loving parents best help their young adult children find their own way? **We need to let go of them and let them make their own choices, while at the same time giving them unconditional love and support. It's easy to say, but not always easy to do. And if our children make what we consider a mistake, then what do we do?**

This was God's dilemma at the fall, and it is still being resolved. Most human parents have struggled with this in one way or another. **Father's own family is facing this issue directly, in very painful ways.**

It has been one of my great blessings to be a teacher at our Sunday School. It is truly awesome to see hundreds of Blessed children growing and maturing. They have so much potential! However, they also face many difficulties and questions, and it is sometimes frustrating to not be able to better help them.

We need to let go of the need to always be in control; we must stay open and vulnerable. As a parent, I am learning to appreciate what my children teach me every day. What they are giving me is at least as valuable as what I am giving to them.

The most eternal aspect of our relationships is that we are all God's children. God is in each person; when we are with another person, we are with another part of God. Ultimately we experience love most deeply when we connect with each other as equals, with no barriers between us.

One of the most painful aspects of the restoration providence is that Father wasn't able to spend more time with his own children. We can only imagine how things might be different if Father had been able to personally take care of his own family.

As painful as this must be for Father and his children, it is also a great loss for humanity. How much more smoothly would restoration go if we all had a living, breathing example of what a true family can be? Instead, we see the situation where no one wants to experience what Father's family experienced.

Why did this happen? Did Father have other choices? Was it because of our failures? Is it a process of heartistic restoration, in which we experience God's pain as our own? Or are there more subtle reasons?

I don't know the answers to these questions, but in my heart I feel that real restoration is taking place. If mistakes are made there are always consequences, but as long as we learn from our mistakes they have value. No sincere effort is ever wasted. We are all growing. I believe that even God is growing. We are all in this together. We need to support and encourage each other. Our movement has come a long way. There is still more to be done. Let's each continue to do our best each day to create the tangible, physical Family of God on Earth!

3. Spirit world messages, and their management

1. Sacrifice the physical world for the cosmos

2. The use of Cheongpyeong (“religion: believers find it true, philosophers find it false, politicians find it useful”)

Spirit world messages

Aug 17, 1999: Proclamation of the Day of Jehovah’s Omnipresence and Omnipotence (North Garden, Kodiak)

Life in the Spirit World and on Earth

In times of peril, the Unification Movement frequently turned inward, finding resources for renewal in the life of the spirit. As a youth in North Korea, Rev. Moon found that his “scale of thinking was far greater than just my village” and that he “was completely misunderstood.” Therefore, during his early teen years, as he noted, “Most of the time, I would go to the tombs of my forefathers and speak to them, revealing my heart.” This turning to the spiritual world coincided with a deepening of his prayer life and eventually led to a series of spiritual experiences and encounters through which he came to understand his life’s work. **The same principle held for the movement as a whole. In the face of rejection by the world, the movement looked to heaven. Some members had dramatic experiences that unlocked secrets of the spiritual world. This was a tricky phenomenon that could lead to excesses, self-absorption and deviation as has been shown. On the other hand, spiritual experiences were a source of fresh inspiration, deepened meaning and purpose, new power and creative innovations. They also afforded members a foretaste of heavenly joys.**

The movement experienced **two significant manifestations of spiritual phenomena during the 1990s.**

They were associated with two elderly members who recently had passed into the spiritual world. The first was Soon Ae Hong, Mrs. Moon’s mother, who passed away on November 3, 1989. The second was Dr. Sang Hun Lee who passed on March 22, 1997.

The spiritual phenomena associated with Soon Ae Hong, who gained the title Dae Mo Nim (“Great Mother”) and Dr. Lee were decidedly different, reflective of their differing characters and orientations. Dae Mo Nim’s approach was charismatic and religious, sparking a movement-wide spiritual revival after 1995. Dr. Lee’s approach was intellectual and literary, leading to systematic expositions of the spiritual world in a series of published texts. In this sense, the two manifestations were complementary. However, there also were contradictions and a sense of rivalry. Rev. Moon recognized both sets of phenomena as authentic, both were integral to the movement’s mainstream development, and both had a revitalizing effect upon members.

There were both similarities and marked differences between the spiritual revival centered on Dae Mo Nim in the middle and late 1990s and the revival centered on Heung Jin Nim during the 1980s. Both manifestations focused on personages who were either a part of or who had intimate connections with Rev. Moon’s family. In addition, both Dae Mo Nim and Heung Jin Nim were regarded by virtually all members as exemplary persons. Dae Mo Nim was understood to have dedicated her entire life to the providence, being the only member linked to several spiritual groups considered by Rev. Moon to be forerunners of HSA-UWC. Within the movement, she was known for her humble service, prayers for the well-being of True Parents, concern for the membership, and devotion to heaven. According to later testimonies, having become acutely aware of members’ spiritual struggles and suffering, she determined to go to the spiritual world early, asking God to shorten her life in order to work there for blessed couples and the providence. In this respect, themes of self-sacrifice and atonement were at the core of both revivals.

A third similarity was that Dae Mo Nim, like Heung Jin Nim, had an embodiment. For three years after her passing, Dae Mo Nim was understood to have made conditions in the spirit world for her work on earth. Next, according to an official account, “she chose and worked with Mrs. Hyo Nam Kim for three years” making “incredible, almost humanly impossible conditions” to begin the providence on earth. Rev. Joong Hyun Pak, the American Continental Director, described Mrs. Kim as “a humble country lady...very spiritual as a child...a faithful dedicated Christian and spiritually open.” Ten years previously Mrs. Moon was said to have visited her spiritually, indicating that she would one day work with Dae Mo Nim. **In 1992, Mrs. Kim began serving church couples, solving problems, and in 1994 leaders reported what was happening to Rev. Moon. In January 1995, he gave Mrs. Kim the authority to act as Dae Mo Nim’s mediator, and on January 1, 1996, she was introduced to the American movement. By this time, members commonly addressed her as “Dae Mo Nim.”**

A final similarity between the phenomena centered around Heung Jin Nim in the 1980s and Dae Mo Nim in the 1990s was that they both manifested as revivals. While the particulars might vary, the essence of revivalism was the cycle of judgment and grace. In the spiritual revival of the 1980s, the accent was on individual confessions within the context of forgiveness conferences. The 1990s revival introduced new elements, but the dynamic was essentially the same. According to Dr. Tyler Hendricks, Dae Mo Nim was “a modern-day Jeremiah.” He wrote, “Because she is a woman, there is a certain softness to her delivery, but she delivers a powerful indictment of our condition. She would say, ‘If you could see yourselves spiritually, you would be so afraid; you would realize you are destined to hell.’ She would beg and plead with us to wake up and become serious and work hard, because we are just covered, infiltrated with evil spirits.”

Knowledge that members were covered with evil spirits was the core insight of the Dae Mo Nim revival. A number of accounts noted that prior to her passing, Dae Mo Nim prayed to God, seeking to know why most of the movement’s blessed couples, though trying their best, were unsuccessful in their missions; why so many of them had physical, economic and other problems; and why they were “sometimes worse than outside people.” According to these testimonies, God answered her prayer and opened her spiritual eyes, enabling her to see invading evil spirits which had dug into members’ physical bodies to build their nests.

The idea that members, especially blessed couples, were covered with evil spirits presented a problem. Generally members assumed that because they received the Blessing, followed True Parents, and lived in a principled environment, evil spirits could not touch them. They now were being told that this assumption was distant from reality. However, as several leaders pointed out, the Blessing was meant to be given unconditionally on the basis of members having achieved a certain standard of perfection. Because members had not attained that standard and were in this sense unqualified, the Blessing could only be given conditionally. Many members, in fact, did not continue to progress but rather regressed, being unable to rid themselves of their fallen nature and satanic habits. This created a base for evil spirits. Members also were subject to the interference of spirits who resented and hated their ancestors. Finally, as Rev. Joong Hyun Pak explained, “Evil spirits see light upon our Blessed couples, and because we seem very bright they come to us.” This, of course, presented something of a catch-22 situation. Whether they did poorly or well, members still were subject to evil influences.

Leaders used both literal and figurative language to describe evil spirits and their actions. To Rev. Joong Hyun Pak, they were “like invisible germs in the air we breathe.” Rev. Kwak cited Mrs. Hyo Nam Kim as saying that “evil spirits stay in our physical bodies like the eggs of an insect.” He continued, “Thousands of them live among the cells of our body, but when they are released from the body, they appear as normal-sized spirit selves. Spirit beings have no limitation of time and space. Spirits attached to our physical body become smaller.”

According to Rev. Kwak, there were “not so many spirits in the spiritual world” since most “have come down to earth and attached themselves to people.” He stated that there were “millions of spirit selves attached to our bodies.” Rev. Young Whi Kim told American members that “spirits in the spirit world live in groups, and when the group leader comes into a person’s body, the subordinates of that leader come along.” Dae Mo Nim, herself, told members assembled at Belvedere International Training Center that there were “many evil, resentful spirits in every layer of your skin. The more I open, the more there are, even inside your blood stream, inside your bone marrow.”

These images brought many members to a point of serious repentance. Thus, Dae Mo Nim’s activities, like those of Heung Jin Nim’s embodiment during the 1980s, were revivalistic in orientation. However, there were also more important differences between the two revivals. For one, there was sense of abruptness and suddenness associated with the 1980s revival. Heung Jin Nim, had passed into the spirit world unexpectedly through a violent accident. His embodiment, though said to have been prepared by Jesus for a decade, announced himself in July 1987, conducted revivals worldwide within six months, and just as quickly burned out. There was a much more substantial period of preparation for the Dae Mo Nim revival. Dae Mo Nim, herself, had been bedridden for the last ten years of her life. Thus, her passing was not unexpected, and she had ample time to prepare. As noted, she was understood to have spent another three years establishing conditions in the spiritual world. In addition, Mrs. Hyo Nam Kim, apart from her personal course of preparation, unfolded her work gradually over three years between 1992-95 before being recognized by Rev. Moon. This was sixteen years in all. **The result was that the revival associated with Dae Mo Nim was far more systematic in both thought and organization.**

TH: Also the work of Dae Mo Nim learned from the problems associated with the work of Heung Jin Nim. Her manifestation appeared with the permission of True Father. She was Korean and far more readily worked within the Korean-style Unificationist culture. While she visited and spoke in other nations, she planted herself at our Cheongpyeong facility, a place designated by True Father for future greatness but which had no effective central figure to build it up while True Parents would not be tied down to one location.

The Dae Mo Nim revival also was characterized by **a higher level of maturity**. Heung Jin Nim was seventeen at the time of his passing and his embodiment was not significantly older. In addition, his embodiment had only been in the movement a few years. By contrast, Dae Mo Nim lived a long and full life that included exposure to a variety of spiritual disciplines. Her embodiment, **Mrs. Hyo Nam Kim, had been a Blessed member for twenty years before beginning her public work.** As was seen, the 1980s revival centered on Heung Jin Nim’s embodiment was marked by wild excesses, inspirations of the moment and episodes of violence. The revival associated with Dae Mo Nim after 1995 was much different. Participants faced a daily schedule of prayer walks, seventy-minute holy song and clapping sessions, group reading, lectures, and other spiritual activities from 6:00 a.m. until after midnight. There also was a “hitting or slapping” component known as “An-soo” for the purpose of removing evil spirits or healing. However, members were advised against doing this strongly, and the sessions were closely monitored by on-site staff. The singing, clapping and An-soo were for the purpose of shaking and dislodging evil spirits. According to Dae Mo Nim, they get intoxicated and disoriented during the sessions and loosen their hold, allowing specially mobilized angels to remove them. As explained by a longtime lecturer, “From a spiritual viewpoint, our bodies are hardened like rock. So there is no way the angels can go in. The angels have to go into our body and get the spirits out, but there is no crack for them to enter by. So we need to sing holy songs and clap. This is the time we can, so to speak, open up our hardened body so that the angels have a way to go in.”

The key point here was, unlike the earlier revival which had a strongly impulsive quality, activities associated with Dae Mo Nim had more clearly stated rationales.

A third difference between the two was that the 1990s revival had a much higher degree of continuity with the movement as a whole. **For one thing, it was Korea-based.** Some of the problems and a good deal of the unpredictability of Heung Jin Nim’s embodiment were due to

gaps of language and culture. In the case of Mrs. Hyo Nam Kim, there was an ease of communication and much more of a comfort level with her approach. To be sure, it included ecstatic shamanist components such as continually beating base drums during clapping sessions. However, these elements were blended with neo-Confucian decorum. The Dae Mo Nim revival also was solidly situated at the Chung Pyung Lake Training Center (CPLTC). The church in Korea purchased the site in 1971 and Rev. Moon frequently returned there for prayer and meditation before or after major campaigns. Located north of Seoul toward the demilitarized zone, it was “a very well-balanced meeting place of steep mountains, deep water and very pure air.” However, its uniqueness was spiritual rather than physical. **Leaders of the revival associated with Dae Mo Nim understood that “True Parents had been preparing for a long time to make our Chung Pyung Land into the perfected and restored Garden of Eden...the special gateway to the spirit world and also the training ground to go to the Kingdom of Heaven.”** Apart from Korean and East Asian continuities, the revival meshed thoroughly with the movement’s sense of divine providence.

TH: Without someone like Dae Mo Nim, the Cheongpyeong property could have languished, as has the Barrytown property and many others in the US.

The Chung Pyung experience was not a narcissistic, self-help escape but was **intimately connected to empowering members for mission**. To this end, Rev. Moon presented Mrs. Hyo Nam Kim with a calligraphy he composed which read, “If you inherit the heart of Chung Pyung, you will always bring victory.” The clearest expression of **the interface between spiritual cleansing and mission was the new providence of “national messiahship” which Rev. Moon announced in 1996**. Beginning that year, the movement sent out teams of four families from Korea, Japan, the United States-Canada-England-France (World War II allies), and Germany/Italy-Austria (World War II axis powers) as missionaries to 183 countries. Each of the national groupings were to represent a member of Adam’s family with the Koreans in Adam’s position, the Japanese representing Eve, the former allied nations in Abel’s position, and the former axis nations in Cain’s position. **The national messiah providence displaced the missionary trinities of Japanese, American and German members that the movement had sent out in 1975. It also represented an advance beyond the tribal messiah providence which Rev. Moon had announced in 1988. A prerequisite for national messiahship was that both husband and wife complete a 40-day workshop under Dae Mo Nim at Chung Pyung Lake. Hundreds of national messiahs completed these sessions and were sent out during 1996.**

The Chung Pyung Lake revival centered on Dae Mo Nim also provided the primary impetus for “spirit world Blessings” which were an important component of the movement’s International Wedding Ceremonies after 1996. One of the unique features of liberation ceremonies at Chung Pyung Lake was that evil spirits were not simply “driven out” but they were “educated and elevated” through a 100-day workshop run by Heung Jin Nim at a special training center set up in the spiritual world. **Afterwards, they not only become the “spiritual children” of those whom they had formerly tormented but they also became Blessing candidates. Rev. Moon gave Heung Jin Nim and Dae Mo Nim the authority to conduct spirit world Blessings** in 1997 and the numbers expanded exponentially. Rev. and Mrs. Moon were understood to have “Blessed 3.2 billion people in the spirit world simultaneously with the 40 million couples blessed in Washington, D.C. on November 29, 1997.” Shortly thereafter, the vice-director of the CPLTC noted, “Dae Mo Nim officiated at a Blessing of a further 3.6 million [sic. billion] in the spirit world.” Another 9.2 billion were added at the Madison Square Garden Blessing in New York on June 13, 1998, making a total of 16 billion. A further 8 billion were Blessed on October 1, 1998 at Chung Pyung, making 24 billion. The total rose to 60 billion by April 1999 and 70 billion by November. These numbers included founders of world’s major religions and their followers who had participated in a special Religious Founders’ 40-day workshop at Chung Pyung in late 1996 and early 1997. Whether or not one accepted these reports, the spiritual revival centered on Dae Mo Nim clearly was a mass phenomenon. **By October 1999, 350 two or three-day sessions had been completed at Chung Pyung Lake with more than 343,000 registered participants.** Many had attended multiple sessions. Still, this was a remarkable figure. The previous April,

Dae Mo Nim conducted the first of her worldwide Ancestor Liberation tours. Now that many evil and resentful spirits had been freed, there was the chance for members to liberate their direct ancestors. Rev. Moon directed that they should do so up to 120 generations. For the April 1999 tour, members submitted names of their lineal ancestors back seven generations. This was not easy for American members, many of whom had lost track of their forbears beyond their grandparents. Nevertheless, **Dae Mo Nim assured members in San Francisco, Chicago, Washington, D.C., and New York that 100 percent of their ancestors had been found.** The Ancestor Liberation ceremony exerted a significant appeal. **At Belvedere International Training Center in New York, members and their families packed a 4,000-seat tent with another 1,000 viewing a simultaneous screening in a nearby tent for parents with toddlers.** Large numbers gathered at the other tour venues as well. Dae Mo Nim returned in the Fall to Bless those ancestors who had been liberated and to liberate generations eight through fourteen.

A final difference between the spiritual phenomena of the 1980s and 1990s was that the revival centered on Dae Mo Nim showed clear signs of achieving permanent institutional expression. On March 10, 1997, there was a groundbreaking ceremony for what was to become a major sanctuary that was intended to hold up to 10,000 workshop participants at a time. In design, it was understood to be a replica of a palace in heaven, a reality that was attested to in calligraphy provided for the occasion by Rev. Moon which read, "The Heavenly Palace That Came Down From Heaven." **Essentially, a small mountain was leveled to construct a magnificent marble structure overlooking Chung Pyung Lake. Named Cheonseong Wanglim Palace, the edifice was dedicated on November 7, 1999. At the same time, there was a ground-breaking for Jeong Shim Hospital. All of this was the result of Dae Mo Nim's vision. With sacred trees and healing springs, Chung Pyung Lake Training Center was attaining the status of an international shrine and pilgrimage site.**

Dr. Sang Hun Lee's messages from the spirit world were also influential within the worldwide movement during the late 1990s. This was an independent phenomenon associated with an different medium. The messages were influential primarily because Rev. Moon regarded them as authentic. In fact, he had them read at morning Hoon Dok Hae sessions and other public gatherings and directed that they were to be part of the Completed Testament Age canon.

TH: He also had them published and made available to attendees at the closing of various peace foundation speaking events, with True Father endorsing them at the end of the speech. The American movement mobilized at least one major public promotion, including a march in midtown Manhattan featuring a large banner proclaiming, "George Washington Said WHAT?"

Members perceived a rivalry between Mrs. Hyo Nam Kim and Mrs. Young Soon Kim, Dr. Lee's channel, as they competed for Rev. Moon's favor. It may have been that Rev. Moon wished to preserve a certain balance and not tip the scales entirely in the direction of one or the other medium.

TH: I witnessed a bit of a spat between the two in the "pink room" at EG. If my memory is correct, True Father came into the room and calmed them down.

Dr. Sang Hun Lee, like Dae Mo Nim, was widely regarded as an exemplary personage. If Dae Mo Nim devoted her entire life to religious pursuits, Dr. Lee devoted his life to the development and application of Unification ideology to diverse fields of thought. He was the leading force behind the movement's "Victory Over Communism" theory and wrote several texts including *Communism: A Critique and Counterproposal* (1973), a translation of an earlier work in Korean, and *The End of Communism* (1985). He also served as President of the Unification Thought Institute for many years and in that capacity authored a series of volumes including *Unification Thought* (1973), *Explaining Unification Thought* (1981), and *Fundamentals of Unification Thought* (1988), each of which "applied Rev. Moon's teaching to questions asked by philosophers," and "offered a Unification solution to their knotty problems." Together with The Principle, Rev. Moon regarded VOC and Unification Thought as the three pillars of Unificationism.

For all of his intellectual acumen, Dr. Lee always was bothered by his inability to clearly answer questions about the spiritual world. Hence, he devoted himself to a study of the topic, and after his wife's death in 1989, published excerpts of their correspondence as communicated through mediums in several movement periodicals. He expressed his intention of publishing a complete doctrine of the spirit world but had not done so at the time of his death at age 84 in 1997. Mrs. Young Soo Kim testified that at his Seung Hwa, he appeared to her and afterwards came to her house day and night until she could not endure it anymore. Having become aware of her complaints, Dr. Lee proposed making a time schedule and "promised that he would not come except during the appointed time." On that basis, Dr. Lee and Mrs. Kim undertook a joint work "with the purpose to teach earthly people urgently about the reality of the spirit world and the heavenly value of True Parents." Their work, as Mrs. Kim pointedly noted, "did not mention about the providence of True Parents on earth or Chung Pyung's providence by Dae Mo Nim and the Holy Spirit."

The text of Dr. Lee's messages from the spirit world was published in English under the title, *Life in the Spirit World and on Earth* in 1998. It began with a "Letter of Offering to True Parents" which noted that multitudes were waiting for them in the spirit world. A second substantive chapter on "Earthly Life and Life in the Spirit World" drew out contrasts between life in the flesh and in the spirit and included several interesting sections on love-making. It also provided concrete examples of situations in hell, the "middle realms of the spirit world," and paradise. He noted that Unification Church members "mostly reside in the realm of Spirit World closest to God" but that there were distinguishable positions and that sins were exposed. A third chapter, "Life in the Spirit World Viewed from the Principle," was reminiscent of Dr. Lee's earlier work. It attempted to explicate processes and structural dynamics of the spirit world.

The concluding two chapters of Dr. Lee's book were popular among members as they recounted his "Meetings in the Spirit World" and conversations with famous personages. The first of the two chapters included mostly religious figures: Jesus Christ, Mary, Joseph, Buddha, Confucius, Muhammad, Emmanuel Swedenborg, Sundar Singh, Adam, Eve, Noah, Abraham, Isaac, Judas Iscariot, and John the Baptist. It also included Socrates, the former North Korean dictator, Kim Il Sung, and a description of the living conditions and activities of several Unification Church notables. **Dr. Lee's depiction of Dae Mo Nim as always praying, as not moving from Heung Jin Nim's living place, and as being "formal and serious" was understandably sensitive.** The last chapter of the book described Dr. Lee's encounters with many "criminals" of history: Karl Marx, Lenin, Stalin, Hitler, Mussolini and Tojo. It also included meetings with two former leaders of Korean Christianity, Helen Kim and Maria Park who had blocked Unification Church activities during the 1950s, an Elder Park who led a large revivalist movement during the same period, and the former South Korean President Syngman Rhee. Interestingly, all of these figures were included among the saints and criminals blessed by Rev. Moon in Blessing '98 at Madison Square Garden, New York. The volume concluded with letters presented by Jesus, Rev. Moon's mother, and Young Soon Kim to True Parents.

Young Soon Kim authored a second volume, *Lucifer, A Criminal Against Humanity*, which contained the text of messages from Dr. Lee between February 10 – March 21, 1999. Rev. Moon again emphasized the importance of the work. However, it also was sensitive in light of claims previously made by Mrs. Hyo Nam Kim. Speaking on behalf of Dae Mo Nim, she stated, **"I restored Lucifer at the beginning of the preparation of Chung Pyung. Otherwise I could not have liberated the evil spirits. When God first met Lucifer, I was so shocked. I learned what love is. Since the fall of Adam and Eve, he is the very cause of God's children being sick. It is very, very complicated and difficult. I cannot mention everything. But when I took Lucifer to God, God cried and cried. He said to Lucifer, 'Good, you came, good. You must be suffering so much. You knew what the principle of creation is. But you made the world this way. How much you have suffered.'"**

She also testified that Dae Mo Nim convinced Lucifer to go before God, to repent and bow in May 1996 and he now was "working on our side." In fact, he had become a "gentle being" which was a problem since "he needs to be strong to help the providence." **This directly contradicted the testimony of Dr. Lee's channel. Mrs. Young Soon Kim portrayed Satan as still very devilish. She related that during the time she penned Life in the Spirit World**

and on Earth, God told her that “Satan is railing that he will do whatever it takes to kill you.” She also transcribed a letter from Dr. Lee stating that just prior to the 360 million couple Blessing he had received a command from God to “reveal the true nature of Lucifer to all humanity and resolve all the pain of history.”

This was the basis of the volume *Lucifer, A Criminal Against Humanity* which detailed Lucifer’s “March to Hell” and the suffering he had inflicted upon humankind. Given Dr. Lee’s background as a medical doctor, the volume was fullest in the areas of disease. It described Lucifer’s role in diseases of the digestive system, prostate gland, circulatory system, respiratory system, nervous system, skin, reproductive organs and other body parts. When Lucifer wrote separate letters of apology to God, True Parents, and All Humanity, Dr. Sang Hun Lee “finished his final mission” according to Mrs. Kim. Still, there was an open-ended quality to the work. As Mrs. Kim related, “Satan needed to shed desperate tears and repent. But he did not do this. Instead, he was without emotion, remorse, or tears. His attitude was that he was writing these letters only because he was forced into a situation where he had no other choice. In particular, he refused for a long time to write the letter of apology to humankind.”

The questionable sincerity of Lucifer’s apologies added a note of ambiguity and indicated that some issues had yet to be resolved. This was not to affirm or deny the validity of either Dae Mo Nim or Dr. Lee’s testimony. It rather was to suggest that spiritualism would continue to be a source of sustenance to the tradition.

TH: I note that it is reported that Young Soon Kim has chosen to follow Hyung Jin Nim. Also that True Mother announced that Hyo Nam Kim had completed her mission as Dae Mo Nim’s channel, and was thereby relieved of her position at the Cheongpyeong facility, and that True Mother would be the authoritative channel of Dae Mo Nim and True Father of course. As far as I know, Hyo Nam Kim accepted this and has retired into relative obscurity.

Testimony: Through a Glass Clearly: A Testimony of God’s Liberation Through Dae Mo Nim—Larry R. Moffitt

If I wasn’t the most skeptical, I have at various times been tied for first or second place with someone. I agree with what Jin Sung Nim said once: “For me, True Parents is the answer in the back of the book. The rest is my responsibility.” At the same time I have many doubts in life; doubt is somehow even a part of my faith. What I do not doubt is Father’s sincerity and his position before God. I have seen too much personal evidence not to know the truth of it. Father’s teaching and his living example saved my life, and continue to save it daily. That part is fact, not belief. My Blessing is my greatest treasure. Therefore, no matter how frustrated I become with some of the things our church does—I cannot abandon Father.

The Heung Jin Nim channeling phenomena of 1987, centered on the Zimbabwean man, threw me into a bit of a quandary. When it went sour, I became slightly disillusioned with things spiritual. Make that confused. Despite falling out of love with shamanism, I still could not deny that through the Heung Jin Nim experience I felt a cleansing of sexual sins. I also felt atonement and closure for the accumulation of public funds misspent over the years. But most of all I felt that God had erased my blackboard and was standing there shiny-eyed, expecting only good things to be written from that point. His hope for me was palpable. I could feel that down to my bones and it was wonderful.

Shortly after that the Zimbabwean’s Heung Jin Nim license was revoked, and in his footsteps there followed a parade of channelers and instant messiahs, all claiming the mantle of Jesus or Heung Jin Nim or True Parents, or inexplicably, St. Germaine. In many cases their revelations had arrogant undertones, eventually turned sexual—and always it seemed—pulled people away from the benchmark I had established for myself—attending True Parents.

When I heard about Dae Mo Nim I thought, here we go again. Yes, Father approved of Mrs. Kim’s mediumship. But he had also given his approval to the Zimbabwean ten years earlier. I was hearing stories of miracles and angels at Chung Pyung Lake, and microscopic devils living in my bloodstream. I waited and watched. I tried to keep an open mind because I am always conscious of the need to remove my sin. For the past few years, as it pertains to Chung Pyung

Lake, I have felt like a jeep with my oil pan stuck high-center on a log and all four wheels spinning in the air. Couldn't go forward, couldn't go back. Your classic midway position.

People whose spirituality I respect were going to Chung Pyung Lake and returning to testify. They had experiences; they got their hope back. They told me all about it. My wife Taeko went and when she returned, she urged me to go. She said God is really working there. My policy is to trust whatever she tells me, so I knew it must be true. There was still no time to go and no cash, but slowly I felt myself parting company with my fellow waiters and watchers on the sidelines. When it finally dawned on me that perhaps my own general lack of repentance might be a big part of the problem, I could begin to try to evaluate myself and the situation more honestly.

Word came that Dae Mo Nim would be coming to Washington and that we should prepare our hearts. I knew I needed a much deeper understanding than I had, so I welcomed the advance notice. Taeko and I did the suggested kyungbae condition, but I didn't have a great deal of feeling for it in the beginning. That changed slowly over the next three weeks.

I felt fortunate to be able to know the names of all seven generations of Moffitts. All but the two earliest and their wives are listed in the "Births and Deaths" pages of our family Bible purchased by Robert Moffitt five generations ago, not long after the American Revolution. Robert's father and grandfather were discovered through genealogy research. The Bible entries are in the handwriting of my ancestors, many made with a feather quill, on pages now brown and crumbling.

I am not a spiritualist and am not at all confident of my own perception in these matters. Nonetheless, I felt there was much sadness among them for reasons having to do with unrestored sins and things left unfinished. According to the family Bible, one lost a son and a son-in-law in the Civil War.

My forebears are all well-intentioned people but I think their understanding of what it meant to follow Jesus into heaven "trailing clouds of glory" turned out much different than expected in some cases. Some felt little sense of any progress being made since they arrived in spirit world. The image they conveyed reminded me of what it's like on a stultifying hot day with no breeze, and no hope of getting one. I tried to lift their spirits and give them some comfort. I told them that soon they would be able to meet Jesus personally and that he would explain everything clearly, as it says in the Bible. They would no longer have to see God's will "through a glass darkly." I felt some believed me and some, from whom I must have inherited a quality of skepticism, didn't.

These images of my ancestors and their states of mind have emerged from decades of having seen and touched their handwriting in the family Bible and countless "conversations" with them as I was growing up. My daughter Kathy and I prayed at the battlefield in Franklin, Tennessee where the husband of Edith Moffitt was mortally wounded in November of 1864, just months before the Civil War ended. Another, Dillon Moffitt, died when still a teenager in a Union Army encampment, from disease I think. The feeling of closeness that has always been there between me and my many generations of grandfathers was renewed and strengthened during this period preparatory to Daemo Nim's arrival. Truthfully though, it is hard for me to really know where my ancestors' leave off and where Larry begins, so don't take my impressions as absolute fact. These are simply my impressions.

As Taeko and I registered for the liberation ceremony on Saturday, we both felt an overpowering sense of gratitude for what was about to happen. I felt that Father and Mother's lifetime of sacrifice was the only reason this liberation was able to take place. My five percent? Forget it. When I consider the enormity of what it must take for legions of angels to find our ancestors, yank them out of whatever mess they've gotten themselves into, and bring them to that ceremony, I think that whatever I did to help that process would hardly amount to .0005 percent. I'm sorry to say it, but in my case Father paid the whole price. Period. Coupled with my gratitude was a certain amount of embarrassment, a profound sense of not deserving it. I still feel that way.

We sat just five rows back, in the middle. We didn't want to miss anything. We listened intently. We sang and clapped. We smacked ourselves. We invested, without reservation, in action and belief.

When it came time for the liberation prayer at the conclusion, Daemo Nim told us to look at our ancestors on the right. I got so involved in my prayer, however, that I forgot to look. I don't know what I would have seen had I opened my eyes, but I don't feel like I missed anything because I "saw" them anyway. Or felt them. Or something. I greeted them. They were all there, all lined up, some looking even more embarrassed and unworthy than me. All the Moffitts in the room, and I'm sure all my wife's Sonodas, realized we could not save our own selves in a million years, and now we were being tossed a life preserver. We grabbed it.

I was in the company of seven generations of the Moffitt family beginning with James Moffitt, Sr., followed by James Moffitt, Jr., Robert Moffitt, John W. Moffitt, John H. Moffitt and Russell Mason Moffitt. My father, John H. Moffitt is still living. All their wives were with them. For some of the couples, it may have been the first time they've been together since crossing over.

Standing alone on the wives' side of the group was my mother. She had a deep melancholy I hadn't expected. Taeko felt that my mother didn't go to the spirit world when she died five years ago, but has been hanging around my father all this time. Her image was so strong in my mind. Even through her sadness, however, I could feel her excitement and anticipation. My beloved, hardheaded mom had finally come to the end of her own answers and explanations, and she was ready to go to the workshop. For the first time since she died, I cried for her.

In my prayer I simply urged them all to go to Heung Jin Nim's 100-day workshop in the spirit world and not worry about anything. "Just go," I told them. "It will all be explained. Everything will work out." And away they went, some happily, some a little dazed—but they went.

Our feeling afterward, as we strolled out of the hall into the bright sunshine, was a feeling of walking through a door into the brightness of heaven. We remarked on it to each other at the time. We ate something and greeted old friends. For a time, it felt as if the gate between earth and heaven was standing open. There is a special kind of well-being and peace of mind parents feel when they finally get the kids off to school, with confidence the children are in the care of loving teachers and that they will learn valuable things. That's how Taeko and I felt.

I feel them closer to me now since then and talk to them during the day, as I did when I was younger. They are the most ordinary of ordinary people, I think, with the same concerns I have. When school is over, they will come back to work alongside Taeko and me. We will try to make a team and will do, and see, and accomplish the things I have often longed to engage in with these living souls who are so much more than just names scratched in fading ink. If I can be righteous, they will be able to help in so many ways. I feel a lot depends on me for that to happen.

I want to conclude by expressing the gratitude of Taeko and myself to our True Parents. There is no way we can ever repay what they have done, except to the extent that we follow their example and embody the things they have taught.

In addition, I felt two things very clearly about Mrs. Kim and her role as a conduit for Dae Mo Nim's work. I want to emphasize that I am not worthy to comment on her qualifications in the slightest, for either good or bad. Nevertheless, everything about the way she conducts herself conveys her sincerity and her absolute lack of self-importance. To hear her speak and see her work reminds me that the first and worst sin of us all is our tragic ignorance of how much God loves us. It shames me that I could ever doubt in the slightest the love and sacrifice of God in heaven and our True Parents on earth, that has built this foundation for the liberation of our ancestors.

The cooperation of Mrs. Kim and Dae Mo Nim is a team chosen well, and with utmost care, by God. Without the foundation of the True Parents, such a bridge as this would never have been possible.

Testimony: Nation Messiah Workshop Held at Chung Pyung Lake—Michael Keily

According to Father, a prerequisite for receiving the honor of National Messiahship is that both husband and wife complete a 40-day workshop at Chung Pyung Lake in Korea, Rev. Kwak told over 300 national messiah candidates at the Chung Pyung Lake training Center in Korea. They were participants in the first 40-Day Training for Western Members from August 1 through September 9.

In the last days of the workshop nearly all the participants, or almost 200 couples or spouses from 28 nations, participated in a lottery officiated by Rev. Kwak to receive one of the 183 nations to which Father will send national messiahs. From “Abel” nations—the United States, Canada, England and France—121 couples received nations in the lottery, whereas from “Cain” nations—Germany, Italy and Austria—76 couples were given nations. In the lottery designed by True Father, each participant drew a line with a felt-tip pen across a maize of lines on a blackboard-sized sheet of white paper, then connected one of those lines to a number at the top of the sheet. That number corresponded to a nation which was announced at the end of the lottery.

Among the participants in the workshop from America were 777-Couple sisters Nora Spurgin, President of the North American Women’s Federation for World Peace, and Betsy Jones, director of the Blessed Family Department and co-director with her husband of the Family Federation for World Peace and Unification, as well as three couples from the 43-Couple Blessing: Dr. Edwin and Marie Ang, Wesley and Gladys Samuel, and Diane Fernsler. From Europe came Gerhard Bessell, a regional director who was chosen to lead the workshop; the director of the British church, Timothy Miller; and French leader Laurent Ladouce. Also present were the original missionaries to Austria and Germany, Paul and Kristle Werner; former national leaders of England, Mark Brann, and Germany, Karl Leonhardtsberger; and 777-Couple members Carlo Zaccarelli and Vincenzo Castiglione.

The typical day at Chung Pyung Lake begins and ends with an often dramatic encounter with nature. At 6 a.m.—earlier for hardy souls—most participants climb up the steep valley at the east end of Lake Chung Pyung, where the campsite is located, to the holy trees, the water of life and the mountain of the Tree of Blessing. After an initial prayer at the Tree of Love in an open field overlooking the main conference hall, participants hike up a concrete road past an ever-blooming Rose of Sharon bush and a long mushroom-growing tent to a wide gravel-covered shelf overlooking the lake.

On one side of the shelf is the Tree of Shimjung, or Heart, around which participants gathered to pray. Daemonim told participants to “engraft” to this and to each of the other four holy trees so that the quality they represent—shimjung, loyalty, blessing, love and (reverence for and loving dominion of) all things—becomes a part of their own character. Present at each of the trees is an angel to facilitate this process of engrafting. Many participants also reported spiritual experiences with the angels at the trees and life-changing prayer with their help. On the other side of the shelf is a marble shrine to the Water of Life before which participants line up to fill bottles and cups with the healing water from a natural spring. The healing quality of the water is said to come not from the water itself, but from an angel present at the shrine who infuses into the water the specific healing qualities from which a particular individual can benefit.

There were numerous reports of healing at the workshop from the Water of Life and from the work of Dae Mo Nim through Mrs. Hyo Nam Kim and her assistant, Mrs. Han. Two independent doctors had told Dr. Joseph Sheftick his badly infected foot had become gangrenous and life-threatening and would have to be amputated. He refused, however, to have it cut off, and instead participated in the workshop, hobbling around unsteadily with the aid of a cane. By the end of the workshop his wound was completely healed, he had thrown away his cane, and he was climbing the mountain of the Tree of Blessing with more vigor than most of his fellow participants.

The hands of one elder Japanese sister had been paralyzed with painful arthritis for which she had had to receive weekly shots. By the end of the workshop her pain had disappeared, and

she had a normal range of motion in her hands. Her arthritis had been healed. Also, a number of serious cases of diabetes were healed, and many reported lesser health problems that had been cleared up by the end of the workshop. How much healing a person experiences depends in large measure on his personal investment in the workshop program, Mrs. Han said. But healing is not the main purpose of the workshop, Mrs. Kim explained in a lecture to participants. In fact, she said, Dae Mo Nim often asked her to do less healing and focus on her main mission, which is to help blessed couples cleanse themselves of the thousands of low-level spirits that dwell in each person and prevent him or her from fully accomplishing God's will. Each family's destiny can be much better than it is if parents and children can rid themselves of this spiritual baggage by attending workshops at Chung Pyung Lake.

Back on earth, where do spirits liberated at Chung Pyung Lake go? They do not return to trouble their original host as was often the case with spiritual cleansing in the past, but go into the spiritual world to attend a 100-day workshop offered by Heung Jin Nim, Mrs. Kim said. There they learn the Divine Principle and the skills necessary for effective returning resurrection. After successfully completing the workshop, they return to the earth to help those working directly for God's providence to accomplish their missions.

From the Water of Life, workshop participants walk up stone steps to the Tree of All Things and then to the Tree of Loyalty. After prayer at each of these trees, they hike up a steep dirt path to the Tree of Blessing and the holy ground high on a peak overlooking the lake. The mountain top offers a spectacular view of the lake and surrounding layers of peaks, often partially enshrouded with wispy fingers of mist. This breathtaking beauty provides ample inspiration for prayer and meditation.

After prayer at the holy ground—frequently concluded by loud group “manseis!”—participants descend to a lakeside, mostly outdoor dining area where they eat either a Western-style breakfast of sweet rolls and milk or a Korean-style breakfast of rice, kimchee and hot soup.

Their day is filled with singing, Divine Principle study, lectures, teaching practice, Father's words and personal testimonies, all punctuated by ample breaks and substantial, mostly Korean meals. After a full day, just before midnight, staff and participants gather at the Tree of Love, light Tongil candles, sing “The Song of the Garden” in Korean, and pray forcefully in unison. The concluding mansei's create a dazzling light show as sometimes over a thousand participants raise their candles five times in unison above their heads.

Forty days at Chung Pyung Lake produced an abundance of testimonies of profound personal transformation, self-realization, heart-rending encounters with God and the spiritual world and powerful guidance for the future. Many said they had had “mountain-top experiences” similar to Moses' encounter with God on Mt. Sinai. For most, Chung Pyung Lake was a place of miracles—not simply of healing, but of truth and love, of tears and joyous reunion—a place where their lives had been indelibly marked by their experience of heaven and of liberation.

The Search for the Origin of the Universe

It would be mistaken to imply that the movement's only recourse during times of difficulty was to turn inward or that it found sustenance solely in the world of the spirit. It also found a great deal of renewal in the world of nature. Here, again, the movement's experience was rooted in the formative experiences of Rev. Moon. Raised in the countryside, he exhibited an absorbing fascination with the natural world from his earliest years. Not unlike others who have laid claim to original revelation, many of his most important religious experiences, including his initial call and inspiration for innovations in his ministry, occurred while praying or meditating in isolated, often desolate settings. However, nature was not simply a backdrop for religious experience. It also was a teacher, providing object lessons in beauty, immensity, mystery and “genuine love.” The creation, of course, also witnessed to the Creator.

In addition to this, the natural order had a prophetic edge. That is, it exposed the distortions of human culture and personality and pointed the way toward more authentic existence. Rev. Moon was particularly interested to penetrate through the veil of human artificiality to the primal truths of nature. For him, the natural world taught “a more fundamental kind of knowledge”

than school or even religion, which, itself, was destined to be superceded by more natural ways of living and by the primacy of what he termed “original human nature.” The Kingdom of God on earth was nothing other than the original human way of life. It began with an original couple and extended to an original family, society, nation, world and cosmos. These were ongoing themes in Rev. Moon’s thought and ministry. However, under the impress of the Completed Testament Age and given the world’s continued misunderstanding, themes of original creation and of a restored Garden of Eden, even if only on a limited scale, came to the fore in unprecedented ways during the 1990s.

Rev. Moon’s understanding that the world had entered a new historical epoch, the Completed Testament Age, which rendered all previous religious expressions, including that of the Unification Church, obsolete, provided the underpinning for what was a dizzying array of initiatives during the decade. Essentially, Rev. Moon began recreating the movement in a way that broke from previous religious antecedents. The progression of proclamations and declarations were an effort to re-start the movement and, indeed, history from a new set of principles and axioms. The intention to recreate things from scratch or what Rev. Moon referred to as the “zero point,” also lay behind the displacement of The Divine Principle by a new sacred canon of Hoon Dok Hae volumes. The Divine Principle in numerous ways was beholden to the Old and New Testaments and was understood to lead believers only to the portals of the Kingdom. Humankind needed Rev. Moon’s original words, preferably in their original language, in order to reconstitute themselves.

Rev. Moon also began to develop several distinctive themes based upon his understanding of original human nature. One of these was that of human conscience. In a speech entitled, “Let Us Find Our True Self,” he encouraged congregants to recite with him, “Conscience exists ahead of parents, conscience exists before the teacher, conscience exists ahead of God.” Conscience, according to Rev. Moon, followed “the standard of the original mind” and transcended religious authority. Human sexuality or what he termed “absolute sex” was a second important emphasis. During the 1990s, he spoke with increasing frankness in both informal and public talks about the proper use of the sexual organs, peppering his remarks with examples drawn from the natural world. A third theme which he developed toward the end of the decade was that of “Jemi,” roughly translated as “hobby-culture.” Rev. Moon’s position was that human beings, by nature, were meant to engage in activities for which they felt the utmost interest and excitement. That was how he approached life, and he encouraged members to follow his example.

It would have been best if the world’s people could have affirmed these teachings en masse. However, this appeared unlikely at least in the short term. As a consequence, Rev. Moon continued to work most directly with members and, in particular, with the movement’s leadership. His style of education was to have leaders join him in increasingly primitive natural settings for physical challenges and expeditions, usually involving fishing. The Hudson River was a major training ground during the 1970s. Tuna fishing off Gloucester, Massachusetts was a focus in the 1980s. In the late 1980s and early 1990s, Kodiak, Alaska emerged as the primary training ground. Rev. Moon was fascinated by what he termed the “way of salmon,” and noted that the Alaska frontier bred a truer breed of American. Having gone as far north as possible, Rev. Moon proceeded in a southerly direction for the remainder of the decade. During 1993-94, he educated members on the grounds of a huge ranch purchased in Texas. After 1995, the focus shifted to the primitive inland regions of Brazil.

The progression was not simply geographical. It also involved a shift of perspective. In Kodiak, although the movement had substantial business holdings including fishing trawlers and a fish processing plant, it was not expected that leaders who traveled to North Garden, as the movement’s central residence was called, came for any other reason than for training. Their primary missions lay elsewhere. This situation changed to some degree with the purchase of the Texas farm. There, the educational program was conceptualized in more comprehensive and idealistic, even utopian terms. Rev. Moon expressed his heartache and determination to address the problem of world hunger in his position as a True Parent. The Texas farm was to become a place to educate people in agricultural techniques. Rev. Moon envisioned as many as 500 people from 60 nations receiving such training and instructed every blessed couple to serve on the farm for 40 days a year. There was to be fishing, farming, factories, mobile homes,

a deer ranch, and an ostrich farm. The property was to be divided so that different regions of the world would be represented. However, these plans were never consummated. Instead the movement relocated the locus of its activity to South America where land was incomparably cheaper and where it launched into a full blown communitarian venture.

In late 1999, *The New York Times International* stated that having “been rebuffed in the United States” and “facing financial difficulty in his native South Korea,” Rev. Moon was “seeking to reinvent himself...in the South American heartland.” *The Times* may have correctly stated several partial truths. The movement, indeed, was not as successful as it wanted to be in North America. Its Korea-based corporations also faced difficulties at the decade’s end. It also was true that Rev. Moon and the movement were, to some extent, reinventing themselves in South America. However, to suggest there was a causal relationship among these separate lines of development was misleading. Rev. Moon had been actively pursuing opportunities in the South American interior since 1992 and made the decision to make South America a focal point of his work by 1995, significantly prior to what the *Times* described as his recent “disenchantment” with the U.S and long before the Asian monetary crisis hit Korea. The real reason for the movement’s investment in South America had much more to do with Rev. Moon’s sense of immediate providential necessities.

Dr. Thomas Ward: True Father had a vision for the Americas; CAUSA was not a right-wing movement. Where does Father go after the fall of communism? To South America as the base to bring together Catholicism and Protestantism. They [Latin American leaders] were part of Father’s plan to save Christianity and humankind through the unity of Catholic and Protestant cultures. Also, South America contains massive relatively undeveloped regions—an ecological treasure physically. Spiritually, this offers space to develop a supra-racial, supra-national family culture, a new Garden of Eden. We bought land near the village of Jardim, which means, garden. In that region, True Parents later designated a beautiful and isolated spot as the original holy ground.

Back to Dr Mickler: In fact, Rev. Moon was pursuing two separate providences simultaneously in the Americas. The first was a public providence. It took shape in accordance with his grand vision for the two continents. In particular, the inability of the two Koreas to reunite following the death of Kim Il Sung in 1994, which Rev. Moon viewed as a realistic possibility and, hence, a providential failure, opened a new providence in the Americas. The underlying assumption of this providence was that the unity of North and South America would, in ways not precisely specified, contribute to the reunification of Korea. In 1995, Rev. Moon undertook an ambitious speaking tour of twenty-three Latin American nations which included audiences with eight heads of state. In these speeches and meetings, he emphasized the region’s “stunning, and abundant, potential.” In his words,

There are seemingly unlimited natural resources, and the human energies have hardly begun to be tapped. Latin America is a rich, peaceful, natural paradise of grandiose mountains and virgin lands. The mountains, rivers and jungles harken back to the original state of creation, the Garden of Eden.

Contemplating “the glory-filled days that await Latin America in the 21st century,” he counseled leaders to “not follow the footsteps of the developed nations,” blindly repeating “environmental errors” and falling into selfish materialism.

The purpose of these talks was not to bash the U.S. and other developed countries. Rather, the vision was for North-South unity, the first step of which would be in the sphere of religion. Thus, in December 1995, the movement sponsored a major conference in Montevideo, Uruguay entitled, “Christian Ecumenism in the Americas: Toward One Christian Family Under God.” Rev. Moon’s hope was to spark unity talks and eventually reunification between Roman Catholics and Protestants. Then, in September 1996, the movement launched *Tiempos Del Mundo*, a Buenos Aires-based extension of *The Washington Times*. It was to open as a weekly first, expand to a daily and eventually grow via satellite and additional technology into a hemispheric newspaper. Former U.S. President George Bush spoke at the inaugural banquet. There, he lauded *The Washington Times* as “an independent voice” that had brought “sanity to Washington, D.C.” Never once, he stated in a direct reference to Rev. Moon, had “the man with

the vision” interfered with the newspaper’s operation. Still, there was a significant amount of opposition to the new venture.

Still, the realities of what the movement actually was capable of accomplishing on a macro level in South America or on behalf of North-South unification were more than sobering. Among centrist South American leaders, there was moderate interest in Rev. Moon and the movement as a source of investment revenue. On this basis, Rev. Moon could gain access to top-level leadership and even heads of state as demonstrated during his 1995 speaking tour. However, there was less receptivity among politicians to the movement’s religious vision. In addition, politicians in South America, no less than politicians elsewhere, were sensitive to pressure from the movement’s opponents. On the left, there was lingering resentment over the movement’s activities during the cold war, in particular, what progressives viewed as its support of repressive right-wing regimes. On the right, especially among conservative Catholics, there was staunch opposition against the movement as a heretical sect. In this regard, Rev. Moon’s prophetic testimony during his 1995 speaking tour that Mary had failed and that Jesus should have married was hardly calculated to win supporters among the continent’s Catholic majority. In fact, the only unprecedented show of unity between Catholics and Protestants during the late 1990s was in their occasional unified opposition to Rev. Moon and the movement. The movement’s media outreach had potential, but it was a long-term venture and would take years to develop.

Simultaneously with its macro-level efforts, the movement conducted a micro-level providence. The assumption here was that if the leaders of North and South America, or elsewhere, could not respond to the movement’s vision of unification, they would have to be shown a working model. Originally, Rev. Moon’s plan was that governments of the Mercosur customs union (Brazil, Argentina, Paraguay, Uruguay, Bolivia and Chile) would donate contiguous lands for development “as a model for an ideal, international and interracial nation and world.” However, when they did not step forward sufficiently, the movement, itself, began purchasing vast tracts of land in the South American interior. At the micro-level, there were more opportunities for immediate results, and in early 1995, the movement established New Hope Farm outside the town of Jardim (pop. 21,000) in the Brazilian state of Mato Grosso do Sul as the centerpiece of its efforts. Mato Grosso do Sul was in the Brazilian outback, a land of “two million people and twenty-million cows” according to its governor, and Jardim was in the neediest part of the state. Nevertheless, members viewed the land largely, though not entirely, through the eyes of faith.

Dr. Tyler Hendricks, who visited New Hope Farm in early 1996 and whose commentaries in the *Unification News* helped shape American members’ perceptions, wrote of mud, leaking tents, mosquitoes, and a fishing partner who was stung by a sting ray. He concluded that New Hope Farm, at its current stage of development was “ground zero for the Kingdom of Heaven on Earth.” Still, it was “infinite in potential based upon a spiritual vision.” As he put it, “There are millions of empty square miles between Sao Paulo, Buenos Aires, and Campo Grande [Mato Grosso do Sul’s capital city]. They are verdant, luxuriant plains and hills and valleys. They await the loving and strong hands of the true owner who can make them abundant for the sake of a hungry world. I confront my Yankee prejudices and my “north of the equator” prejudices. The world needs pioneers, not just of new technologies of matter but new technologies of the heart.”

In a companion piece on the “Development and Potential of New Hope Farm,” Dr. Hendricks waxed more visionary, “The footpaths between the tents someday will be major thoroughfares of a great city. The daily life of the pioneers will be remembered like that of the Pilgrims in Plymouth Colony, Massachusetts. This was the vision that God gave me as I dried out my mud-soaked shoes and made my way to the shower room. Seeds planted by suffering have the deepest roots.”

Movement leaders acknowledged that the region “was impoverished, devastated of its natural forest, its rivers ruined, and with a fauna and flora being compromised daily in the process of clearing the jungle for the purpose of ranching.” They also acknowledged an illiterate population of about 65 percent, a high level of unemployment, collective pessimism, high interest rates, expensive and slow transportation, and a tendency of land to become swampy

or flooded. At the same time, they regarded it as significant that Jardim, which in Portuguese meant “Garden,” was geographically located in the center of the South American continent, just a two-hour plane ride from numerous major cities. Project New Hope Director, Rev. Yoon Sang Kim expressed “the ambition of becoming within seven or eight years an example of progress, beauty and happiness for the whole world and then to collaborate and encourage development in all Latin America and the world.”

There were clear indications that these were not just words and that the movement meant business. One indication was the appointment of Rev. Yang Soon Kim as project Director. He had managed movement projects at Chung Pyung Lake, Cheju Island to the South of Korea, and had for the past two years been project director at the Texas farm. A second was the assignment of the entire Unification Theological Seminary graduating class of 1996, some fifty students, to the New Hope Farm Project. They assisted in construction and were assigned as missionaries to thirty-three towns within a 200-kilometer radius of Jardim. Since there was no hospital in the vicinity, Rev. Moon donated new ambulances and sent a medical team to each of these towns. Another indication of seriousness was continued construction and the continuous purchase of properties. The project employed some 300 outside workers and one member suggested that a better name for New Hope Farm would be “New Hope Construction Site.” A bridge was completed across one of the two adjoining rivers in May 1998, making the project much more accessible, and a large Temple and Educational Center with a seating capacity for more than 1,200 was dedicated the following July. There were dormitory apartments for 600, a large dining facility with upstairs lecture halls, and an envisioned university complex consisting of six buildings, each with six large classrooms.

With this infrastructure in place, Rev. Moon dedicated the newly completed Temple as an “Educational Center for Ideal Families and World Peace” and called upon blessed couples worldwide to participate in forty-day workshops. There was some initial confusion about the relationship between the forty-day workshops at Chung Pyung Lake, Korea, which were still ongoing, and the new series which had started in Jardim. Rev. Joong Hyun Pak explained to the American membership that the purpose Chung Pyung Lake was to cleanse sins, like cleaning a dirty bottle. The purpose of New Hope Farm was “to fill the bottle with new wine.” He also noted that while the teacher at Chung Pyung Lake was Dae Mo Nim, the teachers at New Hope Farm were True Parents themselves. Chung Pyung Lake, he said, “brings us to the top of the growth stage,” but New Hope Farm was “training for the Completion stage, until we reach Direct Dominion...[where] husband and wife can learn from each other and God directly.” Completion of the Jardim workshop also conferred upon participating families the opportunity to have their photo taken with True Parents, to be entered into True Parents’ Eternal Family Register, and for couples to bless their own children.

Despite these incentives, American families were slow to respond. At the first forty-day workshop, there were over 300 Japanese families, 300 Korean families, and a small American contingent of 11 families. This led to a push for more attendance. Rev. Moon, on visiting the U.S., asked for shows of hands by couples who had attended the Ideal Family Workshop, and movement publications ran a series of articles under such titles as “Joining the Family of True Parents,” “Oh Glorious Eden, Jardim of Delight,” “Jardim, The Abundant Life for Unificationists,” and “Swimming in the Sovereignty.” The combination of pushes and pulls had an effect, but the passage of time which enabled families to put aside the several thousand dollars or more expense money, the approach of summer vacation season in the Northern hemisphere, and positive word-of-mouth reports from those who returned were equally important. The late spring, summer and early fall months of 1999 were peak travel seasons, and hundreds of American and European families made their way to Jardim. In fact, New Hope Farm was bursting at its seams. Members converted the school buildings into barracks-like sleeping quarters and day-care facilities, arranged complex logistic schedules for the service-learning and pilgrimage portions of the workshop, and virtually fished out the nearby rivers. The workshop schedule lacked the intensity of Chung Pyung Lake, and organizers placed more of a premium on personal and family reflection. Couples were encouraged to hold hands when strolling, and afternoons were mostly free for “hobby-life.” For many, and especially for those who wrote about the experience, New Hope Farm or New Hope East Garden, as it had been renamed, was a Garden of Eden.

For Rev. Moon, it was something else. Having explored all of the back rivers in the area, New Hope Farm was more of a base of operations, a first-stage experience and stepping stone for forays into wilder and yet more primitive regions. During the second half of 1997, he explored the upper reaches of the Paraguay and Amazon Rivers. The Paraguay River was understood to divide the continent east and west and the Amazon north and south, but their sources were only four kilometers apart. Rev. Moon envisioned the area being preserved as a “place of encounter where God, people and all things meet in a New Eden.” He further envisioned representatives of 185 nations settling along the banks of the two rivers. This was no idle speculation. In July 1997, he set out by boat on the Paraguay River. According to a travel companion,

Every 50 kilometers, we set out a sign numbered on a stick It was not easy to do that, because it is swampy ground covered with growth, and we had to clear the area; walking through the water and getting bitten by bees and ants. We set 63 signposts along the Paraguay River.

Rev. Moon did the same along the Amazon, although given the vast stretches of river to be covered, he adopted a different strategy, flying to different sites, renting boats, and exploring the river. Rev. Moon expressed admiration for the small villages and villagers who were viewed as “pristine Adamic families.” The same companion noted that “It was so hot and steamy” and “we all got blisters on our mouths” but that despite his exhaustion and the unbearable heat, Rev. Moon “continued to push us, saying that this is where we can build the Garden of Eden.”

The stake-setting expedition also was no idle exercise as Rev. Moon began buying up properties along the Paraguay River. He was especially fascinated by the Pantanal which was regarded as the world’s largest wetland, extending over 200,000 square kilometers. While “regular” members visited New Hope Farm, he called the movement’s National Messiahs, husbands only, further north to Fuerte Olimpo where they took part in a forty-day workshop under more challenging and primitive conditions. Rev. Moon remarked that fish were the only creatures that did not partake of the flood judgment at the time of Noah and in this respect were still part of the original creation. He asked all National Messiahs to exercise dominion over the fish world by catching requisite totals of South American fish with such romantic sounding names as bacu, poga, dorado and pintado. As one National Messiah wrote,

Every day we rose at five and soon after had breakfast and went out to the river by boat. It was very hot and we wanted to bathe in the water. But we could not because piranhas would come. It’s a big problem! Also there are problems with ants. One national messiah became very sick from an ant bite. It’s a dangerous place. There are all these problems, but Father just says, “Ah, the purity of nature!”

The Pantanal was all things to Rev. Moon. He said he chose to work there because it was the least developed place on earth, and, hence, closest to the original creation. However, it also was a swamp. The Paraguay River had little downward slope, so it was prone to flooding which created the massive wetland. If the Kingdom of Heaven were to begin from there, it was to begin from a swamp. In this respect, heaven and hell were in close proximity to one another. Rev. Moon spoke admiringly of the alligators that swallowed their prey whole, not bothering about feathers, bones, gristle, or dirt, and it was in this environment that he prayed for the criminals of history, hoping to similarly digest their wrongdoings. Based on these struggles and victories, he set up the “holy ground of holy grounds” not far from the Hotel Americano, a clapboard structure on wooden pillars, upriver from Fuerte Olimpo on July 27, 1999. This, he explained, was not conditionally claimed land, but land completely separated from the fallen world, the first foundation of God’s blessed nation. Now, he said, the movement could begin to build up a new Eden.

The Pantanal, too, was a stepping stone. Still ahead lay the sprawling Amazon, the lungs of the world. At decade’s end, it wasn’t clear whether Mato Grosso do Sol, Jardim, the Pantanal, the Amazon or some other locale would be the primary site for the movement’s nation-building if that indeed was Rev. Moon’s intent. However, what was clear is that the movement was locked into its permanent quest to reclaim Eden and that this would provide the impetus for further forward development.

Testimony: A UTS Graduate in Brazil—Ted O’Grady

I came at night, crossing a murky river in a dirty wooden boat, arriving in the surreal light of orange shrouded bamboo houses looking like toy army barracks. I wondered, “Where are the soldiers?” Rolling in in the cab of a pickup truck, strolling across the gravel front yard, I was met by a smiling Korean, looking for all the world like a vacationing Buddha, with a rounded face, balding head, and infectious laugh. I liked him right away.

True Parents came the following day. Mother saw me and said in surprise, “Oh, you’re here!” I said, “Father asked us to come quickly, so I came.” Father growled, “That’s true.” A few days later I met True Parents again. Mother asked me in English, “How do you like it here?” I said, “It’s hard work, but I like it.” “Hard work?” she said.

Several thousand Brazilians (it’s true) came to Nova Esperanca Fazenda (New Hope Farm) for the ambulance dedication ceremony. Father gave twenty-nine ambulances to surrounding towns within a 200-kilometer radius of the farm. A lot of money is being spent here. The local people don’t know what hit them, but the smart ones are trying to get a piece of the pie. These local entrepreneurs like Rev. Moon very much.

One other church has warned that we Unificationists eat our own children. I haven’t seen any evidence of that as yet. In fact, the food is quite uninteresting here; rice, beans and majoca, a potato-like root. I’m not sure a decent recipe exists for “fihho” stew!

A few days later, Ken Shafto and Oshima-san arrived just in time to accompany True Parents to the newly purchased Salobra Hotel located at the doorstep to the famous Pantanal nature preserve. There we fished for and caught piranha (it’s absolutely true about their teeth, razor sharp and “muito” dangerous). At dinner one night, True Father gave us a direction. He said, “Pioneer the twenty-nine towns that received ambulances, and do everything else (all projects connected with the farm) with the same effort as I showed you. You are too young!” Father spoke briefly to the three of us in English and, of course, this is only a paraphrase. In reality, thus far, we have been working hard as “farm pioneers,” physical laborers. It is the easy version of Father’s Hung Nam course.

UTS grads arrived intermittently throughout the month of August, after True Parents had left for Alaska: Moishien and his wife, Iwuk Asuamah, Bret and Annette Moss, Alan Saunders, Koji, Manami, Hidehiko and several others. At this point we had a lottery for our pioneer towns, fourteen of us in all. After the lottery, we all visited our towns for a few days to scope the lay of the land, and to taste the flavor of Brazilian hospitality. I’m happy to report that there were no evil spies in our midst; everyone came back with a positive report. The land is rich, the food is good and the people aren’t all that big.

My town is a tourist mecca named “Bonito” (pretty) only forty miles from the farm. It is also a nature preserve with no good roads leading into it. This fact keeps it small, to the fearful Brazilians’ liking. We are paired with young Brazilian pioneers, graduates of the Brazilian version of UTS, who were sent out several months previously. They have already toured the towns and held DP seminars. In most places, there is already some foundation. All of us have visited our towns and met contacts. The Brazilians are very humble and simple people (except for the entrepreneurs); they welcome us warmly.

Deconstruction and Other Cool Projects

Our primary job here at the farm has been “deconstruction,” not “destruction,” because we have been called to tear down the tool shed, the chicken coop (a delayed project so far), the cow corral, the corn shed, and to rearrange the materials contained therein to various other convenient and not so convenient locations on the farm. Nothing is thrown out here; all the wire, wood and old tools are saved for usage at another time. Tools are a trip, although there is a very good (by Brazilian standards) hardware store in Jardim. We are constantly repairing the hoes and scouring the grounds for nonexistent working shovels, picks and machetes. Actually, this is a bit of an overstatement. There are several shovels, picks and machetes, but very few

handles to go with them! Still, “somehow” (a favorite expression around here) it works. We seem to get the work done.

One favorite predilection of President Kim is to “check” on the work done by the members after it is finished and then decide that it doesn’t look right and has to be “deconstructed” and done again, a job he usually does by himself. This habit challenges the patience of the farm members who have been here since the beginning (May, 1995). They have found various forms of mental survival ranging from exorbitant laughter, nightly American-made, Portuguese-dubbed videos and, now, solitaire played on this very computer (one of my favorite hobbies). As for our “strategic plan” to accomplish our mission, the first step is to wend our way through the Tower of Babel (Korean, Portuguese, Polish, Czech, German, Japanese and, finally, English) that is New Hope Fazenda morning and evening service (5 am and 8 pm respectively). We then go to work in the fields.

All this may sound a little disheartening, but please don’t misunderstand. It is all part of the “New Hope Experience.” Forget planning, forget logic, forget timetables, forget your wife and family, and forget the civilized world; that’s the formula. If you can get by the initial hurdles, it’s not so bad and a certain understanding starts to well up from within, sort of like, “Oh, now I understand why Father has sent us to this God-forsaken desert! It’s so I can take off my old skin and become a new creature.” And that is a true testimony. (By the way, is Richard Nixon still the President of the United States?)

Here’s a rundown of my jobs here at the farm thus far: tree planting (4’ x 4’ holes in the ground dug with pick and shovel), boat cleaning and ferrying (a couple thousand people on “Ambulance Day”), bamboo chopping and hatcheting, burning garbage, carrying 70-kilo bags of corn to the new tool shed, unbolting, un-nailing and whacking boards, driving the heavy equipment (tractor) for pole moving and garbage hauling, kitchen duty (washing pots and pans), “night watch” (every team, five in all, takes turns watching at night, just like the UTS booth), fishing (not very successfully), vegetable planting and weeding, a testimony and song on the first night and a very consistent attendance of morning and evening service every day! It’s all part of the project here at New Hope Farm.

Of course, I spent several days going door to door in Jardim inviting people to the “Unification World Group Exposition,” a good opportunity to practice my primitive but improving Portuguese (not difficult for Westerners), and two days in my gifted pioneer town of Bonito (more on this later). Impatient me has endured over six weeks at this farm, a miracle in and of itself. “All things are possible through Christ who strengthens me.”

“New Wine into Fresh Wineskins”

I’m getting excited to do this job down here in no man’s land. But, there is a necessary precondition to success. In the parable of the wineskins (Luke 5:33-39), Jesus tells the people, “No one tears a piece from a new garment and puts it upon an old garment; if he does, he will tear the new, and the piece from the new will not match the old.” As regards our own situations relative to the current providence, the new garment we are speaking of is True Parents’ South American providence; the old garments are ourselves. The new garment, God’s budding new providence here in Jardim, will not be torn, but will remain intact. We should not expect to tear the garment when we come here but, rather, should adjust ourselves to fit into the new wineskin.

This is the essence, I think, of the UTS students’ efforts here at New Hope Farm. It is the course to take off our old skin and to emerge as reborn, new creatures in Christ, our True Parents. Without this fundamental, yet excruciatingly painful, process, everything appears as a blur, nothing makes sense, there is no balance, joy or hope. Thus, New Hope Farm can very often feel like No Hope Farm; it can be easily spurned, like the ugly duckling who later grows into a beautiful swan. However, the old skin is tough and scaly, and doesn’t come off easily; it is necessary to shed blood and sweat (I’ve lost 15-20 pounds in the past six weeks). True Father is sending us through the narrow gate in order to pave the way for many others, and to make us remove our old skin quickly.

I am reminded of the following admonition in Hebrews 12:5-8: “My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives. It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.”

We, then, are being treated like sons, true sons of the original blood lineage of God flowing through our True Parents. We are being disciplined, ignored, mistreated (from a secular viewpoint). What is our response in this situation? Who are we, the UTS graduates? I always like to think of the Jesuits, initiated by the Spanish military leader, Ignatius, whose “Spiritual Exercises” provided the backbone of a new religious order that ultimately penetrated the entire globe in every field of endeavor: religious, academic, economic and political. I see UTS graduates in that light; I feel the need for that degree of commitment, loyalty and sacrifice in order to establish the messiahship of True Parents worldwide.

Jesus never found this kind of disciples. We can be those disciples of, as we say, “Our True Parents” (who, in fact, can never be truly ours unless we kill our old selves and allow our new ones to emerge like a brilliant butterfly from the cocoon of death), penetrating to the ends of the earth with, not military power, not the power of authoritarian self-righteousness, but the power of incarnated true love that consumes our spirit and flesh, and makes all flesh into one within the great sphere of happiness and joy that is now budding here in Jardim.

Testimony: Edy Iverson

My family and I were given the opportunity to come to Jardim the 25th of June and have been here a total of 28 days. Our experiences have been so extraordinary that I felt compelled to write to each member around the world and encourage them to come here as soon as possible.

It is hard to believe that Father is actually building the Kingdom of Heaven on Earth, but in reality it is happening as I speak in this remote and serene area of Brazil, three hours from Campo Grande in the small town of Jardim.

I really didn't know what to expect and what I would find. It looked so inviting, yet I felt, how could I ever afford to go? However, my husband and I felt so spiritually compelled to go. So on a whim and a prayer we took all our savings and went. The trip included a flight from Miami to Sao Paulo, a three-hour flight to Campo Grande, and then a four-hour trip by bus to Jardim in the Brazilian countryside.

When we arrived I was exhausted but excited. At first glance there were only a few small bungalows for housing and two larger buildings for prayer (one called the Temple) and one for lectures, plus three unfinished buildings where members are now staying. The buildings also house our school and nursery. Being the queen of external comfort and beauty, it was hard for me to imagine this as the ideal world. Yet my vision soon expanded after hearing all the plans for this future Kingdom of Heaven on Earth and being here just a couple of days and absorbing the incredible spiritual atmosphere here. I was never at Chung Pyung, but everyone I talked with says this is absolutely the Kingdom of Heaven compared to the difficulties of Chung Pyung, hot showers, good food, lovely lecture room and Holy Temple included.

So I managed to overcome some minor inconveniences quickly as do all of the members here as the spiritual atmosphere is so high, and the members so wonderful, Hoon Dok Hae so deep and meaningful and best of all, True Parents came twice to see us since I was here.

We were provided with three wonderful trips to our Holy Grounds in Forte Olimpo, which houses a very quaint Brazilian-style hotel, the Hotel Salobra and the Rio Perdido. On one trip to Forte Olimpo we went down the Paraguay river eight hours on a slow moving ferry and had a terrific time seeing alligators, beautiful birds and even danced the samba on the way back. My husband and I had always wanted a cruise and this was our honeymoon cruise as the day was one day before the 1st of July, our Blessing anniversary. The trip was unforgettable.

At Hotel Salobra we went down the river and went fishing in small boats where my son was able to catch three fish and our boat driver caught a piranha. Also, we had otters come right up to our boat and eat out of our hands. Alligators lined the banks; it was thrilling to say the least. On Rio Perdido we went for a beautiful walk in the woods and saw a clear-as-glass river full of fish that Father wants to develop into a tourist spot. We also went to Father's home there and we heard deep stories about Father and Mother and what they have gone through to give us this special blessing.

Father has so many dreams for Brazil and for our members, but most of all he wants all members to come to the 40-day workshop and register and become part of the True Parents' eternal family. There are billions of people in the physical world and in the spirit world and we are the chosen few. I cannot impress upon you the importance of doing this. Everything else seems insignificant in comparison.

My husband and son are building a baseball field for all the members. It should be ready by the time you come, so if you have any baseball equipment you can leave here, gloves, bats, soft and hard balls, please bring that too. If someone has a copy of the movie, "Field of Dreams" please bring that too. We want to show it here.

True Parents are building their Field of Dreams and waiting for you to become part of it. Won't you join them for eternity? Hope to see you here soon.

Testimony: Marilyn Angelucci

In the beginning of our 40 days, Rev. Oyamada said to us, "God is here." I believed him. Through our time here we saw many problems, struggles and inconveniences, but I still believed. Then, I experienced that when I prayed deeply, God answered my prayer. We had already gone to two of the outings to the "Holy Places," but for me they were just like tourist trips. I didn't want to continue like that. So, when we went to Fuerte Olimpo, I prayed to experience something more deeply. When we were leaving on the boat after visiting this holy place, I felt deep sorrow in my heart, and tears poured down my face. I reflected, and the realization came to me that nobody knew the importance of this holy place, not even the people living there. This small fishing town is so simple and poor, but from the viewpoint of God's Providence, it has great significance. True Parents accomplished incredible conditions there, unknown to the world. Similar to the time of Jesus' birth, nobody understood, only a few. God had heard me.

Even we, church members, cannot realize anything deeply unless we prepare our hearts. The crucial, important moment can just slip by without us realizing a thing if our heart is not prepared and in tune to God. The same is true for the whole experience at New Hope East Garden. God is here, but whether or not I can live with Him depends on the condition of my heart. At moments, I could be with Him. But I repent, because the moments were much fewer than God had hoped.

BACK TO THE USA: the leadership transition in 1999

Testimony: The Eternal Pioneer—Rev. Joong Hyun Pak

Dear Brothers and Sisters in the Unification Church and distinguished guests. We have fulfilled so many campaigns—RFK Stadium Blessing, Madison Square Garden Blessing, our True Parents, Reverend and Mrs. Moon's 24-city Speaking Tour, Dae Mo Nim's 4-city Ancestor Liberation Tour— and finally True Parents declared Cosmic Victory at Belvedere. Now is a time of change and transition, with new leaders coming up all over the world.

I feel so fortunate to have worked with you. I so much appreciate each one of you. I also feel proud of you and of all the things we have accomplished together. We have worked together for America, for the Cosmos, and for the Kingdom of God. These are eternal memories.

I want to look back for a moment on my personal life, my faith and my life in America. I arrived in America in 1975. This year 1999 marks my 25 years in America. Some day I want to write about these 25 years in America. I want especially to write about the many unsung heroes in the Unification Church. All of us are just little grains of sand, but together we make a big beach, the earth, and the cosmos. Unsung heroes are often fearfully strong and courageous.

I have spent 39 years pioneering in the Unification Church. I believe my personal destiny is that of an eternal pioneer. A pioneer has a mysterious destiny and he follows with faith and vision. He must always go to unexplored areas and is nervous most of the time because he must always be on the alert for what is going to happen in this unexplored area. A pioneer does not necessarily become an owner; he paves the way for others.

As long as my spiritual energy and my physical energy remain, I know I will be an eternal pioneer. I have always loved America. I am very honored to have served all these years here and honored to continue serving in this Elder Son place. I want to make two points about America and her mission.

First, America is the center of the Christian kingdom, the Bride country. The symbol of America is the Statue of Liberty. It is a woman, not a man. We have to make preparations to receive the Bridegroom. Also, since it is the Elder Son nation, we must prepare to welcome True Parents. America has the responsibility to liberate the Kingdom of Heaven on Earth and in Heaven.

Second, America is a melting pot for the world. There is no other country with so many nations represented within it—all with their own races, cultures, religions and varied backgrounds. From all corners of the world—north, south, east, and west—they are gathered in America, living together in relative peace and harmony. But America must be more than a melting pot. It must be a harmonizer, a peacemaker. It has the power to make the metal swords for killing or make the metal tractor that will produce health, wealth and prosperity. It has the power to go either way. So it must dedicate itself to world peace and prosperity for human life and history. My mind is already busy with planning what I must do in the future. There are so many people to meet, so many things to accomplish. But I know we will not fail.

I deeply respect and appreciate my True Parents, Reverend and Mrs. Moon, for their constant support, love and guidance for me. And to my wife, Mrs. Pak, I am grateful also. She has dedicated herself to a pioneer life. She has worked hard and never complained about anything to me. She is an excellent support. As have been my children as well. Like many children with parents on the front line, they lived with a certain loneliness. Yet on their own they have maintained a beautiful standard of faith. Even this gave me power to work with you all more.

I am grateful to all of you. I appreciate each one of you. I appreciate and respect our elder brothers and sisters in the Christian faith and other religions that we have worked hand in hand with. We have many memories and successes. I love America and I wish all of God's blessings for America.

In June 1999, Dr. Chang Shik Yang replaced Rev. Pak as Continental Director of North America. Throughout the movement, as Rev. Pak noted, Rev. Moon was making a new start, "placing younger people in various positions." Aside from being younger, Dr. Yang was a graduate of Unification Theological Seminary, as were other leaders who were elevated, and held two additional seminary degrees. Dr. Yang took a different slant on elder sonship in his inaugural address, "A Sacred Bond for the Salvation of America." Citing the well-worn passage from de Tocqueville about America's greatness being grounded in her goodness, Dr. Yang stated, "Without question, the heart of America and her people are still good." He described Americans as "generous, big-minded, enthusiastic and creative" which was something of a departure from what members had grown accustomed to hearing in recent years. When noting problems such as children born out of wedlock or sexually-transmitted disease, he referred to empirical data and professional studies, which also was a departure. Finally, Dr. Yang promised "to love America as my own country" and, significantly, "to raise and support Americans for leadership of this nation."

It was early to assess Dr. Yang's follow-up on any of these points. There was no reason to assume that his expressed appreciation for the nation was not genuine. As Regional Director in Washington, D.C., he was a major force behind the strategy to make the World Culture and Sports Festival associated with Blessing '97 not a movement-focused but a Washington, D.C. renaissance event. In his inaugural address, he again called for the fulfillment of the "sacred mission" of "Rebuilding the Family, Restoring the Community, Renewing America!" Early in his tenure, he continued to take an empirical and professionally-informed approach to problems as well as to issues of finance and church development. The early returns on his commitment to raise Americans for leadership was mixed. Although he kept the Korean Regional leadership structure intact, he did appoint three new American Vice Presidents, including the first African-American to hold that position. On an entirely different level, Dr. and Mrs. Yang already fulfilled their commitment to love America as their own country quite literally by conceiving and offering a child to an American interracial couple who were unable to bear children. It was not uncommon for blessed members with several children to act as surrogate parents for infertile couples, but it was uncommon for a top Korean leader and spouse to do so for Americans.

However, it was not Dr. Yang who primarily dealt with the concept of elder sonship. That distinction belonged to Hyun Jin Moon. In July 1998, as previously noted, Rev. Moon appointed his third son, Hyun Jin Nim, Vice President of the Family Federation for World Peace and Unification International (FFWPUI). The FFWPUI was intended to bring the worldwide projects of Rev. and Mrs. Moon into a "unified focus," and Hyun Jin Nim's appointment was widely interpreted within the movement as a sign that he had been designated Rev. Moon's successor. In his inaugural address, Hyun Jin Nim stated that there were two areas in which he could make a positive contribution to the FFWPUI. The first was in the field of education. As he put it,

As a son, I have been very fortunate to intimately witness the extraordinary lives of my parents. Although I have been constantly impressed with the level of dedication and faith that many early as well as current disciples have exhibited, I could not help but notice the difficulty many faced in trying to live up to the standard of faith, love, and obedience maintained by my parents. Intimately knowing the standards by which my parents live as well as struggling myself to live by them, I feel I am in a unique position to offer guidance and assistance to those in need.

Secondly, Hyun Jin Nim expressed that he had "a clear obligation to revive the second generation of our movement as well as offer a fresh new vision for the world's youth." He noted, "Up until now...a systematic course of education and development was not laid out to prepare these youth to rightfully inherit their birthright as heirs of our movement. As a result, many have become disillusioned and have fallen astray. I pledge to alter this current state by reinvigorating them to recognize their value as historical figures in bringing about a world of peace and love. By raising these young people to represent God's ideal, they will offer an alternative standard of life to the young people of the world."

Hyun Jin Nim refined these emphases over the next year. However, the twin foci of consolidating the tradition of True Parents and transmitting that tradition to the movement's second generation were to become the core action agenda of elder sonship.

Hyun Jin Nim was in a unique position to implement this agenda. As Rev. Moon's presumed successor, he was the ultimate elder son. At the same time, he straddled several different worlds. In his words, "As a Korean growing up in America, I directly experienced the effects of both Korean and American cultural and traditional patterns." Having come to the U.S. at age four, he received most of his formal institutional education in America. However, he acknowledged that his parents were "very traditional Korean parents" and that "the way they look at familial relationships...is from a very Korean perspective." He noted that he was "influenced by pluralism here in America" but that as he grew older and raised his own family, "my heart goes back to the nation of True Parents, and to the culture of True Parents." At the same time, while he was clearly a member of the movement's second generation, he remembered growing up in the seventies and eighties and said that he had "a closer affinity to ...Americans who are in ...[their] mid-40s and 50s because I identify so closely with that time." Those times, he told members of the first generation, "really molded who I am. I remember the

energy then...I remember the fire then...I remember the purity of devotion then...I remember the time in which you were willing to even give up your future for the sake of building up an ideal nation.” Given these realities, Hyun Jin Nim was in a position to work out within himself the cross-cultural and inter-generational tensions of the larger movement.

During the first year of his tenure as Vice-President of the FFWPUI, Hyun Jin Nim undertook several fact-finding trips and exploratory investigations. He traveled to Korea and Japan where he met senior and youth leaders. He went to South America and Alaska. He continued running the movement businesses for which he was responsible and reflected further about his role. Then, beginning in mid-1999, he began asserting himself on several fronts primarily related to the building up of what he termed “a homogeneous community of faith.” He became a principal keynote speaker and representative of Rev. and Mrs. Moon at public “Hoon Dok Hae” Conferences convened for the movement’s VIP contacts. These seminars, under the theme of “True Families as the Foundation for World Peace in the New Millennium,” afforded Hyun Jin Nim and organizers the opportunity to highlight selections from Rev. Moon’s speeches as a starting point for interreligious dialogue.

Hyun Jin Nim took a major step in advancing the elder sonship agenda by convening a conference on “Establishing the True Family Culture” in December 1999. Intended to be the first of several conferences on this theme, he invited mainly American movement church leaders, youth leaders and educators and announced his intention of taking a comprehensive point of view in “constructing our identity as Unificationists and blessed couples.” The conference, itself was a fascinating outworking of issues and approaches that Hyun Jin Nim had been dealing with internally. In terms of overall content, he made it clear that he considered the Korean familial model to be the closest approximation of the ideal in terms of perspective, language and relationships. This position was not decidedly different from what the movement’s East Asian leadership had been teaching American members for two decades. However, Hyun Jin Nim stressed the importance of empathy and attempted to assuage some of the concerns of his listeners. He said, for example,

“Just because you are Korean doesn’t mean you have inherited the culture of True Parents. Just because you are American doesn’t mean you have not inherited True Parents’ tradition. ...I utilize the Korean model ...not to elevate Korea, or to place Koreans over Americans. He also designed the meeting with the focus and efficiency one would expect from the Harvard Business School graduate which he was. There was an opening plenary, break-out discussion groups, findings, concrete action-step recommendations, a wrap-up session, and an informal post-conference review. The conference was designed as a forum and, in that sense, participatory. Hyun Jin Nim called for participants to contribute their “unique insights,” saying that he was “of the belief that you need to know both the positive and negative elements to develop substantial courses of action.” At the same time, he made it clear that while the movement’s homogeneous faith tradition and its articulation might be subject to a group process, there were certain non-negotiables. He crystallized the crux of the matter in his final reported comment, “If True Parents are really the True Parents of all humankind, then we should inherit their cultural context. It is that simple. We try to filter it through our own cultural experience. If you do that you are not inheriting True Parents. In doing that you put yourself in the position of an adopted son forever. You will forever be struggling between an old identity and a new one!”

Elder sonship, then, was a dividing line. There were those among the membership who believed that sonship, and presumably daughtership, meant primarily inheriting the spirit of True Parents. Hyun Jin Nim was among those who insisted that spirit and flesh were inseparable. To him, Rev. Moon was a “universal man,” but one who never could be divorced from his culture and nation. A key question was whether the movement and the movement’s tradition would be similarly connected to the same culture and nation. This would be an exceedingly important consideration in the years ahead.

Testimony: Familial Love at Kodiak—Pam Claxton-Moffatt

My experience with Father and Mother in Kodiak, August 1999 mostly revolves around heart. To be up there with them in this setting—all the time, they are just giving their time and hearts

to God and to us. We are out fishing for salmon in a freshwater stream and a brother calls down, “Come up! come up!” So a couple of sisters and myself pull in our lines and climb up the rocky hillside to the campfire. The wind is blowing off the saltwater of the ocean backdrop and on a log seated cozily next to each other are Mother and Father with McDonald’s hamburgers in their mouths. It was such a down-home sight. Apparently they didn’t think we would catch enough fish to eat our first day out, so they brought this huge supply of burgers and apple pies for the 50+ of us to eat, and eat we did. Folks gave testimony about fishing, and sang songs and it was all in Korean and it all felt very cozy and casual.

A few of us wandered off from time to time to fish a bit more—and that was okay—it was not like it was some “desertion” of something formal. It felt like family sitting around the campfire, fishing and entertaining. While I went back out (to the ocean this time) to fish a bit more from a scraggly cliff edge of black rock, I looked out into the distance. The water was blue-gray like the sky above and in the background the volcanic mountain peaks of the Aleutian Islands framed the horizon. In the foreground salmon leaped from the waters like so many silvery curlicues, their arching bodies forming graceful aerial pirouettes that were completed back under the water’s surface. Over the rocky shore and across the sea, the melodious baritone of a brother singing chases the sea gulls into the evening air.

Each morning we had Hoon Dok Hae. The first day, Philip Schanker read surreptitiously in English for the western members (Rev. Yang and Rev. Kim took turns reading in Korean at the podium while Father and all listened). The next three days, I read the English selections corresponding as closely as could be discerned to the Korean text. Sometimes Father would interrupt the reading to clarify some point. In the afternoons we went fishing. The first two times when Parents met us at the shore they brought McDonald’s. But the third day, they didn’t. I took it to mean that by then we should have been able to catch enough fish to feed ourselves and that we wouldn’t need the burgers. It was true. Although each day there were fish to roast over the campfire, the third day there was a tremendous catch. Salmon was roasting, roe and sashimi cut and sliced. The brothers jumped right in to cook it all up. I caught one salmon, but I must confess that I felt badly for it, to take its life. It was so beautiful and gleaming as it came out of the water—smallish compared to some—not more than two pounds or so, I’d say, but all muscle and silvery shine. Like a crescent moon springing to life in a slippery suit. I would have preferred to put it in a tank and ask it the secrets of the universe. I felt sorry for it as its brilliant sheen became covered with gravel and dirt on the ground—out of its proper element, writhing and arching, its majestic strength was uncontainable on dry land. Finally it expired its last breath. I felt sorry to have taken such a noble soul. And yet, I ate heartily from all that our brothers cooked up. Somehow later that day, Father addressed everything that I had been praying about and so specifically that it was no mere coincidence. I really felt that Father does indeed know as God knows, from the inside our hearts. It was also rather awesome to think of the power of prayer and the implication of that, how our words in prayer resonate.

One evening, the holy day of August 17th, we had entertainment. From holy songs to skits by second-generation members about getting lost at sea while fishing—a true story—to the “over 50” brothers doing an energetic display of acrobatics to Brother Levy Daugherty encouraging all the USA’ers to come up and sing before True Parents with Philip Schanker on guitar and Tyler Hendricks cueing the verses to “Battle Hymn of the Republic.” Brother Levy is so embracing he just brings us all right in—no snobbiness about position, blessing, race (where white ain’t right)—feels so down-home family-like. I feel this is part of the vision of Tribal Messiahship and the validating of each and every person within the movement as a leader and as a real family. Just to “be” together. I was asked by Rev. Hong to take photos so I did. But I felt like one of the paparazzi sometimes during moments of intimacy. Do you live life or record it? I was trying to get a photo of Parents and my flash went off. Mother jerked back like she had been struck; tears still come to my eyes over that. I was told to take photos, so I did, but I felt like Mother especially would just like to “be” and not feel like every event is for media coverage, propaganda and external show. Yes, we need the internal heart and to bear witness to that, but just the externals are not enough. When I think of the life-changing experiences I’ve had with God, it has been due to a powerful impact of heart. It’s true that this is history in the making...but it is still a quandary for me. Again, weeks later at East Garden, Father told us to stop taking notes and just look at him. We need to drink him up, take in his heart and spirit. At one point he was dancing—arms and feet shaping the air with chi energy and joy.

Hoon Sook Nim gave a beautiful testimony of the success of her recent ballet tour—of her company being recognized for its precision and artistry of performance such that it is compared to the Bolshoi and considered to have a command of technique that is the closest people have seen to the Russian ballet of the 19th century. In Hungary there were hundreds who had to be turned away as standing-room-only had been sold out. There was praise in Italy and Spain as well. Hoon Sook Nim said that sometimes backstage she was so warmly greeted she thought it was all church members pouring out their love. But it was actually just regular folks from the audience expressing their appreciation. One evening in Kodiak she showed luxuriously extensive segments of her troupe's performances and an interview on Korean television—it was on video and was played on a large television. As it was quite late by then, it was with gratitude that I listened to her speak in English about what was going on. It was a real treat as well as enlightening as she spoke in depth about the artistic and choreographic significance of various dances in light of dance history and traditions and practices and how they have evolved over the years.

Father and Mother were seated in the back, and we were sitting in front on the floor. Father got up and walked down front right next to Vanessa Nishikawa and sat down. Father enjoyed the ballet very much, I think. He punched Vanessa in the arm several times, smiling and asking what she thought. Just another evening around the TV set with the Messiah!

Long days and short nights—we started early and finished late. In between was prayer, great Korean/Japanese food and clear, starry skies. Although it's the rainy season in Alaska, and Kodiak gets more still, it's as though the clouds took pause to smile upon True Parents being there and we had sunshine the whole time until departure. Gathered were Korean leaders and National Messiahs from all over the world and leaders from across the U.S. But there in Kodiak, it was just folks, brethren in True Parents. People of deep heart dedicated to doing God's will, striving to manage all the home front as well as the regional and national challenges. People of all races and nationalities working all over the globe.

Father's prayer the morning of the holy day was so compassionate and tender, tears poured uncontrollably from my eyes the whole time. Although I did not understand his Korean, there was a real presence of the Holy Spirit and the sense that Father was praying to comfort Heavenly Father's heart with the love one would give a grieving infant. I heard sniffles going off all around the room, but I didn't look up. I don't think I could have seen through my tears if I had. But the sense that Father truly seeks always to comfort God first no matter what his own situation remains a poignant memory. This is just the tip of the iceberg—how can you describe cosmic grace with mere words? But I hope this can help you feel that we are truly on a life journey of true love and the hope that that love may be realized one day.

An Unforgettable Era

Having come to the conclusion of a hugely eventful forty years of history for the Unification Movement in America and throughout the world, it remains to be questioned whether the period constituted a distinctive era. Members often inspired themselves with the sentiment that they were participating in events that were unique and never to be repeated in human history. Certainly, the pace was frenetic. However, there also were times of inwardness. The movement breathed out and it breathed in. The 1960s, in America, clearly was a time of planting. While the society around the movement exploded, the movement set down roots. It breathed in, taking up nourishment from the new soil to which it was transplanted. Then, during the 1970s, when the wider society settled down to become the “Me” decade, the Unification movement exploded. It not only breathed out, but it sneezed seemingly all over America and the response was not “God bless you.” In fact, the negative reaction was such that it virtually sent the movement underground. During the 1980s, the movement breathed in again. If sowing imagery was appropriate for the 1960s, machine metaphors worked better for the 1980s. In America, the movement constructed an elaborate infrastructure of organizations that was to serve as the engine of its worldwide advance. During the 1990s, that engine took off. The movement breathed out. It was active on so many fronts that Rev. and Mrs. Moon seemed to be leading three or four different movements simultaneously.

The fact that there was a discernible pattern did not directly address the question of whether the era as a whole possessed a distinctiveness that set it apart from previous periods and would set it apart from periods to follow. This question was not absolutely answerable. To do so, particularly from a vantage point either within or barely removed from the period under consideration, was to impose one’s own categories of interpretation upon dynamic, historical reality. Nevertheless, this was something that most members were more than willing to do. The leading line of interpretation at the close of the century was that the movement and increasingly the wider society was entering a settlement era. This, of course, was the basic premise of the Completed Testament Age. Rev. Moon had proclaimed several previous beginnings of cosmic spring and conclusions to providential history. However, at century’s end, there was a stronger consensus that this, in fact, had occurred. To be sure, the new age grew up within the old, and the initial stages of the Completed Testament Age were acknowledged to be transitional. Yet the collapse of communism, the globalization of the Blessing, the victories in the spirit world, and the Edenic potential of the movement’s settlement in the pristine South American outback were indications to many that the dawn of the twenty-first century carried with it the promise of substantial fulfillment.

Therefore, the period following the tumultuous years of 1959-99 was likely to be one of consolidation. The only problem with this scenario was that it presupposed the absence of Rev. Moon. So long as Rev. Moon was present, it would be difficult to imagine the movement settling down. Even at age eighty, there were no signs of retreat. As a septuagenarian, he was as hard-driving and as driven as ever, maybe more so. There was an apocryphal account within the movement’s oral tradition that once, when asked what he’d like to leave his children as an inheritance, Rev. Moon replied, “A big footstep.” During the 1990s and at the turn of the century, he appeared to be pressing that footstep ever deeper into the earth. Nevertheless, there would eventually come a time when he was no longer immediately on the scene. It might be postponed several years into the new millennium, but that day was coming. This, undoubtedly, would be a time of significant transition. It might be that members would experience him to be more intimately and ubiquitously present than ever. Or Rev. Moon’s passing from the immediate scene might liberate energies that had been subordinated to the service and requirements of the living messiah. Or the movement could go into a serious tailspin.

Whatever direction the movement went, the task of consolidating its outlook and tradition would become an important and unavoidable undertaking. Crucial decisions as to what aspects of its history were to be retained and carried forward and what elements were to be left behind and forgotten would be part of this. In this process, the period covered in this narrative would provide ample materials and resources with which to work. Still, it was not the whole story. The earlier period from 1920-1960 already had assumed a certain sacrosanct quality within the movement’s tradition. However, that period mainly covered Rev. Moon’s individual

course. The period of his mature and public ministry remained to be grasped. The significance of the 1959-1999 years lay precisely there. During this period, Rev. and Mrs. Moon emerged as True Parents and carried their ministry worldwide. Their activities in America constituted only a portion of this development, but that portion was immensely important. Rev. Moon rightly saw the U.S. as the key to unlocking the rest of the world, and he concentrated the movement's efforts in America during the heart of the 1959-1999 years. In this respect, a strong case could be made that one cannot understand Rev. and Mrs. Moon's mature, public ministry without understanding the history and activities of the American movement.

If the period of Rev. and Mrs. Moon's mature, public ministry and their activities in America taught anything, it may have been that heaven and hell lay in close proximity to one another and both needed to be digested. This lesson was more apparent at the close of the period than at the beginning. Early on, members easily distinguished between the two. There was a simple formula. Heaven was in-here, and hell was out-there. However, this distinction did not stand up to scrutiny or most members' experience. It may have been sustainable while the movement was under near-constant attack, but it could not withstand assimilation. Members saw that the United States was both the kingdom of heaven on earth and the kingdom of hell on earth. More importantly, they came to see the movement in the same light. It, too, was the kingdom of heaven and the kingdom of hell. Closer to home, members experienced inner turmoil and conflict between their idealism and selfish desires. Once they were blessed, they experienced marital bliss and marital conflict. Once they had children, they experienced parental love and intergenerational conflict.

The distinctiveness of Rev. and Mrs. Moon's teaching and example lay in their refusal to accept these ambiguities as part of the taken-for-granted fabric of life. They also refused to concede that the contradictions of history were resolvable only in the afterlife. The essence of their message and ministry was that conflicts were to be resolved at every level of human experience. This, of course, was no easy thing. The "pain of loving" preceded the "Crown of Glory" as Rev. Moon put it in an early poem, and this included the loss of their second youngest son, just before the turn of the millennium. Hell and heaven were inextricably linked. Unificationists were no easy idealists. In his more graphic descriptions of absolute sex, Rev. Moon noted how the "palace of love" and procreation was situated on the human anatomy next to the site of refuse and elimination. There was no room to be squeamish about any natural thing. Beyond that, there was no room to be squeamish about any unnatural thing. Without waiting for offenders to repent or even to apologize, one had to "welcome with a smile those who know nothing but deceit and those who betray without regret." Every insult, every hurt or injury needed to be digested.

Most members acknowledged that they fell well short in these areas. However, this orientation underlay Rev. and Mrs. Moon's public ministry between 1959-1999. It explained their resource expenditures, why they embraced Mikhail Gorbachev and Kim Il Sung, why they blessed the great criminals of history, and why the kingdom of heaven on earth had to start from a swamp in the South American outback. There would come a time for new insights and different methods. However, it would be a mistake for the movement's succeeding generations to enshrine the efforts chronicled in this narrative as either relics of the past or as an unattainable ideal. In their tasks, they need to revisit and draw sustenance from the movement's consummate effort to realize God's kingdom during the latter half of the twentieth century.

Crown of Glory

When I doubt people, I feel pain.
When I judge people, it is unbearable.
When I hate people, there is no value to my existence.
Yet if I believe, I am deceived.
If I love, I am betrayed.
Suffering and grieving tonight, my head in my hands. Am I wrong?
Yes, I am wrong.
Even though we are deceived, still believe; Though we are betrayed, still forgive. Love completely, even those who hate you.
Wipe your tears away and welcome with a smile Those who know nothing but deceit,

And those who betray without regret.
O, Master, the pain of loving. Look at my hands.
Place your hand on my chest. My heart is bursting, such agony.
But when I love those who acted against me, I brought victory.
If you have done the same things,
I will give you the Crown of Glory.

—Reverend Sun Myung Moon (written at age 16)

Rallies for the Unification of Korea and Rev. Moon's 80th birthday, Feb. 21-Mar. 12, 2000

The key element related to this event is the establishment of a nation based on “a fully developed standard upon which to build a true nation ... by substantiating those characteristics that are the opposite of enmity and conflict.” (“The Course of Life for the Princes and Princesses of God,” March 8, 2000, PHG, p. 1262)

In the same speech Father gave more details about that nation: this should be a nation settled on “the realm of dominion of the Principle,” “give and take action,” and “common base.” In my understanding, since this nation has to exist beyond the realm of Unification Church, it should be a nation beyond the realm of restoration, Cain-Abel confrontation and mainly beyond the intermediation of the religious tradition. **However, all these conditions demand a state of mind that corresponds to the standard of Cheon Il Guk, the original nation where God can be experienced directly by our inheriting True Parent's incarnation of the Word.** By the year 2000, the age of indemnity, the Age before Heaven should have concluded, and the Age after Heaven should have started from 2001. However, there were some issues that remained. Indemnity course: the sacrificial offering of Young-jin nim. **According to Father, the passing of Young-Jin Nim is related to this standard that we failed to fulfill.**

“However, without the establishment of blessed families' tradition of absolute love and absolute sex and creating unity with True Parents' family, the millennium from 2001 could not start. In the end, blessed families could not establish the tradition. The sacrificial offering for this sake was the Seonghwa of Young-jin nim.

“**Hye-jin nim** became a sacrificial offering before True Father, representing the sorrow of Eve that nailed the heart of True Father in the spirit world. **Hee-jin nim** ascended representing the Old Testament Age before True Father. As a representative of the New Testament Age, **Heung-jin nim** ascended. This time **Young-jin nim** ascended as a representative of the Completed Testament Age.” (1999.11.12)

“I have four children who went to the spirit world before their lifespan finished. This was not supposed to happen. They bore the historical sins of the Unification Church and the opposition to the Unification Church and went the path of indemnity. They deserve our pity. ...You have to understand that you shamelessly burdened God and True Parents, who are carrying the deepest sorrows of having to walk the path of indemnity for restoration. ...how little you have thought of my words, and how carelessly you have observed my actions. You have done as you liked.” (2001.1.1) (Kachi, p. 123)

Dec 26, 1999: “True Parents' Completion of Responsibility in View of Providence,” Belvedere

“So what kind of completion have True Parents achieved? Because of True Parents' work, **even the background prior to creation and God's original ideal of creation have been revealed.** In addition to that, True Parents have revealed the origin and nature of the fallen history. Because of the work of True Parents, we could understand God's original relationship with unfallen people. From the individual level to the cosmic level of the Kingdom of God on Earth, all the details have been revealed.

“In the field of electricity, plus and minus represent convex and concave. When the spark takes place, sound and light are created. When the union of man and woman takes place, there is a spark created, a love light and love sound. We witness lightning and

thunder, which is the sound and light of electricity carried by clouds. When that thunder and lightning takes place, rain follows. **Something is produced.**

“What is the rain we expect in the human world? ...**There is invisible love in God that suddenly forms through the visible human cloud, creating thunder and lightning in this love world. The invisible love exists, and centering on it there is a visible cloud formed in human beings, and it produces an electrical spark through a thick cloud and the plus and minus clouds combine and explode. Lighting and thunder takes place through our human spark, and the matter that falls out of it is the food on which God and the spirit world live.**

“**Plus and minus are united, come back to the original point and form a family and extend to the spirit world.** The entire spirit world and physical world are included as subject and object, and at this point everything is completed.

“Is it completed, or are we in the process of finishing it? Although I have completed my mission through all these stages, you are still in the process of finishing it, following my footsteps. So True Parents gave you the grace of following me and skipping some things, and what was destroyed by false parents we have restored.

“True Parents have completed this responsibility in view of God's providence. This the elimination of hell and opening the gates of the kingdom! **This is logical. It is the culmination of all the logic and theories of this world, because no matter what they are, the sought-after conclusion is this one.** Do you think this teaching is good enough and true enough for all the heads of different fields, economy, politics and business, to learn something that they do not know? [Yes.] [Father writes on the board.] It is very beautifully written. *Pal ship nyun shigan* (80 years period, or 80 years long) *chun chae chae chul bal* (the entire new start new millennium) *won sung haebang eui* (completion of liberation) *kigang yotah* (completion period) amen. We can translate it as: **"This 80 years has been the period of total completion, restarting and complete liberation, amen." This will be ended at the end of 1999 and 2000 is the new start. Liberation is done. 80 represents also 8,000 years. In this 80 years of my life, 8,000 years of human history have been indemnified and restored.**

“This woman is a branch of True Mother. She should offer her milk, love, flesh and bones to America. That way you can raise your elder son. You may not speak English, but by working three times harder than American members, you can qualify to be here in America. By restoring three sons, you can stay here. As a mother you have responsibility to feed your son, even if you are dying of starvation. A true mother will make sure the baby survives as she dies. That is the number one mother. So go into the Christian churches. Secure three spiritual children, like restoring Adam's, Noah's, and Abraham's families.”

Returning to 2000

3. True Father's 80th birthday celebrations in America

1. Manhattan Center
2. Washington, DC banquet

April 8-19, 2000: True Mother 12-city speaking tour of USA: “The Path for America and Humanity in the Last Days”

April 21: Proclamation of beginning of second 40-year course and settlement of the realm of the fourth Adam, East Garden

4. May: assignment of Dr Jenkins, Dr Ki Hoon Kim, and me to UTS

May, 2000: The American Clergy Leadership Conference (ACLC)

“ACLC started in May of 2000, when 120 clergy gathered to affirm the vision given by God to Father and Mother Moon to unify the Body of Christ.” (ACLC website, <https://www.aclcnational.org/category/who-we-are/>)

This gathering took place in Korea, centered on HJ Cheonwon (Cheongpyeong campus). Here are words from the “Statement of Purpose” drafted there:

“We come to Korea, the final front line of what was once the cold war... to stand together against hatred, division and war. We are keenly aware that the entire human family is interconnected; we must all rely on each other. We will join in unity, to pray for the peaceful transition of Korea to become one nation and to confront the final barrier to the ultimate peace of humanity. We recognize that the division of Korea represents the division of the entire world, and when brother stands against brother the very heart of God is wounded. And so we come to pray, to study and to work, not only for the healing of Korea, but the healing of our own nation as well. America is still plagued with religious and racial disunity. While we may differ in dogmas and doctrines, unless the community of faith becomes one in heart and purpose, America will lose her soul and we cannot save her. We religious leaders must set the example and lead the way.

“We come to the homeland of Reverend and Mrs. Moon to observe their footprints, share their vision for the unity of humanity and take up the challenge of becoming True Parents. Let us share their wholehearted commitment to the salvation of the world. Through our journey in this distant land let us bind together as one and forge a new unity of heart, beyond denomination and doctrines. **We will establish a new interdenominational movement—The American Clergy Leadership Conference—to lift up the family as the first and most fundamental institution created by God and the cornerstone of His Kingdom here on Earth.** Upon our return, we will gather the churches, mosques and temples as a network of support and protection for God’s ideal of the family. For this holy mission we ask God’s blessing and guidance, but commit our own hearts and hands as His instruments. We join together in a Sacred Bond for the Salvation of America and the world.” (<https://www.tparents.org/Library/Unification/Publications/TodaysWorld/TodaysWorld-00/TodaysWorld-0005.pdf#search=%22may%202000%20unification%20news%22>)

Aug 1, 2000: Founding of WANGO (World Association of Non-Governmental Organizations), New York

Sixteen international NGOs and 15 prominent leaders found WAUNNGO, precursor to WANGO. Dr. Nicholas Kittrie, President of Eleanor Roosevelt Institute for Peace and Justice, becomes Chair. WAUNNGO supports Assembly 2000, Renewing the United Nations and Building a Culture of Peace.

WANGO was formally incorporated on October 3, 2000. Dr. Wally N’Dow, former UN Assistant Secretary General and Secretary-General of Habitat II, was appointed as first Secretary General

WANGO co-sponsored the Millennium Declaration of the United Nations: A Response from Civil Society conference (<https://www.wango.org/about.aspx?section=history>)

TRUE PARENTS’ SPEECHES AT THE UN

August 18

IIFWP Assembly 2000, UN HQ, New York

The Direction of the World and the United Nations (PHG, pp. 1378 ff.)

Criticism of religions: “One of the primary factors contributing to (wars) is the deep-rooted disharmony that exists among the world’s religions.” (PHG, 1378) So they must dialogue with each other.

Then encouragement to religions: “International organizations whose purpose is to support the ideal of world peace [must] reconsider their relationship with the great religious traditions of the world.” (1379)

Father recounts the history of True Parents’ work for religious dialogue.

- “Religion lies at the heart of most national and cultural identities... religious faith and devotion have far greater importance in most peoples’ hearts than do political loyalties.” (1380)
- **Proposal for bicameral structure at UN** (1380-1)
- **Proposal for peace zones in areas of conflict, where people from around the world could settle, governed by the ideals of the UN “free of racial and sexual discrimination, human rights violations and war”** (1381-2)
- Father suggests that it **start with the 38th parallel**
- Build “exhibition halls, museums, educational sites and peace parks in this zone” (1383)
- South America: **Dislocated people can relocate to** “1.2 million hectares of fertile land in South America’s MERCOSUR countries” **I have bought and will turn over to the governments of North and South Korea.** (1383) (Father’s solution to the refugee crisis!)
- Create “international peace fund ... the white cross fund” by donations (1383) — **This was the “Total Living Offering” of \$16,000 asked of all blessed couples.**
- The religious council members are “interreligious” ambassadors traveling the world, who help and guide UN projects and educate youth and families.” (1384)
- Proposes an international day of the family called “True Parents’ Day” and a “True Family Day” and a “UN Forces Day” (1385)

Second speech on this day, same location

**“Breaking Down Barriers to Establish World Peace” (PHG pp. 1387 ff.)
Universal Peace Award Congratulatory Banquet**

- Satan created barriers; “Satan and his followers dwell wherever there are barriers. ...God does not even have the concept of barriers.” (1387)
- Love your enemies = take down barriers, -- the 38th parallel is the exemplar (1388-9) (take down walls, a new theme)
- Proposes **“a future international federation based on the United Nations, established someday in whatever location and by whatever name. When it is established, we would all come together under the banner of this international federation. For this purpose, Rev. Moon suggested to Unification Church members that they generate a special fund, called the Total Living Offering. ...to facilitate the development of this international federation of the United Nations.”** (1389)
- Speaks on the return of Jesus Christ, to unite physical and spiritual worlds, marry and establish a family, unite Cain and Abel... (1390)
- **LOVE OF THREE GENERATIONS** Speaks on kingdom of heaven, eternal life and love, love, life and lineage, the need for the marriage Blessing of the Unification Church, which “connects people to the original lineage.” Foundation for the Blessing in God’s ideal for Adam and Eve: **“Only by setting up three generations ...can the grandfather and the father truly love the grandchild of God as the perfected seed for generations to come. Thus, the grandchild can receive true love from the two generations.**
- ...“The grandparents are the representative of the spirit world, and Adam, the second generation, represents the kingship of the physical world. The grandchildren are born with the inheritance of the lineage of true love representing those two kingdoms.” [This can] “transcend the twelve pearly gates of the heavenly kingdom and the barriers of the earthly world...” (1395-97)

- Father outlines **eight original stages of love on earth**: womb, infancy-childhood, adolescence, marriage, bearing children, parenting, grandparenting, kingship. We become object partners of God at each stage = “liberated owners of the kingdom of heaven”
- To women: “Raise your sons and daughters as the true love fruit of the sperm, which is the seed of life from your husband, and return them to God. Then you can belong to God. **The gates of God’s eight stages of love were destroyed because of the woman, and so women have to do their utmost to re-create their husbands and their sons and daughters.**” (1397-99)

5. UTS plan: ordination for effective pastors

1. Opening 43rd Street Extension Center to attract Christian students in coordination with ACLC
2. Spiritual formation
3. Sale of properties for the sake of survival

6. Trip to South America with True Parents

7. Senior Pastor in New Jersey

1. Family church
2. 9-11

Nov 26, 2000 at East Garden

“From next year, I may not be able to meet you. I may not stay in America. America doesn’t like me, so why should I bother staying here? Only Unification Church members like me. If you say others love me, it is like dust in the wind. When are you going to change this nation? In twenty years you haven’t done it.

“I have nothing to do now. I already unified the spirit world, and the UN is in my hands. There is nothing to lead, nothing to fight. Nothing makes me excited. What shall I do? Dancing? The Little Angels and Universal Ballet are top in Korea and the world. They call me king of the art world. What of my substantial being? If the name is famous and elevated, the entity has to be elevated too. Do you see that possibility in me?

“I do not have a nation, but I have the power of the truth, of organizations and of activities. We can do many things. Two years ago, the Washington Times Foundation held 113 conferences. When the US government has a conference, they take two years to plan one. But we did conferences twice a week. It cost a lot; did you contribute? Americans are stingy. You count your donation with the pinky and start with the left hand. If I took such an attitude, how could I accomplish my goals? In four years I indemnify tens of millions of years, single handedly, with no time to eat or sleep. What about you? Have you done it? Those who have been in the movement more than twenty years, raise your hands. [almost everyone] I am helping America; what about you? Please remember what I’ve taught you this morning. Have absolute confidence in God and True Parents, and be bold.” “Sunday Morning Message,” <https://www.tparents.org/Moon-Talks/SunMyungMoon00/UM001126.htm>.

2001

2001.1.27: International Blessing of matched couples in their traditional national garb inside the UN

The President of Kenya paid his respects to True Father. The leaders of Nigeria and Estonia attended. Many incumbent presidents attended the meeting being accompanied by their followers, and signed the blessing application. There were 650 attendees this time. This meeting

was named "World Peace Blessing," not the usual meeting. The theme was "Dialogue and Harmony of Cultures." It is difficult to make harmony between cultures, so dialogue is necessary. It is possible only for True Parents to attain this. The blessing ceremony was also held as the practice of dialogue and harmony of cultures.

Ethnic costumes are the symbol of the cultures. **210 couples attended the UN Blessing.** We emphasized that man and woman build the ideal family paying attention not to be criticized by the secular world. Congratulatory speech was changed to the keynote address of the incumbent president to make the blessing an event of World Peace. True Parents were proud of the coronation ceremony of God's Kingship in front of many Prime Ministers. ...

The UN blessing was held on 1/27, that is **the 14th day after the coronation ceremony of God's Kingship on 1/13. 12 religious representatives attended** the UN blessing. Religion represents past, political leaders represents present, and 210 couples represent future. The representatives of past, present and future gathered in one place. **The representatives of 191 nations would attend the UN blessing, but due to visa problems they came from 136 nations. The representatives of Islam, Christianity and Buddhism gave a speech. In their speech they expressed how much Rev. Moon surprised them. The age of the realm of 4th Adam opened.** (Rev. Kwak's report, <https://www.tparents.org/Library/Unification/Talks/Kwak/Kwak-010211.htm>)

Leaders Meeting

Sun Myung Moon

January 30, 2001

Grand Ballroom, New Yorker Hotel

<https://www.tparents.org/Moon-Talks/SunMyungMoon01/UM010130.htm>

"May the purpose of the UN be fulfilled. **We need to have a General Assembly dedicated to an inter-religious gathering. There need to be a conference for all religions. Then we need to establish a united federation, holding an assembly for the organization that unites all religions. We need to connect all dimensions of leaders on all different levels. This organization needs a senate and embassies for ambassadors. To do that, we need to bring unity between spirit world and physical world.** ...The Secretary-General should pursue the interreligious, international activism of WANGO (World Association of Non-Governmental Organizations) membership more aggressively."

L&T of T P in America

WEEKS 13-15

February 25-April 17: 50 State "We Will Stand" Tour of the United States [PHG 9-15], plus Washington, DC. Many venues were ACLC churches, and the response from clergy was very positive.

Two states were left out, because the organizers felt those states were too small to create a successful event. Toward the end, True Father counted the list, and realized that there were only 48 venues. He insisted the final two take place. They had almost no time but held very successful events.

The Path for America and Humanity in the New Millennium

February 25, 2001

Garden of Prayer Cathedral Church, Bronx, USA

United States Fifty-state Speaking Tour

You might be curious about what I am teaching young people. It is actually simple. First, it is to **live for the sake of others.** ...Second, I am teaching people to **"love**

your enemy."

...a representative of all human beings has to come and proclaim, "I will take full responsibility as a representative of all people. I will pay off the debt that humanity has incurred during the entire course of history and I will even become a person to whom God feels indebted."

Unless we are willing to experience miseries on behalf of God more than anyone who is undergoing suffering in the world, we cannot reach God's heart. ...**the Lord of the Second Advent** comes to the world to live according to this absolute standard of investment as the representative of all humanity.

...the ultimate purpose of Christianity is ...to prepare to become a Bride qualified to receive the Bridegroom. ...We are now in the final stage of the providence.

...By examining the teaching of the Old and New Testaments, one can understand that the Messiah comes with the authority of the Father, meets a substantial Bride who represents the power of the Holy Spirit, and then restores the position of the True Parents. The appearance of the Bride and Bridegroom at the Marriage Supper of the Lamb prophesied in the Book of Revelation refers to **the process of becoming the True Parents by first becoming a true husband and wife.**

...Jesus came with this same mission.

Many intellectuals may think that the Cold War system disappeared after the dissolution of the Soviet Union, but materialism and atheism still prevail throughout the world. They manifest in **two major ideologies, democracy and communism, both of which are gradually losing power.**

...viewed from the perspective of the history of cultures, the Korean peninsula occupies a most important position. ...Reverend Moon has come from Korea to dedicate his life to this purpose.

...I have inspired evangelical and oceanic enterprises in Alaska, the countries of the former Soviet Union, the thirty-three countries of Latin America, and throughout Asia and Africa. We are making preparations to solve problems that humanity will face in the coming millennium, especially in the areas of environmental pollution, hunger and disease. In recent years, I have worked in the Pantanal and Amazon regions of Brazil to lay a substantive foundation to protect the Earth's environment.

Addressing internal problems, I have worked through the International Holy Blessing and the Pure Love movement.

I have for years devoted ninety percent of our church's budget to activities that reach out to other denominations and religions for the sake of resolving interreligious conflict.

...it is the time when the multitudes of people in the world, who lost their Parent as a result of the Fall, will again meet their Original Parent. ...The Unification Church has disseminated this tradition throughout the world through the International Holy Blessing Ceremony. The fact that black, white and yellow people are able to come together as brothers and sisters ...and form loving married couples is among the most significant steps in accomplishing God's Will.

Until now, democracy has called for human freedom and human liberation. But we must also call for God's freedom and God's liberation.

In 1971, I left my family and homeland to come to America, because I heard the

voice of God sharing His concern about the current state of affairs here. ...During the past thirty years in America, I have not spent so much as a single day in comfort.

If America attends God properly, all America's problems ...will be solved **naturally**.

May 15, 2001 True Father speaks at the Rayburn House Office Building, US Capitol, Washington, DC—“National Service Awards” event.

May 27, 2001 International Marriage Blessing of 50 Religious Leader Couples, Hilton Hotel, New York, NY. Among the 60 couples were religious leaders from Christianity, Islam, and Judaism, including Catholic Archbishop Emmanuel Milingo, and his newly-wed wife Maria, who was his Korean spiritual mother, and Minister Benjamin Muhammad of the Nation of Islam.

2001.9.11: Terror Attacks in the United States (Kachi, p. 127)

True Parents had been planning to hold a Blessing ceremony on September 22 for 12,000 couples of clergy and representatives of different religions. Due to the 9/11 attacks, the 12,000 Couples Blessing Ceremony was postponed indefinitely. Why, then, did the 9/11 attacks occur, from the perspective of God’s providence?

The Era before the Coming of Heaven should have ended by the year 2000 by having all religions united under one God, followed by the start of the Era after the Coming of Heaven. If that had happened, the 9/11 attacks never would have occurred.

Christianity should have opened the way to bring unity with Judaism and Islam by practicing Jesus’ teaching of loving one’s enemies. In our time, Christianity should have accepted the Second Coming, and loved and united all other religions in Cain’s position. However, **America, the representative nation of Christianity, stubbornly did not accept the Second Coming of the Messiah.** The 9/11 attacks were, indeed, the case of Abel being struck by Cain because Abel failed his mission.

Cf. Kreeft: *Ecumenical Jihad* (1996)

Expansion of the Blessing to Religious Clergy

2001.12.25: Adoption and Proclamation of “A Resolution of the Representatives of the Five Major Religions”

2002.4.27: The 144,000 Clergy Couples Marriage Blessing, Sheraton National Hotel, Arlington, Virginia (and all over the world)

2002.7.3: The 1.8 Million Couples Interreligious and International Marriage Blessing, Sheraton National Hotel, Arlington, Virginia

August 18, 2001 Renewing the United Nations to Build Lasting Peace

IIFWP Assembly 2001 Keynote Address

UN Headquarters, New York

<https://www.tparents.org/Moon-Talks/SunMyungMoon01/SunMyungMoon-010818.htm>

“I founded the Interreligious and International Federation of World Peace was to help create an interreligious assembly to serve as a senate or council within the United Nations. To implement this plan, I propose that each nation, in addition to its current ambassador, can send a religious ambassador to the United Nations to serve as a member of the religious assembly, or UN senate.

“The interreligious ambassador appointed as a member of the United Nations

senate or council should have a global consciousness and take responsibility to represent the United Nations's global vision and agenda.”

Dec 28, 2001: Letter from God

December 28, 2001, midnight

My beloved True Parent—

I am Jehovah, the Lord of all humankind.

My beloved son! My beloved son! ...You have been victorious on every level and have restored to its proper position everything that had fallen. Is it not fitting, therefore, that you be the Savior of humankind, the Messiah and King of kings?

On **December 25, 2001, the founders and leading figures of Christianity and the other major religions** drew up a resolution and proclaimed unanimously that, along with you they would participate in the realization of peace and the unity of heaven and earth. Therefore it is only appropriate that you be exalted as the True Parent of all humankind. This is the will of Jehovah, the God of all humankind.

Although the world's population does not fully understand the position of the True Parent, it must be **internally secured**. Hence, Jehovah, the God of all humankind hereby bestows upon His beloved True Parent the title, King of all kings.

I, Jehovah, the Lord of all humankind, trust you, True Parent. I know the many heartbreaking stories of **your suffering and sorrow. I know them all, remember them all and witnessed them all. I was responsible for placing you in those situations, yet you endured them all and set the standard of a victorious foundation.** For this accomplishment I will never forget you. Thank you, thank you, True Parent! Thank you for your dedication and toil.

Victory to My beloved True Parent!
Victory to the Savior of humanity!
Victory to the King of kings!

Sincerely,
Jehovah, the Lord of all humankind

Dec 30, 2001—Father's prayer summarizing his course and asking that we be forgiven:

“Father! I am the child who was unable to attend the Father peacefully. You have endured everything to this day. It is true that this family and clan failed their responsibility, and **the moment passed for the Catholic and Protestant churches to unite. Such unity would have brought the unification of Korea, centering on Christianity, with the True Parents after World War II.**

...I was supposed to fulfill the Cheon Il Guk ideal with You in my forties, yet fifty-six years have passed since the liberation of Korea. At this time, the start of the fifty-seventh year, I have to proclaim a new Cheon Il Guk in this dedication ceremony.

“Therefore, please **forgive all the children who received the Blessing** of the Unification family, all the children who received the Blessing of the heavenly world, and all the unfortunate souls whom Satan kicked around and prevented from following Your desired path. Heaven stood as a Parent who had to bless both murderers and saints in the same place. Heaven was in a position where it was forced to be such a Parent. That is why I sincerely pray and wish that **You will erase from Your memory all the mistakes the blessed families committed.** Please take pity on these people, for they are trying to attain an individual, family and nation that can cultivate the original heart and substantial entity centering on Cheon Il Guk, the kingdom of love. Please share their joys and sorrows with them

on the path that lies ahead.” (2 CSG, p. 1611)

2002

Jan 26, 2002, Kona, Hawai'i: declaration of the “**chaju guk**”: the “autonomous nation.” I take this to mean the nation in which all things proceed naturally, autonomously, by their original nature.

Father's prayer on that day:

“Father, to You, who have labored for so long. **My wife and I have taken responsibility for the goals of the Providence and have borne the title of True Parents here on earth.** Despite that, I cannot help but regret that **we have been unable to fulfill the duties of loyalty and filial piety and the duties of the saints and the divine sons and daughters on a higher level in attending You, our Heavenly Parent.** Nevertheless, we now have arrived at an era of transition in the Providence. **Centering on South Korea, we have proclaimed Cheon Il Guk, the settlement of God's Fatherland, and the completed establishment of God's Kingship.** We also see the beginning of a world of peace and the **installation of Ambassadors for Peace**, who can govern and lead the world of peace.

...**Moreover, here in Hawaii, the center of the Pacific Ocean, we declared the age of the Pacific Rim and, centering on this, returned the ocean to You, returned all the land to You, returned the ideal of creation to You, and returned the entire Kingdom of Heaven to You.** ...The time has come, as Your Providence heads toward God's ideal realm of Cheon Il Guk, when **You can become one in mind and body.**

...“We made these proclamations centering on Korea, Japan and America and, **together with the establishment of Ambassadors for Peace across the globe,** we are opening and advancing the way through the ideology of Cheon Il Guk. At this point in time, centering on this day, we pray that You will become the Parent who can govern the entire universe from the position of King of kings, centered on the sovereignty that represents heaven and earth's united absolute authority and omnipotence, and **guide us as our King.**” (2 CSG pp. 1613-14)

Father's Words in the evening

Excerpts pertaining to the spiritual reality (From notes taken by Dr. Tyler Hendricks)

Centering on the four major saints, some 33 percent of the spirit world received the blessing at Madison Square Garden in 1998. **In seven years, we have to give the blessing to at least 33 percent of humanity...** If you just live for your own family, you will go nowhere.

I spoke on Chuseok, on September 12, 2000. The significance of that Chuseok festival was the total liberation of our ancestors. **Lucifer surrendered, but his followers are still waiting to attack us.**

The meaning of the era of the fourth Adam is that there is immediate punishment for mistakes, and there will be no avoiding such punishment. Your destiny will depend upon the quality of your life. Until now, your ancestors have not helped you do God's will, but hampered and disturbed you. **Now the liberated ancestors will have the freedom to come down and help you, as you are prepared.**

Descendants should put effort into liberating their ancestors -- 7, 21, up to 120 generations. **If all people do that, we will liberate the entire spirit world back to**

Adam and Eve.

We have to get rid of our old habits that belong to the satanic world and start with the new, heavenly way—that is the meaning of Chaju Guk.

February, 2002: Words to representatives of the ACLC Executive Committee:

“The Blessing of the 144,000 Clergy will form the core of the second Israel.

...If you truly understand the Divine Principle and go out with your whole heart, who ... will insist on just being Presbyterian or Baptist? ...144,000 is not just clergy but churches and families that can form a Family Movement to save America. It has to become obvious to save America. **I am here in America because of Jesus.**” <https://www.tparents.org/Moon-Talks/SunMyungMoon02/SM020200-ACLC-Executive.htm>

“Everything I’m doing, I’m doing for Jesus.” (In the instructor’s presence, East Garden, circa 2006)

April 4 The Ceremony for the Total Liberation of Six Thousand Years of Providential History took place at East Garden, New York. This was a special ceremony that liberated the evil spirits that had blocked central figures within the providence of restoration from completing their responsibilities and one through which the eight levels of liberation were attained.

On 2.22 on the lunar calendar, at 0:22 minutes 22 seconds, in connection with the Cheongpyeong Heaven and Earth Training Center, True Parents carried out liberation in a prayer. (Materials provided by the FFWPU History Compilation Committee, courtesy “This Week in History”)

May 21

**Three Nations Conference for leaders of Korea, Japan and the United States
Sheraton National Hotel, Arlington, VA**

The Status of Korea, Japan and the United States from the Providential Viewpoint

The 21st century is the Pacific Rim era

The failure of Christianity to receive the returning Lord at the end of WW2 (1414-6) came because he came just as Jesus did, as a man. Father lists reasons Jesus was killed, including the popular belief in the clouds prophecy and the failure of John the Baptist. Referring to himself, he said “The same situation occurred when the Lord returned.” (1418)

Key works I’ve done—which actually address God’s three headaches: *The Washington Times* (victory over communism), inter-religious dialogue and other peace organizations (the unity of Christianity), the Holy Marriage Blessing (moral reformation of youth and families). (1419-20)

“Originally, Christianity stood in the position of the bride before the coming Lord. Accordingly, the women of the US, which is the representative nation of Christianity, need to fulfill the missions of the daughter, the sister and the bride in the providence of the Second Advent. Japan needs to fulfill the mission of the mature mother nation...” (1421)

Intermarriage beyond race, nation and religion is key to world peace.

This was followed by speaking tours of Korea, Japan and the US on “the Unity and Secure Settlement of the Parents of Heaven and Earth into the Life of the World,” Blessings of clergy, and ceremonies that **led up to the second Holy Marriage Blessing of True Parents in February of 2003.**

May 21, 2002

20th Anniversary of *The Washington Times*

Washington Hilton Hotel

“The Life of Jesus from the Perspective of God’s Will, and God’s Warning to the Present Age”

The religious founders and leaders accept Divine Principle and “have mobilized their disciples and descendants ...are returning to earth to resurrect [them] by bringing them to form new, true families through the Blessing of marriage.” (863)

VICTORY OF THE RIGHT-HAND THIEF Even though the right-hand thief was “a thief and a murderer,” if he had not been there, “Jesus would have lost his relationship with the earth and humankind. ...One individual alone maintained this relationship. While facing death, one man transcended death and placed all his hope in Jesus. ...were it not for the thief on the right, Jesus would not have been able to resurrect and resume his providence on earth. ...He “connected with Jesus and attended Jesus as the one who embodied his most fervent hopes, even as he accompanied Jesus on the path of death. ...**he surpassed the disciples. He was superior to Peter.**” This is the foundation for Christianity and the democratic world, the only thing upon which the Messiah has to work. **This chosen world nonetheless is “a thief and a murderer.”** (864-65)

THE ORIGIN OF CHRISTIANITY **It was heart alone, not knowledge of Jesus’ teachings or pledging to become a new person, that “directed and empowered him. ...for this reason, the thief on the right became a central character in human history, a man who represented the earth and salvaged the future.”**

Christianity began not from the cross, but after the 40-days in which the resurrected Jesus met the disciples, when “the Holy Spirit descended on the disciples.” (865-66)

By realizing that Jesus “died a tragic death,” Christianity and Judaism “will repent and become one. ...and prepare to receive the Lord on his return.” (867)

An account of the completeness of rejection by his home to his religion and country.

“Had Jesus not died, heaven and earth would have been connected through him. Because he died as he did, Jesus came to represent the conditions in heaven and the Holy Spirit came to represent the conditions on earth.” (*Pyeong Hwa Gyeong*, pp. 870-71)

The Times, UPI and “other major media outlets” need to “accept this lofty command from heaven and take up the task of educating humankind, taking a stance that transcends religion and ideology.”

NOTE at the end of his speech, with reference to the eight stages, **Father is working on the level of Heaven and Earth:**

“Please note that I have distributed to you a pamphlet containing messages from leaders in the spirit world. I ask that you read this carefully. Thank you.” (871)

Aug 18, 2002: True Mother’s address to the general assembly of the Inter-Religious and international Federation for World Peace, at the United Nations HQ, New York City

“The United Nations is an Organization that Should Realize God’s Ideal”

“The Women’s Federation for World Peace ...has also emphasized **the importance of exercising abstinence before marriage and maintaining fidelity between husband and wife. ...Of all the problems the world is burdened with, spiritual ignorance that leads to denial of God and the collapse of the family are the most critical issues.**

I am committed to a movement that builds true families centered on the unwavering axis of true love between husband and wife. Only in such a family can we establish models for true parents, true couples and true children. World peace and prosperous nations are only possible on the foundation of true families.

I am always grateful for my husband, the Reverend Sun Myung Moon, for his ideological leadership and for wholeheartedly supporting me so I can achieve these goals for the sake of goodness.

...Reverend Moon comforted God’s heart even if it meant **making it a priority over his own family** and sacrificing his connection to his people and his country.”
(*Anthology* vol. 3, pp. 69-71)

Father send some 75 Korean men, most of them who had been serving as church leaders in Japan, plus Mr Eiji Tokuno, to matriculate as students at UTS (2002).

2003

March 2, 2003

A month after this event, True Parents hosted an IIFWP international seminar for peace in the Middle East.

Middle East Peace Initiative: Beyond Co-Existence Toward a New Culture of Peace
Closing Plenary
March 2, 2003, Sheraton National Hotel, Arlington, VA

“Again I am telling you, the most simple way, it may sound a little bit unrealistic to you, but **the simplest way of building one family under God is the so-called exchange marriage between Jews and Muslims, between communists and free world people.**

And then **if the time comes that the entire United Nation votes yes, let's invite Rev. Moon who is the champion of inter-religious, interracial, international marriage, and have him give the Blessing to all of humanity, it won't take longer than a week to restore humanity.**

“I can proclaim that. The solution is not far away. It is right here. We have to work for it. **If we become the true blessed family, blessed couples we can bless our relatives, our cousin's family, our nephew's family. It can multiply like wildfire.**

“Would you do that? God wants it. Your ancestors, your saints, and the founders of your religion want it. If you don't believe what I am saying, go and pray tonight. Pray about it. Pray to the founders of your religion about what I am saying today. To Jesus Christ, Mohammed, Buddha, to whomever you are centered on, even Confucius. They will give you a clear answer if you are truly praying. They are probably waiting for your prayer.”

Two weeks later, the US invaded Iraq.

Kachi, p. 128

In order to restore Parenthood, we had to educate the clergy with words after giving blessing to them. In order to do that, we had to let Christianity take down the cross from the church, and let Judaism accept Jesus as the Messiah. That was not easy to bring about. Then, another accident occurred.

"I became sick and went through surgery in March 2003, and nearly died from that. If I were an ordinary person, I would have died." (2005.1.3)

It was March 16, 2003. The US invasion of Iraq started on this day. True Parents were at East Garden, and Father was having respiratory problems--coughing a lot. I was present at hoon dok hae, after which True Father was taken to the hospital.

Father came out of the hospital on May 1. He was in the hospital for almost 7 weeks.

May 2, 2003

True Parents made a public appearance after a 47-day absence. Here are Dr. Jenkins's notes written on the morning of True Father's next public appearance.

"True Parents entered the main meeting room of East Garden at 5 am. The room was set for 70 leaders for breakfast together with True Parents, Another 50 gathered around and sat at the back of the room. Father and Mother entered to the immense joy of all our leaders. Many cried. Father has returned. How fortunate we are. How much we missed Father and Mother. This was the first public Hoon Dok Hae that True Parents conducted since March 16th. Mother looks beautiful and happy. It is a new springtime.

"Father mentioned two days ago that this period of March 16th to April 30th was a period of great indemnity for True Parents to protect the world and secure the Cheon Il Guk. He said that April 28, 29 and 30th were the final three days of this indemnity period and that May 1st Foundation Day was a new spring for our movement and humanity. Yesterday, on May 1st we could bring victory and joy to our True Parents. We had to catch over a 40" fish for the tournament to be successful. Led by Dr. Yang, Bishop Ki Hoon Kim, Rev. Dong Woo Kim and I brought a 42 and 41 inch striped bass to offer to True Parents as the first and second place catch of the tournament. Father saw the fish and went WAHHH! Then he told us to have the fish mounted for America. May 1st is a new beginning of heavenly fortune for America.

"Father looks great. He is at full power. True Parents are leading us directly into the springtime of heaven and earth. How grateful we are to God that True Parents can be with us. Let us offer ourselves so that everyday of Father and Mother's life can be a day of liberation and joy and we build the Kingdom of God on Earth. Long Live True Parents!! Long Live the Parents of Heaven and Earth!!!" <https://www.tparents.org/Moon-Talks/SunMyungMoon03/SM030501.htm>

2003.5.16: True Father was declared to have recovered.

2003.4.18-4.20: Campaign in the United States to encourage Christian ministers to take down the cross from their churches. On Good Friday 2003, the cross was taken down in more than 120 churches throughout the US. This movement's beginning was when Dr Yang, the Continental Director, conveyed my report to True Father at East Garden that a bolt of lightning had struck and toppled the cross at the top of the UTS chapel. The UTS main building had a cross at the top, and when we purchased the property, Father said to leave it there. True Father said to leave all the Catholic statues and liturgical items in place. True Father's response when he heard the report that the cross was struck by lightning and fell was that all Christian churches should now take down the cross.

Most of the cross fell on the roof. A few pieces fell down to the circle below, and hit the car

of our current Heavenly Parent's Holy Community leader in Boston, Rev. Bismarck Bamfo.

May 4, 2003

“On May 4, 2003, I was able to proclaim the transition from the realm of Satan’s dominion to the realm of God’s dominion based on God’s ideal of creation”
(*Chambumo Gyeong*, p. 1454, 2004.01.01)

May 10, 2003

Proclamation of High Noon Settlement and the Liberation of All Nations on Earth and in Heaven, East Garden, Irvington, NY

“Now we are entering an era in which the people of the world will fight with each other in order to serve us. Therefore during this period the whole Unification Church should offer all they have to the church as the Total Offering. There should be no property under your name. The Settlement of Noon happens centering on the day with the shortest afternoon hours, and that is why you should renounce all your rights of ownership. **From now on we should all transcend all customs and traditions of the world, and become one with the physical world centering on the spirit world, just as we have pledged through Family Pledge verse 5.** You are all responsible to do so.

The words Central Families of the Cheon Il Guk mean that **all the blessed families in the world and all people have restored the positions of fallen Adam and Eve, so that now they stand as they did before the Fall.** Once that is done, **the central families will enter a new era when they will be able to register their births and marriages.** Until now you could not register your births and marriages, but now the time will come when you can do both, and so inherit everything achieved by True Parents.

...“Moreover, **today is Hyun Jin (Nim)'s birthday.** You should all know that this ceremony is being performed to commemorate such a special day. What does the **Coronation of the King of the Blessed Families of the Peace and Unity of the Cosmic Parents and the Parents of Heaven and Earth** mean? Adam's mistake completely destroyed the Kingdom of Heaven and the throne for God's Coronation. Today is the day we restore all that and start anew. Only when you become families who fulfill the Family Pledge can you enter the Kingdom of Heaven. After performing this ceremony, we should all make a resolution to do so.

...“Read the part about Lucifer! Start reading from where Lucifer completely submits... In the part about the changes taking place in the spirit world after the 360 Million-Couples Blessing, the preparations we made until the coming of today is recorded. (Mrs. Won Ju McDevitt reads: Lucifer's Apology)

...“**All of you should not sleep at all for twenty-four hours on one day and just work hard. Do you think you will be sleeping in the spirit world?** When we consider the fact that in the spirit world **spirits are doing nothing else except concentrating on this work,** we should work hard and remember our duties as we approach the era of the realm of kings of families, so that we will not be ashamed in front of them. Everything that I say will become like mottos in the spirit world and will be recorded. There is no excuse you can give once you have gone to the spirit world. You cannot say, ‘we didn't know.’ I have already told you very clearly. You should all know that if you don't keep to these words, you will never be able to enter this realm of blessing. No matter who is entering heaven, no one can harbor two minds in his/her mind. They should only know God and True Parents. From now on you have to start living strict lives. I have lived like that all my life.

“What do you think was God's original idea? It was to bring about the

settlement of God's family after creating them. You should also have the same idea. No matter what you are doing, always remember the settlement of families.

“Today we are entering an era in which even in the spirit world **True Parents and God will be able to appear in physical form to give directions.** We are entering a new era where **instructions will be broadcast.** Just like the **Internet age,** **proclamations will be made around the world at the same time through e-mail.**

Only when we united centering on the one lineage could we carry out this ceremony with Him present. ...God had not been able to register His marriage and birth. Did he register, or didn't he? He does not have a nation. How can He register if he does not have a nation?

“...how can such a vast thing start from this single system, and **how can the relationships of generations fit together** and the results answer for the paths taken? ...True Parents are the only people who know the answer. ...I am the person who came up with that. I am even thinking about what God cannot do, and what He does not want. That is why True Parents and the King of Heaven and Earth have to be liberated. **You will be set as the ancestor of the Blessing in the nation where you were registered and you will have birth registrations.** The standards according to the generations will be connected automatically to heaven, and for eternity the liberated heaven will become the kingdom of love of God. Amen! [Amen!] Mark my words, because they will come true. Record them and listen to them.” (<https://www.tparents.org/Moon-Talks/SunMyungMoon03/SM030510b.htm>)

Landmarks: MEPI, coronation of Jesus, 2003, of Jesus and Heungjin-nim in DC, and then of True Parents in DC, with representatives of church and state offering crowns; leading up to 2005, September, integration of New ERA => IRF => IRFWP and AULA => SCWP => FWP => altogether into IIFWP which was renamed, UPF; True Parents' move from New York to Korea (the center of the international movement moves to Korea; East Garden gradually shifts to museum and historical center status)

2003.5.18: The Jerusalem Declaration (by the First Israel, including an apology for their historical role in Jesus' death), Jerusalem, Israel. Leaders from Judaism, Christianity and Islam signed the Jerusalem Declaration.

“May 18, 2003, was a momentous day of the first Middle East Peace Initiative (MEPI) Holy Land Peace Pilgrimage. U.S. clergy awoke early and left their hotel in buses at 5:30 a.m. to go to **the Church of the Holy Sepulcher.** It was fortunate they left at this time because at 6:00 a.m. a suicide bomber set off a blast two blocks from the hotel, killing seven people and injuring 22. All traffic was stopped and had the clergy left any later, they would not have been able to pass.

“From there, they offered a 30-minute service at the site of **Golgotha** and then traveled a mile or so to **the Potter's Field, also referred to as the Field of Blood,** which, according to Matthew 27, the chief priests purchased with the 30 pieces of silver Judas got for betraying Jesus. **Pastors lifted a wooden cross, about six feet high, as they marched down a winding road to the Potter's Field. At the site, ministers placed the cross in a hole previously dug to its exact dimensions by Israeli FFWPU members. They placed a FFWPU flag, “dated and signed by representative leaders,” on top. The ceremony concluded with participants putting “soil on the cross one-by-one, repenting for the false faith” that was “preventing Christianity and Judaism from achieving reconciliation.”**

“On that foundation, the **135 U.S. clergy met with a similar number of Israeli rabbis as**

well as ten imams for a day-long “Conference for Jewish and Christian Reconciliation and Harmony.” The highlight of this was the Jerusalem Declaration in which the clergy and rabbis repented “for the dark parts of our past” and sought “a bright future together.” In reality, it was not easy to obtain the signatures. **According to one report, “the main rabbi strongly rejected...signing his name.” In addition, “Some rabbis were upset that the declaration would even be considered.”** However, in an unscripted moment, a key rabbi stated, “I will sign it if my Muslim brother will sign it with me.” A leading sheik marched forward and “the three brothers collapsed into an embrace.” One observer recounted, “This opened the floodgates and everyone rushed to the front to sign.” (Dr Michael Mickler)
http://familyfed.org/news-story/twih/37153-37153/?utm_source=Members+Familyfed&utm_campaign=fdca538fae-EMAIL_CAMPAIGN_1_10_2019_9_53_COPY_01&utm_medium=email&utm_term=0_d36ddb328-fdca538fae-88340849&mc_cid=fdca538fae&mc_eid=12fe1fc70d

2003.6.29: The Washington Declaration (**by the Second Israel**, for interreligious unity) (Middle East Peace Initiative, Washington, D.C.)

2003.8.15: Seoul Peace Declaration (**for the Third Israel**, for breaking down the walls among religions), at the IIFWP Summit Conference for World Peace, Little Angels Performing Arts Center, Seoul.

Indemnity Course to Restore the Authority of the King (Kachi)

The American movement leadership, centered on ACLC, were at the center of the course in the Middle East at this time, specifically **Continental Director Dr. Chang Shik Yang, President Dr. Michael Jenkins and Rev. Levy Daugherty.** Major Christian leaders included Bishop George Augustus **Stallings**, Rev and Mrs Jesse and Tanya **Edwards**, Dr. T. L. **Barrett**, and many others. Also, many **European members** participated, with the foundation of our missions in Israel over the decades since 1975, which began with True Father’s visit in 1965, during which time **he drove three nail into a tree in the Garden of Gethsemane under which he perceived Jesus had prayed.**¹²

2003.12.22: Jerusalem Peace Walk (Jerusalem, Israel) **Coronation of Jesus as the King of Kings of the First Israel, Jerusalem**

The first step was ACLC American clergy burying the cross in Jerusalem, in the potter’s field. ACLC (American Clergy Leadership Conference) continued pilgrimages, with parallel organizations in Europe and elsewhere bringing large groups to Israel, under the leadership of USA Family Federation leaders Dr. Chang Shik Yang and Dr. Michael Jenkins. We met diverse leaders, including Knesset members, Women’s Federation members visited families in their homes throughout the country.

We had an **audience at the Dome of the Rock**, an unprecedented invitation for non-Muslims, and conducted 40 days of peace marches in Jerusalem.

It culminated in the coronation of Jesus as the King of Kings of the First Israel by representatives of Christianity, Judaism, Islam and Druze in Jerusalem’s Independence Park.

“The crowning of Jesus was done with prayer and a deep sense of historical meaning which has set the stage for an ongoing and continuously growing effort for interfaith

¹² Gary Fleisher: “I heard this from Israeli members who had joined in the early 1970s who heard it from the first Unification Church missionaries to Israel, Bert Boland (arrived in 1971) and Michael Gepkes (arrived in 1972). In 1965 there was only one Holy Ground in Israel, it is in Haifa at the Bahai Temple. In 1967 Israel captured the Holy Grounds on Jebel Tur (Gergian), where the Samaritans had their temple, in the Garden of Gethsemane, and at the Oaks at Mamre (Hebron). Jordan still has one holy ground, it is in Amman.”

dialogue in the Middle East. This has produced additional options that compliment and even go beyond the diplomatic efforts for peace of various governments. The interfaith effort touches people heart to heart for it is through the faith leaders that peace can reach into every community and family with a sense of God's healing presence. **There was an overwhelming feeling of relief and joy as the ceremony was completed. There was a sense of realization that for 2000 years Jesus' own family has not formally welcomed him.** This day changed that and the grief of Jesus was dissolved. All the historic internal conditions that blocked the path to peace were removed on that day. God is now free to bless all the Abrahamic faiths together as One Family Under God.” (Dr. Michael Jenkins, <https://www.tparents.org/Library/Unification/Talks/Jenkins-08/Jenkins-081222.htm>)

This was followed by a peace conference in Gaza City, with a very dramatic return trip to Israel.

Dec 23, 2003

“In the spirit world up to now, God had no form. *Messages from the Spirit World* stated that the incorporeal God is not visible, but True Parents appear on the right-hand side of God, who manifests as a pillar of fire. ... **The time will come when God will give me an award. When He does, I will pass that award to Mother. Then, all blessed families and all Unification Church members in heaven and on earth also should honor Mother by offering her an award for her victory.** With the Enthronement Ceremony of the Parent of the Cosmos and the Parents of Heaven and Earth Who Reign Over the Blessed Families as the King and Queen of Peace and Unity, **the incorporeal God assumes corporeal substance as the True Parents, the image of God; also the True Parents, who live in the earthly realm, ascend to the throne of the incorporeal Parent in the heavenly world.**” (429-025, *Chambumo Gyeong*, 13-1-2 #13, p. 1452)

2004

The crowning of Jesus was the condition for subsequent coronations

February 4, 2004: Coronation of Jesus and Heung-Jin Moon as the Kings of Peace of the Second Israel, at the Ambassadors for Peace Awards, Ronald Reagan Building, Washington, D.C. with members of the US House and Senate in attendance. This laid the foundation for True Parents to substantially establish the Authority of the King. (True Children received the crown.)

March 23, 2004 Coronation of True Parents as the King and Queen of Peace of the Third Israel, Dirksen Senate Office Building, Washington, DC [PHG 1-15] **The crowns were presented by Congressman Danny Davis (D., IL) representing the political world, and Rev. Jesse Edwards representing the religious world.**

March 31 – April 5, 2004: American Clergy Leadership Conference (ACLC) fifth Israel pilgrimage; Nazareth Peaceful Walk and the Nazareth Declaration

April 7, 2004: True Parents signed the Nazareth Declaration of the fifth Israel pilgrimage (East Garden).

April 13, 2004, East Garden:

“Seokbang means that all existing sins completely disappear, without a trace. Only then can you stand before God. ...On the tenth of last month, I declared the seokbang of the angelic world, their being made completely free. How great were the sins of the angels? ...**Seokbang means a state of natural liberation, where we can be born from sinless, good parents and freely meet the nation, world and God.**” <https://www.tparents.org/Moon-Talks/SunMyungMoon04/>

April 18, 2004, East Garden: The Declaration of An Shi II

“I designated and declared An Shi II on April 18, 2004, in accordance with Heaven’s decree. ...The first observance of An Shi II [was] on April 27.” (PHG 1114-15)

An Shi II is a hoondokhae centered worship service that takes place every eighth day.

“You need to have confidence in **conditionally having become the sons and daughters of True Parents** after receiving the marriage Blessing from them.” (1114)

“You must find and establish Cheon Il Guk within your families by offering your entire being to Heaven.” (1115)

“Originally, God’s victory and the Era after the Coming of Heaven would have been completed and borne fruit when I was eighty years of age. Yet, it was completed and declared after a prolongation of five years.” (1115)

“I designated and declared An Shi II on April 18, 2004, in accordance with Heaven’s decree. ...The first observance of An Shi II [was] on April 27.” (PHG 1114-15—a speech given on July 26 in Korea)

April 19, the 44th True Parents’ Day

Proclamation of An Shi II (Day of Secure Settlement and Attendance), World Mission Center (New Yorker Hotel), New York, NY

“Today we will make a new beginning. **Everyday should now become the Sabbath. Each day we should do Kyung Bae and Kajong Mengse and we should teach our children. Then a new day the 8th Day of Shi Hwi or attendance will begin.** ...We are going to establish the **something beyond the Sabbath - that is the Day of Attendance. This will be the 8th Day.** The number 8 is the number of a new day and a new beginning.

“...**Everyday now must become the Sabbath.** We will abolish the old Sabbath in which only one day was the Sabbath. It used to be a day of rest, however we now must have a different lifestyle. Sabbath is now they day to work because of the fall and the course of restoration God has no time or chance to rest. How can we rest if God cannot rest. Therefore we should set the condition that we will work hard seven days a week. We must work hard so that we can restore all things into God's realm - this will also restore all the numbers. ...

“Do you sleep with clothes? **You must now sleep together without clothes. You must be very intimate to achieve harmony.** You must follow the principles and laws taught by the parents. All relatives would like to visit you with this kind of spirit.

“**So from now all husbands and wives must sleep naked.** You must have a right heart to bring harmony between your brothers and sisters and bring harmonious relationships. **Someday in the future the way I will give your inheritance will be based on how we are loving each other.**” (“Happy True Parents Day,” <https://www.tparents.org/Moon-Talks/SunMyungMoon04/SM040419.htm>)

A public address, “The Path of Humanity and the United States in the Era of the Peace Kingdom,” was given in the same location later in the day; see PHG 9-18.

The Path of Humanity and the United States in the Era of the Peace Kingdom

April 19, 2004, New Yorker Hotel, New York, NY

"...I came to learn that God is not a Being sitting on a throne of glory and honor. Rather, He is a God of sadness, lamentation and anguish, endeavoring to save His children who fell and plunged into hell.

"...on May 4 of last year, I made the declaration of the "Age of the Great Transition to the Realm of Dominion under the Ideal of Creation." Then on July 13 of the same year, **I ended the providence of restoration through indemnity.** ...The efforts to substantiate the **nation of the Fourth Israel, proclaimed on August 20, 2003, took shape in the devoted efforts made for peace in the Middle East**, which is the realm of the First Israel. **They culminated with the Coronation Ceremony of the Kingship of Jesus, which took place in Jerusalem on December 22, 2003. On this victorious foundation, we held the Coronation Ceremony of the Kingship of Peace on March 23, 2004, in a Capitol building of the United States, which is the Second Israel.** Through this ceremony, the age of true liberation and freedom drew closer to humanity, and we began to actualize the proclamation of God's Fatherland and the Era of the Peace Kingdom, made at the beginning of this year.

"...The enthronement of the Peace King as the Cosmic Parent, the Parents of Heaven and Earth, and the Parents of Heaven, Earth and Humankind, was held on March 23 of this year at the United States Capitol building in Washington, D.C. It was a major declaration that substantially secured God's Kingship on earth. Furthermore, the declaration of the Ideal Kingdom of Heaven of Cosmic Peace and Unity, made at the Capitol on the same day, is the historic opening of the age of the Federation of Blessed Families of the Member States of the United Nations.

"It is **now the fourth year of Cheon Il Guk**, in which the Kingdom of heaven on earth and in heaven can be established in reality, ...during this period in April, declared on this day, the forty-fourth anniversary of True Parents' Day, we have ushered in **the day of the liberation and complete freedom of the angelic world**, the complete freedom of **Cain and Abel** and, furthermore, the complete freedom of **the Parents.**

"Going a step further, we are approaching the date May 1, which marks **the fiftieth anniversary of the founding of the Holy Spirit Association for the Unification of World Christianity. On that day, we will usher in the day of national liberation.** Now that the age of liberation and complete freedom has arrived, henceforth everything will be entrusted to the overall, complete, absolute and omnipotent authority of God, and **the era of His direct dominion will arrive, when He can guide us personally.**"

July 13, 2004: Proclamation of the End of the Era of Indemnity (Sun Moon University, Korea) These activities to finish the prolonged providence of the Era before the Coming of Heaven opened the way for unity among religions. (Kachi)

Speaking Tour: October 26-30, 2004 "The Harmonization of Values, and the Liberation and Complete Settlement of the Realm Transcending Religions and Nations from the Providential Perspective" [PHG 10-6]

Oct 26	Rye Brook, Hilton Westchester County
Oct 28	Washington, DC: Hyatt Regency Hotel
Oct 29	Chicago, IL: Marriott Hotel Downtown
Oct 30	Los Angeles, CA: Airport Marriott Hotel

Nov 25, 2004 The crowning of True Parents as the King and Queen of Peace of the Fourth

Israel, at the National Assembly Library in Seoul (August 20, 2004)

2004.12.13, Washington, DC Marriott Wardman Park Hotel (3 events on that day)

Common Legacy Breakfast Summit, ACLC — “Let Us Become Filial Children of God Who Liberate His Heart” (PHG 10-8, pp. 1536 ff)

True Parents Coronation as the King and Queen of World Peace — “Our Mission in the Last Day of Providential History” (PHG 2-11, pp. 284 ff)

Founding of the Federation to Commemorate the United Nations Peacekeeping Forces — In his speech, Father declares the creation of the peace kingdom corps and police:

“I am establishing the peace kingdom corps and peace kingdom police as a volunteer army and police force to protect the righteousness of God’s nation.” (CBG p. 930)

Father eventually clarified that it would be composed of blessed wives.

2004.12.26, East Garden: “Special Marriage Blessing of the Second Generation” 132 couples. Speaking of the ceremony, True Father later said,

“The fact that we could hold the ceremony means that a realm of unity had been created at the highest levels of the spirit world. From now on, heaven can simply ignore the authorities that control religions and nations in the fallen world. Heaven will dismantle them in the end. **Religions will not be necessary. Nor will nations be necessary. Eventually, religions and nations will be dismantled, the lineage of all humankind will be changed into God's, and the entire world will be transformed into one nation having the form of one global family.** (True Parents Words [432-191,2004.01.23] <https://www.tparents.org/Moon-Talks/SunMyungMoon04/SunMyungMoon-041226.pdf>)

2005

Feb 14, 2005: Crowning ceremony of the King and Queen of Peace for Cosmic Unity, Cheongpyeong

2005.02.14 [Father spoke of these events at the Cheongpyeong Training Center]

“... **in the year 2001**, I was able to declare the era of Cheon Il Guk, the time of true love under the sovereignty of Abel, and to offer God His kingship.

“On that victorious foundation, in Jerusalem in **2003** I offered Jesus his coronation as the King of Peace of the First Israel. In **2004**, crowning ceremonies were held in America, the Second Israel, in Korea, the Third Israel, and finally on the global level. **Thus I was elevated as the King of Peace transcending religions and nations, in the capacity of the True Parent of humankind.**

Standing upon these providential victories, now in 2005 the world's six billion people have entered the second stage in the three-stage process of building the Kingdom of the Cheon Il Guk.

“Each of us should become the creators of this new world, as we go out to plant the seeds of true life and true love and represent heaven’s family. Do not be so foolish as to scatter your seeds into the air, to be carried off by the winds of secular vanity and immorality. **Seek the humblest and lowest position. Plant your seeds in the deepest and richest fertile soil. Break down the walls between races,**

abolish the national borders and bear the fruit of cross-cultural, interracial marriages that go beyond religion and nation. Let us do mighty works to uphold God's true lineage eternally. The providence of interracial, cross-cultural marriage shall elevate the Mongolian race and all humankind through the true love of the eternal God.” (<https://www.tparents.org/Moon-Talks/SunMyungMoon05/SM050214b.htm>)

2005.04.13

“The Providential Path to True Liberation and Complete Freedom”
International Leadership Convocation: “Leadership for Global Transformation: Exploring the Vision, Methodology, and Best Practices Necessary for Lasting Peace”
Washington Times, Arbor ballroom, Washington, DC

“Let us take a closer look at the true family philosophy. The family is the framework and environment for human growth. ...This family was to have established a Four-Position Foundation, giving visible manifestation to the invisible God. ...Before He created human beings, however, the idea of children, the idea of brothers and sisters, the idea of husband and wife, and the idea of parents existed only conceptually in His mind. By creating Adam and Eve, God wanted to make these ideas actual and perfect them. ...It is to perfect the Four Great Realms of Heart and the Three Great Kingships, which are the fundamental basis of all human relations.

“Everyone is born on this earth as someone’s child. We then go through a process of forming relationships with brothers and sisters, marrying to become a husband or wife, and then bearing children to become parents. Hence, the Four Great Realms of Heart are fulfilled within the framework of the family.

“The Holy Blessing Ceremony changes their blood lineage. ...when they give birth to children of goodness, they are practicing filial piety on a providential level by enabling God to embrace His third generation, that is, His grandsons and granddaughters. This signifies the historic appearance of the third generation of creators. Their appearance completes the central root, central trunk and central bud linked to God’s original love, original life and original lineage. ...As this perfected ideal family expands, there will be ideal tribes, ideal societies, ideal nations and an ideal world—in other words the Kingdom of God on earth and in heaven.

“You are called to be the forerunners in practicing the true family philosophy.

“I know with certainty Heaven’s will. I know why God anointed me and sent me in the position of a True Parent. As a True Parent, I must fulfill the mission of the savior—to bring perfect salvation to the world. I must fulfill the responsibility of the Messiah—to remove the sins of humanity. I must fill the earth with fields of cultivated olive trees—true families—by bestowing the marriage Blessing centering on true love.

“Now this heavenly command is being accomplished with revolutionary speed. Tens of thousands of families have been blessed in international, interracial and interreligious marriages. They are carrying out their work to establish Cheon Il Guk under the banners of the Interreligious and International Federation for World Peace and the Mongolian Peoples Federation for World Peace. You can see for yourself. They are God’s special forces, working at the risk of their lives in this Era After the Coming of Heaven.

“The Interreligious and International Federation for World Peace and Mongolian Peoples’ Federation for World Peace are the pillars of cloud and of fire that will lead humanity in the direction of righteousness.” <https://www.tparents.org/Moon-Talks/SunMyungMoon05/SM050413.htm>

June 25–28, 2005 “God’s Kingdom of Peace Is the Eternal Home of Our Blessed Families”
[PHG 8-15, pp. 1282 ff]

June 25	New York, NY: Jacob K. Javits Convention Center
June 26	Washington, DC: Ronald Reagan Building
June 27	Chicago, IL: Hilton Hotel
June 28	Los Angeles, CA: Airport Marriott Hotel

“God’s Kingdom of Peace Is the Eternal Home of Our Blessed Families”

“I propose that a bridge be constructed over or a tunnel be dug under the Bering Strait, so that it will be able to connect a world super highway starting from the Cape of Good Hope in South Africa to Santiago, Chile, and from London to New York, making the world a single community. **I would call this, "The World Peace King Bridge-Tunnel."** ...With the complete success of this project, humankind will be one step closer to the peace kingdom on earth, where there is no more division and war.” <https://www.tparents.org/Moon-Talks/SunMyungMoon05/SunMyungMoon-050625.pdf>

Report by Dr Chang Shik Yang on True Parents’ summer schedule in Alaska

"Father had his four-city speaking tour from June 25 - 28 and then went to Kodiak. In Korea so many things happened. ...After going to Alaska, he stayed there for 7 days and held the July 1st celebration there. Then in Korea was a meeting of 10,000 Koreans living in Japan who support North Korea and Koreans living in Japan who support South Korea. The Peace Cup Soccer Tournament was held, and then the special conference for UN Peace-keeping Forces.

“Then Father came to Alaska on August 6. I stayed with Father for two weeks for the education of Korean leaders there. One cabinet member studied Father's words so seriously and always quoted *Cheon Seong Gyeong*. One member of parliament (a woman) had very deep and bitter resentment toward this person. Many people went to prison under his leadership. When she saw him at the conference, she cried out his name: "How can you be here and claim that you are a blessed person?" They had a big argument outside. Many thought Father would stop it or intervene, but he did not. Then Rev. Kwak asked Mr. Kamiyama to testify, without knowing anything concerning the morning fight. He talked about Father's life in Danbury prison. These two people were deeply touched and impressed. They themselves testified concerning Father, and they reconciled. Father gave them both incredible love in the morning at Hoon Dok Hae.

“Father then went back to Korea.”

<https://www.tparents.org/Moon-Talks/SunMyungMoon05/SunMyungMoon-050908.htm>

September 2, 2005 Proclamation of the Day to Embark on the Secure Settlement of the Universal Peace Kingdom, North Garden, Kodiak, AK

September 12, 2005 UPF Inaugural Ceremony, Lincoln Center, New York City, delivering the first message of peace, “God’s Ideal Family and the Kingdom of the Peaceful, Ideal World.”

**Inauguration of the Universal Peace Federation
Lincoln Center's Alice Tully Hall**

"God's Ideal Family: The Model for World Peace."

Present were 376 delegates from 157 nations. Reverend Moon's speech was the first event in a speaking tour that would take him and, mainly, True Mother, to 120 nations, visiting and delivering this major address in almost one city per day.

The UPF's mission is to "renew the existing United Nations and provide a new level of leadership as an 'Abel-type' United Nations, that is, a United Nations whose efforts for peace are offered to heaven, investing itself ceaselessly in living for the sake of others."

"Do you know what has pained God's heart, causing Him the greatest grief? God lost His lineage. And with the loss of His lineage, He lost His right of ownership.

Lineage is more important than life and more important than love. ...**The seed of true love is embedded in God's lineage. God's lineage provides the context and environment for a true life.**

...only when we are linked to God's lineage is it possible to create God's homeland, the ideal nation.

"You strive to set a good tradition, but it will endure only through your lineage. Lineage is the bridge allowing the parents' spirit to carry on through subsequent generations. In other words, lineage is the first and final condition necessary for parents to harvest the fruits of their love, the fruits of their life and the fruits of their joy. ... Let us now boldly step forth to sever [Satan's lineage] and be grafted onto the root of the lineage of the True Parents.

"In more than 180 countries, Ambassadors for Peace ...

In the Middle East, ...Jews, Christians and Muslims have found the resources in my philosophy of peace ...In past decades my Unification Thought played a decisive role in ending the Cold War. Now I am successfully leading behind-the-scenes efforts to bring about the unification of my homeland of Korea.

"Under the banner of the Universal Peace Federation, we will serve as **Peace Kingdom Police Force and a Peace Kingdom Corps** to safeguard global peace.

"I am not yet satisfied, because I began my life's work at the command of Heaven. I have come as the True Parent of humankind with God's anointing and I am determined to keep my promise to Him. I am determined to obliterate all national divisions and barriers that have poisoned this earth and to establish the world of peace, where all people everywhere can live hand in hand.

For the sake of peace and human welfare, I propose that we build a passage for transit across the Bering Strait, ...the 'World Peace King Bridge Tunnel,' ... connecting the world as a single community.

"I leave you with a choice. There can be no perfection in ignorance. The message from Heaven that I convey to you today is both a blessing and a warning to this generation. **I, Reverend Moon, will take the lead in establishing true families, true societies, true nations and a true world. Will you join with me as I rise and gain strength in accordance with heavenly fortune?** Or will you remain captive behind the same old walls, all of them Satan's handiwork: the wall of your religion, the wall of your culture, the wall of your nationality and the wall of your race, and spend the remainder of your time on earth in agony and regret? Heaven is summoning you to be the wise leaders who will set aright this world of evil and establish a new heaven and new earth." ("God's Ideal Family and the Kingdom of the Peaceful Ideal World I," address at the inauguration of UPF, Sept 12, 2005, in *True Mother's Anthology* vol. 2, p. 280)

Here is how Father described the UPF mission in the Peace Messages:

"On September 12, 2005, I founded the Universal Peace Federation. **Then, in order to build one family under God through the twin strategies of proclaiming**

God's Word and conducting the marriage Blessing, I completed three worldwide speaking tours with my wife, Dr. Hak Ja Han Moon, our children and our grandchildren. In this way we were able to substantiate three generations within one family fulfilling the marriage Blessing ideal."

... "It is now possible for UPF to serve as an Abel-type counterpart to the Cain-type United Nations in the Era after the Coming of Heaven. It will renew the United Nations and lead the way for millions of ambassadors for peace throughout the world who have taken up my teaching, the 'Way of the Heavenly Parent,' which consists of the principles of true love and the ideal of true family.

"Ladies and gentlemen, through the international and cross-cultural marriage Blessings that transcend religious denomination and nationality, the UPF will be in the vanguard of the great revolution to restore the original lineage of humanity, hearkening back to Adam before the Fall. Some may scoff and say that this is impossible. Yet where there is a will, there is a way, especially if it is God's Will. ...How could anyone harbor antagonism toward, much less point weapons at, a nation where millions of their grandchildren make their home?" (PHG 1585-87, August 27, 2008)

September 18, 2005 True Parents celebrated "The Chuseok for the Liberation of Heaven and Earth" at East Garden.

I have no record of that meeting, but here is from **Sept 17**: "I could go to the spirit world at any time. Rev. Kwak, you should think about how long you will live. **I know that I must live to be 92 years old.** I cannot rest or I will collapse. I must not rest. I know my life's mission and goal. Yesterday, you shared concern that I might die on the tour. I don't like to hear that at all. I don't care if I die. Everything will be fine if I am doing God's will." (<https://www.tparents.org/Moon-Talks/SunMyungMoon05/SunMyungMoon-050917.htm>)

September 20, 2005 120 Nation Speaking Tour to Launch the Universal Peace Federation: **United States**

October 3-14 120 Nation Speaking Tour to Launch the Universal Peace Federation: Korea

October 3-14 120 Nation Speaking Tour to Launch the Universal Peace Federation: Japan (**True Mother tours Japan concurrently with True Father's tour of Korea**)

October 16-December 23 120 Nation Speaking Tour to Launch the Universal Peace Federation: Asia, Europe, Oceania, South America and Canada. **The final city, on Dec 23, was Toronto.**

December 23-27, 2005 True Parents celebrated Christmas at East Garden. Father spoke on Christmas Eve, including these words:

"If you wait and miss the chance of this springtime, your family will suddenly find itself in winter with no harvest and you will be shocked. ...We must perfect ourselves: this is the most important dimension of our lives. We must truly use this time effectively. We must go through 2008 and then 2009 - 10 -11 -12.

"The words that Father is speaking are unprecedented in history. This has never been done before. Father proclaimed the Word and then in 2001 he did the Coronation Ceremony for God's Kingship. Then Father was crowned as the King of Peace in the U.S. What does King of Peace mean? That he is the true owner of this world. What did he emphasize? The human Fall.

"What are the problems? Free Sex, connected to blood; homosexuality, connected to blood; AIDS, connected to blood. The second problem came because the blood

lineage was lost. Cain killed Abel. Murder resulted. The third problem was ownership. God didn't want to give up His ownership but because His children fell He was helpless and had to allow the ownership to go to Satan. Many people have ownership of things now, such as property, cash, etc. Our responsibility is to give up everything 100 %; give it to God so God can bless it and give it back to us.”
<https://www.tparents.org/Moon-Talks/SunMyungMoon05/SunMyungMoon-051224.htm>

True Parents departed to Korea to the Welcome Home Rally on the 27th and Blessing Ceremony for 1,147 couples on the 29th.

2006

April 28–December 31: 180 Nation Universal Peace Federation Speaking Tour to Return to the Original Fatherland and Hometown. (It started on April 28 at the University of Bridgeport, and the US tour ended on May 10 in Seattle)

REFLECTION: The king and queen and their 3-generation family

- (1) bless all nations, races and religions as their lineage
- (2) Established the sacraments of rebirth (the Word), resurrection (the Blessing) and eternal life (ascension). These are the three Seonghwa's and they were conducted in the United Nations building, New York City, with members of all religions, races and nations participating.

The speech was initially presented by True Mother, then by children and grandchildren of the True Family, and then by clergy and ambassadors for peace. Three generations of the True Family, with Christian, Muslim and Jewish clergy, bestowed of God's Word and sacrament. They created **the communion of all nations, races and religions**, centered on the change of blood lineage, that is, God's heart. From the University of Bridgeport on April 28 to 8.19 (Hong Kong) then 40 more cities (9.1, Tokyo) to 10.14 (Venezuela, Kenya, Angola). [PHG 4-12]

May 3—Father's prayer for the Abel UN and True Mother:

“Now the blessed families and all the people of the nations connected to the United States face the final goal of hope, **which shall conclude as a single goal through the United Nations**. ...It is my desire to find that place where we can **settle down on Your throne, based on a new Abel UN**. Thus, I pray that the peace king, peace kingdom corps and peace kingdom police **can be united as one under True Mother and be brought to ultimate fruition**.” (2 CSG p. 1592)

8. Move to Korea

1. Successive HDH days at EG, giving away belongings by raffle

9. Kook Jin Nim to Korea, Hyung Jin Nim to Korea

Hyung Jin Nim's course (2006-7)

Hyung Jin Nim, True Parents' eleventh child, was a martial artist, Harvard student, Buddhist meditation practitioner and teacher, participant in True Family speaking tours, author of three books on True Parents and meditation, devoted son, husband and father. He moved his family to Korea shortly after True Parents moved there, in 2006, and taught informally at Cheong Shim Graduate School of Theology (CSGST, now SunHak UP Graduate University) for a short time.

Father directed Hyung Jin Nim to enroll in the CSGST doctoral program. Hyung Jin Nim had completed a Master's Degree in Religion at Harvard but had not been accepted into

the doctoral program. CSGST prepared for him, but Hyung Jin Nim did not enroll. This was told me by the European student who was accepted to the CSGST in the place left vacant due to Hyung Jin Nim's refusal.

Soon thereafter, Hyung Jin Nim took the position of pastor for the Unification Church in the Mapo area of Seoul, the "Mapo church," and began a ministry to English-speaking members living in Seoul. He emphasized member care and obedience to True Parents, and participated in evangelical activities.

June 10, 2006 Groundbreaking for the Korea Times Aviation Aerospace Industrial Complex at Gimpo, Gyeonggi-do [PHG 10-10] **Note that this was a partnership with the Sikorsky Helicopter Company, located in Connecticut, USA, near Bridgeport.**

Jumping ahead, in 2009, on January 15 and 31, True Father designated the "**Peace King Representatives**" as having the mission of the Peace Kingdom Police and Peace Kingdom Corps:

"Then, the Peace UN, led by the Peace King Representatives in Korean, **boon-bong-wangs**, dispatched to all nations of the world, should fulfill its mission to advance the day of the completion of the Kingdom of Heaven on Earth and in Heaven by centering upon True Parents, who have been enthroned as the Peace King of Kings Throughout Heaven and Earth. And what is the significance of Peace King Representatives? There may be some who are curious about this point.

It was the mission of Jesus' disciples:

"Think about the time of Jesus. ...As Jesus' second selves, they should have been dispatched to all corners of the globe ... fulfilled their missions as **Jesus' representatives and heirs.**

It is the mission of the Peace King Representatives:

"Similarly, the leaders from around the world to whom the King of Peace, the True Parent of Humankind, has given the mission of Peace King Representatives should fulfill their responsibilities as **True Parents representatives and heirs.**

The core mission is to eradicate the walls between races, religions, nations and cultures:

"They should perform their mission as a furnace of true love, eradicating without trace the walls between races, religions, nations and cultures, and establishing the kingdom of peace under the banner, One Family under God."

The mission is extended to everyone:

"Distinguished guests, by attending this historic rally, you have received Heaven's call." "Coronation for the Authority of the Liberation of God, the King of Kings," January 15 and 31, 2009, <http://www.tparents.org/Moon-Talks/SunMyungMoon09/SunMyungMoon-090115a.htm>

On June 13, 2006, the Cheon Jeong Gung was opened.

DEFINITION OF THE PEACE KINGDOM POLICE, PEACE KINGDOM CORPS AND PEACE OVERSIGHT CORPS

The UN failed to

"recover God's homeland and hometown [in the Korean War]... To set an indemnity condition to offset this, my husband and I established **the Universal Peace Federation and then organized the Peace Kingdom Corps and Peace Kingdom**

Police Force centering on the women who love the Universal Peace Federation and are willing to serve and sacrifice for the sake of peace under its banner.”

“The Peace Kingdom Police, Peace Kingdom Corps, and the Peace Oversight Corps have been established. **If members of the first two drink alcohol or do wicked deeds, the Oversight Corps—the women—will take care of them. Women are the mothers and the elder sisters.**

“Since it was the mother and elder sister who fell, I should therefore place the Oversight Corps in position, and this would **prevent those from the Peace Kingdom Police and Peace Kingdom Corps from drinking alcohol and dancing.**

“If there were anyone who damaged his family, he would be instantly taken care of! Since there are many beautiful women on the Oversight Corps, some may hold wrong ideas about them, but they stand in place of your mothers and elder sisters. The mother and the elder sister fell. Are you clear on that? [Yes.]

“I failed to give a clear definition of what the Peace Kingdom Police, the Peace Kingdom Corps and the Oversight Corps are. There were two very serious problems in Adam’s family: first that the lineage was turned upside down, and second that the sons of the family, Cain and Abel, were raised wrongly, resulting in the one murdering the other.

“How great it would have been if Eve had given birth to the eldest son of God! How wonderful, if she had given birth to the sons and daughters of God! The lineage would not have been defiled, and this perverse history, whereby heaven and earth were completely subverted with the elder son murdering the younger son, would not have come about.” (“Cheon Il Guk is the Ideal Heavenly Kingdom of Eternal Peace,” June 13, 2006, Cheongpyeong, Korea, *Today’s World*, June 2006, p. 9)

August 20: “God’s Ideal Family and the Kingdom of the Peaceful, Ideal World II”

This speech was given by **Reverend Sun Myung Moon** on August 20, 2006 at the “Victory and Complete Freedom Rally to Bring Universal Peace to the Fatherland and Hometown,” and then by **Dr. Hak Ja Han Moon** between September 1 and October 14 during a **40-nation** Victory and Complete Freedom Rally to Bring Universal Peace to the Fatherland and Hometown speaking tour.

The **September 1–October 14** tour was an extension of the UPF Worldwide Speaking Tour to Return to the Original Fatherland and Hometown to over **40 additional nations**, expanding on the Victory and Complete Freedom Rally to Bring Universal Peace to the Fatherland and Hometown. Beginning on September 6, **members of the True Family held simultaneous events in as many as 12 venues in each nation. The tour included one speech in the US, Sept 3 in the Manhattan Center.** [*Pyeong Hwa Gyeong*, 4-11 and True Mother’s *Anthology*, vol. 2, p. 298 ff. **This was the only public event of True Parents in America in 2006. We have HDH records at East Garden, April 15-26.**)

The worldwide tour speech, which was delivered by both Father and Mother, presents the core providence very concisely:

“As you may know, **after the coronation ceremonies at which my husband was acknowledged as the King of Peace**, held both in the United States Senate Office Building and the Korean National Assembly in 2004, **we founded the Universal Peace Federation in New York City** on September 12, 2005. On the foundation of those victories, on June 13 of this year we held the Entrance

Ceremony of the Cheon Jeong Gung and the Coronation Ceremony of the True Parents as the King and Queen of Cosmic Peace. Each of these was a step towards the establishment of the substantial kingdom of heaven on earth, Cheon Il Guk.

“Ladies and gentlemen, immediately after the inauguration of the Universal Peace Federation my husband embarked on a world speaking tour that took him to **120 nations**. Inheriting the victory of that first tour, I continued with a **180-nation tour**, declaring God's message in the capacity of the True Parent. Through this tour, which took me around the entire world over the past six months, **my sons and I worked together seamlessly, fulfilling the providence of mother-son cooperation**. As a true parent accompanied by true children, **we declared the Word and officiated together over marriage Blessings** for the sake of world peace. Through this, **I restored and offered to Heaven the realm of the lineage and the realm of Cain and Abel unity, both of which had been lost by Eve, the mother of the first human family**.

“Ladies and gentlemen, August 20 of this year was the twenty-first anniversary of my husband's release from Danbury Prison in the United States, which was the last of six unjust incarcerations he has had to endure during his lifetime. His release on that day signified victory over imprisonment on the worldwide level and the attainment of the realm of liberation and complete freedom. To commemorate that significant day, and to welcome me back from my successfully-completed world speaking tour, my husband hosted a global level peace rally in Korea. More than 30,000 core leaders, representing 1.2 million ambassadors for peace and leaders in 120 nations gathered and strengthened their resolve to realize world peace.

“Now, on the foundation of the success of that providential event, we are traveling to every corner of the world with **three generations of True Parents' family in the capacity of the King of Cosmic Peace to proclaim this message**. It contains the secrets of Heaven, which God has sent down to humankind in this Era After the Coming of Heaven.”

True Father's words on April 26 at East Garden concluded with:

“Why are you here? Men are part of True Father's body. Women (are part) of True Mother's body. ...They should come back to True Parents and be united with True Parents. **Mother is united with Father**. You must not be self-centered.” (<https://www.tparents.org/Moon-Talks/SunMyungMoon06/SunMyungMoon-060426.htm>)

October 21–December 31 176 leaders of diverse religions, mostly Christians and mostly from the USA, speaking on behalf of True Parents, continue the UPF Worldwide Speaking Tour in more than 50 nations

UTS

Young Oon Kim Scholarship for Unification second generation students

UTS becomes an interfaith seminary

My world tour based on Rev Kwak's direction to the regions

2007-08: Jubilee Years

March 13, 2007 The Hawaii King Garden Coronation Ceremony

March 17, 2007 Dedication of King Garden and launch of the new beginning of the Pacific Rim Providence, Kona, Hawaii

True Father delivered “A Providential View of the Pacific Rim in Light of God's Will I,” which

True Mother then delivered between May 2 and June 1 at a series of rallies in Japan and the United States.

March 19, 2007 Proclamation of Returning to the Civilization of Universal Peace and the Age of God's Kingship, and Returning to the Realm of the Peace Civilization of Cheon Il Guk, Marriott Resort Hotel on **Waikoloa Beach, Hawaii**

"Since we already proclaimed the era of the Pacific Rim civilization, what we must do now is to proclaim the era of the kingship of the peaceful Cosmic Rim civilization. ...Cheon Il Guk means that two people become one. The East and West will become one; the North and South will become one. This is the era where my country, the peaceful Cheon Il Guk civilization, will reign. Through this, God will be liberated, heaven and earth will be liberated, the entire cosmos will be liberated, and the era of the kingdom of peace will become a reality." (558-268, CBG 8-4-1-19, p. 956)

April 3 - June 1 Rallies to Announce the Dawn of the New Civilization of Universal Peace, Korea, Japan, USA

True Father declared a "Great Jubilee Year" in 2007. He said the reason for the declaration was the rise of the Pacific Rim Era. On April 3, True Father began a tour in Korea for the purpose of declaring the beginning of a new universal civilization of peace. He spoke in 25 locations of Korea.

The program began with entertainment, then a reading from the messages from the spirit world. **A Holy Wine ceremony and Holy Burning ceremony were held for all the participants.** True Father delivered the speech that he gave on March 17 in Kona, Hawaii, when he declared the dawn of the Pacific Rim Era to representatives from 120 nations. ("This Week in History," http://familyfed.org/news-story/twih/spring-ushers-new-hope-35616/?utm_source=Members+Familyfed&utm_campaign=75249d753f-EMAIL_CAMPAIGN_1_10_2019_9_53_COPY_01&utm_medium=email&utm_term=0_d36ddbb328-75249d753f-88029665&mc_cid=75249d753f&mc_eid=7d961d9da8)

True Mother continued the tour, giving this speech between May 2 and June 1 in Japan and the United States. Here are two quotes from True Mother's text in *Anthology*, vol. 3, pp. 132, 134 and 139:

"My husband and I declared a jubilee year in God's providence, a jubilee year the likes of which humankind has never experienced. ...The development of human civilization has completed a circuit of the entire globe ...No force can impede the providence now. ...nothing could prevent the rise of the Pacific Rim era. Herein lies the reason that Heaven declared this a jubilee year."

INSTRUCTOR'S COMMENT: Moses declared every 50th year a jubilee year for Israel, in which all people return to their original hometown. In that year, all property transactions over the last half-century are nullified and everyone goes back to where they / their clan was fifty years before. My sense is that True Parents call it a jubilee year because civilization has "completed a circuit of the entire globe" and is returning to where it started.

July 22, 2007

"The year 2007 is very special because I announced the dawn of the new civilization of the Pacific Rim Era. To go over this final hill, **all the victories that True Parents gained from the world were brought to Hawaii**, and then cuttings were planted throughout the world.

...**"The era of the Parents of Heaven and Earth** has passed, and now it is **the era of freedom and liberation of the Parents of Heaven, Earth and Humankind, their own family, and all blessed families.**

“At the same time, we all are entering the era of the Principle, in which there will be **no room for excuses for not fulfilling the Principle**. This means that the era in which we need salvation is coming to an end. Once we return to the Garden of Eden, **we no longer need the realms of religion or politics. We now are entering a realm higher than the religious realm or the political realm—the era of the Principle.**” (569-075)

September 2, 2007 Proclamation of the Beginning of Returning to the Fatherland and Hometown of the True Parent of the Cosmos and the True Parents of Heaven and Earth, **North Garden, Kodiak, AK**

September 23, 2007 Inauguration of the Abel UN, Manhattan Center, New York, NY
“A Providential View of the Pacific Rim Era in Light of God's Will: The United States and the Future Direction of the United Nations and the World”

<https://www.tparents.org/Moon-Talks/SunMyungMoon07/SunMyungMoon-070923.htm>

The Universal Peace Federation is Abel and the Family Party, “another new organization, representing the secular world, is in the position of Cain.” (PHG 1589)

“The path is now wide open for humanity to establish true families. The family sets the pattern for living together in harmony. The warm environment of oneness based on love and respect between parents and children, mutual fidelity and love between husband and wife, and trust and mutual reliance among siblings is the manifestation of the model, ideal family. ...In this way **the three generations of grandparents, parents, and children should live together as one family and serve the eternal God.** ...You should form families that God will miss and yearn to return to after He has been away. You should raise families to which He can come freely as the Parent visiting His children. **This is what it means to live in service to God.** ...That is where parental love, conjugal love, children's love, and siblings' love—in short, the four realms of love or the four realms of heart—are perfected.

“**Only in such a family can the upper and lower, front and behind, left and right be connected as one and spherical motion ensue.** This leads to God's everlasting, model ideal families and nations, and His peace kingdom. If only the entire world were filled with such true families! It would be an orderly world where **people govern themselves by the heavenly way and heavenly laws, with no need for lawyers, prosecutors or even judges.**”

Adjusted definition of the Peace Kingdom Corps and Police Force

“In order to restore this through indemnity, I established the Universal Peace Federation. (UPF) I then organized **the 'peace kingdom corps' and the 'peace kingdom police force,' comprising women on Heaven's side who have received the Marriage Blessing, who love peace, and who are willing to serve and sacrifice for the work of UPF.**”

“The eighth area concerns **true family values.** God's ideal of creation is to build God-centered true families. It is the goal of His salvation providence to restore the ideal of true family, **the ideal that Adam could not fulfill in his own family, ...The Marriage Blessing ...is a sacred ritual through which to eradicate the original sin and engraft human beings to the true lineage of God ...through the International and Cross-cultural Marriage Blessing held on the inter-religious and international level.**”

“**The oceanic era** that has now begun is a time of great change throughout heaven and earth. A new culture of peace which transcends nations, oceans and

continents **will start in the Pacific Rim.** The women of the world should now work together centering on True Mother to give birth to this new age of a holy civilization of peace.”

November 11-22, 2007 True Mother’s One Family Under God speaking tour of 12 cities in the United States (starting with True Father in Hawai’i).

Nov 16 (Nov 15 in USA; True Mother in Minneapolis): “Father returns to the official residence in Geomundo at around 10:20 a.m. Father views True Mother's Rally taking place in Minneapolis. After the end of the rally Father calls True Mother; Shin-jun nim also gives his encouragements to True Mother in his own way, making everybody laugh.”

Nov 16: True Mother at HDH, Dallas:

“Even one person can change and transform the world. You are one person. Through you your family can be changed; your community can be changed; your nation can be changed. **Providentially speaking, Korea and America have an inseparable relationship.**” <https://www.tparents.org/Moon-Talks/HakJaHanMoon/HakJaHan-071221.htm>

According to my records, True Parents gave a speech in NYC on Nov 21.

Hyunjin-nim's leadership

He began his public mission by his appointment to lead two member-established companies in Westchester County. One was Hudson River Inlay; I forget the other. Oakland members under Dr and Mrs Durst established them. Those members mostly settled their families in Westchester.

Hyunjin-nim thereafter became CARP leader, in a position of Abel to Hyojin-nim as Cain, with Hyojin-nim entirely accepting that. By the late 90s, Hyunjin-nim became VP of FFWPU International. This was a spiritual position, as it did not attach to any specific legal corporate entity, but related to all of us.

True Father had Hyunjin-nim do speaking tours. On one such engagement, in Los Angeles, and I was present on the tour, Hyunjin-nim created the term “one family under God.” I’ll tell you the story.

When True Parents went to Korea, 2006, as UTS president I related to Hyunjin-nim as the central figure between me and True Father. Hyunjin-nim was behind UTS becoming an interfaith seminary. Margaret Obama, an aunt of the president on his father’s Kenya side of the family, was one of our interfaith students at Barrytown.

The following from a speech of Hyunjin-nim’s in 2007 gives an idea of his position and authority in the movement:

One Family Under God

Hyun Jin Moon

February 25, 2007

Cheon Il Guk Leaders Assembly, Chung Pyung, Korea

<https://www.tparents.org/Moon-Talks/HyunJinMoon/HyunJinMoon-070225a.htm>

“**Our first mission**, inherited from True Parents, is the establishment of the substantial sovereignty of Cheon Il Guk. We need to take the lead in bringing about the unification of North Korea and South Korea, and establish sovereignty based on the ideal of God on the Korean peninsula. Centering on True Parents, we absolutely must take the lead in bringing about North-South Korean reunification and establish the sovereignty of God on the Korean peninsula. If we cannot establish God's dominion on the Korean peninsula, we must fulfill God's will even if it means we must raise up the most prepared nations in place

of Korea in order to establish the sovereignty of God.

“**Our second mission** is to build a substantial United Nations foundation centered on God, through which the establishment of Cheon Il Guk can spread to the world. Centering on the Universal Peace Federation, the existing secularized UN must be transformed into a God-centered UN so that it can contribute to the realization of eternal peace.

“**Our third mission** is to accelerate and fulfill the ongoing endeavors of our True Parents' providence, including the establishment of the four Cheon Jeong Peace Palaces, the World Culture and Sports Festival and International Cross-Cultural Marriage Blessing, the spirit world providence centered on Chung Pyung, the establishment of the Yeoido World Headquarters, the Bering Strait World Peace King Bridge and Tunnel and World Peace Highway project, the Yeosu ocean project, the Gimpo Aviation project and others.

“First and foremost, I am asking all of you to focus on these missions, demonstrating leadership and bringing about organizational teamwork. All our blessed central families, wherever they go, should unite their three generations and live focused on the following three missions.

“Distinguished leaders, in order to accomplish the mission True Parents have given us to fulfill by 2013, we must advance centering on the following three strategic initiatives:

“The **first strategy** is the movement for the unification of North Korea and South Korea unification through the Northeast Peace Initiative.

“The **second strategy** is the interfaith peace movement through the Middle East Peace Initiative.

“The **third strategy** is the movement to empower the United Nations to help bring world peace through the accomplishment of its UN Millennium Development Goals (MDG).”

One thing is clear: **Hyunjin-nim valued clarity and professionalism**. This was a factor leading to his separation from True Father.

During this period, he directed HSA-HQ to build a large house for his family on the East Garden property. It is called the “Tudor House.”

I attended two meetings (at least) led by Hyunjin-nim at that house, in which we sat informally in the living room and my main takeaway was that he viewed True Father as getting senile, and that he wanted us to unite with him and understand that he has to take responsibility gradually. [I cannot find any notes or record of these meetings in my papers.]

2008

Report on Hyungjin-nim's ministry in Korea, from Ki Hoon Kim (in my day-timer, Jan 21-27, 2008) “Meditation and HDH at HQ church each day at 3 a.m. with wife. Then at 6 a.m. they visit local hospitals, especially children's hospitals, and pray and visit the sick.”

February 25, 2008 Dedication of Queen Garden, Kona, Hawaii

Week 14: 2008-2012

All nations, races and religions honor True Parents and the new truth

The responsibility of lineage learned the hard way I

2008

Feb 14, 2008 my notes from a World CARP leaders meeting in NYC, led by Kyung Myung Yoo:

Hyunjin-nim wants only one understanding of who True Parents are—namely—the one to liberate the suffering heart of God by building one family under God. They are the one who have inherited and substantiated God’s dream of creation, one family under God.

Stages: restore many nations, substantiate the Abel UN, “restore Korea.”

[Then came a lot of practical ideas for our many organizations, including “Cain-type people take ownership of the vision of one family under God by investing their resources.]

“...If we fail, we will continue to be a marginal fringe movement.”

My side note: **“Hyunjin-nim’s historical theology: the fall of our movement was when it became a church.”** It is ironic that, some 3-4 years ago, Hyunjin-nim created what amounts to a church, called the Family Peace Association. When I asked friends who advocate for him if this is not indeed a church, they did not respond.

The difference over the nature of our movement was a critical point of division. Hyunjin-nim works on the level of governments and faith leaders and service projects, the big tent, “ambassadors for peace” cohort.

Hyungjin-nim, Kookjin-nim and Injin-nim focused on building an evangelical mega-church. One of them I heard mock the title “ambassador for peace.” They viewed such people as free-riders and prioritized religious conversion. Hyungjin-nim wanted to revert to the name, Unification Church.

At some point during this period, True Father appointed Hyung Jin Nim to be in charge of spiritual affairs worldwide, Hyun Jin Nim to be in charge of businesses in the western hemisphere, and Kookjin Nim to be in charge of businesses in the eastern hemisphere.

Hyunjin Nim was still Vice President of FFWPU International.

The ascension of Hyo Jin Nim and True Parents’ teaching on succession

March 17, 2008 Hyo-jin Moon’s ascension, due to natural causes. True Father writes his epitaph:

“The lord who will open a gate into the Kingdom of Heaven, as a son of loyalty and filial piety in the garden that opens the way to the deep, wide and high realms of heaven.”

March 19 World-Level Ascension Ceremony for Hyo-jin Moon, Cheongpyeong Training Center

On March 19, True Father said,

“After inheriting such a family, Hyo-jin is passing on as the hyung nim [elder brother], so you should know that your hyung nim is being sent in a position in which all this can be concluded.”

FATHER'S WORDS ON HIS SUCCESSORS AND HEIRS

"God's will is not centered upon the physical blood lineage, and it is not for us to love our own family. If we live for ourselves, we cannot save the world. In order to save the present world, we have to offer our loving children as the sacrifice. This is God's providence." (*Blessing and Ideal Family*, p. 607)

1982.10.27

"I need people who can take my place when I am no longer here; hence centered on the 13 children, in line with the 12 directions, we must establish a foundation like the 12 gates to heaven, through which we can communicate with the spiritual world from the physical world. **Centered on the natural law of the firstborn son and second son centered on the parents, the family line can be carried on naturally.**

"Once this traditional pattern is expanded horizontally, this will become the heavenly nation." (*May You Blossom, My Beloved*, p. 92)

2007, Sept 4, East Garden:

"All leaders, when they raise up their successor or heir, want them to be better than they are. This is the principle of heaven and earth's creation. Hence, **you who are in the position of owners should open the way for the son or daughter who most closely attends you to become even better than you are.**

"Even though Satan may close a door and cause your heir to fall away, still you must keep the door open for him or her to return. Then your successor can inherit the original lineage, perfect and flawless, with no trace of the fallen lineage.

"If you leaders believe this and put it into practice, then when I pass into the heavenly world as its governor ...I will bequeath everything to you. I will consider you to be the representatives of the family of True Parents that God established, and I will give you the position of my representative as your inheritance." (*Chambumo Gyeong*, 1-2-5 #25, p. 119, 2007.09.04)

2007, Sept 9, East Garden:

"I love my children; Hyun Jin Nim, Kook Jin Nim, and Hyung Jin Nim are doing so many things. When Hyun Jin Nim started working, he said the foundation created by True Parents is so vast and shining. Now if we correctly work on that foundation, so many miraculous developments will occur. ...I am not so deeply worried because we have an eternal foundation that will never falter or go the wrong way."
(<https://www.tparents.org/Moon-Talks/SunMyungMoon07/SunMyungMoon-070909.htm>)

2008, March 2: Hawaii, translation of Pyongil Communications' "summary of True Father's words":

"Cain is the elder brother but he cannot stand as the elder brother. He can do so only when he connects with True Mother and stands in a position that is equivalent to that of being part of Abel's lineage."

2008, April 6: The new Cain and Abel in the True Family

49th True Parents Day, Kona, Hawai'i, with Hyunjin-nim and Kookjin-nim standing

together in front of True Parents:

“You must unconditionally obey Mother’s word as Cain and Abel. You cannot compete against each other between your brothers. That is the primary cause of killing parents. Therefore, you might come to hate each other without knowing why. You might come to hate listening to his voice and come to want to kill him from behind while he is walking. That kind of feeling will come out in your mind. ... You haven’t united with Father nor Mother until now.” (Kachi, p. 133)

“The ocean culture is the culture of women, and it is the culture of which all cultures can converge. ...Brothers should not fight. They should understand that when they fight, they actually are hurting their own father.” (<https://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-080406.htm>)

“Hyun-jin nim and Kook-jin nim representing the members of the True Family offered the flowers. After receiving the flowers **True Father had Hyun-jin nim and Kook-jin nim stand before him and spoke to the two brothers. He emphasized for the two sons on earth to unite centering on True Father, create the family ideal, become an example like Hyo-jin nim and Heung-jin nim in the spirit world, and be victorious before humanity and in history.**

“True Father stressed that we should continue with all these activities until 2013 and emphasized that we are doing the final portion of the job of rising above the confusion surrounding the lineage and creating a world where all people attend God and are connected under a single lineage centering on Him. **Hyo-jin nim and Heung-jin nim in the spirit world should become as one; Hyun-jin nim and Kook-jin nim should become as one on the earth centering on True Mother to bring about the unity between the two worlds.** True Father emphasized that they were making a new beginning on this occasion. This unity should be expanded to unite Cain and Abel on all levels and further to unite the Abel UN and Cain UN on a substantial level. True Father asked that we all live aligned to God without any conflicts and struggles, in peace and harmony.”(<https://www.tparents.org/Moon-Talks/SunMyungMoon08/SunMyungMoon-080406a.htm>)

April 13, 2008 Appointment of *bunbongwangs* (True Parents’ legates) to Korea, Japan and the United States; in the USA, Dr Dong Moon Joo was our Abel *bunbongwang* and George H.W. Bush was our Cain *bunbongwang*.

April-May, 2008: True Parents transferred Hyung Jin Nim to the HQ Church pulpit and presidency of the Korean church. True Parents named him “International President” as well.

April 18 [or 28]: True Parents crowned Hyung Jin Nim’s couple, with conditions for them to achieve. Hyung Jin Nim was to

— **overcome the resentment of the three ages and of the fourth Adam.** Specifically, in the instructor’s understanding, this meant to unite with True Mother, who had won victory over three ages,

— **win the heart of Hyun Jin Nim,** the presumptive “fourth Adam” (*Today’s World*, July, 1998), and

— **sustain the unity of the family.** On that foundation Hyung Jin Nim’s couple “**can inherit the authority as the representatives and heirs who can attend to everything on behalf of True Parents.**”

True Father declared in his prayer of anointing that Hyo Jin Nim, who had recently ascended, is the eldest son:

“Now with Hyo Jin’s going there [to spirit world], **he goes there in the position of the elder brother**, and with the title of “The lord who opens the gate to loyalty and filial piety in the garden that opens the way to the deepest, highest realms of heaven.” He will acquire all the internal and external aspects of True Parents, and go to the heavenly world.”

March 16, 2018 In Las Vegas, to the American leadership, ten years after Hyo Jin Nim’s death, almost to the day, True Mother expanded on this:

“When the eldest son ascends to the spirit world, the second or third son does not become the eldest. The line continues with the son of the eldest son; it is that son’s responsibility. No matter how old the uncles may be, the ancestors should be attended by attending the eldest son’s son as the center.

“There is no previous or future True Parents of Heaven, Earth and Humankind. This means, there can be no concept of inheritor or successor.

”The person standing in the position of eldest son can become a central figure in carrying on the tradition. In simple terms, this son stands in a position akin to the High Priest. There are High Priests in each nation; those among you who are responsible for a nation are the High Priests of that nation. However, regarding the providence as a whole, when it comes to establishing the tradition centering on True Parents, the eldest son’s line will carry this mission through the generations.” (True Mother at the Famicon, IPEC, Las Vegas, March 16, 2018)

August 14, 2008: Inauguration of Injin-nim as “chairman and CEO of Manhattan Center”

[Referring to Hyojin-nim’s words with True Father]: “Can I take the Manhattan Center and turn it into a multi-media empire? And **my Father said yes, go ahead**. He really took that to heart and tried his best, and **with his passing, and with my father asking me to take on the role of the chairman and CEO of the Manhattan Center, I realized that that dream must carry on.**”

Then Injin-nim stated a broader mandate: “I want our movement to be a movement that people are dying to join, dying to be a part of. ...So I believe that all of us here sitting in this room are the next ‘true parents’ of America. I am counting on you, brothers and sisters, to help me walk along this path, because I cannot do it without you! The True family cannot do it without you, but if we can come together as a community, if you can remember the defining moment that I know all of you in the first generation have had as to why you joined this moment -- If you can revisit why you joined and then ask, “How do I translate that? How do I give that to my children? How do I make this movement exciting enough for them to want to be a part of?” If you can do that, I think we are not far off!

“I have a lot of work ahead of me, but the most important thing that I would like to do is ask for your input. **I would love to be able to have the opportunity to tour the country and sit down with each and every one of you and listen to your ideas.** Yes I have a vision in my mind, I have an idea of where I want to go, but I feel the best way to work together is to communicate. I want to learn from you as to how I can be **a better chairperson** for this great, great country of the United States.” (<https://www.tparents.org/Moon-Talks/InJinMoon/InJinMoon-080814.htm>)

A speech on record from her (then) husband Jin Sung Nim, with the same date, August 14, also reveals the unclarity:

“Recently, with Father asking her to **take responsibility for HSA-UWC and FFWPU ...I**

see executives from companies come to meet **the new CEO of Manhattan Center.**" (<https://www.tparents.org/Moon-Talks/InJinMoon/InJinMoon-080814a.htm>)

Then we have, on tparents.org, a speech by In Jin Nim on the same day, with the title, "Inaugural Speech As Chairman of HSA-UWC and FFWPU," given at the Manhattan Center, and it is an expanded text of the speech recorded as being given on August 14. (<https://www.tparents.org/Moon-Talks/InJinMoon/InJinMoon-080814b.htm>)

From that point, In Jin Nim clearly acted in the position of the US church central figure. (<https://www.tparents.org/Moon-Talks/InJinMoon/InJinMoon-080900.pdf>,

The HSA Board voted to accept True Parents recommendation that their second daughter, In Jin Nim, serve as president of the American church. True Parents left it to Hyun Jin Nim and her to coordinate their responsibilities. The Board voted in a number of new directors and resignations of others, based upon her recommendations.

Instructor's testimony, at a leaders meeting at East Garden, Hyunjin-nim was at East Garden but did not join the meeting. I was wondering why he wasn't there. In any case, Father requested that he be invited to give a report. Hyunjin-nim came and did so, with Father listening. It was all about best business practices, which all of us could recognize were being presented as an implicit critique and counterproposal to True Father's method of leadership.

When Hyunjin-nim finished, he departed. Father turned to Col Han and said, for everyone to hear, "What was that all about?"

Hyun Jin Nim justifies his action on the basis of his superior ability to fulfill True Parents' ideal. But in this prayer from May 25, 1969, **True Father calls us to attend the God who is more than our ideals:**

"Father, please allow us to feel once again that, because we are in such a position of inadequacy, we are afraid to tell You that we love You. Our eyes tried to gaze at You, Father, centering on our own imperfect ideal. We understood with our own fallen perception, our own faculty of knowledge, and our own standard of intellect. Our mouths told our stories and made entreaties before You. We tried to pursue our own ideals before You, Father. But You cannot stand in the position of our ideals. We were ignorant of that fact and earnestly pray that You will allow us to repent." (2 CSG p. 1511)

UTS

Extension Center established

Accreditation maintained

Shift to interfaith peace focus

ATS (Association of Theological Schools) pathway possibility (issue of Christian or not)

Sudden cessation of funding—use of endowment

My sabbatical research defined two paths forward

Online / evangelical / pastor church growth training / **inexpensive** / accreditation fine but not essential (model of Vineyard Leadership Institute)

Onsite / interfaith / institutional - John the Baptist strategy / **expensive** / accreditation essential

The Board's decision: use the interfaith strategy but make it inexpensive

(The answer is: **interfaith online**, but in 2009 that was a bridge too far—it was extremely difficult to design online education plus to gain accreditation for online degree programs in religion. Today I'm sure it is much easier.)

October 10, 2008 First seminar to proclaim and teach that God has now completed His portion of responsibility for providential history and achieved the realm of His liberation, King Garden, Kona, Hawaii. True Parents expressed during these years the essence of their message for the future of humankind:

“From today, my education begins, and the main theme of this seminar, which is based on **absolute sexual morality**, is the portion of responsibility. We must go beyond the blood lineage which was disgraced by the fall.

“...You must be the blood relatives of True Parents. It is a relation by blood. This is neither conceptual nor conscious. It is substantial. Only by having a blood relationship you can become fully connected to True Parents. ...Do not make unnecessary words, but work according to what I taught. **There is only one King.**”

...”While speaking, Father also talked about Hyo Jin Nim, who passed away on March 17 this year. **Father said he lived a most difficult and miserable life in this world but he was splendid. In order for him to liquidate his lack of duty to his parents, he made more than 10,000 songs.** In his lyrics, he meant True Father by the words "My Beloved," to whom he absolutely loved and was united with. He was the elder son whose three generation can be kings.”

“I need to put everything in order by Jan. 13, 2013. I cannot do things continuously. We must harvest the fruit. I have a plan of using the official residence in Las Vegas for an education program.”

2009: the year of Hyunjin-nim's departure

Annual motto: “Proclamation of victory in the era when the Parents of Heaven and Earth establish the realm of cosmic Sabbath with the authority of absolute sex manifesting in true love, true life and true lineage”

2009, Jan 15 and Jan 31: “Coronation for the Realm of Liberation for God, the King of Kings January 15, 2009,” in Korea (Cheongpyeong) and then New York City (Manhattan Center).

This event was held on January 15, 2009 (Formation Stage), January 31, 2009 (Growth Stage) in Korea and also January 31, 2009 in New York (Completion Stage).

“On the sixteenth day of the third month of the lunar calendar in that year [1960], my wife and I received Heaven's seal and embarked on the arduous course ...

“Today is the day God has been waiting and yearning for, ever since He created the universe ...the day He could ascend to His throne as the King of kings, embrace His lost children and the creation again, and live in joy in the sacred reign of the peace kingdom for all eternity. [2001 was called “enthronement;” this was “coronation”]

“I am deeply sorry before Heaven. I have reached the ninetieth year of my life, yet I have been unable to fully restore the 6.5 billion people of this world to God.”

Father then outlined “the heavenly law”:

“...by which humankind and all things of creation will regain their rightful positions and be governed.

“First, ...it will be a time when the King of Kings rules the spiritual and physical worlds with His rightful authority ...with the realm of the Pacific Rim serving as a central axis.

...”Second, we must accomplish a revolution in educating all people on the value of absolute sexual ethics, with God as their vertical, absolute axis. ...That is the path to achieving God's ideal of true families. From now on, sexual purity, purity of lineage and purity of love will be the educational philosophy of the human race.

...”Third, the peace king representatives (*boon-bong-wangs*) and the Parent UN will be placed at the forefront ...to reinstate harmony and peace between political parties, religions, races, cultures and nations. The existing UN ...and the Abel-type UN should become one and reach a higher dimension, becoming the Parent UN. ...This will lead to the realization of a world governed by our conscience and natural reason with no need for the election of leaders.

...”Fourth, the cross-cultural, international blessing marriage is the optimum method of establishing true families that will purify the lineage of the fallen human race and build the peace kingdom. In the end, reconciliation and peace will come about through lineage.

...”Fifth, ...all people have the duty to preserve and love the natural world. ...That will be the shortcut to restoring humankind to God.” (<https://www.tparents.org/Moon-Talks/SunMyungMoon09/SunMyungMoon-090115a.htm>, and in PHG pp. 1599 ff.)

Hyung Jin Nim and the entire True Family participated, including Hyun Jin Nim in the New York event, some wearing tiaras. **True Father's speeches at those occasions did not mention Hyung Jin Nim or succession.** In a June 1, 2009 public speech, Father explained these three ceremonies in detail. **Again, he didn't mention Hyung Jin Nim, succession, or anointing.** (see *Pyeong Hwa Gyeong*, p. 1597 ff.—nonetheless, Sanctuary Church claims that these events were among those in which Hyungjin-nim was crowned)

At the Manhattan Center event, Hyunjin-nim maneuvered to get himself in front of Hyungjin-nim in the procession out of the hall. Hyungjin-nim was in the natural position to be first, giving Hyunjin-nim the opportunity to politely let him go first, but Hyunjin-nim impolitely maneuvered to be first.

Jan 17, 2009, Hyung-jin Nim: “I’m very grateful to True Parents for this kind of ceremony, ...I want to offer that glory, all the future glory to God, to True Parents, to brothers and sisters. **What we want to be very clear, there is no new king, I said that from the very beginning when I was inaugurated as an international president, I said there is no new king, I’m not the new king, don’t even expect it, and don’t ask me to do it, I’m not it, so there is no king.**” (“Coronation for the Realm of Liberation for God, the King of Kings,” Hyung Jin Moon, Headquarters Church, Chungpadong, Seoul Korea <https://www.tparents.org/Moon-Talks/HyungJinMoon-09/HyungJinMoon-090117a.htm>)

EXTRA SECTION

The proper context for this event is the series of coronations True Parents accomplished on the foundation of **God's 2001 enthronement**, beginning in 2003, which we review here:

Dec 22, 2003: The crowning of Jesus in Jerusalem

Feb 4, 2004: Coronation of Jesus and Heung-jin Moon as the Kings of Peace of the Second Israel, at the Ambassadors for Peace Awards, Ronald Reagan Building, Washington, DC

March 23, 2004: Coronation of True Parents as the King and Queen of Peace of the Third Israel, Dirksen Senate Office Building, Washington, DC [PHG 1-15]

August 20, 2004: The crowning of True Parents as the King and Queen of Peace of the Fourth Israel, at the National Assembly Library in Seoul.

Smaller coronation ceremonies on Nov 25, 2004 and Feb 14, 2005

This all came on the foundation of the January 13, 2001 enthronement of God:

2005, Feb 14:

“...in the year 2001 I was able to declare the era of Cheon Il Guk, the time of true love under the sovereignty of Abel, and to offer God His kingship.

“On that victorious foundation, in **Jerusalem in 2003** I offered Jesus his coronation as the King of Peace of the First Israel. In **2004**, crowning ceremonies were held in America, the Second Israel, in Korea, the Third Israel, and finally on the global level. **Thus I was elevated as the King of Peace transcending religions and nations**, in the capacity of the True Parent of humankind.

...“**It is our destiny to live in attendance to the True Parents as our eternal Abel. They are the vertical axis, coming as the incarnation of the incorporeal God ...the King and Queen of Peace in the Kingdom of heaven on earth and in heaven.**” (<https://www.tparents.org/Moon-Talks/SunMyungMoon05/SM050214b.htm>)

June 13, 2006: Coronation of True Parents at the entrance ceremony to Cheon Jung Gung: “Coronation of the king of cosmic peace and unity”

March 13, 2007: The Hawaii King Garden Coronation Ceremony

January 15, 2009 Coronation of God, the King of All Kings, with the Authority of His Liberation (Korea)

January 31, 2009 Second Coronation (Korea)

January 31, 2009 Third Coronation (New York, USA)

END OF EXTRA SECTION

Feb 27, 2009: The Sokcho Incident

Lead-up to the incident—including my personal awareness and involvement...

I have one testimony on the relationship between father and son, undated, located at North Garden (Kodiak). An American member conveyed it from his son’s Japanese mother-in-law, who was the only person in the house other than True Father, who was on the first floor, and Hyun Jin nim, who was on the third floor. Father told the sister to go tell Hyun Jin Nim that he wanted to meet him. She went upstairs and Hyun Jin Nim’s response was, “tell Father I’m busy.” She did so, and Father told her to go again, she did and got the same response from Hyunjin-nim. Father sent her up a third time, and then Hyunjin-nim came downstairs. Neither he nor Father were in a very good mood.

Another occasion, during a HDH at East Garden, Hyunjin-nim was not present, and Father was visibly frustrated about that. He directed Rev. Kwak to fetch Hyunjin-nim (he is Hyunjin-nim’s father-in-law). Rev. Kwak was visibly off-put. I interpreted his unspoken message to be, “he’s your son and he has an issue with you that you have to deal with.” Rev. Kwak departed without a word and did not return.

- Hyunjin-nim convened a leaders meeting, about 25 leaders, in the New Yorker Hotel for the purpose of clarifying his position in relation to Injin-nim
- She would not attend
- He left the room to meet with her
- He came back to the meeting and announced that they agreed to meet True Father in Korea to resolve the matter
- Setting up the emergency HSA Board meeting prior to meeting True Father
- I heard the meeting was cancelled...
- Then it was re-instated...
- What Injin-nim had done with the HSA Board
- Hyunjin-nim's call; Kevin Thompson's call
- The meeting, the fight, and the vote
- The Sokcho incident

True Father's words to Hyun-Jin Nim at Sokcho, Korea

"Hyun-Jin, always be with me. Wherever I go, come with me. Do not go anywhere else."

Hyun-Jin Nim did not respond. This is what I heard at the time. I also heard that Hyunjin-nim had some fisticuffs with Dr Michael Jenkins as he departed the site.

The last time Hyun-Jin Nim met True Father was in September 2009. In **December 2009**, at East Garden, True Father gave Rev. Chung Hwan Kwak instructions, "Your mission is to bring Hyun-Jin to me." After that, Rev. Kwak never appeared in front of True Parents. (Kachi)

True Father was standing on the Principle that the Cain spiritual children are responsible to raise up the Abel physical children. This was especially true for Rev Kwak as Hyunjin-nim's father-in-law.

July 1, 2011: Hyun-Jin Moon's vol. 3: *Realization of God's Dream* was published, which includes the following:

"Once there spread some groundless story about me, and my brothers were convinced by this rumor. I was incredulous when even True Parents seemed to believe this kind of lie. ... Father, do not worry about me. Even though any difficulty and slander will block me ahead, I won't give up; I won't change my determination and commitment to the Will of God and True Father, no matter what. ... **Nature, with no relationship with sin, is indeed my 'real church.'**" It made me feel the existence of God inside of me, and realize the direction I should take." (pp. 348, 356-357)

"I understand well that I should have reported such troubles and ideas that I felt to True Father due to my character. However, since God operates His providence, I have always believed that as time goes on, the truth would be plainly revealed someday." (pp. 346-347)

The groundless stories, as far as I know, related to Hyunjin-nim's "Global Peace Foundation," a clone of UPF that he created and personally led while he was FFWPU-I VP. He was quite successful in Asia, especially Mongolia, and South America. The accusation was that he erased True Parents, his father and mother, from his message. This was the tip of an ideological and emotional iceberg, of course.

- Hyunjin-nim's takeover of UCI (Unification Church International): Hyun Jin Nim reconstituted the Board of UCI, which controlled half of HSA's global assets, so that it would align with his decisions as chair. The Board changed its charter, deleting the point of serving the Unification Church, changed the name from "Unification Church International" to "UCI," departed his residence at East Garden and continued on his own in pursuit of what he considered True Parents' ideals using methods he

considered more effective.

- He moved from East Garden to Seattle and Montana (a property already owned)
 - Under UCI was half of our movement's global assets, including, in America, True World Foods (most of the fishing businesses and their properties, including International Seafoods in Kodiak), the Sheraton National Hotel, Washington Television Center, *The Washington Times*.
 - Miraculously, UCI returned the *The Washington Times* to HSA for \$1. True Father referred to the newspaper having been stolen by communists using trickery.
 - Very complex ownership questions worldwide.
 - In 2011, True Father launched lawsuits to regain ownership of UCI, in the US, Korea and (I believe) South America. They still are still under litigation.
-
- **My trip to Korea**
 - My being eased out of UTS (2010), and Richard Panzer's advent to start Barrytown College
 - Richard's move to Sanctuary Church

April 19, 2009 Celebration of True Parents' golden wedding anniversary on the 50th year after their Holy Wedding and Rally for the Secure Settlement of Peace between Cain and Abel at the Cosmic Level for the Parents of Heaven and Earth, Cheon Jeong Gung, Cheongpyeong [PHG 10-15] (*Note: this was the 50th year by Korean counting; it was celebrated again on April 29 of the next year, the fiftieth year by western counting.*)

"There is profound providential significance in True Parents' coronation and golden wedding anniversary. The new era is beginning in which the Kingdom of Heaven on earth and in heaven is substantially spreading out before your very eyes, and when **there is no longer the need to distinguish between the True Parents who work as the embodiment of God and the incorporeal God Himself.**" (2009.6.1, Kachi p. 134)

June 1 Celebration of the publication of True Father's autobiography, *As a Peace-Loving Global Citizen*, COEX Convention Center, Seoul [PHG 10-15]

The book was compiled from his published speeches with his guidance, published in Korean and translated into many languages. Members everywhere bought copies and distributed them freely on the street and door-to-door. I went to Las Vegas and spent several days giving away 430 copies (I think) in front of a busy convenience store.

July 7, 2009 True Father's speech "Owner of Peace and Owner of Lineage," East Garden, Irvington, NY [PHG 10-17] It was delivered to a **group of second generation** and addresses their responsibility to lead their parents doing *hoondokhae*, and the centrality of the eight textbooks. Father pointed them in particular to *True Families—Gateway to Heaven*. It's very deep content and Father declared it one of the eight great textbooks.

"Raise your hand if you are a second-generation blessed child. You took part in the Blessing through your father and mother. You represent the flesh and blood of your parents coming together in one boiling concave vessel of love. Neither your mother nor your father is in such a position. You are part of the tradition that has inherited God's lineage.

"You must first come to clearly understand the contents of *True Families: Gateway to Heaven* and become one with True Father and True Mother. ... You must be willing to take responsibility to embrace and educate the families of this world, even if your mothers and fathers are unable to. As owners of the *True Families: Gateway to Heaven*, you will be able to do so.

"Because this teaching liberates all people, carrying this book when you go out to educate people will surely create people of the kingdom of heaven. This will make

these teachings into the teachings of the heavenly kingdom.

“With these textbooks, you will be able to re-bless your parents if they have lost their Blessing.

“The second-generation must become family hoondokhae leaders. If they do not, then no one will.

“You need to attend True Parents as if True Parents were God. We can now take down all the banners of religion and nation.

“God’s seed never died. It survived, buried in the bones of God’s chest. It is being planted again on the earth through your sons and daughters who, after they reach seventeen years of age, are coming together in true marriages. Once the heat of their passion rises to forty, forty-three, even fifty-three degrees Celsius, **no viruses or bacteria can survive to infect their offspring.**

“Parents need to do everything possible to prepare their children for that day. They need to sell even their property and land, if necessary, in order to provide them with these spiritual textbooks. It may take ten or twenty years for their children to master the textbooks at each stage and go through all the stages, from the kindergarten level to the doctoral level. Up until their children have completed their education, the parents need to continue to provide them with the textbooks.

“You need to become free and liberated people who will give up your life if God asks it of you, who will live in His service and go wherever God asks you to go. You need to be ready to sell everything and relocate anywhere. Are you members of God’s family, God’s princes and princesses? Have you inherited God’s liberation? Are you going with Him to the Heavenly Kingdom, to God’s original homeland? Then you must follow this law. The Heavenly Kingdom can begin for the first time only when people start upholding this law, for it is the eternal constitution of the Heavenly Kingdom. Buy a copy of this book, *True Families: Gateway to Heaven*, today, and keep it in your coat pocket.

“We are living in an age when we cannot look at things with humanistic eyes. If we look with the eyes of God’s providence, we see that we are living in the most important and serious time in all of human history. It is the greatest transition point humankind has ever faced, a watershed moment. To meet this age, I will introduce several associations. The **first** will be an association linking the earthly world and the spiritual world centering on God. The **second** will be an association to link God and human beings in love. The **third** will be the Association of the Parents of Heaven and Earth, or the Association of Cheon Il Guk.” (PHG, pp. 1612 ff.)

EXTRA SECTION

THE EIGHT GREAT TEXTBOOKS (plus one)

The Sermons of the Rev. Sun Myung Moon (reported as 600 volumes in Korean, the first 7 have been translated into English)

Exposition of the Divine Principle

First Cheon Seong Gyeong [Heavenly Scripture]

“The Family Pledge”

Pyeong Hwa Shin Gyeong [Messages of Peace]

True Families—Gateway to Heaven

“Owner of Peace, Owner of Lineage”

World Scripture

World Scripture is a compilation of texts from all the world’s scriptures plus some humanist

philosophers. The first version is entitled *World Scripture*, and a second was produced entitled *World Scripture and the Teachings of Sun Myung Moon*. Both include texts from True Father, with the second including many more than the first. The first was edited by Dr Andrew Wilson and Dr Yoshihiko Masuda, in an office at HSA-UWC former National HQ, 4 West 43rd Street; the second by Dr Wilson alone, at Barrytown.)

True Father has stated that his autobiography, *As A Peace-Loving Global Citizen*, has the same status as the eight textbooks. It consists of passages from his speeches redacted into the format of a memoir.

END OF EXTRA SECTION

October 1, 2009 A second celebration of the publication of True Father's autobiography, *As a Peace-Loving Global Citizen*, in the United States, Sheraton National Hotel, Arlington, VA

October 8, 2009 East Garden: Proclamation of the Era for Establishing the Association to Connect the Earth to the Spirit World with God at the Center.

Often proclaimed but never implemented, its announcement testifies to True Parents' affirmation of God and the invisible realm becoming tangible to people on earth. True Mother has stated that it will come after the substantiation of Cheon Il Guk. It has as its foundation the proliferation of ideal families in which 8 generations of ancestors live with their descendants.

Hyungjin-nim was voted Chair of the Universal Peace Federation Board in November 2009.

2010

March 18, 2010: True Parents conduct Seunghwa Ceremony at the UN

"In order to open the door for all people to experience this kind of precious eternal life, my husband and I held a Seunghwa Ceremony at the United Nations headquarters in New York on March 18 last year [2010] in honor of world leaders who had recently passed into the next world."

Memorial Celebrations of Ascension and Unity honoring leaders who left behind a legacy of peace

March 18	New York, NY: United Nations Headquarters
April 1	Washington, DC: Sheraton National Hotel
April 2	New York, NY: Manhattan Center
April 4	Las Vegas: Paris Hotel
April 9	Honolulu: Waikiki Beach Marriott Resort and Spa 2012.1.19

Then there were five held in Korea:

April 13	National Memorial Celebration: Seoul, Sheraton Walker Hill Hotel
April 21	Commemoration of the sailors who perished at the sinking of the ship Cheonan, Honam district, Gwangju, Kimdaejung Convention Center
April 22	Youngnam district: Daegu, Inter-Burgo Hotel
April 23	Seoul district: Seoul, Central City
April 26	Chungcheong district: Cheongju, Ramada Plaza Hotel

NOTE: by virtue of publicly sharing the Word, bestowing the Blessing, and conducting the Seung Hwa Ceremony in the UN building, True Parents had the United Nations fulfill the theological definition of a Christian church. This leads to the next event in the story:

April 29, 2010 (March 16, Heavenly Calendar) Coronation of True Parents for the Settlement of the Abel UN, at the congratulatory luncheon on the golden anniversary their Holy Wedding, Cheongpyeong Training Center. This officially established True Parents' conditions for lordship over the UN based on the institutions that govern life on earth and spirit world—birth, marriage and death.

True Parents conducted the same event in Las Vegas:

May 9, 2010 Coronation of True Parents for the Settlement of the Abel UN, and a Memorial Celebration of Ascension and Unity honoring leaders who left behind a legacy of peace, at the Congratulatory Luncheon on the Golden Anniversary of their Holy Wedding, **Aria Hotel, Las Vegas, NV** (<https://www.tparents.org/Moon-Talks/SunMyungMoon10/SunMyungMoon-100509b.htm>)

“On the occasion of our fiftieth wedding anniversary, we are holding this banquet with people from all over the world.

“We have fourteen children; five have graduated from Harvard University. Among our forty plus grandchildren, several of them are already studying there. Moreover, a great number of good men and women from 194 nations have come to recognize and follow us as the king of kings and the True Parents.

“Throughout our lives, we have established many international organizations and institutions to promote world peace. ...[Most people] would probably encourage me to forget about everything and sit back and enjoy the successes achieved during the past ninety years!

However, my wife and I cannot look at the lives we have led in such a worldly way. We have had to complete the mission of the actual True Parents, given to us by God, who is Himself **the vertical True Parent** of all humankind. Now, **with three years remaining in this mission to make God's kingdom, Cheon Il Guk, a reality, we are leading each day of our lives with more seriousness than ever before.**

Three Stages of Re-creation

We can easily see that each person's life goes through three stages. ...The first stage of life is the long (yet short) nine months spent in the mother's womb. ... the second stage of our lives, occurs on earth. ...That third stage occurs in the world of eternal life, ...It is a world in which we transcend time and space.

Just as the baby in a mother's womb cannot imagine life on earth, we, as people living and breathing air in this earthly world, cannot easily understand the spirit world, where we will be reborn in our spiritual bodies, living and breathing true love.

Ladies and gentlemen, the word "death" is sacred. It is not a synonym for "sadness and suffering." Therefore, I have created the term Seunghwa [ascension] to explain the true significance of "death." The moment we enter the spirit world is the time that we enter a world of joy and victory with the fruits born of our lives on earth.

In order to open the door for all people to experience this kind of precious eternal life, I held a Seunghwa Ceremony at the United Nations headquarters in New York on March 18 in honor of world leaders who had recently passed into the next world.

True Father's spiritual daughter in Las Vegas...

...There is also one more leader, a woman of goodness, upon whom I would like to bestow the Seunghwa blessing. She is **Dr. Reiko Kawasaki**, a 17th-generation descendant of Tokugawa Ieyasu, the last shogun in Japanese history, who united the Japanese archipelago in the 17th century. Let us all send Dr. Kawasaki to the spirit world with our blessing on her transition. **She was a medical doctor from Las Vegas who recently passed away after living a life of continuous service to others.** Through her benign influence from the spiritual world, she will play a major role in Korea, Japan and the US, and also in resolving various problems in spheres such as politics and economics for the realization of world peace. Thus, we have included her in the list of those who will receive this sacred Seunghwa blessing.

This era, when God has introduced the heavenly calendar, is a serious one. It is now the time in which all 6.5 billion of the world's people must understand my teachings, which I bequeath as the True Parent who is responsible to give eternal life to all of humankind. ...

One Family under God

Ultimately, the problems afflicting humanity can only be resolved through the worldview of One Family under God, in other words, the ideology based on true love, which **my wife and I** have learned from Heaven and have championed and taught throughout our lives. This is the only way for humankind to find the path toward peace and happiness.

I have already proclaimed that January 13, 2013 will be "Foundation Day." That day will be the actual beginning of Cheon Il Guk.

[Jesus] suddenly left this world, leaving behind the words, "It is finished." Yet these words apply to salvation in the spiritual reality only.

From the past, the Korean people have worshiped God as the highest and primal ancestor of their forefathers. They called that single being and progenitor of all people the "One" -- in other words, God.

As all numbers begin from one, all things begin from the one God.

...**the Korean people** ...have maintained themselves over five thousand years of history, yet not once have they invaded or plundered another nation or people. The spirit of benefiting all mankind still flows in the veins of the Korean people.

...The path that humanity must now take is clear. ...you can see that the changes of the times can be broadly classified into three stages. First is the "era of worldly matters," in other words, a time when materialism took precedence. Next came the "era of human affairs," a humanistic era.

The "era of heavenly affairs" is the **final stage**, in which **human beings should follow the path of living for the sake of others. ...on the foundation of purifying themselves, both inside and out, through the holy Blessing Ceremony.**

Once the actual era of Cheon Il Guk begins, ...all things will be governed under **the Union of the Spiritual and Physical Worlds**, ...Moreover, the providence will be carried out according to the **heavenly law and the heavenly way. Elections** conducted in a purely secular fashion will disappear from the face of the earth. All people will become one family through **cross-cultural marriage** and the World Peace Marriage Blessing. ...Let me say that **only three years remain until that day.**

As part of preparing for that time, **a few days ago, on February 14, I proclaimed to all of heaven and earth the start of the new heavenly calendar.**

My Final Words for Humankind

You should now set up the tradition of Hoon Dok Hae in your families using the books I have mentioned -- that is, the tradition where **three generations of a family start each day by reading Heaven's word, and lead a life of practicing what they read, with a new heart.**

True Father loved and spent time in Las Vegas during his final years. I believe he saw Las Vegas as a fallen world imitation of the ideal “hobby life” God intended: a global center of cultural performance, entertainment, recreation, human resourcefulness (including Hoover Dam) and beautiful nature.

Father directed that the US church build the “International Peace Education Center” (IPEC), even setting aside funds for it. It was the transformation of a warehouse facility near the airport into a conference center, which was completed after he passed.

June 5, 2010 Proclamation of True Parents’ Headquarters of cosmic peace and unity (in Korea)

True Father, with True Mother and Hyungjin-nim present, drew up a statement on the leadership of “True Parents’ headquarters,” to clarify the roles of two of his sons. Before we read it, let us review the background.

- The strategy of **Lovin’ Life Ministries**, and its results
 - Significant enthusiasm of second gen (ballroom dancing, song night)
 - Global Peace Academy
 - Production values
 - My pre-hire interview
 - Effort to develop Saddleback system (4 10-week education curricula for small groups: new person, new member finds their place, Blessing, family life/tribal messiahship)
 - Creation of a “mega-church” through forced consolidation
 - There was no appreciable church growth
 - Kevin Thompson’s view and graceful departure
 - I never saw Injin-nim at HQ
 - She stopped giving sermons in early 2012... pregnant. I had no idea and have no reason to believe that any HQ staff did, but one never knows.

Hyung Jin Nim established Cheon Bok Gung as a “mega-church” by combining several churches in Seoul into one. In Jin Nim copied this strategy by bringing all the New York City members into one Sunday service in Manhattan Center, and **directing that this service be broadcast in all churches nationwide for their Sunday service as well.** This had a mixed reception on the part of members. A very few liked it, most simply bore with it and were bored with it. There are, in America, “multi-site” churches, but they build organically. The True Children in this case did not accomplish such organic growth.

Hyung Jin Nim rehabilitated a building in Seoul into his church. He asked for Father’s blessing, telling him it would hold 20,000 people. Father did not approve; his standard was that the new church should hold 200,000. Hyung Jin Nim went ahead nonetheless, with Father’s “unwilling approval,” promising that a facility that large would come in the future. He converted a community center into the Cheon Bok Gung church.

Now here is the statement, “Proclamation of True Parents’ Headquarters of cosmic peace and unity”

“The King of Kings is the only one God. True Parents is the only one parents. All

people of ten thousands generation are the people of one blood lineage and the children of one Heavenly Kingdom. The headquarters of the cosmic peace and unity is the absolute and unique headquarters. The representative and the inheritor is Moon, Hyung Jin. The others (who say they are inheritors) are the heretic and the destroyer. The content above is the proclamation of True Parents.” (signed) Sun Myung Moon

By this statement, True Father placed authority in the Headquarters, bestowed upon its representative, who at that time was Hyung Jin Nim. This was a reaction to the actions of Hyun Jin Nim, including the unapproved transfer of vast movement assets by UCI.

June 19, 2010 (May 8, HC) 2:20 a.m., Las Vegas

Proclamation of True Parents’ Ultimate Unity (Kachi, p. 136)

June 26, 2010 (May 15, HC), 3:25 a.m., Las Vegas

Proclamation of True Parents’ Ultimate Oneness and Perfection and of the Conclusion and Consummation of their Mission True Father explained about this June 26 (solar calendar, which was May 15 Heavenly calendar) event at Cheong Hae Garden, Las Vegas, on July 1, solar calendar.

“May 15, 2010 by the lunar calendar was an important date. On that day Mother and I together made a final declaration. At that time, Mother and I came to an agreement on matters about Korea and other matters pertaining to policies. That was when Mother promised that she would unite with me regardless of what was happening. Based on her promise, we made our declaration.

“...Thus we stated, ‘As we welcome the age for the completion, conclusion and closure of the Old, New and Completed Testaments, we offer and declare the age in which **the ultimate realm of oneness between True Father and True Mother is perfected and consummated, and the age in which God is all-immanent, all-transcendent, all-powerful and all-capable.**’” (CBG 1-2-4 31, 2010.07.01)

On another occasion, the date for which is not recorded in Second CSG, True Father connected this event to the one that took place 7 days earlier:

“Ladies and gentlemen, last year in Las Vegas, the True Parents of Heaven, Earth and Humankind made a special proclamation centered on God on two separate days. One part was given at 2:20 AM on the **8th day of the 5th month of the Heavenly Calendar** (June 19 solar) ...The True Parents have achieved ultimate unity and offered and proclaimed the era of God's full transcendence, full immanence, full authority and omnipotence upon the standard of perfection, completion and conclusion.” (2nd CSG p. 1445-6, 13-4-3-1)

July 8, 2010 Cosmic Assembly for the Settlement of the True Parents of Heaven, Earth and Humankind Who, as God’s Embodiment, Proclaim the Word, Cheon Jeong Gung, Cheongpyeong. This launched True Father’s final speaking tour.

July 16, 2010: True Father to Rev Kamiyama, video’d on a boat (in Kachi, p. 135)

- “Hyun-Jin left a long time ago; ten years ago.”
- “Hyun-Jin does not see things in the same manner I see. He avoids me. He should align himself with me.
- “Why are you asking things of Hyun-Jin, and not asking me?”
- “Hyun-Jin takes the same position as mine. Other True Children respect me.”

July 19, 2010

“Everyday True Mother attends Hoon Dok Hae with Father. Father and Mother's relationship is very deep. This is the original way of God's tradition.” (“Everything That I'm Telling You Is A Proclamation,” East Garden, NY USA <https://www.tparents.org/Moon-Talks/SunMyungMoon10/SunMyungMoon-100719.htm>)

July 24, 2010 Cosmic Assembly in the United States for the Settlement of the True Parents of Heaven, Earth and Humankind Who, as God's Embodiment, Proclaim the Word, Manhattan Center, New York, NY (again delivered on November 22 in Washington, DC and New York, NY — Manhattan Center—I believe it was broadcast remotely to DC, and on November 27 in “Las Vegas and the Hoover Dam” at Caesar's Palace.

“True Parents have already prepared the last words I will give to humankind. These have been prepared based on my triumphs over six or seven life-or-death situations, including **six periods of unjust imprisonment**. I am leaving behind eight textbooks and teaching materials for humankind to use for all eternity. Altogether, these are published in almost a thousand volumes.

EXTRA SECTION

The six imprisonments, to my knowledge, including imprisonment by the Japanese police in Seoul, while Father was an electrical engineer:

“While working in the underground independence movement, in the 1940s, against Japan's forced annexation of Korea, my husband was incarcerated and tortured to the brink of death.” *Anthology*, vol. 3, p. 336)...

According to Dr Chung Sik Yong:

Kyunggi-do prison (5 months)
Jungjoo Kwaksan police (7 days)
Daedong prison (100 days)
Heungnam Labor Camp (2y 8m)
Seodaemun prison (3m)
Danbury Correctional Facility (13m)

The seventh among the “six or seven,” to my awareness, refers to the helicopter accident.

END OF EXTRA SECTION

“These are textbooks you will have to read and study even after you go to the spirit world. ...Let's create a world where people in the spirit world and the earthly world can both attend True Parents at the same time, and read the word on the heavenly path together. ...

“Let us summarize the message Heaven has given to us today in light of this.

“First, all blessed families should first attend God at the center of their families and every day carry out hoondok education, which can completely unite parents and children. In other words, you should thoroughly teach the Divine Principle, the textbooks ...True Father's autobiography, and absolute marital fidelity taught through the Original Divine Principle.

“Second, Heaven has permitted the grace of the authority of seunghwa for rebirth and resurrection to be bestowed on the family unit. Here, a requisite condition is the complete unity between parents and children.

“Third, ...during True Parents' lifetimes we all have the responsibility to liberate families, tribes, peoples, nations and the world from the authority of hell.

"Fourth, we are now entering the era of the authority of God's direct dominion. ...I beg that you **inscribe in your hearts the fact that we have entered the era of the **authority of the cosmic Sabbath in which your family members in the spirit world shall return to the earth to receive the Original Divine Principle education**, and where **eight generations will live together in a single family. Aju!**" (PHG 1133-34)**

2011

Annual motto: "Mansei for Cheon Il Guk, settled through harmony between children and the Parents who have Heaven's heart, whose harmony brings final and ultimate oneness to heaven and earth"

2011 March 4

Mother's Course

Hak Ja Han

Cheon Hwa Gung, Las Vegas

<http://www.tparents.org/Moon-Talks/HakJaHanMoon/HakJaHan-110304.htm>



Two thousand years of Christian history came to be centered on Korea through the miracle of the Second Coming, ...especially in North Korea, where **God looked for the internal Adam and Eve. He first established Adam, and then through Christianity He tried to find the internal Eve.**

...internally, the work of finding the Eve was unfolding as a part of Heaven's truly remarkable providence of restoration through Seong-do Kim and his people and through Ho-bin Heo's Inside-the-Belly Church.

I was born at 4:30 am on the sixth day of the first lunar calendar month in 1943. **My father and mother were brought together under Rev. Ho-Bin Lee**, who was newly appointed to lead the church. At the time, my parents were deemed a good man and a good woman and it was said that a great blessing from God would be given through them.

During that time, my maternal grandmother, Grandmother Jo, and my mother, Mrs. Hong, concerned themselves only with preparing themselves to receive the coming Lord. ...My grandmother and mother thought, believed, that God's will and the providence would all be fulfilled centering on Pyongyang.

...My grandfather remained in North Korea. He also firmly believed that Eden would be established in Pyongyang and he said he would remain there. So we left him there and went to South Korea.

Around that time, I was six years old, and I remember one incident. Ho-bin Heo had been sent to prison around that time. You may have heard about her in Father's speeches; she refused to see Father in prison and told him to leave. At the time, Ho-bin Heo was in prison, and her mother offered Jeong Seong and

received revelations instead of her. One day, she called me and took me to a special place. I vaguely remember that it was on the second floor and not the first floor. She took me there alone, and with her hand on my head, she pronounced a benediction. I can't remember clearly what the benediction was about; all I remember is that she said I was a special child and a child loved by God. Soon after, I went to South Korea with my mother, and two years later, the Korean War broke out.

I can't express in words everything I have passed through until now but I can feel that I was raised, nurtured and guided by a great power that is not a part of me.

...although I didn't know it, I was destined to meet Father, and that, with us standing in the position of True Parents, everything would flow into Korea through Japan, which has the mission of the Eve nation.

There are many anecdotes, but the story I remember most is about material blessing and that Satan came and said, "Your birth has brought about my downfall. Therefore, I must kill you." He strangled me, but my mother, who had just given birth, used all her strength to stop him and saved me.

At the time of the Korean War, many Koreans suffered a lot, but thanks to my uncle, I had relatively less trouble fleeing from the war. **We stayed for quite a while in Daegu, and at the time, my grandmother and mother opened a small store.**

...I was guided by God to be where I am now. I have always done my best, though from God's viewpoint and True Father's, I must have been inadequate in many ways.

...Heaven blessed us with many children, and I did my best in giving birth to them all. From 1960 to 1975, especially in 1973, when Father began his work in America, we had many difficulties. Communists followed Father wherever he went and interfered with his work, and there were many threats and dangers along the way. **My nerves were on edge all the time. I had to move constantly in cars, so over a five-year period I had many miscarriages.**

In 1975, Kwon-jin was born, and after that I gave birth to five more children. The truth is that it was very difficult for me. The doctor told me, "You should stay healthy for the children you have now. Why aren't you concerned about yourself?" From my point of view, however, **I couldn't say I wanted to stop.**

I prayed to God, asking Him how many children He wanted me to have. I also asked a senior lady member, who was spiritually open, to offer special prayers to find out what I was supposed to do. She went up into the mountains for three days to pray especially for me. She returned and told me, **"Mother! God says you should have thirteen children."**

Then I had Young-jin; I tried to give birth by natural delivery, but the baby's head was large and it seemed I might die during childbirth. Father was in Germany, and the doctor said that both mother and baby would be in danger if a decision was not made in thirty minutes. I had no choice but to have a caesarean section, and so Young-jin was born. Once you have a caesarean section, you can't give birth by natural delivery again, because the part that is cut open loses elasticity.

Therefore, I had to offer a special prayer to find out what God wanted me to do. Heaven confirmed that God was waiting for me to give Him thirteen children.

... [Father:] Mother, you have spoken well. Thank you.

March 5

**"Event to Mark the Distribution of Fifty Thousand Copies of Father's Autobiography,"
Caesars Palace Hotel, Las Vegas, NV (March 5, 2011)**

Discussion of ocean development, including Lake Mead, and the "Negative N. C. Resin Mold boat called Cheon Jeong Ho.

“I consider these (Bryce Canyon, Grand Canyon, Zion and Sedona), to be part of the Pacific Rim. ...They [True Parents] are carrying out the earthly providence of God, the King of Peace, as His substantial body. ...Heaven has now permitted the grace of the realm of Seunghwa, which confers rebirth and resurrection. It is bestowed on whole families in which the parents and children have achieved complete unity under God. ...Heaven has already proclaimed that January 13, 2013, will be ‘Foundation Day.’ That day will be the actual beginning of God’s Kingdom of Cheon Il Guk.”

In this speech, Father again referred to Foundation Day as

”the actual beginning of God’s kingdom of Cheon Il Guk... the era of peace under God’s direct dominion.” [PHG 1132-33]

A dozen or more America blessed families, inspired by True Parents, moved to Las Vegas.

April 4, 2011 TRUE MOTHER’S POSITION

Father said

“The responsible person of the Unification church is not Hyung Jin nor Kook Jin. On the top of Hyung Jin there is Mother, and on the top of her, there is Father.” (“Mongolia is the Origin of Korean Ancestors,” April 4, 2011, Hoon Dok Hae, Cheon Jeong Gung)

The “embodiment of the Word” proclamation evolved into a speaking tour, beginning in Incheon, Korea, **April 24, 2011**, and going April 26 to July 18 covering Spain, Italy, Norway, Greece, Turkey, England, Switzerland, Germany, **Las Vegas** and Nigeria. **Las Vegas was on May 21** and Nigeria was on July 18. It was twelve locations in all, including True Mother giving the speech in the **House of Parliament (Palace of Westminster), London on May 11**.

On May 21, True Father delivered it at the Aria Hotel in Las Vegas. It is said that while traveling between speaking engagements, Father would sit and read this speech, or have it read aloud.

April 24–July 18, 2011 Cosmic Assemblies for the Settlement of the True Parents of Heaven, Earth and Humankind Who, as God’s Embodiment, Proclaim the Word.

Excerpts from Mother’s May 11 presentation at the House of Parliament (Palace of Westminster) (*Anthology* vol. 3, pp. 242 ff.):

All people without exception must receive new life through the marriage Blessing from True Parents and pass through the three stages of rebirth, resurrection and eternal life.

Your ancestors who are in the spirit world shall now return to earth at this time of the True Parents, ...They will go through the three-stage blessings of rebirth, resurrection and eternal life and complete the Original Divine Principle education—the education on absolute marital fidelity—organized by True Parents.

Please do not forget that the Seonghwa Blessing Ceremony is a sacred rite through which anyone can inherit the worldview of a holy citizen of the kingdom of heaven and celebrate God's liberation and all humankind's liberation.

Once the substantial era of Cheon Il Guk begins, ...all things will be governed under the **Association to Connect the Earth to the Spirit World**, ...Moreover, the providence will be carried out according to heavenly law and the heavenly way.

Elections conducted in a purely secular fashion will disappear from the face of the earth.

The True Parents have achieved ultimate unity and offered and proclaimed the era of God's full transcendence, full immanence, full authority and omnipotence upon the standard of perfection, completion and conclusion.

Recently, control of *The Washington Times*, which had been taken from my hands by people of a communist mindset, through trickery, has now been taken back.

The historical conflict and strife experienced by the four great representative kings—that is to say, **the God of Night, the God of Day, the King of Kings, and True Parent**—and which arose because the first ancestors fell, has finally been completely resolved by the True Parents of Heaven, Earth and Humankind.

July 29 North Garden, Kodiak Proclamation of the Realm of Sabbath and Liberation through High Noon Settlement that Brings in the Era of Peace and Prosperity.

August 18. Dedication and launch of the Wonmo boat, Lake Mead, NV. True Mother delivered the speech on Father's behalf, although Father was present.

"The ceremony in which we are taking part today and a similar ceremony held this past February in Yeosu, a beautiful port city in South Korea, are part of my effort to make **Yeosu and the Colorado River region, especially the area around Hoover Dam, into the eastern and western hubs of the marine leisure industry.** ...

"My husband and I have been investing in the ocean industry and developing marine-related technology for more than 50 years. ...including **Kodiak, Alaska,** and the **Gulf of Mexico.** In the 1990s, we invested in the ocean industry in South America, particularly in **Brazil and Uruguay,** thus creating a global marine network connecting 52 nations. On this foundation, in the new millennium we have been developing **Yeosu,** situated on the southern coast of Korea, and **Hawaii,** situated at the center of the Pacific Ocean, to become hubs of the ocean industry in the Pacific Rim Era." (*Anthology* vol 3, p. 144-5)

172 American Clergy Attend True Parents in Korea (Sept 10-24, 2011)

August 23, 2011 Report by Rev. Joshua Cotter, Executive Vice President, HSA-UWC America, August 23, 2011: <http://www.tparents.org/Library/Unification/Talks/Cotter/Cotter-110823.pdf#search=%22172%20clergy%22>

"Father gave direction that 172 American clergy members...chosen as **representatives of the Abel religious foundation in America.**

...they will receive ODP education from Rev. Eu and travel throughout the nation to proclaim God's Fatherland, True Parents' homeland and the "Breaking News" of True Parents as the anointed of God, the Messiah. In this substantial way, **the victory in America can be directly transferred to Korea.**

Through their coming, Father will proclaim the victorious foundation in America. The providence centering on America (**Father's 40 years in America and the last 5 years in Las Vegas**) should go to the world.

"This group will represent 172 nations of the world (or the Abel UN).

"After receiving ODP education, these clergy members will go out and do major rallies in 172 cities across the nation of Korea on the same day, proclaiming God's Fatherland in

Korea and His Hometown. Father wants the clergy to send the message to the people of Korea (and to the world) that theirs is the nation of God's Fatherland and that we as human beings are all one family under God. We should live together as a family without political parties and factions.

"Furthermore, there are 286 last names and clans in Korea, all of which have headquarters in Seoul. **The 172 clergy will each register as part of those clans, attending their meetings and giving the same message from True Parents.** ...Our pastors can receive Korean names!"

At the end of the 15 days, Father invited any clergy who could to stay for another period of time.

September 12, 2011 Dedication of the Ocean Cheon Jeong Gung Hotel, Geomundo, Yeosu, **with American clergy**

September 16, 2011 Kickoff Rally for Registration in God's Fatherland, Cheongshim Youth Training Center, Cheongpyeong, **with American clergy**

September 22, 2011 172 American Clergy Workshop with True Parents in Korea (notes by Michael Lamson)

"Rev. Hwang shared before True Parents came: **True Father started Hoon Dok Hae in Yeosu at 4:30 am and continued until 2:30 am the next day. At 6:30 Father went fishing. True Father never sleeps or lays down. When we go out with him on the boat he sits and meditates but often we lay down and sleep. ...The last Hoon Dok Hae, 22 ½ hours was Father longest Hoon Dok Hae.**

"True Parents called the pastors here to make a unity condition with Korea and to launch the beginning of a global family. This was much of the focus of Father's 22½ hour Hoon Dok Hae.

Your visits out to the cities inspired the Unification Church members, Ambassadors for Peace and local political leaders. The clan representatives were also very moved. This providence of Clan Matching's will continue for two more years. This is the beginning so you have opened the doors to a new peace movement.

This is how peace will come. Jesus, 2000 years ago had a community, a group of people to support him. History is God's revelation. Providential events are eternal. As time passes everything else is buried.

Father comes and starts speaking:

"My speech book and yours should be the same. You need to share your book with 12 churches and 12 tribes for the heavenly nation to come. You need to use the same book as mine, the same places underlined and the same places circled.

"We need to educate 13,000 people from each nation with the Original Substantial Divine Principle material. The Original Substantial Divine Principle is the teaching of the era after the coming of heaven, a time of the reign of peace. .

"We do not know what Heaven will look like but it must be built first on earth."

I finished my main work in 1972 but I have continued.

"I have loved you more than my relatives, more than my children. In the early years I never bought a gift for my relatives of children because I only focused on you. My mother would buy me gifts but I never bought her a gift. This was

the course I had to take.

In the future governments will purchase the textbooks for their nations. America should become a nation that prepares the textbooks for all children. This will make America a heavenly nation.

“The ancestors that have gone through Cheong Pyeong will be guiding and helping you.” (Notes by Michael Lamson <http://www.tparents.org/Moon-Talks/SunMyungMoon11/SunMyungMoon-110922.htm>)

October 5. Kickoff Rally for Registration in God's Fatherland, Rio Hotel, Las Vegas

More than a thousand had assembled with little more than 24 hours' notice to hear Rev. Sun Myung Moon speak under the banner of “Registration for God's Kingdom and the Fatherland - America Stands with True Parents for True Love, Family and Peace.” ... Approximately 24 ministers were awarded “registration certificates” for God's Kingdom on earth and were honored as honorary members of Korean tribal clans. (Report by Ariana Moon)

True Father's message highlights:

“First, all blessed families should attend God at the center of their families,

“Second, Heaven has permitted the grace of the authority of Seonghwa [funeral ritual] for rebirth and resurrection to be bestowed on the family unit.

“Third, ...we all have the responsibility to liberate families, tribes, peoples, nations and the world from the authority of hell.

“Fourth, we are now entering the era of the authority of God's direct dominion. ... eight generations will live together in a single family.” <https://www.tparents.org/Moon-Talks/SunMyungMoon11/SunMyungMoon-111005a.pdf>

Nov 28 and following: THE PASSION OF TRUE FATHER (Kachi, pp. 139-140)

“The God of Night was unable to see the Principle actualized. The history of creation has never once seen the perfection or completion of the laws of the Principle. I know that if I am unable to manage this before I reach the age of 104, I will be considered a failure.” (Yeosu, June 4-6, 2011)

True Father's Final Decision (Kachi)

“As Foundation Day approached, True Father knew how far we fell short of Heaven's expectations. Wanting us, as his children, to obtain the victory, True Father had no choice but to make a final decision.

Dreams True Father Wanted to Fulfill

“...before I die, I wish to unite the world and return to my homeland. ...That is all I wish for.”(1986.3.2)

“Before I go to the spirit world, I have to arrange it so that no trace of the Fall remains on earth.” (1999.5.14)

“...I cannot die until I hear God's own voice say, ‘Welcome!’” (2003.1.31)

“I must establish this nation before I die and live there, even if only for a single day.” (2003.2.5)

“I will come again to visit your grave with the sound of utmost joy around from

North and South Korea. That was my promise in front of the tombstone. I will surely keep my commitment to them before my death.” (2002.4.28)

“I cannot forget that I kicked out my mother before her very eyes when she came crying all the way to the prison just to see me once.” (1994.11.3)

“My retrospective sorrow lies in not having established the foundation of loyalty before God by comprising three generations together with my parents and grandparents. Think about how wonderful it would be to have three generations united in one heart and discussing what they should do for God’s Will.” (Rev. Moon’s *Philosophy of Education*, p. 140, 1970.11.15)

True Father’s Suffering

The blessed central families seemed to be far from fulfilling their mission as the children by Foundation Day, while True Father was promising God that he would bring the victory before Foundation Day. That made him feel desperate, and he was suffering day and night.

November 28, 2011 (Rev Kachi): On November 28, 2011, True Father went around Jeju Island and spent a restless night. In the very early morning of the next day, around 3 am on Nov. 29, True Father called the responsible leaders to come to his side. **True Father expressed his frustration and anger at their poor results. He began crying at Hoon Dok meeting and became speechless from emotion. After the meeting, on the way to the dining room, he burst into tears. Inside the helicopter heading for Geomun Island, True Father said he wanted to start the Unification Church from scratch. True Father cried all the way until they arrived.**

Dec 10, 2011:

“There will be the final Blessing ceremony of True Parents, which is the third one. Why do all of you need to participate at parents’ Blessing ceremony? To receive Father’s royal seal and Mother’s royal seal. You don’t know yet but Mother’s royal seal was made (too).” (“God is a spirit and has no body,” Hoon Dok Hae, Cheon Jeong Gung on 11.16 by the H.C.) <https://www.tparents.org/Moon-Talks/SunMyungMoon11/SunMyungMoon-111210.htm>

December 11, 2011 Rev. Kachi sees the “embodiment of the Word” proclamation concluding with the “Declaration of Final Victory” on December 11, 2011:

”By letting all things in heaven and earth focus on this particular place and moment, while the Creator, God, found the Original standard of Creation, we declare the perfection, conclusion and completion of all the providences and the final victory. ”

Here’s what Father immediately said after speaking those words:

“One nation and two human beings. Two people, True Parents, are united as one. That is why the True Parents of Heaven, Earth, and Humankind can settle. Everything can be done. The title, ‘The Settlement of the True Parents of Heaven, Earth and Humankind,’ says it all.

“It means that as long as you were born as sons and daughters in the same lineage, by following my tradition, you must attend the Parents, Mother and Father, as the number one people in heaven and on earth.”

By knowing the context and the Divine Principle, we see True Father was teaching that the children must attend Mother and Father. (See “Over the Hill of 70” in the readings—this text is the transcription of the iPeace TV recording posted on TParents.org, with the

English translation reviewed by Hee Hun Standard)

2012

Annual motto: "Era of the victory, liberation and completion of the True Parents of Heaven, Earth and Humankind"

January 8–15 Rallies to support the True Parents of Heaven, Earth and Humankind in their efforts to unify the Korean Peninsula and bring world peace

January 19—Feb 24, 2012 (Kachi, pp. 139-40) Reprimanding Kook-Jin Nim and Hyung-Jin Nim. On January 19, 2012, True Father scolded True Mother, because Kook-Jin Nim and Hyung-Jin Nim, whom True Mother set up as leaders, rebelled against True Father's wishes over the Holy Wedding Ceremony. To deal with this mistake, **True Father held a special ceremony by setting up True Mother as the center.**

"When True Mother stands in front, all you have to do is just obey True Mother and follow her footsteps. It would become such an easy matter. ... **We have entirely unified the world and formed the realm of oneness on heaven and earth, with the whole world as one together with True Parents and with True Children.** We have successfully **set up this condition as of today**; I bless this condition."
(2012.1.19)

"Neither Kook-Jin nor Hyung-Jin is the highest ranking person in our church. They are also caught up, in a way, if they do something without my approval. I have the one to report to behind me. Who is that? It was the one who put the commandment before the Fall "not to eat the fruit of good and evil in the garden of Eden." (2012.2.21)

"I have 14 sons and daughters, but they are all similar, internally and externally. Their hands, hair, and even the personality are identical. They won't respond to others' advice, suggestions or anything. How indomitable? Sun-Jin represents it. Kook-Jin, Hyung-Jin, and their children, too. No one can give them any pieces of advice." (2012.2.24, Day of Victory of Love)

"Special Declaration" on April 24, 2012, **Cheon Hwa Gung, Las Vegas.** (See Kachi, pp. 136-7):

"We, after completion of True Parents of Heaven and Earth, show appreciation to you, the God of night, God of day, for raising us up and letting us stand in the position of completion. Since we worship and attend you, the Original Absolute Parent and Creator, with pledging heart and holding each other's hands at this moment, please accept all of this from your throne of heaven.... Since we will offer final completion and conclusion of the "Cosmic Assemblies for the Settlement of the True Parents of Heaven, Earth and Humankind Who, as God's Embodiment, Proclaim the Word," please receive this."

July 16

**Inauguration of the Abel Women's UN (True Father last public address)
Cheongshim Peace World Center, Cheongpyeong**

True Father's address (including extemporaneous remarks found at <https://tparents.org/Moon-Talks/SunMyungMoon12/SunMyungMoon-120716.htm>) [PHG 6-13]

In his speech at the founding of the Abel Women's UN, Reverend Moon stated that,

"Centering on true love, ...Men and women are absolutely equal in terms of value. ...Men and women who unite through the true love inherent in the

original ideal share the same position. Also, they attain the right to accompany each other wherever they may be.”

This means that centering on true love, social justice, that is, education and rights in the society’s political and economic structure, comes about naturally through men and women loving, respecting and cherishing each other. Men and women don’t want to be apart. Each values the other’s viewpoint and active contribution as integral to the whole truth and perfect outcome.

“Furthermore, [men and women] attain the ideal right of inheritance, where all their property belongs to each equally.”

Based on true love and true family values, men and women share ownership of assets and responsibility for assets. Living as a true global family, we trust brothers and sisters who are called to take responsibility for assets, and bestow ownership upon those who are trusted. As Jesus said, “because thou hast been faithful in a very little, have thou authority over ten cities.” We would say, because thou art a loving spouse and parent, have thou authority.”

Reverend Moon articulated the natural conclusion:

“When the original love unites men and women in God's ideal of true love, they become completely equal beings, focused on true love, by sharing the same rank and the right of participation and their possessions with one another.”

This path to peace that Rev. Moon outlined for the Abel Women’s UN, is not based upon legalism and technology, but

"true motherly love ...establishing families that embody true love and elevate the status of mothers, wives, sisters and daughters.”

This indicates that

“Women need to play a major role in world history by serving, together with men, as one of the wheels of the vehicle pulling forward the construction of a peaceful world.”

“God's intention,” Rev. Moon said in 1958, “is to establish the form of a four position foundation, centered on the bride.” And now, in 2012, his conclusion was the same:

“Women will be the central axis in building a new century characterized by its loving, peaceful culture.”

He proceeded to present how this applies to his wife, Dr. Hak Ja Han Moon. He first recalled Dr Moon’s words in her address at the 1992 inauguration of the Women’s Federation for World Peace:

"Under True Mother as the victorious representative of the world’s women, women can establish now the model of a true mother and true wife and form ideal families through a true love movement. Furthermore, women can carry out a campaign to exemplify the practice of true love by living for the sake of others in all walks of life, including politics, economics, culture and social work.”

Rev. Moon endorsed the Women’s Federation as the God-centered peace movement based upon the Principle and God’s providence:

“It is a global peace movement on a whole new level with the providential significance of realizing the ideal world as God envisioned it at the Creation. [It is grounded in] the worldview of one family under God, [which consists of ideals that] represent the path that will lead humanity to a world of everlasting peace and happiness.”

He shared that he discovered this worldview not by himself, but together with his wife:

“It is the system of thought based on true love that my wife and I, the True Parents, have learned from Heaven.”

WFWP’s “service projects and education programs,” Rev. Moon explained, have been carried out “in the context of such providential significance.” Countless organizations carry out service and educational projects, but WFWP is unique in that it alone is

“based on true motherly love ...establishing families that embody true love” and automatically “elevate the status of mothers, wives, sisters and daughters.”

That is True Parents’ core strategy for peace, and what makes it revolutionary is that they call the world to put it into practice through the Holy Marriage Blessing movement. Rev. Moon then uplifted Dr. Moon as the exemplar to lead the world into this hopeful future:

“I sincerely ask you to choose True Mother's path, the path of a true wife, of a true daughter and of a true woman leader who will build a unified world where freedom, peace and happiness overflow.”

Then Reverend Moon called us to unite the spiritual and physical worlds, he stated that Heaven had proclaimed the date of Foundation Day.

“We are living in a historic time ...to unite the spiritual and physical worlds ... Heaven has already proclaimed that the thirteenth day of the first month in 2013 by the lunar calendar will be its Foundation Day.”

And he linked Foundation Day to the new organization:

“We have Foundation Day, D-Day... We now have less than a year. Heaven will bless your endeavors to establish a world of peace based on the Abel Women’s United Nations.”

As he said this, Rev. Moon extemporaneously proclaimed the centrality of Heavenly Mother:

“There have been many religions which believed in Heavenly Father but don't have a concept of Heavenly Mother. That has been a shameful fact. We haven't had ‘mother.’ People have said ‘Heavenly Father,’ but who can fix the problems among religions and restore the authority of the country?”

He tied this all together centering on his wife, Dr. Hak Ja Han Moon:

“We must define what it is to be True Mother and True Wife through attending True Mother... I will put Mother in the position of the wife of Adam who represents the Creator, I have been recreating Mother throughout my life so that I can present her in front of the whole world with such a status, even if they strongly oppose it.”

...and stated the Abel Women’s UN mission:

“creating a true family movement that emphasizes living for the sake of others ...in conjunction with education in proper values.”

NOTE: The Abel Women’s UN was “established in society as the Global Women’s Peace Network (GWPN).” (True Mother, *Anthology* vol. 2, p. 155)

WEEK 15

Father's Final Offering of His Life (Rev Kachi)

True Father ascended as a sacrificial offering before Foundation Day by taking responsibility for his disciples' disbelief, sins, and failures. True Father pushed himself to the limit every day, as if he were offering his physical body's life as a sacrificial offering. True Father continued to hold Hoon Dok Hae meetings, taking no time to eat, at a pace that exhausted everyone who participated.

"Since he was born with a healthy body, if Father had taken care of himself, he could have lived a long life. During the last few years, however, he would say that each day felt like a thousand years; that was how busy he was. He really did not want to go to the hospital at this time, and since he was in charge of everything, I could not help him in any way. ...He continued to live a difficult life." (True Mother, 2012.9.23)

To indemnify and make a new start, disciples needed to repent by receiving the OSDP education and succeeding in the mission of tribal messiahs. "Original Substance of the Divine Principle" workshops, held by True Parents, gave us the opportunity to repent for all of our past with the Word, so that we could make a new determination for the victory of Foundation Day. **With these conditions, all the disciples received the CIG Holy Wine, so that True Parents would be able to register the disciples into Cheon Il Guk on Foundation Day.**

True Father's decline and death

True Mother, 2012, Sept 23:

"True Father developed **pneumonia** after a cold worsened. He was coughing a lot. By True Mother's persuasion, True Father went to the hospital, and was admitted to St. Mary's Hospital of Catholic University in Seoul on August 3, 2012.

"After different kinds of tests were carried out over a period of about ten days, True Father wanted to leave the hospital. He found it difficult to stay there, saying that it felt like a prison. We had no choice but to have him discharged. That was on August 12.

"After leaving the hospital, during the one day he stayed in Cheon Jeong Gung, Father told his assistants, 'I want to eat with Mother today.' I usually sat next to him during meals, but on that day he said, 'I want to eat sitting face to face with Mother, so I can see her face.' So, we set the table accordingly. However, Father stared at my face for a long time instead of eating. I believe he was engraving my face in his heart. I felt tears welling up inside of me, but on the outside I maintained a smiling face and asked him to try this dish or that, saying to him, 'This one is quite good, and that is also delicious.

"After that experience, I became more serious than ever, and I strongly wanted to convince him to take a nap. He, however, pressed his staff members to accompany him as he hurriedly visited various parts of Cheon Jeong Gung. ...

"He then came and sat in the sitting room in Cheon Jeong Gung and asked for a digital recorder. Holding the recorder in his hand, Father thought deeply for about ten minutes and then spoke while recording what he said. As you may know from having heard his recorded voice, Father gave the same message three times on that day—in the sitting room, in the master bedroom, and in Cheong Shim Hospital. He said, 'Everything is done! Everything is done!'

"He then went on to pray, struggling for breath, 'I will return everything back to Heaven. I have brought things to a conclusion, completion, and perfection. [Taking my hand...] Mother, thank you! Mother, please take care of things!'

“What meaning can be attributed to his uttering such words? Now and then, he said such things as “The time has come for me to go. I know when I will pass away.” I am sure that during this time he was making his final preparations. **What I am relating to you is only a small part of what happened before Father ascended; in truth, I experienced much more with Father during those days.** When we had our meals, we usually sat next to each other, and he would be aware of my presence and would hold my hand firmly in his as he ate. Whenever I think about such things, I am very sorry, and it hurts my heart to think that I let him go without making him more comfortable.

“When I asked him to rest, he sometimes said, “I want to lay my head in your lap, Mother,” and would take a very short nap. Of late, he did things he had never done when he was healthy. **Father, who had lived his whole life more energetically than anyone else, wished to stay close to me at all times when he became less well, and needed me and depended on me like a child does his mother.**”

2012.08.13: **The final official proclamation of his earthly life** (2012.6.26 by the Heavenly Calendar)

“I have completed everything. Today, as I have returned the conclusion of the final perfection to You, Father, I know that up to this moment, I have offered my whole life to You. I am spending this time now to bring my life to its conclusion, to bring it to a close with utmost devotion, in accordance with Your Will. ... I declare that if ... the tribal messiahs are able to fulfill the calling of national representatives, everything will be brought to a conclusion. I have accomplished everything for this. I have completed everything. Aju!”

2012.09.05: **True Mother's “Promise to True Father”**

“I made a promise to Father that no matter how difficult it is to fulfill the Will, I will bring it to a conclusion in my lifetime. I told him that I will accomplish God's purpose of creation and the ideal world of creation. I said that I will accomplish this by all means. To do that, I am determined not to change. The day when Father went to the hospital, he told me how very thankful he was to me. He said he was so sorry and so thankful to me. I want to accomplish the Will that he left for us to fulfill, together with all of you. I hope that as we go along the path, none of you become sons and daughters who fall away.”

2012.09.03 (7.17 HC) at 1:54 a.m.

Holy Ascension of Sun Myung Moon, the True Parent of Heaven, Earth, and Humankind

Even after True Father returned to Cheong Jeong Gung Palace, he forced himself to work. As a result of Father “forcing himself to work” after returning to Cheon Jung Gung, his condition worsened again, and he was transferred from the CheongShim Hospital to Our Lady Hospital. The hospital continued the sleep treatment, but there was no sign of recovery. So, True Father was moved back to CheongShim Hospital for a better environment. True Father peacefully ascended to Heaven on September 3, while surrounded by True Mother and True Children.

I understand that plastic surgery repaired damage to True Father’s face caused by the intubation.

2012.06-14 (7.20-28 Heavenly Calendar) **Period to Pay Respect to True Father**

2012.09.15 (7.29 Heavenly Calendar) **Cosmic Seonghwa Ceremony of Sun Myung Moon,**

The True Parent of Heaven, Earth, and Humankind (Cheongshim Peace World Center) Wonjeon (Interment) Ceremony Bon Hyang Won (Original Home Garden) on Mt. Cheonseong
2012.09.17 (2012.8.2 Heavenly Calendar): Special Assembly of World Leaders for the Victory of Foundation Day, Cheongshim Peace World Center

Landmarks:

- True Mother's retracing 1965
- Assignment of Hyungjin-nim
- Weathering children's departure and attacks
- Major US public events centering on the only begotten Daughter:
 - MSG July, 2017: Mother's idea, we united
 - Nassau Coliseum, 2018: Demian Dunkley's idea, Mother united
- American-rooted leadership to the world
 - Second gen leadership at HQ
 - Demian Dunkley to the presidency, then the Balcombs to Europe and Gaye to Senegal
 - Dunkley to Asia—along with Chang Shik Yang and Dong Woo Kim to Central America, Rigney in Africa, Angelucci's in Middle East and Kittels in Asia / Oceania
 - US-based UPF ascendancy with America central to most pillars (IAPP, Washington Times Foundation, IAPD, IMAP, WCLC) as well as to YSP, CARP
 - HJ Magnolia led by Tom McDevitt and Gerard Willis
 - Assignment of Dr Chong Sik Yong to connect US community to global platform, consolidation of USA and Canada (Eve / mother) as one region.

Our mission after True Father's Seonghwa

"All of you must love God and humankind before loving me." (1969.2.2)

"I do not want you to love me. That is not what I want. You must first love God and humanity. Only then may you love me." (*Rev. Moon's Philosophy of Education*, pp. 269-70, 1971.10.17)

True Father's returning resurrection predicted

"I can be in a position to assist those who are suffering here on earth, because by my suffering I will have set the condition. ...Even after my death, as a spirit man I will continuously appear and lead you in the same tradition, the same way of life, until we have achieved the perfect Kingdom of God here on earth." (1976.9.20)

"If you pray that you truly desire to meet True Father while tears flow from your face, True Father will spiritually appear before you and will tell you everything." (1970.11.26)

"Even if I die, I will go to the spiritual world to guide you on earth." (2010.8.16)

True Father's comments on his true legacy

"If there is anything to praise, it is not me. The name, 'Rev. Moon,' should be erased. The name 'Rev. Moon' is associated with the opposition I faced, isn't it? ...Next are the True Parents! To understand the title 'True Parents,' the unnecessary terms 'Savior,' 'Messiah,' and 'Lord at his second coming,' were attached to it during the course of restoration. Those superfluous titles should all be removed." (May 5, 2007, Third Anniversary of Sang Hab Ship Seung Il, Cheon Jung Gung, Cheongpyeong, Korea, "The Era When God Will Be At The Forefront Of The Providence And Guide It" <https://www.tparents.org/Moon-Talks/SunMyungMoon07/SunMyungMoon-070504.htm>)

I feel that I am just a worker. I have left it up to God whether or not He blesses the Unification Church. It is His business. You have to become a person of such pure heart; you have to be disinterested in this sense. (*Home Church*, p. 462)

You have to love your 360 homes with your whole heart, and more than you love me. ...**I will not complain, even if I am a stepping stone for all mankind.** (*Home Church*, p. 465)

The departure of Injin-nim

Assignment of Hyung-jin nim as American president (while remaining president of the international HQ)

Dismantling Lovin' Life Ministries

Injin-nim's marriage ceremony (Tarrytown)

Attempt to move in a Presbyterian direction (elected councils on the local, regional and national levels—I belonged to our local and regional, and the national)

Attempt to move HQ from Manhattan to Belvedere

Foot-washing ministry

Hyung Jin Nim's effort to research into the Six Marys

Oct 26-Nov 6, 2012: True Mother's pilgrimage of America

Nov 4 or 5, 2012: True Mother's guidance as to the responsibility of the True Family and all families (New Yorker Hotel)

“(To True Grandchildren) When you start your family, you need to lead a public life. **You also should be financially independent.**

“3rd generations of the True Family ...**should lead a public life and must not be indebted to anybody. You as True Grandchildren should become role models.** Hyung Jin, the international president, will educate you from now on.

Your grandmother (True Mother), being in charge now, will correct things from now on. Without establishing tradition, we will face chaos.

“**Firstly, you should study hard and stand on your own two feet. You should become persons who give aid to others first before receiving it first.**

“The reason why I told all families to have Hoon Dok Hae by themselves is because parents were always in the front line in the past and came to the meeting leaving their children at their homes. As a result **there had been problems in educating the 2nd gen. I would say the 2nd gen have grown only by themselves. But now we are in the era of 안착, 정착 (safe arrival, firm settlement), and so we should have internal stability, starting with an education for the 2nd gen in their homes.**

I think of a talk by an LDS father-daughter team. The daughter said that anything that takes your parents away, is your enemy. If a bar takes them away, the bar is your enemy. If the church takes them away, the church is your enemy.

“When parents have a public mission, they do it after having Hoon Dok Hae with their children. **But your grandfather (True Father) liked to have meetings and so we always got together but grandmother (True Mother) thinks that each family must be strong first educating the 2nd gens. That's why I said to have Hoon Dok Hae with one's family. ...** You should educate your children well. The parents' responsibility is huge.

“It has been the history of 60 years since HSA-UWC was established. Father spent 20 years in Korea and 40 years in the US, but **we have such little results here. It is the same in Korea. Father's goal doesn't match the reality we have here. Father worked on many external things for the sake of the world so that people would come to know us as quick as possible, but it didn't work well.** Those who were responsible as church leaders should have made efforts 120%, but **they couldn't match what Father expected. Father was alone and nobody could be in accord with him. ...Father is so sad after he went to the spirit world. He said, 'I trusted them, but I didn't know they only had such little results.'**

“**We have to change the way we think and empty our minds. You should become happy people with overflowing feelings of gratitude, and then you could share your happiness**

with others. But instead, you had shared worries and frustrations, and how can we expect any results from doing that?"

True Mother spoke at Manhattan Center on the same day:

"Our eternal homeland is Korea, but he invested more in America. It is because he was thinking about all humanity. The great blessing that America has received as the elder-son nation means it has the responsibility to **gather the brothers and sisters and bring them to the parents.**" (2CSG, 12-4-3-30)

2013

Dismissal of Kookjin-nim from responsibilities in Korea

Recall of Hyung Jin Nim to Korea, assignment of Dr Balcomb as HSA US president

Departure of Hyung Jin Nim and Kook Jin Nim to Pennsylvania

Hyung Jin Nim's course

Shortly after her father's death in September, 2012, and upon the public revelation that she had delivered a child out of wedlock, In Jin Nim resigned from the presidency of HSA America.

True Mother requested that Hyung Jin Nim move from the presidency of the Korean Family Federation to that of the American Family Federation. The US HSA Board accepted In Jin Nim's resignation from the presidency and voted Hyung Jin Nim as president.

On Heavenly Parent's Day, February 10, 2013, True Mother asked that Hyung Jin Nim move from the American presidency and return to Korea to focus on his main assignment, from True Father, as International President. The Board of Directors of HSA-UWC America voted in support of her recommendation to appoint Michael Balcomb as President in place of Hyung Jin Nim. The motion was proposed and seconded. Kook Jin Nim spoke against it and, in the vote that followed, his was the only opposing vote. Hyung Jin Nim and Michael Balcomb abstained.

Hyung Jin Nim rejected True Mother's direction and moved near Kook Jin Nim in Pennsylvania where, in his words to Dr Balcomb at the time, "we can practice our faith in peace." He testified that he was upset that True Mother did not consult with him or even notify him in advance—that he was blind-sided. [Of course, as you hear from my testimony and countless others, this was True Father's standard practice. It is part of our heavenly spiritual discipline.]

Hyung Jin Nim resigned from the HSA America Board (resignation sent by fax on July 10, 2013; accepted at the August 26, 2013 meeting). Kook Jin Nim was removed from the HSA America Board on Feb 13, 2014, after missing several meetings and being unresponsive about his intentions.

Hyung Jin Nim ceased communication with the Universal Peace Federation in early 2013. As a result, in May, 2014, Universal Peace Federation Board removed Hyung Jin Nim from the chair position by unanimous written consent of the Board. He consented by e-mail to being removed.

In the spring of 2013, Hyung Jin Nim gathered a congregation of Family Federation members who lived in his area, near the connecting point of three states—New York, New Jersey and Pennsylvania, where there was no Family Federation pastor. Employees of Saeilo and Kahr Arms moved there when Kook Jin Nim moved the companies there. He made it clear that all employees who made the move were expected to attend his brother's church.

True Mother hosted Divine Principle workshops for the 2nd and 3rd gen in Hawai'i

Loyalty of Sun Jin Nim, Hawai'i, Kona Queens coffee plantation and company

Sunjin-nim suffered serious physical problems as a young adult, and I believe that this led to her infertility. She was blessed with Insup Pak, second son of former US Continental Director Rev Joong Hyun Pak, in the mid-1990s. She testifies as to Father comforting her regarding his lack of ability to care for her and all the children, and told her that having a dog would substitute heartistically for having a baby.

March 12, 2014 Dedication of the Ocean Providence Headquarters Building, Las Vegas, NV

Lawsuits related to the activities of Hyun Jin Nim and Hyung Jin Nim

This relates to the US movement spiritually and physically, in the form of lawsuits.

True Father launched lawsuits over the matter of Hyunjin-nim's hostile takeover of UCI (Unification Church International). This suit is still in litigation. I believe that Father had no idea that it would not be settled soon.

Dr Ki Hoon Kim encouraged the HSA-UWC Board to sue Sanctuary Church over its illegitimate use of the Tong-il trademark. This also is in litigation in a Pennsylvania court. Sanctuary filed a counter-suit in a New York court, claiming that Hyungjin-nim is the rightful owner of HSA-UWC America, which the court threw out.

Beginning in January, 2015, the Sanctuary leadership publicly attacked True Mother over denying Hyung Jin Nim's authority as inheritor of True Parents' position, over her theological expressions "Heavenly Parent" and "only begotten Daughter," her work with True Father's words, and with virtually every decision she makes. Hyung Jin Nim developed a ministry attributing a spiritual meaning to guns as a "rod of iron" to protect righteous people.

General membership interest in Hyung Jin Nim's broadcasted services was minimal, but when Hyung Jin Nim began to criticize True Mother and the Family Federation in his sermons, his audience increased.

By 2017, the UCI leadership joined Sanctuary in their criticism of True Mother, though bracketing the question of who between the two is the successor called to lead the movement. According to Rev. Kachi's citation of Father's words to them, Preston and Justin had difficulties with each other:

"You must unconditionally obey Mother's word as Cain and Abel. You cannot compete against each other between your brothers. That is the primary cause of killing parents. Therefore, you might come to hate each other without knowing why. You might come to hate listening to his voice and come to want to kill him from behind while he is walking. That kind of feeling will come out in your mind. ... You haven't united with Father nor Mother until now." (2008.4.6, Kachi, p. 139)

The author is aware that the two went on a hunting trip together to Africa, which was cut short when one—I do not know which—departed. At a later date, in a personal moment with Justin, the author mentioned Preston's activities in relationship to UTS, and Justin responded with a suspicious curiosity to find out more. I thought to myself, "he's your brother, and you're asking me?" (—Hmmm, maybe Cain spiritual children are supposed to keep Abel physical children united...)

UCI has sold significant properties worldwide, with no consultation with True Father (when he was on earth), True Mother or HSA, and has sequestered the income in bank accounts of a newly-created corporation. In the US, it seems to be moving in True Parents' direction at this point.

With Hyun Jin Nim living in Seattle, UCI established a quasi-church entitled the Family Peace Association, and carries on activities in the Philippines, Kenya and South Korea,

where it works for north-south unification. To my awareness, in this work he makes no reference to his parents. Certainly their websites do not include True Parents. (<https://www.globalpeace.org/about/leadership>)

HSA is also insisting that Sanctuary act with integrity and, since they have explicitly separated from and denied the bonafides of HSA, cease from utilizing the Tongil symbol, HSA's copyrighted trademark.

In summary, the record shows that Hyung Jin Nim was never fired. He followed True Parents up to a certain point, changing positions as all their followers do, until he disagreed and hence declined a direction. He voluntarily retired from two Boards.

In one sermon he "fired" all FFWPU leadership worldwide, who had been appointed under True Father's auspices, including several well-known public leaders by name, all of whom True Father worked with personally and directly. Since then he has assigned Sanctuary leaders in various locations. He has aligned with the American survivalist-libertarian movement.

True Mother's only assessment, to my knowledge, is that her sons lack the maturity necessary to be a leader. Members in general look forward to their return to True Parents.

"Even a good seed has difficulty bearing good fruit when surrounded by an evil environment. The same is true of human beings. For humanity as a whole to be good, it is first necessary that each individual be good. However, for such individuals to bear good fruit, we must create a good environment in the nation and world." ("God is the Origin of Peace," August 10 - Sept 30, 2002 speaking tour, *Anthology*, vol. 3, p. 14)

"True Father and I offered three generations as a True Family to God, culminating when we with all of our children, their spouses and our adult grandchildren, taught God's word and ministered the Blessing in 180 nations, in what we call the Jubilee Years. I risked my life to bring our children into the world, and now they have their own missions and responsibilities that Heaven wishes them to fulfill, and that I also hope they can accomplish. Although, as their parent, I may be unable to help them enough, I pray for them every day." (*Mother of Peace*)

True Mother's Activism

True Mother has overseen large scale advances of the Blessing and government acceptance in various countries.

Vision 2020 for national restoration of seven or more nations has been an overall theme. At Foundation Day, 2018, the director of the Secretariat, Dr. Yun, Young Ho, explained it as follows.

1. Seven nations conduct a national level Blessing with the participation of the presidential couple, a peace summit gathering, and celebration of True Parents' birthday as a national holiday.
2. Registration Blessing on the world level
3. Korea conducts a national level cultural festival, world summit including an IAPP and IAPD with 10,000 VIPs, celebration of Foundation Day at the Peace World Center.
4. North Korea celebrates True Parents' Birthday on the national level.
5. Global rally of one million for the salvation of the nation, of humanity, and for the homeland of the providence.

2016

The Providence in America and the Role of Representatives November 30, 2016

*Global Launch of the International Association of Parliamentarians for Peace
Kennedy Caucus Room of the USA's Russell Senate Office Building, Washington DC*

We must begin a movement in which our families, our nations and the world attend God, the original owner of the universe.

God had no choice but to go through a very lonely and difficult course, the historical providence.

The people around Jesus, who should have fulfilled their responsibilities, did not fulfill them. ...Jesus had to follow the way of the cross, saying he would return ...to hold the marriage supper of the Lamb. Those words meant that Jesus had not been able to be in the position of a True Parent, therefore the returning Messiah, must absolutely be and go forward as the True Parent. We can look at the two thousand years of the providential history under Christianity, **as the providential period to establish the position of the only begotten daughter of God.**

As part of Heaven's historical providence to send the returning Lord, Heaven especially chose this nation. ...Rev. Moon ...knew Heaven's providential plans for America....

We spent a period of forty some years here in America. This was so that America could build the foundation for the True Parents [to] embrace the world as one, thereby becoming one family under God and achieving God's great dream.

Rev. Moon nurtured *The Washington Times* and informed America through it. He enlightened the conservative world.

Legislators and other leaders in the United States and from around the world who have gathered here, ...you [are] intermediaries who represent the people, so you must spread forth a movement that attends God in your family, society, nation and the world.

2017

The US movement had not sponsored a large-scale event for since the 1998 Blessing, but it mobilized well, united with Bishop Ki Hoon Kim, the continental director, and brought success. The key was the creation of the 2,000 voice choir, and inclusion of singers and Bishop Hezekiah Walker, a choir director well-known in the Christian world.

True Mother could see that the Christian community remains the key to victory in the USA.

July 15, 2017, Madison Square Garden

“The realization of True Parents occurred in 1960. However, the Christian realm did not create an environment for them.

“In the meantime, America, blessed by Heaven, became sick and in 1972, True Parents came to the United States.

“True Father endured incarceration in Danbury, and for forty years, he shed blood, sweat, and tears for America.

“America was supposed to take responsibility as a nation blessed in relation to Heaven's providence, but it was suffering from so much individualism, family breakdown, and youth issues

“Fallen humankind cannot return to God. They need to receive engrafting by the True Parents who among all human beings, achieved victory.

“That day is not far away. True Parents blessed Korea and Japan as the central nations of the providence and America as the eldest-son nation. These three nations need to unite and on the foundation of a revolution in the culture of heart, based on a heart of filial piety, we need to begin the era of the Pacific Rim civilization from Asia.

September 10, 2017: American Clergy Leadership Conference (ACLC) Luncheon held at the Cheon Jeong Gung in Korea.

Until now, many of you think, "I really know God," but I do not believe that it is a level of knowledge that would satisfy God Himself.

...God's Principle of Creation dictates that even among fallen human beings a **perfected man and a perfected woman must appear and together they must receive the Blessing of God and fulfill God's ideal of creation.**

God sent His only begotten Son, Jesus Christ. **...since God created one man and one woman, the only begotten Daughter was to be found.**

...I could speak for hours but the conclusion is that the only begotten Daughter of God was born among the Korean people and the Only Begotten Daughter together with the Only Begotten Son who fulfills his responsibility will together hold the Holy Wedding of the Lamb, and they are the True Parents standing before you.

...please let go of old vestiges, take off the old clothes and wear the new clothes of truth.

March 16, 2018

To stimulate tribal messiah success, the US HQ inaugurated “Famicon,” an annual leaders conference, to which all members were welcome, in Las Vegas.

True Father was committed to the creation of **an International Peace Education Center (IPEC) in Las Vegas**, and he approved the purchase of a large warehouse to be rebuilt into that center. The location is at a distance from “the Strip,” and close to the airport. To guarantee its completion, he granted funds for that purpose. After his ascension, it took a lot of work with the Las Vegas city government to obtain zoning permits, but it was accomplished. Rev Andrew Compton, an experienced lecturer and witnessing team leader, was assigned by True Mother to direct the center.

Interestingly, Rev Compton was reaching the age of retirement, and had signed a contract to purchase a house in Las Vegas, with no idea that he would receive this assignment.

So the IPEC is where the “Famicon” took place. True Mother gave an important talk there at the 2018 Famicon.

True Mother's speech

March 16, 2018, Famicon 2018, IPEC, Las Vegas, Nevada

The birth of any living organism does not begin with the male; birth is possible through the mother. Looking back at the creation of Heaven and Earth, if Heavenly Parent had the Holy Father, there was also the Holy Mother. **Therefore, the current definition of the trinity is wrong.** Within Heavenly Parent is the Holy Father and the Holy Mother, the True Parents. This is how Heavenly Parent should be explained.

...in the era of Cheon Il Guk and in order to earn your qualifications as citizen of Cheon Il Guk, you must fulfill the mission of Heavenly Tribal Messiah. ...***Tribal Messiahship does not end with blessing 430 families. It is when all blessed 430 families also each complete the blessing of 430 families that a national level foundation capable of expanding to the world can be established.***

...all of humanity yearns for the Messiah and ***the advent of the Messiah should at least take place at the national level.*** ...what is more important than the Second Advent of the Messiah, is the advent of the Only Begotten Daughter who comes from Heaven's lineage with no relation to Satan, ***just as Jesus did 2,000 years ago. Unless the Only Begotten Daughter is born, the returning Messiah cannot advance to the position of True Parent.***

Regarding the members of the True Family, there have been some issues. They do not understand Heaven's providence. One of them claims to be the eldest son. I do not know whether the concept of eldest son is as strong in western culture, but in eastern culture, in particular in Confucianism, the concept of eldest son [is strong.] The eldest son carries the family name. ***When the eldest son ascends to the spirit world, the second or third son does not become the eldest. The line continues with the son of the eldest son; it is that son's responsibility.*** No matter how old the uncles may be, ***the ancestors should be attended by attending the eldest son's son as the center.***

However, regarding Heaven's providence, ...***There is no previous or future True Parents of Heaven, Earth and Humankind. This means, there can be no concept of inheritor or successor.***

With regards to carrying on the tradition of True Parents of Heaven, Earth and Humankind, ***the person standing in the position of eldest son can become a central figure in carrying on the tradition. In simple terms, this son stands in a position akin to the High Priest. There are High Priests in each nation; those among you who are responsible for a nation are the High Priests of that nation. However, regarding the providence as a whole, when it comes to establishing the tradition centering on True Parents, the eldest son's line will carry this mission through the generations.***

Just as there is only one Heavenly Parent, there is only one True Parents of Heaven, Earth and Humankind. ...there can be no confusion or side branches hampering us on the path we are taking; please understand that there is only one path.

I have patiently waited and endured for a long time. ***I was born and grew as Heavenly Parent's daughter. This is why even if no one taught me the Divine Principle, I knew Heaven's providence.***

In the future, ***the Divine Principle will need many updates.*** What I mean is that ***theories*** from the Completed Testament Age do not suffice.

Furthermore, how would the world of peace that Heavenly Parent and humanity yearn for look like? After resolving to make ***a model [for the world of peace] and expand this model ...Each year, the [Cheonwon Complex] will look different.***

Nov 12, 2018 True Mother spoke at Nassau Coliseum on Long Island, New York, declaring that Christian clergy who accept True Parents Blessing are the true owners of the nation. From there into December she spoke and conducted the Blessing in Zimbabwe, South Africa and Nepal, with the support of national and religious leadership.

This was the first major event in the US that "came from below;" it was not True Mother's direction. Rev Dunkley, who was in charge of evangelism and media at US HQ, received it as a revelation or inspiration while at Cheongpyeong walking to the Tree of Blessing. He persuaded Dr Kim and everyone, and they determined to offer the invitation to True Mother to speak, and to do it irrespective of whether she accepted or not.

Personal testimony:

There was a major summit of religious leaders in the New Yorker Hotel the day before the event, with a water ceremony. It included a Roman Catholic Cardinal from the Dominican Republic. Inside story: the organizers of the first Assembly of the World's Religions, 1985, invited participants to bring "holy waters" with them, from bodies of water sacred to their faith traditions. Many did so—I regret that we did not compile a list, but there were many. That Assembly began with leaders of the main religions each with a candle, lighting one candle. Actually, prior to that, we had a ceremony with native Americans from that part of New Jersey sanctifying the event.

After the candle lighting, the religious leaders—an elder and a younger from each faith—poured the water into a large bowl. So the water literally combined holy waters from around the world! Then we had the young religious representatives walk up and down the aisles (the room was set up in a circle, with chairs surrounding the stage in the middle) and sprinkle all participants with the holy water.

I, as assistant director of that event, had emptied out a shampoo bottle in my hotel room and filled it with the holy water. I was put in charge of the 2018 water ceremony, and managed to have a participant coming later from my city (North Carolina) bring that little hotel shampoo bottle to New York. Part of the ceremony was to combine that 1985 water with the 2018 water. I extolled the UPF leaders to keep that water as seed water for future ceremonies.

“Many Walls Exist All Over the World That We Must Overcome”

“True Parents established Korea, Japan, and America as the central nations to launching world peace. We have opened the era of the Pacific civilization and with this cultural revolution of the heart of Hyojeong, or Heart of Filial Piety, we are carrying out activities all over the world centering on our second- and third-generation members practicing true love for the sake of others.” <http://www.tparents.org/Moon-Talks/HakJaHanMoon-18/HakJaHan-181112.pdf>

Later in the day, True Mother spoke these words to a group of some 150 core ACLC clergy at a dinner:

“God raised this country as a democratic nation, which means that a single leader does not make the decisions, but that it considers the greater good and strives to have good policies and politics through public opinion.

“Today, the center of this nation is not the president. It is the ministers; you are the owners. The president changes every 4 years in this country, yet you are eternal. ...you all must receive the Blessing and as a blessed family, you must bless your congregations. ...if all the clergymen in America, a representative nation, upheld True Parents' will and true families restored all believers? You are the owners of this nation.

“Then, you should not stop at this nation but you should bless all 7.6 billion people and become messiahs that guide them to becoming true children of Heavenly Parent.”

Nov 13, 2018 East Garden Breakfast Banquet (excerpt)

“True Parents came to this country and invested themselves for more than 40 years ...Now, as the eldest son nation which has matured and received True Parents' direction, America must take care of its brother and sister nations around the world.

“In order to do this, you must educate this democratic country's president. ...When pastors take good care of their church members and bless many families, their

church will prosper and politicians will naturally follow them.

“That is why, yesterday, I told the religious leaders, ‘You are the owners of this nation.’ ...What would happen if all these citizens were in blessed families through the true family movement? You would even be able to influence the president!”

10. Assignment of Rev Dunkley as HSA President

11. 430 couples blessing providence / Cheonbo — how my humble family did it.

2019

April 6, 2019

City of Refuge Church, Gardena, California

Our CARP members, led by a Japanese blessed wife, persistently attended the City of Refuge Church, even with the pastor Noel Jones showing no interest. They attended and served and sang as part of the choir. Finally his heart changed.

Noel Jones’s parents were pastors of a church in upstate New York, the city of Rochester. One sister in North Carolina, Stephanie Nishida, was mobilized there and she witnessed to Noel Jones’s parents and they participated in ICC activities. So Noel has that spiritual foundation, even though he was not living with his parents at the time and did not meet this sister. But, we never know how spirit world can use our offering.

True Mother’s speech:

“In 1960, when the time had come when I could decide by myself, by my own volition, I ascended to the position of True Parent.

“Fallen people yearn to return to God but they cannot go before God by themselves. ...It is only through the Marriage Blessing of the unique True Parents that a change of lineage can take place and fallen human beings can be born again as God’s children.

Yet, True Parents’ Marriage Blessings and the True Family Values Movement took root in an environment with Christian opposition and we have been continuing these around the world for almost fifty years. ...All of you here that have received the Blessing today, please fulfill your responsibilities as tribal messiahs, and all ministers of religion participating today please go to your places of worship and accomplish your responsibilities.

...“Bishop Noel Jones, I ask you: please keep this flame alive.”

April 10, 2019: True Mother’s Words to the Japanese Supporters, IPEC, Las Vegas, USA

“I have found my son in the Islamic realm. Mansur, a supreme leader of Islam, is standing as my son, too. Now, they are preparing their followers to receive the Blessing.

“That is not all. A prophet named Radebe in the Republic of South Africa is inviting me to hold a Blessing ceremony for 10,000 people.

“It is also happening in Europe and Asia. I hosted a summit in Nepal, too.

“The Islamic realm, which is unable to unite with Christianity, accepted God’s only begotten daughter, True Mother.

“In the sleeping Christian realm, I have been declaring myself as ‘the only begotten Daughter,’ starting from four years ago. At the Kennedy Caucus Room in Washington, D.C., I declared that I am the only begotten Daughter and True Mother in front of many senators, and told them to unite with me.”

May 17, 2019: The Loss of the University of Bridgeport

The University of Bridgeport Board of Trustees severed all ties with the Professors World Peace Academy. According to its new president, Laura Skandera Trombley,

“Also during the May 17 meeting, the Board of Trustees unanimously voted to amend the University's bylaws to remove any references to and governance rights of the Professors World Peace Academy, an affiliate of the Unification Church. This amendment finalizes a termination process, which was long underway. The board expressed its gratitude for previous support.”

According to Dr. Andrew Wilson, **“I first heard about the prospects of us losing UB in August 2014, at a conference on Unification Thought at UB. At that time it was said that PWPA had lost control of the Board, mainly because it wasn't putting up any money, while new Board members were coming on from the local community and bringing millions of dollars with them. With the movement having basically withdrawn any active support, the only thing holding UB to the movement was President Salonen, and his retirement was already scheduled to happen.”**

Around 2000, President Salonen informed the instructor that Unification movement leadership had informed him that a financial infusion received that year, or thereabouts, was the last it would send.

This is a splash of cold water. Our tenure as leaders of the university was almost 30 years. The last twenty of those years it had resulted in financial health, enrollment increase, a strong academic environment and a campus free from overt and explicit sexual corruption. UB was the first university in Connecticut to introduce online-distance learning, and to develop its own website. I'm sure this was due to True Father's direct influence. And yet, despite all of this, we lost the school. **We could not field qualified individuals loyal to the ideals of the movement, which had been championed by PWPA, to serve on the Board, and we ceased providing financial support, even symbolically.**

The funding of PWPA as a whole had been cut, and its leader, Gordon Anderson, moved to his hometown when the call came to do so, and kept the organization alive by his own abilities. The PWPA was allowed to nominate a majority of Board members, but could not field any. **Those who joined the board had no gratitude for the contribution of PWPA and of True Parents to the school.** They, and the president they hired, used money as their excuse: the Moon organization has not sent any money for twenty years, so we don't know them.

November, 2019: Retention of the Barrytown property

The UTS Board voted to sell the upstate campus, due to its poor return on investment. **True Mother did not approve.** Nonetheless, the UTS main campus now is its 4 West 43rd Street location. The GPA and local church utilize the Barrytown campus, residences are rented, and there are occasional church-related conferences there. The effort was to sell UTS to a neighbor sympathetic to its heritage and committed to its continuation of its general educational goals.

TH dream: Our property could mimic the “Omega Institute,” which is about 15 miles to its south. “More than simply a place, Omega is a global community that awakens the best in the human spirit.” (<https://www.eomega.org>) It offers workshops in new age-related topics and spiritual practices, and comfortable lodging on expansive grounds on a lake, with a large dining hall providing really healthy food. I attended a weekend workshop there, and it is truly a magnificent spiritual atmosphere.

December 28, 2019: True Mother at the Prudential Center, Newark, NJ

“Peace Starts With Me Clergy Rally: A New Hope for a Heavenly Unified World”

“Jesus came as the True Father of humankind. He came as the True Father, so he was to meet the True Mother. God chose the Korean people, and in 1943 He sent the Only Begotten Daughter.

“Jesus Christ said he would come again. As I knew Heaven's providence, I received the Marriage Blessing to Dr. Sun Myung Moon, who had come to continue the mission of Jesus, in our 1960 Holy Wedding.

“You should be able to embrace the nation and the world with true love, living for the sake of others, ...This is what the True Mother, the Only Begotten Daughter, is doing. I am guiding fallen people to become Heavenly Parent's children through the Blessing.

“True Mother, the Only Begotten Daughter, is guiding a new era and a new providence. ...Now you must take the lead. ...please remember that the founding of the World Clergy Leadership Conference, ...is the way to realize Heavenly Parent's dream and humankind's hope in the shortest time.”

2020

New structures in the US: IAPP, IAPD, YSP, WCLC, YCLC, IMAP, YAYAM

UPF, Washington Times Foundation, and global leadership of True Mother

Belvedere Estate houses the worship services and other activities of the local membership, as it has for many years. Staff have rented the main house and grounds as a set for the shooting of at least one movie. We are transforming East Garden into a museum.

2021

Assignment of Dr Chung Sik Yong and Rev Naokimi Ushiroda; Pres. Dunkley was assigned to leadership of Asia Region 1.

Advent of second generation leadership at HQ, CARP and related ministries with spirit of attendance to True Mother and excellent skillset.

The US is fielding major participants in Think Tank 2022: **White-Cain, Trump, Pence, Pompeo, Esper, Beasley, Rogers.**

2021, June 5

True Mother USA – Peace Starts With Me (Zoom Rally of Hope)

“In particular, former United States Senator Orrin Hatch is supporting religious freedom and True Parents' work even since he retired from office. I understand that he even filed a petition to former President Trump stating that the investigation of Rev. Moon in the United States was flawed.

“Please fully invest yourselves so that all citizens of America can become Blessed Families. **To support this effort, the New Yorker Hotel, located in New York, the economic capital of the world, will be completely renovated. It will become a center for peace, an educational landmark where leaders from around the world will gather and be inspired to dedicate themselves to practicing true love and the cause of the true family values movement.** My husband and I also invested in Washington D.C., the modern-day capital of the world.

“I wish to strengthen the presence of *The Washington Times* in Washington, DC ...so that the paper can forge stronger ties with American leadership; but also for the *Times* to become a landmark that visiting foreign dignitaries will want to visit and gain understanding and inspiration.

“The buildings I mentioned will become symbolic seeds of true love sowed for the sake of America and the world.”

Dec 11, 2021 True Mother's words

“We must begin a movement in which our families, our nations and the world attend God, the original owner of the universe.

God had no choice but to go through a very lonely and difficult course, the historical providence.

The people around Jesus, who should have fulfilled their responsibilities, did not fulfill them. ...Jesus had to follow the way of the cross, saying he would return ...to hold the marriage supper of the Lamb. Those words meant that Jesus had not been able to be in the position of a True Parent, therefore the returning Messiah, must absolutely be and go forward as the True Parent. We can look at the two thousand years of the providential history under Christianity, as the providential period to establish the position of the only begotten daughter of God.

As part of Heaven's historical providence to send the returning Lord, Heaven especially chose this nation. ...Rev. Moon ...knew Heaven's providential plans for America....

We spent a period of forty some years here in America. This was so that America could build the foundation for the True Parents [to] embrace the world as one, thereby becoming one family under God and achieving God's great dream.

DRAFT of my FOREWORD to an upcoming bibliography of works on the Unification Church in America, with the compiler asking for “A couple of pages about the UC i.e. where it started and where the religion is at the present time”

Korea has played a role on the contemporary world stage far out of proportion with its size and population as the epicenter of the last global war, of the “Korean-wave” culture, in Christian missionaries in number second only to the United States. Korea also gave rise to countless neo-Christian religious movements. Of them, one alone transcended its borders. That one is the Unification Church of Reverend Sun Myung Moon and Dr Hak Ja Han Moon.

For the purpose of global salvation through Jesus’ Second Advent, Reverend Moon established his base for global impact in the United States cities of New York and Washington, DC. From there he established a global following, organizations religious, commercial, cultural, academic, socio-political and media-oriented. All these would be grounded upon the ideal of world peace through ideal families. These families—beginning with their own—would be interracial, inter-religious and international, but united in the ideal of sexual abstinence before marriage and absolute fidelity in marriage. This movement for the family and peace would be accepted by the leaders of all religions, nations and races.

Ideal families come from true husbands and wives, who are equal in the rights of position, inheritance and shared participation. This would entail Mrs Moon, Dr Hak Ja Han Moon, emerging on the world stage as a True Mother of a global family, a true teacher and true leader with the same divine status as her husband as God’s only begotten Daughter.

Reverend and Mrs. Moon then would return to Korea and invest this foundation into the unification of their homeland as the epicenter of the peaceful unity of all nations under God, our Heavenly Parent.

For this purpose, after his stay of several months in the US in 1965, during which time he established holy grounds in all states, Rev and Mrs Moon visited in 1969 and then moved here in 1971, with their children coming the next year. There followed a period of national-level personal evangelism and proclamation, during which America welcomed them, and young Americans numbering in the thousands became disciples. He spoke to tens of thousands in Madison Square Garden and Yankee Stadium, and hundreds of thousands at Washington Monument. The climax of

the first stage was the marriage Blessing of 2,075 American movement couples, mostly international and interracial, at New York's Madison Square Garden, July 1, 1982.

At the same time, from the United States as his base, Rev Moon launched seven significant academic, religious and social organizations. One, the International Conference on the Unity of the Sciences (ICUS), gathered scientists including Nobel laureates to discuss the responsibility of science to build a world based upon absolute values. A second, the Professors World Peace Academy (PWPA). The third was the Unification Theological Seminary, out of which arose a fourth, the International Religious Foundation (IRF). These both called for breaking down the barriers dividing race, religion and nation, through scholarly research and publication, and through inter-religious dialogue and service on the part of youth, clergy, scholars and religious leaders. The fifth was CAUSA International, which presented a critique and counterproposal to communism to audiences both religious and secular throughout the Americas as well as Europe. Sixth was the 2001 launch of ACLC, the American Clergy Leadership Conference. It organized Rev Moon's 50-state "We Will Stand" speaking tour to Christian leadership and congregations, and was the key sponsor of MEPI (Middle East Peace Initiative), which conducted pilgrimages and peace marches in Israel that brought Jews, Christians and Muslims to embrace in tears. The seventh was the American branch of the Collegiate Association for the Research of Principles (CARP), supporting God-centered moral and social values on the campus. Such work with young adults multiplied into the Pure Love Alliance (PLA) for sexual purity, Religious Youth Service (RYS), YAYAM (Youth and Young Adult Ministry) and YCLC (Young Clergy Leadership Conference).

In 1976, Rev and Mrs Moon launched their investment in media dedicated to advancing faith, freedom and family. *The News World*, a daily newspaper in New York City was followed by *The New York City Tribune* and, most importantly, *The Washington Times*, in Washington, DC, one of the most influential papers in the United States. Their concern for the health and prosperity of all peoples called them to invest in oceanic development. They accentuated the spiritual first, sending missionaries to establish "Ocean Church" groups in cities on the coasts. The activity expanded to boat-building, fishing, fish processing and distribution, and dozens of innovative "sushi" restaurants across the country.

Rev and Mrs Moon engaged Capitol Hill. Rev Moon personally visited scores of congressional leaders in 1965, gaining an understanding of the leadership of this great nation. He engaged the government at the time of Watergate, and declared his messianic mission during a congressional hearing. From the mid-1980s, through the American Constitution Committee and American Freedom Coalition, our movement brought leaders on the Left and Right together for conferences on values and America's future, emphasizing the centrality of faith, family and freedom.

Rev and Mrs Moon also engaged the United Nations. In 1973 a performance by a movement-affiliated dance troupe, the Little Angels, in 1974 public 7-day fast on behalf of those suffering human rights abuses in North Korea. Today, the WFWP and Universal Peace Federation (formed in 2005), both founded by Rev and Mrs Moon, are NGOs with general consultative status at the United Nations. In 1993, Mrs Moon addressed UN delegates in the General Assembly Hall, as did Rev Moon in 2000. At the UN in 2001 they officiated an international marriage Blessing of young couples from throughout the world and, in 2009, a sacred ascension ceremony honoring the passing of UN-related eminences as well as populations that died due to environmental disasters.

The cost of discipleship was high, and some members' parents, disinterested in Rev Moon's teachings and oblivious to its impact on their offsprings' moral lives, complained to elected officials over the church's expectation of sacrifice and service. Social reaction typical of that faced by new religions throughout history set in. The media burned righteous, politicians rushed to the rescue, and government-sponsored lawyers got rich. When Rev Moon called Americans to forgive, love and unite as the media and deep state destroyed Richard Nixon, cult-hunters gained traction. By 1984, Rev Moon, who had committed no wrongdoing, was in prison.

From that prison, early in 1985, Rev Moon called hundreds of PWPA professors to confer in Geneva on "The End of Communism" and "fall of the Soviet empire." Never imagining such could happen, it was but four years later that the world celebrated the fall of the Berlin Wall and, shortly thereafter, the dissolution of the Soviet Union.

Conscientious individuals and organizations representing all races, religions and political persuasions, came to Rev Moon's support, and he emerged from prison in 1985 with increased momentum. The movement's various organizations gathered religious leaders, scientists and leaders of state from around the world and called them to the vision of one world under God. On this foundation, Rev and Mrs Moon won the hearts of Mikhail and Raisa Gorbachev in 1990, and of Kim Il Sung in 1991. Through the late 80s and early 90s, hundreds of Muslims from the Middle East, and Russian students and teachers, attended 40-day Divine Principle workshops in New York. Rev Moon sought to guide George H. W. Bush to resolve the Iraqi incursion into Kuwait by working with major Muslim leaders, to no avail. In 1992, Rev and Mrs Moon established the Women's Federation for World Peace, included Muslim couples in the marriage Blessing, and blessed 30,000 couples in Seoul's Olympic Stadium.

The 21st century dawned with Rev and Mrs Moon's 2001 enthronement of God as the true King of this world. In 2003, an ACLC rally in Jerusalem's Peace Park brought Jew, Christian, Muslim and Druze leaders to crown Jesus as the true King, and an ACLC ceremony on Capitol Hill likewise crowned Jesus and Rev and Mrs Moon's second son, Heungjin-nim, who gave his life to save his friends. There followed coronations of Rev and Mrs Moon as King and Queen of Peace, with crowns offered by a black congressman and white evangelical. A parallel coronation took place in South Korea's capital building. This culminated in Unificationist and non-Unificationist representatives from 160 nations coronating Heavenly Parent and True Parents at the opening of the Palace of Heaven in Korea, their coronation in Hawai'i honoring the advent of the Pacific Era of global peace, and the coronation of God in Korea and, on the same day, January 31, 2009, in Manhattan. The die is cast, the foundation is established for world peace centered on God, our Heavenly Parent's absolute love in the family, nation and world.

In his last years, Rev Moon spent his time in Las Vegas, delighting in its power of hospitality to the world and the spectacular natural environment surrounding it. He considered that a part of the Pacific realm of peace, where Rev and Mrs Moon proclaimed their absolute and eternal oneness and shared authority. As did Rev Moon in 1965, Dr Hak Ja Han Moon traveled across America following his ascension. She filled the major metro New York venues, Madison Square Garden, the Nassau Coliseum and the Prudential Center and, from her base in Korea, has mobilized American religious and civic leaders for the sake of world peace, one family under God.

In 1999, Rev Moon declared the United States the "elder-son nation." Dr Moon finalized the global establishment of the International Parliamentarians for Peace at a meeting on Capitol Hill, and has engaged numerous American religious and political leaders in conferences with their counterparts from other countries for the cause of unifying the Korean Peninsula.

Again, the cost of discipleship is high. Rev and Mrs Moon made of their fourteen children a sacrificial offering. Growing up for the most part in America, this family of three-generations devoted heroically for their parents through their youth and adulthood, culminating in the "Jubilee Years" of 2006-07, in which they spoke the Word and ministered the marriage Blessing in 180 nations. Their eldest son, Hyo Jin Nim, ascended in 2008. Just as faithful Christians took diverse paths based on disagreement over the nature of Christ early in the Christian Era, so have three of Rev and Mrs Moon's sons. I conclude with True Mother's words: "True Father and I offered three generations as a True Family to God, culminating when we with all of our children, their spouses and our adult grandchildren, taught God's word and ministered the Blessing in 180 nations, in what we call the Jubilee Years. I risked my life to bring our children into the world, and now they have their own missions and responsibilities that Heaven wishes them to fulfill, and that I also hope they can accomplish. Although, as their parent, I may be unable to help them enough, I pray for them every day."

One more ministry underlay all of this. It had numerous names—"new village movement," "home church," "hometown," "tribal messiahship," and, today, "Cheonbo family" (roughly translated, "treasure of heaven family"). Few full-time members could achieve it due to Heaven's placement of other missions in their laps. Few part-time members could achieve it due to the intervention of worldly priorities and loss of orientation with respect to Rev and Mrs Moon's constant transformations of themselves and of the movement they led. Nonetheless, the ideal of marriage, parenting, family and beloved community is the eternal vision underlying the large-scale, more "public" activities of the movement. The movement's families and, on a larger scale, the world's

families are in a transitional period in which parents will serve interests beyond that of their family, and this inflicts sacrifice on those least capable of making it, the children. Nonetheless, teachings and “conditional” activities for the purpose of ideal family formation will blossom as the generations pass, into the world of the original ideal, communities of families of peace, freedom, unity and happiness.

With respect to the scholarly work on the movement, my perspective is this: Jesus called Rev and Mrs Moon to a task worthy of him: unite the world with God in your lifetime, and they undertook it with absolute faith, love and obedience. Observers interpret the result according to traditional categories inadequate to encompass the entire phenomenon, the “whole elephant.” Sociology has its interpretation, as do psychology, history, political science, economics and, of course, each and every religion. Each is like a blind man seeking to describe an elephant, concluding that an elephant is hard ivory, an elephant is a long tube, an elephant is like a tree, and so forth. Each sees a room through one window, sometimes with the blinds drawn. At best we have data on a part of the room. To some, the movement is a wall, to others, a floor, to others, a vase of flowers or piece of art or furniture. Some view the room empty, some report a party, some a game, some a conversation, some a kiss. The world learns from each report but should refrain from drawing a final conclusion, for true knowledge requires one to live in that room and get to know its owner. It requires the blind to regain their sight.

POSTSCRIPT—IN MEMORIAM

Seung Hwa Experiences—John and Helen Abelseth

Helen and I were blessed in 1982, at the Madison Square Garden blessing. In September 1983, we had our first child, Helga Jolen Abelseth, who passed into the spirit world in June of 1984. At the time, Helen was three months pregnant with our second child, Ariella, who was born in December, 1984. Helga was nine months old, and on the morning of her unfortunate accident, had taken her first four or five steps.

Helga suffocated after getting her head stuck in a portable baby bed handle. It was a few months after Heung Jin Nim passed into spirit world, so we could draw from the strength of Father and Mother and could identify somewhat with their pain. Throughout the entire experience, our behavior and strength were drawn from the example of our True Parents, who had gone through the same experience only months before.

At the hospital, the attending doctor cried when he gave us the news. Though he tried to save her, he could not. He cried, saying he had children of his own and was so upset. We were able to genuinely comfort the doctor in his grief, as we knew our daughter would be going to a very high place with Heung Jin Nim and God. We prayed before the doctor came in that, as Jesus had said, not our will but God's will be done, as to whether this precious life could stay with us in the physical world for a little longer. We also offered our precious daughter to God for His will in keeping our True Father from prison, if possible, as this was during the pre-Danbury trial.

Several members have had dreams or visions of her since, each bringing some support, some encouragement, or some joy to them particularly in times of difficulty or stress—one sister, for instance, who was in Japan for cancer treatment.

Recently, as my wife was praying early one morning, for Helga's growth and preparation for the blessing, our youngest son slipped onto her lap (she thought), and embraced her as he frequently does. When she finished her prayer and opened her eyes, it was not Peter. She was sure it had been Helga from the spirit world.

Our children frequently correct us when we tell people that we have five children, as they always count Helga as their older sister (so that makes six).

Coming Home: Linna Mae Rapkins—Dan Fefferman

This testimony of Linna's Seung Hwa is from *Hometown* magazine.

As a little girl, Linna Rapkins used to ride her bike down the country lane on her parents' farm. This year she came home to stay with her mom and dad and say good-bye to her old friends. The young maple trees she and her dad had planted down by the lane so many years ago had grown tall. Spring was passing into summer.

Linna Mae Rapkins was one of the first elder American members to make her Seung Hwa. She faced her own death with tremendous grace and courage. After a heroic struggle, her body lost the battle against cancer. But she had enough time left to prepare herself, her family and friends for what was to come.

A steady stream of loved ones made the pilgrimage to her parents' beautiful Shenandoah Valley farm last spring and early summer. Her husband and two children were often by her side. Linna spoke of her hopes for them, her successes and things undone, and how she wanted to be remembered. With her closest friends, she planned the program for her Seung Hwa ceremony.

"Just to be there with Linna in those final days is one of my most precious memories," said her long-time friend and colleague, Betsy Jones. "I felt God wanted me there to teach me something about the invisible world."

Mrs. Jones remembers Linna lying in bed asking, "Can you hear the music?"

“What music?” Mrs. Jones replied.

“I can hear beautiful music,” said Linna. “I can feel that there are many people here, gathering to help me make this transition. I can hear them whispering.”

“Linna felt she had something to do,” Mrs. Jones explained, “that she was needed for something on the other side. This faith allowed her to bravely face the circumstances of leaving her beloved husband, Carl, and her children, Trenor and Kim.”

Linna Mae Miller Rapkins was born in Flint, Michigan in 1938 and grew up in a strong Church of the Brethren community in the little farming town of Meyers Cave, Virginia. The Church of the Brethren is an offshoot of the German Anabaptist movement whose members number about a quarter million in the United States. Known as the “Peace Church,” the Brethren stress religious community, simplicity and piety.

After graduating from Manchester College in Indiana in 1959, Linna served as a Brethren Volunteer Service worker in Germany for two years. She then began her career in education, teaching the elementary grades in the Virginia school system.

Linna joined the Unification Church in 1967, hearing the Principle together with her cousin Marie in Washington, D.C. Philip Burley, who served as President of the U.S. Church at the time, recalled Linna as a new member with a “self-effacing” yet “courageous” character.

“I remember so well the first sermon Linna gave after she joined,” Mr. Burley said. “She spoke on the differences between a hard, crunchy apple and a soft, sweet marshmallow. Being a school teacher and accustomed to show-and-tell, she used a real apple and a real marshmallow to illustrate her point. The sermon was simple but profound. She summed up the differences between a character of strength and a character lacking in strength. It was obvious which one she wanted to be.

“She was also a very devout person,” Mr. Burley continued, “not in the outer trappings of religious life, but rather in her efforts to live the Principles to which she had committed her life.”

According to Marie (now Mrs. Marie Ang), she and Linna soon received a request from Dr. Young Oon Kim that they pioneer the first Unification Church center in Canada. “During that hot summer of 1968,” Mrs. Ang recalled, “we were able to share the Divine Principle with several Canadians, three of whom joined. So Linna quit her regular teaching job back in Virginia and stayed on to lead the Toronto center.”

Linna and Carl were married during the international blessing of 43 couples in 1969, making them one of the elect group of the first 13 American couples to be blessed by the True Parents. Carl and Linna worked together to lead the fledgling Canadian church. They were then called to Denver to take over the leadership of the regional church center, which blossomed during their service. It was in Colorado that their two children, Trenor and Kim, were born.

In 1975, the Rapkins moved to Berkeley, where Carl enrolled in San Francisco Theological Seminary to complete his education and Linna helped to organize a Sunday School for Bay Area Unificationist children.

After Carl got his degree, the family moved to Westchester County, New York. Linna, together with Rebecca Salonen, started a kindergarten for blessed children at Gracemere. She also organized a preschool program and kindergarten at Jacob House under the guidance of Mrs. Mal Sook Lee, whose emphasis on Shim Jung education deeply influenced Linna’s own reflections. Shim Jung (Heart) Education is the practical teaching tradition emerging from Unification thought and tradition. During this time, Linna was also instrumental in the effort to begin a summer camp program, Camp Sunrise, in the New York area.

Despite her busy schedule as a wife, mother, educator and administrator, Linna was determined to develop her own educational credentials and received her Master's degree in education in 1987.

It was also in 1987 that Linna learned she had cancer. During her ordeal with surgery and chemotherapy, she worked in the Blessed Family Department of the Church's national headquarters in New York City. She organized the Children's Education Department under the direction of Dr. James Baughman and oversaw the exchange program to Korea for middle school students. She also developed a Sunday School manual and helped to set up Unificationist Sunday Schools throughout the United States. She conducted workshops and wrote pioneering documents on the development of Shim Jung Education philosophy.

Even as it became clear that she would lose the physical battle against cancer, Linna became more determined to leave a legacy that others could inherit. Completing her radiation therapy and moving to the Washington, D.C. area, where Carl had transferred to work for *The World and I*, Linna continued her writing and reflections on educational subjects until shortly before her death.

Speaking at her Seung Hwa, New Hope Academy founder and principal Mrs. Joy Morrow had this to say about Linna's contribution: "Mrs. Rapkins's document on the theory of Shim Jung or 'heart' education was adopted recently by the members of the National Association of Shim Jung Schools at our conference in California. We consider her writings on the theory of Shim Jung education to be the most complete and significant exploration and development of this new system of education."

Linna's contributions as a Shim Jung educator were by no means limited to the theoretical field. Her work at Gracemere, Jacob House and the church headquarters left a lasting influence on hundreds of children whose lives were richly touched by her work.

Learning she was ill, one of her students, now 17, wrote: "Thank you for all the things you have done for us. Thanks for all the care you gave me, for being the one who taught me things—like how to put on a jacket, to tie my shoes, to read, write and spell, and for listening. I never thought the day would come when I would have to let someone go.... I have so many memories from things at Jacob House and Gracemere, and when you interviewed us before going to Korea, and how you prepared us. But most of all how you knew each of us personally. You are such an incredible teacher."

According to her friends, Linna's heart was full at the end of her life, having left a lasting legacy and feeling that she had additional important projects waiting for her to accomplish in the spirit world. Even in death, it seemed she continued her tradition of being a pioneer.

Said Mrs. Betsy Jones, "In the spirit of the founding fathers of this country, Linna suffered in many ways, economically, emotional and spiritually, in order to stay at the heart of things. Her dress and circumstances were simple, yet she wore the dignity of being God's daughter.

"I can only thank God for this precious sister, who kept going to bravely face and lead others through their circumstances by looking behind and saying with a smile, 'It's not so bad.' This was always her attitude, even in the most difficult circumstances."

It has been hard for the people whose lives she touched so deeply to let Linna go. Yet their faith in the reality of spirit world gives them confidence that she has gone on, still pioneering, to something better.

Rev. Kevin McCarthy, speaking at Linna's Seung Hwa service, compared the ceremony to a wedding. "On the wedding day," said the D.C. area pastor, "the Father says good-bye to the daughter who for all her life was only his. In one moment, joy and sorrow encounter each other in one heart. Today, we give Linna away to the ultimate of bridegrooms.... Let our sorrow be washed away by faith that in freely giving her, Linna will, one day, be returned to us in unimaginable splendor, when we join her there."

Hometown—Jan Ota's Last Mission

Jan Ellen Borendome Ota and her husband, Shigeru, made the decision to go to her hometown, Chicago, after Father's July 28, 1991 speech where he commissioned American couples to go to their hometowns as Tribal Messiahs. In August, they went to Chicago, visited her family and secured an apartment, and Shigeru was able to obtain a job transfer from the travel agency where he worked in New York. On September 13th, they moved to Chicago.

Jan had been fighting cancer for the last three and a half years. In spite of this, she strongly desired to follow God's providence and consequently fundraised to earn the money to go to Czechoslovakia in November of 1990.

She victoriously completed this 40-day International Exchange Program. Her health was declining, but when Father announced the Hometown Providence, Jan and her husband decided to move to Chicago. She desperately wanted to bring unity to her family which had been separated for many years.

On September 23, after spending ten days in her hometown, Jan passed on to the spiritual world. She joyfully left a legacy in her reunited family. At her bedside, her two brothers, who had not met or spoken to each other for seven years, embraced and cried in each other's arms while Jan rejoiced.

At her Seung Hwa Ceremony, both brothers spoke tearfully in their testimonies about their only sister, Jan. "They were united, centering on Jan," says Shigeru. "Jan's desire is fulfilled."

Testimony about Hitoshi Hara (1963 ~ 1987)

by William Stoertz, his friend and fellow MFT member

Hitoshi-san was a very Abel-type brother. He was young, 24, when he died. In fact, he had just been Blessed (or actually matched, with the Holy Wine Ceremony). At our meeting at the Denver Center, asked about the Blessing, instead of lightly and cheerfully and boisterously, Hitoshi-san very shamefully almost, shyly and hesitantly took out his portrait of this very pretty and humble Japanese sister. There was this almost tragic feeling, even then, about six months before the accident happened, as if he felt she was too good for him and she couldn't really be his...

When I went upstairs to pray, perhaps midnight or 2 a.m., to the top floor of our Center, under the roof beams with a slanting roof, usually there would be Hitoshi-san, praying or reading Principle.

When he went out with our fundraising team (as a small region, we were always having to fundraise to pay for the Center, the campaigns, etc.), the downtown Denver Mall was a very busy and prosperous location. Hitoshi-san would be treated specially, as if he was different and holy. He always wore very light clothing, and a suit and light beige jacket when he fundraised. He would never go inside the bars or restaurants, which were full of smoke, drinking, womanizing, gaming. He only fundraised out front, and he would be specially picked up. Everyone felt he was special.

A team of us four Western members (with one Japanese team mother) drove to New York City, a very frightening, dangerous place for our humble unassertive Colorado team. David Malloch was captain, and two American sisters, myself, and the Japanese team mother. We fundraised in the icy cold winter, with the flowers freezing to the bottom of the bucket.

Then our Commander sent almost our whole region from Denver to join us in New York to fundraise. Our Rocky Mountain Region had a lot of Japanese members, really nice members, very supportive and Abel-type, and Hitoshi-san was the most Abel-type, and everyone recognized that. He came too.

On Sunday, July 20th (1987) we all went to Belvedere to True Father's speech. The title of the speech was "Precious Life." Very appropriate title, considering what happened. Then as Father

wound up his speech, he called up Mr. Takeru Kamiyama, long the MFT leader and now also business leader. He started scolding Mr. Kamiyama in Japanese for two hours. I could understand. Father asked Mr. Kamiyama, "How many Japanese restaurants did you make?" Mr. Kamiyama answered, "One hundred." Father said, "You were supposed to make one thousand!" Father got very angry and scolded him for a long time, in front of everyone. Then Father said, "A sacrifice will be demanded." That was scary.

Also, on that day, July 20th, the traditional start of the summer witnessing campaign, Father started a witnessing campaign, and said "Everyone must fast for 7 days. Except fundraising members."

We were on the fundraising team from Colorado. We didn't fast. We went out to fundraise that same day, Sunday. I was in front of a firehouse, close to the World Trade Center, right across the bridge from it. In retrospect, I realize that probably all those firemen, as "First Responders", were among the first to die in the 9-11 catastrophe. Over 400 firemen and medics died in that terror act.

As I fundraised, I felt this spirit searching among us all, and checking me closely: "Is this the one who will be a sacrifice?" I distinctly felt, "I could die." I told myself, "If it must be me, let me be the sacrifice." But it was really scary actually.

The next day, Monday, July 21, was our regular "Day Off": we didn't fundraise but had free time. However, on that day, Hitoshi-san decided to go out fundraising by himself. He dressed all white: in white trousers, white shirt – spanking, brilliant white all over! It was impressive. Not only that, but, among all the members, he decided to do the 7-day fast which True Father requested (though MFT members were exempt). So he went out to fundraise in Brooklyn at a stop light, and Katashi-san specially drove him to his place. The rest of us went shopping or rested.

We heard the news that afternoon: His body, badly wounded, had been found in the park. He was still alive, bleeding profusely. He had been shot right in the groin, with a gaping hole. What happened was, at his traffic light, some young men had come by and grabbed his flowers and headed into the adjacent park. Hitoshi-san ran after them, determined not to let them get away. He caught them and was wrestling with them for his bucket. Then one pulled out a gun and shot him point-blank.

Our members donated their blood (his was a rare blood type).

Hitoshi-san died the next day, July 22nd.

I had to take the team out the next day and following, after that, for two or three months. The original team captain was a Japanese brother, but the shock was too great, so I took over. The mood on that day, the same day that Hitoshi-san, our beloved brother, died, was so somber. Mostly Japanese brothers and sisters, and a Brazilian sister, and a girl from Malta, and a German brother, and an American brother. We all went out to the streets to fundraise, me included.

Actually, I inherited Hitoshi-san's stoplight at the end of the 43rd street bridge in Manhattan. (It wasn't the same place where he was shot.) I went back and forth among the lines of cars. Some people bought dozens. I made about \$300 ~ \$400 dollars a day. I had never ever made do much before. A boy came by and asked politely, "Where's that nice Chinese boy who was here?" I couldn't tell him what happened. I just said, "He was sick, so I'm taking over for him for now."

Oh, one more narrative about Hitoshi-san: We were staying at Flatbush, Far Rockaway, Long Island, right near the beach. Hitoshi-san and I were wrapping roses together. He was very careful, meticulous. I felt rough compared to him. We all were playing music on a boom box stereo as we wrapped our flowers to go out. Hitoshi and I wrapped our buckets together. I liked him. The music was rock-and-roll, and it was too rough for him. He asked for a Holy Song. The song they played was "Song of the Ascended Spirits." A Japanese Holy Song that doesn't

exist in English. Very pure, spiritual. I listened with him. We both liked that the best. We went on wrapping roses silently. I felt he was so pure and holy himself. It was an honor to be near him. He died three days later.

I was the one to meet his parents at the airport. They flew from Japan. I spoke a few polite words of Japanese with them. They were very somber. He was their only son. A couple days later was his Seunghwa [sic] as it was called back then. We held it at a funeral home in Queens. And he was cremated in the New York crematorium, as his family was Buddhist.

Unforgettable friend, brother, hero, and martyr. Hitoshi Hara, 1963 ~ 1987.

Actually, on that team, my wife and I were the elders, although we weren't the team leader. I felt I couldn't practice enough truly parental heart which was necessary at that time.

Actually, comparing to him, we could feel we were all "Cain", and he was "Abel" who sacrificed for us. We felt he gave his life as an offering instead of ourselves. We also felt purified by him.

Actually, also, because I felt I didn't do enough, and my heart was not enough, if ever such a thing ever should happen again, this time I shall take full responsibility in every possible way. That's why, when it happened with Polina Lepyoshkina, I did absolutely everything I could for her.

Elise: I feel sorry to hear that... I will remember his name and pray for his precious offering for the sake of others. I am sure True Father saw him as a hero.

Unification Church Martyrs (as remembered by William Stoertz, July 27, 2021, with Americans or those who died in America underlined)

Hye Jin Nim	True Family	1963 or 4, died at 8 days old
Hee Jin Nim	Father's son	circa 1970, train accident on the way to the mission field
Heung Jin Nim passengers	True Family	1984.1.3, auto accident, gave his life to save other
Young Jin Nim	True Family	1999.10 killed by robbers in hotel
Hyo Jin Nim	True Family	2008.04 heart attack
Masaki Sasamoto	Tanzania	1983? Missionary executed by government
<u>Lee Shapiro</u>	<u>Afghanistan</u>	<u>1986? American filmmaker assassinated by Soviet aircraft and soldiers</u>
<u>Christiane Coste</u>	<u>NY, Harlem</u>	<u>1977? Killed while distributing <i>Newsworld</i> newspapers</u>
<u>Linda Voegl</u>	<u>MFT</u>	<u>1982?</u>
<u>Mayumi Komatsu</u>	<u>MFT</u>	<u>1985.4.4.</u>
<u>Hitoshi Hara</u>	<u>MFT</u>	<u>1987.7.22. Shot while fundraising at a stoplight</u>
<u>David Ang</u>	<u>SFT</u>	<u>1990s van accident</u>
Irina Deulina	Kaliningrad	1994?
Polina Lepyoshkina	Moscow	1999.9.3.
Tamara Shmelyova	Moscow	1997.8.10 killed by criminals trying to break and enter

Valery Fomin Moscow 2002?

2nd gen woman STF, Charlotte, NC Killed while fundraising door to door

Young Eun Kim Korea Sewol, 2014.4.16. the boat that sank