

**A HISTORY OF THE
UNIFICATION CHURCH
IN CANADA
1965-1991**

Franco Famularo

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A HISTORY OF THE UNIFICATION CHURCH

IN CANADA: 1965-1991

A thesis by

Franco Famularo

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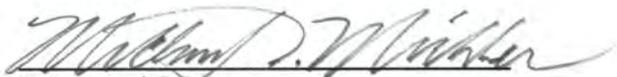
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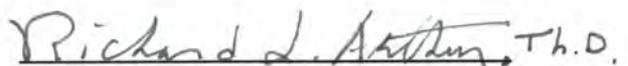
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**Barrytown, New York
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Approved by:


Primary Advisor

 **Th.D.**



For God and True Parents

PREFACE

This study is the first chronologically inclusive history of the Unification Church in Canada for the period 1965-91. The principal motive of this effort is to compile, as precisely as possible, an historical record of the activities of Unificationists in Canada, from their initial presence until 1991. Additionally, it is the purpose of this work to demonstrate how a religious movement founded in Korea, established a permanent foothold and eventually expanded throughout Canada. Since an historical reconstruction of the Canadian branch of the Unification Church has not been attempted until now, it will for the most part rely on primary sources.

To list the names of all the gracious individuals I am indebted to would fill several pages. Therefore, I would like to thank everyone, not named below, for their assistance in ways known and unknown, great or small.

Firstly, I would like to express my gratitude to the Reverend and Mrs. Sun Myung Moon, the True Parents of all humankind, who have provided me with spiritual new life. I also wish to especially acknowledge Rev. Moon who personally encouraged me to attend the Unification Theological Seminary (U.T.S.) during his visit to Canada in 1991.

Practically, this work would not have been possible without the support of my primary thesis advisor, Dr. Michael Mickler, to whom I offer my heartfelt thanks for his support and critique. Also, I would like to acknowledge Dr. Richard Arthur for his commentaries and genuine interest in the subject matter. In addition, I would like to thank the members of the U.T.S. faculty, administration and staff who helped in countless ways, and especially my fellow student, Mr. Michael Balcomb, for his editorial comments and technical assistance.

The feasibility of this study, nevertheless, is largely due to the help of my friends and colleagues in the Unification Church who helped in the compilation of historical data, through sharing their stories, diaries, notes, letters, and generously granting me numerous personal interviews during the past several years. All who participated in forming the Canadian Unification Church should be mentioned here; however, for the sake of brevity I would like to mention Robert Duffy, Alan Wilding and Wayne Lamond who participated in the initial discussions, which eventually led to the assembling of this work in its present form. Among the numerous other individuals, I would like to thank are: Carolyn Bing-Wo Ivanusa, who typed most of the Chronology of the Unification Movement in Canada; Mubina Jaffer Lagare, Wesley Ramage and Helene Dumont who provided me with details I could not otherwise have acquired. Finally, I am eternally indebted to Chizuru Famularo, my wife, who stood by my side faithfully in patient support. Also special mention is made of my young daughter Nadia, for her many joyful interruptions.

Franco Famularo

Barrytown, New York

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INTRODUCTION

This is the first extensive historical study of the Unification Church in Canada from its earliest beginnings until 1991. As a history it is intended to provide some essential information about the most significant issues, occurrences, members, and transformative developments in the Canadian Unification Church. However, historical studies are not simply a recording of events. The writing of history depends greatly on the perspective of the observer and therefore can be a very contentious endeavor. Undeniably, diverse views exist about virtually any topic. The eyewitness account of the same event by two distinct individuals will more than likely produce dissimilar interpretations.

Authors must choose from available sources, what themes, events, and individuals, to highlight and must also decide what not to include. They must often select which people should be featured at the expense of others. The author's perspective colors his work; and this study is not different. Accordingly, it is unlikely that all parties concerned, participants or readers, will be satisfied with one account. Consequently, the study of history requires the examination of multiple accounts in order to form an enlightened opinion.

The Unification Church is a relatively new movement. Its founder, the Reverend Sun Myung Moon, along with most of his early disciples are still alive. Since its inception after the Second World War, it has made headlines in numerous newspaper articles and has attracted myriad reports worldwide on radio and television. In addition, countless articles in journals and a multitude of books have been published about the Unification Church.

Although the origins of the Unification Church can be traced to the mid-1940s in Korea, it was not until 1954 that Rev. Moon officially founded the Holy Spirit Association for the Unification of World Christianity (HSA-UWC). HSA-UWC is the formal name of the Unification Church. In less than forty years, from that remote Asian peninsula, the Unification Church has spread worldwide and until currently there exists a Unificationist presence in more than one hundred fifty countries. The Canadian branch of the Unification Church, it should be noted, was among the earliest missions established. An attempt to found the Unification Church in Canada was made in October 1965; however, a permanent mission was not established until June 1968 when two American women began missionary activities in Toronto. The Unification Church has since spread throughout Canada. Before discussing the Unification Church in Canada some background information is provided.

A. Rev. Moon and the International Unification Church

Rev. Moon was born in a farming village of Pyungan Buk-do in the north western part of Korea in 1920. His parents converted to a Presbyterian form of Christianity when he was ten years old. According to Rev. Moon's testimony, Jesus appeared to him while he was deep in prayer at the age of fifteen. In that vision, Jesus asked him to continue the work which he had begun on earth nearly 2,000 years before. It was then that Rev. Moon was awakened to his mission as a religious leader and was challenged to take up the task of working toward the establishment of the Kingdom of God on earth.¹

According to church literature, Rev. Moon then spent the years until the end of World War II, studying the Bible and other religious teachings and in prayer, in order to unravel the mysteries

of life and human history. At the same time, he continued his education in Korea and later in Japan where he studied electrical engineering at Waseda University in Tokyo. As the Second World War came to an end, Rev. Moon was associated with an underground movement for the liberation of Korea from the oppression of Japanese imperialism. Political involvement led to his arrest and imprisonment at the hands of Japanese military police.² The end of the war also brought the cessation of Japanese occupation.

By 1945, Rev. Moon had organized the teachings which became known as the *Divine Principle*, and began his public ministry.³ *Divine Principle* consists of essentially three components: "The Principles of Creation"; "The Fall of Humankind"; and "The Principles of Restoration", and are contained in the principal text of the Unification Church which in Korean is called *Wol-li Kang-ron*. According to Rev. Moon, the *Divine Principle* is God's new revelation.

Church literature explains that initially, Rev. Moon contacted other Christians in Korea and offered to work with them. Because he was rejected by Korean ministers and American missionaries, Rev. Moon concluded that he would have to walk the path of a pioneer. Although he began his work in Seoul, he later travelled to Pyongyang, the capital of North Korea, in 1946. His ministry in Pyongyang consisted of continuous lectures in a small house about God and his new interpretation of the Bible.

At the time North Korea was controlled by communist authorities who were generally anti-religious. Eventually, Rev. Moon was arrested and imprisoned and charged with being a spy from South Korea and was tortured until believed dead. Some members of his congregation found him and helped him to recover. Shortly thereafter, regardless of the communist threat, Rev. Moon resumed his religious ministry. In February 1948, he was again arrested and eventually sentenced to a communist forced labor camp at Hungnam, on the East Coast of Korea. He remained there for

almost three years. In October 1950 Rev. Moon was liberated by the United Nations forces. He then made his way to Pusan in South Korea and by early 1951 recommenced his ministry.

In May 1954, HSA-UWC was officially founded in Seoul, Korea, and by 1957 missions had spread to thirty Korean cities and towns. Later, Unificationist missions were established in other countries: Japan in 1958; the United States in 1959; various European countries beginning with Germany in 1963; and by 1975 missionary activities had begun in approximately one hundred twenty countries.⁴

In 1960, Rev. Moon married Hak Ja Han. They now have thirteen children and over twenty grandchildren. Rev. and Mrs. Moon have since 1960 officiated at a series of Church weddings of their followers. The weddings are referred to as "Blessings," and form the central sacrament of the Unification Church.⁵

Rev. Moon toured more than forty countries in 1965, visited Japan in 1967 and did another world tour in 1969. Beginning in December 1971, Rev. Moon concentrated his efforts in the United States. Between 1972-74 he conducted speaking tours of seven, twenty-one, thirty-two and eight major American cities in all fifty states. Major speeches were given at Madison Square Garden on September 18, 1974, at Yankee Stadium on June 1, 1976, and at the Washington Monument on September 18, 1976.

In 1975, Rev. Moon conducted a speaking tour of Japan and Korea. Also in the same year, he sent a trio of missionaries from Japan, the United States and Germany to over 90 countries. Since that time there has been a Unificationist presence in over 120 nations.

Unificationist activities, mostly founded or inspired by Rev. Moon, cover a wide spectrum of human activity in such areas as inter-religious work, education, culture, ideological activities, relief work, media, and business. Some of these projects are: The International One World Crusade

(IOWC), Ocean Church, The International Religious Foundation (IRF), Council of the World's Religions (CWR), The International Cultural Foundation (ICF), The International Conference on the Unity of the Sciences (ICUS), Professors World Peace Academy (PWPA), International Federation for Victory Over Communism (VOC), Collegiate Association for the Research of Principles (CARP), International Relief Friendship Foundation (IRFF), International Clergy United for Social Action (ICUSA), News World Communications Inc., *The Washington Times*, The Little Angels Performing Arts Center, Universal Ballet Company, Il Hwa, International Oceanic Enterprises, and Saeilo Machinery.⁶ This of course, is only a partial list of Unificationist endeavors and each project, according to Unificationists, is rooted in Rev. Moon's vision for a better world.

It is well known that Rev. Moon and the Unification Church, especially since the mid-1970s, received a generally negative reaction from the public and were the subject of much controversy. Although, in the early 1970s Rev. Moon's work was initially greeted with some form of receptivity in the United States, as the movement grew, public response in the form of media attacks, government investigations, and court cases, was generally negative. There were, during the 1970s and 1980s, numerous scholarly appraisals of Rev. Moon and the Unification Church which, for the most part, presented a more balanced view. Academic works, however, did not gain a wide circulation.

Detractors viewed the Unification Church as an evil "cult." In their estimation the religious nature of the organization was questionable. Rev. Moon was characterized not as a religious leader, but as a manipulative and politically oriented industrialist who was scheming toward global conquest, and all projects of the Unification movement were viewed as front organizations. It was alleged that Unificationists used deceptive recruiting practices and through "mind control" techniques were brainwashing young people to join the Unification Church. It was asserted that

religious conversion played no part in the Unificationist experience. The media repeated such allegations in thousands of articles, radio and television reports. Parents of members were encouraged to sponsor the kidnappings and "deprogrammings" of their adult children by those referred to as "anti-cultists." Supposedly, members of the Unification Church were in need of being rescued because they had not made an informed decision to join.

In addition, there were a number of government investigations of Rev. Moon and the Unification Church in the United States and other countries. There were numerous court cases that dealt with such issues as political affiliation, charitable status, zoning laws and taxable income. Rev. Moon was himself investigated on allegations of tax fraud and after a lengthy trial was eventually incarcerated in the United States in 1984. The prosecution and imprisonment of Rev. Moon led many religious and political leaders to support the religious rights of Rev. Moon. His court case became the subject of much debate especially over the issue of religious liberty.

In spite of the opposition toward the Unification Church and the incarceration of Rev. Moon which ended in August 1985, the Unification Church movement continued to grow in many fields. By the early 1990s, due to the fall of communism, the church expanded its activities into former communist countries. Also significant was the increasingly public role of Mrs. Moon as of 1991. Through the establishment of the Women's Federation for World Peace (WFWP), Mrs. Moon conducted world-wide speaking tours between 1991-93.

The story of the Unification Church is not over. Rev. Moon continues to be its charismatic leader and Mrs. Moon has undertaken an increasingly public role. The world-wide activities of the Unification Church continue to expand. This study however, focuses on the Canadian branch of the international Unification movement. Because of the specific focus on a small segment of a wider community of believers, the nature of this study is addressed.

B. Nature of This Study

This study is primarily an historical reconstruction of the activities of the Unification Church in Canada. It consists of three major sections which are: The Pioneer Stage, 1965-74; Attempts at Centralization, 1974-88; and Decentralization, 1989-91. This treatment will emphasize its growth and sociological influences upon the Unificationist faith community in Canada for the period 1965-91.

The establishment, growth, continued presence, and unique character of the Canadian branch of the church was directly and indirectly influenced by countless factors. For example, the direct intervention of Rev. Moon as spiritual founder and charismatic leader of the Unification Church is unquestionably significant. In addition, physical proximity to the United States where Rev. Moon focused the greater portion of Unificationism's resources since the 1970s, should not be overlooked. Furthermore, the influx of Canadians, who joined the Unification Church while travelling abroad, has also contributed to sustained growth in Canada. Other contributing elements include, the religious climate of Canada, the views of both supportive and antagonist outsiders, and the influence of distinct leading personalities within the Unification Church of Canada. These are but a few of the factors, along with the efforts of Unificationists in Canada, which have facilitated the Canadian Unification Church's continued survival.

Undoubtedly, non-Unificationists see the Unification Church in Canada differently from the members. Non-Unificationist views, for the most part, are to be found in newspaper accounts, magazine and journal articles, radio and television reports, films, as well as in some scholarly works. It is interesting to note that the mass media created the impression throughout the 1970s and 1980s that the Unification Church in Canada was making tremendous inroads. This was largely the result of sensational stories about the Unification Church that gained wide circulation in the print

and electronic media. Because of such reports one author commented that "the average Canadian could be excused for having the thought that carefully disguised 'cult' members were lurking everywhere, ready to kidnap and brainwash just about any unsuspecting person."⁷ A comparison of public perception of the Unification Church in Canada during the 1970s and 1980s with the view of Unificationists themselves might be helpful. This work will therefore also seek to integrate the views of so called "outsiders".

Indisputably, this historical account of the Unification Church in Canada is not complete. There are numerous gaps due to a lack of data. Certain individuals are emphasized more than others and activities in some cities appear more prominently than others. Some members of the Unification Church kept records such as diaries, letters, brochures and the like; others did not. Consequently, it is important to consider the validity of the sources.

C. Validity of Sources

This work is essentially based on primary sources not previously utilized. For the most part these are church related materials such as diaries, letters, pamphlets, brochures, internal church reports and other church related literature that are either unpublished or not easily accessible. Some church materials related to the Canadian church can be located in the Unification Church of Canada archives in Toronto and at Roseneath, Ontario, at the Unification Church of America National Headquarters in New York City, the Unification Theological Seminary in Barrytown, New York, and the author's files.

Articles found in Unificationist literature such as, *New Age Frontiers*, *Way of the World*, *United Temple Bulletin*, *Today's World*, and *Unification News*, all published in the United States, provide reports by Canadian Unificationists on the subject matter. Unfortunately, there was no

sustained periodical for the church in Canada throughout the 1965-91 period. Reports by Unificationists on the activities of the Unification Church are usually uncritical. Because the Unification Church in Canada was hardly known by the public during the period prior to the mid-1970s, church related literature are the only available sources.

On the other hand, when media reports offered by non-Unificationists are consulted, they are usually highly critical and sometimes express outright hostility. Especially from 1974 onward numerous print and electronic media reports are available. Forming a balanced view from such negative sources alone is obviously implausible.

Another source is the author's participation and observation. Indeed, the author compiled a "Chronology of the Unification Movement in Canada" for the period 1965-91, which is based on interviews, letters of members, diaries, internal church reports, brochures and the like. For the period from 1983 onward, the chronology, in a sense, served as a church diary of events.

This treatment seeks to utilize all available sources in order to provide the most accurate account possible. It also makes use of interviews conducted by the author. Future works might be able to uncover material not presently obtainable which will render a more complete view.

D. About the Author

The author was born in Lachine, Quebec, a suburb of Montreal, Canada, of Italian immigrant parents. In October 1975, he joined the Unification Church in Montreal and was active with the Canadian branch of the church until April 1977. From the spring of 1977 until December 1982 the author was engaged in outreach activities in Germany and Great Britain. Since returning to Canada he participated in the activities of the Unification Church primarily in Toronto and Montreal from January 1983 until the present. From 1984 until 1991 the author served in a leadership role in

the Canadian Unification Church and at Rev. Moon's personal request has been attending the Unification Theological Seminary in Barrytown, New York, since January 1992. He has, however, maintained residence in Toronto and more recently in his hometown of Montreal.

There is little doubt that the author's bias is to be considered throughout this work. It is his firm view, however, that it is simply impossible to be completely objective. Although this study is fundamentally an academic project and will provide extensive documentation, the author's beliefs and convictions as well as his sentiments toward numerous individuals portrayed in this treatment will affect the work.

The author is a Unificationist who has over the years sought to practice the way of life taught by Rev. Moon. Being a Unificationist provides some advantages in gathering information. For example, fellow Unificationists are more inclined to share their story with a friendly party. Also access to internal church materials is easier. On the other hand, the author's association with the church undoubtedly colors this account. Since both church and non-church material will be utilized throughout this study a mediating view will be sought throughout this work. Why, then, would a Unificationist write a history of the Unification Church?

E. Significance and Objectives of this Study

This chronicle should help future generations to better understand the development and history of Unificationism in the twentieth century. It is the author's hope that this study will motivate other students of Unificationism to seriously undertake reconstructing the history of the Unification Church worldwide. Since Rev. Moon and many of his early disciples are still living, it is clearly the best time to at least collect all necessary materials and begin the writing process. Some historians might disagree with this view, but there are some factors which should not be overlooked.

For example, it is still possible to interview the original and founding members. They are living witnesses to significant events and are often most familiar with important documents pertaining to the Unification Church. This became a serious issue for the author, when during the course of doing initial research for this project, one of the first pioneer missionaries of the Unification Church in Canada, Linna Miller Rapkins, died on July 21, 1993. It had been his intention to interview her.

For New Testament scholars, as we know, the most debated questions have been: 1) "What was the historical Jesus really like, and what did he in fact say?" and 2) "What was the nature of the growth and development of the early Christian Church?" Since reliable documentation is limited, biblical scholars have written multitudinous speculative volumes. The views of some scholars have, in certain cases, caused confusion among the faithful, and in some extreme situations, led to strife and even bloodshed. Undeniably, religious sentiment is not only skin deep.

Surely, if a detailed written history of the development of the early Christian church in such places as Corinth, Galatia or Jerusalem existed, it would be for Christian scholars an enormously treasured document. The fact is that we do not possess such documents. Likewise, future students of Unificationism might consider accounts of the early developments of the Unification Church with high esteem, especially those that adhere to the Unificationist faith. This study is observant of such possibilities.

Unificationists believe that Rev. and Mrs. Moon are the True Parents of all humankind, the Messiah or Lord of the Second Advent.⁸ In the view of Unificationists, Rev. and Mrs. Moon are in the position to fulfill the hope of all the world's major religions, be it Judaism, Christianity, Islam, Hinduism, Buddhism, or Confucianism, to name but a few. Because of the possibilities presented by Rev. Moon's role, his visits to Canada are treated with much detail.

Unificationists view the *Divine Principle*, the essential teachings of Rev. Moon, as the Completed Testament. It is for them a new revelation from God for the modern age, which provides solutions to the world's most fundamental problems. Moreover, Unificationists see themselves as being part of a worldwide Messianic movement, which has the purpose of transforming this world into the Kingdom of God on Earth - the Ideal World of Love, Beauty, Truth, Harmony, Peace and Goodness.

This account, nevertheless, is not intended to serve as an apologetic for Unificationist faith and practice. It simply aspires to provide, as accurately as possible, an historical account of Unificationism's first quarter-century in Canada, while always being mindful of the background, the convictions and the views of Unificationists. It is a story of the lives of real people and their efforts to spread their message to the people of Canada.

NOTES

1. *The Healing of the World: An Introduction to the Life and Teachings of Sun Myung Moon*. New York: HSA-UWC. 1994. pp. 4-6. (hereafter Healing of the World)
2. Yoshihiko Masuda. *Moral Vision and Practice in the Unification Movement*. Unpublished doctoral dissertation. 1987. p. 5.
3. *Ibid.* Two texts, both written by Hyo Won Eu (first president of the Unification Church in Korea until 1970), have been used as the official doctrine of the Unification Church. In Korean they were published as *Wol-li Hae-sul* [Explanation of The Principle] Seoul, Korea: Segye Kidokyo Tongil Shillyong Hyophwe, 1957 (untranslated) and *Wol-li Kang-ron* [Discourse on The Principle] Seoul, Korea: Segye Kidokyo Tongil Shillyong Hyophwe, 1966; published in English as *Divine Principle* Washington, DC: HSA-UWC. 1973.) *Outline of the Principle: Level 4*. New York: HSA-UWC. 1980. p. xviii.
4. *Healing of the World*. pp. 19-22.
5. According to Unification belief "The Blessing" refers to the ceremony in which a man and woman are engrafted into the lineage of the messiah as a married couple. Unificationists believe that the messiah are Reverend and Mrs. Moon who are referred to as True Parents. The Blessing is a ceremony of rebirth and the starting point for that couple to establish a true family and to change their lineage from Satan's to God's dominion. The first "Blessing" ceremony for 3 couples was conducted in 1960. Since that time numerous other ceremonies have been taken place such as: 36 Couples (1961), 72 (1962), 124 (1963), 430 (1968), 43 (1969), 777 (1970), 1800 (1975), 118 (1978) 2100 (1982), 6,000 (1982), 6500 (1988), 1275 (1989) 138 (1989) and 30,000 couples in 1992. (There were also many other smaller ceremonies as well).
6. *People Serving People: The Projects of Reverend Sun Myung Moon and the Unification Movement*. New York: HSA-UWC. 1985. also *New Vision for World Peace*. New York: HSA-UWC. 1988.
7. Reginald Bibby. *Fragmented Gods: The Poverty and Potential of Religion in Canada*. Toronto. Stoddart. 1987, 1990. p. 37.
8. Reverend Sun Myung Moon. "The Reappearance of the True Parents and the Ideal Family." *Today's World*. September 1992. HSA-UWC. New York. p. 6
 Although Unificationists have generally believed that Reverend Moon was fulfilling the role of the Messiah or Lord of the Second Advent prior to 1992 the declarations during July and August of 1992 were Reverend Moon's first public pronouncements. In the above speech initially delivered July 6,7,8 and 9, 1992 at Chungju, Pusan, Kwanju and Seoul respectively Reverend Moon said the following:
 "... 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."
 Reverend Moon declared a similar message to a gathering of former heads of state, religious leaders, academics and others on August 24, 1992 in Seoul Korea. He said referring to his July declaration: "...There I declared that my wife, Women's Federation for World Peace 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." (Reverend Sun Myung Moon. "Becoming the Leaders in Building a World of Peace." *Today's World*. October/November 1992. p. 7.)

PART I

THE PIONEER STAGE: 1965-74

Chapter One

Initial Phase

*Rev. Moon Visits Ottawa—First Presence in Vancouver, British Columbia
Pioneer period of Linna Miller and Marie Leckrone*

The pioneer stage of the Unification Church in Canada begins with the efforts of three American women. The first attempt to establish a Unificationist foothold in Canada was in 1965, but was later discontinued. However, the successful efforts of two American school teachers in the summer of 1968 led to a continued presence of the Unification Church in the country. Equipped with little more than the message they sought to share, the primary focus of the first Unificationist missionaries was, according to their belief, to find the people who were prepared to accept God's modern revelation and in turn follow and attend the new Messiah. Because a handful of recruits were found during 1968, a cornerstone was laid for the establishment of the Unification Church in Canada.

This chapter traces the initial phase from 1965-1968. It is an era characterized by the numerous endeavors of the first pioneers to spread their message to the Canadian people. This account begins, however, with an event which preceded any Unificationist missionary and outreach activity in Canada: Rev. Moon's visit to Ottawa.

A. Rev. Moon Visits Ottawa

On July 1, 1965, Rev. Moon visited Ottawa, the capital of Canada. He arrived on a flight from Washington D.C. via New York's Kennedy airport, on the occasion of the ninety-eighth anniversary of Canadian Confederation. Since Unificationist outreach activities into Canada had yet

to begin, Rev. Moon and the two Korean members accompanying him were the first representatives of the Unification Church to set foot in Canada.

Rev. Moon visited Canada as part of his first world tour of forty countries in 1965. The purpose of his visit was to establish and bless a "Holy Ground"; a site where Unificationists would later gather to pray.¹ During his world tour, the blessing of Holy Ground was one of Rev. Moon's principal activities and Canada was the third country on Rev. Moon's itinerary. He had earlier visited Japan from January 28 till February 12, where he blessed eight Holy Grounds. From February 12 till July 1, Rev. Moon visited the continental United States where, among other activities, he sanctified fifty-five sites.² In Canada, Rev. Moon established and blessed a Holy Ground in Ottawa on Friday, July 2, 1965.³ Accompanying Rev. Moon, were two early members of the Korean Unification Church, Mrs. Won Pok Choi and Mr. Sang Ik Choi.⁴

The site chosen for the Holy Ground was on Parliament Hill, in the center of Ottawa, just west of the Center Block of the Parliament Buildings. At the center of the Holy Ground there once stood a tall tree, but for some reason the tree was cut down in 1979 at the request of Canadian government officials.⁵ The location of the Holy Ground was within earshot of federal parliamentary offices and in the years since the Unification Church was established in Canada, Unificationists have often gathered at the site for prayer.

Rev. Moon often chose significant public sites to establish Holy Grounds throughout the world. Examples of this are the locales chosen near the Capitol Building in Washington D.C., the Obelisk in the center of the Vatican's St. Peter's Square, as well as the Holy Ground established near the Eiffel Tower in Paris, France.

As was the case for the majority of the countries on his 1965 itinerary, Rev. Moon stayed only long enough to bless the Holy Ground. Thus, on the evening of July 2, after experiencing a

brief delay at the airport, he departed for New York City on route to Panama in Central America. Rev. Moon's visit lasted little more than twenty-four hours, but in a sense laid the foundation for future Unificationist activities in Canada.

B. First Presence in Vancouver, British Columbia

During his five-month stay in the United States, Rev. Moon directed Unificationists in America to expand Unification Church missions worldwide. According to David S.C. Kim, then missionary leader in the northwestern United States, Rev. Moon instructed his followers to set up "more than twelve foreign missionary headquarters other than the United States within this year of 1965."⁶ Therefore, the first attempt to establish a permanent Unificationist mission in Canada took place in the autumn of 1965.

Terre Hall, an American who had joined David Kim's group in the United States, was the first Unificationist missionary to venture into Canada where she established a presence in Vancouver, British Columbia on Sunday October 24, 1965. This was also on the occasion of Children's Day, a Unificationists Holy Day.⁷ The *United Temple Bulletin* for November 1, 1965 publicized her arrival in Canada as follows:

[Terre] Hall announced the establishment of the United Chapel in Canada on the meaningful date of Heavenly Children's Day. She is active already to find God's children in that city.⁸

The November 1965 issue of *New Age Frontiers* listed 3328 West First, Vancouver, B.C. as the address of the first Unification center in Canada.⁹

Terre's first letter from Canada described her initial activities as follows:

Last night I went to a Bahai meeting and met a young college student who is definitely seeking. She was religious when she was a child but feels nothing in the churches now. Tomorrow night I'm going to begin the lecture series with her. Her name is Donna Pirri. She is 21 years old and a student at the University of British Columbia...¹⁰

She continued her report by revealing her dismay at how irreligious university students were in

British Columbia at the time. Hall had been told that out of 20,000 university students only 200 had any church affiliation. She was also quite disturbed by what she perceived as a rather sympathetic attitude toward communism by Canadians. In the same letter, dated October 27, 1965, Hall also explained that she immediately began approaching people at the University campus, at religious meetings and other public places. Her report in the December 1, 1965 issue of *United Temple Bulletin* described her efforts to share the Unificationist teachings with a member of the Unity Church.

During the last month of 1965 Terre also received help from a travelling Unificationist missionary, Pauline Phillips, who at the time had been assigned to visit missionaries throughout North America. Although Phillips, among the first members to join the Unification Church in America, spent twelve days helping Terre in her outreach activities, finding new recruits in Canada was proving to be a difficult task for the lone pioneer.¹¹ By March 1966 Hall expressed how trying her work in Vancouver had become:

The past two months have been a period of indemnity. One by one Satan has been taking my students to him. I have come more and more to feel the Heavenly Father's sadness at the faithlessness of His wayward children. It is no wonder our precious Master has shed so many tears. I sorrowfully add mine to His, praying that they might help to pay the price to Satan for those that will come later to the Father's Kingdom.¹²

Undoubtedly, persuading people to accept a new faith would prove to be a very challenging ordeal for many who would continue Hall's effort. An initial attempt, however, was being made.

On the weekend of March 19-21 1966, Hall attended a training conference held in Portland, Oregon for all missionaries in the Northwest. During the conference, Terre gave a *Divine Principle* lecture directed toward those potential recruits with a materialist-scientific point of view.¹³ However, due to the long trip to Oregon, Hall became ill and thus stayed in St. Helen's, Oregon to recover. Hall attended another training session in May of the same year, but according to David Bridges, then missionary to Eugene, Oregon, Hall had withdrawn from British Columbia due to her

illness by that summer. Bridges made a trip to Vancouver on July 4, 1966 and made arrangements to rent a "chapel", from an immigrant anti-communist Estonian family, to serve as the headquarters for Unificationist activities in Vancouver. It was planned that members from Seattle, Washington would visit frequently to preach the message in Vancouver.¹⁴ Bridges later reports that he followed up on Halls's contacts in Vancouver during the summer of 1966, for Hall had by then moved to Berkeley, California.¹⁵

On February 14, 1967 John Schmidli was appointed as "United Faith" representative in Vancouver, B.C.; however, it appears the mission was discontinued that same year.¹⁶ The first mission to Vancouver lasted little more than one year. It would be a little more than a year before another effort was made to establish a permanent mission in Canada.

C. Pioneer period of Linna Miller and Marie Leckrone

Of course, your job is not an easy one. But think - you are going to conquer a nation. How can it be easy? And you are pulling the best person or persons from Canada. Until now you have been just a member here, but on arriving in Canada you will be father, mother, general and servant. You will suffer mentally, emotionally, spiritually, and physically; but you will gain from it. Even in sleep you will think of it - you feel you have to do something..¹⁷

At a farewell party in Washington D.C. on June 15, 1968, Young Oon Kim spoke the above words of encouragement to Linna Miller and Marie Leckrone, on the eve of their departure for Toronto, Canada. Young Oon Kim, who had been the lone pioneer missionary to the United States in January 1959, had fond memories of Canada. Prior to her joining the Unification Church in Korea in 1954, she had done post-graduate work at Emmanuel College at the University of Toronto from 1948-51 on a scholarship from the United Church of Canada.¹⁸ She was then happy to see, that as a result of her efforts in the United States, two American members had volunteered to initiate a Canadian mission in Toronto; a city dear to her heart.

In an effort to prepare Linna and Marie for the difficulties they would face, Miss Kim, as

she was referred to by the members, reminded them of the adversity Christian missionaries had historically encountered and remarked:

The first missionary in India was William Carey, who came from England. He took a small boat from England and sailed around the Cape of Good Hope. He had a rough trip, was seasick and almost died. When he arrived in India, he didn't understand the language and had a hard time communicating. He had to translate the Bible. The life work of such missionaries was to convert one or two. A famous missionary in China found one person in three years.¹⁹

Miss Kim sought to impress upon the two schoolteachers that their difficulties would be minuscule when compared to those of past Christians and continued to emphasize that their situation was much better than St. Paul's and other great Christian missionaries. She stated that the great saints who had died for their faith while pioneering the Christian Church envied Linna and Marie. Their work would be much easier than past Christian saints. She concluded her farewell address as follows:

In Christian churches at a farewell party they sing, "God Be With You Till We Meet Again." But we sing "Unified Soldiers" because we are marching in a heavenly war.²⁰

Linna Miller and Marie Leckrone began their journey by car from the Washington D.C. area early on Sunday morning June 16, 1968. They arrived in Toronto during the afternoon of the same day.²¹ Since both were schoolteachers and were to return to their teaching jobs, the mission was originally intended to last only for the summer period. In fact, Miss Kim had initially asked, in April 1968, for two volunteers who had free time during the summer to pioneer a mission in Canada. Linna and Marie had offered because they had the summer months off. Their goal was to find three members during the two-month period, but neither Linna nor Marie had any extensive theological training or lengthy experience evangelizing or in church building.

Linna Mae Miller was born in Michigan in 1938 and graduated from Manchester College in Indiana in 1959. It was while teaching elementary school in Virginia that she was introduced to the Unification Church in the summer of 1967.²² A creative person who expressed herself through

painting, music, and writing, she had hardly been involved with the Unification Church for a year when she volunteered to become a missionary to Canada.

Linna's first cousin, Marie, who volunteered to accompany her to Toronto, had also met the Unification Church in 1967 and had a similar background to Linna. As Linna, Marie was born in Flint, Michigan, in 1937 and had graduated from Manchester College in 1959. At the time they were both schoolteachers at the Cedar Lane Elementary School in Vienna, Virginia. Marie, however, had joined the church only a few months prior to their departure for Canada; on February 1, 1968. Religiously, both Linna and Marie grew up in a strong Church of the Brethren community, an offshoot of the German Anabaptist movement which stressed religious community, simplicity and piety.²³

Upon arrival in Toronto, Linna and Marie immediately started approaching people with their message and also searched for a place to stay. Marie describes the initial hours in Toronto in her diary as follows:

With much anticipation we began catching glimpses of Toronto in the early afternoon...Our third contact is where we are staying tonight. (The first was very Satanic, the 2nd a beautiful but expensive YWCA - the 3rd - clean, comfy with a good atmosphere: Address 309 St. George St.). We scouted around the city - talked to Patrick Henry and Tony. Tony had spiritual experiences and his horoscope said he would meet someone from America who would answer his questions.²⁴

According to Marie they both felt they shouldn't waste a minute and therefore approached people as soon as they arrived.²⁵ While looking for a place to stay Linna and Marie met Martin Carbone three days after their arrival. Carbone became quite fascinated with their activities and sublet his apartment for the summer.

On June 18, 1968, Marie and Linna moved into a bachelor apartment at 88 Isabella Street, Apt. 704, in downtown Toronto, which they sublet from Carbone.²⁶ This served as their residence, as well as a meeting place for teaching their guests. Without hesitation, they began evangelizing and

by the end of June, eleven guests had been introduced to the *Divine Principle* in their sparsely furnished apartment. Carbone expressed considerable interest in Linna and Marie's activities and soon became the first person to hear all the *Divine Principle* lectures. Indeed, Linna and Marie seemed rather excited when he heard the concluding lecture of the presentation as Marie notes:

The most thrilling and exciting moments came last night when Marty heard the conclusion.²⁷ He was so excited and thrilled at the conclusion - he had very little trouble figuring things out. We talked until 3:00 A.M. - and were all very wide awake even then...how thrilling it was to hear him burst forth whistling "Mine Eyes Have Seen the Glory of the Coming of the Lord."²⁸

Martin did not join, however, since he was rather attached to the Catholic Church he had been attending.

Linna and Marie continued to meet people, on the streets, in public places and wherever they could. Mostly they spent their time on Yonge Street and on Bloor Street, but also ventured to Queen's Park, and the University Campus. During the month of July a further twenty-three visitors came to their apartment.²⁹

In her first letter to Miss Kim, Linna wrote that they had been very busy teaching their guests during the first months in Toronto. Indeed, one would be teaching on the balcony, while the other would teach inside the one-room apartment. "Canadian headquarters needed to find larger quarters," remarked Linna.³⁰ By August 10, 1968, Vince Walsh, a Newfoundlander, had become the first person to join the Unification Church in Canada. While hitchhiking westward across the country, he had met Linna and Marie in Toronto's Queen's Park and was finding it difficult to find a ride further west. After agreeing to listen to the Unificationist message, he changed his travel plans and journeyed south to Washington D.C. to further study the *Divine Principle*. According to Linna, he had no difficulty finding a ride to Washington D.C., where, after hearing an extended presentation of the Unificationist teachings, he later decided to join the Unification Church.³¹

Shortly thereafter, on August 28, Katharine Bell, originally from Vancouver, British

Columbia, became the first woman to join. Katharine, who was twenty-five years of age at the time, had graduated from the University of British Columbia, with a Bachelor of Arts degree in Classics and Fine Arts. She had decided to move to Toronto a year earlier, where she was working as a secretary to the principal of a Catholic high school.³²

One day, while Katharine was sitting in Queen's Park reading a book by Teilhard de Chardin, Linna introduced herself and they engaged in conversation. Linna introduced the Unificationist world-view and although Katharine found the philosophy interesting, she felt the explanations provided were oversimplified and too fundamental. Thus, she determined to go to Washington D.C. to investigate the *Divine Principle* more fully, and in her words, "hoped to prove it false." However, her experience with Linna and Marie, and with the Unificationists in Washington D.C. led her to somewhat different conclusions. In a letter Katharine notes: "Linna and Marie's conviction and ... the spirit at Washington and their conviction and actions brought this truth more and more alive."³³ She concluded that she had found what she had been looking for.

By the end of the summer of 1968, the two women had accomplished their initial goal of finding three people to join the Unification Church in Canada. The first three members were Vince Walsh, Katharine Bell and an Englishman by the name of Peter Golding. It would now be left to Linna to further the development of the small community.

NOTES

1. For a complete explanation of Holy Ground please consult. *The Tradition, Volume 1*. New York: HSA-UWC. 1985. pp. 59-71. (hereafter *The Tradition*). (The Holy Ground is often situated in a public place and Unificationists usually pray at the site. According to Unification theology and tradition, all land should have originally belonged to God. Due to the fall of humankind God lost all physical territory to Satan. The establishment of "Holy Ground" was initiated by Reverend Moon in order to reclaim God's land symbolically in preparation for the future restoration of all territory to God's ideal.)

2. David Kim. "Our Master Continues His World Tour." *United Temple Bulletin. (hereafter UTB)* Vol 2 - Number XV. July 15, 1965. Portland, Oregon. p. 1. (Newsletter of United Temple a Unificationist group begun by Mr. David S.C. Kim, a founding member of HSA-UWC in 1954, he had been sent from Korea as a Unificationist missionary to the United States in 1959 and at the time was based in Portland, Oregon.) References to "Master" throughout the text are allusions to Reverend Moon who was referred to as "Master" until the early 1970s.

3. *The Tradition*. p.69.

4. *UTB*. July 15, 1965. p. 2. (Mrs. Won Pok Choi was Reverend Moon's translator and assistant while Mr. Sang Ik Choi, also known in the Unificationist community by his Japanese name as Masaru Nishikawa, had been a missionary to Japan and as of 1965 to the San Francisco Bay Area. Mr. and Mrs. Choi were not related.)

5. Interviews with Alan Wilding and Robert Duffy. There was some speculation that it was cut down due to fear the tree would be used by terrorists. (In the course of assembling a preliminary chronology of the events of the Unification Church in Canada, Alan Wilding, Robert Duffy and the author met almost every week between 1985 and 1987 to discuss matters related to Canadian Unification Church History. Alan Wilding and Robert Duffy were both early members of the Canadian church.)

6. *UTB*. July 15, 1965. p. 1.

7. Presently there are seven Major Unificationist Holy Days. Besides "Children's Day", the other Unificationist Holy Days celebrated according to the Lunar calendar are "Parent's Day", "Day of All Things" and "True Parents' Birthday". The celebration of "God's Day", "The Day of Eternal Blessing" and "Foundation Day for the Nation of the Unified World" takes place each year according to the Solar calendar. See *The Tradition*. for further explanation.

8. *UTB*. "Brief News Reels." November 1, 1965. p. 6. (United Chapel was the name of David S.C. Kim's group based in Portland, Oregon which began in late 1959. It was also later known as United Faith Inc. There were two other Unificationist groups in the United States around that time. Miss Young Oon Kim's group then based in Washington D.C. was called the Unified Family (officially the Holy Spirit Association for World Christianity). She was the first missionary to the U.S. in January 1959. Mr. Sang Ik Choi's group based in the San Francisco/Bay area was later called the International Unification Church. Mr. Choi began his work in the U.S. in November 1965. Each of these three groups developed more or less autonomously until Reverend Moon began to focus his activities in the United States in the early 1970s.

9. *New Age Frontiers. (hereafter NAF)* "Foreign Centers". November, 1965. Published in Oakland, California till November 1965 and then from Washington D.C. from December 1965 onwards. (Newsletter of the Unificationist group founded by Miss Young Oon Kim, who was the first Korean missionary to the United States, arriving in January 1959. The word "center" in Unificationist parlance refers to the apartment or house where Unificationists lived from which they conducted teaching and outreach activities.)

10. "Brief News Reels." *UTB*. November 1, 1965. p. 6.

11. Pauline Phillips. "Letter from Pauline Phillips - December 7, 1965." *NAF*. December 1965. p. 15. Also "Letter from Pauline Phillips - January 6, 1966." *NAF*. January 1966. p. 8. (Phillips arrived December 5, 1965)

12. Terre Hall. "Brief News Reels." *UTB*. March 15, 1966. p. 3. (In Unificationist lingo the word indemnity is sometimes used rather loosely but it is a central concept of Unification Theology. For Unificationists the concept of "indemnity" involves doing good sacrificial deeds which can cancel 'bad debts' accumulated by a person, his ancestors or the whole of humanity. Generally speaking, the more difficult and unpleasant the task is the greater the indemnity paid for one's own or others' misdeeds in the past. In this manner through making conditions of indemnity one contributes to overcoming the many obstacles to realizing a Godly world. Payment of indemnity qualifies people to become free from Satan's dominion and united with God.)
13. "Monthly Training Conference." *UTB*. April 1, 1966. p. 2.
14. "Report from Vancouver, B.C. Canada." *UTB*. July 15, 1966. p. 7.
15. *UTB*. September 15, 1966. p. 6.
16. "Newly Appointed American Missionary Representatives At Home and in Foreign Missions of United Faith Movement." *UTB*. February, 15, 1967. p. 5. (According to *UTB* February 1971 a missionary from United Faith was also appointed to Canada in December 1970, but this effort did not result in a continuing mission.)
17. "Farewell words to Linna Miller and Marie Leckrone on the eve of their departure for Canadian mission." *NAF*. August, 1968. p. 23-24.
18. Michael L. Mickler. *A History of the Unification Church in America 1959-1974: Emergence of a National Movement*. New York & London: Garland Publishing. 1993. p. 4. (Hereafter A History of the UC in America)
19. *NAF*. August, 1968. p. 24.
20. *Ibid*.
21. Marie Leckrone Ang. Diary. June 16, 1968.
22. Marie Ang. "In Memoriam - Linna Mae Miller Rapkins - January 31, 1938 - July 21, 1993." *Today's World*. September, 1993. p. 39.
23. Interview with Marie Ang. January 25, 1994. (Also see Dan Fefferman. "American Pioneer - Coming Home - Linna Mae Rapkins: Teacher and Giver." in *ACC Hometown Magazine*. December 1993. Issue Three. Falls Church Virginia. p. 27.
24. Marie Leckrone Ang. Diary. June 16, 1968.
25. Interview with Marie Ang. January 25, 1994.
26. Agreement between Martin E. Carbone and Marie Leckrone and Linna Miller. Tuesday, June 18, 1968.
27. The conclusion refers to the final chapter of the *Divine Principle* lecture series which reveals that the Messiah was born on earth in the earlier part of the 20th century.
28. Marie Leckrone Ang. Diary. June 25 & 26, 1968.
29. "Guest Book" of Unification Church in Canada. All visitors were encouraged to sign. (Stored in Unification Church of Canada Archives.)
30. Linna Miller. "Letters and Reports - Toronto." *NAF*. September, 1968. p. 2.

31. Linna Miller. "From the Land of the Maple Leaf." *NAF*. May 1970. p. 35.

32. Interview with Katharine Bell Erickson. January 16, 1994.

33. Katharine Bell. "Letters and Reports - Toronto." *NAF*. December, 1968. p. 23.

Chapter Two

A Community Emerges

Linna Miller Rapkins guides the emerging community—Led by a Married Couple—Outreach Activities and Legal Recognition—Miss Kim visits Toronto and Experiments in Intensive Witnessing—Visa Problems and End of an Era

A. Linna Miller Rapkins guides the emerging community

In September 1968, Marie Leckrone returned to her teaching job and missionary activities in the United States, while Linna, after a short trip to Washington D.C., decided to quit her teaching post in Virginia in order to advance the cause of Unificationism in Canada. Thus, Linna returned to Toronto and continued her mission with the three new "spiritual children",¹ Vince, Katharine and Peter. The small apartment on Isabella Street was obviously too small to house the emerging community, and consequently on Friday, September 13, 1968, they all moved to a larger second floor flat at 98 Avenue Road in Toronto. Linna notes:

Well, we wanted a big place in a central location for a small amount of money. We got it, all right. In fact, we're so much in a central location, we step on a hippie every time we go out the door and compete with the "swinging" band next door when we sing. The apartment is on a busy highway and Yorkville (the Washington Square or Dupont Circle of Toronto) is about two blocks away. Many university students live in this area, and we are about a ten-minute walk from the University and the park.²

Working from a central location was vital, since their outreach efforts were focused on inviting virtual strangers to hear the "new revelation" in their apartment. They approached people on Toronto's busiest streets, on the University campus, and in the parks nearby. Walking distance to the "center" was essential.

A favorite spot for meeting people was Queen's Park, near the Ontario Provincial

Legislature, where Linna also met Alan Wilding on an autumnal day in 1968. After hearing the initial chapters of *Divine Principle* in Toronto, Alan agreed to attend a workshop in Washington D.C., where he later committed himself to join the Unification Church on November 3, 1968.

According to Alan, he arrived in Washington D.C. in the midst of race riots:

The city was on fire and I felt this was surely a sign of the 'Last Days'. It was a miracle that I made it from the bus station to the center alive.³

This experience left a profound impression on the young Englishman.

Alan, who would later play a significant role in the development of Unificationist activities in Canada, was born near Liverpool, England, in 1948 and, according to his testimony, grew up in a very unsettled home. The oldest of eight children, he had been rather introverted while growing up and accordingly found peace with nature and within himself. At the age of seventeen his family had moved to Canada and shortly afterwards he had decided to leave home in order to travel around Canada and live the life of a hippie. Having travelled across the country by age twenty, he had decided to return to Toronto, where within a short time of his arrival had met Linna and listened to the Unificationist teaching. After accepting Unificationism, Alan travelled back to England for about six months "to do some thinking", and upon returning to Canada he decided to finish high school, while holding a part-time job and participating in outreach activities with the Church.⁴

By the end of 1968 ninety-six guests had been introduced to the *Divine Principle* and four new members had joined the Unification Church in Canada. Linna described the lifestyle of the small community as follows:

Basically, our life here is one of witnessing and teaching. Last week we taught most nights and three people heard the conclusion. This week we're witnessing most nights.⁵

The members held various forms of employment during the day time, and approached people in the evenings. Those who accepted their invitation, were invited to listen to the teachings in their apartment on Avenue Road. Besides approaching people on the streets and in the parks, they

also visited spiritual groups and churches, hoping to meet "prepared" people.⁶

The task before the pioneers must have at times seemed overwhelming. The response from those approached was not always very pleasant and neither were the climatic circumstances. During her first experience of the cold Toronto winter, Linna expressed her determination to succeed regardless of the obstacles and wrote the song "We Promised to Win", which later became a well known song among Unificationists. The chorus of the song follows:

Oh, we promised to win, and we meant it, yes, we meant it!
We promised to win and not delay.
And we're determined, determined,
To fight and fight until the Kingdom is on this earth,
Yes we meant it when we said!⁷

Her fighting spirit and the ability to persevere, as expressed above, carried the group through the difficult times ahead. In the view of the early Canadian Unificationists, the response to their message was not overly receptive.

The new year began with the small group gathering to celebrate God's Day on January 1, a church holiday celebrated each New Year's Day since 1968. The day began with prayer at midnight, to inaugurate the new year with God, followed by a dedication prayer and worship service at 7:00 a.m., and concluded with a meal and simple entertainment in the evening. Activities continued in much the same way for the rest of the winter, but there was a slight interruption: the marriage of the leading Unificationist in Canada.

B. Led by a Married Couple

On February 28, just eight months after the founding of the mission in Toronto, an event took place which would have a significant effect on the development of the Unification Church in Canada. It was then that Linna was married to fellow American, Carl Rapkins. Carl had joined the Unification Church in California in 1962 and was among the earliest members of Miss Kim's group.

In a Blessing Ceremony conducted by Rev. and Mrs. Moon in Washington D.C., thirteen American couples were blessed in matrimony. The first mass wedding of its kind in the Western world, the American ceremony was part of a larger "Blessing" of forty-three couples worldwide. The first international wedding included, eight European couples, who were married in Germany on March 28, 1969 and twenty-two Japanese couples who were wed on May 1 of the same year in Japan.

Carl Rapkins moved to Canada to join his wife Linna in April 1969. Due to a limitation of space in the Avenue Road apartment, it was decided to find a larger dwelling. Since the first four members, Vince, Katharine, Peter and Alan, had all been met at Queen's Park, the members spent much time approaching people there.⁸ Therefore, they sought to find a center and accommodations close to their favorite "witnessing" location. By June 15, a year after Linna had first arrived in Canada, the six members of the Canadian Unification Church moved to 76 Scollard Street, in downtown Toronto, a location that would become the center of Unification Church activities for the next three and half years.

At \$300.00 per month, the three storey, 10-room row house was well situated. According to Carl Rapkins, Scollard Street, a few blocks away from the busiest intersection in Toronto, was a trendy area which housed many members of the hippie community and other unconventional young people.⁹ Carl also expressed that Toronto was a serene and pleasant place, despite it being a bustling metropolis. However, in his first report of July 4, 1969 he sensed a growing nationalism as well as an anti-American feeling among Canadians, which led him to reflect that eventually the Canadians would want Canadian leadership for the Unification movement.¹⁰ It would be hardly a year after Carl's letter that leadership passed to a Canadian. However, it was not because the Canadians particularly wanted to take the lead.

In the year since Linna's arrival, membership had more than doubled and consisted of Carl,

Linna, Vince, Katharine, Alan, Peter Golding, and the newest recruit Larry Boyle, who had studied for two years toward becoming a priest for the Roman Catholic Church. Linna had also become a married woman and thus the small community which was then being led by a married couple, exhibited a new character. The small group continued to attract new guests and membership grew, although the increase was not immense.

C. Outreach Activities and Legal Recognition

On June 23, 1969 Marvi Ranniste joined. Actually, Marvi's introduction to the Unification Church came through a third party. She was given a pamphlet by her brother-in-law who assumed she would be "nutty" enough to be interested in what was being offered. To his surprise, she was very serious about what she had come to hear from the Unificationists and joined the church shortly thereafter. According to Linna, Marvi, who was twenty years old at the time, added a very sunny presence to the "family."¹¹

Marvi's parents had escaped from Soviet controlled Estonia in 1944. She was born in Sweden in 1949, and after living in Argentina for some time, her family had moved to Toronto where she had been living for fifteen years, when she met the Unification Church. A pensive person, she had been looking for answers to her many questions about life. Therefore, her brother-in-law had asked, "Why can't you just be like everybody else? Why do you need to know the answer to the meaning of life." After listening to the *Divine Principle*, it seemed her questions were answered and she became the second woman to join the small group in Canada.¹²

A practice of the early Canadian Unificationist community was to determine a motto for each month. In keeping with this custom June 1969 was "Speak with Authority" month.¹³ The members accordingly challenged themselves to speak in public settings. For example, during that

month of June, Vince Walsh spoke on the topic, "The Invisible World and Its Influence Upon Man" to the 20-30 Club of an Anglican Church. Out of a group of twenty people who attended, six people asked to know more about the Unification teaching after his presentation.¹⁴

A significant boost for the small community came when Matthew Smith, a former editor of the *Winnipeg Free Press*, came into contact with Linna. Smith, then a writer and businessman, had heard of Rev. Moon through Arthur Ford's book, *Unknown but Known* which included a chapter entitled "The Sun Myung Moon Sittings". Rev. Moon's role as religious and spiritual leader of the New Age was discussed extensively in Ford's book.¹⁵ Smith, who had taken a serious interest in spiritualism and the New Age, became fascinated by what he had read about Rev. Moon and thus made contact with the small Canadian Unification Church. Inspired by what he had read, he decided to join.

At this time Smith, who was in his mid-forties and well-connected, sought to help with the propagation of the Unificationist message. From his home in King City, just north of Toronto, he proceeded to organize a prayer group, where the Unificationists could speak about Rev. Moon's activities. This, therefore, gave the members of the young group access to people they might not have been able to meet otherwise.¹⁶

In August, Robert Duffy, the first Canadian national to join the Unification Church, returned from England. While on the first leg of an intended trip throughout Europe, Duffy met the Unification Church in London in late 1967. After spending almost two years with the British Unification Church he was advised by Miss Kim, who was touring Europe in 1969, to return to his native land and assist the mission there.¹⁷

Thus, a trend began, where Canadians who joined the Unification Church while abroad returned to their home country. In future years a considerable number of Canadians would join the

Unification Church in other countries such as the United States and in Western European nations. Some would eventually return to their native country which contributed to the growth of the Unification Church in Canada. During the month of August 1969, Unificationists made their first efforts to give lectures at the experimental Rochdale College, but primarily members approached people on Bloor Street, Yonge Street, at Queen's Park and near the Royal Ontario Museum on Avenue Road in Toronto.

In what was the boldest move to date, advertisements announcing that "Christ had Returned" were placed in daily and student newspapers in October, but the response was not overwhelming. Alan Wilding also placed advertisements in the classified section of major papers expressing his interest in finding prayer groups. This more indirect approach brought a better response as between twenty five and thirty people called to ask questions. For Children's Day in the autumn of 1969, the Toronto members ventured out to Marvi Ranniste's parents' summer house on Rice Lake near Peterborough, Ontario. Along with sharing in fellowship they participated in sensitivity group sessions directed by Carl and Linna.¹⁸ These introspective sessions were geared toward improving communication among the members of the small community.

Besides spiritually oriented activities, earning the necessary funds to support themselves was a constant concern. In spite of living a communal lifestyle and sharing everything they owned, there were neither outside sources of funds to support their activities, nor were any of the first members independently wealthy. Consequently, the members supported themselves through traditional forms of employment. Linna worked as a temporary secretary or "Kelly Girl"; Katharine continued her work as a secretary at a Roman Catholic high school; Marvi worked as a phone operator for CNCP Communications; Robert was a salesperson at the Florsheim Shoe Store in the Toronto Dominion Center; Alan drove taxi in Toronto; and Vince was a "service representative" for

Litton Industries (which meant he fixed calculators). Outreach activities were reserved for evenings and weekends.

As the year came to a close, members sang Christmas Carols on the streets of Toronto, especially to their neighbors on Scollard Street. With Robert playing the guitar, they sang traditional songs, while leaving people with a special invitation to hear the "new revelation". They also experimented with "bar witnessing" during the holiday season. Through engaging in casual conversation with patrons of various bars, they hoped they would find those "prepared" people who were interested in spiritual issues. This, apparently, was not a very productive approach and was hence discontinued. For the year of 1969, according to the guest book, visitors signed upon entry to the church center; one-hundred-ninety-four people had visited and listened to the lectures.¹⁹

By the end of 1969 the young group had come to a point where a more formal arrangement was seen as necessary. Thus, marking a move toward institutionalization, the young church was officially registered as "The Holy Spirit Association for the Unification of World Christianity," an unincorporated charitable organization in Toronto on September 17, 1969. The document, signed by P.E. Roy of the Charitable Organizations Section of Revenue Canada, gave the young group the status of a recognized charitable organization.²⁰ At the time Canadian law did not require charities to be incorporated.

D. Miss Kim visits Toronto and Experiments in Intensive Witnessing

On January 10, 1970, Miss Kim visited Toronto for two weeks. This was her first visit to the city in almost twenty years. As mentioned, Miss Kim had previously studied at the University of Toronto. While in Toronto she regularly met with the members of the small Unification faith community and also spent time with her former professors and old friends. She provided the

members with suggestions for their outreach activities and especially encouraged them to pursue the completion of their university degrees. She was especially concerned that in order to have a successful movement in Canada, the members needed a higher level of education.

During the same period, Miss Kim addressed a group of old friends and colleagues while in Toronto. In her speech, Miss Kim reflected on her time in Canada, her initial association with the Unification Church in Korea, and also introduced an overview of Unificationist teachings. In her introductory remarks, Miss Kim said, "This is an historical confrontation. Ever since I left Canada, I have cherished my experience here with fond memories and have drawn from these rich experiences throughout later years."²¹

Later, Miss Kim called attention to the misunderstanding she had encountered from her colleagues when she first became associated with the Unification Church in Korea, and further explained to her audience what had attracted her to become involved with the movement founded by Rev. Moon. The speech given by Miss Kim, in a sense, was the beginning point for the development of contacts made among faculty members of the University of Toronto and other Canadian institutions. In later years there would be wider interest in the Unification Church by numerous academicians at Canadian institutions of higher learning.

During her stay in Toronto, Miss Kim also taught new guests at the Toronto center. Indeed, the month of January 1970 proved to be very busy as some thirty-two guests were taught, largely due to Miss Kim's presence. Another result of Miss Kim's visit was that the Canadian Unificationists initiated a forty-day witnessing campaign. Soon after Miss Kim's return to the United States, the Canadian members initiated an intensive outreach effort. Their efforts were concentrated on approaching people in an eighteen-storey building on Toronto's Bloor Street, known as Rochdale College. According to Carl Rapkins, Rochdale was "a residence and learning

environment for Toronto's moribund radicals, and in his view could not be properly called a college since it was not accredited nor even generally taken seriously. It did, however, offer courses in ceramics, Zen, poetry and other exotic topics."²² In Carl's view, Rochdale was a big "Satanic" stronghold that the Unificationists needed to penetrate.

Robert Duffy explained that during this time they developed a lecture series in a "local hippie apartment house", called Rochdale College. The lecture series was formally presented as the "Christian I Ching".²³ More recently, upon reflection, Duffy commented that this was "an effort to convert the unconvertible."²⁴

Seeing that there was a strong interest in oriental thought at the time, Canadian Unificationists sought to adapt their message. According to Carl, Unificationists chose the name "Christian I Ching" to indicate the universal nature of the *Divine Principle* and to capitalize on then current interest in the occult. Although some people did question the wisdom of trying to combine Christianity and the *I Ching*, Unificationists explained that they sought to use what was valid in both.²⁵

The lecture series "Christian I Ching" was based on the first chapter of *Divine Principle* and once a week for six weeks presentations were given. Through hanging a twenty-foot-long sign in the window of their meeting room which was clearly visible from the street, and also through the more personal one-on-one approach, the first "class" attracted twenty-five students. Unificationists were enthused at the turnout and over the six week period more than one hundred people heard the lectures. The advertisement for the Rochdale event was as follows:

Want the "Perfect" career, prestige, success and money? Sorry, we can't help you. We haven't much time for that trip; just time for the search for truth, love and hope - and for the quest to make this world a little better. Come join us as we show you a startling new world view merging East with West, deep social concern with cosmic consciousness, physical with spiritual reality, the teaching of I Ching with the real message of Jesus. It's in Room 210, Rochdale.²⁶

However, not all participants had a serious interest in what was being taught as some had their own

proclamations to make. At the first meeting, for example, someone who called himself "Dirty Dan" announced that he was God, Satan and Jesus. Presumably, he had not come searching for the truth, love and hope offered by the Unificationists. Still, as Carl reported, the experience gave the young group an opportunity to have a good experience in verbal rough and tumble, publicity and good education. As a result of their excursion into Rochdale, they also received free publicity from a popular Toronto radio station CHUM-FM.

During the long and cold winter months, Unificationists looked to approach people inside warm indoor shopping centers. Since mall management did not always find this type of activity acceptable they were often asked to leave; thus, response declined considerably during the winter months. In spite of the obstacles, their desire to convey their message was not eliminated as they decided to put posters in strategic locations and distribute pamphlets on busy streets. The members also put advertisements in *University* and "Underground" newspapers, asking questions such as, "Did Sun Myung Moon Open the Age of Aquarius?" Another attempt at attracting interested souls came when they initiated the "Interreligious Prayer Experience" at their Scollard Street center each Thursday night. According to Linna's report, results were not always direct but doors began to open.²⁷

In March 1970, Robert spoke at the Yoga Forum to a group of twenty-five people. Then on April 1, the first "Open House" was held at the Scollard Street center and fifteen guests came. This was a more informal gathering where old and new friends gathered for a relaxing evening of talk, song and pizza. The emphasis here was on befriending the potential new recruits. However, the winter months had been lean in terms of new members. Despite the many experiments, there were no announcements of new "brothers and sisters" during that period.

According to Duffy, the weekly schedule in Toronto was somewhat similar to centers in

other parts of the world. While the main focus was to find new members for God, different aspects of witnessing were emphasized depending on the season's particular climate. In autumn the focus was on university students. During the long winter, the strategy was to meet people at indoor shopping plazas, restaurants and church discussion groups, as well as holding prayer meetings at the center. During the spring and summer, they ventured out to the parks. Also, owing to a perceived increase in spiritualism, Unificationists visited a number of Spiritualist churches as well.

Besides their regular employment the weekly schedule consisted of the following:

- Sunday:** 5:00 a.m prayer and rededication service, visiting churches in the later morning to participate in Sunday School or church discussion groups, "internal" worship service at 1:00 p.m. and a lecture at 3:00 p.m.
- Monday:** Witnessing, Chapter One lecture in the evening.
- Tuesday:** Introductory lecture at Rochdale College.
- Wednesday:** Chapter One taught in the center at 8:00 pm.
- Thursday:** Interreligious prayer experience.
- Friday:** Witnessing in various locations including coffee houses, and church prayer groups.
- Saturday:** Clean up, shopping for groceries and laundry.²⁸

It was undoubtedly a busy week.

Making use of the airwaves for the first time, Katharine Bell gave an interview on the University of Toronto Radio Station. She also started attending a course at the Catholic Information Center in Toronto with fellow Unificationist Carl Rapkins. According to Katharine, taking this course served a three-fold purpose: 1) an opportunity to meet people who may be interested in the Principle, 2) a chance to learn new teaching methods and approaches, 3) an opportunity to acquire a deeper understanding of Christianity and how it relates to Principle.²⁹ The result of this effort was that Katharine could later teach her instructor the entire contents of the *Divine Principle*, although he did not become a member.

After what seemed to be a long dry spell, Grace Ross, a former Catholic nun, joined on

May 7. Tish Szczebior, a nurse, also joined shortly thereafter. The first attempt to expand beyond Toronto came almost two years after the mission was founded. On June 17, 1970, Vince Walsh departed for Winnipeg, Manitoba to establish a second Canadian Unification Church center. Besides establishing a mission in Winnipeg, he was to attend the University of Manitoba that September. Shortly after arriving in Winnipeg, Vince had the occasion to speak on local television for about fifteen minutes about the *Divine Principle*. In his first letter from the field, he excitedly reports about having had the opportunity to speak to forty-thousand people through the medium of television.³⁰

E. Visa Problems and the End of an Era

Although it was somewhat expected, in July 1970, an event which would influence the development of the Unification Church in Canada for some time took place. Due to problems with maintaining legal residence in Canada, the original pioneer, Linna Rapkins, permanently departed from Toronto. Indeed, her husband Carl had already established residence in Buffalo, New York as of April of the same year, while Linna had remained in Canada. Seeing that their difficulties with immigration would not be easily solved, they decided to return to the United States. The small group of Canadian members now found themselves without the mature leadership they had enjoyed until then.

Linna had been a stabilizing influence on the young church. At thirty-two, she was older and more experienced than any of the members in Toronto. Furthermore, she was well-loved and respected by the Canadians as the first pioneer. Although Carl and Linna were a mere 150 kilometers away in Buffalo, New York, their departure meant that the leadership of the young church would pass to a Canadian national.

Interestingly, during his first months in Canada, Carl had reflected that the Canadians would desire Canadian leadership at some point in the future. The passing on of responsibility to Katharine Bell was not because the small group yearned for Canadian leadership. Indeed, they had hoped that the Rapkins would have stayed on longer to lead them. It would not, however, be the case.

NOTES

1. "Spiritual children" is Unificationist terminology for new recruits. The "spiritual parent" refers to the person who introduces the new recruit to the "family" i.e. The Unification Church.
2. Linna Miller. "Letters and Reports - Toronto." *NAF*. October, 1968. p. 5.
3. Interview with Alan Wilding. January 15, 1994.
4. Alan Wilding. "Letters and Reports - Toronto." *NAF*. January, 1969. p. 19.
5. Linna Miller. "Letters and Reports - Toronto." *NAF*. November, 1968. p. 4.
6. It was the view of Unificationists that God had been working to prepare people who would be ready to accept the new messiah and the Unificationist message.
7. Linna Rapkins. "We Promised To Win." *Songs of the Garden*. New York: HSA-UWC. 1989. p. 197

The day may be long and the way rough and stony.
The light may fall from our eyes.
The rain may fall, our hearts despair,
But! Never will we give up the fight!

Our song may grow long and our legs weak and weary
Our voices may tire from the strain:
And knuckles bleed, our fingers raw,
But! Never will we give up the fight!

The people may mock us and take us for fools.
Reject us again and again;
And shoulders shrug; they turn their heads.
But! Never will we give up the fight!

8. Katharine Bell. "Letters and Reports - Toronto." *NAF*. May 1969. p. 3.
9. Carl Rapkins. "Scollard, Toronto. July 4, 1969." *Way of The World. (hereafter WTW)* HSA-UWC. Seoul, Korea. September 1969. p. 43. (International monthly publication of the Unification Church)
10. *Ibid.*
11. Linna Miller. "From the Land of the Maple Leaf." *NAF*. May, 1970. p. 34.
12. Interview with Marvi Ranniste Brabazon. January 17, 1994.
13. Alan Wilding. Diary. 1969-1975.
14. "Field Operations." *NAF*. August, 1969. p. 18.
15. Arthur Ford. "The Sun Myung Moon Sitzings." *Unknown but Known*. New York: Harper & Row. 1968. pp. 114-123. (In 1965, Arthur Ford, then well known for his sittings with Madame Henri Houdini and Bishop James Pike, held a spiritual seance with Reverend Moon. The contents of the sitting with Reverend Moon were published in the above mentioned title. One chapter was devoted entirely to the role of Sun Myung Moon as a religious leader in the present era)

and at one point stated the following concerning his mission, "And remember one thing only, that if it is of God, it cannot fail. And it is of God.)

16. Interview with Robert Duffy. January 17, 1994.

17. *Ibid.*

18. Alan Wilding. "Letters and Reports - Toronto." *NAF*. November 1969. p. 4-5.

19. Unification Church of Toronto Guest Book.

20. Letter from T. Baran of Revenue Canada, Charitable Organizations Section to Katharine Bell. November 3, 1969. (HSA-UWC qualified for Registration effective September 17, 1969.)

21. Young Oon Kim. "Address of Young Oon Kim in Toronto, Canada." *WTW*. March, 1970. p. 16.

22. Carl Rapkins. "Cracking the radical fortress." *WTW*. June, 1970. p. 68.

23. Robert Duffy. "From the Land of the Maple Leaf - Canada! What's That?" *NAF*. May, 1970. p. 26. (This issue of *NAF* contains a series of reports and articles by the Canadian Unification Church members including a brief history of the first two years of activities.)

24. Interview with Robert Duffy. January 15, 1994.

25. Carl Rapkins. "Cracking the radical fortress." *WTW*. June, 1970. p. 68.

26. Carl Rapkins. "Cracking the Radical Fortress." *NAF*. May, 1970. p. 29.

27. Linna Miller. "From the Land of the Maple Leaf." *NAF*. May, 1970. p. 35.

28. Robert Duffy. "From the Land of the Maple Leaf." *NAF*. May, 1970. p. 26-27.

29. Katharine Bell. "Letter July 20, 1970." *WTW*. August, 1970. p. 80-81.

30. Vincent Walsh. "Letter from Winnipeg, September 10, 1970." *WTW*. October, 1970. p. 74

Chapter Three

Struggling To Expand

Canadian Leadership—Rev. Moon's Second Visit to Canada—Interim Leadership of Alan Wilding Katharine Bell Reassumes Responsibility—Initial Phase of Centralization

A. Canadian Leadership

For some months prior to her appointment, Katharine Bell had had a premonition that she would be asked to lead the Canadian Unification Church. Although she initially resisted the idea, she soon concluded that she was the logical choice to succeed Linna. Shortly thereafter, at Miss Kim's suggestion, Katharine accepted the responsibility for the mission in Toronto.¹

At twenty-seven, she was the eldest member living in the center and had been the second person to join in Canada. Having graduated from the University of British Columbia, she had left home in Vancouver to "make it" on her own in Toronto. Notwithstanding, she had been a true seeker. In her first letter to the *New Age Frontiers*, Katharine expressed the nature of her quest:

All my life I've been dissatisfied and have been looking for something, but I was never really sure what. Even before entering high school I was asking: What makes people happy? Is there a purpose in life? Never could I find an answer which satisfied me. The accepted goals of our society lacked meaning for me ... Well, what was life for? Those who stressed religious goals seemed to be happier than those who stressed materialistic goals, yet when they began to discuss these goals, they were very vague and inconsistent. In university, however, one of my professors gave me an example of what faith and dedication can mean in a person's life. Yet when I studied the basic concepts which he believed I found that I couldn't accept the answers which satisfied him.²

She went on to say that when she heard the *Divine Principle*, she came to the conclusion that she had found what she had been looking for.

Along with her peers, who were involved with the church for roughly the same amount of time, she had struggled hard to create a foundation of membership. Indeed, the focus was primarily

to find new recruits, and Katharine had the task to lead her colleagues in building a broader foundation for Unificationism - a task which would present its challenges.

1. Expansion efforts

Besides approaching people one-on-one, the summer of 1970, saw Katharine, Alan and Robert speaking to the crowds at Alan Gardens. Alan Gardens, a park in Toronto, was then popularly known as the "place to speak one's mind," and conversion of the masses was attempted by religious and political groups alike. For Unificationists, results were slim as only two people attended the lectures at the Scollard Street center from these efforts. Nonetheless, speaking publicly was viewed as an activity that provided much needed internal growth for the members.³

In July 1970, noticing the need to provide spiritual guidance to the young group and its new leader, Miss Kim visited Toronto for one day. During the visit she reported on the progress being made in spiritual activities, as well as the work of the World Anti-Communist League in Korea and Japan. According to the reports of members, it was an uplifting meeting with Miss Kim. The members were more determined to achieve greater success.

Efforts to increase membership took both an internal reflective aspect as well as an external active form. On the internal side for example members gathered each evening to read and discuss the *Divine Principle* and as of the summer of 1970 all members began fasting one day a week. Indeed, a characteristic of the early Unification Church in Canada, and around the world, was one of regular fasting and prayer. Fasting for one, three, four or seven days was not unusual, as were prayer conditions of a few minutes to vigils of several hours.⁴ Moreover, fasting and prayer conditions were always done with a purpose in mind. Often for the benefit of the potential members they were teaching, but also for "higher" goals, such as the prevention of communism's expansion

throughout the world, the well-being of the country, or for the protection of their spiritual leaders, Rev. and Mrs. Moon.⁵

Membership increase was not steady, but it happened sporadically. In late 1970, for instance, Bruce Casino and then Anne Ranniste, Marvi's younger sister, joined. It appeared that whenever the members did something consistently membership increased. Bruce, like many others, met the church in that favorite meeting spot, Queen's Park. Generally speaking, however, the nature of the pioneer period was to engage in a variety of irregular activities.

Because of the proximity of some American cities to Toronto, an irregular feature of the early days was to engage in joint activities with members of the American church. In November 1970 members of the Rochester, New York, church visited Toronto and helped in witnessing activities for three days. It was shortly thereafter that Canada's first black member, Edward Alleyne, joined. To reciprocate, the Canadian members visited Rochester in December and stayed for the weekend, and helped in witnessing and giving speeches.

Yet another outreach approach was through participating in what was known as the Mariposa Folk Festival on Toronto Island. There the members sang, witnessed and gave lectures outdoors, and perhaps as a result of this approach, sixty-year-old, Ray Doward joined. Known as a poet, writer, social critic and student, she contributed a mature aspect to the young group as well as a number of articles and poems to Unification Church publications. Although much effort had been made and three hundred twenty-five people visited the church center to hear the *Divine Principle* lectures, only four people joined during the whole of 1970. Multiplication of membership was not happening quickly.

Through their many efforts to reach out to the people of Toronto, contact was made with a group of young Baptist Christians who were studying comparative religions. The Baptists invited

members of the Unification Church to participate in a seminar where Unificationism was one of five religions being studied. Unificationists were rather happy to hear that their church was found to be the most interesting of the religions studied by the Baptist group. Although the association with the Baptists did not result in any new recruits, a broader range of contacts was developed and also fell in line with some of the activities being developed south of the border.

2. American Influence

During the early phase of Unification Church activities in Toronto, the center was viewed as being under the wing of Miss Kim's group which was then based in Washington D.C. Reports were sent regularly to what was referred to as headquarters and the Toronto center operated as just another one of many centers throughout North America. Leading American members would sometimes visit and early in 1971, for example, Farley Jones, then president of the Unification Church of America, visited the Toronto center with his wife Betsy. During their visit they shared about activities in the United States and encouraged the members to double their efforts.

Following a pattern established in the United States, efforts to reach out to Christian churches increased at this time. Due to such efforts, Rev. Harry, who was impressed with the Unificationists, invited them to speak to his Sunday evening discussion group, for example.⁶ Members also sought to further their contacts with other religious groups and thus established contact with members of the Bahais, the Krishna Consciousness Society and the Walmer Road Baptist Church in Toronto. The members participated in joint discussions, picnics and seminars with each of the groups.

The big project in Toronto during the same period was the duplication of an activity developed in the United States known as *Koinonea*, which was billed as an experiment in

ecumenical fellowship. The program which was held each Saturday evening saw, for example, Vince Walsh moderating a panel of people from different churches who spoke about topics such as man's inner nature, drug abuse, communism versus the free world, and the role of men and women in society. Part of the program also included singing, poetry, and other forms of entertainment.⁷

An attempt to expand ecumenical work came through organizing a six-hour interfaith prayer vigil in front of the Ontario Legislative Buildings in October 1971. However, few members of the general public attended which was probably due to limited advertising. Interestingly, the press took notice of the event through the circulation of press releases to all major media outlets. Unificationists in Canada then experienced a rather friendly encounter with various media representatives. It should be noted that in 1971 the Unification Church and Rev. Moon were not as well-known as they were by the mid-1970s. There had been hardly any negative publicity in the North American media until that time. Therefore, the clergy, the media and members of the general public in Canada had few, if any, preconceptions about Unificationists and their founder.

3. Attempted Business Ventures

By the summer of 1971, Vince Walsh returned to Toronto from Winnipeg with one new member, Karen Dyck, whom he had met at the university. At that time ten members lived in the Toronto center and all members supported themselves through a variety of full or part-time jobs. Some of the members were looking for ways to become financially more independent and thus the first attempt at starting a church related business took place when Vince Walsh and Alan Wilding began a painting and landscaping business. As with many of the projects initiated by Unificationists, a goal greater than just earning money was declared. According to Wilding, the business, called "The Unification Painters and Gardeners", was dedicated toward the restoration of

the physical beauty of Toronto.

Another business venture was made through attempted door to door sales of what was called Uni-Tea. The orange spicy tea drink, went through a number of name changes and was later called "Rapkins' Special Brew", since Linna had earlier introduced the members to the tea. The sale of the tea continued until the mid-1970s. One of the purposes of the financial efforts was to raise the necessary funds to make a down-payment on a house, which would serve as the Canadian Unification Church headquarters. It would be a few years before the dream of having a church owned house materialized.

At the time Canadian Unificationists once again became concerned with finding extra living space. Accommodations at 76 Scollard were becoming tight, especially on weekends when many guests attended the ongoing programs. In spite of limited space, the small group of little more than a dozen people soon experienced a rather unexpected visit. To everyone's surprise, the founder of the Unification Church arrived in Toronto during the final month of 1971.

B. Rev. Moon's Second Visit to Canada

During the course of his Third World Tour Rev. Moon landed in Los Angeles, California, on December 11, 1971, intending to conduct his first public speaking tour of seven American cities in early 1972. Due to problems with immigration officials, Rev. and Mrs. Moon were unable to remain in the United States. Therefore, they departed from Los Angeles and arrived in Toronto on Sunday, December 12, 1971, at 8:10 p.m. accompanied by Won Pok Choi, Young Whi Kim, then president of the Church in Korea, and Mitsuharu Ishii, a Japanese member.⁸

This visit was unexpected for both Rev. and Mrs. Moon and the Canadian Unificationists. Although Rev. Moon explained the spiritual significance of visiting Canada during that time, the

practical purpose of the visit was to obtain a visa for entry into the United States. It was not exactly clear, however, how long they would stay.⁹ Rev. Moon did speculate before arriving in Canada, that he would possibly stay for up to two weeks to acquire a visa. If it would prove difficult in Canada, he would then try through a Central American country such as El Salvador.¹⁰

Canadian Unificationists, as mentioned, lived in a rented row house on Scollard Street that served as the church center. Since there was little space, arrangements were made to reserve a room at the Park Plaza Hotel situated nearby. When Rev. Moon arrived in Toronto, he immediately requested to see the Toronto Unification Church Center. Upon being informed that a room had been reserved at the hotel, he asked for reservations to be canceled and insisted that he and his party stay together with the members. He said, "I want to stay with my family."¹¹ Since there was little furniture and no beds, Rev. and Mrs. Moon slept on foam mattresses which were placed on the floor of a bedroom on the top floor of the row house.¹² Rev. Moon, nevertheless, demonstrated no sign of complaint and did not comment that better arrangements had not been made for him and his party. Instead he sought to put his hosts at ease, since they were rather nervous and shy upon meeting their spiritual leader for the first time.

The first evening, Rev. Moon spent time informally with the members, asking them personal questions such as their age, occupation and length of time in the movement. He also showed his photo album with pictures of his family. Despite having had a long journey, Rev. Moon spoke with everyone till 2:00 a.m. about the destiny of Korea and his plans for America.¹³

The Canadian members of the Unification Church had saved their funds and offered Rev. Moon a gift of one thousand dollars. However, after receiving the envelope containing the funds, Rev. Moon commented to those present that they could not afford to give him this money. He then took one thousand dollars from his own resources and returned the envelope with two thousand

dollars in it and asked that the funds be used toward furthering the Canadian mission.¹⁴

The next morning, December 13, Rev. Moon rose early and woke everyone at 6:30 a.m. Shortly after breakfast he and his party visited the United States Consulate on University Avenue in Toronto. His purpose was to acquire a visitor's visa for entry into the United States. It was during this visit to the American Consulate that Rev. Moon learned that immigration officials had rejected his application due to their suspicion that Rev. Moon had been a communist in Korea in 1968.¹⁵

According to Katharine Bell, who accompanied Rev. Moon to the U.S. Consulate that day, immigration officials were very reluctant to reveal why Rev. Moon was being refused entry. She persistently asked the official at the U.S. consulate for a clear reason and after considerable hesitation the official explained to Katharine their concern over Rev. Moon's alleged communist affiliation.¹⁶ When Rev. Moon heard of this he expressed that he was at least pleased to learn why he was having difficulties obtaining entry into the United States.

That same day Rev. Moon and his party went shopping at the Simpson's department store in downtown Toronto. Since members of the Korean church had provided her with money to buy something typically Canadian, Mrs. Moon purchased a fur coat of dark Canadian mink. In the evening Rev. Moon spoke for three-and-one-half hours concerning various nations and their roles in the Providence of Restoration.¹⁷

On Tuesday, December 14, an excursion was made to Niagara Falls. Robert Duffy drove the party, which included Rev. and Mrs. Moon, Won Pok Choi, Young Whi Kim, and Mitsuharu Ishii. Five Canadian Unification Church members accompanied them in a separate vehicle. They spent the day at Niagara Falls, a one-and-a-half-hour drive from Toronto. Upon returning to Toronto, Rev. Moon spoke on "The Formula for God's Providence". In the conclusion to his speech Rev. Moon said:

Those who shed tears for themselves are fools, great fools. Those who shed tears for others are wise men, because they can win the whole world and win God and everything in the world. By doing that, you can be the possessor of God's love. You can hold the position of, and inherit parental love from God, conjugal love between man and wife, and children's love... When you pray, do not pray for yourself, but for others. If you do this the result will be yours. Do not pray for the Unification Church, Unified Family, but pray that God may use you to save Canada and save the world, at the cost of your lives.¹⁸

For the small group of Canadian Unificationists it was perhaps difficult to envision that they should save Canada and the world.

On Wednesday, December 15, Rev. Moon took several of the members to see a movie called "Man in the Wilderness" which reflected the struggles of man alone in the wilderness and his fight against the elements. That same evening, many non-Unification Church members visited the Unification Church center and Rev. Moon spoke on Jesus and Restoration. Since the majority of the members either worked full-time, or were students, Rev. Moon spoke in the evenings so as not to disturb everyone's schedule. Indeed, some of the Unificationists were in the midst of term exams at university. Katharine Bell, for example, was pursuing a Master's of Divinity at the time.

During the course of his stay in Toronto, Rev. Moon asked Matthew Smith to write an English version of the *Divine Principle* based on the Korean version written by Hyo Won Eu, former president of the church in Korea. A discussion ensued and Smith, who was a professional writer, responded that he would rather write the *Divine Principle* in the form of a novel. Rev. Moon, however, preferred more of a textbook or manual form and thus nothing materialized of this intended project. At the time, the official *Divine Principle* text, written by Hyo Won Eu, had not yet been officially published in English.¹⁹

On Thursday, December 16, Rev. Moon and his party toured significant sites in Toronto such as the University of Toronto, City Hall and the Toronto Dominion Center, which was then the tallest building in Canada and the entire British Commonwealth.

Friday, December 17, was the day that Rev. Moon's visa situation was resolved. Due to the

intervention of Republican Senator Strom Thurmond of South Carolina, and efforts made by the Unification Church members in the United States and around the world, Rev. Moon was granted a visitor's visa.

Since Senator Thurmond had attended the 1970 meeting of the World Anti-Communist League (WACL) in Japan, a conference that organizations affiliated with the Unification Church had participated in and substantially supported financially, he was familiar with Rev. Moon's movement in Korea and Japan and his anti-communist leanings. It was quite ironic that an individual who devoted so much of his energy to opposing communism, should be denied entry into the United States on the count that he was a communist.

That same evening Rev. Moon spoke on Witnessing and Restoration, and also explained his many plans for the future. He encouraged the Canadian members to find many more members and emphasized the importance of studying *Divine Principle* and *Victory Over Communism Theory*. On Saturday December 18, at 10:30 a.m., Rev. Moon and his party departed Toronto for Washington D.C.

Rev. Moon later explained that there was a providential reason for passing through Canada on his way to the United States in accordance with the Adam, Eve and Archangel typology he often referred to.²⁰ On the world-wide level, Korea was the Adam nation, Japan the Eve nation, and the United States was the Archangel. On the North American continent, the United States was in the Adam position, Canada in Eve's role, while Mexico was the Archangel. Accordingly, before Rev. Moon could begin his public ministry in the United States, he had to pass through two Eves, Japan and Canada. Since Canada was the extension of the original Eve (England), and Japan was the current Eve on the international level, he desired to link his victorious foundation to America through those countries, Japan and Canada. He explained this in a speech given shortly after

arriving in the United States as follows:

This year 1971, is the middle year of the seven-year course. This year Master is on his third world tour, which has great significance. To come here he had to fight many obstacles, but from now on those difficulties will be loosened. Canada is in the position of Eve to America because it is an extension of England, which is in the position of Eve. He wanted to link the victorious foundation which we fought for and acquired in Korea to Japan, Canada and America. He had to come through Canada to America, and because Canada is in Eve's position, he could do that. Because he wanted to link the victorious foundation to America, Satan tried to stop it. That's why there were so many difficulties in his coming.²¹

Rev. Moon went on to develop a vibrant movement in the United States. Furthermore, in the two years from 1972-74, he would speak in all fifty states and witness a ten-fold increase in American membership. Due to Rev. Moon's visit, the Canadian Unificationists were infused with new energy and lifted to a new level of consciousness. Indeed, they now saw themselves as representing a country with a special "providential" role.

Undoubtedly, Rev. Moon's visit imbued a new sense of enthusiasm among the existing Canadian membership and outreach activities continued with a greater sense of vigor. As Rev. Moon had suggested, everyone in the center participated in regular study groups in an intense effort to study the *Divine Principle* and *Victory Over Communism Theory*. Outreach activities to Christian groups were also intensified. For example, in early 1972, seminars were held for five Jesuit priests and for a number of guests from the Institute of Christian Studies. As a result of regular witnessing efforts Jim Buchanan, Sheila Cummings and Amy Norman joined in March 1972.²²

For some members however, results were not being produced quickly enough. Some were eager to embark on a new more aggressive approach and the opportunity presented itself when Katharine Bell was called to the Orient in April, 1972. This gave some of the members the opportunity to develop the mission on their own. Before Katharine left for a six-month stay in Korea and Japan, where she participated in rallies, seminars and leadership training, she blessed a Holy Ground at Queen's Park in Toronto on April 10, 1972, having been given the instructions by

Rev. Moon.²³ A few days later Katharine departed for Korea and temporary leadership of the Canadian Church was passed on to Alan Wilding.

C. Interim Leadership of Alan Wilding

Alan rose quickly to the occasion and implemented a tight organization, the results of which would prove to be somewhat problematic for the fledgling group. Alan, at least in his own view, was duplicating the pattern established by Rev. Moon in the United States.²⁴ In America, Rev. Moon had mobilized the membership to conduct a seven-city speaking tour through which outreach activities were intensified in the United States. Although Alan saw himself as copying Rev. Moon's model, some of the members perceived this differently.

At twenty-four years of age, Alan saw his opportunity to enhance the growth of the Unification Church in Canada. He had not been satisfied with the way things were run until then, and thus assumed that under his leadership he could radically change the situation, albeit, in a hurry.²⁵

Immediately after Katharine left, a witnessing condition was instituted. Members went out every Monday through Thursday from 6:00 p.m. to 9:00 p.m. and were encouraged to invite people to attend the Friday evening "Open House" or a regularly scheduled workshop every Saturday. Moreover, a competitive approach was utilized and two witnessing teams were formed; a "Sun" team and a "Moon" team. These teams competed with each other to bring guests to the center. Additionally, every evening two members would preach on the street at busy intersections in Toronto, while others held "faith marches" regularly down Yonge Street, the busiest shopping street in downtown Toronto. To proclaim their message more boldly, members wore sandwich-board placards and also advertised their message through placing posters in strategic locations.

Accordingly, people responded, called, and some attended the workshop.²⁶

1. Aggressive outreach efforts

Because the nature of activities was visibly different from the previous period, Karen Dyck described the mood of the small community as follows:

...there also arrived the deep feeling that the Canadian Family is due for expansion into more active realms of spiritual work. Lack of money and members has always kept us from taking an open aggressive stand with the public... so we put this aside and concentrated on reaching people by an all-out full scale witnessing campaign... On Thursday evenings we organized a demonstration for God on the strongest Satanic stronghold, - Yonge Street.²⁷

Ostensibly, the small group of Unificationists had taken to a more aggressive approach, most likely the result of Alan's new leadership style. Some claimed it was because until then the church had been led by women and the visible difference resulted from the then new male leadership in place. Unquestionably, Alan's outlook and personality differed substantially from Katharine's. Alan wanted to see things get done; he wanted to see results quickly. On the other hand Katharine's approach was more introspective and reflective.

Under Alan's leadership, the members also made attempts to approach people in difficult environments, when they once again ventured into the trendy Rochdale "College". By that time it was known as a "drug center" for the local hippie community. To "awaken" those they considered to be spiritually asleep, a fairly noisy approach was taken. Karen Dyck described one such venture into Rochdale as follows:

We shouted "Mansai" and sang "God is not Dead", hoping to see the walls come down. They didn't... many people opened their windows as Vince Walsh spoke, but later a few dish pans of water came sailing down the sides of the building. No casualties were reported and we are happy to say that a number of people have stopped us and stated that they saw us outside "Roachdale" and admired our attempts to preach about God in such an area.²⁸

The opposition they experienced was hardly unprovoked, yet they felt that they were taking a stand for their convictions. The emphasis here was not so much on achieving visible results, and to

"proselytize those who appeared to be unproselytizable," but to make a statement.²⁹

During the same period, they also had a fellowship meeting at the Bahai Center in Toronto where according to Karen Dyck, a number of the Bahai members were close friends of the Unificationists. It was deemed important to work together with members of other groups and share beliefs. The Toronto members also considered it important to help newly established outlying centers.

2. Activities in London, Ontario

Robert Duffy, had set out for London, Ontario, in early April 1972. His purpose was to establish a permanent mission in the city. He had been there about three weeks when help arrived in the form of seven members from Toronto. They had come to assist Duffy in his outreach activities for the entire weekend of April 28-30.

Again, due to Wilding's style, a bold approach was devised. Press releases were issued to television and radio stations and to the London newspapers announcing that the Unificationists had "arrived". According to Karen Dyck, the people of London were "very receptive" to the Unificationists. As part of their effort, the members donned sandwich boards which stated: "A Day of Hope", "The Unification Church", "Recycle Yourself - You Need Joy", and paraded down the main street while singing religious hymns and folk songs. Later they preached on the street in front of a department store to passersby, only to be asked to leave by the store manager.³⁰ The results were slow in coming, however, as only two people visited the church center in London that month.

A similar effort by five Unificationists was attempted the following month. After doing a poster campaign in both London and Toronto, a one-day workshop was held in London's Dundas Street United Church for seven guests who heard an overview of the *Divine Principle*.³¹ The

members were quite happy that "many" people were now aware of the Church and its activities. Visible numbers of recruits, however, had yet to materialize. The mission to London lasted about a year but was discontinued when Duffy was called to the United States.

3. Open House Meetings

An important feature of the Unification movement's activities at the time were the "Open House" meetings. These informal gatherings were instrumental in leading people to hear the "new revelation". The turnout at other Unificationist events was largely the result of persistent efforts to invite people to the "Open House" meetings. The small row house on Scollard Street was filled with people every Friday evening. A full house meant that between six to ten guests attended.

Initially conceived as an opportunity to share in fellowship, discussion and pizza, the "Open House" took on a new character as the organizers became more creative in their presentations. New member, Glen Morehouse, organized guest speakers, films and invited representatives from various groups to participate in the meetings. One example, of a more creative approach was when Mr. Denney, a spokesman from the group "Jesus to the Communist World Mission", visited and gave a presentation which included a film and speech about Richard Wurmbrand, founder of the organization. Because of the nature of the program, general interest was high.

Open House meetings were seen as an "indirect" approach which complimented the more "direct" approaches. Both methods, nonetheless, were designed ultimately to attract people to study the *Divine Principle*.

4. Workshops and Study Groups

The program that members hoped all their guests would attend was the regular Saturday

workshop held each week at the Scollard Street center. Usually attended by between five to ten people, an overview presentation of the entire *Divine Principle* would be jointly given by the more experienced Unificationists such as Alan or Vince. Once the guests had heard a general overview, it was realized that more in-depth study was necessary. Alan thus organized an "Advanced Study Group" for Monday and Wednesday evenings. When guests began participating in the more in-depth study groups, it was then also decided to involve "near" members, as they were referred to, in the activities of the Church. Therefore, those who expressed greater interest were invited to participate in demonstrating, witnessing, and street speaking, for example.³²

The Toronto center was now filled with a new sense of dynamism, perhaps the result of an enthusiastic "young" leader. Karen expressed as much in her first report after Katharine's departure to Korea:

With Katharine in Korea this month, Alan Wilding has led the Canadian movement. We have been very active; a great amount of enthusiasm is manifested when we see how the fruits of all this work appear in the form of more positive people for Father's family. This feeling of joy is precious...³³

Whether this enthusiasm would endure through more trying times was not evident at the time. The schedule was not altered and a three-point approach was agreed to: holding workshops every Saturday; open house meetings every Friday; and regular street preaching. The three-point approach served as the framework for other activities.

5. New Approaches and New Organization

In an effort to bring their message to unfamiliar territory, Unificationists ventured to the Toronto suburb of Scarborough and held a three-day lecture series at the local community center. This was the first attempt at approaching people door to door. Advertisements were placed in all the local newspapers, posters were placed in strategic locations, and press releases were issued to the local media. However, according to Wilding's letter of July 3, the public meeting was disturbed by

"Satan's interference". He notes:

Satan attacked the effort severely. Almost every "ad" that appeared in the newspapers was printed incorrectly, especially our Master's name. The room that we rented in a local community hall held a mass meeting upstairs in a room above us; there was little sound proofing and the lecture was destroyed by the noise... The series was also marked by low attendance.³⁴

This disastrous experience led the members to hold an all-night prayer vigil in order to discuss seriously how to improve the effectiveness of the Toronto center.

The result of this prayer and discussion was the departmentalization of all activities into eight areas: 1) Teaching, 2) Witnessing, 3) Public Relations, 4) Publications, 5) Administration, 6) Art, 7) International Federation For Victory Over Communism, 8) Household. Each department was led by one of the members in the Toronto center. Additionally, the members took the opportunity to clarify the goals set out by Rev. Moon and determined to set long-term as well as short-term objectives. The goals were then taken and integrated into the structure of each department.³⁵ Alan's view was that departmentalization would give the members more time to develop their capabilities in their respective areas.

At this point in time, a radical financial decision was also made with a view to enhance outreach activities. Due to confidence felt in the then developing business activities, it was decided that all members would quit their jobs. Accordingly, from that time on, Unificationist activities and the personal needs of the members were supported through the painting business and the ongoing sales of the orange spicy tea called Rapkins' Special Brew. Alan hoped that this move to quit their traditional forms of employment would serve to intensify outreach activities. He wrote:

In this way we can use the summer months to reach out day and night to find Father's children.³⁶

No doubt increasing membership was the prime focus of the young church. Without new members, they could hardly accomplish their plans to "restore" the whole country of Canada and lead

Canadians into God's ideal world centered on the new Messiah.

During the summer months, members lectured in the open air at Queen's Park every weekend, as well as engaging in all-day outreach campaigns. To amplify their street speaking activities, a megaphone was purchased and street preaching continued every afternoon and evening. Also at that time, the members experimented with setting up a literature and information table on major Toronto streets. Through this approach the members could sell speeches, books and other information as well as attract people to their meetings.

In August a weekend retreat at the Ranniste summer house was held. Twenty people, including members of the Unification Church, attended this workshop in the country-side. Then on three consecutive Saturdays and Sundays a lecture series was presented in Queen's Park. Edward Alleyne, Anne Ranniste and Alan Wilding lectured as some forty people listened to the lectures. Some of those who listened later visited the church center a short walk away.

Also in August 1972, an attempt to produce a Canadian Unificationist publication was made. *New Life*, a newsletter advertising the Unification Church in Toronto, was printed with Karen Dyck as publication director. The first issue was sold on the streets of Toronto.³⁷ Meanwhile, Bruce Casino sent a press release to one of the major radio stations in Toronto announcing the ongoing lectures in the parks. The result was a 22-minute interview on a Sunday morning radio talk show in August 1972. Karen Dyck expressed her excitement as the "word" was then being propagated to the masses through the Toronto airwaves:

Vince Walsh and Bruce spoke on our activities, membership and goals here in Toronto as well as a history of the movement... our first interview of its kind in the history of the Canadian movement.³⁸

It might have appeared that the Unificationists were taking the airwaves by storm when on October 2, the first television appearance by Unification Church representatives was made by Alan Wilding and Anne Ranniste.

In what would be her final report as a Unification Church member, Karen also explained that the center was filled to overflowing and that more space was needed:

Once more we begin the search for a larger center... but that is difficult in Toronto because of zoning laws and prices. We know that we need much guidance in obtaining a larger center and we pray that Father will lead us soon.³⁹

At least externally it appeared the movement was truly on the move, but there were other undercurrents.

6. Division in the Family

In spite of all the bold efforts, there appears to have been some rather serious underlying disagreements in the community, for on Friday, October 13, 1972 some of the key members left the Unification Church center in Toronto. The "Unified Family" was experiencing severe disunity. On that "unlucky" Friday, the first Canadian member Vince Walsh, along with Karen Dyck, Eva Casino, Glen Morehouse and others decided that they would go their own way. Wilding had earlier hinted at the difficulties being faced in his monthly report for August 1972 when he wrote:

This month we have faced many trials in the area of personal relationships, group harmony and direction. We hope that with our hearts fixed on our Master and Father we will overcome all obstacles that stand in our way and bring the victory to His throne.⁴⁰

Upon reflection, Alan commented that he sensed a great deal of jealousy from Vince. Accordingly, in Alan's view, Vince considered himself as being more capable than Alan and thought he should have been appointed the leader while Katharine was away. However, Alan also expressed that his shortcomings contributed to the situation. In an interview he said:

When we were in the heat of confrontation Vince wanted me to hand leadership of the center to him. But I was not going to submit to him. It was contrary to the Principle in my view... Looking back, however, I must have been too hard on everyone, since I was so strict and applied the law so severely. I would have done things differently now.⁴¹

According to one of the members familiar with the situation, some of the members were holding out in hope that when Katharine Bell would return from Korea the conflict would be resolved. But this did not happen either. Duffy observed that although Alan was well motivated and had rightly noted a lack of activity, in his first experience as leader of the community Alan was unfortunately lacking in refinement.⁴²

Whatever the reasons for the confrontation and eventual split, the situation was never resolved. On the day the members departed, a twenty-one day prayer condition for reconciliation was initiated among the remaining faithful. The prayers and efforts to contact the disenchanted members did not rectify the situation as they did not return.

D. Katharine Bell Reassumes Responsibility

On October 20, a week after the members departed, Katharine Bell returned from Korea. She had been away for six months and reassumed leadership of a community which, since its founding, was then facing its most severe crisis.

Shortly after her arrival, she agreed to continue with the schedule implemented during Alan's period of leadership. It was also decided that the members would take courses in public speaking and that outreach activities would no longer be focused only in the central areas of Toronto, but would, for example, also be held at York University in northern Toronto, several miles away from the downtown center.

As the year came to a close a decision was made which would further influence membership growth in Canada. The years 1972-1974 were rather fruitful years for the Unification Church in other parts of the world. No doubt each country's situation was unique. Divergent histories, national character, religious environment, socio-economic conditions, leadership style,

methodology used to approach prospective recruits, and numerous other factors were all contributing elements for the growth of the church. But clearly the early to mid 1970s were a very productive period for finding new members of the Unification Church.

Consider a ten-fold increase in the United States, where the Unification Church movement rose from relative obscurity to national prominence between 1972 and 1974.⁴³ In Germany, the Unification Church grew to several hundred members by 1974.⁴⁴ Increased membership growth also occurred in several other European countries such as Great Britain, France, Italy, and Austria not to mention the substantive strides in Korea and Japan.⁴⁵ In Canada this was not to be the case as only three new members joined during the whole of 1973. Although there were multiple reasons for lack of growth, the location of their new church center might have contributed toward a lack of public accessibility.

1. Move to Dunn Avenue

In a search for larger, yet affordable space, two houses were found side by side at 78 and 80 Dunn Avenue, Toronto; one to house the men and the other to house the women members of the Unification Church. This location, near the King and Dufferin Street intersections was located several miles from the University campus, the city's downtown core, and the many parks where they had met most of their new recruits.

Initially thought of as being an economically wise move, its distance from where most people mingled contributed to the difficulties involved in recruiting new members. Most new recruits in Canada, during the early 1970s, were young, single and unattached men and women in their late teens or early twenties, and for the most part, depended on public transportation.

For the whole of 1972, in spite of an intense schedule, many open houses, workshops,

public lectures and the two hundred and seven visitors to the center who listened to *Divine Principle*, only four people joined.⁴⁶ It should also be mentioned that some of the members had also left the church. Progress was not being made at the rate hoped for. The Canadian people were not flocking to the Unification Church *en masse* and 1973 would prove to be even more trying.

After renovating the two "new" church centers, the focus of activities seems to have shifted to building an economic base, as members became occupied selling Rapkin's Special Brew door to door from 3:00 p.m. to 9:00 p.m. every week and all day on Saturday.

Although "Open House" was held regularly, only one-hundred and six people visited the Toronto center during the whole of 1973, almost half the number of visitors for the previous year. But, then, another reason was that most of the senior members participated in extensive training programs in the United States during the same year.

2. Belvedere 100-Day Training

It was in early 1973 that Rev. Moon initiated international training sessions for potential leaders of the Unification Church at the Belvedere Estate in Tarrytown, New York. In March 1973, Alan Wilding travelled to Tarrytown to participate in the first international 100-day training session. Here Alan had the opportunity to listen to Rev. Moon and various Korean and Japanese elders of the Unification Church speak frequently. The training session, attended by the most promising Unificationists in the Western World, included in-depth study of the *Divine Principle* and was often interspersed with appearances by Rev. Moon who sometimes spoke very directly to some of the participants. Indeed, in a speech to the trainees, on May 26, 1973, Rev. Moon spoke to Alan Wilding as follows:

Now for Alan Wilding as I see you have many qualities and a good brain, but once you are involved in a thing you become too involved and are apt to lose your balance. I want you to hold yourself back sometimes so that you will be stable in going. If you are overwhelmed too much at what you are doing and forget about other

people, you lack the quality of leadership.⁴⁷

Rev. Moon continued to speak quite candidly to Alan while providing him with specific guidance for his life. He said:

You have keen observation and are keen in every other way, so sometimes try to be dumb. Am I describing you right? (Yes.) You are a handsome boy. If you are too concerned about yourself, that's not right. In order to become a qualified leader, you must be more concerned about the members under you, than yourself. Take care of them as you would your own children. Right in the midst of temptation you must be like a rock. You must never waiver. You must be able to put things in order in the way you think, facing and act out things. Are your parents alive? Haven't you grown up in a family where there have been conflicts? You must try hard to be harmonized with other men. You have distinct likes and dislikes. Eradicate those things and try to like and love everybody.⁴⁸

It seems Rev. Moon was looking to assign an appropriate leader for the Canadian Unification Church at the time and it appeared that Alan would soon be appointed when Rev. Moon said:

Canada needs a leader right away. You are the only one who has gone through the training course. But before your taking charge of all of Canada you must go through pioneering work. What other major cities are there besides Toronto? Would you like to go to Montreal and open a center there? (Yes). Then I want you to work really hard to win more members than they have in the Toronto family.⁴⁹

Little more than two months later, Alan would become a pioneer missionary to Montreal, and would play an instrumental role in the Canadian Unification Church for many years. However, he would not become the national leader as Rev. Moon had suggested. Along with Wilding, several other members from Canada such as Robert Duffy, Katharine Bell and Bruce Casino also participated in the 100-day Belvedere training held later in 1973.

3. Incorporation of Canadian HSA-UWC

On May 9, 1973 "The Holy Spirit Association for the Unification of World Christianity" (HSA-UWC) was provincially incorporated in Ontario. Although it had been registered as a charitable organization since 1969, the enactment of "The Charitable Incorporation Act" of 1972 made it necessary for charities to become incorporated entities.

Being incorporated, which required yearly meetings, also provided the members of the

young church with a more official sense of responsibility. It also meant that the members were obliged to comply with numerous stipulations related to the stated objectives of the association which were then succinctly stated in writing. The pertinent segments of the new Corporation's Letters Patent and By-Laws, a document several pages long, stated in concise form the goals of HSA-UWC and described its corporate structure.⁵⁰ Its main purpose was to further the work of God and promote the teachings of both the Old and New Testament and the Divine Principles. It further stated that HSA-UWC would also be known as the Unification Church and Unified Family and covered such areas as the responsibilities of the directors, types of activities HSA-UWC could engage in, meetings, quorums, amendments, banking arrangements, appointment of officers, head office and fiscal year. It was signed by the Minister of Consumer and Commercial Relations for the Province of Ontario on March 22, 1973 and recorded and filed on May 9 of the same year. Original signers for the Unification Church were Katharine Anne Bell (President), Marvi Helene Ranniste (Secretary), and Bruce John Thomas Casino (Treasurer).⁵¹

4. Fund-raising

In June, 1973, the Canadian Unification Church members began raising funds door to door for their charitable purposes. Although they had received their charitable status several years earlier, the members had generally relied on normal employment or their own private business activities to support themselves until that time. With the introduction of fund-raising a more flexible organization began to emerge.

Initially they raised funds with flowers at \$2.00 a bunch, or three bunches for \$5.00.⁵² Raising funds with flowers was an idea borrowed from their American counterparts, who had earlier developed fund-raising activities throughout the United States beginning in 1972. It was

generally, a difficult experience for most members as the strangers they approached were not always polite. Thus, results were not always that easy to come by. By mid-1973 in order to improve the standard of their economic activities, a fund-raising goal of \$80 per day was set. Members were encouraged to achieve higher results and follow the criterion set during the 100-Day training sessions in the United States.

Besides raising funds with fresh flowers, Canadian Unificationists also offered the orange spicy drink, Rapkins' Special Brew, in exchange for donations.⁵³ By the end of 1973, the members began fund-raising at shopping center parking lots with shelled peanuts, which they bagged themselves, asking for contributions of \$1.00 per bag. The first parking lot experimented with was the Yorkdale Mall in Toronto. At the time, achieving the daily goal of \$80 was seen as a very successful day. When new members, Wayne Lamond and Jim Buchanan, first broke the \$100 barrier, it was seen as a phenomenal victory.⁵⁴ In later years it would not be unusual for members to raise several times that amount. Fund-raising drives would become the major source of income for the Unification Church in Canada for many years.

5. Activities in Toronto

On July 1, 1973 Alan Wilding returned from the 100-day training, while Katharine Bell along with Robert Duffy, who by then had discontinued his pioneer mission in London, departed for New York to participate in the second 100-day training session.⁵⁵ Alan, having completed the training program, was now filled with new ideas and inspiration and once again took responsibility for the Toronto center. He proceeded to train and educate the members for the rest of the month. Noticing the difficulties experienced in inviting people to the Dunn Avenue center, a pattern was established of approaching people on the busy downtown streets and then driving them to the

church center by van. Also, members began inviting people to a weekend workshop which was held on the weekend of July 27-29, at the Ranniste farm near Peterborough. The workshop bore fruit as David Decker joined. David, an American student at the University of Toronto, would later play a significant leadership role for the church in Canada.

Furthermore, during that month of July, forty guests visited the center as transporting people to the center by van had proven to be effective. Another result of the intensive outreach efforts was that Wayne Lamond, then an auditor in training for the Canadian government, joined the Unification Church in Toronto. Wayne, originally from northern Ontario, had a background in accounting, and would play a valuable role in taking care of the church's financial records for many years. In August Alan departed for Montreal and Marvi Ranniste, who had spent several months in the United States the previous year, became the leader of the Toronto center. The members continued their outreach activities with great intensity.

Connection to International Activities

As the movement developed internationally oriented activities, participation by Canadian members was also required. A couple of examples were the efforts to invite academicians to the International Conference for the Unity of the Sciences (ICUS) and participation in the Little Angels Tour.

In preparation for the then upcoming 2nd ICUS held in Tokyo, Japan, in November 1973, Bruce Casino contacted Canadian scientists and academics in an effort to invite them to attend. The annual conference, which assembled scholars from a variety of disciplines to discuss the relationship of science to absolute values, would attract significant representation from Canada in later years.

On the cultural front, as part of their world tour, The Little Angels dance troupe, which was founded by Rev. Moon in Korea, toured Canada between August 13 - 20. The Little Angels, composed of young Korean children performed traditional Korean songs and dance at the O'Keefe Center in Toronto as well as at the Exhibition Grounds in Ottawa on August 19. At the Toronto performance the Unification Church of Canada presented a bouquet of flowers to the dance troupe, which was publicly recognized. This gave the young and small group of Unificationists a sense that they truly belonged to a much larger and international movement.

Activities at the University Campus

Meanwhile, in September 1973, the members started approaching people at the University of Toronto's main campus. To attract attention they set up a book-table inside the university's Sydney Smith Building. David Decker, Anne Ranniste and Sheila Cummings were primarily involved in reaching out to the students who expressed interest. Being somewhat talented, they also sang numerous songs to attract potential new recruits.⁵⁶

The book-table was surrounded by other groups that ranged from evangelical Christians to dedicated Marxist-Leninists. A wide variety of views was represented. It was during that time that Stoyan Tadin, then a student at the University of Toronto, first met members of the church. It would be a few years, however, before he and his wife would join the church.

New organization

Having completed the 100-day training course, Katharine Bell returned from America in November 1973 and once again assumed leadership of the Canadian Church and immediately implemented organizational changes. It was decided that the Toronto center would then be divided

along functional lines. One group concentrated on fund-raising while the other focused on outreach activities. The changes were as follows: Fund-raising was taken care of by Wayne Lamond, Jack Simmons and Marvi Ranniste, while Katharine Bell, Anne Ranniste, Sheila Cummings, David Decker and Jim Buchanan focused on outreach. Dividing into two distinct areas of responsibility was seen as a more effective approach.⁵⁷

6. First Mission to French Canada

Concurring with Rev. Moon's earlier request to establish a Unification Church Center in Montreal, Alan Wilding journeyed by bus to that city on August 1, 1973. According to his personal diary, shortly after arriving at the central bus station on Berri Street, he prayed in the chapel of a nearby hospital, asking for God's guidance on his mission. The first night he stayed at the American Sunshine Lodge at 1042 Rue St. Denis. The very next day he found an apartment at 4235 Rue Marquette Apt. #201, in Montreal, which would serve as his first center. Alan raised funds with flowers and peanuts for the entire first week. The first person to visit the center and listen to the *Divine Principle* in Montreal did so on August 9. Fourteen guests visited the center in Montreal during the first month of activities.⁵⁸

Ronald Marchildon became the first person to join in the province of Quebec on September 11. At the time he was practicing as a chiropractic doctor, but after a brief period of involvement, much to Alan's disappointment, he decided to leave the church. On October 14, 1973, Alan registered *Association Pour L'Unification du Christianisme Mondiale* (AUCM), the French version of Holy Spirit Association for the Unification of World Christianity, for work in the province of Quebec. During the same month he held a meeting at McGill University on the topic of reincarnation with nine people in attendance and also spoke to thirty-five members of a spiritualist

group on October 29.⁵⁹

On October 26, all the Canadian members, including Jacques Blain, then a potential new recruit from Montreal, gathered in Toronto. They spent the day at Ontario Place, a recreational area in Toronto, and after a Korean dinner entertained each other in an evening of songs and skits. Beginning on November 1, Alan approached people at the McGill University student residence. He also placed advertisements in the daily *Montreal Star* and put posters at strategic locations advertising a Sunday Service held in his apartment. Then again on November 24, Alan spoke at a spiritualist meeting with forty people in attendance.⁶⁰

It appeared that Wilding was focusing most of his energies on spiritualist type groups for on January 10, 1974 he spoke to the First Spiritualist Church on Guy Street in Montreal, and also distributed *Divine Principle* books to the fifty people that attended.⁶¹ On March 29, Jim Buchanan, who until then had been involved with the Toronto community, travelled to Montreal in order to assist in the development of activities there.

By July 1974, membership increase led Alan to find a larger dwelling at 3523 Jeanne Mance. Located in an area known as the "McGill ghetto" of Montreal, since many of the neighborhood's residents were students at McGill University, the house served as the church center for the following four years. On August 1, 1974, exactly one year after the founding of the Montreal mission, the new center was officially opened. There were 5 members present: Alan Wilding, Jim Buchanan, Jacques Blain, Regan Sano and Michael Crane.⁶² The growth of the church in Montreal and later in Quebec City proved to be even more successful than in English Canada.

7. A new mission to Vancouver

In an effort to expand the movement's activities nationwide, on December 22, 1973,

Katharine Bell and Anne Ranniste travelled to the Pacific coast city of Vancouver to begin a new mission. This was the second attempt to establish a Unificationist presence in Vancouver since the first attempt of 1965 had been discontinued. In January 1974, Anne Ranniste opened a center at 1873 Nelson Street, Apt. 603., Vancouver B.C. A month later, Sheila Cummings joined the lone pioneer and by April of the same year, Jorg Heller, a naturalized Canadian originally from Germany, joined as their first member. Jorg, who was then in his thirties, would later make a significant contribution to the activities of the church in Canada before moving to the United States in the early 1980s.

In May 1974, because of a need for larger quarters, the Vancouver members moved to a new location at 2195 West 8th Ave. Around that time while Rev. Moon was passing through Seattle, Washington, the Vancouver members, Anne Ranniste, Sheila Cummings, and Jorg Heller, had the opportunity to meet Rev. Moon at the Seattle Airport.⁶³

By July 4, HSA-UWC was provincially incorporated in Vancouver, using similar articles as the Ontario corporation. During the same month, Mubina Jaffer who had earlier joined the Unification Church in England, became part of the Vancouver Center. Born in Uganda, of Islamic East Indian descent, her family had been expelled during Idi Amin's reign of terror and were now living in Vancouver. While a student in England, Mubina met the Unification Church and later decided to continue her involvement in Canada. She would be one of its most steadfast members. The Vancouver center continued rather steadily over the following years and along with the Montreal, Quebec City and Toronto centers, it was one of the most active and successful cities for the Unification Church.

E. Initial Phase of Centralization

By the end of 1973, five and half years after Linna and Marie had initiated missionary activity in Toronto, Unification Church core membership in Canada consisted of the following:

- | | |
|---------------------------------|--------------------------------|
| 1) Katharine Bell | 7) Robert Duffy (in USA) |
| 2) Marvi Ranniste | 8) David Decker |
| 3) Anne Ranniste (in Vancouver) | 9) Wayne Lamond |
| 4) Jim Buchanan | 10) Jack Simmon |
| 5) Sheila Cummings | 11) Alan Wilding (in Montreal) |
| 6) Bruce Casino (in USA) | 12) Regan Sano |

A number of members, such as Grace Ross and Edward Alleyne, had been transferred to the United States, while several who had joined earlier were no longer involved.⁶⁴

The Canadian Unification Church was by no means a movement of national prominence. It was a small obscure community engaged in a variety of sporadic efforts to find new recruits. But it had connections to a fast-growing international movement, which by then had its center of operations in the United States. This was because Rev. Moon was by then living and directing most of the movement's resources into the United States. Proximity to the United States had both positive and negative effects on the growth and development of the church in Canada. On the positive side, Rev. Moon's occasional direct involvement with the church in Canada provided the members with a greater sense of enthusiasm. They also could benefit from the wider range of activities available in the United States. On the negative side, although uncomplimentary media reports did not really begin till 1974 and 1975 in a concerted manner, the extent of negative publicity had a significant effect on the small group in Canada. Increased negative publicity eventually led to increased centralization of the church.

Due to increased outreach activities membership doubled in 1974. A continued presence at the University of Toronto main campus, through the setting up of a book table, provided access to the student population. Furthermore, the introduction of fund-raising as the main income source

brought greater mobility and also flexibility. For instance, the members were no longer restricted to approaching people after their work hours.

On January 6, a nationwide 40-day prayer condition began. Such prayer conditions were focused on finding new recruits and also served to bring a greater sense of solidarity among the members of the community. Besides the regular outreach programs, such as open house and workshops, David Decker initiated Victory Over Communism activities at the University of Toronto in early 1974. At the same time, Wayne Lamond contacted Christian groups.⁶⁵ But it was clearly understood by then that the location of the church center was not helpful to outreach activities.

1. Purchase of First Building as Headquarters

Through successful fund-raising efforts and especially through the introduction of a new item called a granarium, which was a dried flower arrangement encased in glass, enough funds were raised to make a down-payment on a house. After spending some time searching for new quarters, an older three storey house at 588 Spadina Avenue in Toronto was purchased in May, 1974. The site stood across the street from the University of Toronto campus and its proximity to the central part of Toronto provided a better venue for potential recruits. Thus, on June 1, 1974, the Canadian Unification Church established its national headquarters at the new location and the members became occupied with renovating the house.

Outreach activities became more intense and successful from that time on. Also some members who joined in the United States came to Canada. One example was the case of Paul Resnyak. Upon returning from the 100-Day Training in New York, Bruce Casino invited Paul to become part of the Canadian church.

Resnyak would remain with the Canadian Unification Church for several years, before returning to the United States.

Because of Rev. Moon's presence in the United States, members who were working closely with him would visit Canada from time to time. One such visitor was Shin Wook Kim, an early member from Korea, who visited both Toronto and Montreal in June 1974. She provided the members with spiritual guidance and also shared stories from the early days of the church in Korea. Until that time exposure to the roots of the Korean movement was very limited.

2. Korean Members in Canada

The first Korean Unification members to establish residence in Canada were Choon Keun Chang and his wife Won Chil who arrived in December 1973 and settled in Toronto. Choon Keun had joined as a teenager in 1956 when his entire family had become involved with the Unification Church, while Won Chil had joined in 1969. They both had participated in the Mass Wedding of 777 Couples in 1970 in Korea. As an elder couple of the church they would introduce many elements of Korean culture and Church tradition that until then were unknown to the Canadians.⁶⁶ Initially they worked in the background of the Canadian church. For example when members started fund-raising with granariums in April 1974, Won Chil Chang, helped by making the dried flower arrangements while the Canadian members would solicit funds.

Another Korean couple, Sung San Lee and his wife Soon Up, arrived in mid-1974. During Katharine Bell's 1972 stay in Korea, she had met Sung San Lee, who had asked her to sponsor his entry into Canada.⁶⁷ As members of the 430-Couple Blessing in 1968, they were viewed as elders and thus exercised considerable influence over the Canadian members during their stay.

According to Katharine, relations between the Canadian members and the Koreans were

rather good initially, but became especially strained with Sung San Lee after a short time. In her view, Lee grew increasingly impatient with the way Unificationist activities were being conducted in Canada. Furthermore, he not only expressed his views to the existing membership, but according to Katharine, he presumably communicated his displeasure with the way the Canadian Unification Church was being led to Rev. Moon, which might have eventually led to a change of leadership in Canada.⁶⁸ Lee had intended to stay only temporarily in Canada, hoping to emigrate to the United States, but eventually remained till early 1978. He helped develop the Korean congregation in Toronto, as well as the further development of the International Federation for Victory over Communism.

During the early years the Korean members in Canada played more of an advisory role and eventually developed their own activities within the Korean community. It would be quite a few years before they would actually have direct responsibility within the Canadian church. However, the relationship between the Canadian and Korean members was significant in that, among other things, they had a direct linguistic connection to Rev. Moon and other leading elders of the International Unification Church.

3. Participation in American Activities

Because of the proximity to some major American cities, Canadian members participated in some of the evangelistic campaigns which were conducted in the United States. As early as 1972 members had participated in Rev. Moon's seven-city tour. Then in early December 1973 all the Canadian members travelled to Detroit, Michigan, to help their American counterparts with the Day of Hope campaign. Rev. Moon was then in the midst of his twenty-one city tour of the United States. For the three days prior to Rev. Moon's talks on December 9 and 10, the Canadians assisted

in all aspects of the effort.

Also in July 1974 the Toronto members travelled to Rochester, New York, to participate in the "Celebration of Life" Sun Myung Moon Christian Crusade. Colonel Bo Hi Pak, then Rev. Moon's translator and special assistant, was conducting a speaking tour of the United States at that time. Thus, the Toronto members were invited to help with outreach to the general public.

In preparation for Rev. Moon's speech at Madison Square Garden in New York on September 18, 1974, the Canadian members also contributed to its success. The Vancouver members, for example, while driving across Canada, held rallies in Calgary, Regina and Winnipeg to advertise the event. In Montreal and in Toronto, rallies were also held to publicize the Madison Square Garden speech. Close contacts were invited to attend, and on September 15, the entire Canadian membership with their guests travelled to New York City, to participate in the final days of the Madison Square Garden campaign.

On September 18, all Canadian Unificationists participated in the Madison Square Garden Rally where Rev. Moon spoke to a crowd of 25,000 people on the "New Future of Christianity". After the speech the Canadians helped their American counterparts take down posters which had advertised the event throughout New York City and on September 19, all Canadian members attended Rev. Moon's speech at Tarrytown.⁶⁹

4. One World Crusade

Upon returning to Canada on September 20, it was decided to totally reorganize the Canadian Unification Church. Thus, on September 29, at a meeting of the center directors it was decided to form a One World Crusade (OWC) Team which consisted of the following five members: Anne Ranniste (leading), Jim Buchanan, David Decker, Paul Resnyak, and Russell

Anderson. The OWC had earlier been formed in the United States. As a mobile missionary-team it had assisted the development of activities in each American state and contributed toward the invitation of the general public to Rev. Moon's speeches throughout all fifty American states. Later, in 1975, an International OWC Team, formed of Unificationists from diverse countries, travelled to the Orient to assist in Rev. Moon's tour of Korea and Japan. A similar pattern of establishing mobile evangelical teams was used in Europe since the early 1970s.

The five-member Canadian OWC, travelled to Vancouver, Montreal, and then back to Toronto, assisting the church centers in their outreach and fund-raising activities. This served to generate a sense of enthusiasm among the local church centers and the plan was for the mobile team to remain in each city for three weeks.

As part of this reshuffling, Sheila Cummings became director of the Vancouver church center while Alan Wilding and Katharine Bell remained in Montreal and Toronto, respectively. The OWC continued its witnessing activities through the month of October while raising funds to support their efforts with granariums.

After spending several weeks in western Canada, the OWC arrived in Montreal on October 21. With their assistance a workshop for potential new recruits was held on the weekend of 26-27 October at Camp Marcil, in St. Beatrice, just outside of Montreal. Besides the participation of the members, three guests attended. Workshops were also held at Camp Richel Daka, outside of Toronto. Furthermore, in October 1974, the national movement expanded once more as Bruce Casino departed to pioneer the first mission in Ottawa. But, there were other forces at work in the background of the Canadian church that probably led to a shift in direction.

5. Changes

During the autumn of 1974 there existed a good deal of tension between those members in Toronto who had by then aligned themselves with Sung San Lee and those who had remained loyal to Katharine. In Katharine's words, "The church center was split and there was a real power struggle taking place."⁷⁰ A prayer condition for reconciliation was initiated among the elder members, but before long things would take a new turn as Rev. Moon would assign new leadership.

By the time Katharine was informed of the leadership change, a little more than six years had passed since Linna Miller Rapkins and Marie Leckrone Ang had founded the mission in Toronto. By then membership in Canada had grown to approximately twenty-five active members.⁷¹ Of course, not everyone who had joined remained, but there now existed a body of believers who together would help spread the Unificationist message throughout the land.

Toward the end of October 1974, Katharine Bell was informed that she would soon be replaced as national director of the Canadian Unification Church by Robert Duffy. Therefore, after having served as director since July 1970 through an important and formative pioneer phase of Unificationism in Canada, she would be moving on. Her pioneering days were not over, however, for after a short stay in the United States, Katharine would become the first Unificationist missionary to Ethiopia in 1975.⁷²

With the departure of Katharine Bell also came the end of an era: the pioneer stage of the Unification Church in Canada. Since the seeds had been sown in the mid-1960s numerous attempts had been made by the small group to reach the people of a sophisticated and modern industrialized nation with a message from the distant land of Korea. The founding members in Canada had adapted a world-view they found so vital and important; they had devoted nearly all their energies to its propagation. The people of Canada, nonetheless, were not responding as quickly as they had

hoped.

Nevertheless, the young adherents did not lose hope. They continued with their intense efforts, not only to survive, but to ultimately grow as a church movement and spread the unique revelation they believed all Canadians should hear.

With the arrival of Robert Duffy, who had been exposed to the international Unificationist membership in the United States, as well as the variegated approaches toward the public, a new era would begin. Moreover, during his time in the United States Duffy had not only had the opportunity to be in Rev. Moon's presence, but had also become familiar with the leadership styles of his American, Korean, Japanese and European counterparts. For reasons which will further be explored, a more centralized era for the Unification Church in Canada soon began.

NOTES

1. Interview with Katharine Bell Erickson. January 16, 1994.
2. Katharine Bell. "Letters and Reports - Toronto." *NAF*. December 1968. p. 22-23.
3. Marvi Ranniste. "Report from Toronto." *NAF*. November, 1970. p. 5.
4. The word "condition(s)" refers to a consistent effort to pray or fast over a period of time. For example a daily 21 minute prayer for 7 days or a 3 day fast for a particular purpose.
5. Interview with Robert Duffy. January 17, 1994.
6. "Report from Toronto." *NAF*. February - March 1971. p. 7.
7. "Report from Toronto." *NAF*. July-August 1971. p. 8.
8. *NAF*. January, 1972. pp. 1-6. (Report by Jack Korthuis and letter by Katherine Bell.) Also see *WTW*. January, 1972. pp. 37-41. Letter by Karen Dyck.
9. Sun Myung Moon. *Master Speaks*. December 22, 1971. pp. 4-5.
10. Sun Myung Moon. "Questions and Answers." *Master Speaks*. HSA-UWC. December 12, 1971. p. 4.
11. Alan Wilding. Diary.
12. Interview with Alan Wilding and Robert Duffy. September, 1986.
13. Karen Dyck. "Master's visit to Canada." *WTW*. January, 1972. p. 38-39.
14. Interview with Alan Wilding and Robert Duffy. September, 1986.
15. Sun Myung Moon. *Perfection and Gratitude*. October 3, 1976. pp. 10-11.
16. Interview with Katharine Bell Erickson. January 16, 1994.
17. Karen Dyck. *WTW*. January, 1972. p. 38-39.
18. Sun Myung Moon. "The Formula For God's Providence." *Master Speaks*. December 14, 1971. p. 6.
19. Interview with Robert Duffy. January 17, 1994. (Note: There did exist other versions of the *Divine Principle* in English written by Miss Young Oon Kim, Mr. David S.C. Kim and Mr. Sang Ik Choi, however.)
20. The Adam, Eve, Archangel typology is found in the *Divine Principle*. The basic points are that Adam, Eve and the Archangel were created by God but that the intended relationship between them was not fulfilled and therefore must be restored. The typology also applies to the relationship between nation states. In the 20th century the nations of Korea, Japan and the United States were in the position of Adam, Eve and Archangel respectively. England was the intended Eve nations when Reverend Moon began his ministry in 1945 but could not take that role for numerous reasons.
- 21.. Moon, Sun Myung. *Master Speaks*. December 22, 1971. pp. 4-5. (Note that the translator Mrs. Won Pok Choi, is

translating in the third person for Reverend Moon whom she refers to as Master.)

22. Franco Famularo. *Chronology of the Unification Movement in Canada: 1965-1991*. Unpublished chronology of events. (hereafter Chronology). March 1972.

23. *Ibid.* April 1972.

24. Interview with Alan Wilding. January 15, 1994.

25. *Ibid.*

26. *Chronology*. April 1972.

27. Karen Dyck. "Report from Toronto." *NAF*. June, 1972. p. 15.

28. *Ibid.*

29. Interview with Alan Wilding. January 15, 1994.

30. Karen Dyck. "Report from Toronto." *NAF*. May, 1972. p. 10.

31. Karen Dyck. *NAF*. June, 1972. p. 15.

32. *NAF*. June 1972.

33. *Ibid.*

34. Alan Wilding. "Letter July 3, 1972." *WTW*. July, 1972. p. 100-101.

35. Alan Wilding. "Letter July 3, 1972." *WTW*. July, 1972. p. 100-101. and Karen Dyck. "Letter July 16, 1972." *WTW*. August, 1972. p. 123.

36. Alan Wilding. *WTW*. July, 1972. p. 101.

37. *Chronology*. August 1972.

38. Karen Dyck. "Overseas Reports - Canadian Family." *WTW*. September 1972. p. 41.

39. *Ibid.* p. 40.

40. Alan Wilding. "Canadian Report." *WTW*. August 1972. p. 52.

41. Interview with Alan Wilding. January 15, 1994.

42. Interview with Robert Duffy. January 18, 1994.

43. Neil Salonen. "Looking Ahead". *New Hope News*. December 23, 1974. (According to Salonen membership had grown in the U.S. from some 300 to 3000 members during the 1972-1974 period.) As quoted in *A History of the UC in America*. p. 213.

44. Paul Werner. *Personal Testimony of Rev. Paul Werner - May 1985*. 1985. Unpublished. pp. 98-108.

45. See for example unpublished histories of each European Unification Church. Compiled in 1989.

46. *Chronology*. 1972. (Also see Guest Book stored in Unification Church of Canada archives.)

47. Sun Myung Moon. *Master Speaks*. "To the 100 Day Trainees-AFTER LECTURE." May 26, 1973. p. 1.

48. *Ibid*.

49. *Ibid*.

50. Articles of Incorporation of the Holy Spirit Association for the Unification of World Christianity in Ontario. Filed May 9, 1973. (The following is only a small segment of the entire document.)

Letters Patent

A. To further the work of God and to promote the teachings of the Old and New Testaments and the divine principles advocated by the Corporation.

B. To acquire by purchase, gift, bequest or otherwise and to hold, lease, rent, mortgage, or convey such property, real or personal as may be necessary to carry out all or any of the objects of the Corporation; and

C. To organize, build, own, lease, rent, maintain or otherwise operate churches, religious retreats, hospitals, rest homes, missions, homes for the aged and infirm, orphanages and other religious and benevolent enterprises, in accordance with the laws of the country and locality in which they shall be situated or conducted;

PROVIDED, however, that it shall not be lawful for the corporation hereby incorporated directly or indirectly to transact or undertake any business within the meaning of The Loan And Trust Corporations Act;...

By-Laws

1. The name of this association shall be The Holy Spirit Association for the Unification of World Christianity It shall also be known as The Unified Family and The Unification Church.

2. Head Office of the Association in the city of Toronto, in the municipality of metropolitan Toronto, in the province of Ontario and at a place therein where the affairs of the association are from time to time carried on.

3. The corporate seal of the association will be in the form impressed here on.

4. The membership in this corporation shall be limited to persons who are fully undertaking the financial responsibilities in carrying out the functions of this association and or are performing such other functions in connection therewith as is approved by the board of directors.

5. Application for membership shall be made in the manner prescribed by the board of directors.

6. All applications for membership to the association and expulsion of a member for the good of the association shall be handled by the board of directors with the member being permitted to show cause why it is unfair to expel him or her, if he or she so desires.

7. Any member found taking undue advantage of the workings of the association shall be cited before the board of directors.

51. "Articles of Incorporation of The Holy Spirit Association for the Unification of World Christianity in Ontario." Filed May 9, 1973 in Toronto.

52. *Chronology*. June 1973.

53. Alan Wilding. Diary.

54. Interview with Wayne Lamond. September, 1986.

55. Interview with Robert Duffy. January 17, 1994.

56. *Chronology*. August-September, 1973.

57. Interview with Wayne Lamond. September, 1986.

58. Alan Wilding. Diary.

59. *Ibid.*

60. *Ibid.*

61. *Ibid.*

62. *Ibid.*

63. Interview with Wayne Lamond. September, 1986.

64. Alan Wilding. Diary.

65. Interview with Wayne Lamond. September, 1986.

66. Interview with Choon Keun and Won Chil Chang. February 25, 1994.

67. Lee went by the name Sung Soo Lee while in Canada. He later changed his name to Sung San Lee.

68. Interview with Katharine Bell. January 16, 1994.

69. Alan Wilding. Diary. (Also Interview with Wayne Lamond. September, 1986.

70. Interview with Katharine Bell Erickson. January 16, 1994.

71. According to a membership list for December 31, 1974 there were 26 active members and 12 associate members. The list did not include those people who had joined in Canada and were either temporarily or permanently in the United States.

72. Interview with Katharine Bell Erickson. January 16, 1994. (Note: Missionaries were sent to 80 countries in 1975. Three missionaries were sent to each country and each missionary was a national of either Japan, the United States or Germany. This international trio represented the three continents of Asia, North America and Europe. There were a few exceptions however, as Katharine, a Canadian, went to Ethiopia along with her Japanese and German counterparts.)

PART II

ATTEMPTS AT CENTRALIZATION:

1974-88

If the period beginning with the first Unification missionary efforts in Canada until 1974 was a pioneer phase, the era from the end of 1974 until 1988 was characterized by an increased centralization of the Unification Church in Canada. By the end of 1974 the community had grown to approximately twenty-five active members who lived communally in the church centers. Additionally, there were a dozen associate members. The pattern of activities was simple: approach people on the street, at the college campus, at public meetings, and invite them to attend the lecture series at the center. Until 1974 relatively few Canadians had ever heard of Rev. Moon and the Unification Church.

During the period from 1974 until 1988 Rev. Moon and the Unification Church entered the public spotlight in a manner never imagined by members of the Unification Church. From mid-1973 onwards Rev. Moon made the United States his principal residence and thus the focus of world-wide Unification Church activities was just south of the Canadian border. Between 1972 and 1976 the main thrust of Unification activities were Rev. Moon's public speaking tours of the United States. Several tours were conducted; seven major cities in 1972, a twenty-one-city tour in late 1973 and early 1974; a thirty-two-city tour between February and April 1974; and an eight-city tour in late 1974 which included a major speech to a capacity crowd at New York City's Madison Square Garden. After speaking in Japan and throughout Korea during the first part of 1975 Rev. Moon held two rallies commemorating America's Bicentennial at New York's Yankee Stadium and at the Monument grounds in Washington D.C. in 1976. The speech at the Washington Monument, according to some estimates, attracted 300,000 people.

The speaking tours as well as the growth of membership in the United States attracted much publicity in the news media. News reports were generally not very favorable. One allegation that appeared repeatedly in the print and electronic media was that the Unification Church used deceptive recruiting practices and separated young people from their families. The press also

reported that Rev. Moon and his followers, "the Moonies", as they came to be known through the mass media, were using brainwashing techniques to keep people in their group. The Unification Church was also branded as a "cult" and the issue of whether it was a religion or not was put into question.

Between 1974 and 1988 countless articles about the Unification Church appeared in the press worldwide, but especially in the United States. As is evident today, American news travels everywhere and it spreads most easily into Canada. Since most of Canada's population resides within one hundred miles of the United States border, it is common for Canadians to follow news reports originating in the American media. As Rev. Moon gained considerable negative publicity in the United States, the view Canadians acquired about the Unification Church undoubtedly affected the development of the Unification Church in Canada.

Escalating negative publicity necessitated enhanced group solidarity and might have also caused a more centralized group to emerge in Canada. Other factors that led to increased centralization were Rev. Moon's direct and indirect involvement with each national church through holding regular meetings of the international leadership, as well as the distinct personalities of the individual national leaders. During the 1974-88 period the Unification Church in Canada was led by; Robert Duffy, Martin and Marion Porter, and Paul and Christel Werner. Each leadership period brought an escalating wealth of experience to the Canadian church which contributed to its changing character. Duffy's term as national leader will be treated as the first of three phases in the centralized period.

Chapter Four

Robert Duffy's First Term

*Initial Restructuring—New Hope for a New Canada Tour and the Yankee Stadium Campaign
The Washington Monument Campaign and Rev. Moon's Visit
Ideological Work—Final months of Duffy's first term*

On November 1, 1974, Robert Shapland Duffy assumed his role as national leader of the Canadian Unification Church. He remained in that position until his first term ended in May 1977. Twelve years later, from 1989-1991, he again served in that position.

Born in Kirkland Lake, Ontario, in 1949, Duffy met the Unification Church in London, England, in late 1967. He joined the group, then consisting of four women, on January 1, 1968. Therefore, he is the first male member in Britain and the first Canadian national in the world to join the Unification Church.¹

Duffy returned to Canada from England in August 1969 and was active with the Canadian Unification Church until July 1973. He then travelled to the United States and remained there for a year and a half. Leading up to his assignment as national leader, Duffy participated in the: 100-Day Leadership Training; Rev. Moon's twenty-one, thirty-two and eight city speaking tours of the United States; the National Prayer and Fast for the Watergate Crisis; the campaign leading up to Rev. Moon's Madison Square Garden speech; as well as the Seven-Day Fast for Japanese Wives of North Korean Repatriates. He also served as a coordinator and main lecturer of the 100-Day Training at Tarrytown. Furthermore, he was David S.C. Kim's personal assistant and driver for a few months.

At a dinner held at the Belvedere Estate in Tarrytown, New York in late October 1974, Rev. Moon assigned Duffy to be the national leader of Canada. Indeed, it was David S.C. Kim who recommended that Duffy, then twenty-five years of age, be appointed.² Duffy's first term, although filled with increased negative media publicity was a period of relative membership growth.

A. Initial Restructuring

Duffy's first year in office produced numerous changes in personnel which required the increased mobility of the membership. Although activities initially continued as they had under Katharine Bell, decisions were made early on to restructure the church organization. A feature of Duffy's first year as leader was the occurrence of regular meetings with the center directors. Under the theme "Unity and Progress", the first Director's Conference was held on December 11, 1974. In attendance were Alan Wilding, Wayne Lamond, Bruce Casino, and Sheila Cummings, representing Montreal, Toronto, Ottawa and Vancouver, respectively. At this meeting the existing status of the church was examined and strategies for growth were discussed.³ Since the primary goal of Canadian Unificationists was to expand to a national level movement their main concern was how to increase membership. When they looked over the membership list, they saw that after several years of effort the numbers were not yet at the level where the nation could be influenced. According to a list dated December 31, 1974, membership in the Canadian Unification Church consisted of a total of thirty-eight active and associate members.⁴ Of the thirty-eight people on the list ten had joined outside of Canada (England, United States, Korea and Japan), while half of the twelve associate members were relatives of active members. The list did not, however, include those who had joined in Canada and had moved on to other countries. There was still a long way to go before becoming a national-level movement.

Decisions made at the Director's Conference were implemented with the arrival of the new year of 1975 which began with a candlelight procession from the church center to the Holy Ground at Queen's Park. The members began the year with a midnight prayer and after the God's Day celebration members departed for their respective missions. Bruce Casino returned to Ottawa, newly assigned city director, David Decker, departed for Vancouver, and both Alan Wilding and Wayne Lamond continued as leaders in Montreal and Toronto respectively. The focus was on increasing membership through witnessing and holding workshops for interested guests. A few days after their departure, however, plans were altered slightly due to an unexpected message from Korea.

1. The Blessing

Unforeseen, on January 8, 1975 a message was received from Korea that announced a Blessing, conducted by Rev. Moon, would take place in early February. The only eligible members from Canada were Alan Wilding and Marvi Ranniste.⁵ Eligibility was determined by the number of years involvement with the Unification Church (3) and one's physical age (26 for men and 24 for women). Those who participated would be introduced (matched) to their partners by Rev. Moon. For Unificationists, participation in the Blessing is viewed as one of life's most significant events, since it is through the Blessing ceremony conducted by Rev. and Mrs. Moon that they are forgiven of the original sin and engrafted into the new lineage of the Messiah. The upcoming Blessing was the issue of the day for the Unificationists at the time.

In total four Canadians participated. Besides Wilding and Ranniste, Katharine Bell and Grace Ross, who were then in the United States, also participated in the wedding held in Seoul, Korea on February 8, 1975. Alan was married to Michiko Miyamura of Japan, Marvi to Terry

Brabazon of Great Britain, Katharine to Mark Erickson, and Grace to James Davin of the United States, respectively.⁶ This was the first time Canadians participated in a mass wedding conducted by Rev. Moon.

2. Initial Media Attention

Although the media had reported about the Unification Church in earlier years, the Canadian media began paying more attention to the church in Canada in late 1974 and early 1975. One event that sparked media interest was Canadian participation at the Third International Conference for the Unity of the Sciences (ICUS) held in London, England on November 21-24, 1974. The conference chaired by Nobel Laureate, Lord Adrian, was attended by academics from a number of countries including Stuart Hill of McGill University in Montreal. Thus, the daily *Montreal Star* carried an article entitled "Moon Shines over Mysterious Meeting of Minds".⁷ The article expressed skepticism over the motivation of the organizers and questioned why any of the academicians had participated. An article in the *McGill Reporter* expressed further surprise that then Prime Minister of Canada, Pierre Elliot Trudeau, had sent an endorsement to the London ICUS conference.⁸ A few months later brief commentaries about the simultaneous wedding of 1800 Couples appeared in several Canadian newspapers which was followed by Wayne Lamond's appearance on CITY T.V., a Toronto television station, to respond to questions about the mass wedding event.⁹

Due to the increasing development of the church in the United States, then Toronto Star reporter, Tom Harpur, decided to do a feature story on the Canadian branch of the church in March 1975. In an article entitled; "Moon: The Newest Religious Cult Star," Harpur described his first encounter with members of the Unification Church in Toronto. Based on an interview with Robert

Duffy and Wayne Lamond, Harpur explained:

The "Moon people" landed in Toronto in 1968 without much fanfare. Today, however, they are gearing up for a bid to convert the nation.¹⁰

Harpur's article, provided an outsider's observations of the Canadian Unification Church for the first time. He depicted the Canadian Unificationists as being far more influential than they were in reality. Without verification he reported, for example, that there were about 200 members in Canada at the time, 70 of which were in Toronto. He further speculated on how much money the members could raise within a year and wrote that the 16 members living in the Toronto center alone could raise over \$250,000 per year.

He went on to say that all full-time adherents were convinced that Rev. Moon was indeed the Christ. Quoting both Duffy and Lamond, who said "We believe he is the Messiah; we have seen him and his works," Harpur concluded that this was a movement the Canadian people should be concerned about and warned:

Tightly disciplined, clean cut, and conservatively dressed, Duffy and his cohorts here clearly mean business. They are concentrating on young people, especially in high schools and colleges - young people whose traditional religious roots are weak or who find insufficient challenge in the "faith of their fathers."¹¹

For Harpur, then reporter for the *Toronto Star's* religion section, the Unification Church was a threat to traditional Christianity.

3. Walk for Canadian Unity

A few days after returning from Korea, Alan Wilding embarked on a walk designed to call attention to the need for more respect and understanding between French-and English-speaking Canadians. According to Wilding, his purpose was two-fold: one internal and another external. Firstly, on the internal or symbolic level he wanted to plant the blessing he had received from the Messiah in Canada. Secondly, or externally he wanted to make a condition for the unity of French

and English Canada.¹² He began with prayer at Toronto's City Hall on February 24, and over the next twelve days he walked to Montreal about 350 miles away. He arrived at Montreal's City Hall on March 8, 1975. Wilding commented on his journey as follows:

Obviously by doing this one action (the walk), I'm not going to solve the problems of Canada. But I was able to explain to the many mayors, reeves and newspaper editors I met along the way that we were seeking mutual understanding between French and English. I found there were a great many Canadians conscientiously concerned about this. They are a peace-loving people who want to continue to live in peace together.¹³

Due to freezing temperatures and physical pain, Wilding almost gave up the walk about sixty miles from Toronto, but due to Wilding's conviction that he was not doing this for himself he managed to garner the will to continue. He received support from Bruce Casino who issued press releases in major cities along the route. As Alan made his way up Highway 2, on the shores of Lake Ontario and the St. Lawrence River, he visited the offices of mayors in major cities along the way and presented a statement on unity. During the journey Alan stayed in a variety of places including three nights in police station jail cells and one night in a farmhouse. According to Wilding the night that epitomized the whole trip took place a couple of days after beginning the walk. He notes:

But the event that symbolized the whole trip for me took place at Welcome, Ontario, about 70 miles east of Toronto. The owner of a motel there was a French-Canadian woman who was married to an Englishman and was very interested in what I was doing. She supported the whole idea completely, paid for my meal, and gave a bed for the night.¹⁴

In Montreal, Wilding was met by reporters at City Hall. On March 10, he was interviewed by the CKGM radio station in Montreal and a few days later also met with the deputy Mayor of Montreal. Having accomplished this, Alan continued his mission in Montreal after having been away for more than a month.¹⁵

4. C.A.R.P., Pioneering and Reorganization

Outreach activities were intensified during the initial months of 1975. Although outreach on college campuses had been attempted sporadically in earlier years at the University of Toronto

and at York University, it was never done through a formal organization. Through learning of the success of the Collegiate Association for the Research of Principles (C.A.R.P.) in other countries, particularly Japan, it was decided to form a similar organization in Canada. C.A.R.P, which held its first meeting in Toronto on February 27, 1975, was designed to attract students to the Unification movement. A pamphlet distributed by C.A.R.P. stated the following concerning its activities:

WHAT IS C.A.R.P.? The Collegiate Association for the Research of Principles (C.A.R.P.), as a registered student body on the University of Toronto campus, is dedicated to an investigation of the reality of our moral and spiritual foundation in the life of the individual, family, society, nation and the world. Devoted to the investigation of basic principles which promote a greater understanding of man and his constant, but seemingly elusive search for happiness...Through a schedule of meetings, lectures and workshop, C.A.R.P. hopes to serve the needs of the student community by promoting a more cooperative and peaceful environment to foster the development of a clearer conception of man's nature.¹⁶

C.A.R.P. meetings were held almost on a weekly basis throughout the school year and in September 1975 it was formally established at the University of Toronto.¹⁷

Sung San Lee and later Stoyan Tadin, then an undergraduate student at the University of Toronto, were instrumental in developing C.A.R.P. activities in Toronto. Indeed, Tadin himself had met the members at a book table at the same university.¹⁸ However, outreach activities on college campuses was not the main thrust of the outreach effort at that time.

The majority of the members were asked to participate in a pioneering effort which began on March 1, 1975. Members were assigned individually to a number of cities for a period of 40 days, which was later extended to 120 days. Anne Ranniste went to Kitchener-Waterloo, Sheila Cummings to Hamilton, Jim Buchanan to London, Jorg Heller to Kingston, while the other center directors remained where they were. The flexibility and increased mobility of the members were helpful in enabling the members to move quickly. Indeed, mobility of the membership became a key issue throughout the following years and strengthened the centralized nature of the church.

While many of the members were pioneering, in mid-March, an office was rented in

Toronto (696 Yonge Street, Suite 204) which served as the national office of the Canadian movement, as well as a center for outreach activities. Located on Toronto's busiest street it offered easier access to the church for potential recruits as they could literally walk into the church center off the street. The new office, in a sense became the nerve center of the Canadian movement.

On April 14, the second National Directors Conference was held at the new office in Toronto. At this meeting, it was once again decided to make some organizational changes. Each director and pioneer remained in the city where they had been but received a member to assist them. Mark Spowage went to Montreal, Pedro Ramez to Ottawa, Jim Harrison to London, Mubina Jaffer to Kitchener- Waterloo, Boyd Tait to Kingston, Anita Mukerjee to Hamilton and Marvi Ranniste went to Vancouver. Jacques Blain became leader of Montreal replacing Alan Wilding who then began selling Ginseng Tea in Toronto.¹⁹

Ginseng Tea was imported from a Church related business in Korea called Il Hwa. Il Hwa, which later became a major Korean exporter of Ginseng products, was at the time seeking to develop an international distribution network and thus each national Unification Church leader was asked to assist in the distribution of Il Hwa products. Therefore, some of the Canadian Unificationists became involved in developing this business venture and on May 1 opened a store on Gladstone Avenue in Toronto under the business name Rapkins' Products. This venture continued for several years but was later discontinued due to financial loss.

5. Workshops

Although the members were spread out in cities throughout the country, most were in locations within a few hours drive from Toronto. It was then considered more effective to set up a central educational program. In the spring of 1975 Terry Brabazon, a British member who had then

recently arrived in Canada, organized regularly held workshops for potential new recruits. The workshops consisted of two-and seven-day lecture series of the *Divine Principle*. Following a pattern observed in the United States locations were rented in the countryside when possible. There potential recruits participated in lectures, discussions, heard testimonies, and among other things enjoyed the outdoors. The first workshop of the year was held at Camp Richel Daka, north of Toronto in spring. Some of the first members to join through the workshop approach in 1975 were Caren Folk and Tom Weller. The workshop system proved to be effective as more than twenty people joined throughout 1975, almost doubling the Canadian membership. It was also due to the effective lecturing of, among others, Terry Brabazon.

Terry, a math and science teacher by profession, was then 29 years of age. He had joined the Unification Church in Britain in 1971 and had travelled to the United States a couple of years later to join the International One World Crusade, where he had held leadership roles during Rev. Moon's speaking tour. He had also been a lecturer at the 100-Day Leadership Training at Tarrytown. A dynamic speaker, he was instrumental in providing education and training for many of the new members who joined that year and was also a key figure in the church's leadership during Duffy's first term.

6. Anti-Pornography Rallies and More Organizational Changes

After representing Canada at the World Rally for Korean Freedom, where Rev. Moon spoke to 1.2 million people in Korea, Duffy returned to Canada in mid-June to initiate a number of activities including the International Family Association (I.F.A.) and a series of anti-pornography rallies in Toronto. Since the debate over the dissemination of pornographic literature was a hot issue in Toronto's newspapers, that summer, the protests were well received.²⁰ Unificationists marched

and demonstrated in what was then considered Toronto's red-light district; Yonge, Dundas and Charles Streets. They also asked the owners of pornographic shops to close their operations. Although none of the shop owners followed suit some publicity resulted from the action as articles appeared in Toronto newspapers and Toronto's multilingual radio station CHIN invited some Unificationists to participate in a two-hour talk show about their anti-pornography activities.

Through a series of center director meetings in July 1975, changes were once again made to the existing structure. First it was decided to hold an educational training session for the entire membership in Toronto between July 14-21 which was immediately followed by a five-day trip to the countryside north of Montreal. After more than ten days of training implementation of the new organizational, decisions took place on August 1. It appears that personnel changes took place each time there was a meeting. This was another feature of the centralized nature of the church.

This time Jim Buchanan became the director of the Ottawa center, while Bruce Casino returned to Toronto to become responsible for Rapkins' Products. David Decker continued as director of Vancouver. Jorg Heller and Paul Resnyak each became responsible for mobile fundraising teams comprised of five members each, while Anne Ranniste became director of the Montreal Center. Other changes included Terry Brabazon becoming director of the Toronto center, Jacques Blain went to pioneer Quebec City while Alan Wilding went to Montreal as resident lecturer. Of course, this new organization did not last very long as new projects and meetings continued to necessitate changes.

7. Canadian-American Cooperation

One of the projects involved joint activities between the Vancouver and Seattle centers on the Pacific coast. Since Vancouver was less than three hours drive from Seattle it was seen as

advantageous to work together. For example, Vancouver members, their guests, and the parents of some members attended Rev. Moon's speech in Seattle the previous November. Undoubtedly it was easier to cooperate with members in Seattle than with Canadian headquarters in Toronto almost three thousand miles away. Thus, the Vancouver members joined forces with the Seattle members and participated in a five-city speaking tour through the latter part of 1975. A program of witnessing, preaching, anti-pornography rallies and a public speech given by Mike Leone, then an American church leader, was held. Those who expressed interest were then invited to attend a weekend workshop. This pattern continued until October 1975, when the final campaign was conducted in Vancouver. Public speeches were given there by Mike Leone on October 23-24 to which seventy guests attended each evening. This was followed by a workshop for new guests over the following weekend. John Bellavance who attended both speeches and the weekend workshop eventually joined. He described his experience as follows:

While travelling across Canada I was met by a couple of Unificationists in a part of Vancouver called Gas Town and was invited to the speech. I attended the speech and afterwards was invited to a hamburger feast at the church center. When I arrived I found everyone (about forty people) sitting on the floor and thought this was a bit unusual but otherwise felt the people were nice and we had good conversation. Suddenly one of the members spoke to the whole group and announced that we were all being invited to the workshop. The vans were parked outside and we were told not to worry about a thing; they had even prepared toothbrushes for us. Some people went but since I had some reservations I didn't really want to go right away.²¹

Bellavance was being invited to a workshop that forty guests attended that weekend. Although he resisted the initial invitation, he agreed to go the next morning when two Unificationists picked him up where he was staying and personally brought him to the workshop. Bellavance explained what impressed him so much that he eventually decided to join the group:

After participating in two days full of lectures, songs, and games the workshop concluded with a personal testimony by Jorg Heller who explained how he had been led by God to join the Unification Church. This was followed by a film of Rev. Moon speaking at Madison Square Garden. These last two events in the workshop really hit me. I came to realize that it was God who had guided me to this place. I had what some would call a "rebirth" experience.²²

The workshop appealed not only to Bellavance but also to some fifteen other people who also

joined. After the two-day workshop those interested were encouraged to attend a more in depth 7-day workshop taught by Terry Brabazon who had just arrived from Toronto.

On the first weekend in November all the new members were invited to visit San Francisco where Rev. Moon spoke. Most of the new members who had joined in Canada, however, remained in the United States. Presumably activities were more exciting there.

8. Membership increase

The emphasis on inviting people to workshops proved to be fruitful throughout Canada. Workshops were being held regularly in Toronto, Ottawa and Montreal as well. Joint activities between the Ottawa and Montreal centers also produced several successful workshops throughout the summer and autumn of 1975. In Ottawa members rented an office at 56 Sparks Street, the main pedestrian area, and a house on the outskirts of the city on Prince of Wales Drive. People were approached in the pedestrian area and invited to their office nearby. Workshops were held at the Unificationist house on the outskirts of the city. In Montreal people were approached on Rue Sainte Catherine and in and around the McGill University Campus.

On the weekend of September-20-21 a workshop was held jointly by the Ottawa and Montreal chapters in the Montreal center. Billed as a "Celebration of Life" it was attended by six guests who came from both cities. Alan Wilding and Jim Buchanan gave the lectures that weekend and two of the six guests, Gordon Arnold and Franco Famularo eventually joined.

The pattern was proving to be effective in Toronto as well. Through a steady effort of approaching people on the streets, in public places and on university campuses throughout 1975 more people had visited the center than in any previous year. According to the guest book 332 people visited the center in Toronto alone.²³ With outreach activities in Montreal, Vancouver,

Ottawa and Quebec City, thousands of people were now being reached.

In December 1975 most members gathered in Toronto to participated in a joint outreach. It was decided to rent a room in the Westbury Hotel and invite people to hear lectures in what was supposedly a more neutral environment. Anti-pornography rallies were held and the media was contacted. This culminated in a public speech at the Westbury Hotel in Toronto billed as the "The New Hope Festival". The pamphlet distributed to the public stated the following:

An unforgettable evening of joy and inspiration awaits you at the New Hope Festival. Inspired by its founder, the Rev. Sun Myung Moon, the Festival brings a powerful message of hope at a time of despair. There is a solution to our dilemma. Come. You'll be glad you did.²⁴

Robert Duffy, spoke on Canada in God's providence to seventy people. The newly formed musical group, "The New Hope Ensemble", which consisted of some talented Unificationists, entertained the audience. Also a film showing highlights of Rev. Moon's speaking tour in America was shown. This action sought to duplicate Rev. Moon's American crusade on a miniature scale. This was also a precursor to similar activities the following year.

Due to these increased efforts at outreach, weekend workshops were proving to be more successful than ever before. Between twenty and thirty guests attended the weekend workshops in the Toronto area each weekend during November and December of 1975. Since the summer a number of new members such as Angus Sullivan, Alan Thibideau, Carolyn Bing-Wo, Norinne Wong and others joined through the weekend workshop system.

9. A Fork in the Path?

This leads to another episode that perhaps led to two divergent views of how the movement in Canada should be led. It would later lead to serious conflict. Duffy was no doubt moving quite fast, perhaps too fast for some. His view was that he was following Rev. Moon's pattern. Duffy

figured that the time had come to reach the higher echelons of Canadian society. After seeing what Rev. Moon was doing in Korea and the United States he thought the same could be duplicated in Canada. Rev. Moon had for example, met with top American political leaders including then President Richard Nixon, had spoken to members of the House of Representatives on Capitol Hill in late 1974 and in December 1975, had received proclamations from then state governors such as Jimmy Carter and Ronald Reagan, and some mayors had awarded Rev. Moon keys to their cities. Duffy thus concluded that the same should be attempted in Canada.

There were others in the Canadian church who were not as convinced that the Canadian church had the foundation to reach the higher tiers of Canadian society. In their view a broader base of memberships was necessary first. Duffy's view was that both could be done simultaneously. This divergence of views, along with other issues, eventually led to serious disagreements.

At a meeting in early December, it was decided to rent a rather comfortable dwelling called the Repo Estate in Burlington, Ontario, to host important contacts. Equipped with an outdoor swimming pool, an indoor sauna, a tree-lined driveway, and situated on the shores of Lake Ontario, Duffy and others thought that it would make a lasting impression on prospective visitors. The house would also be used for workshops, seminars and conferences. Duffy assumed that the estate would be appropriate to host those important people he thought they should be meeting. Duffy recounts that he did, however, experience some opposition from a number of members for making such a move. Others, such as David Decker were of the same mind as Duffy and enthusiastically supported him.²⁵

Opposition came from those that viewed such moves as being rather excessive and expensive. According to Terry Brabazon, several members, including Alan Wilding and Marvi Ranniste, tried to dissuade Duffy from renting the property "because it was too far out and too much

to handle financially."²⁶ Indeed Duffy would be faulted with making costly decisions on a number of occasions by his peers. Since Duffy had been assigned leader, development had been quick both in terms of membership growth and financial expenses. For those who thought Duffy's style was rather extravagant there were numerous things to pick on. In the year that he had been leader, for example, he had presided over the renovation of the Spadina center, the rental of office space on Yonge Street, an apartment on Isabella Street, and a luxurious house in Burlington. In addition a large new car (a New Yorker) had been purchased and members seemed to be travelling around the country on a regular basis where they stayed in recently rented properties in Ottawa, Vancouver, Montreal, Quebec City and the pioneer centers. A year earlier there were only three centers nationwide. Such things might have all been a matter of perspective, but for Duffy this was a crucial moment. He said:

This was a precipitous moment in Canadian movement. Decker, and Sung San Lee and others were with me on this while others opposed. In my view we should have followed Father's idea and go for the top people. We had to move fast. But those that opposed were upset...²⁷

Whether total cooperation would have made a difference in future development cannot be ascertained but moves were indeed made to reach the top very soon after renting the property.

On December 22, Duffy, Sung San Lee and then well-connected new member Angus Sullivan, met with Mitchell Sharp in his offices on Parliament Hill in Ottawa. Sharp, who was then both Deputy Prime Minister of Canada and Minister of External Affairs met with Duffy, Lee and Sullivan for almost one hour discussing the Unification Church and Rev. Moon's world-wide work against Communism. He was also provided with Unificationist literature. If anything, it gave some of the Canadian members a moral boost since contact was being made with people in high places. But, as noted, some did not see it quite the same way.

Besides the meeting with Sharp, 1975 came to a close with a number of events that boosted

the spirits of the general membership. The first workshop at the Repo Estate in December was attended by twenty-five guests. The same month both Duffy and Wilding appeared on CITY T.V. and on Roger's Cable Television Station in Toronto. Furthermore, the Christmas Eve party was attended by forty-five guests and the Toronto members spent Christmas Day singing Christmas Carols in homes for the elderly. It appeared that every day was filled with activity.

With what seemed like a wave of success the members gathered from throughout the country on December 27. A leaders' meeting was held on December 30 where emphasis was placed on inviting people to Rev. Moon's speech at Yankee Stadium in New York City, scheduled for late May or early June of 1976. The Canadian strategy decided at the time, was to hold consecutive twenty-one day witnessing conditions. As with previous meetings some changes took place. Terry Brabazon once again became leader of Toronto, David Decker of Montreal, Jorg Heller of Vancouver, Jacques Blain of Quebec City and Jim Buchanan remained in Ottawa. Alan Wilding, Sang Sun Lee and Angus Sullivan were assigned to work with the newly formed Federation for International Victory over Communism as well as the International Family Association. Between 29-31 December the entire Canadian membership fasted for three days in preparation for what would be the most intense year the Unification Church had faced until that time.

10. International Family Association & Victory over Communism

Besides regular outreach activities, during the first months of 1976 members experimented with new methods to reach larger groups of people. One of these was a project called the "International Family Association" (I.F.A.) which held meetings in Toronto, Ottawa and Montreal. Loosely organized, I.F.A. was used as a vehicle to introduce the basic views of Unificationism.²⁸ To detractors of the Unification Church, I.F.A. was seen as one of many "front" groups designed to

hide Unification Church affiliation. Indeed, most projects initiated by Unificationists were labeled as front groups by the negative press.

The thrust of I.F.A. activities was to invite the public to meetings where especially family values and international cooperation were discussed. The program, usually held in a rented facility, included a musical performance, a speech by a Unificationist, a film and discussion. This indirect approach was intended to connect with a wider range of people who would eventually become supporters of Rev. Moon and the Unification Church. The strictly religious approach was seen as too narrow.

Meetings were held regularly. For example, on January 11 ten people attended the first I.F.A. meeting in Ottawa while twenty-two guests attended the January 31 meeting in Toronto.²⁹ The meetings were generally attended by members of various ethnic communities in each city. In Ottawa and Montreal for example a good number of the guests were recent refugees from Vietnam, while in Toronto many were members of the East European community. I.F.A. held meetings twice a month in Toronto and Ottawa until March.

Another project was the development of the International Federation for Victory over Communism (V.O.C.), which was designed to reach "higher"-level people. The project led by Sung San Lee, Alan Wilding and Angus Sullivan was directed toward community leaders and especially leaders of ethnic groups concerned with the spread of international communism and its ideology. By introducing a lecture series based on Sang Hun Lee's book - *Communism: A Critique and Counter-proposal* - Unificationists introduced what they saw as an alternative view to atheistic Marxist-Leninist ideology.³⁰ On January 24, a V.O.C. meeting was held for eight guests at the Sheraton Mount Royal Hotel in Montreal while a similar meeting was held at the Repo Estate for thirteen guests on March 1, 1976.

Although these meetings did not introduce Rev. Moon and the Unification Church directly, the speeches and lectures were based on Unificationism. The essential message of the V.O.C. lectures was that the denial of God was the main reason Marxist-Leninist ideology was wrong. As with the I.F.A. this effort also helped to broaden the range of contacts. No doubt, Unificationists hoped their new contacts would eventually become supporters of Rev. Moon and the Unification Church as well.

Along with I.F.A. and V.O.C. another activity which broadened the range of contacts was the development of an ethnic Korean Unificationist congregation. Sung San Lee with the help of Choon Keun Chang conducted worship services in Toronto each Sunday. Under their leadership between twenty and thirty Korean emigres participated each week. They eventually became active in I.F.A. and V.O.C. activities as well.

Preparations for the New Hope Tour

Besides involvement in the I.F.A. and V.O.C. Unificationist membership experimented with engaging in witnessing and fund-raising activities on alternating weeks until the end of March 1976. The major concern of the membership, however, was the victory of Rev. Moon's speech at Yankee Stadium. Members of the Unification Church throughout the world were mobilized to support both spiritually and practically what came to be known as the "Bicentennial God Bless America Festival" held at Yankee Stadium in New York City on June 1, 1976.³¹ For example a 120-day prayer condition for success at the festival was instituted beginning January 30.³² Not only did members pray but they also fasted and practiced other forms of self-denial. For example, Jacques Blain, then leader of the Quebec City center, decided to eat only one meal a day for the five-month period from January till the end of May. His purpose was to make a spiritual foundation for the

victory of the Yankee Stadium rally. Seeing that this was taking its toll on his physical well-being, Duffy asked him to stop this in late March.³³ On the practical side, members in some countries, especially in Japan, raised funds to pay for expenses related to the festival. The entire Unification membership world-wide was focused on the success of the rally.

Unificationists generally believed that Rev. Moon's 1976 speaking engagements were turning points in world history. As the returned Messiah he would be making important declarations to the American people during their bicentennial year. America, in the view of Unificationists, was a microcosm of the entire world. Therefore, Rev. Moon's "victory" in the United States represented a "victory" on the world-wide level and "victory" necessitated an overflow crowd at the Yankee Stadium rally. "Victory" was seen as vital for the success of the Messianic mission as well as for the downfall of communism. Prior to the rally Rev. Moon stated the following:

Today communism has a big crack within itself. The early ideal of international communism has already been destroyed, and they have fallen back to the national level. Satan's trees are still growing, but their leaves are falling and their branches withering. The golden age of communism has come to an end. When will the turning point come? The year is 1976 and the day is June 1. Once we achieve a distinguished record at Yankee Stadium, the free world will enter into the cosmic spring...³⁴

For Unificationists Rev. Moon was God's representative and his words were highly revered. There accordingly existed a high sense of apocalyptic expectation among Unificationists the world over during the period leading up to the Yankee Stadium festival and the subsequent rally at the Washington Monument.

At the end of March 1976 Duffy attended the Parents' Day celebration in Tarrytown, New York. The following day, April 1, Rev. Moon held a meeting with the international leadership of the Unification Church where strategy was discussed as to how each country would help bring success at the Yankee Stadium rally. Most leaders, especially those from Europe and Japan, agreed to send members to New York City to help invite people to the rally. Duffy, on the other hand returned to

Canada not knowing exactly how the Canadian church would respond.

At a center director's meeting held in Toronto on April 5-6 it was discussed how the Canadian Unification Church would practically support the festival. It was then decided that the Canadians would bus people to New York City from Ottawa, Montreal and Toronto. In order to achieve this the ground work would be laid by first conducting a speaking tour in the three cities during the months of April and May. A pattern similar to Rev. Moon's American speaking tours of holding a banquet on the first evening for "high-level" contacts in a prominent hotel and a meeting for the general public on the second evening was agreed upon. It was also decided that the final ten days leading up to the Yankee Stadium rally on June 1 would be devoted entirely to inviting people to New York City from Ottawa, Montreal and Toronto.

For the "Three City Tour", as it came to be known among the members, the entire Canadian membership was mobilized, which at that time consisted of approximately forty-five active members and little more than a dozen associates. No doubt the campaign would require financing. Accordingly, it was decided that the majority of the membership would fund-raise for one week prior to the campaign in each city. While most did fund-raising, a public relations team went to each city in advance to begin inviting prominent citizens. The campaign began on April 12, 1976.

B. New Hope for a New Canada Tour and the Yankee Stadium Campaign

1. Ottawa

First stop was the nation's capital. On April 18, 1976 the entire membership gathered in the nation's capital where the public relations team consisting of Alan Wilding, Anne Caze, Sheila Cummings and Anne Ranniste had already been making contacts for a week. Upon arrival the general membership began distributing leaflets and evangelizing throughout Ottawa particularly

focusing on the downtown area and the Sparks Street pedestrian mall. A temporary office was rented on Sparks Street where Terry Brabazon gave short one-hour overviews of the *Divine Principle* to invited guests. The guests were then encouraged to attend the public meeting held on Saturday April 24.

Results were not easy to come by, however, and on April 21 the entire membership gathered at 5:00 a.m. at the Gatineau Park hills, north of Ottawa, to hold a serious prayer meeting. Here the membership prayed in unison determining to bring success in their campaign.³⁵ The next day a parade and rally was held on Sparks Street where a lunch-time crowd gathered to hear a number of Unificationists proclaim their message and receive invitations to the public meeting.

On Friday April 23 the first meeting of the three-city tour called the "New Hope Banquet" was held in the Renaissance Room of Ottawa's prestigious Chateau Laurier Hotel. The banquet, attended by fifty leading Ottawa citizens which included academicians who attended the International Conference for the Unity of the Sciences, consisted of welcoming remarks by James Buchanan and a speech by Robert Duffy on "God's Hope for Canada. The meeting concluded with a twenty-minute film of Rev. Moon's Day of Hope 1974 Tour of the United States.³⁶ Unificationists sat at each table to help answer questions of the invited guests. This was also the basic pattern for the banquets held in Montreal and Toronto.

Duffy, who had initially felt insecure speaking to the invited guests gained much confidence from the success of the initial meeting. The basic content of his speech throughout the tour consisted of a Canadian adaptation of Rev. Moon's message to the American people. An excerpt follows:

The North American continent has been blessed so abundantly by God. It is time to ask ourselves, "Why?". What is God's hope for Canada? Did God intend His blessing solely for us? Or has God given us those blessings to share with others?". I have travelled in the Orient and in Europe. The poor in Canada live like kings compared with the poor in most other countries. Our political and social freedoms are unparalleled in any part of the world.

But we must ask: Are we morally superior to other nations? Are Canadian people willing to sacrifice these blessings so that others may be raised to enjoy them also? We must share with America and all nations of the world the divine task of building one family of man under God, the Kingdom of Heaven on Earth. This is God's hope for Canada: that we do this, and bring the heart of God and man into oneness.³⁷

The above words, along with the following were printed on most campaign literature:

Come and hear this message from the Rev. Sun Myung Moon, given by Robert S. Duffy, president of the Unification Church of Canada.

The general membership was elated with the "victory" of the first meeting since the Canadian church had never before organized such an event.

The following evening, April 24, a meeting for the general public was held at the Colonel By Auditorium of the University of Ottawa. Sixty guests attended. In contrast to the previous evening's formal banquet, emphasis was on creating a lighter atmosphere. Therefore, the program began with entertainment provided by then new member John Halenko on his guitar and was followed by Duffy's speech and the film of Rev. Moon's speaking tour. Those who attended were given literature and encouraged to attend a one-day seminar the following day held at the Ottawa center on Prince of Wales Drive.

2. Montreal

After a full week of fund-raising and public relations activity the campaign moved to Montreal. The entire membership crowded into the Rue Jeanne Mance center on May 2. Since Montreal consisted of both French and English speakers some reorganization was necessary. Seeing that reaching "higher level" people was important for the success of the banquet Jacques Blain and Caren Folk were added to the team. Leaflets were distributed on Rue Sainte Catherine and around the McGill University campus. The members also attempted a new tactic which was not greatly appreciated by the Montreal police when they started placing posters in strategic locations advertising the May 8 public meeting. The Montreal law enforcement officers reacted strongly and

Alan Wilding ended up in prison for one night.

Seeking greater visibility, the members also tried wearing sandwich boards announcing the "New Hope for a New Canada" as they approached people on the street. Those interested were invited to *Divine Principle* lectures at the Montreal Church center which were given in English by Terry Brabazon and in French by Franco Famularo. Those who came, as in Ottawa, were given a one hour general overview of the *Divine Principle*.

On May 7 the New Hope Banquet was held in the Richelieu Room of the Queen Elizabeth Hotel. Jacques Blain, then director of the Unification Church in Montreal, made the welcoming remarks and served as Duffy's translator. Again, approximately fifty invited guests attended including the parents of some Unificationists. The next evening a meeting for the general public was held at the Charles Martin Theatre of McGill University. Sixty-five guests attended. Literature printed in both French and English introduced the program as being conducted in conjunction with the Bicentennial God Bless America Festival at Yankee Stadium in New York City. The leaflet encouraged those invited to "come and hear this dynamic message inspired by the Rev. Sun Myung Moon."³⁸ It also provided a brief history of Rev. Moon and the Unification Church entitled "Who we are." Guests were again invited to attend a one-day presentation of the *Divine Principle*.

On May 9 eight guests attended a one-day workshop held at the Montreal center. Robert Duffy and Jacques Blain gave the lectures. Among those in attendance was Barry Stanton, a reporter who feigned interest in the church. His lengthy and uncomplimentary article about his experiences with the Unification Church in Montreal appeared in October 1976 issue of the French language magazine *Chatelaine*.³⁹

3. Toronto

Members gathered in Toronto on May 16 having followed the same pattern of fund-raising and doing public relations work the previous week. This being the third and final campaign the members had higher expectations. David Decker joined the public relations team, while Jim Buchanan, Wayne Lamond and Jorg Heller led the witnessing teams. As the members mass leafleted and approached people throughout Toronto and especially on Yonge Street, Alan Thibideau and Franco Famularo gave lectures in extra office space rented at 696 Yonge Street. Lectures were given throughout the day every hour on the hour and both lecturers were kept busy from morning till late in the evening.⁴⁰

On Thursday, May 20, a lunch-time rally was held at Nathan Phillip's Square in front of Toronto's City Hall. Over a thousand people listened as the New Hope Ensemble sang and a number of Unificationists spoke. The crowd was invited to participate in the New Hope for a New Canada festival. For Alan Wilding this was like a dream come true. Upon reflection he said:

When Father (Rev. Moon) came in December 1971 I drove him by Nathan Phillip's Square and told him that we often spoke to large crowds there. Of course, it was a kind of "white lie" since we only attracted a handful of people. With the success of this rally today I felt like that "white lie" had become a reality like a dream come true.⁴¹

For those that had been involved since the early pioneer days of the Unification Church in Canada, the recent flurry of activities gave them reason to have much hope.

The New Hope Banquet held in the Library Room of the Royal York Hotel was the most successful of the tour as seventy invited guests attended. Alan Wilding, who made the welcoming remarks, before Duffy's speech, shared his experiences with Rev. Moon during his 1971 visit to Canada. Voice crackling and with tears in his eyes Wilding explained how Rev. Moon, who had slept on the floor of their rented house on Scollard Street, had predicted that he would speak in every state in the United States and that his name would be known in every American household.

Wilding confessed that in 1971 he couldn't believe it would ever happen.⁴² Standing before the group of distinguished Torontonians, Wilding observed they had come a long way since their pioneer period.

The next evening, May 22, seventy people attended the New Hope Festival held at the Library Theatre of the Ryerson Polytechnical Institute. On this occasion, the New Hope Ensemble sang to the audience before Duffy delivered his speech. The success of the tour just concluded was but the launching pad for the next phase of the campaign which began the next day.

An internal workshop for members was held on May 23 at the Repo Estate in preparation for what would be a very intensive campaign. Brabazon gave a number of lectures while Duffy spoke about the history of the Unification Church of Canada. Re-organization was also discussed as the members prepared to invite people to Rev. Moon's speech in New York City from Ottawa, Montreal and Toronto. It was decided that Alan Wilding would be overall coordinator, and that Terry Brabazon, Jacques Blain and Jim Buchanan would lead activities in Toronto, Montreal and Ottawa, respectively.

4. Free Buses to New York City

Aware of anti-American sentiments prevalent in Canada at the time, members began inviting people to the Bicentennial God Bless American Festival in New York City under the theme "Let's Be Good Neighbors." Since New York City was several hundred miles from Toronto, Montreal or Ottawa, finding a way to attract people to go was the greatest concern. The leaders of the Canadian Church had discussed this point at length when in an earlier meeting Alan Wilding suggested that they should advertise "FREE BUSES TO THE FESTIVAL". Although there was general agreement on the plan to bus people to New York City, finding the funds to do this seemed

an insurmountable obstacle. This was overcome by a \$25,000 loan provided by the American Unification Church which the Canadians agreed to pay back a few months later.⁴³

The other factor was the limited time remaining; only nine days till the festival. Therefore, it was decided to not only distribute leaflets on the street, visit people door to door and place posters in strategic locations, but also to utilize the mass media. Although this was all done on very short notice, advertisements were placed on television, radio and in major daily newspapers in Ottawa, Montreal and Toronto. *The Montreal Star* for Friday May 28, 1976, carried a three-quarter page advertisement for the Bicentennial God Bless America Festival in New York City's Yankee Stadium. The advertisement included a large photo of Rev. Moon and announced that free buses to the Festival on June 1 would be provided. The advertisement also gave detailed instructions on where, when and how to get to the festival as follows:

GET INTO THE SPIRIT! LET'S BE GOOD NEIGHBOURS!

WHERE?

New York City, Yankee Stadium, Interstate 87 Thomas E. Dewey Expressway

WHEN?

June 1st at 7:00 p.m. Gates open at 5:00 pm

HOW DO I GET THERE?

You can fly, drive your car, take a train, hitch-hike or ride one of our FREE buses...⁴⁴

Undoubtedly it was not inexpensive, but the goal of filling twenty-five buses with people from Toronto, Ottawa and Montreal was realized.

On June 1, despite numerous threats by opponents and even a bomb scare at the Ottawa bus terminal, twenty-five bus-loads of people travelled to New York City from Canada departing just after midnight and arriving in mid-afternoon. Although some of the travelers were genuinely interested there were also those who literally came for the "free ride." The author, who travelled with one busload from Ottawa at the time, observed the surprise on some of the people's faces when they read about the Bicentennial Festival on the front page of New York City's *Daily News* at a rest stop north of New York City. Some of the people on the bus, fearing that they would be

brainwashed by Rev. Moon at the festival (such was the nature of the article in the Daily News) wondered what they had gotten themselves into. Indeed, some of the participants headed for the various sights around Manhattan upon arrival. The majority, however, did stay.

A section was reserved in the stadium for the Canadians who wore buttons sporting Canadian and American flags declaring "Let's be good neighbours." The weather, however, proved not to be very friendly. Shortly after their arrival, the Canadians, along with everyone in the stadium, were soaked by torrential rains that continued until shortly before the festival began. There were not too many places to run for cover.

Along with the approximately 1,000 people who travelled by bus from Canada were a number of representatives of the Canadian media.⁴⁵ John Marshall and Arnie Hakala of Toronto daily newspapers, the *Globe and Mail*, and *The Toronto Star*, respectively, as well as Malcolm Dean, Rick Japsersen and John Darrock of C.B.C. Radio and Television; Norma Briday of Toronto's CHUM Radio and Wally Macht of C.F.T.O. Television in Toronto also attended.⁴⁶

For members of the Unification Church the event was miraculous. It had started to rain shortly before the event began and all the decorations the members had worked so hard to install throughout the stadium were blown away by the winds. Then Unificationists started singing "You are My Sunshine" and the rains "miraculously" came to a halt just prior to Rev. Moon's speech. Arnie Hakala reported that according to one member's view: "God won't let it rain when Rev. Moon is speaking...! And it didn't."⁴⁷ The evening program which included performances by The New York City Symphony Orchestra, The Korean Folk Ballet and the New Hope Singers International was seen as a success, although the stadium was not filled to overflowing as hoped for.⁴⁸

For Canadian Unificationists the event was also seen as an especially sweet victory. In their

view, they had overcome all odds and brought twenty-five bus loads full of people to hear the Messiah speak! The Canadians had occupied an entire block of seats in Yankee Stadium while waving Canadian flags throughout. It was in the eyes of the members of the small Canadian Unification Church a "victory" they had longed for since the beginning of their campaign.

For the participating non-Unificationist Canadians on the other hand it was an unusual experience. They had travelled for up to twelve hours by bus from Canada to be greeted by hostile weather just before the festival began. Most of the participants were soaking wet when they watched the performances and listened to Rev. Moon's speech in Korean with English translation provided by Colonel Bo Hi Pak. After the program ended the Canadians boarded the buses and travelled straight back to Canada through the night. In addition, some were also greeted by gangs of hostile young New Yorkers upon exiting Yankee Stadium.⁴⁹

The media which generally took an unsympathetic view of Rev. Moon and the Unification Church at the time reported about the festival throughout the world. Since several media representatives attended from Canada, the Canadian public was given a distinctly Canadian version of events on television, radio and in the print media. *Globe and Mail* reporter John Marshall, who attended the event, described his experience as follows:

The odds are against Sun Myung Moon, a self-proclaimed prophet, achieving his announced goal of a global religious takeover from a U.S. base. That's the indication from the reactions of Canadians who returned from New York yesterday, unshowered, unshaven and unconverted after a 27-hour bus ride broken only by an all stops out Moon rally in Yankee Stadium. Those already members of the Unification Church which was founded by the controversial South Korean industrialist, retained their adherence to the man believed by his followers to be the new Messiah. But there were no more than 60 members according to organizers of the Canadian bus convoy, which provided free transportation, costing \$20,000 to nearly 1,000 people from Toronto, Montreal and Ottawa.⁵⁰

Transportation to the festival had in fact cost \$24,000, not to mention the other expenses incurred such as advertising which ran the bill for the "Free Buses to New York" campaign to approximately \$45,000.⁵¹ Marshall's article also explained what some of the passengers who were interviewed did

during their stay in New York. Although most participated in the festival others took the free ride and went sightseeing. Interviews were also conducted with some Unificationists, namely Tom Weller and Angus Sullivan. Sullivan who spoke extensively with Marshall expressed that "the verity of the message would be recognized by those who sought it."⁵²

C. The Washington Monument Campaign and Rev. Moon's Visit

Most Canadian Unificationists returned to Canada following the Yankee Stadium festival to tear down posters in the cities where they campaigned while others who had never seen Rev. Moon until that time attended his June 2 speech at Tarrytown, New York. Duffy also attended a meeting of the international Unification leadership with Rev. Moon the same day. There reports were shared and Duffy, although extremely ill at the time, when asked by Rev. Moon, related the Canadian strategy for bringing 1,000 people from Canada to New York City. He explained how hard the members had worked and spoke of the three-city tour leading up to the rally. Rev. Moon was visibly pleased and said to Duffy, "I will never forget your name." Rev. Moon then challenged the American leadership saying, "Look the Canadians brought 1,000 people across an international border and you could hardly bring people across the state line." He then announced, to everyone's surprise, that the Washington Monument rally which had originally been slated for the spring of 1977 would be held in three months' time. At the time no preparations had been made. Rev. Moon emphasized that the pattern established by the Canadian church would be used to bring people to his speech at the Washington Monument which was held on September 18, 1976. He subsequently asked that every bus on the east coast of the United States be chartered for the event. Undoubtedly much was made of the fact that the Canadians had travelled several hundred miles to New York City.⁵³

Rev. Moon also asked Duffy what he would do for the Washington Monument campaign. Duffy, who still felt wobbly due to his illness, responded that he wasn't sure and had to look at a map since Washington D.C. was substantially further from Canada than New York City. He suggested that the Canadians would either bring 2,000 people from Canada or work together with members in the United States during the campaign. Rev. Moon responded, "Alright it's your choice."⁵⁴

Much of the summer of 1976 was occupied by a fifty-day fund-raising drive throughout Canada which began June 10. The campaign for Yankee Stadium had left some bills to pay, not to mention the loan to the American Church which was paid off in July. Five teams were set up at a two-day internal workshop on June 7-8 at the Repo Estate. Jorg Heller, Jim Buchanan, Wayne Lamond, Alan Thibideau and Jacques Blain were appointed as team leaders of fund-raising teams which travelled throughout Canada. The fund-raising campaign, which was quite successful, continued till early August when a workshop was held at Camp Genessee near North Bay, Ontario, between August 4-8. By that time, it had been decided that the Canadian members would go to the United States to support the campaign for the festival held at the Washington Monument.

As was the case with the Yankee Stadium Festival, the Bicentennial God Bless America Festival held at the Washington Monument was viewed as an extremely important event by Unificationists. It was viewed as the last in a series of three major speeches given by Rev. Moon. The three speeches given at Madison Square Garden in 1974, Yankee Stadium and Washington Monument in 1976 respectively represented the three stages of formation, growth and completion as explained in *Divine Principle*.⁵⁵ Upon reflection Rev. Moon later stated that the two major rallies of 1976 represented the culmination of the history of God. He said:

The rest of the world came around, trying to beat us, during the momentous year of 1976. In 1976, the entire history of God was culminated in two major events: the Yankee Stadium rally and the Washington Monument rally. World attention toward our movement came to a peak that year. In the year of 1976 I became known to the

world. The events that we created, that God created, in the year of 1976 cannot be removed from the history of religion or from human history...I want you to know that the Washington Monument rally was a decisive victory that became the turning point of human history.⁵⁶

Messages that the success of these rallies were vital for the victory of God's dispensation were the daily diet of Unificationists in the period leading to the September rally. Rev. Moon also explained that the victory of these rallies fulfilled a covenant with God.

My offering on the worldwide scale was completed by 1976...The final climax of this offering was the Washington Monument rally. That was the altar upon which we offered God everything that we had received. I want you to know that Sept. 18, 1976 was the day of offering for the sake of the world. Centering on the worldwide dispensation for America, that offering was made in Washington D.C., the nation's capital. The five races of the world gathered together there, symbolically proclaiming, "God, we have made this an altar of ourselves; please accept all of us...How can I express to you the seriousness of Sept. 18? The showdown of God was at hand. The showdown of the entire struggle of good and evil was at hand..."⁵⁷

No doubt Rev. Moon's serious message was taken to heart by Unificationists. Since the Yankee Stadium festival had not been as successful as envisioned and expectations of a stadium filled to overflowing had not been met, the members felt added pressure. Furthermore, the Washington Monument festival had unexpectedly been moved forward by almost a year and the goal was to bring several hundred thousand people to hear Rev. Moon speak.

1. The Washington Monument Campaign

On August 10 Duffy attended an international leaders meeting with Rev. Moon in Irvington, New York. There it was decided that the majority of the Canadian members would work in Wilmington, Delaware, for the campaign leading to the Washington Monument, while a smaller group of members would remain in Canada to bring people from Canada. Duffy later regretted this decision saying, "I should have looked at a map. It wasn't that much further than New York and we could have brought people from Canada."⁵⁸ He thought later that it would have been better for the Canadian mission had they worked to invite people from Canada.

Thirty Canadian members travelled to Delaware and arrived on August 14. They

immediately joined their American counterparts and helped invite people to the Washington Monument Festival by visiting people door to door and inviting people to take the bus to the Washington Monument. They remained there till October 6, 1976. The campaign in Delaware was very successful and all buses were filled as over 2,000 people attended the festival from Wilmington.⁵⁹ According to Steve Sell, then Unification Church state leader for Delaware, results in Wilmington were the best per capita for the whole American campaign.⁶⁰

Meanwhile in Canada efforts were made by the remaining members to invite people to the festival in Washington D.C. It was again decided to invite people from Ottawa, Montreal and Toronto. On August 28 for example a Bicentennial banquet was held at the Lichee Gardens restaurant in Toronto to which thirty people came. The result of this and other efforts was that five bus loads of people from the three cities travelled to hear the Rev. Moon speak at the Washington Monument on September 18. A Unification Church film of the event explained how people were bused to Washington D.C. from a number of cities which included Philadelphia, Baltimore and New York City, and exclaimed that "they came even from Canada."⁶¹

The approximately two hundred people who travelled the long journey from Canada participated in an outdoor festival which included musical performances and a speech by Rev. Moon entitled "America and God's Will", where he proclaimed God's ideal of "One World Under God". The program, attended by between 200-300,000 people, concluded with a fireworks display. Unlike the festival at Yankee Stadium the meeting in Washington D.C. was declared a total success by Rev. Moon.⁶²

After spending almost two weeks engaged in outreach activities in Delaware the thirty Canadian members returned to Canada on October 6 prepared to embark on a new campaign to multiply membership. Indeed, Rev. Moon put emphasis on increased evangelism after the end of

the campaign. He also expressed concern over English-French linguistic tension in Canada. At a meeting of state and international leaders on October 3, 1976, Rev. Moon said:

Canada is a target for Communist agitation due to the division between English and French speaking Canadians. Accordingly, membership in our church should increase in Canada.⁶³

Rev. Moon might have formed that impression on his then recent visit to Canada which occurred shortly after the Washington Monument Festival.

2. Rev. Moon visits Canada's East Coast

A few days after the Washington Monument Festival and an international leader's meeting held on September 20, 1976, Rev. and Mrs. Moon and several elder Korean Unification Church members visited Canada's East Coast. Among the Korean members were twelve of Rev. Moon's earliest disciples such as Won Pil Kim, San Kil Han, and Young Suk Choi.⁶⁴ The purpose of this visit was to survey the fishing grounds off the coast of Nova Scotia and Prince Edward Island. Rev. Moon was keenly interested in tuna fishing and had accordingly spent much of the summer of 1976 going out to sea off the coast of Massachusetts. In a speech given to members in New York prior to the Washington Monument festival Rev. Moon explained his motives:

I am leaving again today for Boston, and again I have an important mission. I will go out to sea, not for pleasure, but to lay a foundation for the future economy of the Unification Church. That's my goal. There is no way we can exceed the advances in industry and technology, except in the one virtually untapped area of the sea and sea products...I have to train you. People criticize me and say that Rev. Moon is taking it easy on a yacht out in the Atlantic Ocean, enjoying himself. Nothing could be further from the truth. I don't think many of you will inherit large fortunes from your own parents, so I am responsible for you. I must begin to plan how you can support yourselves. You will be blessed in marriage, and God will bless your marriages with children, whom you must be able to support. While you're going down to Washington to fight this battle, I am looking more than ten years ahead and going to sea to prepare our future economic foundation.⁶⁵

At the time, it was common knowledge in the fishing industry that the largest tuna had been caught off the coasts of Nova Scotia and Prince Edward Island and thus Rev. Moon embarked on a short tuna fishing expedition. Unfortunately, no tuna fish was caught during the short visit.⁶⁶

Rev. Moon and his party flew via Montreal to Halifax, Nova Scotia, and later travelled to Prince Edward Island.⁶⁷ At the time Duffy was still in Wilmington, Delaware with the rest of the Canadian members, and since Rev. Moon appeared on very short notice Sung San Lee was the only member in Canada who was able to join Rev. Moon on the East Coast.⁶⁸ During the course of his return to New York, Rev. Moon and his party stopped over at the Dorval airport in Montreal for a few hours and met Alan Wilding, Anne Caze and Enid Somerset for lunch. Rev. Moon spoke with them and particularly asked Alan Wilding for an update on the status of the Unification Church in Canada and also expressed special interest in Sung San Lee's activities.⁶⁹ During the course of conversation Wilding confessed his doubts at the time of Rev. Moon's visit to Canada in 1971. Rev. Moon had then predicted what he would accomplish in America and that his name would be known in every household in the United States in a very short time. Wilding shared how he could then see that Rev. Moon's prediction had indeed come true. Rev. Moon later commented about this conversation in a speech given October 3, 1976 to the membership at Tarrytown:

Recently I went to Montreal and had lunch with the members there. One man who has been a member of the Unification Church for eight years vividly remembered my arrival in America on December 18, 1971. At that time I did not have a visa to enter America from Korea, so I came to Canada instead. Our members in America were very persistent in asking the State Department, "Why won't you issue a visa to Rev. Moon?" Ironically, officials kept telling them that I was a communist in 1968 and so I was undesirable in this country. Finally, it was proven to them that I have truly been crusading for the victory over communism and they couldn't resist any further. That was the beginning of my actual ministry in America.

At that time the Canadian members asked me to stay in Canada, but I told them that according to God's plan I must achieve certain goals in the next 3½ years in America, since America is the focal point of world restoration. The eight year member confessed that four years ago he doubted me and couldn't trust my words. He thought at that time that I was a very crazy person. Now everything has been accomplished as I said and he is willing to hear my plans for the next 3½ years. He has no doubt that they will be accomplished also.⁷⁰

Although Wilding later denied ever saying that he thought Rev. Moon was a crazy person he did agree that the conversation had been accurately portrayed.⁷¹

Meanwhile Duffy, who was rather disappointed that he could not meet Rev. Moon during the visit to the Canadian East Coast, rushed back from Delaware to greet Rev. and Mrs. Moon at the Montreal Airport prior to their departure for New York. Duffy would regret not having participated

in this visit for many years. Interestingly, for some reason beyond his understanding, he considered his decision to bring the majority of the Canadian membership to work in Delaware prior to the Washington Monument festival and his not being present for Rev. Moon's 1976 visit as two of his most serious mistakes as leader of the Unification Church in Canada. From that point until the end of his tenure he felt he was going downhill.⁷² However, this was not necessarily the case for the rest of the Canadian members, as many were greatly invigorated by their participation alongside their American counterparts. Other underlying factors, however, might have contributed to Duffy's perceived decline.

D. Ideological Work

1. Reorganization

All Canadian members returned to Toronto from Delaware on October 6, 1976, where they remained for the following two weeks. Meetings were held, a five-day fund-raising drive was conducted, and after a three-day *Divine Principle* workshop for all members a new organization was implemented. Duffy gave instructions for the following three months with a goal to find one hundred fifty members and to raise the necessary funds for the purchase of a training center in the country side. Terry Brabazon was appointed leader of the Toronto center while Wayne Lamond, Jacques Blain and Anne Caze respectively became directors of the Ottawa, Montreal and Quebec City centers. Jorg Heller became responsible for a National Mobile Fundraising Team, Alan Wilding and Sung San Lee continued their work with V.O.C., I.F.A. and C.A.R.P., while David Decker became responsible for Rapkins' Products and formed a four-man team, which included Wesley Ramage, Paul Resnyak and Richard Gallant, to sell Ginseng Tea.

Due to outreach activities conducted by the Unification Theological Seminary (U.T.S.) in

Barrytown, New York, a Unification Theology and Christian Thought Seminar was held at St. Michael's College of the University of Toronto on October 25-28 where a number of professors such as Herbert Richardson and Petro Bilaniuk helped facilitate the event. Young Oon Kim, then a lecturer at U.T.S., was the primary speaker. During the seminar Miss Kim introduced her then recent text *Unification Theology and Christian Thought*.⁷³ Discussions were held with academicians and students on such topics as Creation, Christology and Eschatology.

Although outreach activities were conducted in each church center the members became more preoccupied with political issues at the time particularly with the apparent spread of communism and the rise of the separatist movement in Quebec. Indeed, a provincial election was won by the *Parti Quebecois*, a French-Canadian separatist party, on November 15, 1976. Prior to the election, members had organized a World Peace and Freedom Seminar attended by fifty people in Montreal on October 30. Furthermore, leaflets were distributed in both Montreal and Quebec City against separatism.

In what was considered a risky move, the small group of French Canadian Unificationists printed the first issue of *Le Journal de l'Unification* in Quebec City shortly before the provincial election for mass distribution. Those who distributed the handout were greeted with hostility from those members of the public who supported the idea of provincial separation from Canada.⁷⁴ The pamphlet warned the French speaking population of the perils of separatism. It said:

To save our country...NO TO SEPARATISM!!!

There have always been contradictions and conflicts in the history of human society. In nature, however, contradiction does not exist. It is by a harmonious relationship of give and take that all existence, action and multiplication are possible. Give and take action provokes neither opposition nor conflict, but it is fundamentally harmonious, cooperative and reciprocal. It is true that there are contradictions in human society. Fallen man has deviated from God's original principle. Man finds himself divided between a good and original nature as well as a fallen evil nature.⁷⁵

Although it approached the issue religiously stressing spiritual principles, the members hoped to sway the voters from choosing separatism. The statement further explained that separatism was no

solution:

Unity is the key to the problems of the next twenty years. Let us seek to live beyond our language. Our crisis is a universal one. It is neither by violence nor by separatism that we will solve it, but through a spirit of harmony, cooperation and reciprocity. The ideal that should guide the whole world must come from a sacrificial spirit for a higher cause.⁷⁶

This action inspired the further monthly publication of the *Journal de l'Unification* and gave the small group in the province of Quebec a tool for outreach. It later avoided the explosive issue of separatism and focused on more fundamental spiritual issues such as the payment of spiritual debts, creationist versus evolutionary views and religious education.⁷⁷

In Ottawa, Toronto and Montreal members focused on holding C.A.R.P., I.F.A. meetings and seminars under the auspices of the Committee for the International Rally for World Freedom. Meetings were held in each city throughout the months of November and December. The culmination of such activities in Toronto was a Christmas party, jointly sponsored by C.A.R.P and I.F.A., held at St. Vladimir's Hall for one hundred people on December 23. It was also decided at a mid-December director's meeting that the focus for the first month of 1977 would be on inviting people to the International Rally for World Freedom on February 5.

2. International Rally for World Freedom

The spread of international communism was one of Rev. Moon's primary concerns since the beginnings of the Unification Church. Indeed, the spread of atheistic and materialistic communist ideology was often referred to as the worst of God's three major headaches. The other two being the decline of Christianity or spirituality and the rise of immorality among young people.⁷⁸ Moreover, Unificationists opposed communism because it denied the existence of God. With the intention to thwart the spread of communism, Canadian Unificationists engaged in activities directed to educate the public about the evils of communism. Consequently, the

International Rally for World Freedom was conceived.

The principal organizers of the rally, Sung San Lee and Alan Wilding, had been working on preparations since late autumn 1976. The strategy was to mobilize existing anti-communist groups and particularly those ethnic communities who had been victims of communism. Canada, and especially Toronto, had a large population of immigrants from countries of Central and Eastern Europe, the Baltic States, the Balkans and different parts of Asia such as China, Korea and Vietnam which were then all under communist governments. Many of these ethnic groups, although against communism, were also divided due to nationalistic interests. A major challenge was to bring all these groups together for a joint meeting. During the time leading to the rally, Wilding and Lee visited numerous groups. For example, Wilding spoke to a group of fifty people at the Young Americans for Freedom Convention, in Toronto on January 15.

To intensify outreach to the various communities, it was decided that all members from throughout the country gather in Toronto to help invite people to the rally beginning January 24. Earlier in January John Bellavance and Franco Famularo went to Toronto to help contact the many ethnic newspapers in the Toronto area to place advertisements about the rally. The *Glos Polski* (Polish Voice Weekly), for example, was one of many ethnic papers that promoted the rally.⁷⁹

Over one thousand people gathered for the rally held Saturday, February 5, 1977, in the Commonwealth Ballroom of the Holiday Inn in downtown Toronto under the theme "Mobilize the Forces of World Freedom." The program featured Petro Bilaniuk, himself ethnically Ukrainian and a professor of theology at the University of Toronto, as the keynote speaker. In his speech entitled "Christianity and the Communist Threat" Bilaniuk enumerated the many atrocities that Communism had committed and explained that Christianity's response was not as effective as it should have been. He spoke of how numerous Christian leaders had been silenced by fellow Christians when

they opposed Communism. He reflected that with the advent of Popes John XXIII and Paul VI the Catholic Church's stand against communism had diminished and that Catholic leaders such as Jozsef Cardinal Mindszenty had been deposed by the Church hierarchy. He also referred to Rev. Moon as being condemned by Communist inspired Christians and Jewish leaders and smeared by the pink press for his stand against communism.⁸⁰

The rally was supported by a number of organizations such as: the Committee for Human Rights in South East Asia, the Hungarian Freedom Fighters, *Communaute Khmere du Canada* (Cambodia), Bulgarian National Front, The Polish Combatants Association in Canada, League for the Liberation of the Ukraine, and many others. Letters of support were received from distinguished citizens such as then Premier of Ontario, William Davis, then Mayor of Toronto David Crombie, Member of Federal Parliament, Perrin Beatty and others.⁸¹ As expressed in the letter sent to leaders of various organizations the aim of the rally was as follows:

We feel that the greatest threat to world freedom today is dialectical materialism, embodied and systematized through International Communism. Our aim through the rally is to alert people to take personal and collective responsibility for Freedom by promoting the highest spiritual and moral values, embodied in our Judeo-Christian Democratic tradition.⁸²

The rally itself consisted of music, and a series of speeches by numerous delegates and representatives of anti-communist organizations. Of note were an invocation given by Rev. Dr. Synan, President of the Pontifical Institute of Mediaeval Studies at the University of Toronto, a congratulatory address given by Margaret Campbell, a member of Ontario's provincial parliament and a speech by Russian Dissident, Alexander Guidoni. At the conclusion of the rally an open letter was read and then sent to the leaders of thirty-five communist states including the Soviet Union's Leonid Breshnev, Cuba's Fidel Castro, North Korea's Kim Il Sung and Roumania's Nicholae Ceausescu. It said in its concluding statement:

We the undersigned, of the COMMITTEE FOR THE INTERNATIONAL RALLY FOR WORLD

FREEDOM...have no alternative but to denounce your inferior and demonic ideology, practices, and systems; and we demand that you immediately abandon your present totalitarian States, the direct consequence of a false view of man, and that you seek a superior alternative, which embraces the spiritual as well as the physical view of man.⁸³

It was yet another bold move for the small group of Unificationists. The rally did not go unopposed, however. A few days prior a bomb threat was telephoned to the hotel manager which almost caused him to cancel the event.⁸⁴ There were also those who attended the rally in order to protest that the sponsors were members of Rev. Moon's Unification Church. Several members of Marxist groups marched in front of the Holiday Inn carrying placards stating that V.O.C and C.A.R.P. were front groups of the Unification Church.

In later years detractors of the Unification Church would often comment that those that participated and especially those who sent endorsements were not aware of the rally's affiliation with the Unification Church. Josh Freed, in a postscript to his book *Moonwebs: Journey into the Mind of a Cult*, wrote that in 1977 the organizers of the Rally for World Freedom did not identify themselves to the prominent citizens who gave endorsements to the rally.⁸⁵ Indeed, although Unification Church members were the primary organizers, the church entity itself did not officially assist the program. Accusations of deceiving the public were often made by detractors of the Unification Church.

For the Unificationists who gathered to celebrate the victory celebration that evening this was seen as the first major step toward influencing the whole country. Never before had they been able to attract such a large crowd with support from so many dignitaries. But this would be one of the final major events of Duffy's term. Underneath the surface of external activities was an undercurrent of dissent and dissatisfaction with his leadership which eventually contributed to Duffy's transfer.

E. Final months of Duffy's first term

On the surface it appeared that the Canadian Unification movement was reaching new heights. Since Duffy had become national leader in November 1974 activities had been hectic. Membership had doubled, speaking tours had been conducted and an anti-communist wing of the movement had by then been effectively launched. By spring 1977, however, Duffy was becoming increasingly withdrawn as Sung San Lee and Alan Wilding forged ahead with anti-communist activities and Terry Brabazon took charge of spiritual and outreach activities.

In late February 1977, shortly after the Rally for World Freedom, Duffy attended a leaders' meeting in New York where he reported about Canada's recent successes. There he was asked to send ten percent of the Canadian membership to Europe. Accordingly, Alan Thibideau, John Bellavance, Pierre Kohler and Franco Famularo were asked to join the European One World Crusade in Germany. They departed in early April.

In early March it was decided that a three-city tour of Ottawa, Montreal and Toronto be conducted. Most of the membership was mobilized to do outreach activities for ten days in each city concluding with a speech for the general public and invitations to workshops. The main purpose as usual was to gain membership but, interestingly, unlike the previous three city tour, Duffy did not speak; Terry Brabazon did. Meetings were held on March 18 at the University of Ottawa for fifty people, at Place Bonaventure in Montreal on April 8 for sixty people, and finally at the Westbury Hotel in Toronto on April 29 for fifty people.

During the Ottawa campaign, on March 20, 1977, David S.C. Kim, then president of the Unification Theological Seminary visited Toronto and presided over a meeting where all Canadian members participated. At this meeting Duffy's role as leader was discussed. Sensing the friction present among the leading members of the church, David Kim referred to the New Testament letter

of James and advised the elders of the church to "confess their sins to one another and pray for one another, that they may be healed."⁸⁶ The meeting was a significant turning point for the church at the time.

It was common knowledge in the Canadian Unification Church that several members, including Sung San Lee and Terry Brabazon had written to Rev. Moon and Mr. David Kim concerning Duffy's leadership. According to Brabazon he wrote to David Kim because he thought Duffy needed help:

I thought he needed help with this task. This guy was in trouble but I never thought that he should be changed. I thought David Kim would take him aside and give him some spiritual counsel.⁸⁷

Whatever the intentions of Lee, Brabazon and others who wrote, it was not long before Duffy's term as leader came to an end. At a meeting on May 15, 1977, Duffy was transferred to Ireland where he served as national leader until early 1983. At the same meeting Martin Porter, the former national leader of the Unification Church of Italy, was appointed to be responsible for the mission in Canada.

NOTES

1. Interview with Robert Duffy. January 17, 1994.

2. Ibid.

3. *Chronology*. December 1974.

4. Membership List of Unification Church of Canada
December 31, 1974.

Active Members

- | | |
|----------------------|----------------------|
| 1) Robert Duffy | 17) Marvi Ranniste |
| 2) Alan Wilding | 18) Anne Ranniste |
| 3) Sung San Lee | 19) Sheila Cummings |
| 4) Choon Keun Chang | 20) Monique Fuochi |
| 5) Jim Buchanan | 21) Mubina Jaffer |
| 6) Wayne Lamond | 22) Anita Mukerjee |
| 7) Bruce Casino | 23) Kaziyo Iwaki |
| 8) Jorg Heller | 24) Kayoko Hayakashi |
| 9) David Decker | 25) Won Chil Chang |
| 10) Jack Simmons | 26) Soon Up Lee |
| 11) Russell Anderson | |
| 12) Regan Sano | |
| 13) Jacques Blain | |
| 14) Paul Resnyak | |
| 15) Richard Gallant | |
| 16) Peter Penu | |

Associate Members

- | | |
|------------------|-------------------|
| 1) Gilbert Boyce | 9) Janet Luv |
| 2) Ranhee Boyce | 10) Richard Duffy |
| 3) Mr. Ranniste | 11) Alan Hagopian |
| 4) Mrs. Ranniste | 12) Michael Crane |
| 5) Mrs. Duffy | |
| 6) Mrs. Wilding | |
| 7) Mrs. Bell | |
| 8) Matthew Smith | |

5. *Chronology*. 1975.

6. *Day of Hope in Review: Part 2, 1974-1975*. I.O.W.C. Tarrytown, New York. p. 762. (List of participants in Blessing of 1800 Couples.)

7. "Moon Shines over Mysterious Meeting of the Minds." *The Montreal Star*. Tuesday, December 17, 1974.

8. *McGill Reporter*. December 11, 1974. Volume 7. No. 13.

9. See for example the *Ottawa Journal* and the *Toronto Sun* for February 10, 1975.

10. Tom Harpur. "Moon: The Newest Religious Cult Star." *Toronto Star*. March 8, 1975. p. B8. (The article included a photo of Reverend Moon and a caption which read: "His fast growing Church of the Unification is described as the hottest item on the religious cult scene,")

11. *Ibid.*

12. Alan Wilding. Diary.

13. Alan Wilding. "350 Mile Hike For Unity." *Way of the World*. May 1975. p. 80-81.

14. *Ibid.*

15. Alan Wilding. Diary.

16. C.A.R.P. pamphlet. 1975.

17. *Chronology*.

18. Interview with Stoyan Tadin. February 25, 1994.

19. *Ibid.*

20. In early July 1975 front page articles appeared in Toronto newspapers such as the *Globe and Mail* about the dissemination of pornographic literature and the increase of body rub shops in downtown Toronto.

21. Interview with John Bellavance. February 8, 1994.

22. *Ibid.*

23. Toronto Center Guest Book. 1975.

24. Unification Church Pamphlet. The New Hope Festival. 7:00pm, December 11th, 1975.

25. Interview with Robert Duffy. February 8, 1994.

26. Interview with Terry Brabazon. February 18, 1994.

27. Interview with Robert Duffy. February 8, 1994.

28. The program for the inaugural meeting of International Family Association (IFA) in January 1976 in Toronto stated the following:

The IFA is a non-profit, non-denominational association founded to bring families of all peoples together in social activity, and to assist families to be more whole, and to relate to other families in Canada and world-wide, such that true brotherhood may be experienced within the family.

The IFA was formed by parents concerned with the overwhelming decline in moral values throughout the world.

IFA activities include: fellowship, singing, parties, tours, camping excursions, and just plain fun. Common themes and problems are explored in seminars and discussion groups and film, and speakers are invited to address us. We also maintain our own counselling service.

We sponsor meetings of families between nations and we have an annual convention. Among our finest programs is our cultural exchange program.

29. *Chronology*. 1976.
30. San Hun Lee. *Communism: A Critique and Counter-proposal*. Washington D.C. Freedom Leadership Foundation. 1973.
31. Unification Church Pamphlet. "Bicentennial God Bless America Festival." Yankee Stadium June 1st 7:00 p.m. Reverend Sun Myung Moon - Principal Speaker.
32. *Day of Hope in Review. Part III. 1976-1981. Volume 1*. Tarrytown, New York: IOWC. 1981. p. 527.
33. Franco Famularo. Diary.
34. Sun Myung Moon. "The New Cosmic Spring Will Prosper Eternally." April 18, 1976. *God's Will and the World*. New York: HSA-UWC. p. 328.
35. Franco Famularo. Diary.
36. Program for "New Hope Banquet 1976." Renaissance Room. Chateau Laurier Hotel. Ottawa, Canada. April 23, 1976.
37. "God's Hope for Canada." Excerpt from Robert Duffy's speech during New Hope for a New Canada campaign as found on Unification Church pamphlet.
38. Unification Church leaflet. "New Hope for a New Canada." "Nouvel Espoir pour un Nouveau Canada." Saturday, May 8th 1976. McGill University Charles Martin Theatre, McIntyre Medical Building.
39. Barry Stanton. "Méfiez vous de ce Prophete La." *Chatelaine*. Octobre 1976. pp.46-47 & pp. 104-111. (Stanton explained in his article entitled "Beware of that prophet" how he, just like many others, had met Unification Church members on Rue Ste. Catherine. He attended a lecture in the Montreal center on Rue Jeanne Mance and listened to a lecture. From there he attended the public speech at McGill University and then attended the one-day seminar in the center. He explains his impression of the seminar, referring to Unificationists as "Lunatics" and includes a large portion of uncomplimentary comments found in the New York Times (May 25, 1976), UPI and New York Times Magazine (May 30, 1976). The article warned that just as in Europe and the United States the "Moonies" were taking root in Montreal.
40. Franco Famularo. Diary.
41. Talk given by Alan Wilding. May 20, 1976 as recorded in author's notes.
42. *Ibid*.
43. Interview with Alan Wilding and Robert Duffy. September, 1986.
44. *The Montreal Star*. Friday May 28, 1976. Advertisement. p. A 4.
45. Barbara Ross. "40,000 Attend Unification Rally" *Daily News*. (Tarrytown & Irvington N.Y.) June 2, 1976. (According to Ross's article "There were for example...10 buses from Toronto, Canada." The Unification Church Publication *New Hope News* states: "A variety of people attended Yankee Stadium. The Unification Church of Canada brought over 800 people by bus, including a Canadian television network. "Yankee Stadium - A Remembrance" *New Hope News* June 18, 1976. p. 6. On the other hand, John Marshall of Canada's daily *Globe and Mail* reported that 1,000 people attended the festival. John Marshall. "Pilgrims return Unconverted." *Globe and Mail*. June 3, 1976. p. 3.
46. *Day of Hope in Review. Part III. 1976-1981. Vol. 1*. Tarrytown, New York: I.O.W.C. 1981.

47. Arnie Hakala. "Smokebombs, boos and ballyhoo hail 'messiah' in New York. *Toronto Star*. June 2, 1976. p. A12.
48. "Yankee Stadium." and "Victory in 1976." Unification Church Films produced by New Future Films. New York. 1976 & 1977.
49. Interview with Mubina Jaffer. June, 1976.
50. John Marshall. "Pilgrims return Unconverted." *Globe and Mail*. June 3, 1976. p. 3. (The article under photo of posters spread throughout Toronto carried the caption. "The invitation was clear, pasted on hoardings in Toronto, and the curious, as well as the followers, responded.")
51. Interview with Robert Duffy. February 8, 1994.
52. *Globe and Mail*. June 3, 1976.
53. Interview with Robert Duffy. February 8, 1994.
54. *Ibid*.
55. *Divine Principle*. New York: HSA-UWC. 1973, 1977. pp. 52-54
56. Sun Myung Moon. "Today in the Light of Dispensational History." February 23, 1977. *God's Will and the World*. New York: HSA-UWC. 1985. p. 339.
57. Sun Myung Moon. "True Parents' Day from the Historical Point of View." *God's Will and the World*. April 18, 1977. p. 375-376.
58. Interview with Robert Duffy. January 17, 1994.
59. *New Hope News*. October 21, 1976. p. 3.
60. Franco Famularo. Diary.
61. "Washington Monument". Film produced by New Future Films. New York: 1976.
62. Sun Myung Moon. Untitled Speech. September 20, 1976. New York: HSA-UWC.
63. "Aftermath of Washington Monument - Father emphasizes Evangelism." *New Hope News*. October 21, 1976. p. 2.
64. Interview with Sung San Lee. January 26, 1994. (Lee was the only member from the Canadian Unification Church who travelled with Reverend Moon to the East Coast at the time. Unfortunately, he did not have any recollection of the precise dates of the visit but remembers it was very soon after the Washington Monument Festival and lasted for a period of three to five days. The visit must have taken place sometime between September 25 to September 30, 1976. According to Alan Wilding who met Reverend Moon at the Montreal airport it was probably between September 27-30. At this writing no other Canadian member had any written record of Reverend Moon's visit.)
65. Sun Myung Moon. "Past and Future Generations." August 1, 1976. *God's Will and the Ocean*. New York: HSA-UWC. 1987. p. 302.
66. Interview with Sung San Lee. January 26, 1994.
67. Audio tape transcript of informal conversation over dinner on June 25, 1987 at Clearstone Lodge, Canada. (Present were Reverend Moon, Peter Kim, Paul Werner, Robert Duffy, Steve Barton, and Franco Famularo. Reverend Moon

mentioned that he remembered eating lobster in Nova Scotia and that it was very delicious.) Interview with Sung San Lee. January 26, 1994.

68. Personal notes of testimony of Reverend Sang Sun Lee given October 7, 1976 in Toronto, Canada.

69. Interview with Alan Wilding. September, 1986.

70.. Moon, Sun Myung. *Perfection and Gratitude*. October 3, 1976. HSA-UWC. New York. pp. 10-11. (Also see *God of Lamentation*. October 21, 1979. pp 4-5. Reverend Moon commented as follows: "When I first came to this country I had to stop in Canada. At that time I didn't even have a visa and there was no guarantee whether I could enter this country. But still I told the Canadian family, "You'll see. In the next 3 years America will tremble, and every corner of the American land will hear my name. I'll speak to everyone and I shall stir up controversy for God." And everyone said, "We thought Father was reasonable, but he is crazy!" No one in the Canadian family believed me. Some months [time] ago I went to Nova Scotia for a fishing expedition, and the Canadian family joined me there. One of them had heard me in 1971 and he said, "Father, I confess. Please forgive me. I didn't believe what you said has been fulfilled. I will trust now." That person repented because what he heard at that time sounded impossible and he didn't think that would happen. When he asked what I would do in the next 3 years, I replied, "Use your imagination now. I don't have to tell you.")

71. Interview with Alan Wilding. September, 1986.

72. Interview with Robert Duffy. January 17, 1994.

73. Young Oon Kim. *Unification Theology and Christian Thought*. New York: Golden Gate. First Edition 1975. Revised Edition 1976. (See also U.T.S. Calendar, News and Announcements for October 25-31, 1976)

74. Interview with John Bellavance. February 8, 1994.

75. *Le Journal de l'Unification*. Numero 1. Quebec. le 8 novembre 1976. p. 1. First issue of French magazine of the Unification Church in Quebec. The author was Jacques Blain. (translation my own).

76. *Ibid.*

77. *Ibid.* Mars 1977. (March 1977.)

78. Moon, Sun Myung. *American and God's Will*. September 18, 1976. "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. It is not just America's problem; it is the problem of free men everywhere; it is problem of all religious people; it is the problem of God, Himself."

Also see *A Needed Man*. July 16, 1975. p. 4. Reverend Moon said: "I named two things God would have us do. First, to revive the Christian churches to their original position, and secondly to prevent a Communist invasion. I must add one more thing: the corruption of youth must also be corrected."

79. *Glos Polski* 3 Lutego (February) 1977. Toronto. p. 5. (Advertisements also appeared in Korean, Chinese, German, Hungarian, Estonian, Latvian, Lithuanian, Rumanian, Ukranian, Czeckoslovak, Italian and Portuguese newspapers in Toronto.)

80. Petro B.T. Bilaniuk. "Christianity and the Communist Threat." Speech delivered at International Rally for World Freedom. February 5, 1977.

81. *Chronology*. 1977.

82. Form invitation letter from Committee for the International Rally for World Freedom. January 1977. (It was further stated on each pamphlet that the aims and objectives of the rally were as follows:

- 1) To support the founding principles of our freedom as expressed in the "Canadian Bill of Rights", they being the principles that: - acknowledge the supremacy of God; the dignity and worth of the human person; the importance of the family in a society of free men and institutions.
- 2) To inspire and motivate all men and women to take personal and collective responsibility to protect freedom and ensure such to all enslaved peoples.
- 3) To foster the spirit of a constructive and unified effort for world freedom founded on respect for moral and spiritual values.

(Pamphlet advertising International Rally for World Freedom. February 5, 1977. Committee for the International Rally for World Freedom. Toronto.)

83. Open Letter to Communist World Leaders. From Committee for the International Rally for World Freedom. Toronto. February 5, 1977. Signed by Robert Duffy, Alan Wilding, James Buchanan, John Potjewyd and Anne Ranniste.

84. Interview with Robert Duffy. January 17, 1994.

85. Josh Freed. *Moonwebs: Journey into the Mind of a Cult*. Toronto: Dorset Publishing. 1980. pp. 213-214.

86. Franco Famularo. Diary.

87. Interview with Terry Brabazon. February 18, 1994.

Chapter Five

The Porter Era

*A Married Couple leads the Church—Rev. Moon's Fourth Visit to Canada
Three Areas of Activity: Outreach, Ideological, Financial
Increasing Opposition and the View of Outsiders
Canada at the Crossroads Speaking Tour—A New Phase*

The movement toward centralization which emerged during Duffy's period was further intensified during Martin Porter's term as national leader. Increased opposition to the Unification Church by the "anti-cult" movement, the forcible kidnappings and attempted "deprogrammings" of some members, as well as moves by political leaders to introduce legislation that would make it difficult for people to join new religious movements such as the Unification Church were some of the key developments of this period. These events led to an increased solidarity and centralization of the movement. Furthermore, on the international scene Rev. Moon was indicted by a United States grand jury and eventually sentenced to prison on charges of tax evasion in the early 1980s. The trial received much negative media publicity, but among Unificationists was seen as a discriminatory action by the United States government and thus solidified the view that members of the Unification Church were indeed a persecuted religious movement. In turn this served to strengthen the cohesiveness of the movement.

The Canadian church was further influenced by events in other parts of the world. One of these was an unsuccessful libel case launched by the leader of the Unification Church in Britain against the *Daily Mail*, a London daily newspaper. Another was the activity of a Californian branch

of the Unification Church where many Canadians joined. Benji Carroll of Montreal, for example, who joined the church in San Francisco and was eventually "rescued" by his friends, was the subject of much media publicity in Canada. One of Benji's friends who helped in the "rescue" was a reporter for the *Montreal Star*, who wrote a series of front-page articles about Benji's involvement with the Unification Church. The articles were reproduced in several Canadian newspapers and led to the publishing of a book and an award-winning film which put the Unification Church under the national spotlight in Canada. Numerous newspaper articles and television programs which appeared during this time caused Unificationists in Canada to become acutely aware that they were living under increased public scrutiny. These developments all served to further solidify the centralized nature of the movement. Before considering the above issues, however, it is worthwhile to look at the backgrounds of the new leaders of the Unification Church in Canada.

A. A Married Couple leads the Church

On June 1, 1977, Martin and Marion Porter and their two young children, Tim and Hanida, arrived in Canada. Born in Hampshire, England on March 27, 1942, Martin met the Unification Church in 1965 and joined in Rome, Italy in early 1966.¹ Raised an Anglican, Porter, who was interested in visual communications, spent some years travelling in Europe and the Middle East compiling a portfolio of documentary photographs. In 1961 he enrolled at the University of Florence to study sociology and later attended a film school in Rome. According to his testimony, while producing a documentary on a hospital for child victims of polio, he became deeply affected by the hopelessness and suffering of the children and could not help wondering who was responsible for such suffering; God or man. He had not been attending church regularly when a friend invited him to an evening of lectures about "a new revelation by a Korean visionary."² In a

1966 letter to *New Age Frontiers* Porter shared his story:

... I did not attend church for 6 years because none could answer my questions ... Three weeks ago I came into Principle, and after a few lessons knew that in these pages there was a very special message.³

Porter became very helpful as a translator for the first Unificationist missionary to Italy, American born Doris Walder Orme. By the summer of 1967, when Orme and others departed for England, Porter became responsible for the Italian Unification Church; a position he held for ten years. With a handful of fellow Unificationists, he was instrumental in developing a church movement which when he departed from Italy in 1977, consisted of over twenty church centers, several hundred members, a monthly magazine and a number of business enterprises.⁴ During his time as national leader of Italy, Porter had also served in a leadership role throughout Rev. Moon's American speaking tours of the early 1970s. Porter, who was thirty-five years of age when he assumed leadership of the Canadian church, had considerably more experience than his predecessor.

On the personal side he was among the first Europeans to be blessed in marriage by Rev. Moon in 1969 and had two children; Tim and Hanida, born in 1970 and 1971, respectively. Additionally, his life experience already included marital crisis. His 1969 marriage to an Italian member had ended in divorce. A few months prior to arriving in Canada, in February 1977, he was re-married by Rev. Moon to Marion Dougherty, someone he had known since his early days in the Italian church.

Marion was among the first members to join the Unification Church in Italy in 1965 and was present when Martin first visited the center. Before joining the Unification Church, she had been married with children, but her family did not follow her lead to join the church. She too had experienced marital difficulties and divorce. In the summer of 1967 Marion went to England and helped develop the church in the British Isles for several years before returning to her native United

States where she worked for the church until 1977. The Porters added a mature element to the Canadian church which then consisted of mostly single members in their twenties.

Immediately after arriving, Rev. Porter, as he was referred to by the members, called for a meeting of the entire membership at the Spadina center in Toronto. Noticing that the number of active members was limited, it was decided that an intensive outreach campaign begin immediately. Members were asked to discontinue all other projects and to focus singularly on finding new recruits as well as raising funds. A One World Crusade Team was formed and Alan Wilding, who until then had been involved with Victory over Communism work, became the leader. The strategy was to invite people to open house meetings or barbecue nights at the center and from there to invite them to weekend workshops. As a result of these efforts, sixty-seven guests visited the center in Toronto out of whom eight attended the workshop during the month of June.⁵

In order to familiarize himself with the status of the church, Porter embarked on a tour of the entire country visiting Vancouver, Ottawa, Montreal, and Quebec City during the month of July 1977.⁶ With impressions formed from his whirlwind tour of the country, Porter concluded that, among other things, new locations for church centers were needed, especially in the two major cities of Toronto and Montreal. One member, Marc Laurin, remembered Porter's comments upon visiting the Montreal center on Rue Jeanne Mance. He said: "This place is a dump. It is not the kind of place people who visit our church will feel attracted to."⁷ Porter had a similar impression of the house on Spadina Avenue in Toronto and wasted no time putting it up for sale and relocating the church center. Thus, in August 1977, using the services of Dick Heuff, a Toronto real estate agent, who later participated in several church related transactions, a new center was found at 80 Admiral Road in Toronto. On September 16, 1977 the members moved to the new property to begin with renovations. Centrally located and in the vicinity of the German consulate it was no doubt an

impressive purchase and a step forward for the members at the time. This was only the first of several real estate purchases Porter would make for the church during his term as national leader. Indeed the real estate portfolio of the church increased many fold during the six years he spent in Canada. Most members were called to Toronto to help with renovations. Walls were knocked down to make space for a larger meeting room and as dust was flying all over the place Porter received a rather surprising message over the telephone; a call which informed him of a visit he had definitely not foreseen.

B. Rev. Moon's Fourth Visit to Canada

In September 1977, Rev. and Mrs. Moon were visiting church members in several American cities. Early on the morning of September 17, Porter received a call from Niagara Falls, informing him that Rev. and Mrs. Moon would be arriving in Toronto by car a few hours later. Since the state of the church center was in chaos due to the renovations which had begun the previous day, Porter arranged to meet Rev. Moon and his party and took them for a tour of the CN tower, the tallest free-standing building in the world.⁸ Rev. Moon often expressed interest in visiting the highest point in the city or country he was visiting. Porter described the situation as follows:

Much to our happiness and also embarrassment the True Parents called at 7 a.m. on the 17th of September to inform us that they would be in Toronto by lunch time. I met them at the CN Tower, the tallest free standing structure in the world, and we took the elevator to the first observation level to appreciate the panoramic view of the city and the lake. Then as it was a sunny day we entered a much smaller elevator to ascend to the highest level. From that height the perspective of the city was somewhat shortened but we could see New York state far into the distance on the south side of the lake. The True Parents were interested in many things, and I desperately hoped to entertain them while delaying their arrival at the center. I gave them an extensive tour of the city and lunch in the Emperor Chinese Restaurant, while my wife and members did what ever preparation could be done at the center: Food for dinner, tableware, plates, general cleanup of the ground floor and even get a toilet working that the True Parents could use.⁹

In the early afternoon, Rev. and Mrs. Moon arrived at the center on Admiral Road. Rev. Moon was taken on a tour of the building and soon after sanctified the new center with Holy Salt.¹⁰ He

commented that the building was too small and encouraged Porter to find a larger building for outreach activities.¹¹ He then spoke to the members for the entire afternoon as Colonel Sang Kil Han translated. Commenting on the sudden nature of his trip he said:

Well, this was an unexpected trip. Whatever I do, everyone watches with binoculars. They have heard too much about me. Perhaps more than you, and are afraid, so they watch everything. So I decided this morning to come and then no one knows. Did you know I was coming? You don't sound confident. Canada is more feminine than Americans. Canadian women must marry American men and Canadian men must marry German women, okay! Now it is best that we laugh and become friends in a short time.¹²

Most of Rev. Moon's talk, however, addressed the following two issues; the potential division of Canada and the spread of international communism. Rev. Moon noted:

Communists will come and try to bring division here, but the Unification Church must prevent this. How can we cope with the situation? The Chinese communists are growing strong here ... I don't have an accurate report yet, but I know there are people in important positions on many college campuses ...¹³

Rev. Moon continued to emphasize that the spread of communism was an imminent danger and encouraged that Victory Over Communism (VOC) activities in Canada be intensified from that time on.¹⁴ Sensing the tension that existed between Korean and Canadian members Rev. Moon spoke of Sung San Lee as follows:

...He is a rare member as he worked so hard for VOC in Korea and has long experience. Mr. Lee will be head of VOC in Canada. Tradition is the immediate problem now. Mr Lee is in a position to offer much in this way. The fact that he was reared in Korea makes him a rare benefit to the church in Canada. But he must listen to the leader of Canada for this reason... He is senior in the blessing order. So, you can learn from him...Once we accept difficulties and overcome them, there is much blessing.¹⁵

He also encouraged Martin Porter to bring harmony among the membership saying:

The way you are built Martin, you have the ability to bring the races together here. That's why I asked you to come. If New York asks how is your relationship with the Koreans you must be proud of the relationship. If you don't realize that, how can heaven be in your mind?¹⁶

Rev. Moon was very concerned that harmonious relationships be created among the Korean and Western leadership of the church at the time. Establishing good relations between Korean and Western members proved to be a difficult hurdle to cross in the years that followed.¹⁷

Rev. Moon then spoke at length to the Korean members who attended and also answered

several questions from the Canadians. Close to the end of his stay he asked some of the members to sing songs. Mubina Jaffer, David Decker and Monique Zicot sang a number of songs. Over dinner, Rev. Moon gave quite specific instructions to Martin Porter. Porter notes:

Over dinner True Father gave me \$10,000 for the renovation of the building and developing the Canadian church. I tried to refuse the money graciously, but when I found that was impossible, I reassured him that I would return it 10 times over in the next few years: this pledge was realized. True Father gave specific instructions to me about what he wanted to realize in Canada under my direction: Develop Anti-Communist activities through education and the development of the newspaper, hold Canadian Day of Hope speeches and rallies nationwide, develop more members and training courses, look into purchasing pairs of spotted deer and bears, obtain land for a deer farm surrounded with a lake and mountains, develop a lumber industry with a type of Korean tree that reaches maturity in 7 years, develop a fishing industry, use my photographic ability to make an exhibition of the "100 Greatest Canadians," (in politics, culture, sportsmen, etc).¹⁸

After dinner Rev. Moon and his party departed and continued their journey throughout the United States that same evening.¹⁹

C. Three Areas of Activity: Outreach, Ideological, Financial

Although Rev. Moon's visit was very brief it was significant in that he encouraged the members to increase membership, intensify activities against the spread of communism and work for the preservation of the unity of Canada. Porter commented that "True Father's speech and instructions became the focal point of our activities for the next 6 years."²⁰ This led to activities which basically developed along three lines: Outreach, ideological endeavors, and financial ventures. These will each be treated separately.

1. Outreach Activities

Although the method of approaching people on the street did not change much since the first Unificationists arrived in Canada, the presence of Marion Porter contributed greatly toward the education and nurturing of new recruits. Indeed, she was heavily involved in outreach activities during most of her time in Canada. Numerous methods and projects were undertaken to

successfully recruit new people and gain influence in the community.

Workshops, Membership Increase and Publications

Through consistently holding open house meetings at the Admiral Road center and by following a similar pattern in other cities a heightened outreach consciousness developed. The result of this was that several people joined in late 1977 and early 1978 such as Briggitte Brandt, Lucie Ouellette, Robert Tailleux, Eddie Hodorek, Elaine Long and Amy Valeur. There was a steady flow of new members joining until 1979. An important feature of the then successful outreach activities was the weekend workshop.

By May, 1978, seeing that there was a need for a permanent workshop site, the Clearstone Lodge was purchased near Cobourg, Ontario. The purchase of the ninety-five-acre property on Rice Lake was a big boost for the Canadian membership and brought the beginning of regular workshops. Beginning in spring 1978 weekend and week-long seminars were held regularly at the lodge and guests came from Toronto, Montreal and Ottawa to hear lectures which were usually given by Jim Buchanan or David Decker. Workshops continued to be held regularly till early 1980.

At this time the center directors were Wayne Lamond in Toronto, David Decker in Montreal, Jorg Heller in Ottawa and Anne Ranniste in Halifax. In August 1978, a new building was also purchased in Montreal (3680 Avenue du Musée). The new center, located across the street from the Soviet Consulate, was in a well-situated downtown neighborhood of Montreal and in line with Porter's view of an "attractive location to host new members."

Visibly absent from the leadership list were Terry Brabazon, Jacques Blain and Anne Caze who had been prominent members during the Duffy period. When the Porters arrived there were some serious misunderstandings between the Brabazons and the Porters which led the Brabazons to

be alienated from the mainstream of activities. Jacques Blain and Anne Caze fell in love with each other and eventually disassociated themselves from the church. These events, as well as the departure of some members who were asked to discontinue their full-time involvement due to spiritual instability, might have led Porter to ask Rev. Moon for extra help from Europe. Porter noted:

In order to reach Father's goals, I could see that it would be necessary to dilute some of the difficult relationships between the existing members and thus at a conference with Father in December it was agreed that in the spring of 1978 twenty members from the European IOWC mostly from England and France came to join us in Canada and which brought substantial improvement in the whole outreach.²¹

Thus, in the spring of 1978 twenty European members, mostly British and French, arrived from Britain. Nic Farrow, Trevor Brown, Rosemary Guy, Marie Jose Baut, Catherine Labitte, Douglas Burton, Peter Hume and Andre Maes were some of the Europeans who arrived in Canada to boost the ranks of the Canadian church. This increase of membership, along with a steady influx of members such as Eddie Young, Jim Brennan and Elizabeth Wycoff, who had joined in the United States or Europe increased the numbers of the Canadian church. Indeed the influx of Canadian members who had joined elsewhere was significant in the continued survival and growth of the Canadian church. More Canadians joined the church in the United States, for example, than in Canada.

Along with new members who joined in Canada such as Richard Fortin, Lynn Dutertre and Helene Dumont there was an increase in all aspects of activities conducted by the members. The increase of membership in Canada allowed for the multifarious approach to outreach from then on. Besides holding lecture evenings and open houses at the church centers, numerous experiments were attempted. One of them was holding lectures in public libraries in Ottawa and Toronto. Another was a Symposium at the University of Toronto under the theme "A New Focus for Men

and Women Today," held on May 7, 1980. Through holding the symposium, the Unification Church sought to clarify its position as was implicit in the program:

The ideas of the Unification Church have been much misunderstood and indeed misrepresented, and it is hoped that through these seminars a better understanding of its goals will be reached.²²

The program included musical and theatrical performances by the American Unification Church's rock group, Sunburst, and the New World Players Repertory Company. In addition, a series of talks on topics such as spiritualism and spiritual life, Art, Science and Religion, and Love, Marriage and the Family were presented by Young Oon Kim, and American members Hugh and Nora Spurgin respectively. An overview of the main teachings of the Unification Church by Martin Porter was also part of the program. This effort combined many approaches to outreach experimented over the years, but did not bring immediately visible results in terms of membership growth.

Soon after, in July 1980, a series of talks were given at the Unification Church center in Toronto on a variety of topics based on such texts as Norman Vincent Peale's *The Power of Positive Thinking*, *The Art of Loving* by Eric Fromm and Francis Shaeffers's *How Should We Then Live*. The intention was to lead people into discussions about spiritual issues as a prelude to being introduced to the *Divine Principle*. Another effort was that members went pioneering individually to a number of cities, such as London, Kitchener, Waterloo, Kingston, Belleville, and Peterborough in early 1981.

Yet another approach was the holding of International Evenings at the church center in Toronto which by June 1979 was located at 87 Bellevue Avenue. The new location, a 40-room building, formerly used as a home for the aged, replaced the Admiral Road center and was used as the venue for the lively evenings which included an Early Canadian Night and a Japanese Night. Members dressed in the costumes of the countries represented and created a festive atmosphere in order to attract people to the church. Whatever the approach, the ultimate purpose was to increase

membership.

It was also decided to print a monthly newsletter in 1978 initially called *One World* but then changed to *Today* which was used by members while doing outreach and fund-raising. The first issue appeared in June 1978 and provided its readers with excerpts of Rev. Moon's speeches, testimonies and an invitation to one of the four centers in Canada (at the time Toronto, Montreal, Ottawa and Halifax).²³ Later, the *Bulletin de L'unification*, a French language newsletter was published to serve the French speaking parts of Canada. It contained mostly translations of articles from English language publications by Helene Dumont, a former Roman Catholic nun who had done translation work prior to joining. The French language newsletter also provided the reader with testimonies of new members and was distributed mostly to the parents of French speaking members in Quebec.

Homechurch

Still another development in outreach activities was the beginning of "Home Church" work in 1979. Originally conceived by Rev. Moon and strongly emphasized in his speeches to members beginning in mid-1978 the project was developed throughout the world. In what became known as "home church activity" members chose 360 homes in a particular neighborhood and approached people door to door. The goal was to establish churches in the homes of those contacted. Members were encouraged to not only teach the *Divine Principle*, but to also initiate community service projects as a means of gaining influence in the community. Through service activities it was hoped that the members would gain the trust of the people in the community.

A number of service projects evolved from this effort. For example, two Unificationists decided to provide a free bus service to the elderly who couldn't easily go shopping. Alan

Thibideau, who had returned from Europe in early 1978, and new member Lynn Dutertre chose an area in the Bloor West Village of Toronto and after canvassing the area concluded that the greatest need was that seniors could not easily go shopping.²⁴ Although initially greeted with enthusiasm by members of the community, it was soon reported in the press that Alan and Lynn, who had initiated the project in March 1979, were members of the "notorious" Unification Church and could not be trusted. Thus, senior citizens in the area were discouraged from participating.²⁵ Members of the Unification Church were then viewed with extreme caution and suspicion and thus the project was terminated.

Another project that evolved through the "Home Church" approach was the "Happy Children's Toy Library" initiated by Marion Porter in early 1981. Here members sought to create a toy lending library for children in the community. According to a pamphlet, the stated aims of the library founded by Unification Church volunteers was "to provide an increasing variety of good quality toys which will inspire attentiveness and creative thinking."²⁶ The Home Church project, which also included efforts to beautify neighborhoods through street cleaning and offers of free help with home renovations, for some reason did not take root in Canada.

According to Stoyan Tadin, during the late 1970s and early 1980s there was the development of what seemed to be two parallel organizations. One was that of the full-time members and the other was that of the so-called "outside" members. The "outside" members were generally those members with children who held "normal" employment. They would participate in most activities and have Sunday Service among themselves. The full-time members usually did not participate. The so-called "outside" members were among others the Changs, the Brabazons, the Tadins, the newly arrived Seidels, and the Boyces. These members also sought to develop Home Church type activities.²⁷

In spite of numerous approaches, by the late 1970s and early 1980s it became increasingly difficult to find new recruits. The Unification Church was no longer an obscure religious group and was indeed the target of numerous attacks through negative articles in the mass media as well as the efforts of the newly formed "anti-cult movement" which worked actively against new religious movements and most particularly against the Unification Church. When approached by Unificationists, new guests who often did not know about Rev. Moon and the Unification Church on first encounter, would soon be confronted with negative information usually originating with the news media. This would often cause them to discontinue their study of Unificationist teachings. Some anti-Unificationists were even more zealous and persuaded people approached in public locations to not visit the church center. For example, a 1979 *Globe and Mail* article reported how members of the Council on Mind Abuse (COMA), a Toronto based "anti-cult" organization, successfully prevented someone from attending a lunch time meeting and lecture at the Unification Church. The potential recruit had met two members of the Unification Church at a shopping center and had initially agreed to attend.²⁸

There were several factors that contributed to stagnation of church growth in Canada. Difficulties arose partly due to the inner workings of the organization itself and also because of increased external pressures. On the internal side there were tensions between the leadership and some of the membership, as well as an increased diversification of activities. Externally, as mentioned, there was media negativity and the rise of the "anti-cult" or anti-new religions movement. Before treating the anti-Unificationist elements, let us look briefly at some of the diverse activities Unificationists were involved in.

2. Ideological Activities

As mentioned, one of the results of Rev. Moon's 1977 visit was an increase in efforts directed toward halting the spread of international communism and the preservation of Canadian unity. These areas were tackled primarily by a small group of Unificationists who were engaged in both student activities at the University of Toronto campus through the Collegiate Association for the Research of Principles (CARP), and in ideological endeavors through the International Federation for Victory over Communism (VOC) or the Canadian Unity and Freedom Federation (CUFF).

CARP

The activities of CARP at the University of Toronto (U of T) intensified during the latter half of the 1970s and the early 1980s, primarily due to the presence of several Unificationists, who were enrolled in degree programs. These were namely Stoyan Tadin, who graduated from the U of T in 1977 and was for some time engaged in pursuing graduate studies, John Potjewyd, who was pursuing a doctorate in Aerospace Studies, Dietrich Seidel, recently graduated from the Unification Theological Seminary, who was then studying for a doctorate in Theology, and later Alan Wilding who completed an undergraduate degree in History.

Meetings were organized on a regular basis and either addressed theological questions or issues concerning the spread of Communism. Students were invited to attend meetings on such topics as "Unification Theology: Orthodox or Heresy" presented by then graduate student Dietrich Seidel.²⁹ Other topics were "New Discoveries: Psychic Phenomena or Paraphysics" by John Potjewyd or the "Politics of Confrontation-What Alternatives" by Alan Wilding. Film presentations were also part of the program and on occasion some non-Unificationist guest speakers, mostly U of

T professors, were invited to make presentations.

Attendance at these meetings was never more than fifty people, but they seem to have generated a great deal of controversy. Allegations that members of CARP were concealing their real identity as Unification Church members was a common accusation. The controversy led U of T student publication, *The Varsity*, to deny CARP members advertising space and the representatives of the University canceling on short notice rental agreements for rooms that had been booked for meetings. Issue was made that CARP was merely a front organization for the Unification Church and should be viewed with suspicion. Such was the content of a front-page *Varsity* article by Chris Poupart:

Controversy continues across campus concerning the Collegiate Association for the Research of Principles (CARP) an organization that is a front for the Unification Church of Rev. Sun Myung Moon ... The five week programme was thought to be too controversial, due to alleged unscrupulous recruiting practices employed by the Unification Church.³⁰

Poupart was referring to the cancellation of a meeting room by St. Michael's College at the U of T as well as *The Varsity's* refusal to publish an advertisement by CARP in the form of an open letter to the student community. The letter by then U of T student, Alan Wilding, was later published by a competing university publication, *The Newspaper*. The Open letter by Wilding stated:

The Collegiate Association for the Research of Principles is a registered student group in good standing with the University of Toronto. CARP does not exist solely to recruit students into the Unification Church ... To our dismay CARP has become the target of censorship and discrimination on campus.³¹

Although it might be difficult to understand why this small group, of no more than four students, sparked so much controversy through merely holding a series of lectures and film presentations on campus, it was characteristic of the anti-Unification Church atmosphere at the time. The media and the anti-cult groups were extremely effective in characterizing members of the Unification Church as evil and that affiliated organizations initiated by Unificationists deserved a great deal of distrust. It is interesting to note that the very same people who were involved in CARP were changing hats

rather often and simultaneously developed several other activities such as a monthly newspaper and rallies for Canadian Unity. It appears that in the eyes of the public, or at least in the eyes of the media, Unificationist influence was much larger than it was in reality.

VOC and the *World Peace and Freedom Monthly*

As mentioned earlier, when Rev. Moon visited Toronto in 1977 he advised the members to develop VOC activities under the leadership of Sung San Lee. Initially Lee worked with Stoyan Tadin, John Potjewyd, and Angus Sullivan to develop this project. Since there was a shortage of personnel and funds Tadin, who then decided to discontinue graduate studies to devote himself fully to anti-communist work, acquired a personal loan of \$3,000 "to get the project of the ground."³² VOC activities consisted mainly of organizing public meetings featuring anti-communist speakers such as the author of *Will America Surrender*, Slobodan Draskovich and Tomas Schumann, a journalist who had defected from the Soviet Union. January 1978 saw the initial issue of the *World Peace and Freedom Monthly*, an anti-communist journal, with Sung San Lee as publisher, John Potjewyd as editor, Petro Bilaniuk as contributing editor and Stoyan Tadin as treasurer.

When Sung San Lee departed for the United States in April 1978 ideological activities took a new turn and in preparation for the planned Celebrate Canada Festival, the Canadian Unity and Freedom Federation (CUFF) was formed to make a direct appeal to the pressing domestic issue of national unity.³³ The responsible people of CUFF consisted of basically the same people who were active in CARP and VOC. An addition to the team was new member, Daniel Stringer, a graduate of the University of Ottawa who had previously been politically active with the Liberal Party of Canada. Let us now look at two activities that served as a launching pad for further ideological activities by Canadian Unificationists.

Celebrate Canada Festivals

December 1977

The issue of Canadian unity, as it is today, was a hot topic of discussion in the mid to late 1970s. The separatist *Parti Quebecois* had recently won a provincial election in Quebec and was promoting the separation of the country. It was therefore decided to hold a Rally for Canadian Unity at Nathan Phillips Square in Toronto on December 28, 1977. Although much effort was made, cold weather kept the people inside as only a handful of people attended. The *Toronto Star* reported:

Only about 20 people, most of them reporters, gathered in the freezing winds and -9 Celsius (16F) temperatures to hear members of the Unification Church of Canada make their pleas for unity.³⁴

Besides musical performances, Rev. Porter made the principal call for unity saying: "Let our hearts burn with the desire for Canadian unity ... Canada is one nation and our future is together."³⁵ Although the weather might have dissuaded the general public from attending, Unificationists determined to hold another rally in warmer conditions. Thus, preparations began for a larger meeting which was held in a warmer season.

June 1978

Although Martin Porter originally formulated the idea for the summer festival in the fall of 1977, it was not until early spring 1978 that work for the festival began in earnest. Besides VOC activities and the monthly publication (*World Peace and Freedom Monthly*), an effort which served as a prelude to the festival was the formation of the Committee in Support of Peter Worthington. Worthington, a well known Canadian journalist, who was then editor of the *Toronto Sun*, had been charged by the Trudeau government with violating the Official Secrets Act for publishing an article which dealt with KGB activity in Canada.³⁶ Beginning in April 1978 regular Rallies in support of Worthington were organized and held in Toronto. Involvement in this effort provided the

organizers, who were mostly Unificationists, with the opportunity to make valuable contacts. Many of these contacts contributed to the success of the Celebrate Canada Festival held on June 24, at Nathan Phillips Square in Toronto.

The rally was designed to call attention to the issue of Canadian unity as stated in a form letter sent by CUFF to Members of Federal and Provincial Parliament:

The purpose of the Festival is to reaffirm our faith in and demonstrate our love for Canada. Even though Confederation is beset with many problems, we are still convinced that it is the foundation upon which to evolve creative solutions to our problems.³⁷

In a manner similar to the February 1977 "International Rally for World Freedom," endorsements were sought from political, religious and business leaders. In turn proclamations and letters of appreciation were received from Queen Elizabeth II (Queen of Canada), Jules Leger, then Governor General of Canada, then Prime Minister Pierre Elliot Trudeau, representatives from seventeen foreign embassies and high commissions, the premiers of most Canadian provinces as well as mayors of cities throughout Canada, including then Mayor of Toronto, David Crombie, a long list of members of parliaments, the senate, prominent cultural and business leaders and numerous distinguished citizens.³⁸

Unlike the December 1977 meeting the weather was warm and co-operative. The program consisted of a parade, entertainment by numerous bands, native, ethnic and folk singers as well as guest speakers which included members of parliament, city alderman, ethnic community leaders, and Martin Porter.

The event was well attended. According to some estimates a total of 21,000 people attended the gathering throughout the day.³⁹ The media, on the other hand reported that about 4,000 people "sang and danced for unity at Nathan Phillips Square."⁴⁰ The event was, nonetheless, seen as a great success by Unificationists and in their view represented a great leap forward in the ideological battle they were engaged in.

Our Canada

In June 1978, on Daniel Stringer's recommendation, the *World Peace and Freedom Monthly* was renamed *Our Canada*.⁴¹ The first issue appeared on July 1. The publisher was Alan Wilding while John Potjewyd and Stoyan Tadin served as editor and art director, respectively.

Martin Porter said the following concerning the *Our Canada*:

Alan seemed to understand the heart and nature of Canadians which helped serve in his mission, perhaps more than others before him. Further to this, he soon reached out to other ethnic newspapers and became the leader in that area. These activities were very much in line with Father's request (August 1977) of making a movement of "captive nation groups." This became important work to fight communism, supporting the Polish Solidarity movement, Cambodians, Vietnamese, and others. In fact 5 anti-communist papers were published at our facility as well as deep contacts into the political and ethnic leaders in Ontario.⁴²

Billed as an "independent newspaper" *Our Canada* continued as a monthly publication for six years until the spring of 1984. Working alongside CUFF activities, the monthly newspaper provided news and information not commonly found in Canadian newspapers. It focused heavily on ideological issues and sought to counter leftist and Marxist views. It also served as a vehicle to help facilitate meetings of conservative and anti-communist groups alike. By the end of 1979 *Our Canada* had a circulation of 40,000 copies, 21,000 of which were sold directly or through subscriptions, while the rest were distributed free of charge across Canada. When the Quebec referendum for separation from Canada was held in 1980, *Our Canada* was published also in the French language to make a plea for Canadian unity.

When the 4th anniversary dinner of the publication was held at the Westbury Hotel in Toronto in January, 1982 it was a proud day for Wilding and his team. In attendance were Member of Parliament Jesse Flis, Senator Stanley Haidaz, Toronto alderman Chris Korwin Kozynski and over forty invited guests. The paper was instrumental in making many influential contacts but was discontinued due to financial difficulties and the changing priorities of later Unificationist leadership.

3. Financial Activities

No doubt, a constant concern for Unificationists was the raising of funds. With the range of activities becoming more complex, money was needed not only for the upkeep of membership but to service the expanding real estate portfolio and those projects which could not justifiably be funded by charitable funds. Several avenues were explored.

Mobile Fundraising Teams

Fund-raising remained the main source of income for the church. During the Porter period it became a more disciplined activity as some members participated in this activity on a more consistent basis. Accordingly, two mobile fundraising teams constantly travelled throughout Canada raising funds for the church. In the spring of 1978, the first full-time Mobile Fundraising Team (MFT) was created. The team which consisted of between seven to ten members basically covered every major city, town and village in Canada raising funds for the church through offering a wide variety of products such as candy, chocolate, peanut brittle, cookies, candles, nuts and later pictures and toys. Wesley Ramage, who was a team captain for several years in the late 1970s and early 1980s, described a typical day on MFT:

We would rise between 6:00 and 6:30 a.m. and after cleaning ourselves we would have a half-hour prayer meeting which consisted of prayer, a scriptural reading, usually from Rev. Moon's speeches and a brief talk. After breakfast and product preparation we would depart in our van for our destinations. When we weren't in an area with a church center nearby, we usually stayed in motels or campgrounds during the summer. Between 9:00 a.m. and 10:00 a.m. the members of the team would get dropped off either in the downtown sector of the city or town, the industrial area, or near a shopping plaza. The members would visit every shop, office or business in their area asking for donations. After picking up the members for supper at about 5:00 p.m. I would then drop them off in a housing area where the members, including myself, would fund-raise till 9:00 p.m. Afterwards everyone would be picked up and we would head for where we were staying. Fridays and Saturdays we would stay out longer as we raised funds in bars, restaurants and whatever was open till about midnight.⁴³

By the summer of 1978 two fund-raising teams toured the country. One team, led by Wesley, travelled throughout the Western sector of the country, while the other, led by Denis Desjardins, did Quebec and the Atlantic provinces. The teams usually consisted of the newest members of the

church. Indeed, after several months of educational training, members were usually encouraged to join the MFT for a period that usually lasted up to three years and longer. It was seen as an important part of their spiritual training and formation as members.

Besides providing the necessary funds for the operation of the church, fundraising was seen as being theologically significant. Therefore, Unificationists saw fund-raising as having both an internal and external purpose. The external purpose was, as mentioned, to pay the bills while the internal purpose was for the purpose of spiritual restoration. This was in accordance with Rev. Moon's teachings which in his words stated:

We are here to restore all the things of creation back to God and in order to do that we restore money by using it for God.⁴⁴

In a direct reference to fundraising Rev. Moon noted:

Your fundraising is not only for the purpose of paying the bills for the Church, but for the purpose of restoring your own dominion over creation.⁴⁵

Words such as the above by Rev. Moon, formed an important basis for the understanding that members of the MFT had while they raised funds. Nevertheless, a substantial amount of money was raised through fund-raising. Not only did the MFT raise money, but each individual church center regularly raised funds for their own sustenance and the activities of their local church centers. Intensive fund-raising drives were done on a need basis but especially during the weeks prior to Christmas. To the public's surprise, the church also kept relatively good records of their income and expenses as reporter Michael Prentice noted in an article about a then new Canadian law requiring charities to file a public record of their finances:

If you've ever wondered how your favorite charity spends donations, now you can browse through its tax return to find out... The Moonies, the controversial church led by Rev. Sun Myung Moon, was among the first religious organizations in Canada to comply fully with the new system of public accountability... The Moonies in Toronto are listed under the name "The Holy Spirit Association for the Unification of World Christianity." Their tax return shows they raised \$397,147.38 in 1977, paid nothing in salaries and spent \$411,423.44.⁴⁶

As the church grew so did its income. The following year income through fundraising stood at \$606,872. By 1982 income had increased to \$752,941.⁴⁷ Along with increased income came increased expenditures and liabilities. The church also increased its real estate holdings quite substantially during the period from 1977 till 1983.

Real Estate Purchases

As mentioned, Porter was not impressed with the physical appearance of the church centers when he arrived in 1977. With a vision to improve the image of the church and also as a result of increased revenue possibilities which came primarily from fund-raising activities, an impressive real estate portfolio was acquired by the church. Besides the first purchase of a house at 80 Admiral Road in Toronto in August 1977, the 95-acre Clearstone Lodge was purchased in Spring 1978 for \$270,000, then in August a building on Avenue du Musée in Montreal was purchased for \$110,000. This was followed by the purchase of a yet larger building in Toronto to replace the Admiral Road center. For \$330,000 the church purchased a 40-room former home for the aged at 87 Bellevue Ave. in 1979 which served as the headquarters of the church until the early 1990s. More purchases were made in 1983; a \$250,000 building on Danforth Avenue in Toronto and later a 228-acre farm in Baltimore, Ontario.⁴⁸

None of these properties were paid in full at purchase of course. The church carried several heavy mortgages into the mid-1980s which caused considerable strain on the church's financial and human resources. For most of the members of the young church, however, this was all seen as increasing progress of the church.

Hanida, Printing Business, and Deer Breeding Farm

In an attempt to increase and diversify income sources, several efforts were made to establish business enterprises. Due to his experience with Ginseng and a cosmetics line developed by members of the church in Italy, Porter encouraged the establishment of a ginseng and cosmetics store in Toronto. Thus, in early 1978 the "Hanida Ginseng Cosmetics" store opened in Toronto's exclusive Yorkville district. A number of Unificationists worked at the store at different times, one of them was Mubina Jaffer. The store sold ginseng tea and a line of cosmetics for men and women developed by members of the Unification Church in Italy. By the early 1980s the store was discontinued however, due to financial loss.

Another business enterprise that began in the late 1970s was a printing shop; a natural outgrowth of *Our Canada* publications. This provided the necessary income to subsidize the newspaper, which ran at a deficit most of the time. It also provided the church with a reliable printer for a number of projects. As with the cosmetics store the printing operation also fell on hard financial times by the early 1980s.

Of all the business activities initiated by Unificationists in Canada, the one that consistently survived and expanded was the deer breeding operation. The idea to breed deer originated with Rev. Moon who encouraged Martin Porter to research the industry in 1977. Having very little, if any, knowledge about deer breeding, Porter took great interest in an industry which at the time was still in its infancy in Canada. Porter noted how he first began.

I had to go on a crash course on how to understand animals having had no previous experience. I visited many zoos in Canada and wild life parks speaking extensively to the employees who dealt with deer ... It would be remiss of me not to mention at the outset certain people I worked with who made this activity possible. People like Roberto Peroni, Richard Gallant, Mark Hebert, Wes Ramage, Steve Barton, Peter Hume and others who did much of the back breaking work to develop and maintain this activity.⁴⁹

By 1983 Porter had made a name for himself in the deer breeding business. One wildlife dealer who

agreed to be interviewed by the press on condition of anonymity said the following about Porter:

...he has the finest heard of elk, not only in Canada, but in all of North America. He's picked each one out individually... He seems to have a background in almost anything. He has more knowledge about tranquilizers, drugs, putting animals down, than our vets and me put together. He's an amazing man. I respect him ... zoos from all over North America will just be pounding his door to get some of them [elk]. They are rare.⁵⁰

Initially the project was introduced as a means for the church to explore new sources of income. Assuming that since Roman Catholic monks sold such things as cheese and brandy to support their monasteries, it was concluded that a religious organization such as the Unification Church could breed deer. Although officials at Revenue Canada originally accepted the operation of the farm as a church related business, it encountered complications in the late 1980s.

Originally, the primary interest was to raise them as breeding stock to provide other interested farmers or zoos with animals. The first red deer was purchased and transported to the Clearstone property in September 1978. The farm stocked three types of deer; red deer, sika deer and wapiti (Canadian elk). It was not until the mid-1980s that deer antler was sold to interested oriental customers, primarily from Korea.

Velvet is the term used to describe the growing antler that is still covered by a velvety skin and not yet completely hardened bone. Deer shed their old antler and regrow a new set every year. Antler is famous in the Orient as a medicinal ingredient. It is described as a body and blood tonic and is generally used in a mixture with many different herbs to provide cures for a multitude of illnesses.⁵¹ Along with ginseng root, deer antler is one of the basic ingredients in traditional oriental medicine. It has also been said that it is used to treat impotent men. Therefore, there is speculation that it is also used as an aphrodisiac.

A number of Unificationists worked on the farm over the years such as Eugene Curtin, Steven Barton, Peter Hume and others, but primarily Wes Ramage and Mark Hebert worked on the farm the most. Mark Hebert, who worked on the farm most consistently over the years, eventually

gained a reputation for being an expert in the area of deer farming throughout North America. By the late 1980s and early 1990s, Clearstone Breeding Farms had a reputation as not only having the best elk herds, but also as being one of the largest elk breeding operations in North America.

According to Mark Hebert, Clearstone Breeding Farms started acquiring elk in 1979 (red deer had been acquired earlier) and started increasing the herd with additions from western Canada throughout the early 1980s. Through careful selection and due to natural reproduction, the herd grew to some 500 elk by 1990.⁵² Initially the only income was made through selling livestock to other interested breeders and zoos. In the mid-1980s several Korean merchants began purchasing the antler. The farm still continues to operate although it has not yet succeeded in providing the church with a substantial alternative source of income.

The media did not hesitate in attacking this activity. Indeed, everything Unificationists were involved in was viewed suspiciously by the press. Numerous articles appeared declaring, for example, that Alberta elk breeders had inadvertently helped the "Moonies" create a major elk breeding operation in Ontario.⁵³ Everything members of the Unification Church were involved in, privately or otherwise was attacked. In the view of Unificationists this was seen as outright slander and persecution. For non-members it was seen as a moral crusade to stamp out an evil element in society that was causing people much pain. This leads us to a discussion of the opposition the church encountered in Canada during this period.

D. Increasing Opposition and the View of Outsiders

Although the pioneer years of the Unification Church in Canada took place in relative obscurity, the mid-1970s marked a period of intense scrutiny by non-members of the church. On one hand some Canadian academicians at several Canadian institutions of higher learning,

(especially at the Universities of Toronto and Waterloo) provided a limited segment of the populace with scholarly appraisals of the Unification Church. Articles appeared in a number of scholarly journals and numerous books were published, which offered comparative evaluations of Unification Theology, and analysis of such issues as recruiting practices and the psychological well-being of Unificationists. There were numerous published studies by scholars which, unfortunately for Unificationists, did not gain a mass readership.⁵⁴ Most of the scholarly works were rather objective in their assessment of the Unification Church and its founder and often concluded that the Unification Church was a *bona fide* religion. In an attempt to define the Unification movement two scholars, Herbert Richardson and Darrol Bryant, provided the following explanation:

What, then is the Unification movement? ... It seems to be a reform movement within Christianity since it seeks to restore unity to the Christian Churches. It seems to be an evangelical movement since it seeks to awaken us all to the love of God, to rekindle a passion. It seems to be a social gospel movement since it seeks to transform the social, economic and political orders. It seems to be a theological movement since it is developing an insightful and systematic theological stance. It seems to be a spiritual movement since it is seeking to develop a spirituality which, centered on instructing and shaping a God centered heart, will lead to perfection in individuals and families. It seems to be a cultural movement since it seeks to enlarge our understanding of Christian revelation by interpreting it in Oriental terms. It seems to be a scriptural movement since it believes it has discovered the true center of scriptural teaching. Although all these elements are present within the Unification Church, it is not yet clear how to characterize this movement most adequately.⁵⁵

Their conclusions were that the Unification Church was primarily a religious movement.

The general population, however, acquired most of its information about the Unification Church from members of the mass media and representatives of organizations which were ardently opposed to the Unification Church. So called "Cult Information" centers sprang up across the country.⁵⁶ Thus, especially from the mid-1970s onward, the Canadian public was made aware of the Unification Church and Rev. Moon mostly through media reports. The view that emerged through the press was that Rev. Moon, who was often referred to as a Korean industrialist, had created a religion to further his business interests and political schemes. Since, in the view of the media and the "anti-cult movement", no intelligent person could have possibly made a free choice to join the Unification Church, the members had supposedly been "brainwashed" and were subjected to "mind

control." Furthermore, Unificationists, supposedly used deceptive recruiting techniques to entice people to join. The latter issue was consistently repeated in the press and was given as a reason for fearing the "Moonies".⁵⁷

Such an image of the Unification Church was given legitimacy through being consistently repeated in thousands of media reports. Besides offering increased challenges to membership growth, spiraling opposition also contributed to an increased centralization of the church. Opposition to the church falls under the following categories: kidnapping and deprogramming, media coverage, and government inquiries.

1. Kidnapping and Deprogramming

The forcible kidnapping and attempted deprogramming of members of new religious movements in an organized manner is a surprising development of the 20th century.⁵⁸ Not only did those involved in such activities seek to dissuade people from joining the Unification Church, but they also worked actively to have Unificationists recant their faith. Presumably, members of the new religions, such as the Unification Church, were brainwashed and had been subjected to "mind control." According to proponents of the deprogramming movement, members of the Unification Church were mentally ill and required treatment. Part of the "treatment" was forcible abduction and confinement of members against their will. Through coercive means, members were forced to disassociate themselves from the "cult" they had joined. "Cult" was the word used, especially by the mass media, to refer to new religions such as the Unification Church. Although difficult to define, the word "cult" was explained as follows by a professor, Leo Pfeiffer, at a St. Louis symposium on Law and Religion:

I'll tell you what a 'cult' means. If you like another person, you call his faith a 'religion.' If you are indifferent toward him, you call it a 'sect.' And if you hate the person, you call it a 'cult.'⁵⁹

The complexity of the subject and the desire to retain a sense of objectivity led scholars in the late 1970s to use the term "new religious movements" instead of "cult." "Cult", by then, had become associated with the 1978 mass suicide of People's Temple members in Jonestown, Guyana and other dangerous practices.⁶⁰ The media, however, did not follow such scholarly advice.

The kidnapping and attempted "deprogramming" of members of the Unification Church began in the United States during the early 1970s. This activity targeted the members of not only new religious movements, but also those of older more traditional religions. Ted Patrick, who is often referred to as the father of "deprogramming," initiated the activity of trying to have members of religious organizations recant their faith. In the course of his anti-religious activities he sought to "deprogram" for example, two American young women who had rejected their Greek Orthodox parents' traditional lifestyle and also a 23 year old Canadian, Debbie Dudgeon, who converted to Roman Catholicism from the United Church of Canada.⁶¹

The activity was strongly anti-religious and for some reason the Unification Church became a prime victim. According to a memorandum from the Committee to Reunite Families (CERF), an organization devoted to "deprogramming" members of new religions who had supposedly been separated from their families, the Unification Church was the principal target. George Swope, a member of CERF, summed up the deprogramming strategy in the 1970s when he said:

Because we cannot be effective using the buckshot approach, we must zero in on ONE cult. If our government investigates one cult and finds ground for prosecution we can move on to other cults. The cult we have chosen is (Rev. Sun Myung) Moon's Unification Church.⁶²

Of course, the deprogrammers and their teams did not engage in these activities without the consent and funding of the parents of members. Some paid anywhere from \$7,000 to \$25,000 to have their

"children" (usually adults over the age of majority) "deprogrammed". One member in Canada, Trevor Brown, who experienced an attempted deprogramming, once explained how his family had spent close to \$40,000 to forcibly remove him from the church.⁶³

During the latter part of the 1970s and the early 1980s a number of Canadian Unificationists were victims of kidnappings and attempted deprogrammings. Some resisted and returned to the Unification Church, while others did not. The majority of these were Canadians who had joined in the United States and were members of the American church. Two instances, which received much publicity in the Canadian press, were the cases of John Biermans and John Abelseth. Biermans was abducted with the assistance of a former friend and Canadian Federal Cabinet Minister, Norman Cafik, in 1977.⁶⁴ John Abelseth was abducted twice in 1981, the second time he was held for 75 days. Abelseth's case received much publicity in Western Canada, especially in Calgary, Alberta where it took place.⁶⁵ Both Biermans and Abelseth eventually returned to the church.

Members of the Canadian church were not excluded from this activity. In the autumn of 1980, a number of kidnappings took place. For example, Christine Preisler and Dyllis Henkins were kidnapped in Vancouver. In September 1980 Elizabeth Wyckoff, a Canadian member who had joined in England a year earlier and returned to Canada to be closer to her family, was kidnapped by members of her family in Vancouver. In a personal statement, Elizabeth described her experience:

On Tuesday September 16, 1980 I received a call to go out and meet a friend in North Vancouver. When they came to pick me up we did not head towards North Vancouver but rather headed out to Delta ... I was asked to go downstairs to the basement ... I was then to spend the next three days of my life forcibly detained in this room. During my detention I was forced to discuss my religion and then the information was taken and turned against me. I was not allowed to make use of the lavatory facilities without someone watching me at all times. I was never left alone. My books, shoes, and purse were taken from me and when I wanted to speak to my family alone, I was not given any time with them.⁶⁶

Her case also received media coverage when she was interviewed by a reporter from the *Vancouver*

Sun. Also present at the interview was a Rev. Wesley Wakefield of the Bible Holiness Movement who was chairman of the Religious Information Center in Vancouver. Although Wakefield did not agree with the religious tenets of the Unification Church, he and other clergymen and scholars were concerned about the abuse of the religious liberty of the members of new religions.⁶⁷

It appears 1980-81 was a busy period for deprogrammers in Canada as several other members were kidnapped and forcibly confined in attempts to have them leave the Unification Church. Another such case is that of Barbara Christie who was abducted in November 1981 in Toronto. Her story was somewhat similar to Wyckoff's but her ordeal lasted for about two weeks.⁶⁸

Perhaps due to the flurry of kidnappings the Unification Church in Canada posted a \$10,000 reward for people that provided information that resulted in the arrest and conviction of the abductors of any member of the Unification Church.⁶⁹ This came on the heels of a Canadian Broadcasting Corporation (CBC) televised program, "The Fifth Estate", which glorified the kidnapping of a member of the Unification Church by Martin Faiers, himself a former member of the church in Canada.⁷⁰ This leads us to a discussion about media coverage of the Unification Church in Canada. Media coverage, which was rather biased against the church, served to further strengthen the solidarity and centralized nature of the church.

2. Media Coverage

Due to geographical proximity, the Canadian public was exposed to numerous negative reports about the Unification Church through American media outlets. This was the result of the availability of American television in most Canadian homes and the reproduction of American newspaper articles by the Canadian press. Even those stories which focused on the Canadian church borrowed heavily from stories widely circulated in the United States. In these stories, until the late

1970s, the Unification Church was just one more, albeit rather unorthodox religion, doing a little missionary work in the United States. However, reports in the media became more alarmist in the late 1970s. One reason for this was the mass suicide of followers of the People's Temple under the leadership of Jim Jones in Guyana. The other was a series of front-page newspaper articles that appeared in the Canadian press.

Moonstalkers, Moonwebs and Ticket to Heaven

A series of six long front-page articles entitled *Moonstalkers*, authored by Josh Freed, appeared in the *Montreal Star* in December 1977 and January 1978. These were later reprinted by several other Canadian newspapers such as *The Hamilton Spectator* and *The Calgary Herald*. The articles recounted the story of how Freed and his colleagues had "rescued" their friend, Benji Carroll, a 28-year-old college graduate with strong ties in Montreal's Jewish community. Carroll had become involved with the Unification Church in California. The articles provided an account of how Freed and his colleagues had first discovered of his friend's involvement. It then gave a detailed account of how the kidnapping and eventual "deprogramming" took place; how they dodged the San Francisco police who were in pursuit, and concluded with an account of Benji's "recovery period." Each article, which took up part of the front page and an entire page of the newspaper, also included "sidebars", shorter features which provided supplemental information about the church which were mostly derogatory.

The articles obtained a wide readership in Canada, won the Canadian National Newspaper award and were then expanded into a 214-page book entitled *Moonwebs: Journey into the Mind of a Cult* by the same author.⁷¹ As Freed commented in the forward to his book, his work did not attempt to present "both sides" of the story, but to explain what happened to Benji and his friends.⁷²

The book was later made into a movie - *Ticket to Heaven* - which won Canada's top film prize, the Genie Award, in 1982.

Freed's book also contained a few references to the church in Canada, including a three page "Canadian Appendix" which later became one of the major sources of information for the Canadian press about Unificationist operations in Canada. The appendix stated that although the Canadian branch was still its infancy (1980) it was growing fast. According to Freed, it owned more than a million dollars in property and claimed over 300 members. A list of church owned property was provided, as well as references to Unificationist businesses and activities which were all depicted as front groups of the church.⁷³ This information was re-produced in several Canadian magazines and newspapers and for a long time was the only source quoted with regard to Canadian Unificationist activities.⁷⁴ The media reported the views of "anti-cult" organizations and "deprogrammers" very freely. It might have appeared to some that there was some form of collusion between them. Nevertheless, through increased lobbying activities, legislation was sought to virtually ban the outreach activities of new religions such as the Unification Church. This, however, proved to be more problematic.

3. Government Inquiries

Government officials had been pressured since the mid-1970s to introduce legislation to restrict the activities of so called "cults." In 1980, Ontario Provincial Legislator Sweeney, introduced a bill which would establish a government commission "to investigate and report on any cult or mind development group, adherence to which is alleged to constitute a danger to the mental health of any person."⁷⁵ Attempts to introduce similar legislation occurred in other North American jurisdictions such as New York and Pennsylvania.

The Dan Hill Report

In early 1978, the government of Ontario announced that it would begin a public inquiry into "the need for safeguards regarding the practices of organizations professing mind development."⁷⁶ Thus, on October 24, 1978, Daniel Hill was appointed by then Attorney General of Ontario, Roy McMurtry, to be the central researcher in what became commonly known as the "Dan Hill Report" or officially as *The Study of Mind Development Groups, Sects and Cults*.

The 773-page study, completed in June 1980, was published by the government of Ontario. Through exhaustive consultations with medical and psychiatric professionals, members of the clergy, numerous scholars and also members of new religious movements it stated in its general conclusions the following:

In the light of the evidence at hand, there seems to be no area in which the people of Ontario would be served by the government implementing new legislative measures to control or otherwise affect the activities of cults, sects, mind development groups, new religions or deprogrammers. To the extent that the movements and the deprogrammers foster problems that are susceptible to legal resolution, the criminal and civil law appear already to afford sufficient avenues of punishment and redress.⁷⁷

The results of the study drew a sigh of relief from members of the Unification Church as it had been earlier feared that the probe could become a "witch hunt."⁷⁸ The Unification Church chose not to formally co-operate with the study, but granted the study staff a "hospitality" meeting, provided published materials and participated in interviews of group members.⁷⁹

Religious Liberty Issue

Although members of the Unification Church did not participate formally in the Dan Hill study, a number of reputable scholars did. This provided the Government of Ontario with a perspective that might have assisted them in reaching their conclusions. In 1978, a group called "Canadians for the Protection of Religious Liberty" (CPRL) was formed in Toronto. Several

scholars formed this educational organization to inform the public about modern religious discrimination and the illegalities of deprogramming. Some of the participating scholars were Rodney Sawatsky and Darrol Bryant of the University of Waterloo, James Penton of the University of Lethbridge and clergymen Juris Calitis of the Evangelical Lutheran Church in Toronto and Rev. Wesley Wakefield of The Bible Holiness Movement in Vancouver.

CPRL held a number of meetings throughout Canada to inform public officials that the use of force to "deprogram" members of religious "cults" was a violation of an individual's human rights.⁸⁰ Partially funded by the Unification Church and the Church of Scientology, CPRL provided a scholarly approach to the issue, but did not gain as much media coverage as the "anti-cultists" received.

Another effort made by scholars to point out the danger to religious liberty was a number of conferences on deprogramming held in the late 1970s and in 1980. The University of Toronto Conference on Deprogramming, the University of Ottawa Conference on New Religions, and the Toronto School of Theology Seminar on Media Ethics all brought the issue of discrimination against new religions to light. Some of the proceedings were published in *New Religions and Mental Health*.⁸¹ As mentioned, however, these views did not gain much circulation in the media.

4. Responses to the Media by the Unification Church

Martin Porter tried on several occasions during his term to deal with the media in the hope of correcting their views of the church. For example, in November 1979 he held a press conference in the Toronto center, where he sought to explain what the Unification Church's aims, beliefs and practices were. He also tried to deal with the issue of deception, which the church was persistently being accused of. At one point during the conference, he remarked:

We have often been accused of being deceptive in our methods of recruiting, but anyone who comes to this center can have no doubt where they are. The picture of Rev. Moon is prominently displayed in the main living room and there are other pictures of our very large and successful rallies, I doubt whether this has escaped your attention. We want people to know who we are and where we are... Perhaps this accusation of deception has arisen because the "Moonie" you meet on the street or at your door does not fit the image one would come to anticipate from the reports in the media. What do our detractors want us to say? Hi! I'm a brainwashed Moonie!⁸²

Statements such as the above to the press, however, did not change the minds of reporters. By 1982 the reports in the media had become repetitious and it seemed that reporters consistently reproduced stories that had been written years earlier. In any case, the image of the Unification Church, to say the least, needed improving. For example, one member of the Unification Church in Vancouver could not acquire a peddler's license for private purposes on account that it was discovered he was a member of the Unification Church.⁸³ Some individuals who were seeking to damage Proctor and Gamble's reputation, a major soap and toothpaste company, even spread rumors throughout Canada that the company had ties to the Unification Church. The company had to take legal action to stop the spread of such rumors which were hurting their business.⁸⁴ It seems some reporters even used the word "Moonie" when criticizing political leaders who were of a persuasion they did not concur with.⁸⁵

Negative publicity was experienced by the church world-wide, but most particularly in the United States, where Rev. Moon resided and conducted most of his activities during the 1970s and 1980s. The impact of such publicity on the development of the church in Canada was significant in that it proved difficult for the church to grow during a period of increased hostility. Rather than retreat in the midst of this atmosphere, Martin Porter decided that it was time to take a more aggressive approach and begin a nation-wide speaking tour in 1982.

E. "Canada at the Crossroads" Speaking Tour

At a meeting held in New York on December 14, 1981, Porter spoke with Rev. Moon about

the best way to implant the Unificationist message in Canada. Rev. Moon suggested to conduct a nationwide speaking tour and said that, in a sense, Canada was on a course which was ten years behind his in the United States. Rev. Moon suggested to Porter that he should follow a similar pattern of conducting speaking tours in Canada as Rev. Moon had followed in the United States.⁸⁶ Since Rev. Moon had conducted 7, 21, 32, and 8 city tours of the United States in the mid-1970s, it was decided that a similar pattern would be followed in Canada and accordingly a tour of seven Canadian cities was planned.

Porter, who had been in Canada almost five years by then, explained that the tour's purpose was to present the Unificationist view of Canada's future and awaken people to the impact of future changes of the country.⁸⁷ It was also hoped that the tour would help to improve the church's image in Canada and truly launch a national level movement. Porter later noted the following in an interview with the *Unification News*, a church publication:

When I came here, in a sense there *was* a mission in Vancouver, there *was* a mission in Toronto, Ottawa, Montreal, Quebec City but really the movement wasn't nationwide at all. After I had been here quite a short time, I consolidated the movement in the areas where the major population is - Toronto and Montreal. This was a temporary move to reform the movement and then branch out again.⁸⁸

The tour provided an opportunity to branch out across the country and also gave the public a chance to hear the Unificationist view. Porter commented:

It was an opportunity for people to know us and to know what we stand for. They have not been informed. There is a very irresponsible media. They could see our sincerity and hear the speech which is basically *Divine Principle* the whole way as it applies to Canadian history.⁸⁹

Porter also noted that the source of misinformation about the Unification Church in Canada came from elsewhere. He wrote:

To put this all in perspective in the worst month we had 251 negative articles nationwide against our activities: I only wished that we had one member for each article in Canada! The criticism was that we were deceptive, hiding people by changing their names, keeping members from their families, were being unclear about what we stood for, and there was the question as to whether we were religious at all. The major cause of the persecution was not due to Canadian activities, but due to those in Oakland, California where many people from Montreal joined. I would add that the above description in no way reflected the Canadian church which was forthright and clear about its identity and often encouraged members to visit their families.⁹⁰

The cross-country speaking tour called "Canada at the Crossroads - The New Millennium" began in February 1982 when a twenty-member team travelled to British Columbia. The first speech was held in Vancouver on March 18, 1982. During the following months the message was proclaimed in the following cities: Edmonton, Alberta in April, Halifax, Nova Scotia in August, Winnipeg, Manitoba, in September, Ottawa, and Montreal in October and November, respectively. The final stop of the tour was Toronto on March 15, 1983.

In preparation for the speaking engagement members visited people door to door, and a public relations team, which consisted of David Decker and Caren Folk, contacted public officials. In each city efforts were made to conduct seminars on the teachings of the Unification Church as well as hold presentations of a film entitled *The New Brainwashers* which was produced with the assistance of several friendly scholars to expose the dangers of "deprogramming."

In each city the program began with an audio-visual presentation, "The Road of Challenge," which featured the noble men and women of Canadian history. According to Barbara Christie-Peat Unificationists "wanted people to feel that theirs was a history they could truly be proud of."⁹¹ The audio-visual presentation led into Rev. Porter's message, "Canada at the Crossroads," which was meant to foster inter-religious and inter-cultural understanding and to challenge people to live those concepts.⁹² In the concluding remarks of his speech Porter said:

Our crossroads today as individuals, families, provinces and an nation is the choice between isolationism and self-seeking living, or living for the benefit of the whole; whether to join forces of humanism or go in the direction of God and spirituality; and finally whether to consider the transformation we are going through, as the beginning of the new millennium and fulfillment of Jesus' prophecy, or simply a renaissance of science and technology.⁹³

The speech concluded with a quote of Rev. Moon's and an invitation to the audience to pray and consider what had been said throughout the hour-long speech. The response of the audience was generally polite, but the tour was not without its difficulties.

1. Vancouver

First stop was the western city of Vancouver. Although they might have had the best of intentions, some members of the public did not view the presence of the Unificationists very favorably. Not only were the media and members of "anti-cult" organization trying to disrupt Unificationist activities, but representatives of Canadian immigration as well. On the morning of the speaking engagement, Canadian Immigration authorities launched a raid of the Unificationist dwelling looking for illegal aliens. They had probably been advised by a detractor of the Unification Church that there were some illegal aliens among the Canadian Unificationists. The immigration officials found no members to be illegally in Canada.⁹⁴

Later that day the meeting was held at the Hyatt Regency Hotel and attracted between 200 and 300 people. Although most came to listen, a good number were there only to disrupt and actively tried to shout down the speaker. Indeed, the "anti-cultists" had organized themselves to apparently expose the Unification Church's supposed "mind-control" techniques. When Porter referred to the "invisible mind" of man in his speech, one member of the audience shouted, "Well, you're not getting mine." Another hollered, "Tell us about the mind-control your church practices."⁹⁵ The reactions of some members of the public, some of whom were parents of members who disapproved of their children's association with the church, were the result of several years of negative publicity. The media generally took a very sympathetic view to the opposition's perspective and provided generous space in their pages. Since the first meeting encountered such disorder Unificationists learned their lessons and decided to improve their organization for the following meeting.⁹⁶

2. Edmonton

The next stop was Edmonton, Alberta, where the members followed a similar pattern of

street presence and house-to-house visitations in suburbia. On the Public Relations front the *New Brainwashers* film was shown to Edmonton's Chief of Police and to a group of 25 members of the Rotary Club of Edmonton, where Porter also spoke. The media was even more prepared than in Vancouver and announced in an article "Moonies are Coming."⁹⁷ Sensing that a similar situation as Vancouver could take place (the media reported that an "anti-cult" demonstration was planned)⁹⁸, it was decided that a security team would be formed and those attending would be screened prior to entering the meeting, which was held at the Hotel McDonald on April 21, 1982. The strategy appeared to work as Porter's speech to about 150 people was well received. Even the media's tone had changed somewhat reporting that "both the speech and the protest were low key."⁹⁹ One reporter, Stephen Weatherbe, provided an even more favorable account saying that the Unificationists were "pushing God, family, love and anti-Communism."¹⁰⁰ Weatherbe noted:

In fact, the public's obsession with Moonie recruitment methods may well have obscured for many just how traditional and right-wing is much of the message which Mr. Porter came to preach. Even the communal lifestyle which characterizes so many cults is one which the Moonies are abandoning, he says, in favor of the conventional nuclear family and community church.¹⁰¹

Indeed, the public's attitude was beginning to slowly change, but there was still an uphill battle before the members on the cross-country tour.

3. Halifax

Although the tour was somewhat interrupted due to the participation of many Canadian members in a mass wedding held on July 1, 1982, the campaign continued in Halifax in mid-July. Again the arrival of the Unificationists was greeted with some hostility as articles in the press declared that "The Moonies are here."¹⁰² In Halifax, the Better Business Bureau (BBB) decided to issue a press release stating that members of the Unification Church were selling tickets for a meeting without a license and warned that the aim of the church was "global religious takeover."¹⁰³ As it turned out for the BBB, they had jumped to conclusions before looking into the facts and

eventually offered a public apology for their action.¹⁰⁴

The meeting, held at the Chateau Halifax on August 5, was attended by about 100 people.¹⁰⁵ The atmosphere was sympathetic and also attracted the interest of several scholars, one of them was the chairman of the religion department at Dalhousie University, Tom Sinclair-Faulkner. His views on new religions were revealed in an article that appeared prior to Porter's speech. He said:

... there is little to fear from the Unification Church and that it is gradually becoming a more mainstream organization ... [it is] on the way to becoming another church on the corner.¹⁰⁶

In the same article Porter, was quoted as saying that "all new religions go through initial credibility problems because people are suspicious of new things."¹⁰⁷

4. Winnipeg

If the tone was somewhat tolerant in Halifax, it was not the case in Winnipeg, Manitoba. As the members began their campaigning in the mid-western city they were greeted by front page headlines stating: "Moonies Coming to Town."¹⁰⁸ Led by Gary Beal, a leader of the Manitoba Cult Awareness Center, opposition took the form of threatening the hotel management into canceling the church's rental of the Westin Hotel, a number of interviews with sympathetic members of the local press, and warnings of a violent demonstration on the evening of the speech held on September 16.¹⁰⁹

The hotel's management almost agreed to cancel the church's reservation only to be met by a signed receipt which guaranteed no cancellation was possible. Despite the negative publicity and the 50 demonstrators who protested the meeting, about 300 people attended Porter's speech. A reporter for the Canadian Broadcasting Corporation, who was expecting a dramatic demonstration said, "... give the day to the Moonies. We were left with egg on our faces."¹¹⁰ Nevertheless, some members of the press did not concur with the opposition the church was receiving and in one

editorial the following view was expressed:

We've heard the arguments against the Moonies - that they recruit deceitfully and use "brainwashing" techniques to turn their young recruits into virtual slaves of Sun Myung Moon. And we've heard local anti-cultist Gary Beal's not so veiled hint of a violent demonstration ... We're not so sure where the mindless devotion of cultists ends and the selfless devotion of established churchgoers begins. But we know a threat to freedom of speech, assembly and religion when we hear it. The Moonies are armed only with ideas. Any person with a philosophy stronger than those ideas surely need have no fear...¹¹¹

5. Ottawa and Montreal

The final two stops of 1982 were Ottawa, where a meeting was held at the Chateau Laurier Hotel on October 13, and in Montreal on November 24, where the meeting was held at the Chateau Champlain. Both campaigns were rather quiet when compared to Vancouver, Winnipeg and Halifax. In Ottawa, the nation's capital and a rather sleepy bureaucratic town, it was expected that only about 100 people would attend, but that the same number attended in Montreal was somewhat of a disappointment for the Unificationists.¹¹² Media attention in both French and English Montreal dailies focused on 30 protesters, led by Mike Kropveld of the Hillel Cult Project, who demonstrated on the evening of the meeting.¹¹³ Most of the people who attended the meeting in Montreal, however, were parents of members who were rather sympathetic to their children's involvement. The largest meeting yet was to wait till early 1983.

6. Toronto

After holding a fundraising drive that lasted till the end of the year, the campaign for the Toronto meeting began in earnest with the new year of 1983. Of course, Toronto was a city where Unificationists had worked for a long time, unlike most of the previous cities on the tour which had little Unificationist presence. As the campaigns ended in each city one or two members were left behind to do follow-up. Thus, Jim Buchanan remained in Vancouver with his wife Makiko, Rosemary Guy and Shirley Navid in Edmonton, Charles Casavant in Winnipeg, Trevor Brown in Halifax, Jim Demartini in Ottawa and Helene Dumont in Montreal.

For the Toronto campaign a new approach was conceived. A professional agency was hired which recommended a new strategy to attract the people of Toronto. The literature package was redesigned as all brochures and posters advertised that "Moon's Man in Canada" would speak at the Westbury Hotel in Toronto on "Canada at the Crossroads" on March 15, 1983. The poster, as well as all brochures and literature, featured a photo of Porter in the foreground with a large fade out shot of Rev. Moon in the background. Rather than conducting the campaign through street presence and door-to-door visits as had been the case in previous cities, the members conducted a mass mail out, took out large ads in Toronto's newspapers and distributed invitation packages in select neighborhoods of Toronto. Instead of approaching the public directly, members spent most of their time raising the funds to finance the professional advertising campaign.¹¹⁴

According to one member's report, the meeting attended by 400 people was the best of the entire tour. The audience listened attentively as Porter spoke and even the media was rather respectful.¹¹⁵ One reporter quoted church literature which said that the campaign was to "herald a new phase in the church's life and activities."¹¹⁶ Although there were some protests organized by Ian Haworth's, Council on Mind Abuse, very little notice was taken.

Toronto marked the final stop in the cross-country tour. According to church literature the message was one of national importance which offered a historical perspective on Canada's situation and announced a new beginning in the Unification Church's activities in Canada:

This presentation is the beginning of a new phase in the life and activity of the Church in Canada. Our basic structure and organization has been formed, facilities have been established and community social assistance programs begun. Now, begins the real work of dialogue with others who are equally concerned about the future of this country.¹¹⁷

Indeed, it represented a new beginning and Porter intended to do more campaigns. In his words, "the one just concluded was just the formation stage of the speaking tour."¹¹⁸ According to a *Toronto Star* report, Robert Duffy, who had recently returned from Ireland and was then serving as

public relations director, said that "the church was hoping to increase its present active membership of 1,000 to 10,000 over the next few years."¹¹⁹ At the time neither Porter nor Duffy could foresee the changes which would take place a few months later.

F. A New Phase

As mentioned, in the midst of the cross-country tour a mass wedding took place which was attended by a significant number of Canadian members. On July 1, 1982, Rev. and Mrs. Moon officiated at the mass wedding of 2075 couples at Madison Square Garden in New York City. During the late 1970s and early 1980s, in preparation for the mass wedding Rev. Moon conducted a number of engagement ceremonies that Canadian Unificationists had participated in. Thus, on that warm day in July about 50 members of the Canadian Unification Church participated in a wedding that not only attracted world-wide attention in the media, but also signaled a turning point for the church in the Western World. The church which had been until then mostly composed of single, unattached individuals would soon be transformed into a movement of married couples with children. This would alter the mode of operations within the church quite significantly. The Unification Church would become a movement that consisted mostly of families.

Martin and Marion Porter had been in Canada for six years by 1983. During their time in Canada the church had been transformed. Externally through several real-estate acquisitions the church conveyed a more substantial image. The image of the church in 1983 had been seriously affected by persistent negative reporting in the news media. This presented quite a challenge, but was not one that the church was then prepared to spend enormous energies to change.

Internally the membership had grown. Of course, some had grown older and had become more experienced. Not unlike other organizations however, there was some dissatisfaction with the

leadership provided by the Porter's. For example, because some saw Porter as being somewhat exclusive and limited in his approach, they decided to look for greener pastures and emigrated to the United States where there were more opportunities. Compared to the state of the Canadian church at the time, the movement in the United States was much more developed while the Canadian church was still in a pioneer stage.

For others, disagreements with the then existing leadership led to the re-enactment of a similar pattern which was found in each period of the Unification Church's development in Canada. They communicated with Rev. Moon or his representatives to express their views concerning the state of the church and its leadership.¹²⁰

Although it was not clear whether such reports influenced Rev. Moon in deciding to introduce new leadership for the Canadian church, everyone was taken by surprise when news reached Canada in late August 1983 that the Porter's term had come to an end. Although Porter at the time had made plans for a new speaking tour of Canada and was also in the process of expanding the deer breeding operation through the acquisition of more land, he was caught by surprise when informed that he would switch roles with someone he had known since his early days as a member of the Unification Church of Italy. Porter learned that he would then become responsible for managing a ship building and sea food processing operation in Bayou La Batre, Alabama and that his successor in Canada would be a German by the name of Paul Werner.

NOTES

1. "Testimonies and Letters." March 29, 1966. *NAF*. May 1966. p. 24.
2. "Moon's Man in Canada." *Today's World*. May 1983. p. 31. (Also see *NAF*. April 1966. p. 15 and May 1966. p. 24.)
3. "Letter from Martin Porter." *NAF*. May 1966. p. 24. (Letter dated March 29, 1966.)
4. A History of the Unification Church in Italy. Unpublished. 1989.
5. *Chronology*. June 1977.
6. *Ibid*. July 1977.
7. Interview with Mark Laurin. February 20, 1994.
8. *Chronology*. 1977.
9. Martin Porter. Testimony. Unpublished. 1994. (hereafter Porter Testimony)
10. According to Unification Theology all things of creation were corrupted due to the fall of man. Reverend Moon thus created Holy Salt in order to purify the environment and all things. Therefore, Unificationists use "Holy Salt to purify things such as food, clothing and buildings before use. It is made according to a special ritual. (Salt is, of course, used for purification purposes in other religious traditions.) For a detailed explanation of Holy Salt in Unification Tradition please see *The Tradition*. New York: HSA-UWC. 1985. pp. 47-57.
11. Interview with Mubina Jaffer Lagare. October, 1986.
12. Unofficial transcript of Reverend Moon's speech. September 17, 1977. Toronto, Canada. (hereafter Rev. Moon. September 17, 1977.)
13. *Ibid*.
14. Interview with Stoyan Tadin. March 1993.
15. Rev. Moon. September 17, 1977.
16. *Ibid*.
17. Interview with Choon Keun and Won Chil Chang. February 25, 1994.
18. *Porter Testimony*.
19. *Chronology*. September 1977.
20. *Porter Testimony*.
21. *Porter Testimony*.
22. Brochure. Symposium - A New Focus for Men and Women Today. Sponsored by the Unification Church of Canada.

Faculty of Education Building. May 7, 1980.

23. *One World (later) Today*. Newsletter of HSA-UWC Canada. June, August and September 1978.

24. "Bussing seniors to shop." *Bloor West Villager*. May 1979. p. A20.

25. "Shopping bus linked with Unification Church." *Bloor West Villager*. June 1979. p. 37.

26. "Happy Children's Toy Library." Brochure. January 1981.

27. Interview with Stoyan and Lilly Tadin. February 25, 1994.

28. Denys Morgan. "Confrontation with cults - Moonies lose date for lunch." *The Globe and Mail*. October 20, 1979. p. 14.

29. Brochure. "Unification Theology: Orthodox or Heresy." Speaker Dietrich Seidel. January 30, 1979.

30. Chris Poupart. "Moonies CARP about ads." *The Varsity*. November 12, 1980. p. 1.

31. "An Open Letter From CARP to the University Community." Advertisement in *The Newspaper*. November 1980.

32. Interview with Stoyan Tadin. February 25, 1994.

33. Alan Wilding. Report of Celebrate Canada Festival. 1978

34. "Winter freezes out unity rally." *The Toronto Star*. December 29, 1977.

35. Martin Porter. "Rally for Canadian Unity." Text of Speech delivered December 28, 1977.

36. "Corner of the counter-spy veil is lifted as Sun, editor and publisher face court." *Globe and Mail*. June 13, 1978.

37. Canadian Unity and Freedom Federation. Form letter sent to Members of Provincial and Federal Parliament. June 2, 1978.

38. List of people that sent proclamations, letters of appreciation and telegrams to CUFF. June 1978.

39. Reports by Daniel Stringer, Alan Wilding and Anne Ranniste. June 1978.

40. "4,000 sing and dance for unity." *The Toronto Star*. June 25, 1978.

41. Interview with Daniel Stringer. March 5, 1994.

42. *Porter Testimony*.

43. Interview with Wesley Ramage. February 23, 1994.

44. Sun Myung Moon. *Our Pride*. June 5, 1977. p. 14.

45. Sun Myung Moon. *Core of Unification*. October 9, 1977. p. 12.

46. Michael Prentice. "A question of charity and how money's used." *The Ottawa Citizen*. January 24, 1979. p. 61.

47. Federal Tax Return of The Holy Spirit Association for the Unification of World Christianity (HSA-UWC). 1978. and

Financial Statements of HSA-UWC for 1983 prepared by Peter J. Newhouse. C.A.

48. Deeds & Titles of properties purchased by the Unification Church.

49. *Porter Testimony*.

50. Peter Moon. "Moonies selling elk antlers as aphrodisiacs to Asians." *Globe and Mail*. January 20, 1984. p.3.

51. Mark Hebert. Prospectus on Clearstone Breeding Farms. January 1991.

52. *Ibid.* p. 2.

53. See for example Cheryl Cohen. "Elk Sold to Moonie leader." *Edmonton Journal*. September 2, 1983.

54. See for example. *New Religions and Mental Health: Understanding the Issues*. Edited by Herbert Richardson. New York and Toronto. The Edwin Mellen Press. 1980. *A Time for Consideration: A Scholarly Appraisal of the Unification Church*. Edited by M. Darrol Bryant and Herbert Richardson. The Edwin Mellen Press. 1978. David Bromley and Anson Shupe. *Strange Gods: The Great American Cult Scare*. Boston: Beacon Press. 1981. Eileen Barker. *The Making of a Moonie: Choice or Brainwashing*. Oxford and New York: Basil Blackwell. 1984. Saul Levine and N.E. Salter. "Youth and Contemporary Religious Movements: Psychosocial Findings." *Canadian Psychiatric Association Journal*. Vol 21, 1976. Frederick Sontag. *Sun Myung Moon and the Unification Church*. Nashville: Abingdon. 1977.

55. *A Time for Consideration: A Scholarly Appraisal of the Unification Church*. Edited by M. Darrol Bryant and Herbert Richardson. The Edwin Mellen Press. 1978. pp. v-vi.

56. Beginning in the late 1970s groups such as the following provided the public with biased information about the newer religions such as the Unification Church. Their members presented themselves as experts on so called "cults" disseminated literature and often did lecture circuits in schools, universities, and other public settings throughout Canada. Some of the Canadian organizations were: "The Council on Mind Abuse" (COMA) based in Toronto, "The Hillel Cult Information Center" later renamed "Info Cult" in Montreal, "Positive Education Against Cults" (PEAC) in Vancouver, "Citizens Against Mind Control" (CAMC) in Saskatchewan, "Alberta Cult Education", "Manitoba Cult Awareness Center." Most of these organizations were formed by ex-members of new religions, or parents who disagreed with their children's association with the new religions.

57. See for example. Bev Christensen. *The Citizen*. (Prince George, B.C.) June 12, 1980. (She wrote: "But people fear the Moonies. Their fear is based on the cult's methods of recruiting members which separates converts from all contact with their families and demands total commitment of all their time, money and energy to the church.)

58. For an exhaustive study of this issue please consult: John T. Biermans. *The Odyssey of New Religions Today*. Lewiston/Queenston: The Edwin Mellen Press. 1988. (In a footnote Biermans relates that during the late 1970s several hundred Unification Church members a year were subjected to "deprogrammings." During the 1980s the number decreased dramatically. In 1985 the total number of cases reported was less than one dozen.) p. 279.

59. Frank K. Flinn. "Ted Patrick, Father of Deprogramming." *The Facts on Deprogramming*. February 1982. Unpublished Manuscript. p. 56.

60. Irving Hexam. R.F. Currie. J.B. Townsend. "New Religious Movements." *The Canadian Encyclopedia*. Volume III. Min-Sta. Second Edition. Edmonton: Hurtig Publishers. 1988. p. 1479.

61. *The Catholic Register* Toronto. March 22, 1977. (Dudgeon recounts how Ted Patrick abducted her from Bethany House in Orangeville, Ontario. Ms. Dudgeon was imprisoned in Patricks basement in San Diego. and was told by Patrick that "she could be hypnotized by a single word of the Mass."

For an account of two Greek-American women from Denver, Colorado being abducted by "deprogrammer," Ted Patrick,

and forced to abandon their independent lifestyle (they had left home in their early twenties because they did not want to follow a traditional Greek lifestyle imposed by their parents) see Roberta J. Moore. "Terror in Denver." *Liberty*. March/April 1975. p. 8-13.

62. Frank. K. Flinn. "Ted Patrick, Father of Deprogramming." in *The Facts on Deprogramming*. February 1982. Unpublished manuscript. p. 47.

63. As explained to the author in 1983.

64. See for example. "'Moonie' ex-aide cites deprogram attempt by Cafik." *Ottawa Citizen*. January 10, 1978. "Former Aide Claims Cafik Held Him Against His Will" *The Daily Mercury*. (Guelph, Ontario). January 18, 1978. "Did Cafik Imprison Moonie?" *Ottawa Today*. January 19, 1978. "Cafik accused of trying to deprogram ex-aide Bierman from Moon Church." *Winnipeg Free Press*. January 18, 1978. p. 19. "Moonie Bierman says M.P. Cafik kept him a prisoner." *Vancouver Sun*. January 18, 1978. p. A23.

65. See for example *The Calgary Sun*. December 1981. Also *The Calgary Herald*. February 27, 1982 and March 15, 1982.

66. Elizabeth Wyckoff. Statement of Events. October 3, 1980.

67. Shelley Fralic. "'Moonie' rejects deprogramming." (Elizabeth Wyckoff...right to her own beliefs. *The Vancouver Sun*. October 11, 1980. p. E7.

68. Statement of Barbara Christie. April 19, 1982.

69. Martin Porter. "Unification Church offers a \$10,000 Reward." October 1980.

70. Television Program on CBC (Canadian Broadcasting Corporation) about the Unification Church. "The Fifth Estate." October 21, 1980.)

71. Josh Freed. *Moonwebs: Journey into the Mind of a Cult*. Toronto. Dorset Publishing. 1980. Virgo Paperback edition 1981. (It might be interesting to some that the *Montreal Star* which carried Freed's articles soon folded as a Montreal daily in 1979. Also, since Virgo Press, the publishers of *Moonwebs* paperback edition, were soon declared bankrupt Freed lost his royalties. Kathryn Leger. "Freed's book brings fame - no fortune." *The Globe and Mail* October 26, 1981. See also: "Publishers go belly up: Author loses royalties." *The Province*. (Vancouver B.C.). October 25, 1981.

72. *Ibid*. Forward.

73. *Ibid*. pp. 212-214.

74. See for example. "The Unification Church in Canada: A Growing Concern." *Today Magazine*. May 10, 1980. p. 10. Also "The Moonies Fall on Hard Times in Canada." *Reader's Digest*. August 1982. p. 162. (This sidebar alongside a condensed version of Freed's book claimed that Unificationists were not doing well in Canada as elsewhere due to anti-"Moonie" feeling across the country because of bad publicity. According to Mike Kropveld, who was then director of an anti-cult information center in Montreal, "Moonies" were keeping a low profile.)

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78. Tom Hill. "Witch hunt feared: "Moonies" oppose probe. *Ottawa Citizen*. April 15, 1978.
79. *Dan Hill Report*. pp. 6-7.
80. Joanne Blain. "Forcible deprogramming of cultists hit. *The Calgary Herald*. October 3, 1981. p. B2.
81. *New Religions and Mental Health: Understanding the Issues*. New York & Toronto: Edwin Mellen Press. 1980.
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92. *Ibid*.
93. Martin Porter. "Canada at the Crossroads: The New Millennium." Official text of speech given in each city. p. 16.
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95. "Moonie critics vocal at Hyatt Hotel rally. *The Province*. March 19, 1982. (See also "Moonies attract heckler anxious parents." *The Vancouver Sun*. March 19, 1982.)
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97. Peter Stockland. "The Moonies are Coming." *The Edmonton Sun*. April 13, 1982. p. 15.
98. "Anti-cult protest planned." *Edmonton Journal*. April 20, 1982.
99. Bob Beal. "Low-keyed Moonies pitch countered by quiet protest: See? No brainwashing here, Moonie tells city gathering." *Edmonton Journal*. April 22, 1982. p. E2.
100. Stephen Weatherbe. "The Moonies go respectable." *Alberta Report*. May 3, 1982. p. 42.
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103. *Ibid.*
104. Shirley Connor. "Unification Church gets BBB apology." *The Mail Star*. (Halifax, Nova Scotia). July 28, 1982. (See also "BBB says 'sorry' to Moonies over ticket rap." *The Daily News*. July 28, 1982.)
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114. Marion Porter. "Interview." *Unification News*. August 1983. p. 9.
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116. Michael McAteer. "Canada's man in the Moonies." *The Toronto Star*. March 19, 1983. p. G6. (hereafter McAteer).
117. Unification Church Brochure. "Moon's Man In Canada." 1983.
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119. McAteer.
120. Interview with Choon Keun and Won Chil Chang. February 25, 1994.

Chapter Six

The Werner Years

*New Leadership—Outreach Activities—Financial Activities
Peripheral Activities—Initial Stages of Decentralization*

Although doubtfully intentional, the course of increased centralization of the church in Canada developed through three phases. If Duffy's period represented the initial stage of centralization, Porter's era represented an intensification of the centralized nature of the movement. The period from 1983 till 1988 probably represented the most centralized period since the church's beginning in Canada. It would also prove to be the stage prior to the eventual decentralization of the church. Increased centralization was the result of several reasons; the most important being, the nature, personality and leadership style of the then newly appointed national leaders, Paul and Christel Werner.

Martin and Marion Porter brought a more mature and experienced leadership than their predecessor; the Werners brought with them an even greater wealth of experience than the Porters. Moreover, the church took a low-profile approach during the mid-1980s as observed by both insiders and those viewing from the outside. External opposition during the 1980s also changed. There were media reports on an almost regular basis during the period leading up to Rev. Moon's imprisonment in the United States in July 1984. From the mid-1980s onward such negative reporting diminished considerably. In fact, to some, the media appeared disinterested. On the other, hand Unificationists in Canada generally took the approach of ignoring the media altogether. They

no longer eagerly granted interviews and basically shunned any requests from the media. Before considering the reasons for increased centralization of the church in Canada and the nature of activities throughout the 1983-1988 period, an introduction to the new leadership follows.

A. New Leadership

The change in leadership took many Unificationists by surprise. Most surprised of all, however, were the two individuals who had just been assigned to a country they had previously lived in, as immigrants, more than twenty years earlier. In an unpublished personal testimony Paul Werner explained:

While attending a Leader's Meeting in August 1983 in Belvedere [Tarrytown, New York] I got the surprise of my life. After being responsible for our shipbuilding and seafood industry in Alabama for almost six years, Father [Rev. Moon] changed my mission and gave me the responsibility for Canada ... This was the first time ever that we didn't start as pioneers ...¹

Paul and Christel Werner were among the first Westerners to join the Unification Church and were well known throughout the world-wide Unification community. Paul was born on September 13, 1927 in Labes, Pommern, Germany (presently part of Poland). As the ninth of eleven children, he grew up in a very religious family. His father was a Christian minister and in Paul's words: "Jesus was our daily bread."² Important influences in Paul's formative development were, among other things, the fact that at an early age he experienced the turbulence of the Hitler era in Germany. At age 16, Paul was drafted into pre-military training and then shortly thereafter into military officer's school.

Paul's life was, as many who lived through the Second World War, heavily influenced by the atrocities of war. For example, at the impressionable age of 17, he witnessed the devastation of the city of Dresden, a German city which was targeted for blanket bombing by Allied forces during the final months of the war in Europe. Since Paul was stationed near Dresden at the time, he was

given the task to carry out the dead bodies of thousands of victims and ordered to burn them in order to prevent an epidemic. Upon reflection he said:

For three weeks I carried dead people, women, children and old people, burned beyond recognition, some without limbs, threw them on trucks, drove them to a large plaza and burned them, one hundred at a time ... To hear the cries of the hundreds of injured people was even worse, because many were beyond help. To experience something like this as a teenager made me age overnight.³

But this was not the end of his traumatic experience. He was, after all, on the losing side during the war and was soon captured by American soldiers and sent to a prisoner-of-war camp at Remagen, where hundreds of prisoners died of malnutrition and gastric diseases. He himself almost died on several occasions due to lack of food. Before long, as part of a war reparations agreement, Paul was, in his own words, "sold" along with 700,000 other Germans to the French and remained in France to do forced labor till December, 1948. When he was released, almost four years after the end of the war and told to return to his home in Germany, he found there was no home to go to. His family was scattered throughout the country as refugees and two of his brothers had been killed during the war. Materially, his only possessions were, in his words, "the worn out army clothes he wore, a spoon, and a pair of socks."⁴

It was shortly after his return to Germany that Paul, at age 21, gave his life to Jesus Christ during a Christian revival meeting. Soon after his conversion, he applied to several seminaries hoping to eventually become a foreign missionary. However, much to his disappointment, he was not accepted; there were no openings available at the seminaries. The years immediately after the war were a very religious time in Germany.

In desperation Paul asked God why he was being prevented from being a missionary, "Why did You let me have this experience in the first place, if You don't want me to be a missionary?" he cried.⁵ In spite of his being refused entry at seminary, his spiritual hunger persisted. Accordingly, Paul continued to attend Christian meetings practically every night, but before long his spiritual life

began to decline. He complained to God saying: "First you let me have this great experience with Jesus, and then You don't want me. I was full of fire to become a missionary for You, but it didn't work out that way."⁶

In 1950 Paul met a young woman named Christel at a Christian youth meeting whom he subsequently married in 1951. The following year their first son, Klaus, was born. After working for some time in a chemical-metallurgical laboratory, Paul, "in search of a better life," decided to emigrate with his family to Canada in 1953. In Canada, Paul worked as a construction laborer and carpenter until he realized that there were better opportunities in the United States. Thus, he and his family once again emigrated in 1957; settling first in Cleveland, Ohio, and later moving to Sacramento, California in 1961.

In Sacramento the Werner's life took an upswing. After acquiring his real estate license, Paul became a contractor, investor and real estate broker. By early 1963, things were going so well financially that Paul, then thirty-five years of age, was considering an early retirement. It was shortly thereafter that the Werners experienced tremendous change in their lives.

Shortly after attending a farewell party at the IBM office where she worked, Christel, met a former co-worker and member of the Unification Church, Sandy Pinkerton, who explained to her that "Christ was on earth." Christel then conveyed this message to Paul. He concluded that his wife had encountered an anti-Christian sect and accordingly asked his wife to invite her former co-worker to their home so that he could "straighten her out." Pinkerton agreed to visit with some other Unificationists, and before long Paul was seriously considering the possibility that Christ had truly returned. Shortly thereafter a dramatic change took place in the Werners' lives.⁷ Paul described his personal circumstances when he was confronted with the news that Christ was on earth:

We lived a good Christian life, had our daily prayers on our knees, praying to Jesus, our Savior. I always knew and told my wife, that one of these days I would become a preacher. At that time it was hard to comprehend, living as we did, far removed from such an outspoken religious life of service to God ... I was in the process of

building six super-duplexes and several apartment houses. I had to deal with investors, bankers and the like in my daily business life, so I was well occupied with making money, creating a future of wealth for my family ... When I was confronted with the Principle, I knew that accepting the new Messiah meant total sacrifice. It meant giving up everything dear to me, everything I am and have, all my dreams and plans...⁸

In short, Paul's conversion and the story of how he and his wife, Christel, came to abandon a secure and wealthy lifestyle in order to become missionaries with a then obscure group that claimed that Christ had returned, was a very powerful testimony indeed. Paul and Christel joined the Unification Church in California, in August, 1963.

After a short time, in 1964, Paul and his family moved to Germany where they helped other Unificationists spread the *Divine Principle* in his native land. In May, 1965 Paul went to Vienna, Austria as the first Unificationist missionary.⁹ He remained there for exactly four years till May 1969 and established four church centers which consisted of approximately fifty members.¹⁰

In March, 1969, Paul and Christel Werner participated in the Marriage Blessing of eight European Couples conducted by Rev. Moon. They were the first "previously married couple" to participate in such a ceremony in Europe.¹¹ Shortly thereafter they were assigned to take responsibility as national leaders of Germany. The Werners remained there till December, 1977, during which time the church grew from a handful of members to more than eight-hundred.¹² During the 1970s, the church in Germany was the most vibrant of the entire Western hemisphere superseded only by the movement in the United States. Concurrent with their time as leaders of the German movement, Paul and Christel also worked in leadership roles in the United States during Rev. Moon's 1973-1976 speaking tours.

From December, 1977 until their arrival in Canada in September, 1983 Paul was responsible for developing the Master Marine Shipbuilding and the International Oceanic Enterprises Seafood businesses in Alabama. With little foundation to begin with and through Rev. Moon's support both enterprises eventually became multi-million-dollar operations under Paul's

management.

At the August, 1983 meeting at Belvedere, Rev. Moon joked that he would send Paul to an underground mission. Paul imagined that he would be sent to some Communist country. It therefore came as a surprise to him when he heard later the same day that he had been assigned to Canada. Once in Canada, Paul and Christel, as they asked the Canadian members to call them, expected to remain in Canada for a very short time. It came as an even greater surprise to them that they remained there for more than five years. Nevertheless, equipped with little more than their life experience, Paul and his wife Christel, both of whom were then in their mid-fifties, committed themselves to lead the Canadian church. Their primary task was to help the church grow through an increase of membership. This would prove to be one of their most difficult tasks. Although numerous activities were undertaken during Paul's time in Canada, most members were occupied with two central activities: outreach and the raising of funds. All other activities could be considered peripheral. Outreach consisted of several witnessing conditions, an associate membership drive, outreach to the clergy and pioneer witnessing. Revenue was raised mainly through the MFT and through consistent fundraising drives. Peripheral activities were primarily in the ideological and inter-religious areas, as well as through community service projects. Each of these will be treated separately.

B. Outreach Activities

Paul and Christel Werner arrived in Canada on September 1, 1983. On the first Sunday after their arrival, they held a meeting with all the Canadian members, except the MFT, in Toronto. During the seven-hour meeting Paul announced that he had set a goal of finding 300 new core members within one year and that the following day a 40-day condition of intensive street

witnessing would begin.¹³ Although the members listened politely, response to the announcement was somewhat skeptical; finding new members had been increasingly difficult in the years prior to the Werner's arrival. Shirley Navid Inamori, a Canadian Unificationist, expressed the general mood of the members when she wrote:

When the Werners first came, a 40-day condition of street witnessing was initiated. We "old timers," sad to say, had been compromising much in our life of faith and hadn't brought substantial success in witnessing. Thus, we weren't so confident that success could come.¹⁴

To infuse confidence in the membership Paul became actively involved with outreach activities on a daily basis. He expressed great confidence that success was possible and shared many testimonies of his personal victories in the initial development of the church in Austria and later in Germany. He also spoke of leading a successful evangelization campaign in Los Angeles in 1974-75, where over 500 members joined during the course of little more than five months.¹⁵ Inamori noted:

Paul, though, had faith and trust in God and the full conviction that results could and would come.¹⁶

1. Consolidation and 40 Day Witnessing Campaign

Paul's strategy was similar to his predecessor, Martin Porter, who had shortly after arriving in Canada, consolidated the membership. Thus, Paul decided to close all the centers throughout the country, except for Vancouver and Montreal and have all the members work in Toronto. Furthermore, publications such as *Our Canada*, CARP, and business activities were either soon discontinued or de-emphasized. Besides outreach activities, only the deer breeding operation remained and two fund-raising teams. Some of the assets which were seen as unnecessary were sold and attempts were made to disengage from an agreement to purchase a property. (At the time Martin Porter was in the final stages of negotiating the purchase of 228 acres of farmland in Baltimore, Ontario.) Paul's view was that the church was financially overextended and its energies were being diverted from doing outreach activities.¹⁷ He thus wanted to free the church of what he

saw as unnecessary burdens so that the "real" work of outreach could be carried out. In short, everyone was persuaded to drop everything and mobilized to participate in a singular effort; finding new members. For the first few months this was virtually the case.

Between September 5, 1983 and early February 1984, with a one-month interlude for fund-raising before Christmas, three 40-day witnessing conditions were conducted in Toronto. The strategy was to have all members approach people in the vicinity of the church center on Bellevue Avenue. During the first two 40-day conditions over 700 people visited the church center where they heard *Divine Principle* lectures given primarily by Franco Famularo, Nic Farrow, and later Terry Brabazon. Famularo had returned from Europe several months earlier. The members approached people from early morning till evening and the lecturers were kept busy throughout the day and sometimes into the early hours of the night. Each evening Paul would share testimony, and since he was quite musically oriented would conduct fellowship meetings with the new guests. At the end of the day Paul would speak with the members till late in the evening, after which a prayer meeting would be held. The prayer meetings, which usually lasted for one hour or longer, were a highlight of the first few months of the Werner period in Canada. Inamori wrote:

Paul constantly emphasizes the importance of prayer and educates us to become men and women who truly walk with God and pray constantly. Prayer meetings in our centers last for hours. As we prayed, many tears were shed for the nation and the world, and as we witnessed, much sweat was shed for the lives of our new members.¹⁸

Prayer was an important part of the members lives and on January 10, 1984 the members began a 24-hour prayer chain for 40 days. The members were greatly impressed by the new spirituality present in the Toronto center. They were probably even more captivated by the example set by Paul Werner who, while in prayer, would often cry for the entire prayer meeting. This left many with a profound impression. He also spoke to the general membership about spiritual issues at every possible opportunity; over breakfast, lunch and dinner and late into the night.

Moreover, Paul took personal interest in each of the members, made himself available for personal consultation, and was financially generous toward some of the members as well. Being literally old enough to be physical parents for most of the members, the Werners were able to exercise tremendous authority within a very short time. His charismatic approach won the trust of many of the Canadian members. But, at the same time he asked for total co-operation; some would say he demanded it. One of his favorite sayings was "no compromise, you are either in or out." Another was taken from a speech of Rev. Moon's which emphasized "obedience like a lamb, sacrifice as a cow and total love as doves."¹⁹ Paul often emphasized that unless one was obedient there could not be total love. During the early stages of his time in Canada this proved to be an effective approach, however, for a variety of reasons it became increasingly difficult for some members to co-operate as time went by, especially toward the latter part of his term.

One of the reasons for later difficulties was that the outreach effort had not come anywhere near producing the kind of results hoped for, and led to increased frustration. Although, as mentioned, more than 700 people visited the center during the first two 40-day conditions, only a handful of people joined. One of them, Nelson Dewey, proved to be one of the few people who remained a core member, as a result of the intense witnessing effort of late 1983 and early 1984.

After participating in a one-month fund-raising drive which ended on Christmas Eve 1983, the members gathered for an internal workshop which lasted for the final week of the year. This became a tradition that was repeated yearly until 1988. The entire membership gathered from throughout the country to listen to Paul speak and also to hear *Divine Principle* lectures from several of the leading members. At the beginning of 1984 new organization was implemented and new leaders assigned. Franco Famularo, Mubina Jaffer and Jim Buchanan were assigned as city leaders of Toronto, Montreal and Vancouver, respectively. Denis Desjardins, who had led the MFT

for several years until then, became the leader of CARP. The MFT, which had been re-organized soon after the Werner's arrival, then consisted of two ten member teams; one male and the other female. Barbara Christie-Peat was assigned as leader of the woman's team while Nic Farrow became leader of the men's team.²⁰

2. Associate Membership Drive

As noted, the initial outreach effort was not as successful as hoped for. Despite a variety of approaches, the people did not respond. The members attempted, for example, to appeal to the public through very direct approaches. One strategy was to tell people within their opening conversation on the street that "Christ was on earth." Another method was to give guests who visited the center short half hour lectures which introduced that the Messiah had returned. Usually Unificationists did not reveal the "messianic secret" until the new guests had heard several lectures. One member, Carolyn Bing Wo, reported how one person she had approached on the street responded:

... so I went up to this lady, wanting to tell her that the Messiah had returned. I asked, "Did you hear the good news?" She said, "No. Did they find the person who won the lottery prize." I said, "No. The Messiah has returned." I then tried to explain about the times we are living in, but she was definitely not interested in hearing what I had to say.²¹

Obviously, some members of the general population had other things on their mind.

People who visited the center (there was a steady flow of people) and listened to the lectures were also finding it difficult to remain. Some were dissuaded by friends and relatives who had read the negative press accounts, others would visit members of the clergy who warned them that the Unification Church was an evil "cult," still others had other priorities and were not prepared to make an all or nothing commitment to the new Messiah. Inamori summed it up as follows:

... However, the people who visited did not feel pulled to return. The spirit world just wasn't mobilized to act. Father [Rev. Moon] says that one should never look to the people or the nation as the cause of the lack of success, but that *we* are ultimately responsible. Perhaps we had not become responsible enough in loving others unconditionally...²²

Lack of visible growth was something that had to be overcome. Through discussion among the members, observing what Unificationists were doing in other countries, and through prayer it was concluded that an entirely new approach was necessary.²³ Thus, it was decided in early April, 1984 to begin an "Associate Membership" drive. Inamori relates some points about the background of the campaign:

During all of this time, an inspiration had been growing in Paul's mind concerning how we could change the attitude of the people, touch their hearts, and bring victory in Canada for True Parents. It was in March that Paul received the inspiration to initiate an associate membership drive, and by April 8 we began the first 40-day condition.²⁴

The Associate membership drive consisted of two 40-day periods which ended on July 31, 1984. The first 40-day condition was completed at the end of May, by which time 1556 members had been found. By the end of the second 40-day condition 4,327 people had signed as Associate members of the Unification Church in Canada. Of these, 2815 were in Toronto, 1,336 in Montreal and 176 in Vancouver.²⁵

The goal of the effort was to find people who met a number of qualifications, some of which were; interest to be associated with the church, willingness to receive information about Rev. Moon and the Unification Church on a regular basis, and attend church meetings. An Associate Membership form was designed which asked for basic information such as name, address, age, who introduced them to the church, etc...²⁶ Once the form was completed and signed, the person was considered an associate member. The effort was initially conducted in Toronto, Montreal and Vancouver and later in other Canadian cities. Inamori explained how people were approached:

In approaching people, we introduced ourselves as members of the Unification movement founded by Rev. Moon, and we spoke about Father's [Rev. Moon] vision, the Principle, the ideal and purpose of our movement and the variety of activities we are involved in. Upon hearing these things many people were genuinely moved - they had never heard before what we are substantially doing and what Father's vision is. Many people thus wanted to give us their support, be associated with us, and receive information on a regular basis, in the way of *Unification News*, *Today's World*, and other literature. They wanted to have a source of information other than that of the mass media. Such a change in attitude was incredible to witness.²⁷

For the members it was no doubt a major improvement over the disappointing results of their

previous efforts. The approximately 4,300 people who signed associate membership forms were obviously not full-timers, but at the very least they had agreed to receive information and to be in contact.

The Associate members received church literature each month in the form of *Unification News*, *Today's World* and other information. Invitations were sent out to encourage them to attend meetings and seminars. Regular one day seminars were held in the church centers. Of course, it was hoped that some would become more fully involved with the church. Inamori commented that once they had signed membership, the issue was to move to a new phase:

Now we have moved on to the next phase of witnessing - aftercare. Associate members have been found and have been fired up by the vision, so now fires must be stoked up, maintained and developed through much love and wisdom. This is our real mission and challenge - bringing people to God.²⁸

It was no doubt a challenge to raise the people to God. Although many attended meetings, seminars and the like, most eventually slipped away. Furthermore, since those who signed Associate membership were not leading opinion makers, the effort had little impact on improving the church's image. Assuredly, those that received Unification Church literature regularly (this continued for several years) might have acquired a more informed view of the Unification Church, but this did not have a broader impact in Canadian society. Further, it produced little in terms of active new membership. Although billed as a "Revival in Canada", it was perhaps more accurately a revival of the Canadian members themselves, since it produced "visible" results.

Struggles to Grow

In the years following 1984, outreach activities (in terms of finding new full-time recruits) were not as focused as they were during the first year of the Werner period in Canada. There were a number of sporadic efforts to find new active members. One example of later outreach activities were a number of pioneering efforts which took place in the autumn of 1985 and in early 1986. At

the time most of the membership went out to a number of Canadian cities either individually or in groups of two or three. Two 40 day pioneering conditions took place in late 1985 and another in early 1986. The cities covered were, Kitchener, Waterloo, Guelph, London, Ottawa, Windsor, Quebec City, Sherbrooke and Trois-Rivieres. Although centers already existed there, similar efforts were also made in Toronto, Vancouver and Montreal. Even though thousands of people were contacted, this effort bore little result in terms of membership growth.

For the most part, however, in English Canada and especially in Toronto, outreach efforts were diverted into areas such as outreach to the clergy, presentations in schools and universities, and developing a food distribution service for the needy. The only area where membership growth took place during the mid to late 1980s was in French Canada and most particularly in Quebec City. The development of the Quebec chapter under the leadership of Helene Dumont deserves to be treated separately and will be dealt with in a later section.

Although the reasons for lack of full-time membership growth during the mid-1980s are complex, the following are suggested: One factor was the sociological and religious climate prevalent throughout Canada. The 1960s and 1970s were a time when values and authority were being questioned and challenged. Those dissatisfied with the existing order sought for answers. Although belief in God remained high in Canada (89% of the population), religiosity as expressed through church attendance took a precipitous drop in the 1980s in Canada. By the late 1980s, pollsters suggested 50% of the population considered religion to be very important compared to 75% in the 1960s.²⁹ According to some observers there was also an increasingly materialistic orientation throughout the 1980s and an escalation in religious fragmentation.³⁰ What is even more interesting is that among those that were usually the main target group of Unificationist recruiting efforts (people in their late teens to mid-twenties), there was an even more serious decline in

religious involvement. Recent studies show that 25% of Canadians participate in organized church life, while in the United States it is closer to 40%. In the United States, 40% of those in their late teens and early twenties are regularly involved in formal church life, while in Canada the level is only about 15%.³¹ In addition, the Unification Church was still tainted by the onslaught of negative press coverage experienced during the 1970s and early 1980s. Rev. Moon's imprisonment in 1984 further intensified the difficulties.

Besides, within the Canadian Unification Church, the new leader, Paul Werner, realized early on that finding 300 new full-time members as originally planned was not going to be an easy task. The approach and methods used during the 1960s and 1970s in Europe and the United States were, in short, not working. On a more personal side, it would be fair to say, Paul was keen to invest his energies in other areas and thus his focus was soon diverted. One was in the area of producing a series of inspirational books. He published a total of eleven titles while in Canada.³² The other was in preparing himself for a "future mission in Germany" that he hoped for and openly speculated about during his stay in Canada. Paul never expected to stay in Canada for as long as he did.

Nevertheless, while in Canada, Paul, with Christel always by his side, spoke regularly to the members. Practically every Sunday evening he spoke for several hours in Toronto. He also spoke frequently in an extemporaneous manner at each meal and at informal gatherings. A multitude of religious and spiritual topics were covered and almost every talk was audiotaped. These talks formed the basis of his published works. A sampling from one of his talks follows:

If we really connect with God in prayer, we may be so touched by His love that we will beg to be able to feel His heart. He may question our conviction, but if we are sincere, He will share with us the emotions of His heart. Over twenty-two-years ago, I pleaded with God to feel His heart. I asked for a miracle; I expected Heavenly Father to manifest Himself and say, "My dear son Paul, be assured that this is my truth. I am calling you to follow My son, Sun Myung Moon. This is what I want you to do with your life." But my prayer was not answered in that way at all! He did not answer me with sweet words. Instead, He let me cry for three days and three nights. My whole body was shaking. I couldn't stop my tears; I couldn't regain control. What I experienced was a taste of what God feels when He looks at humanity. Most of the time, that aspect of God's heart is invisible to us. What He would like us to remember is that the blessing He longs to bestow upon us will come later. As for now we have to continue to sacrifice. We should never take our commitment lightly...³³

His message was always based on personal experience and the inspiration shared was often a result of the questions and queries of members. A multitude of topics were covered however Paul never spoke from a prepared text. All his talks were extemporaneous.

The Werners also visited the members throughout Canada very regularly. Their travel itinerary during their five years in Canada was a very busy one as they visited members in Montreal, Quebec City, the farm, or the various locations where the MFT members were fundraising. When the members were pioneering in 1985 and 1986, for example, they visited the members throughout the dozen cities regularly, in many cases two or three times during the course of a forty-day period.³⁴

Unlike Martin Porter, Paul kept a low profile while in Canada. One reason might have been his legal status in Canada. The Werners maintained permanent residence in the United States and were constantly travelling back and forth between the U.S. and Canada. Also dissimilar to the Porters, Paul was not officially and legally the director of the church in Canada.³⁵ Accordingly, he did not surface publicly very often and left public speaking engagements, as well as legal and financial affairs to a few trusted members. However, his low public profile was in sharp contrast to his dominant presence among the full-time members of the Canadian church. He spent much of his time giving spiritual guidance through numerous talks to the members and conducting meetings and discussions. He was fully involved in all decision making. In sum, there was absolutely no doubt in any of the members minds that Paul Werner was in charge.

Considering his background, not only did he have a wealth of life experience to draw on, but he was a good organizer and very able at mobilizing the membership. He was the central figure of authority and made all final decisions. In the view of some members he was a loving, generous, powerful and charismatic leader with a high standard of "principled" life. Others, on the other hand,

saw Paul as authoritarian, biased, tough, manipulative and as a person to be feared.³⁶ In short, members either supported him completely or didn't at all. There was little room for being "in between." At the very least this was the case superficially.

The reasons for lack of full-time membership growth appear to be even more complex when the mix of personalities in the Canadian church is considered. Along with the dynamics of inter-relationship between the leadership and general membership, the psychological and socio-economic state of the "older" members was also a factor in decreased growth. A new set of obstacles faced the church which had not been part of the picture in earlier times. Members, who by the mid-1980s had already been with the church for some ten to fifteen years were not only older and, in some cases, "battle weary", but most were also married and increasingly faced with the responsibilities of maintaining their families. This was no longer a movement of young unattached single individuals with a singular focus in life.

There are probably many other factors which contributed to the stagnancy experienced during the 1980s. Other studies might provide a more complete analysis, which do not form the primary focus of this treatment. In sum, it is fair to say that for a variety of reasons, the 1980s were a difficult period for recruiting full-time members, not only in Canada, but for Unification Church members in the United States, and Western Europe as well.³⁷ This did not mean, however, that Unificationists in Canada ceased to progress. Instead, they shifted their emphasis into other activities.

3. Outreach to the Clergy

The summer of 1984 marked the beginning of a new phase in Unificationist endeavors. Although it was a serious time for the members, Unificationists were pleasantly surprised when

they found many supporters among members of the clergy. This was primarily the result of a series of events which were related directly to Rev. Moon's court battle and imprisonment which will be treated very briefly.

Rev. Moon was convicted of tax evasion and began serving his sentence in a Federal Prison at Danbury, Connecticut on July 20, 1984. The court battle, which began with Rev. Moon's indictment in 1981, was the outcome of an earlier five-year Internal Revenue Service investigation. The indictment charged him with conspiring to evade, by some estimates, \$7,300 in income taxes over a three-year period nearly a decade earlier. According to lawyers representing the church, during the mid-1970s a bank account was opened in Rev. Moon's name to hold church funds. The funds in the account earned interest income. According to legal experts representing Rev. Moon, the money concerned belonged to the Unification Church. Thus, it was Rev. Moon's and his associates' position that there was no tax liability. The government of the United States concluded otherwise, and decided to charge Rev. Moon with conspiring to evade paying taxes on earned income.³⁸

The case attracted much media attention throughout the world. At the same time, it became an issue for a multitude of religious leaders of numerous denominations and faiths in the United States. Many American religious leaders concluded that, although they did not share Rev. Moon's theological precepts, Rev. Moon's conviction by a U.S. Federal court had set a bad legal precedent for religious leaders of all denominations. Many protested the way Rev. Moon was being treated at the hands of the United States Government. Over 40 religious-organizations, political leaders, and individuals, representing more than 160 million Americans appealed to the United States Supreme Court in Rev. Moon's defense.³⁹ Religious leaders of every theological and political persuasion came to Rev. Moon's support. People as diverse as Moral Majority's Jerry Falwell and then president of the Southern Christian Leadership Conference, Joseph Lowery backed Rev. Moon in

his legal battle. Numerous demonstrations and rallies were held by religious and political leaders throughout America in support of Rev. Moon throughout 1984 and 1985. The result was increased contact with religious leaders and especially with Christian ministers.

Paul Werner regularly attended meetings with Rev. Moon in the United States and was usually well informed of activities taking place there. It was thus decided to duplicate activities initiated in America that were geared toward reaching the Christian clergy. Beginning in August 1984 an Ad Hoc Committee for Religious Freedom was formed which was designed to address Canadian issues. Petro Bilaniuk, himself a Ukrainian Catholic clergyman and theological scholar, agreed to be chairman of the committee and stated the following in a letter to other clergymen:

All must be seriously concerned with the steady decline and deterioration of religious freedom in North America... In Canada, the issues of government taxation of church property, the charitable status of religious organizations, the legalization of prostitution, abortion, and the debate over pornography have created a climate through which the voices of anti-religious sentiment are challenging religious beliefs and practices... If we don't act now to demand the retention of religious freedom, a decade hence it could be too late.⁴⁰

Meetings were held for Canadian religious leaders on October 9 and November 19, 1984. About forty ministers attended each meeting where a number of religious leaders, scholars and legal experts spoke on the issue of religious liberty in Canada. Some of the speakers were Herbert Richardson, Petro Bilaniuk, Douglas Devnich, Public Affairs Director of the Seventh Day Adventists in Canada, and Richard Fitzsimmons, a Toronto lawyer, who later became the church's main legal counsel. A newsletter, *The Religious Freedom Digest* was produced by the committee to inform the clergy of the newly formed group.⁴¹ The committee also brought Rev. Moon's case to the attention of Canadian religious leaders. This served as a launching pad for more concerted efforts in reaching Canadian clergy.

In December 1984 it was decided that the entire membership, except for members of the MFT and those working on the deer farm, turn its energies toward reaching out to the Christian clergy in Toronto, Montreal, Hamilton, and Quebec City. Rev. Moon, who was then serving his

sentence in prison, had asked that Unificationists distribute church literature and a series of video tapes explaining the *Divine Principle* to members of the clergy throughout the United States. More than 300,000 members of the clergy were contacted in this way throughout America.

Although on a smaller scale, a similar effort was made in Canada as members were assigned to visit members of the clergy in each city. Visitations began on January 2, 1985 with the purpose to open lines of communications. Although not all ministers responded positively, those that met with the Unificationists often agreed to receive a package of literature which included a pocket size version of *Outline of the Principle: Level 4*, and a set of three video tapes that provided an overview presentation of the *Divine Principle*. During the first month of activities 836 ministers were visited. According to internal church reports 475 responded positively, which meant that they were willing to receive video tapes or books, 175 were neutral and 186 responded negatively.⁴²

After a few months a team of several members was established, which focused on further developing informal dialogue with the clergy, holding interdenominational prayer meetings, seminars, joint Bible studies and the like. Some of the members who were actively engaged in developing this activity were among others, Robert Duffy, Marva Wyatt, Fred Kathan, Tom Weller and Franco Famularo in Toronto. In Montreal, Helene Dumont, Cathy Labitte, Rosemary Guy and Mubina Jaffer were some of the members who continued to develop contact with Christian clergy.

By the end of 1988 over 4,000 clergymen had been contacted throughout Canada. Almost 1,500 had received church material, 200 of which were receiving the *Unification News* regularly. Moreover, Unification members were at times invited to speak in a number of Christian churches. According to an internal church report some 859 sermons had been given in Christian churches by Unificationists by 1988. Furthermore, 13 interdenominational prayer meetings, numerous Bible studies, seminars and individual meetings had been held in Christian churches. However, most of

these churches were not mainline congregations such as, Roman Catholic, Anglican or United Church. Most of those who responded positively were members of ethnic or visible minorities who had formed small independent churches throughout Toronto and other cities in Canada.

Although there was interest expressed by clergy of some of the main line churches, this was mainly on an individual basis. Some agreed to study Unification Theology in depth and others also agreed to participate in church sponsored seminars in Canada and also in Korea. Sixteen Christian ministers from Canada attended the Interdenominational Conference for the Clergy (ICC) in Korea between 1986 and 1988. There the clergy were introduced to the Unification Movement and its teachings through a week-long seminar. The United Church of Canada, formed in Canada as a union of Methodist, Presbyterian and Congregational denominations in 1925, was not in favor of having members of their church attend Unificationist seminars, although a number of United Church ministers did participate.⁴³ Those that did received much opposition from colleagues and members of their congregation.⁴⁴ The United Church went as far as sending letters to their 4,000 ministers in Canada warning them not to participate in Unificationist activities, stating that "accepting to participate implied active or passive support for the Unification Church".⁴⁵

Unlike previously, however, media attention was low key. There were a number of articles which spoke of the publicity campaign Unificationists had embarked on. For example, one reported about Unificationist visits to clergy in the Toronto area and how some had refused to encourage the effort. The report said:

Earlier this year, Rev. Ted Davey of Kingston Rd. United Church found himself looking across his office desk at a clean-cut, well dressed young man carrying a briefcase. "He looked like an insurance salesman," Davey recalled. The young man wasn't selling insurance. He was selling the Unification Church and wanted to give Davey a videotaped-speech by Sun Myung Moon ... The visits by ... Unification Church members, nicknamed Moonies, are part of a concentrated public relations campaign by the church to counter adverse publicity while founder and leader Moon washes dishes and mops floors in a U.S. prison.⁴⁶

Media attention had little effect on the Unificationist undertaking, however. Relations were

established with clergymen, some of which became very friendly and supportive. Although the effort was not designed to directly recruit new members, it did result in increased interaction between some members of the Christian community and the Unification Church. Informal dialogue took place and some agreed to be placed on the Unification Church mailing list. Those that did received church literature regularly for several years.⁴⁷ To illustrate the extent of efforts to reach out to the clergy it is useful to recount the developments of two interdenominational revival meetings held in 1986 and the earlier establishment of a food distribution program for the needy.

Interdenominational Revival Meetings

By early 1986, contact with the clergy had reached the point where it was evident to Unificationists precisely who the supportive members of the clergy were. It was thus decided to organize and sponsor a joint activity in the form of an "Interdenominational Revival Meeting", held in Toronto, on March 15, 1986. The meeting was held in the "Volunteers of Christ Center", which was the meeting place of a primarily ethnic Portuguese evangelical charismatic movement, led by Rev. Paulo Ferreira. In attendance were ministers and elders representing more than 20 Toronto churches. In total, there were 1,000 people in attendance divided almost equally along black and white racial lines.⁴⁸ The meeting, under the theme, "Christian Unity: The Basis for Revival" consisted of prayers, hymns sung by the choir of the Church of God of Prophecy and a performance by a quartet of singers from the Evangelical New Testament Assembly. The moderator for the meeting was Alan Wilding, and in a lead up to the main speech, short sermons were given by a number of Christian clergymen. The keynote speaker was Franco Famularo, then director of the Unification Church of Toronto. An article in the *Unification News* described the message he delivered as follows:

Ministers and elders from more than 20 churches assembled to hear Evangelist Franco Famularo of the Unification Church of Canada proclaim the imminent return of the Lord. To enthusiastic shouts of "Amen" and "Praise the Lord", the evangelist led the congregation to the throne of grace. When he asked, "When the Lord returns, would he want us to be divided?" they shouted "No". "Would He want us to be contending with each other over points of doctrine?" Again, "No!". He declared, "He would want us to be united in heart and spirit, doing His work!" In this way Mr. Famularo made the call for "Unificationism".⁴⁹

The entire meeting lasted almost four hours and ended with an altar call by Pastor Neville Clarke of the First Calvary Pentecostal Church. More than half of those in attendance came forward to renew their commitment to God. Robert Duffy, who helped organize the event, wrote:

There was such a spirit of repentance and freedom as the barriers of race and denomination were melted away by the Holy Spirit. Everyone was truly amazed at the unity and feeling of belonging to the one family of the living God.⁵⁰

Since there was a positive feeling among both Unificationists and some members of the Christian community in Toronto, it was decided to form an alliance of Christian ministers and churches.

Paul Werner, who was directing activities from behind the scenes, recommended the forming of the "Unification Alliance" and on June 1, 1986 it was formally registered in Toronto with Franco Famularo as President, Pastor Neville Clarke as Vice-President and Robert Duffy as Secretary General. The intended purpose of the alliance was to foster cooperation among various Christian groups and denominations by developing joint activities such as prayer meetings, seminars, Bible studies and the like.⁵¹ The statement of purpose required a very basic agreement on theological issues and read very much like Jean Jacques Rousseau's outline of the simple tenets of civil religion.⁵² According to an internal church report, by March 1987 thirty churches had joined the alliance.

Through the summer of 1986 several interdenominational prayer meetings were held. At the same time, members continued visiting members of the clergy, regularly participating in church meetings, and often giving talks, testimonies and sermons in some of the churches. It was then decided to do a second revival meeting in autumn.

On October 18, 1986 under the theme, "Revival in our Time" a second revival meeting was conducted in Toronto, again held at the "Volunteers of Christ Center." At this meeting, attended by over thirty ministers and several hundred congregants, the program included much the same format as the earlier meeting, prayer, music and several speakers. Moderated by Robert Duffy, music was provided by the youth choir of the First Calvary Pentecostal Church, The Bible Church of Jesus Christ and the Driftwood Church of God. Three ministers, Pastor Holness of the Church of God in Christ, Elder Samuels of the Apostolic Assembly, and Pastor Denis Williams of the Abenizer Pentecostal Church of Jesus Christ, "each rose to give lively exhortations."⁵³ Before Pastor Neville Clarke led the altar call, Franco Famularo gave the main message. Joe McWilliams, a church member then responsible for a food distribution program to the needy of Toronto, wrote the following concerning the main message:

... He spoke on "God's Will in Our Time" stressing God's original purpose for unity and the cause of disunity among Christians, namely sin. He further emphasized the need for cooperation in preparation for Christ's return.⁵⁴

The meeting was viewed by the members as being another in a series of successes in reaching out to the clergy. It was the result of the careful implementation of a strategy which originated with Rev. Moon himself and had its roots in the founding of the Unification Church itself. Alan Wilding, in a report to *Today's World*, explained how Rev. Moon realized that his official naming of the church as, "Holy Spirit Association for the Unification of World Christianity," would be a source of discomfort for many Christian ministers. After all, Rev. Moon was a marginal man. Wilding further explained that Rev. Moon had said that the term, "Holy Spirit" in the name meant that the power to unite Christianity could not come from human ability, but by the power of the Holy Spirit.⁵⁵ Additionally, Wilding explained the background of the successful revival meetings and outreach effort to the clergy in Canada:

Paul Werner, the national leader of Canada, whose own background is firmly rooted in the evangelical tradition, has been carefully guiding members here in how to mobilize the Holy Spirit and develop good, solid relationships with Christian ministers... The revival was another stepping stone in the building of a broader base of friends in Toronto who we hope will join with us in our urgent task of building God's Kingdom on earth.⁵⁶

The Unificationist effort to win friends and influence among the Christian community was not only grounded in talk, dialogue and prayer, but in tangible work as well.

Food Distribution Network

Again, through taking a cue from activities developed in the United States, it was decided in the summer of 1984 to initiate a food distribution network in Toronto. The Unificationist food distribution project in the United States, originally operated under the auspices of the National Council for the Church and Social Action, (NCCSA) which included, Bruce Casino, who had earlier joined in Canada, as a founding member. For a number of reasons the name was later changed to International Clergy United For Social Action (ICUSA).⁵⁷

In 1984, ICUSA began with a grant of 250 eighteen-ton trucks from the Unification Church in America. The seven-million-dollar investment represented, until then, the largest direct investment by Unificationists in social concerns.⁵⁸ Through efforts made by Paul Werner and several other Unificationists in Canada, especially Nancy Barton and Maureen Kathan, a truck was acquired for use in Canada.

The project emphasized shared social action with ministers of every denomination and the truck acquired became a useful resource for developing this project in Canada. In September 1984, two Canadian Unificationists, Joe McWilliams and Robert Van Lane, initiated this project in Toronto. Due to the expansion of the network, they were later joined by Denis Desjardins.

Through contacting a wide variety of Toronto area businesses, the ICUSA members were able to acquire vast amounts of surplus food. The idea was to have ministers in local churches cooperate by distributing the food to the needy in their community, since the intended purpose of

the project was to make the church, once again, the center of the community. By the end of 1986, according to an ICUSA report, 163,000 pounds of food had been distributed through more than forty participating churches in the Toronto area. The project was a key element in solidifying relations with the Christian churches, but was discontinued in early 1987 due to, among other reasons, lack of interested personnel and changing priorities. The termination of ICUSA activities preceded by about a year the declining efforts to reach out to the clergy. There were, no doubt, other pressing issues that had to be attended to. Besides outreach activities the other central feature of the Werner period were numerous drives to raise funds.

C. Financial Activities

Undoubtedly, funds were necessary for the continued survival and development of the church. A long list of "needs" such as; the printing and distribution of literature, maintenance and upkeep of buildings and vehicles, the support of missionaries, travel expenses, the sponsoring of meetings, conferences, and food distribution projects, to mention a few, all required a constant inflow of funds. Furthermore, as mentioned previously, the Porter era produced a series of real estate acquisitions which were by no means purchased outright. The properties were all heavily mortgaged and the accumulated liabilities of the church at the end of 1983 were close to one million dollars.⁵⁹ This was also a period of high interest rates and to service the debt required steady income. The church's main source of income was through fund-raising. Through consistent effort at raising funds and through the selling of certain assets, liabilities were reduced to about two hundred thousand dollars by the end of 1988.⁶⁰

Paul, wanted to substantially reduce the debt load of the church. It is not clear whether he foresaw all factors involved, but in hindsight it appears the church stood to lose a number of its

assets if they had not been paid during the mid-1980s as they were. One reason was that it was evident the existing church structure would not last for very long. Members were getting older and were increasingly faced with responsibilities that diverted their energies from full-time missionary outreach activities or from full-time fund-raising for the church. Furthermore, the absence of significant full-time membership growth, meant that the existing church structure was changing rapidly. A substantial number of Canadian members participated in the mass weddings of July and October 1982. Although most did not begin married life till after 1985, by the mid-to-late 1980s most members of the church in Canada were faced with the challenges of family life.⁶¹ For these and several other reasons, there was an increase in fund-raising activities. The issue of how much time was spent fund-raising later became a bone of contention for both members within the church and for a number of outsiders, which included the Department of Revenue of the Government of Canada.

1. Fund-raising

When Paul Werner arrived in September 1983, there existed two mobile fund-raising teams (MFT) in Canada, which supplied most of the funds for the church. Members in other centers also fund-raised to maintain their own centers and to further support, what were considered, national projects. The national projects were for example, national speaking tours and the servicing of the debt on "national" properties. An good example of the centralization of the church was the mobilization of members to raise funds during Paul Werner's time in Canada.

In September 1983 the MFT was reorganized along male/female lines and thus the existence of a "brother's" and a "sisters" team. By the end of 1983, Denis Desjardins, who had been the main central figure for the MFT in Canada during the Porter period, no longer had that

responsibility. The teams, which consisted of ten members each (sometimes more or less), were led by Barbara Christie-Peat and Nic Farrow. Later, Lynn Dutertre also led one of the teams. The teams raised funds throughout Canada, but mostly in Ontario, Quebec, New Brunswick and Nova Scotia. Indeed, the same cities and towns were visited between two and three times a year.

Through visiting the MFT regularly, Paul was able to motivate the members to consistently raise funds. Results increased and all records were broken. Paul generally visited the MFT teams two or three times a month and since the MFT was always on the road, he often found himself travelling throughout Canada to meet them. He usually travelled by car and always together with his wife and assistant, Carolyn Bing Wo. The visits always featured a session, several hours long, where members of the MFT would ask questions of a spiritual nature and Paul would provide explanations to their many queries. Constant visitation brought a sense of expectation. For those that did well, the meetings were often an enriching time, a break from the daily grind of raising funds. For those that did not do well, it was a time of confrontation and sometimes fear. In any case, results on the MFT consistently seemed to increase shortly after a visit.⁶²

For Unificationists MFT was viewed primarily as spiritual training and secondarily as a means of raising money. A church publication described fundraising as follows:

Fundraising, however, is not just an economically necessary activity. Approached with the proper attitude, it provides an education in practicing the principles of Unificationism. It involves a rich variety of experiences. For example, fund-raisers learn constancy through literally hundreds of encounters with people throughout each day, some of them immensely uplifting and others just as depressing. They can gain familiarity and sympathy with all styles of ... life - from wealthy suburbs to inner-city slums, from corporate offices to grimy garages. ... Thus, through fundraising members learn how to feel gratitude for even the smallest act of kindness, forgive and love those who belittle or persecute them, and develop the habit of communing with God and Christ in every moment. This practice has its precedent among the holy men and women of history...⁶³

Furthermore, according to Unification Theology, because human beings deviated from God, restoration required a course reversing the process by which humans lost their relationship to God.

Without going into much detail, to do so requires, firstly, the symbolic restoration of the material

world and then the symbolic restoration of people. Fund-raising, according to Unification teaching, symbolically restores the material world. By raising money and not using it for one's own purpose or personal gain, but rather offering the funds to be used for a Godly purpose, the symbolic restoration of the material world comes about. Witnessing, on the other hand restores people symbolically. Through finding people who respond to God's call, the symbolic restoration of humanity comes about.⁶⁴ This was, according to Unificationism, the "formula course", and it is with this view that Unificationists participated in fund-raising activities.

According to the "formula course" members should have spent three-and-one-half years on MFT and three-and-one-half years in full-time witnessing or outreach activities. Due to a lack of membership growth this could not realistically take place. Some members such as Richard Fortin, Gabriel Tuzet, Michal Trusilo, Suzanne Claveau, Robert Lean and others, continued fund-raising for five years and longer. Although some did it gladly, others did not. Nevertheless, each year the revenues of the church grew.

Not only did the MFT raise funds, but throughout the 1983-1988 period regular fundraising conditions were instituted for the entire membership. The most intensive fund-raising was done during the two months before Christmas, as 40-day fund-raising conditions began in early November. Members raised funds every day except Sundays, which were reserved for service and internal meetings. During the 1980s members raised funds primarily by offering pictures, clip-on toys, candies, and puppets in exchange for donations. Furthermore, there were several fundraising drives that the majority of the Canadian membership participated in. For example, through the summer of 1984 and for three months during the summer of 1985 major drives to raise money were instituted.⁶⁵ This was in addition to two days of fund-raising each week, usually on a Thursday and Friday. In spring 1986 members throughout the country raised funds for three hours each morning;

the goal was seventy-five dollars. If accomplished members did outreach activities for the remainder of the day. If not they continued until they reached the goal. Other fund-raising drives took place in 1987 and 1988.

Paul managed the activity himself. Although he deputized the implementation of details, he was in close touch with all aspects through an effective reporting system. In Toronto, for example, he often gave pep talks over breakfast and as members departed the center at 8:00 a.m., usually to the sound of a German Brass Band on the stereo, he would bid everyone farewell. In the evening, once the members returned home after 9:30 p.m. Paul would again speak with the members till late into the evening. It was undeniably, as Paul often said, "a tight ship."⁶⁶ Although initially most members greeted this approach positively, some came to resent the tight discipline as time went on.

In an effort to uncover the extent of fund-raising activities, Mike Brosgall, a representative of Revenue Canada then involved in an extensive audit of the church in 1987, commented as follows in a report to his superiors:

Membership of the church has been fairly steady for the past three years. Whilst it is imperative that the fund-raising activity of the members is constant, some members do no fundraising whatsoever. However, approximately 80% of the members are engaged in fundraising, year-round, to some degree... Frequency of fund-raising activity [is] constant, they must fund-raise to survive... The Holy Spirit Association has no funds given to it by Government or Corporations. It has to provide for itself or close.⁶⁷

In any case, whether fundraising was disproportionate or not, revenue through fundraising increased from approximately seven-hundred-fifty thousand dollars in 1982, to one million one hundred thousand dollars in 1984 and by 1987 fund-raising income reached its peak at approximately one million seven hundred thousand dollars. (These are gross income figures and do not include expenses incurred). In 1987 one property was sold and several mortgages were paid off in full, thus easing the financial burden.⁶⁸ Due to steady fundraising drives there was never a shortage of funds to engage in various outreach activities, the purchase of new equipment and the like. A steady

supply of funds was also required for legal and accounting fees which escalated considerably during the mid-1980s due to an unforeseen circumstance.

2. Investigation by Revenue Canada

In the summer of 1987, the Unification Church in Canada was extensively audited by Revenue Canada due to the earlier loss of its charitable status. This event took everyone by surprise and also cost the church substantially in terms of time and money over a six year period. The church lost its charitable status essentially because one piece of paper was not filed properly in 1979.

The church in Canada, as mentioned, was and still is officially known as, "Holy Spirit Association for the Unification of World Christianity"(HSA-UWC). It was originally registered as a charity in 1969 and incorporated by Letters Patent in 1973. When the church headquarters was moved from 80 Admiral Rd. to 87 Bellevue Avenue in 1979, a change of address form was not filed with the Ministry of Consumer and Commercial Relations. In 1982, the Ministry requested information from each non-profit corporation in Ontario, but the notice from the Ministry was not received by the church since it was sent to the old address. Since there was no response from the church, the Ministry canceled HSA-UWC's Letters Patent effective September 8, 1982.

In July 1985, Maureen Kathan, then the church's in-house accountant, went to register a mortgage. When the mortgage company did a title-search they discovered that HSA-UWC did not exist. Efforts were made to remedy the situation, which could have been easily taken care through the passage of a Private Bill by a Member of Provincial Parliament (MPP).⁶⁹ The church could not find one MPP to sponsor such a Bill and thus was required to incorporate anew and re-apply for charitable status in 1986. All assets of the church were thus in "limbo."

Normally an application for charitable status would be received, reviewed and delivered

back to the applicant within a matter of months. But this was the Unification Church founded by Rev. Moon and it was not 1969 or 1973 when the church was an obscure organization. This was 1986, and Revenue Canada responded by requesting extensive information about the teachings, practices and financial activities of the church and the church's response, in the view of Revenue Canada, was not sufficient. A representative of Revenue Canada wrote:

... we have completed our review of all the information provided to date and must regrettably advise that, in our view, the corporation's present mode of operation prevents it from being registered as a charity under the Income Tax Act.⁷⁰

The bone of contention was that the church's fund-raising activities were not viewed as related to the objects of the charity.

In August 1987, Revenue Canada began, what was called, a pre-registration audit of the church. Mike Bros gall, then auditor for Revenue Canada, visited the church center and met regularly with Maureen Kathan and Franco Famularo. Through a series of meetings that continued till November 1987, every aspect of the church was looked at such as; its teachings, inner organization, membership qualifications, and finances. In short, it was an exhaustive inquiry.

One principal issue was whether the Unification Church qualified as a religion or not. Furthermore, if it was a religion, a concern of the auditor was that a disproportionate amount of time was spent raising funds. Another area was with regard to possible illegal financial dealings of the church. The auditor was well aware of all the negative publicity and often used negative media reports as a basis for further questioning. For example, an allegation often made by the opponents of the church and reported to the media was that members were required to turn over all their worldly possessions. In his report Mike Bros gall wrote:

There has been no transfer of worldly possessions by a member to the church in Canada. Quite the contrary takes place in that new members retain their bank accounts and use their funds for such things as ...⁷¹

In spite of the extensive investigation, the auditor found nothing that was in disorder, owing very

much to the fact that the church kept good records.

But despite a favorable audit report, charitable status was not granted until August 1991. The process was lengthy and detailed and those representing the Revenue Department appeared to be, in the view of Unificationists, "dragging their feet." To Canadian Unificationists, regularly involved with the process, it seemed that no one at the Revenue Department wished to sign on the dotted line. This was perceived to be so, because the HSA-UWC file was reviewed by several different representatives, due to transfers and other reasons, until charitable was granted.

An example of what appeared to be unnecessary prolongation of the process was that the Department of Revenue repeatedly asked for increasingly detailed descriptions of how the members used each minute of their time. Schedules had to be produced which enumerated exactly how much time was used for fundraising, witnessing, cooking, and other activities. It seemed excessively intrusive. Still, a September 1988 letter from the Revenue department stated:

... the Department's principal concern regarding the Association's application for registration as a charity is whether in light of its overall emphasis on fund-raising, it can be considered to be devoting all of its resources to charitable activities.⁷²

The church expended much energy and financial resources to re-acquire its charitable status and after many long meetings, long letters and divulging extensive details of the church's mode of operation in Canada, charitable status was granted on August 20, 1991 retroactive to the beginning of the 1991 fiscal year.⁷³ It had been more than six years since the process began. At issue for the Revenue Department was also the deer breeding operation and other businesses that were considered unrelated.

3. Other Business

There was a constant concern to develop alternate sources of income, but other than the deer farm, none really took root. Numerous areas were explored as everything from starting video

rental and dry-cleaning outlets to photocopy and printing shops were researched, not to mention fishing, food services and various retail sales possibilities. It was an unfortunate situation for members of the Canadian church that none of these ventures ever materialized.

While the deer breeding operation was originally set up to provide an alternative source of income for the church, it operated at financial loss for most of the 1980s.⁷⁴ During most of the 1980s Steve Barton was responsible for the farm operation, but, of course, final decisions were made by Paul Werner. Whereas, Martin Porter was fully involved with the entire process and, as mentioned earlier, was becoming somewhat of an expert in deer breeding, Paul did not share the same level of interest. As one member put it, "the deer breeding operation was Martin Porter's baby."⁷⁵ Paul's focus was elsewhere. Nonetheless, a number of other farm related business projects were initiated in the area of fur bearing animals. This latter development would prove to be financially disastrous.

In 1984, a chinchilla breeding operation was initiated, this was followed by mink, fox, and sable farming in 1987. In retrospect it was one of the worst times to enter the market and by 1991 all four fur bearing animal operations had been discontinued at a loss of several hundred thousand dollars. The deer breeding farm, however, continued to grow, although its growth was hindered by the fact that it had to absorb the losses incurred by the experiment in raising fur bearing animals.

During the audit by Revenue Canada and in the years till the church was granted its charitable in 1991, a requirement set by the government was the legal separation of the farm from the church. The farm, it was determined by the Revenue Department, was an unrelated business activity. Thus, it was recommended that the church sell the business at fair market value. Through a complex arrangement, designed by legal counsel and agreed to by Revenue Canada, the church complied and the farm was "sold" to a group of five senior Canadian Unification Church members

in 1991. In short, since the members did not have the financial resources to pay, the church held a mortgage for the total value of the farm operation, which was then appraised at approximately one-million-six-hundred-thousand dollars. The farm operation was required to pay the church back, with interest, over an indefinite period of time.⁷⁶ In this manner church members continued to develop the deer breeding operation. By the early 1990s it expanded the operation into the province of Quebec as well.

There were several other attempts at business development during Paul's time in Canada, but none of these survived. One of these was Saeilo Inc, which was to be a distributor of lathes produced by a church related company in Korea called Tongil Machinery. Robert Duffy returned from Ireland at Rev. Moon's request in 1983, to develop this enterprise; but by mid-1984, due to changing priorities, it was discontinued. An attempt to revive Saeilo took place in 1987, but to no avail.

Other ventures were a printing business, which was initiated in 1987, but discontinued several months later and lastly there was Palace Trading Inc. Incorporated in 1988, Palace Trading was set up to engage in import/export and other trading activities. Initially, Palace Trading raised money through door-to-door sales similar to the MFT, but did so as a private business and not as a charity. For the latter half of 1988, several members led by Lynn Dutertre and later by Wes Ramage engaged in direct selling throughout Toronto, but with the advent of new leadership in 1989 new avenues were explored through the setting up of kiosks in shopping centers. Remnants of this enterprise continued into the 1990s. In sum, Unification business activities did not flourish in terms of profitability during the 1980s. The lack of successful business ventures had a detrimental effect on the development of the church and also led to later decentralization.

D. Peripheral Activities

Undoubtedly, the two central activities of the Werner period were outreach, which included work with the clergy, and fund-raising. There were a number of projects, however, which were undertaken in the ideological and inter-religious areas. These were mostly developed as branches of the international activities of the Unification Movement. Indeed, the fact that several international conferences were held in Canada during the 1980s encouraged the development of local chapters. For example the New Ecumenical Research Association, a church sponsored organization, held a conference in Quebec City in the summer of 1985 and the Advisory Council on the Unification Movement, a gathering of international scholars who regularly participated in Unificationist conferences, held a seminar in Toronto, in June 1988.

Although approached with great enthusiasm by those developing the ideological or inter-religious projects, they were generally considered peripheral to the main thrust and focus of the church as a whole in Canada. Thus, they suffered from a lack of continuity and support.

1. CAUSA

One activity which could be considered peripheral was the development of a Canadian chapter of CAUSA. CAUSA, which is the Latin word for cause, was the name chosen for an ideological movement which grew out of the Victory over Communism (VOC) movement of the 1970s. Founded in 1980, it initiated its work in Latin America and eventually spread throughout the world.

As a non-profit, non-sectarian, educational and social organization it sought to present a God affirming perspective of ethics and morality as a basis for free societies.⁷⁷ According to a Unificationist brochure CAUSA was described as follows:

In CAUSA the ideological rather than the religious dimension of Rev. Moon's teachings is emphasized. CAUSA conducts public seminars teaching a world view called "Godism" as an alternative to communism and all forms of authoritarianism.⁷⁸

A Canadian chapter of CAUSA was established in the summer of 1985. On June 4, 1985 CAUSA Canada held its first meeting at the Metro Library in Toronto. Eighty people, mostly professors, clergymen and community leaders from the anti-communist community, listened to CAUSA presentations given by Alan Wilding, then president of CAUSA, Stoyan Tadin, CAUSA vice-president and Robert Duffy. The CAUSA presentation consisted of a series of lectures which included a professionally produced slide-show.⁷⁹

CAUSA was active till mid-1988 and held one-hundred-twenty-five meetings which involved thousands of participants. Most of these meetings were held in Christian churches throughout Toronto, as well as in public libraries and schools. The presentations also included films and speeches by supportive scholars and clergymen. An effort was made to contextualize the CAUSA message to the Canadian situation. This was done by providing examples of the spread of Marxist materialistic views in Canadian society.

Furthermore, the CAUSA presentation hit the airwaves, as eleven television presentations were made in the Polish language on Rogers Cable TV in Toronto, beginning in late 1985. The TV program reached over five thousand viewers each time it was broadcast. The CAUSA presentation was also broadcast on a Portuguese radio program in Toronto which reached an audience of fifty thousand each week.⁸⁰

This effort furthered relations with some of the contacts which had been developed through earlier projects such as VOC, The Rally for World Freedom, CUFF and the *Our Canada* newspaper. By the late 1980s, however, the work of CAUSA took a back seat due to the fall of communism.

2. Professors World Peace Academy (PWPA)

Another project, viewed as marginal to church activities, was designed to bring scholars together to discuss peace issues. PWPA Canada held its first organizational meeting in February, 1983. An organization originally founded in Korea, by Rev. Moon in 1973, its international activities included: conferences with interdisciplinary approaches to world problems, research projects, publication of a journal, of books, conference proceedings, and exchange programs of lectures by professors from different countries.⁸¹

PWPA made its debut in Canada by attracting a number of scholars, who had earlier attended church sponsored international conferences, such as, the then yearly, International Conference for the Unity of the Sciences (ICUS). ICUS attracted numerous Canadian scholars since the mid-1970s. In fact, the proportion of scholars from Canadian institutions was usually high at ICUS conferences held throughout the 1970s and 1980s.⁸²

One such scholar, Camillo Dagum of the University of Ottawa, agreed to serve as the first president of PWPA in Canada. On May 7-8 the first conference of the Canadian PWPA chapter was held at the Church's Clearstone Lodge. The conference, largely organized by Alan Wilding, then Secretary General of PWPA Canada, was attended by twelve professors and met under the theme "Is Peace Workable Across Ideologies." Professor Stuart Hill of McGill University in Montreal chaired the meeting which consisted of presentations by four of the professors present. The presentations were followed by discussion and questions and answers.

Later, Petro Bilaniuk, became president of PWPA in Canada and chaired the second Canadian conference which was held on October 3-4, 1986 at the Delta Chelsea Inn in Toronto. The program for the conference was similar to the first and the theme was "Spirituality, Work and Duty." Seventeen professors from a number of Canadian institutions in such cities as, Toronto,

Montreal, Ottawa, Hamilton, Waterloo and Edmonton participated. The meeting was made possible largely due to a grant of ten-thousand dollars from New York based, PWPA International, which was at the time seeking to develop stronger local chapters in each country where it had offices by encouraging the development of local or regional activities. The funds were used to pay for all aspects of the conference, including accommodations and travel. PWPA activities in Canada, as with some of the other peripheral projects, later lacked a sense of continuity largely due to lack of personnel and a steady source of funds.

3. International Religious Foundation (IRF)

Again, following a lead from activities developed in the United States, IRF was founded in Canada. Founded in the United States in 1983, IRF's primary purpose was to coordinate ecumenical and interfaith activities of the Unification movement.⁸³ Robert Duffy was assigned as Canada's IRF representative in 1985 and in turn organized two meetings under the auspices of IRF. The first was held in October, 1986 and the second in June, 1987. Both meetings, attended by a total of fifteen religious leaders from the Toronto area, took the form of a prayer breakfast, which included a talk by a Toronto clergyman. At one meeting Rev. Juris Calitis, a pastor of the Evangelical Lutheran Church in Toronto, spoke on the need for increased interfaith dialogue as a means to practically deal with tensions within the city of Toronto. Similar activities, which included representatives from Jewish, Christian, Muslim and other faiths were held into the 1990s, but were engaged in sporadically and thus lacked the sense of continuity necessary for increased development.

4. CARP

CARP activities during the Werner years were primarily limited to the distribution of

leaflets on the University of Toronto (U of T) campus. Beginning in January 1984, Denis Desjardins and later Nic Farrow and other members distributed leaflets entitled "Never Communism" to students. Tens of thousands of leaflets were distributed. The leaflets gave brief descriptions of the atrocities committed by international communism and proposed a God centered view of life as the response to a materialistic world-view. In addition, a number of meetings were held on the U of T campus, such as presentations on the beliefs, aims and objectives of the Unification movement in September and October 1986. These lectures attracted the attention of Global and CBC TV, two Toronto TV stations. Furthermore, when "anti-cultists" sought to institute a "Cult Awareness Week," on university campuses throughout North America including the U of T, CARP responded by advertising a "CARP Awareness Week." The introduction of "Cult Awareness Week" stirred a great deal of controversy among members of the university faculty and students. "Cult Awareness Week", sponsored by the Jewish Students Union at the U of T, intended to warn students about the activities and recruiting practices of new religions. By 1986 the atmosphere was somewhat different to earlier times, as the anti-cultists received their share of opposition as well. A reporter for the *Globe and Mail* wrote:

A cult awareness program at the University of Toronto has pitched the campus into a dispute between students who see it as educational and those who regard it as an excuse for religion-bashing. The battle is being waged with protests, pamphlets and counter-pamphlets and a formal complaint about the program to Ontario's premier and attorney-general.⁸⁴

The opposition was not only from members of the new religions, but also from students and some members of the faculty as further reported:

At U of T's religious studies department, seven faculty members asserted in a September 10 letter to the awareness week organizers that though their goal was laudable, "it is not adequate to the functions of a university to engage in negative propaganda." Criticism such as this prompted the student union at St. Michael's College (part of U of T) to opt out of any participation in the awareness week ...⁸⁵

CARP activities, however, were not a central focus of activity other than brief ventures such as leaflet distribution and introductory lectures. The changing atmosphere in educational institutions,

however, was largely the result of a development not initiated by the Unification Church.

5. Presentations at Educational Institutions

The early 1980s marked the beginning of a new area of study at many educational institutions throughout North America. Some university catalogues listed courses on, for example, "Sects, Cults and New Religious Movements". Generally, a field of study offered at the undergraduate level, but also an area of study in certain high school courses such as World Religions and Man and Society. Some educational institutions, as well as professors and teachers, who introduced the idea of inviting members of new religious movements to speak to their classes, endured serious challenges from concerned members of their respective communities.⁸⁶ Inviting a member of a so called "cult" to speak was viewed as endangering the lives of vulnerable students who could be potential recruits of the so called "cults."

Nevertheless, some professors stood their ground. One such scholar was David Kingsley of McMaster University. In a 1983 letter to the editor of a Hamilton, Ontario newspaper, *The Spectator*, he wrote:

It is well to remember, too, that Christianity itself was regarded as a cult by the Romans and was accused of all the nasty things of which we accuse the new religions of our day.⁸⁷

Kingsley, then Associate Professor of Religious Studies, had a vested interest in the issue as he was offering a course at McMaster University on the new religions.

The course, offered throughout the 1980s and into the 1990s, increased in popularity each year. By the late 1980s the course attracted between four and five hundred students per term. Similar courses were offered in a number of institutions throughout Canada, such as at the University of Waterloo, Carleton University in Ottawa, Dawson College in Montreal and the French language CEGEP Ste. Foy in Quebec.⁸⁸ In addition a number of Bible Colleges and Seminaries

such as, the Ontario Theological Seminary also offered courses that covered the new religions to some extent.

In most cases representatives of three or four new religions, such as the Church of Scientology, Hare Krishna and Unification Church were invited each term to give presentations that lasted anywhere from one to three hours. Usually the beliefs, aims, practices and lifestyles of members were discussed after which question and answer sessions would follow. Some were very lively sessions as issues that had appeared in the media were vigorously debated. According to some students, the courses were popular because of the possibility of direct exchange with members of the new religions. It was also very common that interested non-students attended the presentations by members of the new religions. Some attended out of curiosity, while others came to protect their children, but in general hostility was hardly ever expressed at such meetings although discussion was spirited.⁸⁹

During the period from 1983 till 1991 well over eighty presentations were given by Unificationists in various educational institutions throughout Canada. Almost seven thousand high school and university students received copies of the *Outline of the Principle: Level 4* book and other Unificationist literature, heard overviews on Unification Theology, and participated in discussions with Unificationists.⁹⁰ Students who took such courses on new religions were further encouraged by their teachers to visit the members of new religions as part of their field work. Therefore, hundreds of students visited the Unification Church centers in Toronto, Montreal and Quebec. Members of the church hosted the students and provided them with tours of the church and gave them more detailed explanations about Rev. Moon and the activities of the church in Canada and worldwide. In Quebec, the church was most often represented by Helene Dumont and Mubina Jaffer while in Ontario, Dietrich Seidel, Franco Famularo, Robert Duffy and Alan Wilding would

most often give the presentations. Although few of the students were converted, it did provide an excellent forum to intelligently discuss many of the controversial issues related to the Unification Church. In short, in the view of Unificationists, many myths spread about the church by the media could be addressed, and in many cases dispelled. An excellent forum had been provided to help create an atmosphere of tolerance and understanding.

E. Initial Stages of Decentralization

Although it was probably not apparent to many members at the time, the seeds for the decentralization of the Canadian movement took root during the last two years of Paul Werner's time in Canada. Several factors contributed to this. The first and most important was the direct intervention of Rev. Moon, which came in the form of his two visits to Canada in 1987 and 1988. In addition, Rev. Moon's June 1988 declaration, which came to be known among church members as "Hometown Providence", further contributed to the decentralization process.⁹¹ Members were encouraged to return to their hometown and develop outreach activities there. This directive became even more pronounced in the following years and a virtual exodus from church centers took place throughout North America.

Another factor contributing to the initial stages of the decentralization of the church in Canada, was what came to be understood by Unificationists as the spiritual re-appearance of Heung Jin Moon. Rev. Moon's second eldest son, Heung Jin, died in 1984 at the age of seventeen. According to Unificationist sources, Heung Jin Moon began working spiritually through a young church member from Africa (Zimbabwe) in the summer of 1987. The member who represented Heung Jin Moon, Cleopas Kundioni, toured the entire world bringing a message of the need for confession, repentance and forgiveness to all members of the international Unification movement.⁹²

During almost a one-year period, beginning in summer 1987, what became known as the "activities of Heung Jin Nim," had a significant effect on the entire Unification movement worldwide.

Other factors which contributed to the decentralization process were, for example, a significant increase in the number of married couples, the development of a dissenting faction which included a number of key members, and the change of leadership in late 1988. It is interesting to note, however, that by late 1987 all activities had once again been re-consolidated. Outreach took place only in Toronto, Montreal and Quebec City, while members continued their work on the MFT and at the Clearstone farm.⁹³ For this reason the church appeared far from being de-centralized than ever before. But, the centralized nature of the church would not last much longer. For some members however, it was just a little too long.

1. Rev. Moon's first visit to Clearstone Breeding Farms

On June 21, 1987, Peter Kim, then Rev. Moon's personal assistant, telephoned Paul Werner to inform him that Rev. Moon and a party of some ten to fifteen people would be visiting Canada a few days later.⁹⁴ Since it was not clear as to when they would arrive, there was a definite sense of suspense and expectation. Rev. Moon had not visited Canada in almost ten years.

On June 25, at 9:15 p.m., Rev. and Mrs. Moon, their four youngest sons, Kook Jin, Kwon Jin, Young Jin and Hyung Jin and members of their staff, which included Peter Kim, Ki Byung Yoon, Mike McDevitt, Wonju McDevitt and Hae Young Guerra, arrived at the Clearstone Breeding Farms in Roseneath, Ontario. Rev. Moon's party had travelled by car all day, having begun their journey in the early morning from Irvington, New York travelling via Niagara Falls.

After being greeted by Paul and Christel and a few of the Canadian members who were present,⁹⁵ Rev. Moon and his four sons, went for a walk to view the deer breeding operation. Rev.

Moon and his party then had dinner with several members. At the table were Paul Werner, Choon Keun Chang, then responsible for Korean church activities in Canada, Steve Barton, then manager of the farm operation, Franco Famularo, and Robert Duffy. After Mrs. Moon and her children had retired for the night, Rev. Moon spoke with the Canadian members present until 1:15 a.m. The discussion revolved around the development of the church, the deer operation, fishing activities, and the fur business.

Early the next morning after breakfast was served Rev. and Mrs. Moon viewed the deer and chinchilla operations on the property. After lunch Rev. Moon went fishing on Rice Lake, adjacent to the Clearstone property, with his son Kook Jin, Paul Werner, Choon Keun Chang, Peter Kim, and Mike McDevitt. Mrs. Moon stayed back and took some of the members for a walk around the property. The youngest sons, Kwon Jin, Young Jin and Hyung Jin spent time playing around the property.

Rev. Moon and those who were fishing returned to have dinner at approximately 10:00 p.m. Rev. Moon then spoke with a few members till shortly after midnight about fishing. He was specifically interested in knowing precisely where the deepest point in Rice Lake was located and viewed the available maps of the lake. One member, Peter Hume, went to great lengths to locate the lake's deepest point. Late that night, he called one of the neighbors to discover the exact location.⁹⁶

At 5:00 a.m. the next morning, Rev. Moon, to everyone's surprise, awakened everyone to once again go fishing on Rice Lake. No one was aware of Rev. Moon's plan to go out so early and there was a rush to prepare everything for the day. As Rev. Moon embarked on the boat, the first question he asked was, "Where is the deepest point in the lake?" Peter Hume who was standing at the dock, showed Rev. Moon on the map. Rev. Moon and his party then fished till 10:30 a.m. and then returned to shore for breakfast. Later they set out again and stayed on the water till 9:30 p.m.

when dinner was served. Mrs. Moon stayed back throughout the day and watched two movies ("Fiddler on the Roof" and "Nicholas and Alexandra"), and also played with the younger children in the fields.

After dinner Rev. Moon spoke with the members till midnight, during which time he gave Paul Werner ten-thousand dollars as seed money to initiate a sable breeding operation. On Sunday, June 28, Rev. and Mrs. Moon and their children, invited the members to participate at the regular 5:00 a.m. pledge service with them.⁹⁷ Rev. Moon spoke for a couple of hours after the service. After having breakfast at 7:30 a.m. Rev. Moon and his party visited, what was then called, the second farm in Baltimore, Ontario.⁹⁸ They then continued their journey to New York arriving late in the evening at Irvington.

The trip was significant in that a number of members were directly exposed to Rev. Moon and his family. For some, it was an opportunity to directly witness Rev. Moon in action for the first time, since most members had only seen Rev. Moon in large public gatherings. It was also an opportunity to hear his message directly in a Canadian context. For example, at a dinner conversation during his visit, Rev. Moon asked specifically about the Unification Church activities in Canada: He asked Paul Werner as follows: "Is there still any opposition against our movement?" Paul responded, "Not really. We had two kidnappings, but otherwise everything is fine." Rev. Moon responded, "We would rather have a few kidnappings than nothing. This is the time when people recognize Father [Rev. Moon]. A new level. A new dimension."⁹⁹ Rev. Moon further encouraged the members to expand membership:

Canada has many natural resources. Land wise, it is much bigger than America, right ... That means we have to witness to Canadian people. They should become Unification Church members quickly.¹⁰⁰

Sensing Paul's eagerness to achieve much greater things in his life, Rev. Moon commented:

Paul has great ambition. When [I] see Paul here, in the corner of the Canadian country here, [I] feel sorry. (Paul responded "Indemnity" to which Rev. Moon answered) It's necessary.¹⁰¹

He also encouraged the general membership to develop and grow quickly saying:

Therefore, please work hard under Rev. Werner's leadership. [I] feel Rev. Werner is getting older too. He is becoming 60. His way of walking is a little bit different now too. When Rev. Werner was in his 40's and 50's he was considered a tiger or a lion. Now he is 60 years old. [I don't] think he is, if I may say, as vicious as when he was in his 40's and 50's. Actually, this is the time to create a new witnessing team, a revival team ... It is almost impossible for Unification members to witness and bring more members than the number of Christians in the world. Therefore, we have to witness and restore the Christian ministers so that they can handle their congregations.¹⁰²

Growth and increase of membership, however, did not occur as rapidly as Rev. Moon had hoped.

Outreach to the clergy as requested, was not intensely undertaken either.

2. Internal and External Turbulence

It would be almost exactly one year until Rev. Moon visited Canada again. His expectations for increased outreach were not met. Several reasons for this lack of development exist, but it would be safe to say that the period from the summer of 1987 until the end of 1988 was one filled with inner commotion, primarily related to the re-appearance and messages of "Heung Jin Nim". Other factors that contributed to the turbulence were the investigation of the church by Revenue Canada and the emergence of open dissent toward Paul Werner's leadership by some members.

At the end of 1987, the "temporary appearance" of Heung Jin held a conference for international leaders of the Unification Church in New York City. It was announced that all Canadian members would soon be attending a meeting in New York as well, but due to undisclosed reasons the meeting was canceled. In the meantime, through prayer, some Canadian members were receiving spiritual messages which led them to communicate with certain Korean elders of the church in America with regard to the apparent difficulties within the Canadian church. Letters were

also written to the "temporary appearance" of Heung Jin.

In an unusual development, in March 1988, while the "temporary appearance" of Heung Jin was visiting Europe, Paul Werner was invited to attend a seven-day conference in Germany. He was asked to come with his wife and two senior couples from the Canadian church. Robert and Johanna Duffy and Franco and Chizuru Famularo attended representing Canada. For some reason, the "temporary appearance" of Heung Jin announced during the conference that Canada, from then on, would belong to the European Unification movement organization. Not only did it take everyone by surprise, but it also meant that support was requested for European projects and outreach activities. During the period from March till June 1988, approximately twenty-five members went to France, Britain, Germany and Austria to participate in a variety of European activities. Some of the members who participated were Mubina Jaffer, Violaine Mailloux, Michal Trusilo, and Steve and Nancy Barton.

The map had been redrawn and Canada was temporarily the western-most part of Europe. This meant that energies were diverted from Canadian activities to help support activities in Europe. Also significant was that through the intervention of the "temporary appearance" of Heung Jin, Paul and Christel were offered a child by a couple at the March conference in Germany. This resulted in the Werners having to spend considerable time in the United States to complete adoption procedures. By the time Rev. Moon visited again in 1988, the church in Canada, although it was still centralized and consolidated, was showing signs of change. Rev. Moon would further destabilize the centralized nature of the movement.

3. Rev. Moon's sixth visit to Canada

While attending a meeting in New York on June 14, 1988, Paul Werner was informed that

there was a strong possibility Rev. and Mrs. Moon would visit Canada. That same day, three of Rev. Moon's children, Un Jin, Hyun Jin and Kook Jin, arrived in Toronto. Un Jin and Hyun Jin then participated in two equestrian grand prix events which were held at the Palgrave Grounds near Bolton, Ontario on June 19, and at Sunnybrooke Park in Toronto on June 26. This was in preparation for their participation in the 1988 Olympic Games in Seoul, Korea. They stayed for two weeks.

On Saturday June 18, at 5:30 p.m., Rev. and Mrs. Moon, their sons Hyo Jin, Kwon Jin, Jun Suk Moon (wife of Hyun Jin) arrived by car at the Clearstone Breeding Farm. They were accompanied by their staff, Peter Kim, Mike McDevitt and Ki Byung Yoon. Bo Hi Pak, special assistant and translator of Rev. Moon, arrived later the same evening from Washington D.C. After being greeted by the Canadian members, Rev. and Mrs. Moon met with Kenneth and Helen Kim, a Korean couple living in Ottawa. Helen Kim was a school classmate and friend of Mrs. Moon's in Korea.

After dinner Rev. Moon and his party were taken on a tour of the fur breeding operation where mink, fox, sable and chinchilla were being raised. Upon returning from this tour, Rev. Moon invited the approximately 40 Canadian members gathered to join him in the living room. There Rev. Moon spoke with everyone, until midnight.

Firstly, Rev. Moon expressed his displeasure that his visit had been announced to the general membership since he had earlier requested that it be kept quiet. The atmosphere was initially quite tense, but he then asked those that had never seen him to introduce themselves and also spoke to the Japanese women present asking each of them personally about their spouses. He offered personal guidance and made humorous comments to some. Rev. Moon then asked if any of the members had questions. In response to a question about Canada's providential role, Rev. Moon

replied:

Canada used to be a British colony, didn't it? And you still consider the British queen as titular Head of State, right? Well, we can say that Britain gave birth to America; the same kind of theory can be applied here, in the relationship between Britain and Canada. Therefore, if America is male, Canada can be female. Therefore, Canada has the destiny to follow America's footsteps, not just in economics, but politics as well.¹⁰³

Because Canada had become part of Europe due to directives given by the "temporary appearance" of Heung Jin, Paul Werner queried Rev. Moon concerning this issue. Paul asked if there was any special significance to which Rev. Moon answered:

Because of the relationship between Britain and Canada, spirit world may have said that way ... But [I] say from now on if you are working in conjunction with the American church, you'll have faster growth. Actually, throughout history Canada and America were kind of enemies. You had battles, right? ... but in general, Canadian people don't like America, do they? ... That's the kind of historical tendency and trend, but we have to overcome that. We must not think that way. We should work together.¹⁰⁴

Sensing that outreach activities were not progressing as quickly as hoped and desired, Rev. Moon tried to instill a sense of hope among the members and commented:

It is not easy for you to witness to people, is it? But just wait a little longer, it will be much easier. The time has come. Suppose we rent major TV stations in Canada for 40 days and we broadcast *Divine Principle* for 40 days. To witness to the 20-30 million people in this nation is not a big deal; it is a piece of cake. It is not a difficult thing ... When we see winter, we feel like everything is frozen or almost everything is dead - even grass ... We don't see any life. But as soon as the spring comes ... we start seeing life ... This is the time we are facing right now. The spring has been coming up. You stay in this Canada at the northern tip of the planet earth. That is why you may not be fully aware of it, but [I] see that clearly.¹⁰⁵

Rev. Moon was not only trying to provide the members with a sense of hope, he was probably hinting at future plans as well.

The next morning, Sunday, June 19, Rev. Moon conducted pledge service and asked only the "Blessed" members to participate. After the prayer, Rev. Moon spoke till 7:00 a.m. A significant point for the Canadian Church was that Rev. Moon directed Paul Werner to send pioneers to each of the Canadian provinces which in a very substantial way decentralized the Canadian church. The following is an excerpt of the exchange that led to the changes:

(Rev. Moon) Paul is there a *Divine Principle* lecture going on every day? There is no magic actually. Lecturing of the *Divine Principle* will parallel the increase of membership; ... All young people should be able to lecture *Divine Principle* every day, even if it is with one other person ... This is your youth; if you devote it to the *Divine*

Principle, there is no better way to spend your youth.

Did you gang up together and try to expel Paul Werner from Canada, simply because he is tough and a German? Did you do that or not? ... Paul, how many centers do you have inside Canada?

(Paul Werner) At the moment four. We closed some because we prepared for the mobilization.

(RM) Why did you close them? ... How many state [provinces] do you have here in Canada?

(PW) Ten

(RM) Ten provinces. Then you have to have ten centers, one in each province. Tomorrow you dispatch people to all ten provinces. Do not hold in all the young people and major members under your wing. In order to develop, in order to make progress, send them out. They have got to be pioneers. [For example] If you let a pointer - hunting dog - get idle, that dog will not be effective ... It's a gigantic mission. We have to let all 25 million people know there is a way, that there is a life ... As you know, [I] declared that the age and time and era has come that everybody will go back to their home towns ... Now the time has come that we have to go back and restore our hometown.¹⁰⁶

The result was a transformation of the Canadian movement that would have a profound effect on the development of the church for years to come. In retrospect it ushered in a new era.

After the speech Rev. and Mrs. Moon and their party toured the deer fields. At breakfast Rev. and Mrs. Moon were presented with a gift from the Unification Church of Canada (An Eskimo soap stone carving of a male hunter and a woman praying). Later that morning Rev. and Mrs. Moon and their party departed from Clearstone Farms for the Palgrave Grounds near Bolton, Ontario to watch their children, Un Jin and Hyun Jin, participate in the equestrian competition. After having lunch and watching the competition, the entire party departed in the late afternoon, by car, travelling to New York.

It was a short visit which lasted less than 24 hours, but it caused a significant transformation of the Canadian Unification Church. The following day, pairs of Unificationists departed for most of the Canadian provinces. The following words of Rev. Moon probably remained with them as they travelled:

... it is almost pitiful: there is such a small handful of Canadians and yet Canada is not so small. There is one thing famous in Canada. What is it? Canadian geese! The goose has a beautiful spirit and powerful courage to fly across the continent, ocean to ocean. Geese can even go across the Pacific Ocean. It is amazing! They are just birds. How about Canadian people? You should be better than Canadian geese.¹⁰⁷

4. End of an Era

An organizational meeting was held several hours after Rev. Moon departed where it was decided how to immediately implement Rev. Moon's directives and send pioneers to each province. After members and maps were consulted, Mubina Jaffer and Jane Sharpe went to St. John's, Newfoundland, Tom and Constance Weller to Halifax, Nova Scotia, Charles and Mari Casavant to St. John, New Brunswick. Jim and Yayomi Brennan to Winnipeg, Manitoba, Trevor and Ikuyo Brown to Regina, Saskatchewan, and Jacques Fontaine to Edmonton, Alberta. Fred and Maureen Kathan were assigned to Vancouver, British Columbia but did not go for a number of reasons, including the imminent birth of their second child. The mission was later assumed by Douglas and Fumiko White, who returned to their hometown from the United States, where they had both been working with the Unification Church.

Helene Dumont returned to Quebec City after having spent a short time in Montreal, while Nic Farrow became the leader of the fund-raising team, which was then based in Montreal. In Toronto, things remained unchanged as far as the leadership was concerned, but the mass exodus of members who had, until then been in Toronto, was a major change in itself.

The final months of 1988 were primarily occupied with the members establishing themselves in their respective cities and the leaders visiting the members throughout the country. Significant was the fact that Paul Werner, along with Franco Famularo and Robert Duffy participated in an outreach program in Korea during the 1988 Seoul Olympics. For almost a month they participated in a program, where they attempted to contact Canadians in Korea, in order to invite them to church sponsored activities, that were designed to introduce the Unification Church in its founding country, to people from all over the world.

Along with the fact that Paul was in the United States for much of 1988 due to earlier

mentioned adoption procedures, this meant that the Canadian church was not directly guided by his leadership. This might have served as preparation for the soon to be experienced changes. His absence further contributed to the dismantling of the highly centralized organization that had characterized the church for most of the Werner period, not to mention earlier eras as well. As often was the case, the announcement of a change of leadership took everyone by surprise.

At a meeting with Rev. Moon in Irvington, New York, on December 20, 1988, several major leadership changes were announced. For example, a change in the leadership of the American church took place. Also, several elder Unificationist leaders, including Paul Werner, were assigned to newly created roles as World Itinerary Workers. Paul was at that time assigned to the Oceania Region.¹⁰⁸ As earlier, it was not only a surprise, but a climatic change as well.

At the same meeting, Rev. Moon requested that a graduate of the Unification Theological Seminary be found to assume leadership of the Canadian church. Since none was found, Paul Werner was asked to recommend a successor and suggested that Franco Famularo take the position. Rev. Moon then further requested that Paul send him the photographs and resumes of three senior members, who would assume the role of president and vice-presidents of the church in Canada. Robert Duffy and Wesley Ramage were recommended, along with Famularo, who was then asked to serve as interim national leader until Rev. Moon made a final decision.

Upon his return to Canada, Paul announced the changes. For some it was a tearful moment as they had grown fond of his leadership during the sixty-four months he had spent in Canada. For others, however, including Paul himself, it was a change they had looked forward to. The change marked the beginning of a new phase for the Canadian church. Nevertheless, Paul and Christel Werner remained in the memories of Canadian members and left their mark on the Canadian church, for many years to come.

NOTES

1. *Personal Testimony of Rev. Paul Werner*. Toronto: Unpublished. May 1985. p. 157. (hereafter, Werner Testimony)
2. *Ibid.* p. 1. (See also "Christ is on Earth - He Has Returned." *Today's World*. August 1986. pp. 26-30.)
3. *Ibid.* p. 2.
4. *Ibid.* p. 7.
5. *Ibid.* p. 8.
6. *Ibid.* p. 9.
7. *Ibid.* p. 11-13.
8. *Ibid.* pp. 11-13 and p. 21.
9. A History of the Unification Church of Austria. Unpublished. 1989.
10. *Werner Testimony*. p. 80.
11. According to Unificationists practice, couples who were married before joining the Unification Church also participate in the Blessing of their marriage by Reverend Moon. Couples who were married before joining are often referred to as "Previously Married Couples."
12. A History of the Unification Church in Germany. Unpublished. 1989.
13. Author's personal notes and diary. (Also see *Werner Testimony*. p. 158.)
14. Shirley Inamori. "Revival in Canada." *Today's World*. October 1984. p. 32. (hereafter, Inamori)
15. *Werner Testimony*. p. 126. (See also *New Hope News*. July 1975.)
16. *Inamori*. p. 32.
17. At the time all church owned properties were heavily mortgaged. These included the Toronto properties on Bellevue and Danforth Avenue, the Montreal property and the two farms. Carrying costs proved to be a heavy burden for the Canadian Church. The author recalls Paul Werner commenting upon receiving a financial report, "All I hear is that we are in the red. Is there anything black?"
18. *Inamori*. p. 33.
19. Sun Myung Moon. "Resurrected Kingdom of God." March 26, 1978. Reverend Moon, at one point in the speech said, "Our way of life is the cross of heartle, and heartle is nothing but obedience like a lamb and sacrifice like a cow and total love like a dove." p. 12.
20. *Chronology*. 1983-1984.
21. Authors personal notes. January/February. 1984. (At the time the Canadian 6/49 lottery prize had not been claimed by

the winner.)

22. *Inamori*. p. 32.

23. For reports about the Associate Membership drives in Great Britain see *Today World*. April 1984. p. 22-26. and *Unification News*. April 1984. p. 7.

24. *Inamori*. p. 33.

25. "Grand Totals for Associate Membership." Result sheets of campaign which included individual totals. (There were 184 cancellations which brought the total to 4,143). Also see files of Associate Membership Forms signed in Canadian Unification Church archives.

26. The form was entitled Unification Church - Associate Membership Form.

27. *Inamori*. p. 34.

28. *Ibid.*

29. George Gallup and Jim Castelli. *The People's Religion: American Faith in the 90's*. New York, London: MacMillan. 1989. p. 14.

30. For an excellent study of Canada's religious climate during the 1980s please see. Reginald Bibby. *Fragmented Gods: The Poverty and Potential of Religion in Canada*. Toronto: Stoddart. 1987, 1990. Also by the same author and publisher. *Unknown Gods*. 1993.

31. Donald Posterski and Irwin Barker. *Where's a Good Church? Canadians Respond from the Pulpit, Podium and Pew*. Winfield, BC: Wood Lake Books. 1993. p. 123.

32. While in Canada, Paul Werner authored four books, each several hundred pages in length. Those published were: *Heaven Down to Earth*. (1985) *In Harmony with the Eternal*. (1986) *Tapping the Unlimited Reservoir*. (1986) *Psyche and Spirit*. (1988) Toronto: HSA-UWC. Each of these titles were basically transcriptions of talks Paul gave while in Canada. The transcripts were later edited and compiled according to various topics. Paul also produced an unpublished personal testimony and later published a series of seven booklets which were basically select chapters extracted from each of the above titles. The booklet titles were *The Essence of God*, *The Power of Prayer*, *The Heart of Witnessing*, *The Reality of Spirit World*, *Blessed Marriage and Family Life*, *Communication*, *Perspectives on ... the Principle, Religion, History, and the World*. (Each of these titles were edited by Nancy Barton, with the assistance of Bill and Pepper Parker and Franco Famularo.)

33. Paul Werner. *Heaven Down to Earth*. Toronto: HSA-UWC. p. 6.

34. *Chronology*. 1983-1988. (All of the Werner's travels are chronicled).

35. During Paul Werner's time in Canada, beginning in July 1984, the legal directors of the Unification Church in Canada were: President: Franco Famularo, Vice-President: Denis Desjardins and Secretary/Treasurer: Wayne Lamond. In 1987 Cornelia McWilliams became Secretary/Treasurer and was later replaced by Robert Duffy in 1988.

36. The author was Paul Werner's assistant for most of the period from 1983-1988. The comments of members will remain anonymous.

37. Although there were developments in many other areas of Unificationist activity, full-time membership growth in the United States and Western Europe was almost at a standstill during the 1980s. (See unpublished histories (1989) of each of the Unification churches in these countries). On the other hand, in several Oriental countries (Japan, and Thailand for example), and in some parts of the developing world (Brazil and Zaire for instance) there was significant membership

growth throughout the 1980s.

38. For an exhaustive account of Reverend Moon's case see: Carlton Sherwood. *Inquisition: The Persecution and Prosecution of the Reverend Sun Myung Moon*. Washington D.C. Regnery Gateway. 1991. Also *Constitutional Issues in the Case of Reverend Moon*. Herbert Richardson, ed. New York: Edwin Mellen Press. 1984.

39. *New Vision For World Peace: Reverend Sun Myung Moon*. New York: HSA-UWC. 1988. p. 61.

40. Letter by Very Reverend Professor Petro Bilaniuk. August 27, 1984. "Ad Hoc Committee for Religious Freedom - Canada.

41. *The Religious Freedom Digest*. Ad Hoc Committee for Religious Freedom - Canada. Fall 1984.

42. Report of Ministers Outreach. In Unification Church of Canada archives.

43. Three of the sixteen clergymen were United Church ministers in Toronto. One, Reverend Ugo Monaco, became affiliated with the Unification Church in the late 1980s and early 1990s.

44. One of the United Church ministers who attended was seriously reprimanded by his church board, his congregation and representatives from United Church headquarters in Toronto. His job was so to speak "on the line." (He will remain nameless).

45. "Clergy warned of trips offered by Moonies." *The Toronto Star*. May 10, 1988. p. A13.

46. Michael McAteer. "Moonies launch huge publicity campaign." *Toronto Star*. May 4, 1985.

47. The *Unification News* was mailed to several hundred Christian ministers on a monthly basis until the early 1990s.

48. Robert Duffy. "New Hope for Christian Ministers." *Today's World*. May 1986. p. 39.

49. Robert Duffy. "Ministers responding to Church outreach: 1,000 Gather in Toronto." *Unification News*. May 1986. p. 1.

50. *Ibid*. p. 4.

51. Unification Alliance. Statement of Purpose. June 1986.

52. Robert N. Bellah. "Civil Religion in America." *Religion in America*. Edited by William G. McLoughlin and Robert N. Bellah. Boston: Beacon Press. 1966, 1968. p. 7. (Rousseau's outline was: Belief in "The existence of God, the life to come, the reward of virtue and the punishment of vice, the exclusion of religious intolerance and that all religious opinions are outside the cognizance of the state and may be freely held by citizens.)

53. Joe McWilliams. "Interdenominational Revival Meeting in Toronto." *Unification News*. December 1986. p. 14.

54. *Ibid*.

55. Alan Wilding. "Canada: Revival in Our Time." *Today's World*. January 1987. p. 40.

56. *Ibid*.

57. Bruce J. Casino. "USA, NCCSA, and the Tao of Social Action." *Currents*. Summer 1992. p. 6.

58. *Ibid*.

59. Financial Statements of HSA-UWC. December 31, 1983. Peter J. Newhouse. Chartered Accountant.
60. Financial Statements of HSA-UWC. December 31, 1988. Newhouse Hyland. Chartered Accountants.
61. Part of Unificationist practice is that once blessed in marriage by Reverend Moon members are required to offer a period of separation from their spouses. The marriage is not consummated on the wedding night. A number of factors are considered. For example, a number of categories existed for those blessed in the July 1, 1982 wedding of 2,075 couples in New York. The following are some of the conditions: For those couples, where the wife was 30 years of age at the time of the wedding, a 40-day period of separation was required. Thus, they could consummate their marriage by August 1982. For those where the wife was under thirty, a 3½ year period of separation was required. The 3½ year period began at the time of engagement and those who participated in the 1982 wedding were engaged at different times between 1978-1982. Thus, members consummated their marriages at different times between 1982 and 1986.
62. See MFT result sheets in Canadian Unification Church archives.
63. *People Serving People: The Projects of Reverend Sun Myung Moon and the Unification Movement*. New York: HSA-UWC. 1985. p. 16. (hereafter, *People Serving People*).
64. Chung Hwan Kwak. "The Formula Course & Blessed Couples' Tradition. *Today's World*. August 1982. pp. 8-10. (This article provides a theological perspective on fundraising and witnessing.)
65. *Chronology*.
66. Franco Famularo. Personal Diary.
67. Mike Brosgall. Revenue Canada Audit Report of HSA-UWC Canada. November 1987. (Acquired from Revenue Canada through the assistance of Richard Fitzsimmons, a Toronto lawyer representing HSA-UWC). (hereafter, *Brosgall Report*)
68. Financial Statements of HSA-UWC. 1982, 1984, 1987.
69. Letter to Department of Revenue from Fitzsimmons MacFarlane. Legal firm representing HSA-UWC. October 18, 1985. (Letter by Colin Albert)
70. Letter by Rick Owen of Revenue Canada. February 23, 1987.
71. *Brosgall Report*.
72. Letter by G.J. Murray of Revenue Canada. September 1, 1988.
73. Letter to Franco Famularo, then Secretary-Treasurer of HSA-UWC Canada, from Patricia Gorie of Revenue Canada. August 20, 1991.
74. Financial Statements of HSA-UWC. 1982-1990.
75. Interview with Wes Ramage. February 23, 1994.
76. Financial Statements of HSA-UWC. 1991 and 1992.
77. *New Vision for World Peace*. p. 26.
78. *People Serving People*. p. 28.

79. *Chronology*.

80. Internal CAUSA Report. 1988. (Reverend Paulo Ferreira of the Volunteers of Christ Center did the radio broadcasts in Portuguese.)

81. *People Serving People*. p. 24.

82. Lists of Participants at ICUS Conferences between 1972 - 1988.

83. *People Serving People*. p. 18.

84. Susan Delacourt. "Cult Awareness Week stirs up hornet's nest among U of T students." *Globe and Mail*. October 1, 1986. p. A16.

85. *Ibid*.

86. See for example Paul Wilson. "Door is open for cults in Halton high schools." *The Spectator*. (Hamilton). April 22, 1983. p. 1. or Paikin Nolan. "I've changed my mind on cults in school." *The Spectator*. May 17, 1983.

87. David Kingsley. "A biased attitude toward cults." *The Spectator*. May 26, 1983.

88. (CEGEP is a French language acronym that stands for College d'Enseignement General et Professionel, which means College of General and Professional Instruction. In Quebec students attend high school until the 11th grade and then attend CEGEP for two years before attending University or for three years toward obtaining a professional diploma. Students are generally seventeen years and older.)

89. From the author's diary and observations. He represented the church at most presentations given at Canadian institutions during the 1980s.

90. Internal Unification Church report. June 1991.

91. Sun Myung Moon. "Day of All Things and Liberation." (June 14, 1988.) *Today's World*. August 1988. p. 9.

92. "A Historic Miracle: Conference with Heung Jin Nim." Hugh and Nora Spurgin. "The Worldwide Activities of Heung Jin Nim." Chung Hwan Kwak. "Guidance from Rev. Kwak." Takeru Kamiyama. "Uniting with True Abel." Victoria Clevenger. "The Power to be Pure." *Today's World*. January 1988. pp. 21-37.

93. One reason given for the consolidation was due to an expected mobilization of the world-wide membership to Korea. The mobilization was expected during the mid-1980s but did not take place till early 1989. Thus, to prepare for the apparent mobilization some church centers were closed to conserve financial resources and to provide increased flexibility.

94. *Chronology*. (Much of this account is based on the author's eyewitness account as well as contributions by Carolyn Bing Wo Ivanusa made in July 1987.)

95. It was stressed that Reverend Moon's presence in Canada not be made public. Therefore, attendance by church members was kept to a bare minimum.

96. Interview with Peter Hume. June 28, 1987.

97. The 'Pledge' is a short service in which Unificationists dedicate their lives to serving God. The Pledge takes place on the first day of every week, month and year and on church Holy Days all across the world at 5:00 a.m. (local time). On Holy Days pledge usually takes place at 7:00 a.m.

98. A 228-acre property located in the vicinity of the 95-acre Clearstone Farm. More deer were being ranched at the second farm.

99. Unofficial transcript of audiotaped dinner time conversation with Reverend Moon. June 25, 1987. (translated by Peter Kim)

100. *Ibid.*

101. *Ibid.*

102. Unofficial transcript of Reverend Moon's informal dinner time talk. June 27, 1987.

103. Unofficial transcript of Reverend Moon's speech. June 18, 1988. Clearstone Lodge. Canada. p. 4. (translated by Peter Kim)

104. *Ibid.* p. 5.

105. *Ibid.* p. 8.

106. Unofficial transcript of Reverend Moon's speech. June 19, 1988. Clearstone Lodge. pp. 1-2. (translated by Bo Hi Pak) (In the transcript, Paul responds that there are eleven provinces in Canada. This was either a mistake in transcription or simply a mistake. In 1988, there were ten provinces in Canada.)

107. *Ibid.* p. 9.

108. "Best Wishes to our New Leadership." *Today's World*. January 1989. p. 2.

PART III

DECENTRALIZATION: 1989-91

Although there was no formal announcement declaring the beginning of a new phase in the development of the Canadian Unification Church, several factors accelerated the decentralization of the church. Aside from new leadership, the response of the general membership to the changes is a factor that shouldn't be overlooked. There were those who tried to hold on to the past, while there were others who sought to break completely with any remnants of the previous period.

At the beginning of 1989, the church in Canada consisted of approximately one-hundred full-time members and roughly four-thousand people who had signed associate membership. This number did not take into account the substantial number of members who had earlier joined in Canada but had moved to other parts of the world, due to such reasons as, new missions in the United States, and joining spouses that resided in countries other than Canada. A new element for the church was the ever-increasing number of offspring. This was an area in which Unificationists were rather fruitful. By 1991 there were almost one hundred children of Unification Church members in Canada as well. Five years earlier, most of the members had been single and unattached.

A considerable number of members were spread out rather thinly across the vast Canadian landscape. Reinforcement did come during this period as a result of the earlier mentioned, "Hometown Providence". As noted, many Canadians joined the Unification Church in America and in Western Europe and some slowly made their way back to their native land, usually with spouse and children in tow. When all factors are considered the issue of time involvement and active participation in church projects became a serious problem. This was evident when outreach projects were initiated and financial affairs of the church were addressed.

Main areas of consideration in this section are, the interim period, the introduction of new leadership, financial difficulties resulting from the change in church structure, the rise of the Quebec City chapter and most importantly the impact of Rev. Moon's visits in 1991, which led not only to a further decentralized movement, but to the regionalization of the church in Canada as a whole.

Chapter Seven

Transition

Interim Period—Robert Duffy's Second Term: 1989-91

A. Interim Period

Between December 1988 and April-1989 a sense of uncertainty existed within the Canadian church. For one thing, the strong leader that had been the dominant force in the movement was gone. Secondly Rev. Moon had not yet clearly assigned new leadership. Franco Famularo, who was asked to lead the church in the interim period, was not in any position to make any far-reaching plans. Besides, there were a number of events that were not in the control of any Canadian member. For instance, in late December, it was announced there would be a mass wedding in Korea. About fifteen Canadian members travelled to Korea to participate in the wedding of 1275 couples held on January 12, 1989. It was also understood, at the time, that the members who participated in the wedding, would remain in Korea for a period of up to three years as missionaries. This was, the so called, "mobilization" of members to Korea that was previously anticipated. By mid-February, however, most of the Canadian members had returned from Korea due to various reasons including difficulties acquiring the proper visas.

In the months until April 1989 activities continued as usual throughout the country. For example, a previously planned forty-day intensive outreach effort in Quebec City, brought together many of the French speaking members and the entire MFT. The outreach effort resulted in a series

of workshops for several new members such as, Annie Dufour and Alain Marcotte, who joined during that time. Outreach efforts also continued in each center across the country, but were not as fruitful as in Quebec. One difficulty, faced by the pioneers, was that the majority of them did not have much experience in outreach and teaching activities.

On the financial side, February 1989, marked the beginning of the sale of Fiber Optic Lights by Palace Trading in shopping centers throughout Toronto. Initially, under the leadership of Wes Ramage, the private enterprise provided a new source of income which continued for several years. This business venture gave some members an opportunity to develop an income base for the support of the church, as well as for their own families. The MFT was reactivated after participating in the outreach effort in Quebec City and Sylvain Morin was appointed its leader.

By early April, it was clear that Rev. Moon was close to making a decision on Canada's leadership when a message was received that he desired to meet Famularo and Duffy in New York. Although Duffy had refused an earlier request to assume leadership of the church in Canada through one of Rev. Moon's assistants, Rev. Moon tried again. Around the same time news was received that not only would there be a celebration of Parents' Day and a leader's meeting, but that also the time had come to give the "Blessing" to 138 "Previously Married Couples" on April 7.¹ Three couples from Canada, Stoyan and Lilly Tadin, Jocelyn and Suzanne Peron and Hae Kun and In Chol Lee participated.

B. Robert Duffy's Second Term: 1989-91

At the end of an international leader's meeting held in New York on April 8, 1989, Rev. Moon appointed Robert Duffy as national leader and said that he would meet both Duffy and Famularo again in six-months-time.² However, it was more than two years before Rev. Moon

addressed the issue of Canadian church leadership again.

Although Duffy initially refused to take the job, after some reflection he concluded that he would take up the challenge and thus found himself beginning his second term as national leader of the church in Canada. In the twelve years since he held that position, his life had undergone several significant changes. Not only had he been the leader of Ireland for a period of six years until he returned to Canada in early 1983, but he had also endured serious challenges in his life of faith during Paul Werner's time in Canada. He was also the father of a large family as his Norwegian wife, Johanna, had just given birth to their fourth child a few days before his new assignment.

Duffy's large family was one of the factors that contributed to the new style of leadership. Moreover, Duffy's personality and style was in sharp contrast to his strong natured predecessor; indeed, some would say diametrically the opposite. Unlike Paul Werner before him, Duffy's management style was not as highly organized and tight, which further contributed to increased decentralization of the Canadian church. Highlights of Duffy's time as leader can be grouped under the headings, re-introduction, outreach efforts and financial restructuring.

1. Re-introduction

Although Duffy had been in Canada since 1983, he had not been much involved with the church structure and was not that familiar with many of the Canadian members. He had, for the most part, been active in what were referred to as peripheral activities. He had also been very occupied with providing for his family. Therefore, he saw it as necessary to embark on a cross country trip to familiarize himself with the overall situation and to make some "spiritual conditions" for the beginning of his mission.

Therefore, after reporting to the members in Toronto about the then recent changes, Duffy

and Famularo embarked on a trip across Canada by car. Since Famularo had earlier arranged to visit each center and hold public meetings in each city where the pioneers had been working, it was decided to continue as planned. Another feature of the trip was that it was decided to do something similar to what the "temporary appearance" of Heung Jin had done in other parts of the world and pray at the grave sights of significant Canadians (the temporary appearance, though he intended to, did not visit Canada).

Unificationists believe that the spirits of people who die continue to live in a spiritual dimension and actively work with people on earth. Spirits, in the view of Unificationists, either inspire and encourage people on earth to do good or spiritually manipulate people on the physical plane to do evil. Thus, in the hope of gaining their spiritual cooperation, it was deemed beneficial for the future of God's providence in Canada to pray for those historic Canadians who made significant contributions to Canadian society and call upon them to help in the advancement of God's work.³ Thus, besides meeting the members and holding public speeches in most cities along the way, praying for spiritual cooperation was another feature of the trip.

In late April 1989, Duffy and Famularo, departed from Toronto to visit members across Canada. The first leg of the trip took them to Montreal, Quebec City, St. John, New Brunswick, and Halifax. While the second part of the trip took them to Winnipeg, Edmonton and Vancouver. In each city, Duffy reported to the members about the then recent meeting with Rev. Moon. In most cities the pioneers had prepared to hold public talks on the aims and beliefs of the Unification Church. The talks, which consisted of a general overview of the Unification teaching, were held in community centers, university campuses, or the church centers, and in most cases did not attract more than twenty people. It was an opportunity for the pioneers to gather their best contacts after having been in their respective cities for almost a year.

As mentioned, historical Canadians were prayed for at their grave sites in most cities. In Montreal the burial sites of Marguerite Bourgeoys, Thomas Darcy McGee, Kateri Tekawitha and the site of the 1689 Lachine massacre were prayed at; in Quebec City at the sites of Bishop Laval and all other deceased Catholic bishops, the Marquis de Montcalm and Marie de L'incarnation. As the trip moved westward, on the list were former Prime Ministers John A. Macdonald, John Diefenbaker, as well as Louis Riel and Father Albert Lacombe. Later in Toronto, William Lyon Mackenzie, Timothy Eaton, George Brown, Oliver Mowat, and others were on the list of those prayed for.⁴ By praying for the historic Canadians, Unificationists hoped great Canadians of the past would spiritually support the work of the Unification Church. This was seen as a "spiritual condition to mobilize the spiritual world," to use Unification parlance.

The trip provided Duffy with a clearer picture of the Canadian church's situation. Quebec City was bustling with activity, the pioneers were struggling to create a foundation, and the church's financial health needed serious consideration and re-structuring. The MFT, which was also visited along the way, had been reduced considerably. During Paul Werner's time in Canada, there had always been at least twenty members raising funds full time. Furthermore, since membership was often consolidated in Ontario and Quebec the structure of the church provided many opportunities to mobilize the entire membership for fund-raising drives. This had all changed. Not only were members spread across the country, but they also had added expenses through having to support activities in their respective cities. In addition, all the pioneer centers were led by married couples. Doug and Fumiko White in Vancouver, Lynn and Miyako Dutertre in Edmonton, Jim and Yayomi Brennan in Winnipeg, Charles and Mariko Casavant in St. John, Richard and Keiko Fortin in Montreal, Daniel and Blandine Stringer in Ottawa, and Tom and Constance Weller in Halifax. Only Quebec City was led by a single member, Helene Dumont. The fact that most centers faced these

new circumstances also meant that the traditional sources of income were diminishing quickly.

There were outreach activities during Duffy's period, but none achieved a level of consistency since much energy was expended to financially restructure the church and dealing with Revenue Canada. Outreach activities, other than those in Quebec City, will be dealt with briefly.

2. Outreach Activities

The focus of outreach activities was, as directed by Rev. Moon since late 1988, to prepare people to attend the "Blessing" which was originally planned to take place in 1991, but was later postponed till 1992.⁵ Since the goal was to conduct a "Blessing" of up to 50,000 couples, it meant that many new members were required and each country was asked to fulfill its part.

Across Canada

Efforts to increase membership during the period till 1991 were intense but, like previously, outreach activities were sporadic. For example, in Vancouver the congregation increased considerably due to a steady flow of members returning to their hometown from various parts of the world. By early 1990, the congregation at the regularly held Sunday Service, consisted of about twenty-five participants.⁶ Yet, outreach activities were not consistent as most members were gradually adapting to their new circumstances.

A similar situation developed in Montreal, as members also returned to their hometown. One of these was John Bellavance, who returned to Montreal in the summer of 1989, after working as a missionary for twelve years in both Europe and the United States. Since he was previously the state leader of Kansas and had leadership experience, he was soon assigned to be leader of the Montreal Church. As in Vancouver, the church developed a regular Sunday Service and Sunday

School. Bellavance also initiated several projects, one being "The Coalition for a Better Human Environment." The coalition, which consisted of several members of the Montreal clergy, was primarily concerned with the problem of drug abuse and held several rallies and meetings to discuss the rise of the drug problem in Montreal. The media quickly took interest when a rally was held in downtown Montreal and interviewed Bellavance, where he explained that he was very disturbed that political leaders in Quebec had not made the drug problem an issue of their political campaigns. (A provincial election campaign was in process at the time.)⁷ The project initially gained the interest of a Member of Federal Parliament, (MP) David Berger, but when he realized that Bellavance was a Unificationist, the MP retracted his interest.⁸ Activities in Montreal, until 1991, focused on a regular Sunday Service, anti-drug rallies and meetings, and occasional seminars introducing Unificationism.⁹

In Halifax, Winnipeg, Edmonton, and as of early 1990 Moncton, New Brunswick and Calgary, Alberta, activities were on a rather fundamental level. Members for example, were using the Associate Member approach to meet people, made contacts with community groups in Winnipeg, attended meetings of spiritualist groups in Halifax, while at the same time started printing businesses, looked for jobs and as, then missionary to Moncton, Gabriel Tuzet, explained shortly after arriving in New Brunswick, he was, "raising funds to create a foundation for his mission."¹⁰ Later Tuzet, did outreach activities through contacting academics and through doing door-to-door work.

The Korean Unificationist Community

Another area of development, during the same period, was within the Toronto Korean Unification congregation. As mentioned earlier, the Korean congregation began meeting in the mid-

1970s under the leadership of Sung San Lee and Choon Keun Chang. Although Chang had arrived in Canada earlier, Lee had taken charge of the Koreans by 1975, and at that time there were between twenty to thirty people meeting regularly for Sunday Service. After Lee departed in 1978, however, the congregation diminished and, according to Chang, this decrease was because the members were centered more on the personality of the leader than on the *Divine Principle*.¹¹ In the years that followed, the Changs quietly, but steadily, developed outreach to the Korean community in Toronto. A consistent effort at outreach was through placing advertisements in Korean language newspapers in the Toronto area. The ads, usually half or full page in length, gave general overviews of the *Divine Principle* or the contents of Rev. Moon's speeches.¹²

By 1990, there were again between twenty and thirty members that participated in the regular Sunday Service, held at the Canadian Headquarters church in Toronto. A highlight of Korean outreach activities came in June 1990, when a talk for about two hundred Korean residents was held featuring a Korean elder, Joong Hyun Pak, as speaker.

Although the Korean members were not directly involved in the affairs of the Canadian church, they did consistently have input behind the scenes. Their outreach activities developed more or less independently of Canadian efforts, although there was an increase of cooperation between the two segments of the church between 1989 and 1991 through holding a number of joint activities such as; a monthly Sunday Service, regularly held Sunday school, and a number of workshops for children of members. Before long however, what was referred to as the Korean and Canadian Churches were integrated, largely because of Rev. Moon's intervention.

Toronto

Also in Toronto, several internal workshops were held for business members, fund-raisers

and children of members. Significant was the celebration in the summer of 1989 of the church's twenty- first anniversary. The celebration, which was held at the same time as an internal workshop for most of the membership in Canada, brought to Toronto the first pioneers, Linna Rapkins and Marie Ang, who shared their story of how the mission had started. Also present was Katharine Bell-Erickson, the first woman to join in Canada.

Activities in Toronto revolved around the holding of a regular Sunday Service, occasional one day seminars and week-long workshops; a series of International Friendship Evenings, which brought together between twenty and thirty guests, who heard presentations about the Unification Church and its activities; and a series of public speeches in 1991 at major hotels in Toronto. The public speeches, which followed a pattern by then established in Quebec City, were either on the topic of "True Love" or "Life after Death." Advertised through local newspapers and door to door leafleting, the meetings took place on a monthly basis and later weekly between February and June 1991. Attendance was usually between fifteen and twenty people.

Another development was the establishment, in early 1990, of another witnessing center on Davenport Avenue in Toronto. Until then all activities were conducted from the headquarters building. Led by Richard and Keiko Fortin, the nine members living at the center, focused only on increasing membership and conducted regular lectures and seminars.¹³ The decision to establish a separate witnessing center in Toronto was because the headquarters building was viewed as being too large to create the type of "family atmosphere" required to attract new members. It also coincided with the decision to renovate the headquarters building.

The intended purpose of the major renovations of the headquarters were designed to make the building more attractive for new guests. Mike Templeman, then a member of the Headquarter's staff, wrote the following:

We have always desired to invite others to come and join us, but let's face it the thought of bringing people to a building which looked more like a hospital was a little difficult.¹⁴

Indeed, the building had previously been a home for the aged.

Part of the renovation, included the creation of a new meeting area with seating for up to one hundred people. At the time the chapel was getting crowded. The newly renovated chapel was used for Sunday Service and for large gatherings such as the International Friendship Evenings. Renovations began in early 1990 and were completed by June of the same year.

Other significant developments were: the beginning of a monthly newsletter, *The Unificationist*; efforts to invite former heads of state and media representatives to a conference sponsored by the Summit Council for World Peace (SCWP), and The World Media Association" (WMA) held in Moscow in April 1990; and the holding of an inter-religious forum in early 1991. The efforts to invite representatives to the Moscow conference, where Rev. Moon held a significant meeting with then President of the former Soviet Union, Mikhail Gorbachev, included contact with a number of prominent Canadians.

Former heads of state, editors and publisher of newspapers, numerous political leaders and a wide range of leading Canadians were contacted. One such person was former Prime Minister Pierre Elliot Trudeau, who met with Robert Duffy and John Bellavance in January 1990. Duffy and Bellavance were asked to represent the SCWP by the international offices in Washington D.C. At the meeting, held in the former prime minister's Montreal office, Rev. Moon's world-wide activities and the then upcoming Moscow conference were discussed. Although Trudeau could not attend, it was viewed as a successful meeting and a good photo opportunity.¹⁵

Yet another significant development, related to the same Moscow conference, was that contact was made with former Governor-General of Canada, Edward Schreyer. Through efforts by the Canadian members, in conjunction with the SCWP international office, Schreyer eventually

attended the meeting in Moscow and was present along with other heads of state when Rev. Moon met with then President Gorbachev.¹⁶ Schreyer, would later participate in several Unificationist activities sponsored by the international organizations of the movement and also introduced Mrs. Moon, when she spoke in Canada's Parliament Buildings in Ottawa, in November 1993.

Finally, attempts were made to re-activate inter-religious dialogue in Toronto, under the auspices of the Council on the World's Religions (CWR). CWR, founded by Rev. Moon and originating in the United States, existed to foster harmony and mutual respect among the religions and believers of the world. According to a church publication, the activities of CWR had three aims:

... intra-religious reconciliation, which seeks harmony among adherents of particular traditions or denominations within religions; inter-religious reconciliation, seeking harmony between adherents of different religions; and cooperation and mutual understanding among existing interfaith organizations.¹⁷

In line with this view, a meeting co-organized by CWR and St. Paul-Pietro-Valdo United Church of Toronto was held on March 14, 1991. Ugo Monaco, a United Church minister, and Franco Famularo worked together to organize and host the meeting under the theme of "The Role of Islam Today."

The meeting, attended by seventeen religious-leaders of different faiths, featured a speech by Naseem Mahdi, then president of the Ahmadiyya Movement in Islam of Canada.¹⁸ The topic was timely, since it was shortly after the end of the Gulf War. Plans were made to expand activities such as CWR and other outreach programs. However, there were a few surprises on the horizon as will be later revealed.

Also, it is fair to say, the finances of the church were then under considerable strain and considerably occupied the time of some members in responsible roles. The general membership was also quite busy with providing for the basic needs of life and thus fund-raising activities for the church were not as intense as they had been in previous years. This led to a financial restructuring

of the church.

3. Financial Restructuring

One very tangible effect of the decentralization process was the reduced income of the church. The reduction of financial support was the result of basically two things; one being that the income base that had existed until 1988 was rapidly disappearing, the other came about through the process that led to the re-acquirement of the charitable status.

Certainly, progress made in reducing the debt load during Paul Werner's period was helpful, but still it became increasingly difficult to service the financial needs of the church organization as it stood at the end of the 1980s. One reason, was the reduction in MFT members, which by 1991 consisted of no more than five to seven people. Throughout most of the 1980s, there had been twenty or more full-time fund-raisers. Another reason was the fact that full-time members were either returning to their hometown or were out pioneering. In addition, most members had recently become married couples with children. In previous times membership was mostly single and unattached and often consolidated in Ontario and Quebec. It was, after all, Rev. Moon himself who had directed the members to establish missions in each province and thus consolidation was an unlikely proposition.¹⁹

Furthermore, members were increasingly encouraged to develop independent sources of income. One indirect result of the Revenue Canada investigation and its requests to provide detailed information, about the proportion of time spent in outreach activities versus fundraising was that it provided an increased awareness that the church should be downsized and that through diversifying income sources more possibilities for church growth would be made available. In a sense, the Revenue Canada inquiry provided the impetus to do a thorough evaluation of the church's status

with regards to its effectiveness in fulfilling its goals and objectives.

Until the end of 1988, most full-time Unificationists survived through fund-raising efforts. As lay missionaries, they lived as monks would in some Roman Catholic monasteries. It was a rather spartan life, although not uncomfortable. A description of Unificationist lifestyle at the time, appeared in Revenue Canada's 1987 report. Since there had been some concern expressed by the Revenue Department that members were supposedly being remunerated by the church for fund-raising efforts, Mike Brosgall stated the following based on his investigation of church financial records and his observation of life in the church center:

The members get the necessities of life and little more. Food shelter, clothing, personal hygiene items, medical, dental and ophthalmological treatment as needed, and an accountable allowance of \$30 per week to cover transportation by public transit and for coffee, donuts and snacks ... No evidence has been seen to indicate that there is a "fund-raising - benefit received" relationship. However, from a practical aspect, not all prospective members become practicing members.²⁰

The time had come, in the view of Unificationists, to cease being organized in a manner similar to monasteries and convents. In a sense, the communal lifestyle which was very centralized had come to an end. This also coincided with Rev. Moon's direction to members to establish missions across the country and in their hometown. Thus, members were encouraged to develop independent sources of income with a view to support the church through tithes and donations as many other traditional churches did. The encouragement to explore new sources of income was generally well received, although it did present its challenges. For most it was more than welcome news and interestingly, Brosgall, correctly perceived that fund-raising was not the most enjoyable activity for Unificationists when he wrote:

They are gradually shown the responsibilities of membership over a period of weeks and part of the responsibilities of membership is fund-raising. (underlined by Brosgall) If a potential member is a willing but not very successful fund-raiser he is most welcome in the church. But, it is true that the most distasteful obligation of membership is to go, day after day, accosting people in the street or knocking on doors. Not all rejections are polite.²¹

Not only was it unpleasant, it was also not the best way to win friends in the community and

influence people.

But, this rapid reduction in fund-raising presented a problem for the church in Canada. Expenses related to the running costs of church buildings and other assets remained generally the same and it would be some time before the members could contribute enough through tithes and donations to sufficiently cover the costs of church properties for example. In fact, church revenues were diminishing rapidly and went from a gross income in 1987 of approximately one-million-seven-hundred-thousand dollars to around six-hundred-thousand by the end of 1991.²² Therefore, efforts were made to eliminate, what were viewed as unnecessary expenses and some assets were sold. Although some members were not supportive in retrospect the financial restructuring served as a precursor to the eventual regionalization of the church in 1991, which further decentralized the church's activities. As with many of Rev. Moon's directives, the decision took most Canadian members by surprise. But, before looking at the unexpected changes of June 1991, let us look at another development which was the main source of membership growth in Canada during the latter part of the 1980s and early 1990s. The development of the Quebec chapter, in some respects, served as a model pattern for the Canadian church's eventual regionalization in 1991.

NOTES

1. "Holy Weddings." *Today's World*. May 1989. pp. 18-23. (Reverend Moon also conducted a blessing of 42 Couples and "Single Blessing" for 57 individuals on the same day.)
2. Personal notes of the author.
3. For an explanation of the Unificationist view of life after death and the activities of "spirits" please consult. *Divine Principle*. pp. 57-64. & 165-191. Also Young Oon Kim. *Unification Theology*. New York: HSA-UWC. 1987. pp. 69-75.
4. List of Historical Canadians prayed for. May-August 1989.
5. Chung Hwan Kwak. "Important Dispensational Activities in 1990 and 1991." *Today's World*. January 1991. p. 1 and 39. Also see Sun Myung Moon. "God's Day Midnight Address. Part II." *Today's World*. April 1991. p.1. (The Blessing was planned for August 1991 but was rescheduled to August 1992)
6. "Reports from the Mission Field." *The Unificationist*. March 1990. p. 4.
7. Videotape of Pulse News. CFCF TV 12, Montreal. September 17, 1989. 6:00 p.m.
8. Letters from David Berger, MP St. Henri-Westmount to John Bellavance. February 23, 1990, March 30, 1990. (This issue resulted in a complaint by a number of clergymen to the Canadian Human Rights Commission and other members of parliament for Religious discrimination against the Unification Church.)
9. "Reports from the Mission Field." *The Unificationist*. March 1990. p. 2.
10. *Ibid.* pp. 2-4.
11. Interview with Choon Keun & Won Chil Chang. February 25, 1994.
12. See for example. "Unification Church. Unification Principle. *Chosun Korea*: Weekly Journal of Korean Canadians. Toronto. September 6, 1991. p. 13. (Ads appeared each week.)
13. "Reports from the Mission Field." *The Unificationist*. March 1990. p. 4.
14. Mike Templeman. "Headquarters Building Undergoes Major Renovation." *The Unificationist*. March 1990. p. 3.
15. *The Unificationist*. March 1990. p. 3.
16. Franco Famularo. "Moscow Conference an Overwhelming Success." *The Unificationist*. May 1990. p. 1-3.
17. *New Vision for World Peace*. p. 19.
18. *Chronology*. 1991.
19. Unofficial transcript of Reverend Moon's speech. June 19, 1988.
20. *Bros gall Report*.
21. *Ibid.*

22. Financial Statements of HSA-UWC Canada. December 31, 1987 & 1991. Peter Newhouse.

Chapter Eight

Regionalization

*Emergence of the Quebec City Chapter—Rev. Moon's Two Visits of 1991
A New Era Begins: Four Autonomous Regions*

The regionalization of the church in Canada, as well as directives for members to return to their "hometown", formalized the decentralization process. Since the establishment of four autonomous jurisdictions came through Rev. Moon's direct intervention it was, in the view of members, an act of Divine Providence. The emergence of the Quebec City chapter as a successful and autonomous entity preceded Rev. Moon's announcement. In this sense, the activities in Quebec City, where the majority of new members joined in the late 1980s and early 1990s, served as a prototype for future developments throughout Canada.

A. Emergence of the Quebec City Chapter

1. Early attempts to Establish a Permanent Mission

Although Unificationist missionary activities in Quebec City began as early as 1975, a consistent effort did not begin till more than a decade later. Activities in the predominately French speaking province of Quebec revolved primarily around Montreal. Between 1985 and 1988 several attempts to establish a permanent mission in Quebec City were made by a number of members which included a four-month effort by Helene Dumont, Sylvie Deserres and later Helene Ramage

and Marie Jose Baut; a 40-day pioneer witnessing conditions by Cathy Labitte, Elizabeth Heyen and Denis Desjardins in autumn 1985 and early 1986; another similar six-month endeavor by Mubina Jaffer and Jane Sharpe in 1987. The result of these efforts was that three members joined.¹ It was only from 1988 onward, however, that the Quebec City chapter established permanent roots, primarily due to Helene Dumont's return.

Helene, was a pioneer missionary to Quebec City beginning in January, 1985. In the short time she spent in Quebec City, Helene demonstrated that she was a capable leader. However, Canadian church leadership, at the time, viewed Montreal as the most significant location for outreach activities in French Canada. Thus, Helene became responsible for activities in Montreal from mid-1985 till the end of 1987. In Montreal, activities alternated primarily between direct outreach activities and work with the clergy. Her presence in Montreal provided the center with a capable French speaking lecturer and resulted in some membership growth at the time. The absence of a capable French speaking leader in French Canada was a serious hinderance to outreach efforts in Quebec since the mid-1970s, primarily because a number of capable French speaking members had left the church.² The void was not filled till the mid-1980s, when Helene Dumont began to take a leadership role in the Quebec area. The growth of the Quebec City chapter is closely tied with the background of the individual most responsible for its development.

2. Helene Dumont: Catholic Nun to Unificationist Missionary

Born in La Pocatiere, Quebec, in 1947, Helene Dumont had already experienced varied lifestyles when she joined the Unification Church in Toronto, in 1979. As with many French-Canadians, born shortly after the Second World War, she came from a large Roman Catholic family, the fourth of eight children. By the time she was eighteen years of age, Helene entered the

convent of *Les Soeurs de la Charite de Quebec*, commonly known in Quebec as the "Grey Nuns." There she committed herself to a celibate life of prayer, study, and service. This commitment, however, only lasted for three years as Helene, like many others, left the religious order.

During the 1960s and 1970s there was a sharp decline in church attendance in Quebec. This was also the case for many religious orders in French-Canada. Although studies show that there was a significant drop in church attendance throughout Canada, it was most precipitous in Quebec. According to statistical studies, Roman Catholic Church attendance dropped from 88% to 38% in Quebec during the twenty-year period following 1965.³

Helene returned to school and qualified herself as a library technician. Soon after, in 1971, she married and experienced motherhood a couple of years later. Her marriage, however, was terminated shortly before she met the Unification Church in 1979. Helene's reasons for joining the Unification Church are best explained in her own words:

When I heard the *Divine Principle* lectures, I had no doubt that this was what I had been searching for throughout my entire life. I knew this was the truth of God and understood that Father [Rev. Moon], was definitely the Messiah. Since I was young, I believed that the Messiah would come. Indeed, I had joined a religious order because I really wanted to be a missionary and wanted to spread the word of God. Thus, I concluded that joining the Unification Church was the best way to go.⁴

During her first years with the church, Helene participated in outreach, pioneering and other activities in Toronto and Kingston, Ontario, and from 1981 onwards, in Montreal. She also produced a French language church publication, *Le Bulletin de l'Unification* and developed outreach work with parents of church members in the Quebec area. It was not until 1984, nevertheless, that she was given responsibility as a church leader.

Besides the illnesses she endured (suffering from a heart condition), one reason Helene was not given a leadership role in the church was that, in the view of some, she was too vocal and had a strong minded and independent personality. A view even Helene agreed with.⁵ These personal

qualities were at times frowned on. When she saw things, she did not agree with, she expressed her opinions strongly and gave the following reasons for doing so:

I left the convent because I did not want to remain isolated from the world for the rest of my life. When I saw tendencies within our church [Unification Church] that were similar and seemed to be leading to separation from society and the creation of a kind of sect, I voiced my opinion. Although I believed in the *Divine Principle*, voicing my opinions was probably looked down upon, but I didn't want to lose contact with society as a whole. I feel that is so important for our work today and, in some respects, I feel I am still fighting this sectarian tendency within our church.⁶

Views such as the above, Helene's background, her independent personality, as well as the fact that she remained single (by 1994 she had not remarried within the Unification Church), were more than likely important features in the development of what became a largely autonomous development in Quebec City. Even during the last years of Paul Werner's highly centralized period, the Quebec City chapter was left to develop without much interference from headquarters. But there were also other factors related to the sociological environment of Quebec, that also contributed to increased church growth.

3. A Unique North American Environment

The province of Quebec possessed qualities that were unique to that geographical environment, and Quebec City in particular was a special case. For one thing, in terms of religious background, language and cultural influences, there existed a sense of homogeneity unlike any part of North America. More than 97% of the residents of Quebec City, for example, claimed French as their mother tongue in 1986.⁷ The vast majority were also of Roman Catholic heritage.

French Canada's religious climate was another component which facilitated the growth of Unificationism in Quebec City. As mentioned, though there was a steady drop in church attendance among Roman Catholics in Quebec, this did not necessarily mean that interest in religious issues diminished as well. In fact belief in God, life after death, and other supernatural issues remained

high.⁸ Furthermore, although new religious movements received very bad press throughout North America, French speaking Quebec was not as influenced as the rest of Canada was by negative publicity. This was largely due to the language barrier. Extensive studies have not been done concerning French-Canadian involvement in new religions, but it is interesting to note that according to one study conducted in Montreal (which is primarily French speaking), 32% of a sample of evening adult university students had participated, although in a transitory manner, in some of the activities of new religions.⁹

Furthermore, according to Irving Hexham, a professor of religion in western Canada who studied new religions extensively, though membership in new religions was relatively low, the number of people holding non-traditional religious views was high.¹⁰ It might also be appropriate to mention that French-Canadians have at times referred to themselves as being a minority in the midst of a sea of largely English-speaking North America.¹¹ The sense of being a minority, among French Canadians, might have also contributed to a more tolerant view of the Unification Church, itself a minority movement. The above factors, as well as the cultural heritage and the general political situation were all factors that contributed to the growth of the church in Quebec City.

Yet another consideration was that Helene Dumont was able to contextualize the Unificationist message for French-Canadians. Not only was she a French-Canadian who cherished her roots, but she was also a prayerful, religiously oriented person that read avidly. Being single and unattached meant she had the time to keep herself informed of the views of modern French Canadian religious thinkers as well as the literature and developments in the then relatively popular, New Age Movement, for example. This enabled her to package the Unificationist message in a form that was palatable for French-Canadians. Of course, this was an evolutionary process, coupled with consistent effort which leads us to the several stages of development in realizing a permanent

mission in Quebec City. The stages can be grouped as re-establishment of mission, life-after-life seminars, and mass-media presentations.

4. Re-establishment of Mission

When Helene Dumont returned to Quebec City from Montreal in January 1988, outreach activities had been discontinued for several months. With the help of Daniel Heroux and Sylvain Morin, then both relatively new members (both had joined about a year earlier), and through approaching people on the street and at the University of Laval campus, a steady flow of new guests heard the *Divine Principle* lectures at the center on Grand Allee in Quebec City.¹² By the month of June of the same year, seven full-time members had joined and participated in further study. The pattern was that Helene would teach the new members at the Quebec City center and raise them until they had made a commitment to join full-time. They then travelled to Toronto where they heard a seven-day seminar taught by Franco Famularo. From Toronto the new members would be integrated into a variety of church activities. Most of the people that joined at this time were university educated such as Eric Allaire, Michel Cusson and Daniel Pare, or professionally oriented individuals such as Violaine Mailloux, Denis Rioux, Pierrette Gaudreault and Michel Lajeunesse.

Because there was such a sudden membership increase during the first six months of 1988, Jocelyn and Suzanne Peron, who had been in Montreal until then, moved to Quebec City to assist in activities there.¹³ Jocelyn, an architect by profession and his wife Suzanne, contributed to the outreach efforts in Quebec City, especially in teaching new guests and would play a key role in future developments.

While the new members focused on approaching young people on the street and at the University, Helene began developing contacts with schools, clergy, academics and other religious

groups. Additionally, she began giving presentations at several educational institutions throughout Quebec City, such as CEGEP Garneau, St. Foy, and Limoilou.¹⁴ She gave over thirty presentations to several hundred students between 1988 and 1991.¹⁵

Since outreach activities had been relatively successful during the first year of consistent effort in Quebec City, it was decided to start 1989 with a concerted effort, by involving a number of French-speaking members from other centers. Even the MFT was disbanded for a forty-day period to participate in the effort. The result of this and other efforts throughout 1989 resulted in yet more new members. Again, most of which were students. Some of those that joined were Alain Marcotte, a science major at the University of Laval, as well as Annie Dufour and Guy Delisle, both with backgrounds in computer science. Because of consistent membership increase and the need to hold regular meetings, a house was purchased on Boulevard Laurier in Sillery, a suburb of Quebec City in July 1989. But Helene was also anxious to develop what she called "higher level" outreach.

5. Life after Life Seminars

In spring 1989, it was decided that along with approaching people on the street and at university campuses, a new approach should be attempted. Also, Helene herself, due to a lung-illness, did not want to continue approaching people on the street. She wanted to explore new ways of approaching the public.¹⁶

Through her observation and study of the Quebec "spiritual environment", Helene concluded that the spiritual issue most French-Canadians were interested in was life after death. Accordingly, advertisements were designed that invited people to what was called in French, "*Conference sur la Vie apres la Vie*" which means "Seminar on Life after Life." Advertisements were placed in local newspapers and pamphlets were printed which were initially distributed by the

church members in select neighborhoods. Later, the distribution job was contracted to the post office.¹⁷

The first seminar, held in May 1989, attracted no more than two people. Subsequent seminars were held on a weekly basis and attracted an increasing number of participants. Despite low turnouts, Helene determined to continue no matter how few people attended. She said:

Through my research I realized that people were definitely interested in the life after death topic. But I knew I had to make "indemnity conditions." I did not want to go back to street witnessing so I continued. Sometimes nobody would come to our scheduled meetings, but I would teach anyway. Some might think I was speaking to the walls, but I know the "spirits" were listening.¹⁸

Whether the "spirits" cooperated or not is difficult to verify, but over time an increasing number of people attended the meetings.

Initially, the seminars were held in the church center. In 1990 it was decided to use public or "neutral" venues. Thus, the talks were held in the banquet rooms of restaurants, in community centers, hotels, and similar locations. Most of the guests were women between the ages of twenty-five and sixty.¹⁹ By 1990 the seminars regularly attracted between forty and one-hundred-twenty people at each session and before long, Helene Dumont, was becoming well known among spiritually oriented people in Quebec. The seminars, which consisted of a series of initially four, then six and later ten talks, over a four, six or ten-week period attracted mostly professional individuals interested in spiritual issues. Numerous seminar series were also held in other parts of the province of Quebec such as, St. Georges de Beauce, Trois Rivieres, Montmagny, Levis and Sept-Isles. This led to yet another development; speaking on television.

6. Mass media presentations

By autumn 1990, through what, by then, was an extensive network of friends and contacts, Helene was invited to appear on a private information and educational television station (Teleplus

Channel 24 in Quebec City), to be interviewed about her work. Through meeting Marie Claude Nadeau, an astrologist and then an official representative of the television station, at a psychic fair, Helene, was given the opportunity to spread the Unificationist message to a wider audience. This resulted in twice monthly television appearances on television, where Helene gave short presentations on the *Divine Principle*. Most presentations focused on life after death, but also included other segments of Rev. Moon's message as well. The program aired throughout 1990-1991, except for the summer period. A similar television series was also developed in Sept-Isles.

By emphasizing and explaining those segments of the *Divine Principle* which dealt with such topics such as; life after death, the existence of a spiritual dimension, reincarnation and resurrection, she was able to gain the attention of her audience. This served as the introduction to the Unificationist teaching. Those that were interested to study further, were invited to more extensive lecture series. Indeed, the next step was to hold a series of seminars on consecutive days and weeks which gave those that attended an opportunity to hear the entire message of Rev. Moon. Most of these seminars were also held in public meeting places.

By spring 1991, several tiers of membership existed in Quebec City. These were classified as: "Center Core Members," which meant they lived in the church center and worked full-time with the church; "Home Core Members," those that were fully committed members, but lived in their own homes; "Associated Home Members" they had a strong affiliation with the church, but weren't fully committed; and "Associate Members", those that signed membership and had agreed to regularly receive information about the church. Membership in Quebec City numbered about seventy-five people by June 1991.²⁰ This had all developed in little more than three years of consistent outreach activities. Furthermore, the entire membership of the national MFT by June 1991 were all French- Canadians, who had joined in Quebec City since the beginning of 1988. This

was in addition to other members who had by then been integrated in other missions within the national structure of the church.

Due to this increase of membership, and the constant inflow of new guests and potential members, it was seen as an opportune time to develop a project designed to serve the community. Therefore, a home for the elderly was established in Beauport, a suburb of Quebec City, in the summer of 1991. Called "Maison Helene Dumont," the home for the elderly was a fully operational three storey building which housed up to nine elderly people, regularly taken care of by Unificationists. Helene explained why this project was initiated:

We wanted to put the *Divine Principle* into action and witness to the families of the elderly people. Rev. Moon once said that we should take care of the elderly and I often thought how to do this and at the same time continue outreach activities. I soon realized that historically the religious foundation of the province of Quebec lay in community service. Taking care of the sick, the elderly and teaching the young was exactly what priests, monks and nuns did in times gone by. A second motivation, of course, was to provide an alternative source of income for the church through something that also provided a service to the community. This all came together nicely with the establishment of this home for the aged.²¹

The home for the aged also served as a means to involve new recruits in volunteer work.

Seminars continued, membership increased, a wider audience heard the *Divine Principle* and plans for future expansion were being made. Developments after 1991 in Quebec City and throughout the rest of Canada, however, are beyond the scope of this study. Moreover, in the midst of a week full of planned seminars, study groups, and television presentations in Quebec City, news arrived that a special visitor was on the way. This was not only a surprise for the members in Quebec City, but throughout the rest of Canada. The effects of Rev. Moon's two visits of 1991, would have far reaching consequences for the future decentralization of the Canadian movement. It is interesting to note, however, that the seemingly autonomous development of the Quebec City chapter, had unknowingly anticipated the then upcoming changes.

B. Rev. Moon's Two Visits of 1991**1. Rev. Moon's Seventh Visit to Canada**

If there was a consistent factor in almost all of Rev. Moon's visits to Canada, it was most definitely the element of surprise. It was just past midnight on June 4, 1991 when Wesley Ramage, then manager of the Deer Farm, received a telephone call informing him that Rev. and Mrs. Moon would be visiting Canada the following day. Very quickly the Canadian members prepared for their arrival and in the early evening of June 5, Rev. and Mrs. Moon, their son Kook Jin, three of Rev. Moon's cousins, a number of other guests and staff members arrived at the Clearstone Lodge.²² Shortly after arriving, Rev. Moon spoke to about forty members till 10:00 p.m. At this gathering, Rev. Moon introduced his guests and spoke about the purpose of his trip to Canada. Later, over dinner, Rev. Moon spoke till 1:00 a.m. and expressed his interest in fishing on Lake Ontario for salmon and trout. He also spoke of his hopes for the deer farm.²³

The following day, after a tour of the deer and chinchilla operation, Rev. Moon, together with most members of his party departed for the shores of Lake Ontario, near Cobourg, to begin his fishing expedition, which continued till late in the evening.²⁴ Mrs. Moon visited her high school friend, Helen Kim, in Ottawa with other members of the party. In the evening Rev. Moon spoke to the members till late in the night. Indeed, throughout their stay in Canada Rev. Moon usually rose at the crack of dawn and spoke every evening till past midnight with the members.

Again, on the morning of June 7, Rev. Moon went fishing. On this occasion only six members joined him on the boat, three of which were Canadian members.²⁵ The author, who was on the boat at the time, described what a typical day in such a close setting with Rev. Moon was like. He wrote:

We were on the boat from 6:00 a.m. till sunset and although Father [Rev. Moon] was generally focused on fishing (his hand was constantly on the rod in case the fish struck), he spent much of the time meditating and praying. Since the peak of salmon season was a few weeks away, we caught only three salmon and a couple of trout. When the salmon struck Father got very excited, and it appeared as though it was his first-time fishing. Throughout the day he also shared many of his thoughts about God, the sacrificial way of life, the need to create a personal foundation in our life of faith, and also his plans for the future, with those of us on the boat. At one point he spoke for up to five hours in English with Robert Duffy, Mike Templeman and myself, covering a wide range of topics. He explained at one point how he foresaw that more would change in the world during this decade [1990s], than had changed since World War II. He also spoke extensively about establishing fish farms and using fishing expeditions as a means to share the message of Unificationism with others. He said that once the guests were on the boat, we could create a very Godly atmosphere and our guests would never forget. Not only did Father share his thoughts with us, but even his food. At one point when we were sharing lunch together, he encouraged me to eat from the same plate and even drink from the same glass. It was a hot day the sun was shining strongly and there we were listening to Father speak to us in a very personal manner. At one point I wandered; "Here I am sitting with the Messiah who all religious people throughout history have been longing for. Is this a dream? Is this really happening?" Yes, it did happen, and I shall never forget how privileged I felt at that time.²⁶

Most Unificationists throughout world do not have much contact with Rev. Moon other than at occasional large public gatherings. It was therefore an unusual experience for those on the boat.

The same day, Mrs. Moon and the rest of the party went on a tour of Toronto guided by Alan Wilding. They toured the downtown city core, visited the CN Tower and the Metro Toronto Zoo. They also went for a walk in Toronto's High Park. After returning from fishing, Rev. Moon spoke to all the Unificationists present late into the night.²⁷

On June 8 and 9 Rev. Moon continued with the same schedule as in previous days, fishing from early morning till late at night. As with previous days he spent much of his time talking with those on board and also conducted international church business by cellular phone. Mrs. Moon made a second visit to Ottawa and also spent time with some of the members at the farm.

Also on June 9, since it was a Sunday, Rev. and Mrs. Moon conducted the Pledge service after which Rev. Moon spoke to all the members for about two hours. After returning from a full day of fishing and taking a final tour of the deer operation, Rev. Moon and his party departed for New York in the early evening, arriving back in Irvington at 3:30 a.m. An hour after arriving in Irvington, New York, Rev. Moon set out once again to go on another fishing expedition at Long Island Sound, according to Mike McDevitt, a principal member of Rev. Moon's staff.²⁸ Rev. Moon

had explained to the members in Canada that he had set a condition [goal] to go fishing every day since April, 1991 and did not want to miss a day. It appears that Rev. Moon would have stayed longer in Canada had he not been scheduled to be present in New York City for the celebration of the Day of All Things on June 12.

The visit, which lasted five days resulted in several significant changes, one being that Rev. Moon had asked the then national leader of the church in Canada and his assistant to both attend the Unification Theological Seminary for "training".²⁹ The question of any successorship for leadership of the Canadian church had been left unanswered. It seemed Rev. Moon had a few other changes in mind and, as some members speculated, Rev. Moon did return to Canada later that summer. His second visit of 1991, however, happened sooner than anybody imagined.

2. Transformation

It was early evening on June 13, when another surprising telephone call was received by the Canadian church. The message was that Rev. and Mrs. Moon would be departing from New York at 8:00 p.m. and were bound for Canada. At 3:15 a.m. on June 14, Rev. and Mrs. Moon were back at the Clearstone Lodge, having driven through the wee hours of the night. On this occasion they were accompanied by the wives of major leaders of the Japanese Unification Church. These were: Tetsuko Kuboki, wife of the then president of the church in Japan; Noriko Oyamada, wife of the vice-president; Kyoko Furuta, whose husband was president of Happy World Japan; and Setsuo and Setsuko Sakurai also prominent leaders of the Japanese church.³⁰

Shortly after 7:00 a.m., Rev. and Mrs. Moon held a special ceremony with the Japanese representatives. According to reports given by the Japanese members, Rev. Moon at the time prayed and asked Mrs. Moon to pledge that she would continue his messianic mission after he died. Rev.

Moon then asked Mrs. Moon to pledge that she would do so in the Japanese language, before the Japanese representatives as witnesses. After Mrs. Moon had done as requested, Rev. Moon explained the significance of holding the ceremony in Canada as follows:

I [Rev. Moon] represent the true Adamic figure, Mother [Mrs. Moon] represents the true Eve, 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.³¹

He encouraged Mrs. Moon and the four Japanese women to establish deep unity since this represented the beginning of a new era in Mrs. Moon's public mission. Shortly thereafter, in September, 1991, Mrs. Moon began her public speaking tours.³²

In the days that followed, Rev. Moon basically followed the same schedule of going fishing from early morning till late in the evening after which he usually spent time speaking with the members. One evening was devoted to songs and testimonies. Mrs. Moon on the other hand spent most of her time with the four women from Japan visiting Toronto, Montreal, Ottawa and the Thousand Islands area near Gananoque, Ontario where they took a boat tour. On one particular day she invited the deer farm managers, Wesley Ramage and Mark Hebert and their wives to go shopping in Toronto, in appreciation of their hard work.

Tuesday, June 18, proved to be an especially significant day for the Canadian Church. It was also the 23rd anniversary since the opening of the first center in Toronto, in 1968, a fact, most members were probably not aware of and definitely not known to Rev. Moon. The day began like every other. Rev. Moon went fishing early in the morning and on this occasion invited Robert Duffy, John Bellavance and Franco Famularo to join him on the boat. While fishing, he spoke extensively about a wide variety of topics and also asked each one on the boat questions concerning such things as their age, background, and hopes for the future. Meanwhile, Mrs. Moon remained at the Clearstone farm where she, among other things, gave advice on improving the appearance of the property.

At the end of the day, and at Mrs. Moon's request, dinner was served on the lawn for everyone. It was a warm summer evening and as about forty members sat in a circle around a small fire, Rev. Moon asked that each husband share some nice words about their own wife. Once the husband had done so, Rev. Moon himself made comments about each couple, giving them his insights on their situation or character. According to one member, it was surprising that although Rev. Moon had spent very little time with each person, he seemed to be well aware of each person's strengths and weaknesses.³³ The somewhat jovial exchange continued for some time and then Rev. Moon began speaking about the future development of the Canadian church. He said:

Suppose I came here and stayed here every day. What do you expect I would do with all of you? If I stay here for one-month I will send all of you pioneering. What do you think, do you want to see your country of Canada, particularly the Unification Church Movement, progress and develop or not? If you just stay still and follow the pattern you have been keeping, how can you expect that there will be development?³⁴

By then, Rev. Moon had spent almost ten days in Canada and was somewhat familiar with the church's situation. He had heard numerous reports not only from the Canadian members but also from a number of Korean members living in Canada such as Choon Keun Chang, Sun Chul Yoon, Kuk Pae Eum, and Hae Kun Lee. He then asked for some feedback on how to improve church activities in light of Canada's political situation. At the time a national referendum on the country's constitution, concerning national unity, was little more than a year away.³⁵ Rev. Moon asked:

Would it be advisable if we divide your country, Canada, into two regions? For example, a Montreal region and a Toronto region, and have them both compete. Have you thought about it? ... Political separation may come in the future, however, before that happens our internal movement should be able to establish a foundation in both places; in the Montreal region and in the Toronto region, and multiply our membership. And even if separation occurs our membership should be able to unite any time we want ... That kind of internal foundation must be set, otherwise Canada may be divided for good. I am contemplating at this point, since I came here and saw the situation, that before I leave tomorrow, I am asking you if you want to see me set up the situation so that you have two different headquarters, one in Montreal and the other in Toronto. Which do you prefer?...³⁶

Rev. Moon was suggesting a completely new organizational structure for the church. After some discussion, Rev. Moon expressed his views on the need for establishing autonomous regions and gave examples from nature to explain the benefits of autonomy, as well as through giving examples

from various aspects of the world-wide church especially in Korea, Japan and the United States. He said:

... like our movement in America has ten regions. Although they are all under my umbrella and the national headquarters, they are very autonomous when it comes to their witnessing programs and activities in various ways. So even in Canada each province or each region should obtain their autonomy and do work independently ... Each individual should become a church leader ... In Korea and Japan up until recently there was one centralized structure, but I spread them all over. For example, in Japan I created 16,000 independent centers. That is Tribal Messiahship providence. Now I am sowing the Tribal Messiah [seed] in 16,000 different locations. It will multiply and start growing and you will see how abundantly it will grow ... What do you feel? Do you feel you want to go out as individuals or do you want to be together and do something in one place?³⁷

Obviously, this trend toward decentralization was not limited to Canada, but was a world-wide phenomena of the Unification Church. Indeed, Rev. Moon, as the charismatic leader of the church, was serving as a catalyst to ensure that this process would take place speedily.

Rev. Moon commented, that a large country such as Canada was difficult to manage by one person in a central location and suggested that the church should establish autonomous regions. After some discussion on whether it was better to have two or more regions, it was agreed that four regions, each led by a distinct regional director, would be best.

Since it was getting dark outside Rev. Moon invited everyone into the lodge to further discuss the planned changes. He said:

... if we want to divide this country into four different regions, let's see who can be the four regional directors. ... So from now on there will be no national headquarter function, but each region will have its own headquarters and be autonomous. The central headquarters will be True Parents. This will be Canadian headquarters. Let's pick four regional leaders.³⁸

What followed was an election for the regional leaders and since only about forty of the Canadian members were present, Rev. Moon emphasized that those in attendance should represent the entire Canadian membership. Each person was asked to write four names on a piece of paper and that those with the most votes would be assigned personally by Rev. Moon to each region. The four cities chosen to be regional headquarters were: Toronto, Montreal, Vancouver and Halifax. The respective regional directors elected were: John Bellavance, Robert Duffy, Franco Famularo and

Douglas White.

Rev. Moon then assigned each elected leader to the four major Canadian cities through a traditional Korean custom of writing the four names of the regional leaders at the top of a piece of paper and the four cities at the bottom. Through a seemingly complicated process of going through a maze of lines with a pen he connected each name with a city. In a sense, it was similar to a lottery or draw process. Indeed, Rev. Moon often used similar draw or lottery methods to assign leaders to a variety of missions throughout the world.³⁹ Thus, Bellavance, Duffy, Famularo and White were connected to Toronto, Montreal, Vancouver and Halifax respectively.

The establishment of four autonomous regions through Rev. Moon's intervention had effectively dismantled the Canadian Unification Church as a nationally centralized organization. In addition, his earlier (1988) directives to have pioneers in each province and that members return to their hometown set the stage for an entirely new era of the Unification Church in Canada.

The following morning, at an extensive breakfast meeting with the elected regional directors, Rev. Moon encouraged each to engage in a heavenly competition and since each represented ancestral heritages that had previously been enemy nations, Rev. Moon further emphasized that they create unity among each other.⁴⁰ But, there was another element that was introduced to the mix of personalities that, until then, had not been part of the picture in the Canadian Unification Church.

C. A New Era Begins: Four Autonomous Regions

Before embarking on his trip back to New York on June 19, Rev. Moon introduced a new development in the organization of the Canadian church. Immediately after the election the previous night, Rev. Moon suggested that the four Korean male members present at the meeting, Choon

Keun Chang, Kuk Pae Eum, Sun Chul Yoon, and Hae Kun Lee as well as the four Japanese ladies, Kuboki, Oyamada, Furuta and Sakurai each form a trio with the Canadian leaders and be assigned to each region in an advisory role. This marked the introduction, in a major way, of Oriental leadership to the Canadian movement for the first time. Again, using the Adam, Eve, Archangel typology, Rev. Moon stated that the Korean, Japanese, and Canadians were, respectively, in an Adam, Eve and Archangel role.

Through a similar draw system, Yoon and Oyamada, Lee and Sakurai, Chang and Kuboki, and Eum and Furuta, were assigned to Toronto, Montreal, Vancouver and Halifax, respectively. Furthermore, at breakfast, it was also announced that Helene Dumont, since she had actually scored fourth in the election, would be assigned as national itinerary worker for the entire country.⁴¹ Besides continuing activities in Quebec City, she was also given the task to travel to each region and conduct seminars and meetings with the membership.

Before leaving Rev. Moon again emphasized that each region should work autonomously, compete with each other in their outreach activities and find many members. The stage had been set. Four autonomous regions were now in place and marked a new beginning in the development and history of the Canadian Unification Church. It was almost precisely twenty-three years after Linna Miller Rapkins and Marie Leckrone Ang first began their missionary activities in Toronto.

NOTES

1. Membership List of Unification Church of Canada. (The three members were Marie Claude Beaulieu, Daniel Heroux and Sylvain Morin. There were others but they did not remain for long.)
2. Among those that left were Jacques Blain and Anne Caze.
3. Reginald Bibby. *Fragmented Gods: The Poverty and Potential of Religion in Canada*. Toronto: Stoddart. p. 19-20.
4. Interview with Helene Dumont. March 17, 1994.
5. *Ibid.*
6. *Ibid.*
7. Source: 1986 Census of Canada. (As found in *The Canadian World Almanac and Book of Facts 1991*. Toronto. Global Press. 1990. p. 95.
8. See Reginald Bibby. *Fragmented God's*. pp. 88 - 94. (In Quebec belief in God is 90%, second only to Atlantic Canada, while in Quebec belief in life after death is 64%. There is also a relatively high interest in supernatural issues.)
9. Frederick Bird & William Reimer. "Participation Rates in New Religious Movements." *Journal for the Scientific Study of Religion*. Vol. 21. March, 1982. p. 1-14. (It is important to note that the study was conducted at Concordia University, a primarily English speaking institution in Montreal).
10. Irving Hexham. "New Religious Movements." *The Canadian Encyclopedia. Vol. III. Min-Sta*. Second Edition. Edmonton: Hurtig Publishers. 1988. p. 1479.
11. See for example. Pierres Vallieres. *Negres Blancs d'Amerique*. English translation by Joan Pinkham. *White Niggers of America*. Toronto: McClelland and Stewart. 1971.
12. Helene Dumont. Report from Quebec Center. 1988.
13. *Holy Spirit Association Bulletin*. (In house Unification Church of Canada newsletter) August 1988. p. 1.
14. Helene Dumont. Report from Quebec Center. 1988.
15. Summary of College Seminars Given. Internal Unification Church of Canada Report. June 1991.
16. Interview with Helene Dumont. March 17, 1994.
17. *Ibid.*
18. *Ibid.*
19. *Ibid.* (According to Helene approximately 80% of the participants were women.)
20. Internal Unification Church of Canada Report. June 1991.
21. Interview with Helene Dumont. March 17, 1994.

22. Reverend Moon's party consisted of: his cousins, Young Sun Moon, Yong Ki Moon and wife, Yong Hyun Moon and wife; Dae Ooh Sun, vice-president of the daily Korean newspaper *Sae Gae Ilbo*, Han H. Jun, a doctor of Oriental medicine; and staff members Peter Kim, Mike McDevitt, Ki Byung Yoon, and Erwin Wackna.
23. Present at the table with Reverend Moon were the members of his party, Robert Duffy, Choon Keun Chang and Franco Famularo.
24. Michael Templeman served as skipper on the church's twenty-five foot boat during all of Reverend Moon's fishing expeditions.
25. Those on the boat with Reverend Moon were Peter Kim, Mike Mcdevitt, Han H. Jun, Robert Duffy, Michael Templeman and Franco Famularo. (Prior to boarding the boat, Reverend Moon asked both Robert Duffy and Franco Famularo to attend the Unification Theological Seminary.)
26. Author's personal diary. Unfortunately, a transcript of Reverend Moon's words on the boat is not available.
27. All speeches Reverend Moon gave during this visit were video and audio taped and are stored in the Unification Church of Canada archives.
28. Conversation with Mike McDevitt, June 12, 1991 in New York City.
29. At the time Robert Duffy was national leader and Franco Famularo was his principal assistant.
30. Also Included in Reverend Moon's party were; Peter Kim, Ki Byung Yoon, Mike and Wonju Mcdevitt, and Steve Tarbil.
31. From a report given by Tetsuko Kuboki to Michiko Wilding and Chizuru Famularo. June 14, 1991.
32. Beginning in September 1991, Mrs. Moon began public speaking tours in Japan, later in Korea, Japan and by 1993 she had spoken in more than forty countries. See *Today's World*. 1991-1993.
33. Interview with Helene Ramage. February 22, 1994.
34. Author's transcription of Reverend Moon's audio-taped talk. June 18, 1991. (Translated by Peter Kim)
35. A national referendum on the Canadian constitution took place on October 26, 1992. (As had often happened before, the issue of Canadian unity was a major story in Canadian news at the time.)
36. Reverend Moon's speech. June 18, 1991. Transcription of audiotape.
37. *Ibid.* (As mentioned earlier in June 1988 Reverend Moon began emphasizing the return of Unificationists to their Hometown, see "Day of All Things and Liberation." June 14, 1988. *Today's World*. August 1988. pp. 4-9. Although it had been mentioned earlier, beginning in 1989 Reverend Moon began emphasizing that all members should become "Tribal Messiahs". This basically means that the members should duplicate Reverend Moon "universal messiahship" role on the family, clan and tribal level. See for example. Sun Myung Moon. *The Tribal Messiah*. February 5, 1989. Seoul, Korea. "The End of the World and our Age." March 19, 1989. "Parallel Messiahship." April 8, 1989. The directive to return to hometown and become tribal messiahs was repeatedly given from 1989 onward.
38. *Ibid.*
39. See for example the proceedings of the December 20, 1988 leader's meeting with Reverend Moon. Reverend Moon has also recommended the use of a draw system for the national electoral process in Korea. See for example "Driving Out Election Corruption by Using a Direct-Indirect Draw System for Election." A statement by Reverend Moon which appeared in several Korean newspapers, including the *Segye Ilbo*, around the time of the December 1992 election in

Korea. As it appeared in *Tongil Saegye Monthly*. December 1992. Vol. 263. pp. 74-77. (Translation provided by Young Dong Kim).

40. Bellavance, Duffy and Famularo were of French, Anglo/Irish and Italian heritages, respectively.

41. Although Helene Dumont scored fourth in the election, Reverend Moon recommended that a married couple be installed as regional directors instead. Douglas White was chosen since he had scored fifth.

Afterword

1991-93

Significant events during the period following the establishment of four autonomous regions were: an intensive outreach campaign in Halifax beginning in July 1991; the founding of the Women's Federation for World Peace (WFWP) in January 1992; the participation of about forty Canadian members at the Blessing of 30,000 couples in August 1992; and most importantly, Mrs. Moon's first public speech in Canada in 1993.

On November 8, 1993, in the Railroad Committee Room of the Parliament Buildings in Ottawa, Mrs. Moon addressed an overflow audience of over three hundred fifty dignitaries, parliamentarians and guests from all over Canada. The overflow watched the speech on closed circuit TV in adjacent space. Mrs. Moon's speech in Ottawa was part of a world-wide speaking tour in which she proclaimed the message "True Parents and the Completed Testament Age" in more than forty countries.

At the meeting in Ottawa, Mrs. Moon was introduced to the distinguished audience by the former Governor General of Canada, Dr. Edward Schreyer.¹ In attendance were five members of parliament, fifteen ambassadors, a number of senatorial aides, and several community leaders. Proclamations and letters of support for the activities of Mrs. Moon and the WFWP were received prior to the meeting from sixty-two leading Canadians which included, the then Governor General

Ray Hnatyshyn, former Prime Minister Kim Campbell, the premiers of most Canadian provinces, and the mayors of many major Canadian cities. Mrs. Moon also received two awards for her work, one of which was from the Kiwanis Club of Ottawa.²

The program moderated by Robert Duffy, began with Rev. Dr. Petro Bilaniuk giving an invocation of peace from the writings of St. Basil the Great, followed by a musical performance by soloist Sophie-Marie Martel and harpist Caroline Lizotte. After a video presentation on the work of the WFWP and an introduction by Dr. Schreyer, Mrs. Moon gave her speech. It was one of the most significant speeches of Rev. and Mrs. Moon's ministry until that time. To an attentive and polite audience, who simultaneously read the text in either English or French as she spoke, Mrs. Moon began her speech as follows:

I want to express my heartfelt gratitude to you for coming here today. As leading citizens of Canada, you possess the responsibility of guiding your nation into the next millennium. The promise of a peaceful and prosperous future depends directly upon the collective actions we take today.³

The speech, which lasted over one hour, covered in outline form the entire contents of the *Divine Principle* and introduced the life course of Rev. Moon. It further discussed the numerous social problems faced by people of the 20th century and offered as a solution, the ideal of "true love". In her speech, Mrs. Moon suggested that the root cause of all human misery was the destruction of humanity's loving relationship with God. Moreover, Mrs. Moon explained that the historical foundation had been laid for the return of the Messiah in the 20th century. She elaborated that the Messiah, who set the example for a restored relationship with God, came as the True Parents of all humanity to establish a "True Family". Toward the conclusion of her speech she announced the following:

Based upon this foundation, my husband and I can now stand on a world-wide level as the first True Parents. As True Parents, we are ushering in the Completed Testament Age. ... Ladies and gentlemen, it is my great privilege to announce to you the establishment of the first completed True Family. My husband and I, together with our 13 children and 20 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 (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 the tree by joining us in our efforts to create an ideal nation and world. This marks the beginning of the Completed Testament Age.⁴

It was undoubtedly, for Rev. and Mrs. Moon and all Unificationists, a historic announcement to the people of Canada. Only time would tell whether the people of Canada, who heard the proclamation, also recognized it could be historic.

The story of the Unification Church in Canada is not over. In the quarter-century since Linna Miller Rapkins and Marie Leckrone Ang established a permanent mission in Toronto, the church developed through several phases which included success and failure, unity and division, external opposition and internal solidarity. Each period featured the members' efforts to proclaim the return of the Messiah and find new members who would do the same. During the early pioneer period, led by Linna Rapkins and Katharine Bell, the activities of a handful of members were primarily centered around Toronto. Through the more centralized era led by Robert Duffy, Martin Porter and Paul Werner, the church continued to grow in membership and established a foothold in several Canadian cities. It also developed ideological, interreligious and economic activities. The decentralized period is characterized by autonomous regions, the introduction of oriental leadership and a church comprised mostly of families with children rather than single unmarried members. However, the church in Canada never gained more than a few hundred core members, and most certainly was never as influential as media reports suggested. Nevertheless, the development of the church in Canada cannot be viewed in isolation from the international activities of Rev. Moon and the Unification movement.

When Rev. Moon first visited Ottawa in 1965, there was no Unificationist mission in Canada. Furthermore, Rev. Moon and the Unification Church were hardly known outside of Korea. Yet, twenty-eight years later, Mrs. Moon proclaimed the message "True Parents and the Completed Testament Age" to a distinguished audience in the Canadian Parliament Buildings, the seat of

Canadian political power. In the view of Unificationists, this was the work of God. Others view the Unification Church as insignificant and as being on the fringe of human society. Only time will tell whether the Unification Church will indeed become an influential force throughout the world or, as some have suggested, a passing phenomenon.

Because the story of the Unification Church in Canada has yet no conclusion, many questions remain unanswered. Concerning the period covered by this account, there are questions such as why the church grew when it did and why it did not grow when it didn't? Why has it survived in spite of both its internal difficulties and external pressures? How did the view of "outsiders" such as the media, compare with the actual reality of the church? How did Canada's unique religious environment contribute to the growth and/or stagnation of the church? How will the church resolve its own search for identity and recognition? These and other questions require answers which are for the most part complex, and will be the subject of a future study.

NOTES

1. Robert Duffy. "Report from Mother's Tour." *Today's World*. December, 1993. p. 16.
2. Interview with Daniel Stringer. March 5, 1994.
3. Hak Ja Han Moon. "True Parents and the Completed Testament Age." November 8, 1993. Ottawa: Women's Federation for World Peace. 1993. p. 1.
4. *Ibid.* pp. 25-27.

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