

The Methodology of The Unification Church of Northern California  
A Critical Evaluation

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"Every concrete situation has to be treated in its own context, as you say, and we never know what is the right thing to do because of the complexity of the situation. But there are general principles which are such, sir, that what one seeks to promote in one situation should not conflict with what he seeks to promote in other situations; or what one seeks to promote in one age, should not conflict with what should be sought in other ages. There must be general principles which run through all concrete situations and all periods in history which we may not know with any clarity at all, but the attempt to formulate them is one great problem. Greatness lies, it seems to me, not in the formulating of those most general principles, but rather in criticizing a concrete situation."

Hans J. Morgenthau

## INTRODUCTION

Scenario: A student graduates from college at a large midwestern university. He had been thinking about going to graduate school, but he is disillusioned with the "American ideal," is discouraged by the state of the family in America, the political system, and is even losing hope that his deepest ideal, that of true love and marriage can ever be fulfilled. He feels that he is giving up a lot, i.e., friends, prestige, job and graduate school offers, and he has no concrete ideas of what he can expect in the future, but he feels that to continue as he is going will only lead to what he considers spiritual stagnation. He travels to San Francisco. It is the middle 1970's, and the "Bay Area," still has the image of a place where spiritual ideals can be fulfilled. He lives with friends, but after a couple of weeks, he meets a couple of people on the street who tell him about a "spiritual community," of which they are a part. One person is a nurse, and the other a physical therapist. He is impressed that the organization includes many professional people living and working together, and he is inspired by the idea of a spiritual community with a ranch in the country. He is a little put off by the "all-American" look of this couple, but his intuition tells him that there is something good in all that they tell him. There is no mention of God or religion per se.

One week later the student attends a dinner at the community house. It is quite informal, and includes dinner, music and a talk given by the middle aged leader of the community. Nearly everyone is in their 20's, and everyone seems to be enjoying themselves. The student has a relatively good time, but when he is invited to spend the weekend at the community ranch, he is hesitant, because he is basically shy, and the idea of spending a weekend with a couple of hundred people, almost none of whom he knows, is a little threatening. Also, with the exception of a couple of people, he does not feel particularly close to anyone at the house. The lecturer, a middle-aged Jewish professor, is a little too much like the student's own father to be considered charismatic, and the student is not so accustomed to being with so many clean

cut young people. However, there is one young woman, a little older than himself, with much the same academic and personal back ground, by whom he IS impressed. There is something about her that allows him to trust her, and when she suggests that he "go up to the land for the weekend," he feels that any reason which he might give, would only be an excuse, and so he decides to go.

The weekend consists of a series of six lectures, given by the same professor, followed by small group discussions, with sports and music intermingled. He has what he considers to be a good time, nothing exceptional, by basically enjoyable. The lectures on human ideals, the cause of crimes, the evolution of human history, and man's portion of responsibility were interesting, but nothing that he has not heard before. The one lecture which impresses him, is about the life and death of Jesus, about whom he knows almost nothing. When he is invited to stay for a continuing 7 day workshop, his reaction is similar to that at the initial evening program. Yet again, the suggestion from the same trusted friend to stay for as long as he is comfortable, confronts all of his defensive excuses, and he agrees to remain one week. Frankly, he feels that staying will eliminate any immediate chance to return to graduate school, to begin a new job which he was recently offered, or to return to the bosom of some good friends, yet he believes deeply in his heart, that all of his past success still fell short of bringing him happiness, and he hopes that somehow, this new experience may be able to fulfill that missing aspect in his life.

The student actually remains at the workshop for the next month, during which time he has many deep spiritual, intellectual, personal, and emotional experiences. Through the encouragement of others, he begins to pray, and through his prayers, receives an understanding of the importance of commitment

in his life, to God foremost, and then to this particular spiritual community. He learns about the religious orientation of the community, and after two weeks, he listens to a biography of the oriental founder of the community. After one month, he still has many questions, but he has had deep intuitions that herein lies an ideal to which he can commit his life.

Once down in the city, he is quickly introduced to the oriental matriarch of the community, as well as to the rigorous disciplined life that the members lead. Their lives are filled with early morning and late night prayer vigils, constant evangelizing, fellowship, and studying, and their weekends are either occupied with fundraising activities or further workshops. He is quickly assimilated into the lifestyle, and his religious commitment continues to grow. He works with newer members for the first six months, and then he works in one of the community businesses, dealing primarily with the public, for the next three years. During this time he himself is continuously witnessing, fundraising, and attending workshops. He brings many guests to the dinner program and workshop, but after three years, only three have joined the community. The community is often accused of "Heavenly Deception," not admitting that they are who they are, both in the areas of evangelizing and fundraising. There may be many reasons for this, but he has definitely witnessed this, and has practiced it at times as well.

After four years working with the community in the "Bay Area," he travels to the east coast to participate in a mass engagement ceremony. Shortly afterward, he moves, along with several other significant leaders of the west coast operation, to the east coast, and begins to work with the coordination of professional level seminars. While he is on the east coast, he experiences

the difficulties involved in uniting the different factions of the church, from the opposite coasts. There are differences in tradition, educational programs, evangelizing and fundraising techniques, as well as cultural and idealistic differences between the different groups. While the "Bay Area" group is recognized for its proficiency in bringing new members, its "high standard," of faith, tradition, piety, commitment, sacrifice, and prayer life, its family atmosphere and subsequent commitment, its genuine care for new, and older members, its organizational structure, model for success, and generally nourishing environment, it is also severely criticized for its separatist tendencies from the rest of the church, which create divisive factors, its often questionable techniques in evangelizing, fundraising, and teaching, and it is generally felt that the "Bay Area," community is primarily responsible for the activities which have caused general accusations and bad public relations and media coverage for the church throughout the world.

During the next three years the student comes to understand many of the problems in which the church is embroiled, both within the movement itself, and with the general public and theological community. He comes to begin to understand the causes of the rift between different factions within the church, and begins to offer solutions based on his experience and understanding. He realizes that the future holds <sup>as</sup> the key to whether or not the movement will be able to learn both from the patterns of success, as well as the mistakes and consequences of these mistakes, in order to achieve a higher degree of success in the coming years.

Within the preceding scenario a great many problems concerning world mission and evangelism are contained. Especially important is a thorough understanding of contextualization--an understanding of the context in which the church is operating, and how faith must adapt to cultural reality. In this paper, the author hopes to take a look at what is involved in Unification Evangelism and Lifestyle, with explicit emphasis on the area of the church which evolved out of the San Francisco Bay area, under the guidance and leadership of Dr. Mose and Mrs. Onni Durst. The author further hopes to look with a critically evaluative eye at the methods, techniques, philosophy, ideals, and guiding influences which directed the Unification Church of Northern California (hereafter referred to as the "Oakland Church or Oakland Family,"), with an ultimate goal of possibly lending an understanding to, and learning from, the successes and the mistakes of this aspect of the Unification Movement.

From the study of Christianity and culture, and with the guidance provided by Charles H. Kraft in his book concerning contextualization, many questions begin to emerge. <sup>①</sup> First of all, the purpose, goals, strategies, and effectiveness of any evangelical program must be thoroughly studied and objectively evaluated. The initial goals must be compared and contrasted to the final results. What are the risks of accommodation, as opposed to the rules of orthodoxy? What is absolute church doctrine, what is flexible, and what is non-negotiable?

From the writings of several of the most well known contemporary Christian authors, dealing with the particular problems of contextualization, many more questions arise. From Robert Schuller we develop the questions of why does a particular church obtain bad Public Relations, and what is, or how do, you



measure success.<sup>2</sup> From Bill Bright come the questions concerning the importance of spiritual support; why do people leave a movement; what is the importance of absolute commitment; and will saved people be able to save the world?<sup>3</sup> For Harvard professor Harvey Cox the connection between evangelism and being politically to the left is introduced; here evangelism is seen on a social and political level, rather than just on a personal level. And Cox offers the strategy of base communities, especially as exemplified in Brazil, which has an amazing parallel to the Unification concept of Home Church.<sup>4</sup> Similar to Cox, and supporting a doctrine of the church which embraces social causes is found the writings of Dorothy Day. For Ms. Day, evangelism is seen as serving and changing society, but the question continually reasserts itself, as to whether this is enough, and will service prevail over a longer time. Closer to Bright, and further away from these last two social evangelists, Rebecca Pippert presents the idea of "friendship evangelism," talking about evangelism as personal witness, she offers the idea of limited salvation to people, rather than a vision of, or an offer to, bring in the Kingdom of God on Earth.<sup>5</sup> Peter Berger offers one a sociological analysis of religion in the cultural context of a secularized world. He talks about the reality of incorporating God into our lifestyle; pluralization and the freedom of choice; the danger of compromise; traditional values and their involvement in one's lifestyle; and he takes a look at certain universal principles such as the nearly extinct art of self sacrifice.<sup>6</sup>

Finally, through the extensive writings of Richard Quebedeaux, additional strategies for the successful accomplishment of evangelizing in a cultural world, are examined, criticized and evaluated. Quebedeaux asks the question "by what authority" do the leaders of spiritual groups, evangelists, and

church leaders lead their constituencies. He looks at the spiritual state of our modern secularized world, examining the loss of morality, the shallowness of individual prayer life, the lack of love in the home, and the consequent problem of homelessness in our modern era. He exhorts the need for saintly leaders who can return to the original tenet of a heroic leader as a servant of servants. ① In his editorial work looking at the nature of the lifestyle within the Unification Church, Dr. Quebedeaux offers at least initial examination of issues of relevance within the Unification Movement. These include moral issue; trying to discover and understand the nature of the heart of God; developing a clear(er) understanding of Satan, and his modus operandi; how to live a spiritually guided life in a secularly guided world; the importance of central leadership; the building of the ideal society; the beginning of Christlike families; fundraising as faith development, and faith as seen amidst cultural change; methods of evaluating a religious movement; reasons for joining, or for leaving a spiritual community; and the final question of whether the ends justify the means, with regard to witnessing, and fundraising, with a careful look at the problem of contextualization, regarding the importation of foreign ideas and foreign values to a new country for evangelical purposes. ②

To begin with, the author would like to critically examine a questionnaire given to 65 members of the Unification Church presently attending the Unification Theological Seminary in Barrytown, New York. The hope here, is that the results of this questionnaire may shed some light on the understanding of at least some of the questions which have been presented thus far in this paper. Hopefully, with the statistics provided, a greater field of understanding can be arrived at regarding the methodology of Unification Church of Northern California.

Item #1 lists the Oakland Church as being responsible for the initial membership of 34% of the Unification members responding to the questionnaire. The author would estimate that this figure is a reflection of a much smaller than average number. In a random survey taken in 1982, it was found that nearly 75% of those then attending the seminary had entered the church through the Oakland door.<sup>(9)</sup> The point here is that far and away more members joined in Oakland, than in any other center in America, and a thorough understanding of the reasons for this will be examined in this paper. Also significant is the fact that 69% of those responding joined in the years 1976-1981, a time during which evangelizing was at its height in the Bay Area, with 1977 representing the year of both mean and median entry into the Unification Church, while 1979 represented the mode year for the members joining the movement. These again, were years in which the Oakland Church was stressing recruitment, and the years before Dr. & Mrs. Durst assumed the leadership of the Unification Church of North America (centered in New York), and the years before the Oakland leadership force was dispersed throughout all of the United States.<sup>(10)</sup>

The next point of significance (Questions #4,27,28) deals with the community to whom the church was evangelizing. In general, they were a

young, middle class, highly educated, spiritually searching, and yet un-religious or non-religious group. 22% of those polled stated their religion prior to joining the Unification Church to be, "agnostic, lapsed, inactive, or none." 90% were under 30 years of age, and 60% were 24 or younger. 65% had attended church 5 times or less in the year prior to their joining the Unification Church, and 34% had failed to attend church at all during that year. Yet while 17% had become atheistic before joining the church, 40% had tried other things, such as Eastern Religion or meditation. This seems to reflect a dissatisfied and searching youth that were soon to become involved with the Unification Church.

Concerning the question of what members of the church most respected about the Oakland Church, "their ability to bring (quality) members into the church, and their example as a model of success," were predominantly mentioned. 63% of those polled met the church "on the street, or in other situations (such as in the park, at the airport, or hitch-hiking). Therefore, it is understandable that the emphasis in the Oakland <sup>CHURCH</sup> was on street witnessing, and was the external <sup>A</sup> reason for their dramatic rise in membership. Connected very closely to this, those polled mentioned the "high standard" of the Oakland Church as the second most significant contribution to the National Movement. "High Standard," is a common church term for deep piety and faith, for a life filled with constant prayer, common fasting "conditions," and continuous living in service to and sacrifice for others. The emphasis in the Oakland Church was always on setting internal conditions in order to bring external results. (ii) Along with this spirit of service and sacrifice came a deep sense of family spirit within the Oakland Church. Dr. and Mrs. Durst

were viewed as parents of the entire community, and an intricate "trinity system," of spiritual parents and their spiritual children was established throughout the Oakland Church.<sup>(12)</sup> This family support system undoubtedly gave members the needed added spiritual strength to maintain such a disciplined lifestyle, which the leadership felt was necessary in order to bring about spiritual and physical victories. This family spirit is reflected in its importance in question #21, to which 34% of those polled listed that this aspect was the strong point of the Oakland Church, and another 31% listed witnessing as the strong point. Note here, that of the 58% of those who have spent time in Oakland, and the 34% of those who joined in Oakland (Questions # 13 & 1) their experiences in general, in witnessing, in fundraising, and in workshops (Questions #14 & #15) were almost all significantly positive, either in Oakland alone, or compared with similar activities in other parts of the Unification Church.<sup>(13)</sup>

What about the detrimental effects of the Oakland Family, upon the rest of the Unification Movement, including both negative effects from without, and negative effects <sup>from</sup> within the Unification Movement. The Oakland Church has been accused of using "Heavenly Deception," in both its witnessing and its fundraising techniques. 67% of those polled (Question #8) stated that they did not know that it was the Unification Church upon initial experience of being evangelized, and 29% did not even know this after the initial 2 day workshop.<sup>(14)</sup> Likewise, (Question #29) those polled stated overwhelmingly (72% to 28%) that they had experienced some form of "Heavenly Deception," while 50% admitted to experiencing "Heavenly Deception," in witnessing situations. Among the negative effects most often mentioned by those polled; behaviors responsible for accusations against the Unification Church, negative media, bad public relations, most of which were caused by "questionable techniques," in evangelizing, fundraising, dealing with members'

physical families, and workshop procedures were cited. Within the church, the separatist attitude and divisive factors, which have led to criticism from other factions of the church, were the criticisms most commonly leveled against the Oakland Movement.<sup>(15)</sup> Also, the inability of the Oakland leadership to successfully integrate with the rest of the American Unification Church (as evidenced in Question #41--separatist tendencies) is indicative of the continuing rift within the movement.<sup>(16)</sup> In Questions #16 & #17 those polled also mentioned that they felt that the Oakland Tradition was significantly different from that in the rest of the Church, and they expressed serious ~~thatern~~ concern about tradition in general (89.8% to 10.2%). Another concern expressed, is the reason that members joined the church in Oakland, often citing friendship and family spirit, warmth, love, and acceptance as taking precedence over acceptance of the Divine Principle, having a conversion experience, or searching for God and truth. To this accusation, Dr. Stillson Judah offers the following statistical information.<sup>(17)</sup> However, while 17% of those polled listed friendship as a reason why people join the Unification Church, (Question #19), only 4% listed friendship as the major reason why THEY joined the movement (Question #4). Also, it is interesting to note that while 21% listed friendship as the major reason why they stayed for a 2-day workshop, this figure diminishes to 10% as the motivating factor staying for the 7 day workshop, and 6% for staying for the 21 day workshop (Question # 25). Likewise, while only 14% cited a conversion experience as the major reason why they joined the church (Question #23), 68% still professed to HAVING some sort of conversion experience during the time of their early membership in the church.<sup>(18)</sup>

The members involved in the questionnaire stated inability to accept

leadership, as the major reason why members leave the church (Question # 20), and similarly, 10% of those polled stated leadership as one of the major weaknesses of the Oakland Movement (Question #22), here referring to the cliquishness, authoritarian nature, inflexibility, and elite separateness of the leadership. <sup>(19)</sup>

What now, of the accusations of lack of sleep, high carbohydrate-low protein diet, and the preventing of new members from seeing their families. According to the questionnaire, members slept on an average of 5.5 hours/day (question #32), rated their diet as adequate to excellent (87%--Question #35) and, (85% of which having rated their relationship with their family as between average and excellent), called or wrote home at least once a month (85%--#36), and visited their families (61%--Question #38) during their first year in the church. Yet, even here, a deeper understanding of the ideals, hopes, and motivation of the Oakland Church (and the church in general for that matter), must be understood in order to understand the behavior, methods, and techniques employed by church members. <sup>(20)</sup>

In order to develop a thorough understanding, and to make an in depth evaluation of the Oakland Movement, one must initially analyze the cultural context of the people being evangelized. This the author has preliminarily dealt with (pages 4-5; Questionnaire #s 4, 27, 28) but, [which he] would like to do now, to a greater extent. Dr. Mose Durst, the leader of the Oakland Community, was a Doctor (Ph.D.) of English literature, with a background in business (establishing a center for ethical management), linguistics, and psychology (working with Abraham Maslow at the Bethel Training Center in Maine). Mrs. Durst, the founder of the community, was a well educated Korean, with foreign service experience in Japan.

The community to whom they chose to bring the evangelical message as pronounced in the Divine Principle, consisted of young, middle class, spiritually searching, yet basically "non-religious" English speaking men and women. A group which had been primarily "turned off" by the hypocrisy and trappings of traditional churches, be they Roman Catholic, Jewish, or nearly any one of the mainline Protestant denominations. Those who were introduced to the Unification Church in the Bay Area were coming out of a society which was suffering from a loss of morality, shallowness of individual prayer life, lack of love in the home, and a need for saintly leaders.<sup>21</sup> So the most relevant question became, "how to bring these people back to God?" In Dr. Quebedeaux's book entitled Lifestyle, Dr. Durst states much of the Unification Church of Northern California's philosophy and ideology. He states that, with prayer as the core of our lives, we were trying to live our lives as children of God. By taking care of spiritual children, (the members whom we individually have brought in to the church),



we are attempting to experience taking on the role of God. We attempt to see people as our long lost brothers and sisters, attempting to see the Divine in every person. A trinity system was set up to help members care for one another, and members were encouraged to attend weekly weekend workshops where the following points were emphasized; 1) God Exists; 2) Each person is a child of God; and 3) By using the Divine Principle, we can build a good world.<sup>22</sup> To these goals, Thomas Robbins et. al., add that,

"The Unification Church and its allied organizations represent an attempt, in the context of growing political apathy and privatism among young Americans, to redirect community and transcendence toward the civil realm and to revitalize and standardize civil religion."<sup>23</sup>

So the question becomes, how best to implement these ideals into the lifestyle of the community. To a community, 40% of which were involved in the social protests of the 1960's; 62% of which had abandoned their parents' faith due to hypocrisy; and for 66% of whom their parents' faith had failed to give them greater meaning in life.<sup>24</sup> How best could one, to a community suffering from the effects of ethical and psychic deprivation, teach; the values of devotion, piety and spirituality; the importance of goal setting; sacrifice, and service; the standard for an ideal couple; the importance of raising spiritual children; the philosophy for bringing in the material Kingdom of God on Earth; and a basic understanding of how to change someone's heart.

What Dr. and Mrs. Durst did, was to establish the Creative Community Project, an educationally oriented spiritual community, consisting of many professional people and college graduates. The Project offered educational workshops in the country on weekends and at certain times during the week.

The Divine Principle, based on the writings of Mr. Sang Ik Choi<sup>25</sup> who "transcribed it" into the Principles of Education, was presented as a lecture series consisting of: "The Principle of the Ideal," (the Creation section of the Principle); "The Cause of Crimes," (The Fall of Man); "The Life of Jesus," (The Mission of the Messiah); "View of the Future World," (The Parallels of History); and "Man's Portion of Responsibility," (The Second Coming).<sup>26</sup> In the early years, God was seldom mentioned (this has changed quite a bit throughout the years), prayers were carefully and gradually introduced, and ended in, "in the name of our Master," (and later, "in the name of your son"). The Unification Church was not mentioned at all until Reverend Moon was first introduced in a biographical sketch presented after a 7, or a 14 day workshop.<sup>27</sup>

A family environment was created, and the "Oakland Family" took the term of "spiritual parent" quite seriously, feeling an eternal commitment to those whom one first introduced into the movement. While Dr. Judah's statistics<sup>28</sup> indicate the power of this family atmosphere to induce membership in the church, the accompanying questionnaire introduces the observation of "friendship," as having a dwindling importance throughout the workshop, as commitment deepened (Questionnaire #25).

Within the "family," an intricate trinity system was set up in order to aid the continuous spiritual growth of the members. How to live a spiritual life in a secularized world was a critical factor in dictating the lifestyle of the Oakland Community. The ideal was not just to live out an idyllic lifestyle in the countryside, but rather, to actively live out one's ideals in daily society. After all, the Principle was a philosophy for

bringing in the material Kingdom of God on Earth,<sup>29</sup> and those within the community had been actively involved in trying to change society during their college years.<sup>30</sup>

So members, usually after only three weeks of workshops, began to evangelize on the streets, fundraise, work in community businesses (including a local restaurant, carpet cleaning company and picture framing operation) and do community service. How could these especially young new converts be expected to survive the long hours and hard work of a disciplined spiritual life as well as the constant negativity, harassment, and negative media coverage connected with being a member of the Unification Church? Here, the family spirit and support system played a key role. The Oakland lifestyle included daily morning prayer at 6 a.m., followed by a morning service (often delivered by Dr. Durst), and then a smaller "trinity" meeting.<sup>31</sup> Then there was usually a small group prayer (for all those who were about to embark on a specific activity together), followed by a team prayer (as soon as a team would arrive at their destination for that day), and there were usually specified prayer times throughout the day. There was always a continuous 24 hour prayer/chanting condition,<sup>32</sup> a daily evening program with an introductory lecture (again, often given by Dr. Durst), after which there was often a "family meeting," followed by a closing group evening prayer at midnight.

From Mrs. Durst was derived the idea of an heroic leader. Here was a woman who had been one of the most successful missionaries in Korea and Japan. She had been sent to America to work with Mr. and Mrs. Sang Ik Choi in the Bay Area, and then pioneered and began the Oakland Family.<sup>33</sup> Dr. Durst a product of Home Church, was her spiritual child. From her Korean Christian

traditions of faith and piety, were explicitly spelled out, the lifestyle of the Oakland family. Members fasted regularly (taking only water for 1, 3, or 7 days from midnight to midnight), the entire family drank only liquids until noon daily, in order to feel solidarity with the starving peoples of the world, and members arose 1 hour before usual prayer time to participate in special services along with Dr. and Mrs. Durst. And everyone chanted constantly. In Oakland, the internal (sung sang) ruled the external hyung sang).<sup>34</sup>

The standard for service was also personified by Dr. (and for those who knew her, Mrs. Durst<sup>35</sup>), Durst who, although he was teaching college courses full time at a local community college as well as directing the Oakland Family, rarely missed an opportunity to lecture at the weekend workshop, give the daily evening lecture, offer morning Bible reading, or meet with struggling members or visiting parents.<sup>36</sup> It was from this spiritual foundation of faith, devotion, sacrifice, service, and piety, that the Oakland Family grew to become the largest Unification Church Center in America, sending members to every other mission in America, as well as supplying many of the first foreign missionaries who went out in 1975.

So what happened? Why was there so much bad media coverage, so much negative public relations throughout the country and dissention throughout the church? What caused one long time member to remark that while "Oakland had won the battles (i.e., bringing in so many new members), she had lost the war (i.e., all of America had a negative image of the "Moonies," as portrayed by the Oakland experience).<sup>37</sup> Why was the "choo-choo-pow!" laughed and scorned at in other arenas of the church?; why the policy of following your spiritual child to the bathroom during his initial workshop experience condemned?; and

what were the factors which caused such alienation throughout the rest of the movement?

Time prevents me from thoroughly analyzing, evaluating, defending, or condemning all these points, but certain understandings can be arrived at. First of all, concerning the issue of Heavenly Deception; this area was quite thoroughly covered at a conference dealing with Evangelical-Unification Dialogue.<sup>38</sup> One additional comment which I would like to make regards the depth of faith of young members. This is a key point in the above text, especially during evangelizing or fundraising. For in spite of the directives which might be given by Reverend Moon or Dr. Durst, Heavenly Deception as a means of self preservation (whether real or imagined) continues. The handling of workshop guests who were "helped" to decide to remain for a longer workshop, parents, whose phone calls often found their way only as far as the message being irresponsibly or purposfully discarded in an awaiting receptacle, and friends, whose visits often met with their newly converted friends not being able to be located, or being told that they themselves would have to attend an introductory workshop or weekend seminar if in fact they desired to meet with their former comrade, all became sources for negativity being directed against the Oakland Church from across the country. Here, the obvious black and white understanding about the nature and behavior of Satan/evil as taught in the Divine Principle, and members beliefs that the eternal spiritual life of their workshop guest was at stake, as well as an understanding of the immaturity of many of the spiritual parents, and how the "message" may lose something in translation from the higher eschelons of the movement, must be realized to be able to fully understand these behaviors.

Another critical point concerns the immaturity of the American Unification Church, which was established in San Francisco by Dr. Young Oon Kim on September 18, 1961, and begun by Mrs. Durst in Oakland in the early 1970's. Many mistakes were made along with the growing pangs; public relations were bad; decisions, while often needing to be made in the turmoil of an emotional moment, were not always the wisest with thought for future consequences or whole purpose.<sup>39</sup> Young converts as well, on the momentum of a 21 day workshop, and often less than one month of "actionizing"<sup>40</sup> (Question #13; 35% remained in Oakland less than 1 month, while 69% remained less than 6 months) were sent out to the "front line" of MFT and CARP,<sup>42</sup> where traditions, often under the leadership of older Japanese members (of whom there were none in Oakland), were substantially different from those practiced in Oakland. Here, "family spirit," was often replaced by a "fighting spirit," along with a strong directive for accomplishment. Under these circumstances many young members began to question what they had "gotten themselves into" when they came over for a family gathering at a local spiritual community.<sup>42</sup> While others deepened their faith as they were "forced" to practically apply the principles which they had recently learned in Oakland, in real-life situations. However, here again, due to lack of depth of understanding or commitment or faith, many mistakes were made in evangelizing and fundraising which have evoked long lasting consequences.<sup>43</sup>

With regard to leadership, the Oakland Church was more a methodological training ground than a practical workshop site. Under the guidance of Dr. and Mrs. Durst and about a dozen "older brothers and sisters" (the founding members of the Oakland Family) almost all aspects of the daily family activities were carried out. There was little opportunity for public lecturing, workshop

group leading or other major leadership positions to be filled, since so many of the original members remained in Oakland. However, these same "students" of the Oakland methodology, when thrust into leadership positions in other aspects of the movement had (at least) an example/<sup>model</sup> to fall back on. And this situation would change when Dr. Durst in May of 1980 became the President of the Unification Church of America. This "promotion" necessitated his moving to church headquarters in New York City, and many of the original leaders of the Oakland Family accompanied him to the East coast, thus leaving new positions of leadership to be filled in Oakland.

One final note, concerning the comments about the elitest and separatist attitudes of the Oakland leadership (Questionnaire #41). When Dr. Durst assumed the presidency of the Unification Church of America, many challenges awaited him. Not the least of these was the unifying of the Oakland Church with the rest of the Unification Movement. This challenge was intensified due to the cultural, traditional, and organizational differences within the church, not the least of these being the lack of Oriental (Japanese and Korean) leaders or members, save Mrs. Durst in Oakland. The challenges were, in fact, great, and the mistakes which were made, especially in the initial transition year, in many ways caused these differences to intensify. So, here again, as in many of the other areas of the church, was an arena which has had the potential to divide and diversify the church to further extents. Hopefully, the lessons which have been learned, due to past failures and mistakes in this unification process within the church, can reunite the Oakland leadership with that of the rest of the movement and ultimately integrate the movement as a whole.

## CONCLUSION

In beginning to formulate any sort of conclusion, one realizes how many questions have to have been asked. In the example of this paper; a survey has been administered, interviews have taken place, volumes have been examined, statistics have been compiled, comparisons have been made, and hypotheses and theories have been tossed about. From all of this, an understanding has hopefully begun to emerge, concerning a critical evaluation of the methodology of the Unification Church of Northern California. This evaluation will be faced with answering the questions of: how does one measure success (numbers of membership; long term results; impact;) as well as an understanding of how to evaluate a religious movement. It deems necessary an understanding of the goals of the group as opposed to the results achieved. And especially here, the question as to whether the means justify the ends must be answered. What also about the questions of individual freedom, accommodation versus orthodoxy (Oakland as heretic) and the essential matter of contextualization need to be established?

In compiling the present paper, the author has evolved through a wealth of experiences. Many of these, as with some of the results from the questionnaire, need to be more thoroughly understood and evaluated. Possibly used in a subsequent paper, offering more time for reflection, and allowing for greater in depth analysis. The author must also apologize for an inherent inability which prevents the possibility of total objectivity. For while looking at the hurricane from the eye of the storm does allow for a certain degree of essential insight and understanding, it, at the same time, prevents a more widespread viewpoint and objective evaluation.



In preparing the statistics for the questionnaire, I was not at all prepared for the depth of heart and effort with which the forms were meticulously filled out. How can one put a statistic on a conversion experience, or on a life's commitment? Especially Questions #43 & #44 (dealing with how one's life had changed while in the Church, and the greatest joys and deepest sorrows/disappointments of the members) gave the author a deeper than ever insight into the population with whom he was working. And these answers, along with those to Question #41 (greatest impact of the Oakland Church), need to be thoroughly re-read over and over in order to begin to be understood.

Thus, it only begins to become clear. Oakland developed a knack for bringing into the church, the greatest number of (quality) members throughout the American Movement. This was the result of an incredible standard of faith and piety. Using the model of an ideal family, centered on an ideal parental couple, which provided a nourishing environment for its members (children). There was a high standard of care for new, as well as older and struggling members (brothers and sisters), and the organizational structure provided a fluid system which enabled the ideals of the community to be realized. This allowed Oakland to become a model of success for the rest of the American Movement.

But was it a success? Judging from the accusations, both within the church, and throughout the world, the verdict is still far from complete. For it seems quite clear that along with the bringing in of a substantial number of the members in the American Movement, the Oakland Church is also to be held accountable for the general accusations which are held worldwide against the church. Likewise, the negative media created about the Church worldwide, and the resulting negative public image, fear of the church on

the part of friends and relatives of (especially new, but not necessarily only new) members, to say nothing of the all but unsuspecting public must be duly considered. By bringing in people to the church who were perhaps spiritually unprepared for what lied ahead (and had no idea of what lied ahead either), many have left the church with an extensively negative image. This is the image which has been projected, especially through the anti-cult network and the (all encompassing) media, to the point where many of the activities of the church in certain parts of America, Europe, and throughout the world, has been greatly hindered. And the effects of this negativity on members self image, commitment, and personal ability to evangelize and fundraise is certainly impossible to fully evaluate. Of possibly equal importance, the internal divisions which the Oakland Church has caused, both due to its use of questionable techniques, its authoritarian, aloof, elitist, and separatist leadership (Questionnaire # 41), and its inability to unite the various factions and cultures within in the church, is a critical issue.

The final verdict (as with the legal battle of Reverend Moon himself) has not yet been delivered. The jury is still out, and the case is still on appeal, with final judgement being withheld. But most important is, what does the future hold? For the Unification Church to succeed in America, unity will have to overcome alienation. If the church itself can not unite, how can it ever expect or even hope to unite America, let alone the world? But what needs to be done is neither to continue to attack, nor to defend the Oakland Movement. What needs to be done is to learn from experience, both the positive results, as well as the negative mistakes, in order to make the necessary changes in order to guarantee success in the future.

It is obvious to this author, that the eventual death of Reverend Moon will test this movement to the hilt. If the movement can stop, and evaluate itself now, and take the necessary time to reflect, adjust, evaluate, change, and unite, than the problems and challenges which are on the way can be met with a united front, and with every expectation and hope for success.

"When they heard this they were enraged and wanted to kill them. But a Pharisee in the council named Gamaliel, a teacher of the law, held in honor by all the people, stood up and ordered the men to be put outside for a while. And he said to them, 'Men of Israel, take care what you do with these men. For before these days Theudas arose, giving himself out to be somebody, and a number of men, about four hundred, joined him; but he was slain and all who followed him were dispersed and came to nothing. After him Judas the Galilean arose in the days of the census and drew away some of the people after him; he also perished, and all who followed him were scattered. So in the present case I tell you, keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!'"

Book of Acts  
Chapter 5  
Verses 33-39  
(RSV)

QUESTIONNAIRE

1. Where did you join the Unification Church?

United States.....40%  
Oakland.....34%  
New York City.....13%  
Europe.....11%  
Other.....02%

2. When did you join the Unification Church?

1968-72.....8%  
1973-75.....23%  
1976-78.....31%  
1979-81.....38%

Mean length in church.....6.81 years  
Median length in church.....6.50 years (1977)  
Mode year for joining.....1979 (4.5 years in church)

3. Nationality

American.....69%  
European.....21%  
Oceania.....03%  
Other.....06%

4. Religion prior to joining the Unification Church?

Protestant.....29%  
Catholic.....27%  
Eastern.....7%  
Jewish.....4%  
Mormon.....2%  
Christian Sci... 2%  
Realiz. Flshp.. 2%  
Agnostic, lapsed  
inactive, none..22%

5. Age at time of joining the church.

17-21 years old.....17%  
22-24 " " .....43%  
25-30 " " .....30%  
Over 30 " " .....10%

Mean age.....24 years 9 months old  
Median age.....24  
Mode.....23

6. Sex

Male.....64%  
Female.....36%

7. How did you first meet the church?

On the street.....48%  
Other\*.....25%  
Friend.....14%  
Met a Fundraiser..... 6%  
At a "corner-table".. 6%

8. When did you first know it was the Unification Church?

Immediately.....33%  
At the center.....21%  
Later than 7 days.19%  
At the workshop...17%  
After 7 days.....10%

9. How have you spent your time in the church?

Fundraising.....35%  
Carp.....25%  
Other.....14%  
Witnessing.....11%  
Business..... 9%  
Seminary..... 5%

10. Number of spiritual children.

0.....44%  
1.....24%  
2.....16%  
3..... 8%  
4-5..... 6%  
Over 5.. 2%

Mean.....1.2  
Mode.....0  
Median...1

11. Approximate number of:

Dinner Guests.....29.0  
Workshop Guests... 8.7  
Completing 7 days. 3.2  
Completing 21 day. 1.9

Percentage of dinner guests going to workshop.....29%  
Percentage of workshop guests going to 7 day.....37%  
Percentage of dinner guests going to 7 day.....11%  
Percentage of dinner guests going to 21 day..... 6%  
Percentage of 7 day guests going to 21 day.....59%

12. Who is the central figure whom you admire the most?

Won Pil Kim.....12%  
Tiger Park.....10%  
David S.C. Kim... 7%  
David Hose.....7%  
Dr. & Mrs. Durst. 6%  
Reverend Kwak.... 4%  
Oakland leaders.. 4%  
Colonel Pak..... 3%  
Mr. Kamiyama..... 3%  
Dr. Seuk..... 2%  
Dr. Ang..... 2%  
Others.....40%

13. How long have you spent time in the Oakland family?

Less than 1 month.....35%  
1-6 months.....24%  
6 months-1 year.....16%  
2-4 years.....16%  
Over 5 years..... 8%

Mean time with Oakland church.....1.1 years

Percentage spending (some) time with Oakland Church....58%

14. If you joined in Oakland, what was your experience?

1-poor 2-fair 3-average 4-good 5-excellent

In general.....4.50  
Witnessing.....3.85  
Fundraising.....3.30  
Workshop.....4.20

15. If you joined in Oakland, how would you compare your Oakland experience with other experiences which you have had in the church?

1--poor 2--fair 3--average 4--good 5--excellent

In general.....3.67  
Witnessing.....3.59  
Fundraising.....3.11  
Workshop.....3.94

16. Do you find the Oakland tradition significantly different from that of the rest of the Unification Church?

1= the same 3= somewhat different 5=different

Result.....3.8

17. Do you have major concerns about tradition in the UC?

Yes....89.8%

No.....10.2%

18. Have your experiences with/reaction to, the Oakland Church changed much throughout the years?

1-Worse 2--Slightly worse 3-the same 4-slightly better  
5-better

Result.....3.06

19. From your experience, please list why people join the UC.

Accept the principle.....24%

Spiritually guided.....20%

Utopian Vision.....18%

Conversion Experience....17%

Friendship.....17%

Other..... 4%

20. From your experience, please list why members leave the UC.

.Can't accept leadership.....22.4%

Personal.....21.7%

Lifestyle too rigorous.....21.0%

Don't believe Rev. Moon

is the Messiah.....12.0%

Reject the Principle.....12.0%

Other.....11.0%

21. What do you consider the strong points of the Oakland Church?

Family Spirit.....34%

Witnessing.....31%

Leadership.....12%

Tradition.....12%

Fundraising..... 7%

Other..... 4%



22. What do you consider the weakness(es) of the Oakland Church?

Segregation from rest of UC.....50%  
 Interpretation of the Principle...13%  
 Lifestyle.....10%  
 Leadership.....10%  
 Lack of Preparation for life in  
 other areas of the UC.....10%  
 Traditions..... 8%

23. What was the major reason(s) why You joined the Unification Church?

The Divine Principle.....31%  
 Searching for Truth.....25%  
 Conversion Experience.....14%  
 Friendship..... 4%  
 Other.....26%

24. Did you have what you consider to be a conversion experience?

Yes.....68%  
 No.....32%

25. What was the major reason that you stayed for:

2 day workshop:	7 day workshop	21 day workshop
Principle.....30%	.....40%	.....51%
Searching for Truth23%	.....32%	.....24%
Friendship.....21%	.....10%	..... 6%
Other.....15%	.....10%	..... 8%
Spiritually Guided.25%	.....15%	.....15%
Conversion Exper... 6%	.....10%	.....16%

26. How often have you attended a:

<u>2 day workshop:</u>	<u>7 day</u>	<u>21 day</u>	<u>40 day</u>	<u>120 day</u>
Once..... 3%	.....11%	44%	24%	11%
2-3 Times.....15%	.....24%	34%	3%	0%
4-5 Times..... 8%	.....13%	13%	0%	0%
6-10 Times.....15%	.....13%	3%	0%	0%
More than 10...60%	.....37%	3%	2%	0%
Never.....NA	..... 2%	3%	71%	89%

27. How often did you attend church in the year prior to joining the Unification Church?

Never....34%  
1-5 times31%  
Over 25..19%  
6-12..... 9%  
13-25..... 6%

28. Before joining the Unification Church did you do any of the following:

Try Eastern Religion/meditation.....40%  
Stop attending church/synagogue.....33%  
Get more involved in your original religion.....23%  
Become an atheist.....17%  
Convert to another religion..... 4%

29. Did you ever experience Heavenly Deception?

Yes....72%  
No.....28%

In fundraising.....65%  
In witnessing.....50%  
In business..... 3%  
In leadership..... 2%

30. Have you ever been kidnapped?

Yes.... 8%  
No.....92%

31. Did you join by yourself?

Yes.....98%  
No..... 2%

32. During a typical week, how long did you sleep?

Average.....5.5 hours/day

35. How would you rate your diet during the time that you have been in the Unification Church?

1-poor 2--fair 3--adequate 4--good 5--excellent

Adequate.....37%  
Good.....34%  
Excellent....16%  
Fair..... 8%  
Poor..... 5%

36. How often did you talk/write to your parents during your first year in the Unification Church?

Once a month.....63%  
Once a week.....22%  
Every other month.. 8%  
Every 6 months..... 8%

37. How often do you call/write your parents presently?

Once a month.....57%  
Once a week .....14%  
Every two weeks....13%  
Every six months... 8%  
Every two months... 5%  
Once a year..... 2%  
Never ..... 2%

38. How often did you visit your physical family during your first year in the Unification Church?

Not at all.....39%  
Once.....26%  
2-3 Times.....15%  
More than 6 times..12%  
4-6 times..... 8%

39. How often did you visit your family during the last year?

Not at all.....40%  
Once.....25%  
2-3 times.....22%  
4-6 times..... 8%  
More than 6 times.. 6%

40. How much time have you spent doing Home Church?

Less than 1 month.....63%  
6 months.....14%  
1 year.....12%  
1-3 years..... 8%  
Over 3 years..... 3%

Mean time.....8.6 months

41. From your experience, what has been the major effect(s) of the Oakland Church on the rest of the movement?

Very beneficial in gaining members, but it backlashes now.  
Future risk of separatist tendencies.  
Provide a core clique for successful witnessing spirit/pattern.  
Prepared Dr. Durst to become president of American Church.  
High standard, but judgement, both from other parts of the movement and Oakland.  
Division, with subsequent strengthening of unity and hope, and pattern of how to handle unity problems.  
Brought in a lot of members. Some good, some not so good; mostly responsible (especially with MFT) for the accusations against the UC.  
Brought many good people, gave them the feeling of being in a True Family  
Developed a few strange concepts.  
Brought great % of church's membership; developed faith, tradition, commitment and a family loyalty.  
Very high spirit and care for members, both new and older members.  
Source of criticism and dissention, yet an inspiring example of what dedicated people can do.  
Example of high commitment level and organization.  
Devastating; responsible for public image like. "Ticket to Heaven," made us lose more members than helped us gain.  
Responsible for scism, pain, and complication.  
Brought maybe 1/2 of the American Church membership. Caused some extra resentment because of exclusiveness and immature leadership.  
Cains some people out--but I understand them a little.  
Membership, spirit, heavenly tradition.  
Membership, growth.  
Brought many strong members who are strong leaders, but also had questionable witnessing techniques.  
Teaches how to love.  
Brought many members, caused much controversy (outside and inside of church) created a model to deify or vilify.  
Bad, bad bad P.R. Good members, but bad P.R.  
Very good, provided life, vitality, community, success in witnessing, good supportive background for young members, which really helped people feel their value, which is in need in the UC.  
Negative rejection, and some appreciation for brothers and sisters.  
Controversy. Success demands looking at.  
Don't think it made a big impact, although it did bring many people who have made an impact.  
Has produced the majority of members, often with the highest spirit and comraderie.  
Has been a source of inspiration because of its success, but also a source of difficulties because of methods and stirring resentment in the East Coast.  
Make members aware of diffeences and need to unite--they have not fully learned this lesson yet.  
Brought in many good members.  
Contributed more members to other missions than any other center.  
Brought many members; caused much controversy, especially in the media; created some divisive factions with negative results.

Created a lot of controversy, both good and bad.  
Old adage was that Oakland was all heart and no brain. Brought many members, but question is whether the way in which members were brought did not hurt the church more in the long run.  
Optimism and hopeful attitude; allowed members to experience the "joy" of the principle in a "family" environment;  
Created cliques, leadership that is separate from members, and a confusion of tradition.  
Many members joined a group different than the UC; didn't know what they were joining; therefore, they either left, or at presently struggling within the UC, wanting the UC to be something which it is not;  
Bad for P.R.; brought wrong traditions into the UC.  
Big influx of members.  
Negative publicity  
Created problems  
Positive  
Large membership has created respect within the UC;  
Good organization & prayer life  
Too much a matriarchial community.  
Spiritual children;  
Some instances of unquestioning obedience to those in authority, which could be considered irresponsible.  
Membership  
Standard of heart in taking care of members.  
Standard of organization and hard work  
**Some antagonism** in church, but this is only partly the cause of Oakland Church.  
Catastrophic.  
Heavenly Deception.  
Good quality members; other members have concepts about "Oakies."  
Created fundamentalist Moonies and many members who left.  
Strong tradition of service and sacrifice.  
Members have best academic knowledge of Divine Principle.  
Responsible for brainwashed image.  
Caused certain amount of tension & division, along with other good contributions.  
Many of the accusations with the deprogrammers use stem from actions utilized by the Oakland Church, i.e., Heavenly Deception.  
A kind of "purity," which is both dogmatic and realistic, both uplifting and absurd, both filled with hope and prefabrication.  
Good at healing "burnt out" members.  
Real experience of family and bring in the KOH on Earth.  
Isolationist policy.  
Creative situations which the rest of the church has to live/drown with.

41. From your experience, what has been the major effect(s) of the Oakland Church on the rest of the Unification Movement?

Positive Effects:

Gaining of (Quality) members.....28%  
High Standard of Tradition..... 8%  
Model for success..... 5%  
Family Spirit  
Care for members  
Organization and Structure  
Nourishing Environment for Members

Negative Effects:

Responsible for accusations against the church; bad media and bad P.R.....16%  
Caused divisive factors within the church, which have led to internal friction.....13%  
Employment of questionable techniques..... 8%  
Separatist (from rest of UC)..... 8%

43. What would you say is the most significant way in which your life has changed since joining the Unification Church?

(in order of % of times mentioned)

Developed my relationship with God (20%)  
Development of a world vision; purpose and direction for life (6%)  
Purity, Wholesomeness, morality (6%)  
Ability to live and sacrifice for others (5%)  
More Hope (5%)  
Maturity (5%)  
Happier (5%)  
Improved relationships (3%)  
More prayerful (3%)  
Becoming a better person  
Personal Growth  
More self confidence  
More profound feelings  
Ability to give and receive love  
Understanding of the Spiritual World  
More friends  
More successful  
Belief that personal life can make a difference in the world  
Changing old attitudes and concepts  
More spiritually inclined  
More outgoing  
Developed sense of accomplishment/worth  
More religiously oriented  
Realizing potential  
Inner Peace  
Healing emotional scars  
Stopped being lawless  
More selfish  
Separation from "normal" world

44.

What has been your greatest joy in the church?

(in order of % of times mentioned)

The experience of God	(25%)
The Blessing	(18%)
True Parents	(12%)
Love	( 7%)
Hope & Vision	( 7%)
Friendship	( 4%)
Brothers & Sisters)	( 4%)
Home Church	
Baby	
Meeting people of virtue	
Watching membership grow	
Watching people gain rebirth	
Workshop	
Prayer	
Doing something I believe in	
Relationships	
Finding the truth	
Bringing spiritual children	
Gaining self confidence	
Ability to accept life	



44-b. What has been your deepest sorrow/ greatest disappointment in the Church?

(in order of number of times mentioned)

Members and spiritual children leaving (16%)  
Insensitive, narrow minded, and short-sighted leadership (8%)  
Rejection of the Unification Church (8%)  
Difficulty in communicating the truth to America/world  
Inability to do what God needs  
Difficulty to overcome fallen nature/ change  
Inability to love each other  
Inability to bring more members into the church  
Relationships with people  
Relationship with God  
Watching Satan work  
Giving up my independence/autonomy  
Misuse of love  
To be considered strange or unhealthy  
Negative media  
Break-up of matching/blessing  
That can't do more for God  
Myself  
Separation and alienation from my physical family  
Fiance/ spouse leaving  
Effects of bad planning and ineptitude  
Hypocrosy  
Pain and suffering of mankind  
Not living up to ideals  
Leaving son  
Disintegration of earlier projects/church centers  
Lonliness and lack of confidence  
Failure of people to understand the Church (both inside and outside)  
Death of Tiger Park  
MFT  
Deprogramming  
Spiritual Ignorance  
Feeling lack of value

42. If you have spent time in Oakland, how would you rate the leadership, with specific regard to:

1-poor 2-fair 3-average 4-good 5-excellent

Quality.....3.85

Hierarchy...3.06

Women.....3.56

Opportunity

for exper. 2.31

45. How would you rate your relationship with your family before joining the Unification Church?

1--poor 2--fair 3--average 4--good 5--excellent

Average.....43%

Good.....26%

Excellent...16%

Fair.....11%

Poor..... 4%

APPENDIX A

1. United States refers to members who joined in the United States, but neither in Oakland nor New York.

All references made to the "Oakland Church", refer to the Bay Area Centers led by Dr. & Mrs. Durst. Members could have joined centers either in San Francisco or Berkeley, gone to workshops in Napa or Sonoma Counties, and begun their church life in Oakland.

Many of the members who joined in New York City went through their first workshop at the Barrytown International Training Center, which has now become the Unificational Theological Seminary site.

7. Other includes such categories as; hitch-hiking, responded to an ad; on campus, at the park, at an airport, through a letter, etc.
9. The designation "CARP," would necessarily include time spent in witnessing, fundraising, and studying.
13. These figures are for those who have had at least some contact with the Oakland church.
22. Items mentioned include the following:

Deception in Witnessing & Heavenly Deception  
Lack of trust in individuals  
Pride  
Not enough preparation for individual responsibility  
Family structure  
Too much "sugar-type fantasy"  
Arrogance toward other parts of the UC/ not serving enough  
Clique-ishness of leadership  
Manipulation, lack of open-ness  
Lack of preparation to fit into the rest of the movement

23. Other answers give:

Realizing what I can be  
Experience of genuine love  
Realization of the Messiah being on Earth and the Second Coming  
Understanding of Jesus' suffering  
God told me to stay  
Spiritually guided  
Looking for the Messiah and a wife who loved God  
Wanted to change the world  
Coercion  
Fellowship and love

24. Some mentioned that this was a gradual process or spiritual experience, rather than a sudden transforming re-birth experience.
28. Other experiences which people offered include:

had a spiritual experience  
returned to my parents/ grandparents religion  
denounced Christianity  
worked with Communists

29. Regarding "Heavenly Deception," the following comments were included:

Told to do so by Central figure in fundraising

Heard about others doing it

Sometimes inflated our reports to our central figure

In interviews

Very rarely

From Dr. Durst

One person really took offense at this question

I'm glad that I was deceived, or I never would have joined.

## FOOTNOTES

1. Kraft, Charles H., Christianity in Culture, Orbis Books, Maryknoll, New York, 1979.
2. Schuller, Robert H., Your Church Has Real Possibilities, Regal Books, A Division of G/L Publications, Ventura, California, 1974.
3. Quebedeaux, Richard, I Found It, The Story of Bill Bright and the Campus Crusade, Harper and Row, San Francisco, 1979.
4. Cox, Harvey, Just As I Am, Journeys in Faith, Robert A. Raines, Editor Abindon Press, Nashville, Tennessee, 1983.
5. Pippert, Rebecca Manley, Out of the Saltshaker and into the World, Evangelism as a Way of Life, InterVarsity Press, Downers Grove, Illinois, 1979.
6. Berger, Peter, The Heretical Imperative, "Contemporary Possibility to Religious Affirmation," Doubleday, Anchor Books, 1979.
7. Quebedeaux, Richard, By What Authority, The Rise of Personality Cults in America, Harper and Row, San Francisco, 1982.
8. Quebedeaux, Richard, Lifestyle, Conversations with Members Of The Unification Church, Rose of Sharon Press, Barrytown, New York, 1982.
9. This figure is based only on those who joined in the United States, and those who joined elsewhere i.e., under Oakland leadership and workshop leadership.
10. In May, 1980 Dr. Durst became President of the Unification Church of America. In the months that followed, much of the leadership from Oakland was shifted to the New York Church which also housed Dr. Durst and the American Church Headquarters.
- 11-A. In the Divine Principle, the oriental terms Sung Sang (Internal Character) and Hyung Sang (external Form) are introduced. Here, the internal is the subject (initiator) while the external is object (responder).
- B. During the period from June, 1977 through June, 1978 Sheri Sager lead a small witnessing team of new members. She and her staff set a condition to witness 24 hours a day, including all night witnessing in the San Francisco Bus Station among other places. During this period of time she brought 18 members to join the movement. (See Questionnaire # 10). It was felt that although few members were brought in who had been met in the hours from midnight to 6 a.m., that still, this "condition," set the spiritual foundation to meet new members at other times of the day.
- C. In the introductory scenario, "a young woman, a little older than himself" is introduced." After being in the movement long enough to reflect on some of his initial experiences, the student noted his firm belief, that only through her deep life of sacrifice, piety, and faith, was this woman able to wield such an effect of trust and honesty upon him.

### Footnotes

12. Family--within the Oakland Community, the Church was commonly referred to as the family. The church was seldom mentioned.

Trinity System--These were groups of anywhere from 3-4 to 15-20 members. Often, all of whom worked in similar missions, i.e., fundraising, witnessing etc. Similarly, on an International Level, there is a "Trinity System," set up which includes 3 Blessed Couples, who are to take responsibility for one another during their married years.

13. See Questionnaire: Numbers 14 & 15.
14. It was common practice in Oakland to first share about Reverend Moon and the Unification Church in a biographical sketch after the 7 day workshop was completed.
15. Questionnaire # 41
16. Ibid.
17. See Appendix B
18. Many who cited having conversion experiences, noted that they were not re-borning or earth-shaking/revelatory experiences, but rather occurred over a longer period of time. They were more gradual types of conversion experiences.
19. While many of those who joined in Oakland remain faithful to the leadership which brought them into the movement, many of those outside of Oakland find it difficult to understand or accept the techniques and personalities of the Oakland leadership. Dr. Durst and many of the Oakland leaders were met with much less than warmth and embracement when they arrived in New York, and it would be this inability to integrate with the East Coast Church that would eventually result in many of the Oakland leaders returning to Oakland one year later.
20. It must be understood that members of the Unification Church believe fervently in the bringing in of the Kingdom of God on Earth. It is a millenarian movement that prophesized that the kingdom would be achieved in 1967; the date has first been postponed until 1981; and now 2001. (Joseph A. Vacarelli, "Crosscurrents," Spring 1983, p. 105.)
21. Quebedeaux, By What Authority.
22. Quebedeaux, Lifestyle, "Life in the Northern California Church," by Dr. Mose Durst.
23. Robbins, Thomas, and Dick Anthony, Madeline Doucas, and Thomas Curtis, "Sociological Analysis," "The Last Civil Religion," Summer, 1976.
24. Quebedeaux, Lifestyle, "Amid Cultural Change," Stillson Judah, pp. 185-95.

## Footnotes

25. See Kraft, op. cit., p. 295, for a discussion about the nature of creating theology to fit a particular situation; "only in creative tension with the widest possible perspective can we develop theologies appropriate to our own particular situations."
26. Mr. Sang Ik Choi was the first Unification Missionary to Japan (1958). In 1965 he came to San Francisco. It was his Transcribed "Principles of Education," which the Oakland Family used as a guideline for their introductory 2 day workshop lectures. Mr. Choi is Mrs. Durst's spiritual parent.
27. The procedure has changed over the last several years. It is now common to share about the life of Reverend Moon, and the history of the Unification Church during the introductory weekend lecture series. Most Church Centers now have clearly marked Church Identification, and as in the case of the New York Church Center, and I am sure many others, a slide show given during the initial evening program includes an in depth look at the founder of the movement. This would hold true for the Oakland Church as well.
28. See Appendix B
29. The topic of "what is your image of what the ideal world would be like" was a common topic for discussion during Unification workshops.
30. During a conversation with Dr. Stillson Judah (June, 1977) he mentioned the following statistics, some of which are also noted in Quebedeaux, Lifestyle, "Belief and Behavior Amid Cultural Change," pp. 185-95. While at the height of the Berkeley Free Speech Movement "only 18% of the student body was actively involved in the demonstrations (most campus demonstrations at other institutions involved a significantly smaller percentage), a full 40% of those involved in the Unification Church were involved in the active protest movement of the 1960's. Likewise from his research on Hare Krishna and the Counterculture, Dr. Judah had found that this movement was made up of much more of the "flower children," of the Haight-Ashbury "Love" Movement, rather than of the social activists.
31. The word trinity, while initially meaning 3, refers here to small groups of sometimes up to 15-20 people.
32. Reverend Moon has often encouraged that there be prayer 24 hours a day in every church center. He even has stated that if there is no one to pray in the center, a member's prayers should be tape recorded and played throughout the day. In Korea, there are "prayer ladies," usually older women, whose entire mission in the church consists of daily prayer.
33. Mr. & Mrs. Choi, as noted earlier are Mrs. Durst's spiritual parents. Also it should be noted that Mrs. Durst's idea to "pioneer" a new center in Oakland was not met with very much enthusiasm. Only after a stern persistence was her adventure approved. Also note, that Mrs. Durst, who spoke almost no English, when first beginning the Oakland Family,

## Footnotes

worked two jobs, and witnessed in her "free time," for two years before bringing her first member to join. She also had an early morning prayer condition which included taking two busses to a "holy ground" established in Oakland, which she did faithfully every morning during these two years. When asked once, what would have been the effect of her having missed a morning's prayer for any of an assortment of reasons, she responded to the young inquisitive Oakland member, "if that had happened, you would not be here today." The author here thinks that this indicates the importance which Mrs. Durst placed on the value of faith and prayer.

34. See note 11-A above.
35. Her health (she had suffered from a severe case of tuberculosis while pioneering the Oakland Church, and suffered from various heart ailments) which prevented her from being able to make many public appearances.
36. In the midst of all this responsibility, Dr. Durst still managed to play softball with the members once a week during the summer when he was not teaching, and his gratitude to the membership, whom he often referred to "as his brothers and sisters, who are the saints of the world," may be noted in the following anecdote: one evening while travelling with this author and his two young sons to a speaking engagement the car we were travelling in stopped on an off-ramp where all noticed a young blond flower seller moving between the rows of cars. Yet his gaze was so intense that he did not notice the figure of the President of his church, seated in the passenger seat. He was greeted, and some flowers were purchased, with subsequent greetings. After which one of the boys asked his Father why the young MFT member hadn't noticed us right away. To this query, Dr. Durst turned toward his young son, and noted that the pants and the shirts that each of the boys was then wearing had been purchased due to the efforts of that fundraiser standing on a busy freeway off-ramp, and many other faithful members just like him.
37. Conversation with one of the early members of the Unification Church in America, circa, November, 1983. (See Appendix D)
38. Quebedeaux, Richard, and Rodney Sawatsky editors, Evangelical-Unification Dialogue, Rose of Sharon Press, Barrytown, New York, 1979. (Appendix C)
39. At this point, when kidnapping and deprogramming was at its height during 1975-76, save Mrs. Durst, no member of the Oakland family had been in the church even ten years. One incident of note, involved irate parents who had come to the Boonville Workshop site to "rescue" their lost daughter. The workshop director hesitated in letting them in, fearing the disruption to the entire workshop which could have resulted, and the daughter was reluctant to come out to talk to them. Indecision caused tensions to rise, and the report in the local Bay area paper the next day portrayed the "Moonies," as lifeless figures operating like automotons, roaming aimlessly throughout their country retreat. The facts of the article were accurate, but its depth and heart were negligible.
40. Actionizing was<sup>a</sup> term derived from Maslow's Actualizing, and referred to the putting of the Divine Principle into action in one's daily life. Young members (less than 1 month after completing a 21 day workshop) usually



## Footnotes

Lived together in a center separate from the main church center. Here they began their life in a spiritual family by evangelizing, fundraising, studying Divine Principle, and learning about the history of the church and the life of Reverend Moon. Here was a chance to examine the direction which their lives were taking, and understand the meaning of the commitment which they were about to make.

41. MFT are the initials for Mobile Fundraising Team  
CARP are the initials for the Collegiate Association for the Research of Principles
42. See Questionnaire #s 22 & 41.  
One comment received on the questionnaire stated: "many members joined a group different than the Unification Church; didn't know what they were joining and as a result, they either left, or are at presently struggling within the Unification Church, wanting the church to be something which it is not.
43. Conversation with early church member, November, 1983. (see Appendix D)

APPENDIX B

Statistics from Dr. J. Stillson Judah (work in progress)

English Church: (compiled by Eileen Barker)

Members in the movement 2 years

Drop out rate.....50%

Greater in men than in women

American Church (compiled by Dr. Judah)

Survey of 16 centers throughout the USA (1976)

allowing 20% for margin of error

Turnover rate.....40-60% (comparable to English Church)

September 1, 1977- January 6, 1978 (Oakland Church)

Samples from 5 separate weeks

Average guests per week.....119

Average guests per week for 7 day seminar.....15 (13%)

Average guests becoming members..... 8 (07%)

Questionnaire Results: #11

11%

6%

August 7, 1980 (figures from Noah Ross, director, Unification Church of Northern Calif.)  
(no size of sample or specific dates given)

Guests attending 2 day seminar over period of time.....40

Guests continuing on to 7 day seminar.....15 (37.5%)

Guests becoming members..... 8 (20%)

Questionnaire

37%

22%

Survey of 16 American Church Centers

Based on 200 questionnaires

50 questionnaires from the Bay Area

What first attracted you to the Unification Church?

Philosophy of the Movement.....75.5%

Warmth and friendliness of members...67.5%

Bay Area Only:

Warmth and friendliness of members.....80%

Philosophy of the movement.....56%

(note Questionnaire #s 19 & 25)

## APPENDIX C

### Proceedings of Evangelical-Unification Dialogue on "Heavenly Deception."

Some of the main points:

Attacks against the Unification Church by ex-members are similar to those attacks by ex-Christians against their former churches.

Spiritual Pride—we need to defend what we say or believe

The Mormons teach simple things first, like the Book of Mormon, which is similar to the Bible. Later the Pearl of Great Price is introduced after the potential convert already has moved somewhat toward joining.

The problem of reinterpretation—this is noted by Kraft in his book. He notes that the emphasis must be placed on the understanding of the receptor, rather than on the intent of those delivering the message. This point was re-emphasized at the conference on Contextualization with Kraft and Irving Hexham, April 18-20, 1980, Unification Theological Seminary, Barrytown, New York.

The idea of coercion vs. conversion was discussed. (Note, one answer on the questionnaire #23, "What was the major reason why you joined the Unification Church?" stated: "I had a coercion experience.")

In response to the idea of coercing potential members to remain at the workshop, and not allowing them to call their parents, the following points were made: there would be no point in keeping negative people in the workshop, as they would be detrimental to the group as a whole.

And the charge of not letting workshop participants leave without first talking to them at great lengths was equated to the idea of counselling and speaking confessionally with them.

Also noted was the difficulty and problems of being young in the faith. This author once noted a young member literally getting down on his knees and begging a potential dinner guest to come up to the workshop. She was the sister of this author's dinner guest, and while the sister did go the workshop with her encouragement and support, she chose not to go (begging notwithstanding) because it was just not right for her.

Also the difficulty in encouraging members/new guests to return home while still young in the faith may be equated with Jesus' comment, "let the dead bury the dead." This belief may help explain some of the discouragement offered to home visits while members were still in the process of initially committing themselves to the movement.

Note Nora Spurgin's comment about the contextual problem of Oriental loyalty versus American honesty. (p.85)

Comparing Buddha's idea about Skill in Means with Paul's ideas about feeding only milk to babies (p.86)

## APPENDIX C

A note concerning the transition in boldness of Campus Crusade and Inter-Varsity as they have matured through the years p.89

The question of the ends justifying the means was raised. Note the ideas of Dwight L. Moody and others. (p.90)

Here this author would like to note one personal experience. While still a young member (5 months in the church) I was witnessing in Golden Gate Park to a young woman of similar age and education to myself. We talked at length for nearly an hour without my once mentioning the church. When I finally did mention the fact, her eyes bulged out and she looked at me in horror and disbelief and she almost spontaneously moved backward away from me. I was able to ease her back into the conversation which continued for a good deal longer, yet the depth of our earlier conversation was never to be regained. She admitted that while she had never had any prior personal interaction with the church, she was in no position to make the necessary commitment to that type of movement. It was through situations precisely like this one mentioned above that many young members became hesitant to "admitting who they were." It was often the case that due to the fragility and immaturity of their faith, that many new members hesitated before admitting their Unification Church Affiliation, if in fact, they did not outrightly deny it.

Also mentioned was the idea of what Jesus said to his disciples about how they would have to go out to the world and suffer as he did.

The idea of situation ethics, as presented by Joe Fletcher at Harvard University was introduced. (p.91)

The question of the importance of the fact of whether Unificationists believe that Reverend Moon is the Lord of the Second Advent. This author's personal experience upon attending a visitation of the Church Center in Berkeley by a group of Mormon Brigham Young University students with Dr. Durst should be noted here. When asked whether Reverend Moon was in fact the Lord of the Second Advent, Dr. Durst replied, "for me personally, he is." For me, personally, I find this to be the best answer, since Unification teaches that this question can only be answered for the individual through his relationship with God on a personal level. Unification emphasizes that no one can give you this answer; not your friends, your parents; your spouse; your group leader; your central figure; or even Reverend Moon.

One final note about an initial experience which this author had when newly arrived in New York City. The idea of family is very critical in Oakland, and the idea of serving someone else before oneself is literally taught to the Americanized selfish independent youth that so often walked through the front door for dinner. This habit, while at first resulted in a guest having been offered 10 cups of coffee before he had even finished his dinner, eventually took root in most of the members. So when this author saw a member buying a coke for himself from the vending machine in the lobby of the 43rd St. Center (New York), he was at first horrified. For it had been years since he had ever "needed to" buy himself something like this. It was only after spending a considerable time in New York that he began to understand how the lack of a family situation in New York was substituted with other more external items i.e., going out to eat, movies, etc.

## APPENDIX D

Main points of a conversation with an early member of the Unification Church of America. (The member did not join in Oakland, since there was no Oakland at the time the member joined).

It is important to realize the long term effects of the Oakland Movement. Sure they brought many members, but how much of the negativity in America was caused by their mistakes. How many of the people that were "forced" to stay in workshop were not ready, or really prepared by God. The basic organization was good, but there were no lines drawn. And the effects were devastating, especially in Europe. Here some members who had left or were kidnapped helped to turn whole countries against our movement. Often the Church within some of these nations became paralyzed once the negativity began. While you could "work around" this general negativity in the United States, you just couldn't do this in the smaller European countries.

I felt that the spirit of God was working in Oakland. It was a certain dispensation, which I believe may have moved on by this time. But God was definitely working there in the mid-1970's. But often it was difficult to differentiate between God's spirit and a human spirit. And when it was only human interpretation, difficulties would arise and bad situations would occur. The ideas were organized and narrow, similar to the ideas of modern day Fundamentalists. Everyone was focused on one point, and that made it easier for God to work. Like a baby, the way that they have to enter the world through a narrow opening, maybe this is the way that the new members had to join. But their are consequences of this narrow approach, especially dealing with negative and unprepared entrants into the movement.

Let me also mention jealousy. So many of us were jealous of Oakland. Here we were, working our tails off, setting all kinds of incredible conditions, and yet Oakland was bringing more results than anyone. It was hard to take, hard to admit, sure we felt jealous.

It is important to note how God's dispensation moves about during different time periods. During the early days in the 1960's God was definitely working through Young Oon Kim and the family in Oregon. The spirit of God was so incredible there. One Children's Day in 1963 we all went into the prayer room and the spirit of God was so intense that we were all pushed down to our knees. You understand that we didn't bow down because we were supposed to, we bowed down because we had to. That's how powerfully God was working.

Also in Europe in the 1970's. God was definitely working. Before the negativity hit because of the Oakland difficulties, we were being very successful, accomplishing quite a bit, and bringing a lot of members. But afterward, every<sup>thing</sup> stopped, we couldn't do anything, the persecution was so great.

Other comments were made about the obvious gap between the ideals of the leadership and the methodology of the (especially newer) members, as the ideals get filtered down through the ranks.

And finally the understanding of the Christian Heritage to which the Oakland family was witnessing. A heritage of intellect, education, and success.