

TODAY'S

# WORLD



OCTOBER 1982

INSIDE: Chungpa Dong Church and Pioneering

## Bare Threads

Sometimes I feel my life is just a process of hanging on to the bare threads of spirituality.

My nerves become raw —  
And my heart intangibly choked,  
as if I am falling down further and further into a dark lonely hole.  
I can see no way out of it.

The fabric of this life becomes indelibly torn and tattered,  
And the threads so sparse, barely enough to hold together.

And then you came along with your golden needle and patiently piece the wounds of my shredded heart back together. And with you smile, you mend the broken wounds of so many failures.

And with the utmost care and tenderness you sew my soul back together again.  
so that I can shine like smooth silk and radiate the  
love of God once more.

- Edythe F. Halpert

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### Photo Credits:

Photos of Father and Mother and Family photos and Home Church convention: New Future Photos. Early church photos: HSA-UWC Korea. Photos of deprogrammers: News World Photos. Photos for Iran testimony: Courtesy Essi Zahedi and Susan Fefferman. Photos

for Editing Story: Jonatha A. Johnson. Sung Hwa workshop photo: Courtesy Shirley Stadelhofer. Back cover: Joy Pople.

### Subscription information:

U.S. \$32.00 per year  
Europe \$57.00 per year  
(2 or more to the same address, \$50.00 each)

Make check payable to:  
HSA-UWC World Mission Department  
Send payment to Today's World Magazine,  
481 8th Avenue, New York, NY 10001 USA

Today's World is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. It is written for the foreign missionaries and the friends and members of the foreign missions of the Unification Church. The Reverend Sun Myung Moon is its founder. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's world-wide missionary movement.

Today's World is a publication of HSA-UWC.

*There are great many patriots who give their life for the sake of the country but not too many go beyond, to the level of the world and the universe.*

# THE ROAD OF THE SAINT AND THE RIGHTEOUS MAN

REVEREND SUN MYUNG MOON  
BELVEDERE  
MAY 2, 1982

We must consider for what destiny we were born. First we consider how you were born—you were a baby first. When you look at the innocent face of a newborn baby, would you see him as an evil creature, looking very evil? No. Every baby without exception is like a precious jewel. You want to stay with him, embrace him; that means he was born for goodness.

Our beginning of human existence started off pure and innocent, no doubt about that. As he grows he should become nicer, becoming a young boy, an adolescent, and becoming a completely mature adult then a senior citizen. At every level of these classifications there are good people and evil people. All kinds of influences affect one's life, and can change his life, eventually every single innocent baby arrives in one of these two camps. No one can escape this destiny.

Above us is one Eternal Parent watching over us from beginning to end without ever forsaking us.

God is almighty so always He knows how you are doing. From the eyes of this Eternal Good Parent, and parents who recognize that you were born a good baby, you are expected to grow up and get better and better through all eternity. Instead of this, these Parents saw mankind going down the road of the Fall, down through degradation. Those who are evil are forgotten, and goodness becomes gathered together; so automatically if you are good, you gravitate toward the central position. What is that center? It means you become a model, a prototype for everyone to follow.

When one becomes that center, he must not isolate himself from the rest of the world; he will become deeply involved and embrace the entire world, to take dominion, to protect it, bringing it to perfection.

## THE TRUE LEADER

A true leader is the one who has a bold and fearless mind, and is the one who heads right toward obstacles and breaks down the obstacles for the rest of the followers!

Even when such a fearful and painful situation, like danger of death, is facing you, the leader will lead, and shudder and break through. The true leader does not think of his own situation at that moment; he thinks of the greatness of the goal and the future. Looking down the long range of the future, the true

leader knows his action will benefit the overall public purpose, and the purpose of God. That is the motivation of the true leader.

The leader who is selflessly motivated and goes without any deviation toward that life is truly an optimally good man; and the definition for that kind of person is "Righteous Man."

For his entire life that man lives for the wellbeing of other people.

Wherever he goes, if he lives in the family, he lives for the sake of the family. When he lives among his friends, he lives for their sake. He goes to serve the nation and he lives for the sake of the nation. So far, history has produced a great many righteous men, but always their greatness or their righteousness only goes up to the level of the nation. There are great many patriots who give their life for the sake of the country but not too many go beyond, to the level of the world and the universe.

Those who live for the sake of mankind and the world beyond the boundaries of their nation we call "Saint."

The definition of saint is the one who lives for the sake of God, His will and dominion, which involves living for the sake of the highest level, therefore, a saint must come from the religious leaders. No other profession goes that far, linking their work to God, except religion.

So is Jesus in the category of saint? Is Buddha or Confucius? The only way to go beyond themselves, linking to God, is through religious philosophy and conviction.

Since saints' goals and standards are so high above the earthly standard, then they oftentimes were misunderstood by the world, because they are acting in the standard of heaven, not the standard of earth. For that reason, they were mostly rejected. Everybody is elevated from this world according to the laws and order of the spirit world. People who live according to heavenly law and principle while here on earth shall be the leaders in that world.

When you organize your thoughts then it is the most logical conclusion. Among the religious leaders we have to evaluate what quality should be the greatest quality for leadership. We can readily assume that we need a kind of revolutionary leadership that leads the people toward more far-reaching, higher goals because the purpose of religion has not yet been fulfilled here on the earth. We cannot even find that purpose of religion yet.



*Above us is one eternal Parent watching over us from beginning to end without ever forsaking us.*

## RELIGION OF SPARROWS AND CRANES

There are all kinds of varieties of religions here, almost as many as in a department store. The first one is the religion of sparrows. It's a small bird that talks too much, and he's so small that his vision is very limited. They sit there, huddling together saying, "Don't go there, don't go there...you might die! Don't do that, you will go to hell! Stay right here!" This is the sparrow religion.

But let's consider the crane religion. Look at the crane—he has long wings and a very slim body so it doesn't have to move quickly. But when he does fly, he's almost flying like an airplane over the ocean of air, having almost limitless boundary.

Maybe those from the sparrow religion look at the cranes and say, "You guys are crazy. You don't have to fly that high, you know. Why do you fly so high and go too far? You don't have to go to more than one house, just over to the neighbors is enough, having a little time eating together and talking here and there, back and forth. That's a good enough religion."

The sparrow religion is busy all day, looking for something to eat, some worm to catch, some insect to eat, every day they are busy.

Meanwhile, the religion of the crane is going up to the highest possible goal, so they must get the direction right. For the crane, the most important thing is to get the directional goal, not what is next to eat.

So, what are we in the Unification Church? We are the crane religion. Since we are flying so high and long-distance then we have no time to rest. You have to fly even at night, continuing on.

Since we are flying so very high then the sunrise comes very quickly. But also sundown is coming so late. Because you are flying so high, you stay up long hours because we work so hard. Night is so short but shall we complain? No, because you have joined the crane religion; we have goals and because we have our destination.

In the oriental philosophy the crane is a noble and sacred bird. By the way, Mother's name, Han, means "crane," so the crane becomes the symbol for Mother.

## CHINESE CHARACTER FOR SAINT

When you look at the Chinese character for saint or sainthood you see *ears*, *mouth* and *king*. These three characters combined into oneness mean "saint."

So, we can combine these meanings to mean that the saint is the king of the mouth and the king of the ears; what does it mean? That means, the king of ears, he will hear every bit of information in the world, but he is aloof from it. He will not be swayed by it. He digests it. He understands it.

But although he hears every part of it, he will digest it and speak only the truth, not just repeating it. And the truth shall become classical, principled and become the law of the land.

The greatness of a king is that you hear all kinds of things, but you are laconic; you speak little because you have to have time to digest it. So the elements of goodness is that you wait.

Let's consider this, say there was a king here on earth, very sagacious, very saintly, and he listened to all information. He



was very laconic, he spoke with authority. Then he dies and goes up, not very boastfully. He doesn't show himself off; that person is accepted by the spirit world and is welcomed by everybody.

Since that person did not speak too much, he keeps many secrets within himself, so he is a man of depth. People cannot easily figure him out.

In a phonetic language like English, you have king. K I N G. Your spelling doesn't have any meaning ... K doesn't mean anything. ING doesn't mean anything. But Oriental language has a profound meaning already before you read it. The Western mind is therefore very analytical mind.

## TWO DIRECTIONS

Why did you come this morning to sit in this room? Even though the action of sitting in this room is all the same, the purposes are different. Some of you may say, "Well, I come here to hear Father's good message. I want to become spiritually elevated; I want to be perfect soon." That may be someone's goal.

Someone else may say, "Well, I want to hear Father, then I will work harder and serve this country better. I want to serve mankind better."

Two different directions. Two different purposes here. Which one are you here for?

When you first came here you came for first motivation; when you heard Father you converted to the second one! You proved this because you are laughing! One position is internal; one position is external. Which position do you want to be?

One purpose or goal of Satan is to separate Inside and Outside permanently. God's purpose is to bring Inside and Outside into harmonized relationship, combined into one. Not

*For the crane, the most important thing is to get the directional goal, not what is next to eat.*

necessarily is "outside" bad or evil; not at all. It is merely a different role, so God wants to harmonize and bring them together.

## **NEW ERA OF HARMONY: EAST AND WEST**

We have come far, and we Unification Church members are coming to realize that we are at the forefront of human history. We are the pioneers of this new era, the dispensational history of God. Some of you only joined the Unification Church a few months, or few years ago and you don't think you have changed too much. "I look in the mirror and my face is just the same," you may say. Maybe you think Reverend Moon is only saying those things to make you feel good? You have changed! It doesn't matter if your face has changed or not. And that is why those outside people are trying to attack Rev. Moon. What they say does not stop the Providence. Father will apply himself toward the original goal no matter what the people say.

Whatever standard they apply, Reverend Moon is measured as a success in this country; is that true? Yes.

The problem is that America is rejecting me. They are trying to say Reverend Moon is evil, but Moonies are saying that Rev. Moon is ultimately good, and that we support him. Our group is growing; and for them, that is the problem. As long as they cannot stop our growth, we keep on growing. The time will come when we will fill the entire United States, entire world and universe.

## **CONTINUING WITH THE ORIGINAL TOPIC**

Traditionally, when we are talking about a righteous man, the standards were different. A righteous man we talk about here in America is not necessarily the righteous man in Germany. So throughout history fighting was going on even among the righteous men from one country to another. From the sainthood point of view, those fighting righteous men, contradicting each other, weren't helping the overall world purpose at all.

God is the King of Wisdom more than anything else. He is always thinking, "How can I solve this problem of contradiction?" We need a universal standard for the definition of "righteous man" so that every family, whether they come from Germany, Japan, Korea, United States, knows the meaning. This universal standard must be adapted to all religions, all societies, all cultures.

God is thinking there has to be one standard criterion that can apply to all! Unless we have some common criteria, even though people may all be righteous, they will fight among themselves. They are fighting at all five levels: individual, family, society level, national and world level right now.

When you say "righteous man," the definition must include that it is his duty to fight this kind of division. There is a common understanding in history that struggle is justified, and that only by struggle is the position of power, of rightness, obtained. That definition must be shattered because it is not true! It is what they call Dialectical Materialism, which says that struggle will make a new culture. That is what Marxism is



*German righteousness should be the same as Japanese righteousness; Japanese should be the same as American righteousness.*

teaching, and that is absolutely wrong. True righteousness and struggling among themselves cannot go together.

German righteousness should be the same as Japanese righteousness; Japanese should be the same as American righteousness. And righteousness within one religion should be the same as another. One criterion, one universal standard must be working. We need that new kind of ideology, or new religion. Otherwise, the ideal for unity and harmony could never become true. That means we start out in different positions, and we declare to the world, "I was born for the universal prosperity, for the universal well-being, not just for one local area. I was born as a Son of God." That is the starting point.

Then, when you look around you and see Germans you can feel "Germany is within the world, so Germans are my brothers!" or "Japan is within the world, so Japan is part of my family." and "Americans, also are the children of God, so they're my family." Africans, Hispanic people, everywhere you go, you can embrace all mankind as a true brother because you are God's children.

How about religion; has it been doing that? From this standpoint, are we passing this standard of judgment? Have we ourselves gone beyond this description?

So Unification Church way of life is where we are actually doing that. Countries which had been enemies are now coming together. This is the fastest way: When enemies become true brothers. Korea was the enemy to Japan, so I should look at them as the enemy; instead I'm pulling them, as children of God, to come together with me to America to save America. And actually Japan once declared war against the United States. So Reverend Moon is bringing the three enemy countries together.

No power of politics, no power of economics would bring this kind of harmony and unity. Only the power of new universal religion could do it.

So, why do we do this? Not because of the President of the United States, not because of the Prime Minister of Japan. We do this because of absolute God.

This ideology has become a reality here on earth for the first time in history, to bring entire mankind under one fatherhood of God. This is truly the movement of Reverend Moon. This is the first time in history that unity at this extraordinary level has become a reality, and this is the Unification Church.

## **RIGHTEOUSNESS KEY**

So what is the difference? In Unification Church you get the certificate as a righteous man in the family, in the society, and in the nation. Whatever level you attain this certificate on, you will get a free pass on that level in the spirit world.

Suppose a man lives his entire life for the sake of the country, and he thinks he has won the title of righteousness. But when he goes to spirit world all kinds of people are shouting "go to hell!" Why? Because he did not break the barriers (boundaries) of the nation. So the patriot of Great Britain could be an enemy to the patriot of France, enemy to Germany and Spain. However, once you become a Reverend Moon-style patriot, then that patriot will be welcomed by those other nations everywhere, even in the spirit world.

No matter how many good things conventional patriots did, his key does not fit any door in spirit world. Do you follow? Once you obtain the universal criterion of this righteous level, no matter what country you are from, in the Unification Church, that righteousness key will fit into any society, anywhere on the earth and in spirit world. If this is true, then there is nothing else which can satisfy you, isn't that true?

We are individuals, we make relationships as individuals now, here on earth, but our goal is way up there, in God's Kingdom. In other words, God is the center of our relationships. And when we marry, man and woman coming together, the purpose of our coming together is to achieve that goal: God's Kingdom. We do very many things, and all our actions are for that very same purpose.

So our way is very clear—we start out as righteous men, as the individual righteous man in the family, become a righteous man in the society, righteous man in the nation, the world, universe, and cosmos. We become righteous under one principle, no criterion has changed.

What method will we follow?

The most dramatic part is that we are not going this path by staying idle, we are going this path with the worst burden upon our shoulders. We go this way with the sacrificial mind, with the service mind.

When we adopt this method, everybody will have to admire you. American people will have to admire you. Japanese and German people will admire you. As soon as they do, that means that they too break down the barrier of national boundary. That means there's no enemies anywhere.

In order to close the gap between each level of righteousness, we have to pay the price, we have to pay indemnity. Would you like to do it? Or do something else? As soon as something else knocks on your door will you change your mind?

## **THE ROAD BEYOND RIGHTEOUSNESS**

So, do you think righteousness should be your goal? Or sainthood?

Let's start out with being righteous. The important thing is that you become a patriotic man, a righteous man, for your own country. But you are different from other patriotic people because you do it for the sake of God, so for the sake of the world. Think that you should go on to the next higher level. So what is the ultimate goal? Spirit world? God? God's heart?

This is a dramatic life, no question about that.

What about you, maybe you are thinking that you will work until the Blessing. Next day you will retire. Some blessed couples are saying "already I have two children, still I cannot retire. Still I am given a mission. Oh, what shall I do."

You don't want to stop at the family level, do you? You want to become a righteous man on a world level. On the way to that goal you might drop dead. It might happen. Don't worry. Instantly God will give you a special dispensation that you filled all the levels. That means that you have indemnified everything.

I have fulfilled all the levels, walking that course myself already. Only then, can I ask you to follow. For example,

*This is the first time in history that unity at this extraordinary level has become a reality, and this is the Unification Church.*



there's the trial. These things are very trivial things trying to torment me. And I didn't have to come back (from overseas) and face this. I'm not a U.S. citizen, so I can stay out in Korea. But I walked in voluntarily, because I thought "I want to pay more indemnity. Let me suffer the court trial." Meanwhile there's more benefit, as I pay more intentional indemnity.

Mothers should bless the children who are following my way, dying for that cause, sacrificing his life for it. Those

mothers shouldn't feel it is sad and tragic, saying, "why should this happen to my children?" Instead, they should say, "You did it, my son, you fulfilled God's will! Bravo! I'm proud of you. You are the spearhead. I will follow after you."

Once you know the core truth about my teaching, then you know why Jesus said, that the one who loses his life will find it.

So Unification Church is going the road beyond righteousness. The road to sainthood!

# Seoul: Chungpa Dong Church and Pioneering

by Reverend Won Pil Kim

**Countryfolk sometimes did not know how to read, so when members went pioneering in those towns, they gave literacy classes first and then taught the Principle.**



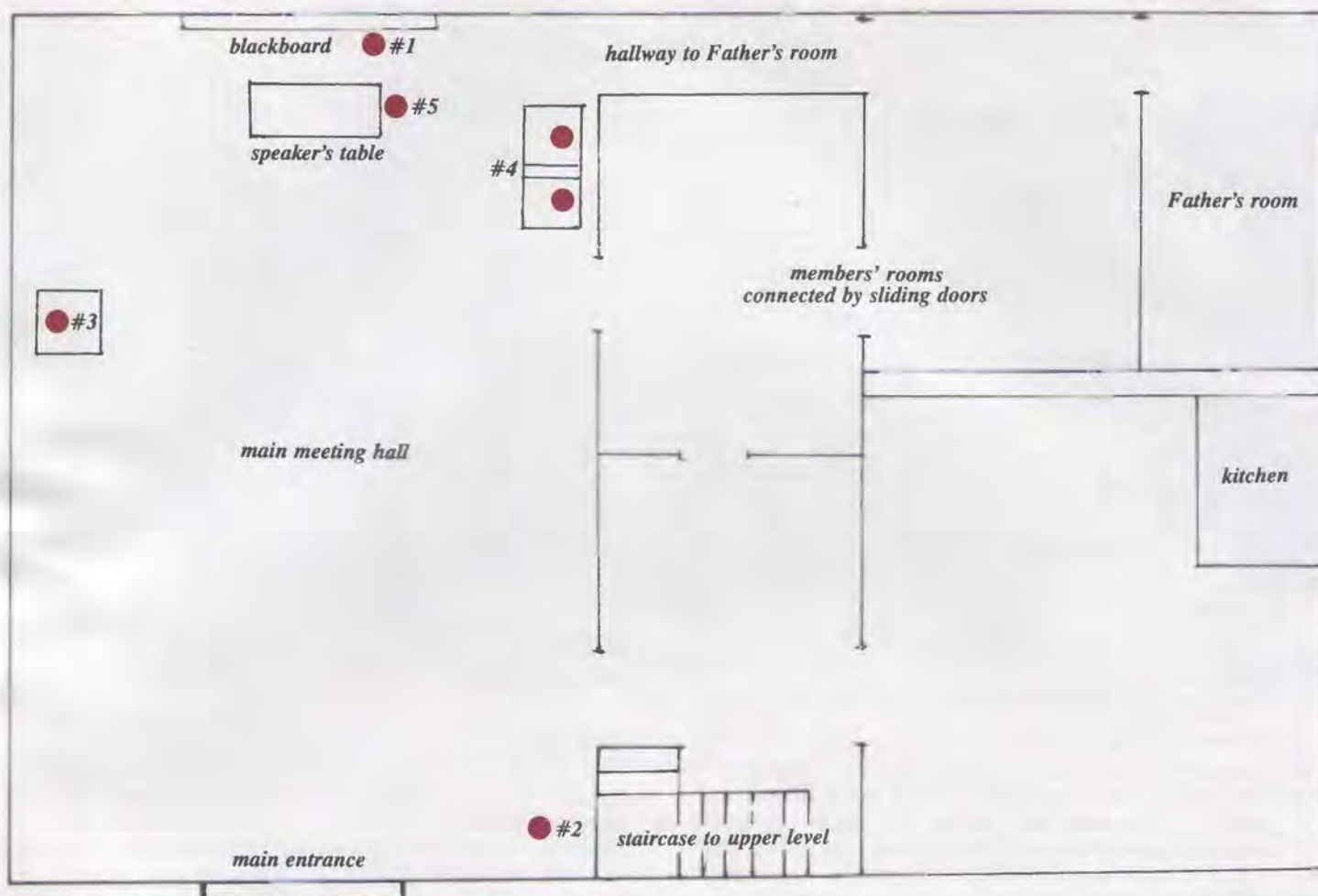
## PATTERN OF SUNDAY ACTIVITIES

**I**n these days, Father's life was centered on the Chungpa Dong headquarters church. Father held services on Sundays, at 5:00 a.m., a service mainly for members; and at 11:00 a service for guests and members too; and a service Sunday evening. In addition, there was a service on Wednesday evenings.

In the beginning, Father gave the Sunday sermons, but later on Mr. Hyo Won Eu took Father's place at the front of the main meeting room, which had a blackboard for drawings. (See position #1 on diagram.)

At the 11:00 Sunday service, Father sat in the back of the room, behind the members and listened to Mr. Eu's sermon. Because of that, newcomers did not know who the central figure for the church was, since Father sat in the back. In recent years, Father began wearing a necktie and suit, but at that time Father was dressed casually, just like other members. Therefore, newcomers couldn't easily tell who was the leader of the church.

How many of you have never been to the Chungpa Dong headquarters church in Seoul? I am surprised to see so many hands (addressed to 120-day workshop). Even though I explain many details, you cannot easily imagine the situation. (Rev. Kim draws a diagram of the room arrangement of Chungpa Dong



*Rev. Won Pil Kim's diagram of Old Chungpa Dong church.*

Church.) This building was originally a Japanese temple, and there were paper partitions between the rooms.

Father usually sat here (see position #2), but later on, Father moved here (to position #3). In these first two places, Father sat directly on the floor, like the other members. But later on, members brought a chair to Father (position #3) so then he sat on a chair. Finally Father moved to this place (position #4). Since 1960 members usually prepare two chairs for True Parents, and Father usually sits here with Mother.

When Father led the service he usually came to this place (position #5), beside the speaker's table, and knelt down and prayed. Then he gave the sermon. While Father was preparing for the sermon, he would cry so much that the floor around him was always wet.

My story today, on Chungpa Dong Church, covers the events within four years before 1960 and four years afterwards.

The podium where the speaker gave the sermon was small and humble, and stained with many tears of Father's. From that table also, Father gave many speeches, giving resurrection to the members. So that table remembered what Father did.

I was really surprised to see how much shorter Father's speeches in America are, compared to the ones he gave in Korea. Even though he may speak for five or six hours in America, that time includes translation, so Father is actually speaking only two or three hours. But in Korea, it was normal for Father to speak for three or four hours straight, without translation. Then, if Father gave a seven or eight-hour speech in Korea, what would be the equivalent time in America? For our members, Sundays were not a day of rest, but a day of physical perseverance. You might wonder how the members would feel:

they received so much spiritual food from Father, but it was hard physically to sit and listen to Father for so many hours. Therefore, Sunday was not a relaxing day. After Sunday service, members could hardly return to their homes. Father would give long sermons, and afterwards continue talking to members. Soon it would be time for the evening service, and members would stay on for that.

## FATHER'S CARE FOR AN OLD TABLE

**T**he podium (table) used for giving sermons became very old, and once when Father was away visiting another city, the members changed the podium and replaced it with a new one. Mr. Eu, the leader at that time, discussed with the other members and decided to substitute a new table for the old one. Do you think that was a good idea? It was an ordinary table; even members used it. They didn't throw away the old podium, of course, but they bought a new one. So why do you think it was a bad idea to change the table? (Someone suggests because of Father's tears.)

The members thought they had done a good thing, but when Father returned he became angry at them. Even though the table looked old and shabby, Father didn't want to change it, because Father's sincerity and heart had been absorbed by the table.

Usually, when you do something good from your point of view and offer it to your leader, if he does not accept it as good and gets upset about it, what kind of attitude should you take? I would like to explain this, using the example of Mr. Eu in this situation. When you are attending Father closely, it is important to know what kind of attitude to have.



*Old Chungpa Dong church, formerly a Japanese temple, with its clay tile roof.*

Even though Father got angry, Mr. Eu was deeply moved by Father's profound love and concern for old things. Even this small and humble table, which was by then nearly useless, had been used by Father for such a long time that it was connected to Father, and Father's heart was invested in it. So Father didn't want to just throw it away. For Father, this humble table was much more precious than a beautiful new table. Upon discovering Father's love and heart for this table, Mr. Eu was deeply moved.

Mr. Eu recognized Father's deep love towards the members in seeing Father's great care for such an old table. So he reasoned that Father would care deeply for members as well, when they became old and nearly useless for God's will. Even though there would be capable new members, Father would surely take good care of the old members who were no longer capable of doing much. In other words, he saw a parallel between Father's care for an old table, and his care for old members.

Sometimes we might feel, "Oh, when I become old and nearly useless for God's mission, Father will throw me away," but that is absolutely untrue. He will really take care of us. Father's viewpoint and even God's viewpoint of us is very different from the conventional viewpoint.

## THE ARRANGEMENT OF ROOMS AT CHUNGPA DONG

**I**n addition to the main meeting hall of Chungpa Dong Church, there were many rooms on both the first floor and upstairs on the upper level. Father's room was on the farthest corner of the church, on the very cold and dark side of the building. As you see there was a space for a garden on the sunny side.

A narrow hallway connected the main meeting room to Father's room. Members stayed late into the night, and for Father there was very little opportunity to rest.

Surrounding Father's room were four rooms connected by sliding doors, for the members. On the back side of the church was the kitchen. Korean kitchens didn't open into the house in those days, in order to keep smoke and fumes from wood and

charcoal fires outside.

Old women, spiritualists, would pray all night in the service room, and their loud praying voices carried to Father's room. They would sing holy songs throughout the night.

Upstairs was another meeting room where lectures were held. Mostly Mr. Eu would teach from morning till night in the upstairs room, with Father again sitting in the back of the room, listening to Mr. Eu teach, and watching the students and visitors who came.

Father could use this room, or one of the others, for individual counseling, or fellowship with members, so even when a larger meeting was going on, Father could still give advice to the members.

Father seldom officially announced a meeting, but wherever Father went, members followed him, eager to listen to his words. So wherever Father sat down, people would gather and a meeting would result.

## SPIRITUAL PHENOMENA

**M**any spiritualists would come to the service, in order to hear Father. During the service, many spiritual phenomena would occur. During one service, the body of one old lady began to shake. Another lady, some spiritual influence moved her and she stood up to listen to Father, even though everyone else was seated. Such things happened.

Father used to appoint one person to offer a prayer. Other times he asked for a volunteer, someone who really felt led to pray at the time. Sometimes, while someone was praying, he would go to spirit world, and his prayer would cease and there would be two or three minutes of silence. Nobody could do anything about that situation! Finally, Father spoke to that person, and he would immediately continue his prayer. Have you ever experienced such things?

In Pyongyang, many spiritual phenomena also took place during the services, but he did not interfere with such phenomena. In Seoul, however, Father would take control of such phenomena or stop them. As I explained in my account of Pyongyang days, the education for servants is different than the



*Members from Seoul Church gather with Father at Holy Ground, 1961.*

education for children. In Pyongyang, the spiritualists would strike evil, in order to make people change. This was a kind of servant-level. But in Seoul, Father would give people truth, and expect them to recognize it and on their own practice it; therefore, he controlled the spiritual phenomena.

In Pyongyang, the spiritualists would pick up the bad motivations or feelings of the members, and point them out publicly. In the beginning, it was okay, but then members began to feel afraid. Man's original nature is to change, not because of outside interference, but by recognizing for ourselves the need to change.

The spiritualists gave spiritual healings and predicted the future, and many did good things. But also, they would pick up on the evil elements of the members, and the members would begin to feel afraid of them. They would think, "The spiritualists know everything about me!"

Actually, God must know everything about us, but still we don't feel fear of Him. Why? Because He doesn't speak about it! Likewise, Father doesn't comment about our situations, although that doesn't mean he is unaware of them. Father's method of education is to begin by giving truth, God's word; then he expects us to recognize it by ourselves and begin to change.

As I explained to you, from my own experience, even though I would make mistakes, Father would never comment on them in the beginning. Later on, Father told me, for instance, "When guests are listening to Principle, it is impolite for you to fall asleep during the lecture. So please don't do it." He would say this very calmly and in such a way that I could really understand and accept what he was saying. This happened about 20 years ago, but I still remember very clearly those words of Father's.

So even though Father may not comment on something, that does not mean he knows nothing about us. I want you to clearly understand this point.

Father gives us many words, and we have to adjust our ways to them.

Two thousand years ago, Jesus performed many miracles, and because of this many people followed him. But when Jesus was led away to be crucified, people left him. There were many who

followed Jesus because of spiritual phenomena, but when Jesus stopped performing miracles, they stopped following Jesus.

## FATHER'S DESIRE TO GIVE GOD'S BLESSING

Father didn't intend to give long speeches; they just turned out that way. If you think giving long speeches is Father's pattern, try giving a seven-hour speech. But I wonder whether you have enough internal content to speak for so long. I think even a two-hour speech would be very difficult for you! If the speaker is filled with God's grace and blessing and the audience as well—and if the entire atmosphere of the meeting is filled with God's grace—a ten-hour speech will seem to last only ten minutes! On the other hand, if the speaker is not filled with God's blessing, a ten-minute speech will seem very long to the speaker and the listeners. For a speaker not filled with God's blessing, the time for Sunday service to seem to come too rapidly. Because he has nothing to give, he will want to ask someone else to speak in his place.

So why do Father's speeches become so long? Because he is totally filled with God's blessing. For him, the long speeches may seem to last only ten minutes! If there is not a base for give and take between him and us, it is difficult even for Father to speak to us. If there is a base for smooth give and take, Father can speak continuously. The reason why Father's speeches become so long is because Father has a deep and strong desire to give God's blessing to every person in the audience. To give God's blessing to just one individual does not require so much time, but to give it to everyone takes so long. Long speeches themselves are not Father's tradition, but what is the tradition is Father's deep desire towards the members. Father really wants to give joy and blessing from God to the members. In other words, long speeches come from his deep love. The length is an effect of his love.

Also, we should think about common sense. Leaders usually speak in a very polite, gentlemanly way. But when Father speaks, he uses his entire body, gesturing, shouting, jumping,

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## **The reason why Father's speeches become so long is because Father has a deep and strong desire to give God's blessing to every person in the audience.**

etc. As leaders we usually think that we need to maintain our dignity, but Father is different. Some people comment that Father seems to be an actor or an entertainer when he speaks; those who don't understand his motivation see Father as an entertainer. If Father wants to use the example of a monkey to make some point, he has to enter deeply into the monkey's world, in order to fully convey its world and heart. That is why Father's actions look like a monkey's actions. When he speaks about Heavenly Father's serious heart, Father himself also becomes very serious. So Father adjusts his actions according to the contents of his speech. When he speaks about the suffering and serious God, he wants to really convey this sense. That's why he doesn't stand quietly and state, "Heavenly Father suffered." If Father developed this topic, it would be time for the evening service, and members would even stay on for that. Father has many ways to express concepts to the members.

Someone who learns about God's heart only from a book can quietly and intellectually explain about God. But someone like Father who has truly experienced and witnessed God's suffering cannot just quietly explain about God; he has to use his full heart and sincerity.

If there is a good base in the audience, it is not always necessary for Father to express everything so fully. Suppose the listeners have a good foundation for understanding God's heart. Do you think Father's attitude toward them will be the same as towards those who have no prior foundation for understanding this point? One quiet word from Father can touch the depths of the hearts in a prepared audience. Or maybe even one expression from Father could convey the idea, without using words.

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### **PIONEER WITNESSING BEGINS**

**I**n 1957 the 40-day summer pioneer witnessing began, with one pair of members sent to each of 120 new villages or towns. Before setting out for the witnessing condition, members fasted for seven days. Thus the tradition of a seven-day fast also began at that time, along with the summer and winter 40-day pioneer witnessing conditions. Furthermore, 40-day training sessions for core church leaders began in 1957.

During the pioneer period, Father visited each pioneer, giving them encouragement. Some people's towns were deep in the mountains, others by the sea, and so on. To visit each place was very difficult, so Father gathered the pioneers together in centrally-located towns. Within the 40 days Father had to visit these pioneers, so he made a plan for 21 days of IW work. The church bought a jeep to use for IW work. It was a World War II jeep which was damaged during the war and then repaired. Using this jeep Father went to the mountains, valleys, cities and towns, visiting the pioneers. The capacity for such a jeep was four people, but usually seven members, including Father, rode on the jeep. On one occasion it carried a record of 12 people!

Father was concerned for the members, who he knew were working hard, so he wanted to give as many as possible a ride on the jeep.

There was a great variety of members doing pioneer work. Some were around 60 years of age, and the youngest one was about 12 or 13 years old, a junior high school student. Sometimes Father paired a very young member with a very old member and sent them to a town. Old members usually didn't know how to give lectures, but they would support the other

person through their prayers. The young members, junior high school students, learned Principle along with the adult members, so when they went pioneering, they gave Principle lectures. Countryfolk sometimes did not know how to read, so when members went pioneering in those towns, they gave literacy classes first and then taught the Principle.

One middle-aged member caught the interest of a prominent citizen of his town; the member did not know how to give a lecture, but he rented a small room in that pioneer town and, using paper, he tried to give this prominent man a lecture. But in the middle of the lecture he had to stop, because he had forgotten what came next, so he told his guest, "Please excuse me, I have to go to the toilet," and he disappeared for 10, 20, even 30 minutes. Then the guest felt very strange and went to the bathroom to look for the lecturer, discovering him inside, studying his lecture notes! The member had to study in order to continue the lecture, so he excused himself to the toilet in order to study. The guest was really moved by this attitude. Our member said, "In Seoul, there are members who can give a much better lecture than I can. Why don't you go to Seoul?" Our member didn't appear to be very capable, but when the guest listened, the words coming from the member's mouth were so deep that the guest thought there must be some very deep truth behind what the member was saying; so he accompanied this member to Seoul, studied Principle and became a member.

Another member didn't know much about the Bible, but even so he went on the pioneer condition. When he was witnessing there, many people came. Right next to the place where he had invited people for a meeting was a large, famous Christian church. Right at that time, a famous Christian minister came to that church to hold a big revival meeting. Some Christians from that church attended our member's meeting, and the minister heard about it and summoned the member to a meeting of Christian leaders. At that meeting, the minister asked our member many sharp questions, trying to shock him. Our member racked his brains to remember Bible passages and tried hard to answer the questions. His answers were so right that even the famous minister could not debate with him.

As you know, nobody had been able to discover the contents of the Principle. When the member answered their questions according to the contents of the Principle, using the Bible quotes written in the Principle, they were so amazed. "Did you study theology?" they asked our member.

At the start of this 40-day pioneering condition, members did not mention the name of Unification Church when they first approached people. When people listened to Principle, they were very moved by its contents. But when they were told that this was the teaching of the Unification Church, they often became very negative and could no longer follow. Because of these experiences, the members who went pioneering did not mention the name Unification Church in the beginning, but this is like ancient history, and the present situation is different now.

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### **FATHER'S INTENSE IW SCHEDULE**

**W**hen Father came to visit them and encourage them, the meeting was such a precious occasion for them. After the meeting was over, they did not want to leave him. But Father had to depart for another town. They would see

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**When evening came, the students asked, "Teacher, did you eat dinner?" The member didn't reveal his hunger, but replied, "Oh, I ate already."**

Father off, stand by the road, and wave until they could no longer see Father. One member followed Father on foot until the next town, because she had such a longing in her heart to be with him. At that time, the transportation system was not highly developed in Korea, and in order to go some place, people often had to walk on narrow trails.

Father's 21-day IW schedule was very intensive, but often-times he was unable to follow the schedule exactly. He would have a meeting scheduled from 1:00 to 2:00, for instance, but the members wouldn't want him to leave, so the meeting would last longer. Father would be scheduled to appear at another meeting and members would be there waiting for him. His schedule was very intensive, and meetings would continue until very late at night. Still, he would have to travel to the next town.

At that time, the financial situation of the church was not very good. In the United States and many other countries you can do fundraising, but in those days, it was impossible to do fundraising. When members were sent out pioneering, they were given a small portion of grain to eat, and that was all. Now when you go pioneering, you usually support yourself through fundraising and then do witnessing. This has become our formula, but the pioneering situation in Korea was different. When our members visited people or served them, only if people offered them money or food, could they eat.

One university student member went to his pioneer city, bringing with him just a small portion of food. Within several days, he had eaten all the food he brought. He was witnessing to senior high school students. After school, the students would visit our member's house, which was the size of a small room. In that small, dark room, our member gave lectures with so much enthusiasm. When evening came, the students asked, "Teacher, did you eat dinner?" The member didn't reveal his hunger, but replied, "Oh, I ate already." But after asking the same question many times and hearing the same reply, the students began checking the kitchen. They discovered there was no food at all; inside the rice pot there was nothing. Finding no trace of any food, they began to wonder. Finally the students discovered that their teacher didn't eat.

Even without eating, the teacher was giving lectures. They discussed the situation among themselves. They usually brought lunchboxes from home, so they began to save their food and bring it to their teacher after school.

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## **HUMBLE LIFESTYLE OF OUR CHURCH**

**F**ather's birthday was approaching, and members would try to prepare food for Father. Among the members there were spiritualists who received revelations about Father's birthday and were instructed to prepare a lot of food for Father's birthday. So because of these revelations, they made preparations. However, Father told the members not to prepare a lot of food, but instead to give him the money they would have spent on the food. For three years, Father didn't celebrate his birthday; instead he would fast, and save the money that would have been spent. The first year, he bought a bicycle and the second year a motorcycle. Witnessing activity was progressing well, so the leaders needed some vehicle to visit their members. That is why Father saved up money and bought a bicycle and a motorcycle. Father bought motorcycles for the eight regional leaders, wanting them to be able to visit as many members as

possible as often as possible. Now, of course, each regional leader has an automobile.

After 1960, after Father's holy marriage, Father began to use a table to eat upon. Previously he would just use a small tray, which contained some rice and not more than three small side dishes. It was quite humble food. Furthermore, he just put the tray on the floor.

The financial situation of the church was very difficult. When members came to stay at the church, they slept crowded in one room. Even members who usually lived in their homes would eat with us when they came to the church. As in Pyongyang days, the food served at the church was very simple and humble, but tasty. It was healthy, and sometimes even people who had diseases were cured by eating this food. Thus some people called our food "medicine food." So some members who had enough food to eat at home came to the church to eat our food there. But our financial situation was very difficult.

The woman who was responsible for the kitchen was happy, in part, because so many people were coming to the church, but on the other hand, she would worry about how she could offer food to all the people. So it was a kind of happy problem.

There were many beggars in those days in Korea, who would begin knocking on doors early in the morning, asking for food. Beggars usually visit every single house, but no beggars visited our church. Most beggars knew that when they knock at a church they will receive more food, but why do you think they stayed away from our church? They knew that if they visited the other houses they could get white rice, even though it may be cold, plus one or two side dishes. In contrast, when they visited the Unification Church they were given unhulled wheat and nothing else. Even though we served warm food, they preferred to visit the other houses.

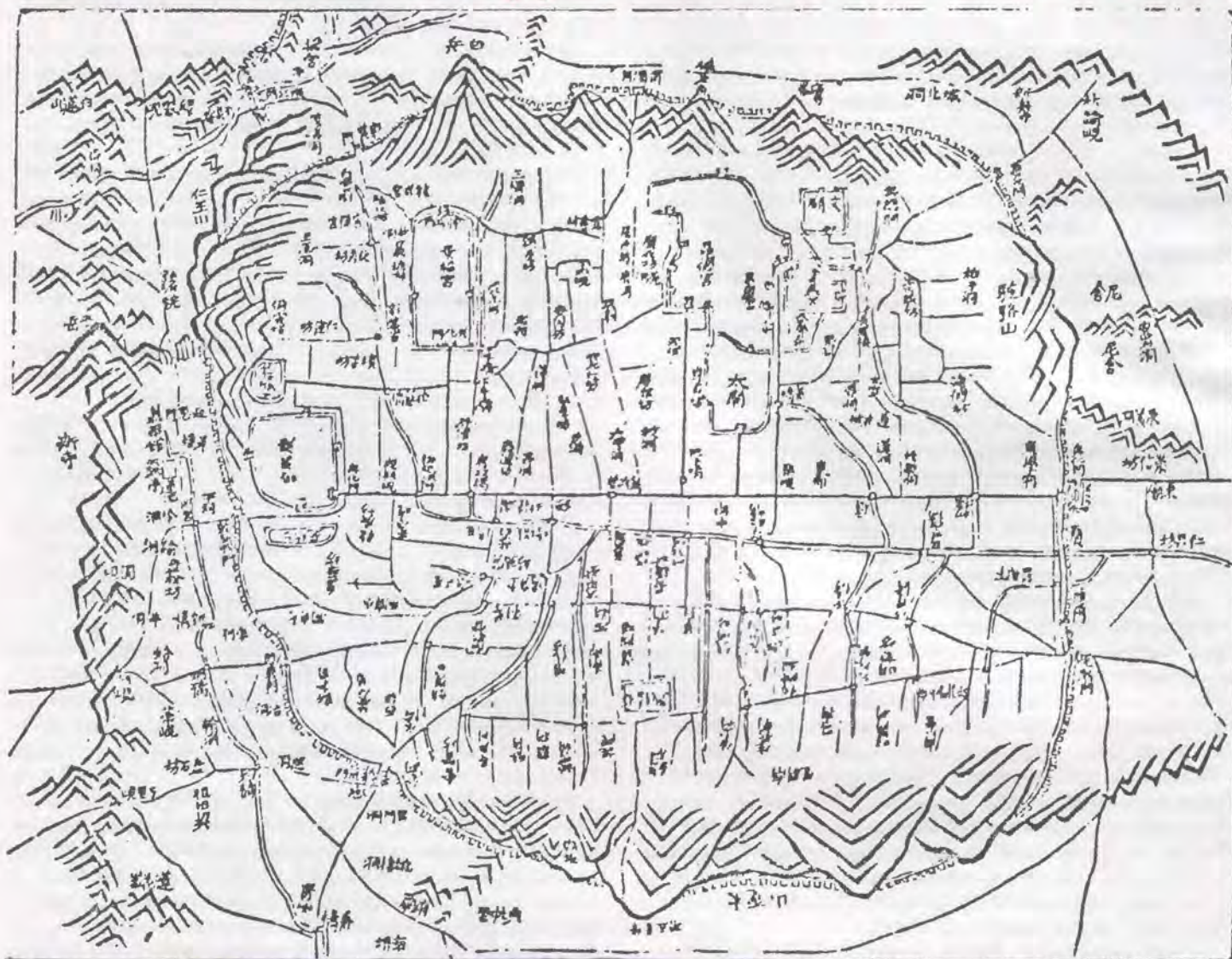
Through this example, you can imagine how humble our church life was at that time. In your country, you feed dogs very well and put them on leashes and take them out for a walk. But in those days, Korean dogs were not tied up, and when they became hungry they would look around all the houses to find food. Only special dogs would be kept in the house on a leash. These dogs would enter the kitchens and sit down until someone fed them. But very few dogs came to the Unification Church!

So if even beggars and dogs did not hang around our church, you can imagine how humble and simple our church life was in those days.

There was one special dog, however. Even though he had a master, he would come every day to visit our church. We would push him away, but still he would return to us. Finally, this dog became our church's dog. He was such a special dog. When he saw people, he could immediately distinguish who was a church member and who was not. There was one businessman who would come to deliver rice. He had been coming to the church for one or two years, but even though this businessman had been coming regularly for one or two years, this dog would always bark at him.

Throughout Korea, beginning in 1957, intensive witnessing activity began, and in 1958 and 1959, Father sent missionaries to Japan, England and the United States. Mr. Sang Ik Choi (also called Mr. Nishikawa) was sent to Japan; Miss Young Oon Kim and David Kim to America. Later Col. Bo Hi Pak came to America. By sending them to these countries, Father began to lay the foundation for the worldwide mission.

# Rising like a Phoenix: by Jonatha A. Johnson The Founding of Ancient Seoul



*A historical map of ancient Seoul, showing original castle walls, mountains and water courses.*

The phoenix is a mythical bird of Korea who rises from her ashes to fly again in immortality. By sifting through the ashes of history we find the living testimony of Korea and her people and how they have within themselves the seeds of renewal. It is a certain sense of destiny which fosters the resurgence of life after devastating temporary defeat.

Korea's miraculous recovery after the devastation of the Korean War can be seen from the perspective of Seoul's own history.

Even from the ancient times of the Three Kingdoms, the Korean people had a strong sense of history, focused on their king, his lineage, and government in the capital city. The Three Kingdoms had consolidated by the year 936 A.D., centering on the Koryo Dynasty, which would terminate with the founding of Seoul and the beginning of the Yi Dynasty.

There is an old saying, "When Seoul catches cold, the whole peninsula sneezes." This centralization of authority served to keep the peninsula Korean, despite temptations from dominant invaders, and it provided the foundation upon which modern

Korea would emerge. Deep in the depths of history lie testimonies which should be told. This story is about historical Seoul, as a focal point of the nation.

The place to begin is the legend of the founding of Seoul.

## THE CASTLE OF SEOUL

In the middle years of the Koryo dynasty there lived a man called Yun Kwon. The government sent him to select a field to the south of Mount Pukhan, which is the high rocky mountain near Seoul, and to plant plum trees there. But when they began to grow large he was ordered to prune them ruthlessly so that their branches should not grow thick, for Do Son, the famous Buddhist of the Kingdom of Silla, had inscribed a prophecy upon one of the peaks of Mount Beg Ag (Pukhan), and the words were always to be visible. The prophecy read: "The next King shall be Yi and the capital shall be transferred to Han Yang" (the former name of Seoul).

As thus predicted, in the late 14th century, a general named

Yi (Yi means "plum") deposed the King, and reigned in his stead. There were many in Keasong, the old capital, who remained loyal to the former King, and they compelled the new King Yi to move his capital away from possible assassination. So he summoned a noted Buddhist who lived in the small temple of Mount Godal, and bade him select a site for a new capital. The monk's name was Muhak.

Muhak set out, and crossing over Mount Pukhan, he came to Dong-Ya, "Eastern Field," just south of the mountain. He stood there pondering where he should go, when he heard a farmer ploughing. The farmer was shouting at his ox and saying, "You are as stupid as a Muhak! (which means illiterate), always going the wrong way!" The Buddhist monk pricked up his ears when he heard this, for it sounded as if it referred to him. So he said to the farmer, "You just said your ox was as stupid as Muhak. My name is Muhak. Perhaps you can help me. I am looking for a site for the new capital, and this seems a likely place. What do you think about it?"

The farmer then advised him to go ten *ri* (two and a half miles) to the north. The field where they met is now called Wang Sim Nyi, which means "Go ten *ri*."

Muhak followed the farmer's advice, and found a suitable site at Han Yang, the place Do Son had long before prophesied. The site was surrounded by steep mountains on three sides and the deep river Han on the fourth. It was decided that the new capital should be built here, and a castle with walls surrounding it. They could not make up their minds, however, about the location of this wall. One night it snowed, and in the morning they found a circle of snow around the site. They decided therefore to build the wall around this circle of snow. And they called the capital Seoul, which is said to be derived from *sol-ul*, a Chinese word meaning snow, and a Korean word meaning fence.

## A MOST AUSPICIOUS PLACE

General Yi's victory brought to an end the former Koryo Dynasty, and marked a new beginning. The Yi Dynasty would retain the royal lineage five hundred years, until Japanese annexation in 1910. From the *Annals of King Taejo* (the honorary name given Yi after his death) we find less fanciful historical details of the founding of Seoul.

Monks, practicing "geomancy," had selected this site for the capital city for their new king, back in 1392. Following carefully prescribed instructions utilizing knowledge of Taoism, land forms, watercourses, rock and soil formations, vegetation, wind and weather, and a keen sense of spirituality, a geomancer determines the places most beneficial to the welfare of those who will be buried there, those who will live there and their descendants.

The geomancer approves the location, then designates the proper places for burial, palaces, housing, and placement of city gates. Harmony with the natural laws of the land, they believed, would bring assurances of spiritual protection, good fortune for descendants, and prosperity to the entire kingdom.

A living geomancer described his practice of geomancy this way, "The principles behind the formation of mountains and watercourses are the same as those in the formation of a plant. A plant has roots, a stem, branches, leaves and flowers; a mountain has comparable parts. As all parts of a plant are linked together in the production of fruit, similarly, all components of mountains and watercourses form a system which produces auspicious places.

"It is the geomancer's task to search for the auspicious places of mountains. Therefore a good geomancer should be able to tell, when he is in the field, which places are comparable to the

roots, stems, or flowers of a plant."

For Seoul, the tallest peak (Paektu Mountain) is the root, with the major ranges leading from the peak being as trunks of a tree, or a vine. The lesser ranges are comparable to branches, and the hills, valleys and plains are as leaves. The most auspicious place, then, can be considered as the place of the blossom, which will be, therefore, a very fruitful place.

## A WISE RESPECT FOR HISTORY, PROPHECY, AND CHINA

King Taejo (the honorary name for Yi was Taejo) had wisely decided on this site to build his new dynasty, but only after conferring with his ministers. He knew how to utilize old history and ancient prophesy and formulate new ties of loyalty, cooperation, and support to rejuvenate the pride of Korean people.

There in the tranquil valley, he brought his administration to begin the task of winning the hearts of his newly acquired subjects. Palace building commenced in 1394, and from his first year, King Taejo offered sacrifices and offerings to heaven, honoring his ancestry, asking protection to insure prosperity, on behalf of his entire nation. This was truly an auspicious beginning for an era which later observers would compare to the Elizabethan era of England.

Within the four great gates and four lesser ones which surrounded the district, Seoul sat as a jewel in a crown. Seoul became a centralized hub of cultural, academic, political, and economic activity. New schools opened, and a saying spread among the people, "Send young men to Seoul and young horses to Cheju." On the grassy plains of Cheju Island horses could run freely; in the administration centers of Seoul, great scholars gathered, steeped in Confucian ethics and bound to the powerful courts of China through Korea's official status of "little brother."

## THE BLOSSOMING CULTURE IN SEOUL

Utilizing models of governing and education brought from China, the Koreans renovated everything which came through the gates of Seoul, and a totally Korean culture blossomed like a plum flower, bearing good fruit, and her influence spread through the entire peninsula until every aspect of life had a distinctive Korean flavor.

By 1474 Korean sounds were systematically formed into a language system called Hangul. It was simple enough for women and commoners to use, in contrast to the thousands of Chinese characters which limited education to the Confucian elite. Administrative records, history, and daily rainfall measurements were religiously kept. Books were published by moveable metal type, pre-dating Gutenberg, the first Western printer, by half a century or more.

Within the gates, more palaces and pavilions were being built, while outside, beyond the seas and the Siberian frontier, new invasions threatened her status and relative peace and security. Mongols, Chinese, Manchus and the Japanese alternatively had threatened her borders, shrinking her territory for centuries, and now new armies arrived.

Beyond the gates, were the mountain peaks serving as perfect lookout points to observe and send warning to the heartbeat center of Seoul. Fire-soldiers manned hundreds of peaks, signalling with fires at night and a column of smoke in the day. These fire stations were on constant alert, signalling to one another. One fire was lit to notify a peaceful state, two fires when the approach of the enemy was perceived, three fires notified the appearance of enemies within the frontier. Four fires



meant actual fighting, and five fires were lit when the fighting had reached the palaces of Seoul.

Even ample warning was not enough to prevent the consequences of foreign invasion. With Admiral Hideyoshi's landing and rapid march north in 1592 came Seoul's temporary defeat. The king's main palace was burned to the ground, but the nation recovered, and three hundred more years passed, with Korean culture waxing and waning, like cycles of breathing: invasions, new taxation and conscription, land reform, new efforts at isolation, relative peace, new invasions, patriotic revival, land reform, and so on.

The nineteenth century witnessed a fierce revival of national spirit, and the burned palace was rebuilt on the same foundation, according to the original design, after three hundred years.

The Yi Dynasty, torn from the outside and weakened from

problems within, had completed a full cycle since its inception, a brilliant blossoming, a long process of growth and development, decades of turbulence and decline. Like autumn comes to the farmer's plum field, the time of winter had come to the family of Yi.

The 20th century had arrived and Korea held within her the spirit of renewal, like a legacy of history. Russia to the north, China to the south, Japan on the east. All sat ready to stake a claim on the peninsula. Japan's victory of annexation seemed to be a substitute for something possibly worse. Seoul would wait, forty years, before she would see the coming of spring again.

*(Information on geomancy from an unpublished thesis by Yoon Key-Hong. Legend of Seoul from "Folk Tales from Korea," collected by Zong In-Sob).*

# THE ANTI-RELIGION MOVEMENT

## The ARM's Hold On Religion

by Claire Bowles

**W**hat is a cult? A Jewish rabbinical association, involved in deprogramming, says that the Jews for Jesus is a cult; the evangelical Spiritual Counterfeits Project says that the Jews for Jesus is not a cult; a Hassidic rabbi and group which attacks a Hebrew Christian group for being a cult is itself called a cult by the president of yet another rabbinical conference. Anson Shupe, a University of Texas sociologist, notes that all three of these groups would then be "anti-cult cultists!"

This shows a little of the irony that is infused in the anti-cult movement or "anti-new religion movement" that is growing more and more visible in the world. Though people with a sense of the ridiculous may find humor in a paragraph like the one above, there is really nothing funny about the results which the movement is having on America and the world. The anti-religion movement is responsible for some of the worst tragedies in our church and in other new religious movements.

"ARM" has become the rather descriptive nick-name for the anti-religion movement, though they don't see themselves as anti-religious at all. They see themselves as lovers of religious freedom and haters only of "destructive cults."

There are many fingers to the ARM in the United States—Citizens Freedom Foundation and Information Service (CFF-IS), American Family Foundation (AFF), Cult Information Center, Spiritual Counterfeits Project, Ex-Moon Inc., Citizens Engaged in Reuniting Families, and more—but their counterparts exist in many countries around the world (see list of the International ARM).

These groups are surprisingly organized, with some of their activities including the following:

Deprogramming information and, in some cases, services rendered

Book, newsletter, article writing and publishing

Government lobbying

Media rousing  
Harassment of parents of members  
Anti-cult conferences and workshops  
Giving lectures at schools and churches

Appearing in court to aid deprogrammers brought to court in lawsuits

Distributing "information" to media outlets

Meeting with editors of local newspapers

Meeting with television producers and editors

Sending letters of recommendation to the F.B.I., the Immigration and Naturalization Service, the Department of the Treasury, the Securities Exchange Commission, the Federal Reserve Board, the Department of State and the IRS.

Just how organized and dangerous is the anti-religion movement, or ARM? The opinions differ, but one thing is certain: these groups are devout in their efforts to destroy not only the Unification Church, but any new religion at all which might "threaten" the old religious and archaic traditions. This includes new Christian outreach groups like The Way International and even the tiny Old Catholic Church, a charismatic sect of Catholicism.

Joy Irvine-Garrett is head of the Public Affairs Department of Unification Church at the New York headquarters. She said of the ARM: "They involve themselves in public affairs; mail letters and information to opinion makers all over the world; have computerized lists of members and parents of members; have branch offices in every state; and even have a public relations firm representing them. These are people dedicating their lives to work against us."

Here are quotes from the Nov. 1979 newsletter of Citizens Freedom Foundation & Information Service, CFF-IS:

"Your letters to key speakers of ICUS will show Moon we are in business to put him out of business. We can't stop his 1979 (ICUS) conference but with your help we may stop his 1980 and

future affairs—write today, please."

"(We) sketched out the new CFF-IS letterhead with a logo showing a child struggling in a sea of cults while a life-preserver tagged with CFF-IS is being thrown to him/her. Hopefully the printer will do a better design job and the next memo will see us with a very identifiable symbol. Then maybe we can come out with bumper stickers, etc. and make CFF-IS as well known as IBM, Red Cross and others."

"I spent an hour on the phone to Fred Ackerman. Fred is an aide to N.Y. Assemblyman, Howard Lasher. Lasher is 100 percent dedicated to the exposure and elimination of destructive cults. So any of you New Yorkers in Lasher's district should give him facts and help his fight."

### The ARM's main focus: Unification Church

Though groups like CFF and American Family Foundation work actively — many of the members full time — against new religions in general, they concentrate a majority of their efforts against the Unification Church. In "Advisor," a large, bi-monthly newspaper about "cults" put out by AFF, a great percentage of the articles are about the Unification Church. The Unification Church is central to the ARM because, as one ARM member said, "If we can go after Moon, we can go after anyone."

The size and power of these groups vary. Some are so fanatic that no one can take them seriously, aside from an insignificant number of followers, such as a group called "Systems for the Assimilation of Youth" which used to lobby for laws making it mandatory that all "cult" members wear brightly colored arm bands to identify themselves (reminding us of the Stars of David that the Jews were forced to wear in Germany during the time of Hitler), and undergo psychiatric examinations and treatment if found



Robert Boettcher, important part of the ARM.



Galen Kelly, professional deprogrammer, with his wife outside Federal Court during a case against him for kidnapping.

on the streets without this proper identification! Fortunately this particular group doesn't exist any longer.

The more sophisticated groups, such as AFF, number psychiatrists, psychologists, "experts" in cults, ministers and even a few government officials among their members, supporters and advisors.

Certain members of the board of CFF-IS are also members of AFF or other groups and they use many of the same sources, but they claim no official tie. AFF says it "is developing a close working relationship with CFF-IS."

## Where does the ARM get its funding?

Another question is where these groups get their funding. Large amounts of money, coming in regularly, are required for the newspapers they publish, their offices, research, travel, court costs, fees paid to their "mental health experts," distributing pamphlets, and the large campaigns which they sponsor in certain towns where new religions would like to put training centers or temples. Much of their income is in the form of donations from parents of members or ex-members and their own membership fees. Contributions also come from the public; they solicit donations through their newspapers. Churches have been said to take up collections for the groups or give them a set fee for lectures, workshops and conferences on the new religions or "dangerous cults," as they call them. But they also receive huge grants on occasion, such as the one American Family Foundation received last year. It was proudly announced in the AFF

newsletter in November:

"AFF received \$10,000 for activities which will include a model training program for clergy, a workshop for helping professionals in New York City, two educational booklets for the general public, ("Cults: What Every Parent Should Know" and "Cults: What Every Teen Should Know"), and an audio tape providing advice to parents with children in a cult." The newsletter did not mention where the money came from.

## The News World investigates

The News World has featured an irregular series of articles during the past five years about the anti-religion movement (most recently was a series published between late September and early October this year, entitled "Target: Rev. Moon—A Study In Organized Bigotry"). Investigative reporters have taken a hard look at the more militant individuals and organizations opposing Father, following the pattern of articles written by Ted Agres, Hal McKenzie and Robert Morton in 1978 during the Fraser hearings. Donald Fraser's motivation for investigating Father was clearly exposed, thanks to The News World. His reason for investigating Father was shown to be directly tied to his own anti-South Korea sentiments and even pro-communist groups and individuals with which he was involved.

Another recent story (July 14, '82) was headlined, "Ex-diplomat key part of anti-church drive," a story about one of the church's arch-enemies, Robert Boettcher, who was the staff director on the Fraser committee. Boettcher has con-

tinually held the position of advisor for several of the activities sponsored by AFF and CFF. He also contributed anti-Unification Church statements to circulars printed by AFF and distributed to delegates attending the 7th annual ICUS in Boston, trying to persuade scholars that they were being duped by Father. Boettcher also wrote a book about the Unification Church called "Gifts of Deceit" which even the New York Times book review described as "assaults heavily delivered, but with lightly supported charges." The Church is beginning proceedings on a libel suit against Boettcher for alleged lies in the book.

## Is the ARM left-handed?

Are there connections between the ARM and leftist and/or communist groups? If there are, they are deeply hidden. Robert Morton, of The News World, believes that in time it will all come out. But Sara Towe, a foreign correspondent for FPI in London, wrote in an article that "Many of the anti-cult groups in Europe, formed for the most part in the mid-70s, involve one or two radical leftists in the organization who have no direct connection with new religions (that is, no religious reason for being against the new religions and no relatives involved in a new religion).

"In London, Chris Yapp, a young man instrumental in the forming of FAIR, ("Family Action, Information and Rescue," a London ARM group) is now actively involved in radical politics. Mark Hosenball, another founding member, was an American journalist working in Britain, who "exposed" the CIA in London, and was subsequently deported.

## Deprogramming: The muscle of the ARM

When a Unification Church member hears the word "kidnapping" he usually doesn't think of a child of rich parents being picked up by thugs at a playground; and who, among the church members, can hear the name Ted Patrick without a shudder? We all know very well the word "deprogramming" and all the things that word brings to mind: boarded up motel room, weeping parents, ex-"cult" members standing by to guard, and some character (with a none-too-wholesome life-style himself) telling horror stories to a young prisoner about his religious leader.

The term "deprogramming" has various meanings, sociologists Anson Shupe and David G. Bromley say in a study called "The Deprogrammer as Moral Entrepreneur: The Development of a Deviant Occupation." It could mean merely talking someone out of his commitment to a new religious movement or it can mean coercive abductions, imprisonment and lengthy browbeating sessions to break their faith.

There are definite connections of cooperation between the ARM groups and the deprogramming elite. The ARM has assisted in kidnappings and members of ARM groups have been present at "deprogrammings."

The ARM certainly has a long reach. From America, to Europe, to Australia, to Asia.

There is the story of Michael Tracy, an Australian who was kidnapped and who underwent a traumatic "deprogramming" ordeal by American deprogram-

mers in Australia, showing some possible connection between the Australian ARM group, Association Exposing Pseudo-religious Cults, AEPC, and the American ARM.

There is also some evidence that English and American ARM groups had something to do with the banning of the Unification Church in Singapore through letters to the Singapore government and Christian churches there.

To again quote Ms. Towe from her story on the international connections of the ARM and deprogrammers:

"The same deprogrammers have shown up in different countries around the world. The same literature is used, using the same terminology to discuss the religions and the "necessity" for deprogramming.

"Eileen Barker, a sociologist with the London School of Economics who studied the Unification Church for three years, sees the deprogrammers as using semantics to turn coercion into 'liberation.'

"The 'innocent victim' has been 'brainwashed' into a 'bizarre cult' with an 'unbelievable' dogma and has been exploited and 'forced' to lead an 'unnatural' life which no one in their 'right mind' could 'conceivably' choose. In the *name of freedom* and in his *own best interest* he must be 'rescued' and be 'allowed' to see how he has been 'manipulated' and 'deceived.'

"...a religion becomes a 'cult'; proselytizing becomes 'brainwashing'; persuasion becomes 'propaganda'; missionaries become 'subversive agents'; retreats, monasteries and convents become 'prisons'; holy ritual becomes 'bizarre conduct'; religious observance

becomes 'aberrant behavior'; devotion and meditation become 'psychopathic trances.'

"The deprogrammers rely heavily on a few psychiatrists who play a key role in the construction of this concept (deprogramming) and its legal defense: Dr. John Clark, Margaret Singer, William Sargant, Susan Shulman and Robert Lifton (who first coined the term 'deprogramming'), are five of the psychiatrists who work with deprogrammers and have set themselves up as experts on diagnosing 'cult-brainwashing.' They effectively eliminate competition by claiming that only they are competent to diagnose this new mental condition. The same reports are referred to around the world as 'proof.'"

While deprogramming was originally aimed at the new religions, it now has involved attempted deprogrammings of several Baptists, members of fundamentalist Bible Churches, a few Episcopalians, a Roman Catholic priest, members of some charismatic groups and even a 35 year-old woman Ph.D. for her political views. If we take this to its logical conclusion, it would mean that anyone could be "deprogrammed" from any religion, political party, occupation, or choice of major at college, for any reason, however insignificant, provided someone had enough money to pay the deprogrammers.

## What is being done?

The National Headquarters of the Unification Church has projects designed to counteract some of the activities of the ARM. A one-time missionary and seminary graduate, William Connery,

Edward Levine, a pro-deprogrammer and anti-new religions advocate, tried to get rid of a pesky News World reporter by taking a swing at him.

Psychiatrist John Clark's reaction to being photographed at the deprogrammers conference in 1981.



has written a twelve page dissertation to inform members and non-members of new religions about some important aspects of the ARM. The paper explains who is behind the ARM in general and what the goal of the ARM is. Much of his information has come from the book "New Religions and Mental Health," which is a collection of articles about new religions and their effect on society, edited and with an introduction by Herbert Richardson; it is an excellent book for parents.

Mr. Connery's paper explains that there are five basic groups composing the ARM:

1) "Traumatized parents/ex-members"

Mr. Connery here touches on history and tells of how the parents of some historical Christians, such as Thomas Aquinas, tried to force them to recant their decisions to live a devoted life. He gives present-day examples of how history is repeating itself in the families of members or ex-members of new religions who are most involved in anti-cult groups and deprogramming.

2) "Christian Heresy Hunters"

In this section, Mr. Connery gives examples of three groups which fall under this category: a) Former members of new religions who now attack their former beliefs from the viewpoint of their new-found traditional Christian doctrine. Chris Elkins, Jeffrey Brodsky, and Gary Vesper are cited. b) Ministers of Protestant churches who feel it is their duty or mission to attack the new religions. The paper names Rev. David Hondorp, Bob Losie, and Rev. Larry Wilson as examples of minister parents of members or ex-members, of new religions. Some ministers have formed groups to "inform the public and battle the menace of the cults," such as Brooks Alexander, Steve Scott, Jerry Yamamoto with their group "Spiritual Counterfeits" of California; Rudy Mitchell, Dr. Walter Martin, Rev. Ron Carlson, and Gary Fust, all with their own groups. Finally, c) Catholic priests involved in campaigns against new religions. The most well-known are Fr. James LeBar of New York City, Father Kent Burtner of Portland, Ore. Both are often involved directly in faith-breaking or "deprogramming."

3) "Jewish Anti-Conversionists"

Here, Mr. Connery cites some famous Jewish opponents such as Rabbi Maurice Davis, a long-time activist and pro-deprogramming advisor. Also the active organization of B'nai B'rith which has been in the forefront of taking a strong

position of opposition to new religions, supporting bills of legislation and writing letters to senators, judges and governors. They have also cooperated with CFF in publishing an anti-cult brochure. Other Jewish organizations are mentioned.

4) "Atheistic Mental Health 'Experts'"

A new group of opponents which has arisen during the last 5 years or so is a group of experts who have begun to decide what religions are proper ones for people to follow. In this section the focus is on Flo Conway and Jim Siegelman, whose "findings" have been broadcast through the sensationalist media, and through famous anti-cult psychiatrists like Dr. John Clark and Dr. Margaret Singer. Conway and Siegelman openly approve of faith-breaking. Their book "Snapping—America's Epidemic of Sudden Personality Change" presents analyses of religious experience from the viewpoint of atheistic materialism. Mr. Connery states in this section of the booklet, "If psychiatry has the power to determine mental illness based on religious beliefs, it is conceivable that 'treatment' could include such infamous psychiatric techniques as electro-shock, lobotomy, and forced drugging...."

5) "Sensationalist Media"

In this section Mr. Connery shows how the press is not always on the side of truth and how the media can be used to provoke mass hysteria as in the case of Brazil, 1981, when as a result of a sensationalist "expose" about the Unification Church, twelve church buildings were destroyed by a violently emotional mob.

The paper, on the whole is very educational and will hopefully be accepted by the scholarly world, but it is more probably going to be used by Unification Church public relations departments for circulation to the public. If members would like copies, they are available at the American headquarters of the Unification Church, Public Relations Department.

## Others against the ARM

The Church of Scientology has proven to have the skill and financial ability to do some deep research and positive action against the ARM. The Scientologists are strongly attacked by the ARM and have often been allies of the Unification Church in this fight. They publish a newsletter, have formed a group called Association for the Pres-

ervation of Religious Liberties, and have published a book about the ARM called "The Anti-Religion Movement: An Abstract of Contemporary Terrorism, Kidnapping and Violation of Religious and Civil Liberties in America." The book is dramatically written and is more emotional than intellectual, but uses verified information and has facts as its groundwork. The book cites examples of kidnappings and deprogrammings, showing the deprogrammers for what they are: self-proclaimed vigilantes and, in some cases, even people with police records for rape and murder. (Ted Patrick was at one time charged with sexual assault of a 14 year-old girl, and John Hresko, an employee of Patrick's, had been charged with the beating death of a man in 1976. Neither crime was against people who were being "deprogrammed.")

With the exception of Fredrick Sontag's book, "Sun Myung Moon and the Unification Church," (currently on sale at U.C. headquarters) the only relatively unbiased books about the new religions and their enemies, available to the public, are by David G. Bromley and Anson D. Shupe. These two sociologists have written a series of three books on this subject: "Strange Gods," "Moonies in America" and "The New Vigilantes."

"Strange Gods" tells of the new religions in general and the anti-cult movement that threatens their religious liberty. The book takes no stand supporting the new religions or their goals, but the book is definitely against the loss of religious liberty. "Strange Gods" clarifies several important points:

- "There is no avalanche of rapidly growing cults."

- "There is no mysterious brain-washing process used to enslave millions of young Americans."

- "There is no convincing evidence that all new religions are merely out to rip off every available dollar from the American public."

- "There is no reason to believe that all modern gurus and spiritual leaders are complete charlatans."

- "There is no *bona fide* mental health therapy called deprogramming that works as its practitioners and promoters claim."

- "Deprogramming is a deliberate attempt to horrify and anger us."

In the first chapter Bromley and Shupe quote these moving words from civil libertarian Dean M. Kelly, "Let us not forget that the anguish of parents is not the only anguish involved here. Let

us give equal consideration to the feelings—and rights—of the young people who go about in daily dread of being physically seized and subjected to protracted spiritual gang-rape until they yield their most cherished religious commitments.”

## The heavenly archangel vs the satanic ARM

What should America's role be, concerning this continued attack on Father? we might ask. Robert Morton, editor of *The News World*, explains that, “The role of the Archangel nation includes passing on vital information and know-how to other nations, maintaining the security of the free world, eventually liberating the communist world, and attending the Messiah. Attending the Messiah means not only supporting his worldwide mission but also protecting him from hostile forces. Given our unique role in the providence we should be more concerned than any other country about this but I'm afraid we're too casual.

“The problem is compounded because America lacks national unity and has an individualistic culture. Korea is family-centered, Japan is more nationalistic. Japanese members have very strong feelings about the role of the Eve nation, but Americans don't think so much about what being the Archangel nation means. For that reason we haven't supported and protected Father the way we should have against forces which would like to destroy him.”

Mr. Morton said further that although *The News World* is a general interest newspaper, its editors consider the highly-organized and well-funded opposition to Father as a legitimate news story.

“My attitude is that Americans ought to take responsibility for America's role,” said Mr. Morton, who stressed that he was speaking only as an individual and not in his official capacity.

What can American members do to help fulfill America's role as the Archangel and protect Father? Kate Reese, of the legal department at the headquarters of Unification Church, says that there are several things that members can do to combat, at least to a small degree, the activities of the ARM:

“Members should keep informed about the world and our activities as a church in relation to the world. The ARM likes to bring up things like ‘heavenly deception,’ so we have to be exemplary individuals, completely above board.”

She went on to say that we should “of course, keep close contact with our parents. Find out if our parents have been contacted by one of the ARM groups and help our parents understand more clearly what we are doing.

“Be aware of anti-religious activities in your town or city. If there is an ‘anti-cult’ lecture or workshop being held, find out as much as you can about it; attend it, if you can, and inform Headquarters about it.

“Seek out support groups and friends among other new religions. We need organization with other new religious

groups like Church of Scientology, Hare Krishna or The Way International, all of which are fiercely persecuted by the ARM.”

Joy Irvine said “The main effort against the anti-religion movement is if brothers and sisters pursue their home church work.”

In home church we are coming face to face with the people who are, or will be, affected by the ARM. When these people see us, know us and learn to love us, the truth will be known and the truth will make us free ... of the grip of the ARM.

### LIST OF ORGANIZATIONS IN UNITED STATES AND CANADA

*Citizen's Freedom Foundation & Information Service—CFF-IS*  
Redondo Beach  
California

*Council on Mind Abuse, Inc.*  
Box 575, Station 2  
Toronto, Canada M5N 2Z6

*Cult Information Center*  
Box 1000, Station G  
Montreal, Quebec, P.Q.

*Director of Cult Project*  
B'nai B'rith Hillel  
3460 Stanley Street, Montreal, P.Q.  
43A 1B8, Canada

*B'nai B'rith International*  
1640 Rhode Island Avenue, N. W.  
Washington, D.C. 20036  
202-857-6580

*Spiritual Counterfeits Project*  
Post Office Box 4308  
Berkeley, CA. 94704

*Task Force On Missionaries And Cults*  
Jewish Community Relations Council  
of N.Y.  
111 W. 40th Street  
New York, N.Y. 10018  
212-921-5505

*Jewish Board of Family and Children's Services*  
Cult Hot-Line and Clinic  
1651 Third Avenue  
New York, New York 10028  
212-860-8533

*Freedom Counseling Center*  
1633 Old Bayshore Highway  
Suite 265  
Burlingame, CA 94010  
415-692-1430

*Citizens Engaged in Reuniting Families*  
Jewish Community Center  
252 Soundview Avenue  
White Plains, NY 10606

*Options for Personal Transition*  
2288 Fulton Street, Suite 307  
Berkeley, CA 94704  
415-843-7376

*Donna Hunzeker*  
Contact Information Center  
Post Office Box 81826  
Lincoln, NB 68501  
617-893-0930

*American Family Foundation*  
Post Office Box 336  
Weston, MA 02193  
617-893-0930

### ORGANIZATIONS OUTSIDE THE UNITED STATES

*Association Pour La Defense de L'Individu et La Famille*  
A.D.I.F.  
41 Rue de Gergovie  
75014 Paris, France

*F.A.I.R.*  
BCM Box 3535  
Post Office Box 12  
London, WC1N 3XX

*Assoc. Pro Juventud*  
Muntaner 292  
Barcelona 21, Spain

*Concerned Parents A.C.*  
Post Office Box 1806  
Haifa, Israel

*Assoc. Exposing Pseudo-religious Cults*  
Post Office Box 900 G  
Melbourne, Australia 3001

*Irish Family Foundation*  
Post Office Box 1628  
Balls Bridge  
Dublin, 4, Ireland

*Ministerialrat Klaus Karbe*  
Bundesministerium Der Finanzen  
Rheindorfer Str. 108  
D-5300 Bonn, West Germany

*Pastor Friedrich W. Haack*  
Evan.-Luth. Kirche In Bayern  
8 Munchen 50  
West Germany

*Helmuth K. Kohrer*  
Konrad-Vogel-Strabe 2a  
Postfach 504, A-4021 Linz  
Austria

"Think you could pick me up at the San Francisco Airport tonight?"

"I suppose so," murmured my abandoned husband.

"How long will you stay this time?" John ventured to ask as we watched the baggage carousel lumbering uselessly, like a vacant ferris wheel on a littered beach.

"Maybe three months."

Two years ago, John drove his would-be editor wife to the airport, waved her goodbye, and entered his ninth year in the darkroom of International Exchange Press. Once every month or so, wife returned, camera-ready copy of *Today's World Magazine* cradled in arm, bringing harried husband work to occupy his evenings and weekends.

This time, I was returning with empty arms and jangled nerves. A sympathetic Rev. Kwak and Claire Bowles gave me a short respite.

I used to love traveling by airplane, but even a mere three hours of jet lag began to need a week's recovery time. California is supposedly the nation's trendsetter. I hope 3,000-mile commuting wives don't become a pattern; there is not enough time to build up steam for a good argument.

Now I have time to do home church.

Somehow, home church is a painful subject. In Mexico, where I was a missionary, after two years of slowly-developing friendship, a Jesuit priest asked me to help him in a community project. He, along with three devoted Catholic families in a poor colonia of Mexico City, began a little neighborhood school, but they also wanted to give the people something of spiritual value. At first, I gave free English classes, and later we began inviting people to Tuesday evening prayer meetings. Twelve brave people came the first Tuesday. Introduced by Padre Arroyo, I taught them simple choruses, accompanied by my fumbling guitar, read from the Bible, and led in simple prayers. The next week 25 people came, and each week more. I would visit homes in the area, by myself or with one of the three key women. Sometimes I cooked dinner for a family, and they opened their hearts to me. On Saturday afternoons, we invited the people over to our center for games, potluck dinner, a short Principle lecture and a question and answer session. By the time 125 people were attending, hepatitis struck me and I had to return to America. In my absence, the meetings were taken over by the local priest, and I could only grieve.



*Joy Pople—editor*

Then in Brooklyn, when I started editing *Today's World*, I again tried to begin home church. But whenever a chance came to do something really meaningful for my contacts, it was time to go to California. When a dear blind woman, Mrs. Burke, was living at home alone and her daughter in the hospital, I had a strong urge to visit her early one morning. I found she had burned her hand quite badly while trying to cook breakfast for herself. That evening I had to get on a plane for San Francisco.

If I were really ambitious, like Father often urges us to be, I mused, I would try to do home church on both ends of the continent. But no, the magazine absorbed 95 percent of my energy, home church maybe 4 percent, and my husband and the center in San Francisco perhaps 1 percent. What could I do? I always thought of the 120 countries which receive *Today's World Magazine* as a sort of personal home church, but there was no place on Rev. Won Pil Kim's roster for such a report. I tried writing a song about home church ("Home church is the beacon of hope, for all men...") but that didn't seem to be enough.

Inveterate armchair activist that I am, I thought I'd look for a neighborhood group in San Francisco which I could serve, with a home church heart. Three blocks down the hill is the storefront of "The Community for the Development of the Human Being." Well, the human being needs development, I thought; I'll check it out.

Curiously, it was an Argentina-based group, it promotes a lot of community service activities. But again, I found the New York problem in reverse: When something came up in which I could help, the magazine returned from the bindery, and I had to board a plane for



*Jonatha A. Johnson—assistant editor*  
New York City.

But now I was going to be here for three whole months. At last, I could get more involved. One night Nicole, the local leader of the Community for the Development of the Human Being, called me on the phone. "Why are you, a Moonie, coming to our meetings?" she asked. I had decided to be open about being a Moonie at the first meeting. It turns out that people suspect this other group of being a Moonie front group, and confuse "The Community" with the Unification Church's local "Creative Community Project." Having a Moonie in attendance, Nicole feared, would drive away otherwise interested people.

"Rev. Moon is teaching us to serve people in our neighborhoods and tells us that we can find God in this way," I explained. "I want to experiment and see if it is true."

"Why do you have to pick on us?" she persisted. "Why not pick on the local tree-planting club, or someone else?"

"I like what you are doing and want to help."

My long hours of labor in preparing *Today's World* magazines to suit the U.S. Postal Service requirements for bulk-mailing discounts came in handy in helping gain their friendship. Post Office regulations mystified Nicole and the others from the Community, so I put together two mass mailings for them. "You are so organized," Kayse and Nicole commented, "How do you do it?" I chuckled. If only they could see my desk in New York.

Three people from the Los Angeles Community, 375 miles from San Francisco, came up one weekend to help with a campaign we were planning. We were discussing the strategy over pizzas one night, when one of the Los Angeles girls said, "Why don't we contact a local



Janice Johnson—designer

Moonie group and see if they can help us? They know all about campaigns.” Nicole on one side of me and Kayse on the other side tried to suppress their giggles. I put my hand to my mouth. It’s true, we do know a lot about campaigns, although our strategies haven’t always brought favorable responses. Nicole often asked my advice, and I realized that even though I was a journalistic bystander and later a missionary, during our church’s great campaign era, I had picked up something of value.

I view putting out a magazine, or a mailing, as I explained to Kayse, as a series of interrelated steps. Each step has to be understood and done in order. Also, I make a contingency plan for every step, because, as old Murphy said, “If anything CAN go wrong, it will.” Somehow, the magazine, or the mailing, gets done. It’s an adventure, of course, because you never know at which point of the process a mishap will occur. The time the printing press caught fire just before the plates were to be put on it really stunned me; that was one emergency I had never thought about or planned for!

I was grateful, too, for the advice of home church veteran, Janice Johnson, who was staying with us while doing the design for the August *Today’s World*. “Just keep serving them,” she urged me, whenever I got glum and felt I would never be able to reach them and win them.

Janice helped in many ways. We had time to share more deeply, person to person, not just as editor and designer. Janice reported on her experiences at Camp K and the life-giving lectures of Jennifer Hager. “Everybody, in order to grow, needs unconditional love and support,” Janice told me that this thought was one of the undergirding emphases of the Camp K workshops.



Claire Bowles—associate editor

Of course, who of us wouldn’t like to receive unconditional love and support? But often, there’s too little time for that. I recall with gratitude that Rev. Kwak would always make time for a conference with me, especially regarding the magazine. There was the time that he defended me when my error of judgment resulted in some severe criticism from some friends of our church. Of course, when I use a wrong photograph, his criticism is just as harsh.

This was just the case last month. I heard about it from a distressed Claire Bowles, on the daily transcontinental phone call. I felt so bad I almost forgot the brownies baking in the oven.

“Brownies? Goodness, aren’t you becoming domestic!” Claire exclaimed.

Apparently the word, or the smell, of the brownies got around in New York, for the next morning’s call included a brownie order for my friend Anna Anaya at the *News World*.

There’s not a lot I can do from 3,000 miles away, to help Claire and Jonatha Johnson on some of the challenges. Rev. Kwak wanted to add five new articles to the September issue at the last moment, but there are no sources of information on the West Coast so they had to work it out by themselves. Claire called once to get the typesetting codes designed for Rev. Kim’s historical stories. I remember patterns, but in the heavy summer fog here, the details become fuzzy. She and Janice had to work it out, again, alone.

When I left New York, Jonatha said she couldn’t figure out how the magazine came out each month. Claire and she make a valiant pair, and I’m sure by now they have discovered a way to do it alone—with a little help from Michael Wildman, Robert Davis, Robert Morton, Robert Rattley, and many others.

Whether or not Joy was on bended knee when she asked Rev. Kwak for an associate editor to help her put out *Today’s World Magazine* I’ll probably never know for sure, but my instincts tell me that she probably was.

Creating a beautiful, 36-page, color magazine is no easy job, even if you’ve been doing magazine editing for years. Asking for another person to add to the tiny staff of two must have seemed reasonable ... even to Rev. Kwak.

Joy has supernatural senses when it comes to the magazine and somehow she spotted me for someone who, 1) was interested in writing, 2) had an abiding concern for the foreign missionaries, and 3) was between missions, just out of 120-days training. Her senses were right, and I joined the team.

After a two-weeks crash course in Story hunting, Story editing, Photo acquiring, Permission getting, and typesetting on the *News World’s* computer system (plus all the hundreds of other things that were required of me to learn in order to put a beautiful magazine together), I went to Oklahoma to visit my family, as all missionaries do when they return to their own country after a long stint overseas. I got back just in time for the Blessing, and by the time we were all finally back to normal, I had forgotten almost everything Joy had laboriously tried to teach me.

It was just about that time that Joy left for California.

I tried my best to make her feel that I could do it and that she shouldn’t worry; I tried equally hard to convince myself of the same half-truths.

Jonatha, our editor’s assistant, immediately became more than an assistant. She filled the position of associate-associate-editor, and was my life saver. She took care of the subscriptions, helped with the typesetting, edited major pieces, and kept a sharp wittiness for our frequent comic reliefs. That is, until she left for a family reunion in Arkansas.

In the 8 or 9 days that she was gone, Rev. Kwak and I had our usual monthly meeting to discuss the up-coming issue. Jonatha hadn’t left until we had everything pretty well together, typesetting finished and just a few loose ends to tie up on the September issue. And it was almost right on schedule.

But that fateful meeting with Rev. Kwak changed everything.

“Even if the magazine has to be late, okay. These 4 articles are most important for this issue.”

"But, Rev. Kwak, everything is finished. How about *next* issue?"

"Is it already at the printer?"

"Well, no, but it will be in a few days."

"These four articles are very important for *this* issue. Even late, okay."

"Yes, sir. Even late, okay." I started composing an apology to the subscribers and readers, in my head, before I even left the office.

But finally we managed to get it all together. There were times when I threatened to go back to Oklahoma for good, there were times when I over-stayed my allotted time on the News World computer, and there were times when Jonatha and I argued about articles for the next issue, and there were times when my husband would have gladly seen his grouchy wife go back to Oklahoma for good.

The News World, especially the FPI department, allowed me to work at and receive telephone calls from their desks, (Patrick Martin's desk in particular), use their computer terminals, and be a visible part of the news room.

Without the cheerful help of Robert Davis, Ken Owens, and David Hill, at New Future Photos I wouldn't have been able to find the beautiful photos that we use every month. Robert Davis was especially helpful in choosing photos.

News World Photos, Mr. Hitoshi, Bill York, Kevin McCormick and Anna Anaya often had to search for special photos for me.

Michael Wildman, Ewa Zeltman and Hildegard Gudmundsen were indispensable in the News World computer room. As each month passed I needed to run to the computer room less often, but they were never hesitant to help me out with a complicated code or to re-set, and re-set again, mistakes that I had made.

Janice Johnson, our lay-out designer, came back after a month with Joy in California and helped us a lot. It's marvelous to see all the strips of typeset stories take shape around the places where lovely pictures of True Parents, the True Children, and our brothers and sister will be shown. Seemingly without labor, beauty unfolds on her work-table.

World Mission Department is always helpful to give advice about the missionary testimonies or a needed photo of a missionary or mission country. Hondasan especially can always be counted on to take a moment or two to help.

Then there are constantly translations to be done, foreign names verified, places in Korea and Japan pin-pointed, old photos identified. For these specialized jobs there are people we can always

turn to for help: Miss Chung Yong Wha, Hee Hun Oh, Mr. Ozaki and Mr. H. Tosaka.

I wish I could say that I'll be working with these wonderful people for a long time but after only 5 issues, June to October, I'll be leaving Today's World to join my Journalist husband, who is now in Asia. Of course, I'll still be a contributing part of Today's World, sending stories from other parts of the world to Joy and Jonatha, but it's not the same as being in the middle of the creation of such a purposeful and, more often than not, miraculously pieced-together work of art.

In order to join my husband, I had planned to work full-time all through the month of October, hoping to leave early in November. I spoke to Joy about this in one of our money-is-no-object trans-continental phone calls that were the only thing that saved me from a nervous breakdown.

"Joy, you know I have to work full-time in October. When are you planning to come back and take over full editor-ship?"

"I thought I'd come at the end of October."

"But Jonatha is going to Korea to cover the Blessing, who will put out the magazine if I'm working from noon to midnight at the restaurant?"

"Oh, that shouldn't be too difficult. You've got most of the material already..."

My eyes looked up to the heavens and I whispered a little prayer: "Father, would it be a sin if I didn't go see Rev. Kwak until everything is already at the printers?"

## **Editing Oneself: Or, editing from the back seat** *by Jonatha Johnson*

With our editor Joy in San Francisco these few months, I feel her presence, her spirit and her discerning judgment here in New York even more than before.

It's wondrous to go about our detailed work of preparing speeches and reports, and to have budding inside a little voice saying, "Now if Joy were here, she'd want it to be just so..." And thus I am challenged to go beyond my limited style and effort, in other words, to edit myself.

Task by task we are striving to keep the magazine up to her standard of perfection, and it means internalizing her—not just her skills or knowledge, but her patience and creative self-reliance, her sensitivity to God, and especially her

sympathetic embracive care for brothers and sisters far away.

In quiet moments coinciding with regret at my own inadequacies, I feel the anguish our editor must feel leaving Today's World in the hands of such unseasoned magazine-makers as we are. To replace one Joy Pople will take half a dozen—and we are not enough.

Within me the awesome realization is dawning of Father's situation; how he must raise up successors to take the reins, not of just one magazine, but of today's world, literally. Sometimes I look back at those glorious projects which blossomed and bore promising fruits ... until the one leader was called away by circumstance ... and the entire project for which he received praises collapsed in a debt-ridden heap!

I cannot help but thank God that those days of primitive tribal level of our movement are coming to an end. Isn't there a bit of folk wisdom saying "Don't put all your eggs in one basket"? Perhaps there is a time when the concentration of talents into one person is desirable, but very soon comes the time when distribution of those talents and responsibilities is of greater value. In this light, the opening of a position for associate editor came as a brilliant stroke for growth and progress, since the variety of skills needed to put out a magazine is endless. In the same sense that we could, presumably, create one good copy of the magazine and just keep passing it around ... we could keep the system of having one good editor, and keep passing her around, too. On the other hand, why not duplicate Joy Pople into another couple copies and pass her around more quickly? Surely God wouldn't mind.

Leaders truly investing everything into the task of raising up members will usher in an era of greater stability, and greater rewards for our efforts, and it will mean those glorious projects which can do so much for God's providence will survive and thrive, instead of being battered to pieces by the winds of change.

The challenge facing us as Unification members today is to cultivate others to succeed us and exceed us in every way. Satisfaction should come not when we are praised for a job well done, but when greater praise comes to those who tread in our footprints, as we tread those of Sun Myung Moon. As for him, I believe his greatest role will not be recorded just as "True Father," but as the teacher who taught all men to also be.

As for me, it's more than a full time occupation trying to follow the footprints of Joy.

# IRAN: THE FRUIT OF STRUGGLE

by Essi Zahedi

*The Prophet Mohammad asked them, "Am I not more precious than your own lives?" They replied, "Yes." It was then that he took Ali's hands and raised them up high, saying, "Whoever recognizes me as his Master will know Ali as his master."*

*This is what distinguishes the Shi'ite sect of Islam, which is the religion of Iran, from the Sunni sect, which predominates in the Arab nations.*

*Shi'ites believe in Ali's immediate right to the caliphate after the death of the Prophet. However, Sunnis believe that because the Prophet's last words were not recorded, finding a successor for Mohammad should be decided in an assembly of elder disciples. Abu Bakr was elected as the first Muslim caliph. Ali was at that time 33 years old and was not well liked by Aisha as well as some others. In order to avoid conflict among Muslims, Ali went to Abu-Bakr and swore his allegiance to him. Abu-Bakr ruled the Islamic territories for two years and six months, then Umar became the second and Uthman became the third caliph. Twenty-five years after the Prophet's death, the people killed Uthman and came to Ali and begged him to rule them. Ali accepted the power and*

*he was known as the fourth caliph.*

*But it didn't last more than six years, for he was struck down by a poisoned sword while he was praying in the mosque. To the Shi'ite, Ali is regarded as the greatest saint in Islam.*



*His martyrdom was followed by that of almost all of his eleven descendants. Together with him, there are 12 known Imams recognized by the Shi'ites. Shi'ites believe that the 12th Imam disappeared at the age of 75 and he will come again in the last days as the savior or Mehdi (the Guide) to establish God's Kingdom of justice on earth.*

*During the rule of the second caliph, Umar, the Islamic army invaded Iran (Persia in ancient times), which was a great civilization based on the teaching of Zoroaster, the Persian prophet. Like other great empires, the Persian empire had become corrupted by the influence of bad religious leaders. Muslims, by instruction of Umar himself, burnt many scientific books and other signs of civilization which to their eyes were the signs of blasphemy. And, like they actually did in*

*North Africa, they tried to eliminate the Persian culture. For two hundred years they oppressed Iranians and forced all the philosophers and scientists and poets to do all their work in the Arabic language.*

*The suffering which came to Iran was one of the reasons Iranians didn't like the Arab rulers and came to follow Ali's descendants, who were, like themselves, being oppressed and martyred by the Arabs. Then in the 16th century Iran's religion officially was divided from other Islamic nations. Being followers of Ali and his 12 descendants as 12 Imams, a very strong Messianic feeling is among Shi'ites. This together with the development of Sufism, the mystic life, as well as the fact that so many martyrs lost their lives and were persecuted because of their beliefs, laid a rich spiritual foundation for Iran to receive the potential to serve God's providence.*

*Apart from what happened in Iran in recent years which, in my opinion, is a temporary phenomenon, the spiritual merits of the country were the base for the great revival movement called Sheikhi, and from this movement came the Bahai' faith in the city of Shiraz. Bahai'is suffered severe persecution from their beginning in 1854. They are much hated by traditional Muslims in Iran and during their 139-year history have endured tremendous persecution.*

## MY LIFE BEFORE PRINCIPLE

**I** felt this short background about Iran was necessary before I started my testimony.

I came from an average religious family, especially my mother and older sister are very faithful Muslims. I practiced my faith until I was 18 years old. At that time I had a strong desire to understand God and Islam so I used to attend in many religious meetings and discussions. At age 18, I opened my eyes more critically and I noticed a lot of wrong-doings and immoralities among "religious" people who came to our Islamic associations in my home town in northern Iran. Especially, I saw so much hatred and resentment against the other religions, mostly Jewish, Armenian Christian and Bahai'i faith and it was not my expectation that religion build their foundation on the destruction of others. Even though, at that time, I didn't know that the core of God and religious teachings must be love and forgiveness I still knew that something was wrong with the attitude of the Muslim preachers and what they were teaching.

I felt the contents of the teachings could not satisfy my heart and spirit and I decided that I would never become a religious person.

Reading some patriotic books about the history of Iran, I came to dislike fanaticism, which most people are the victims of, but I kept my love and respect for the prophet Mohammed and his cousin, Ali, whom I consider a great and true saint.

After I finished high school, I was called for military service. I was involved in a special project as a teacher sent to a small village. During one and a half years of my life in that village most of the time I was alone so I had much time to think about life and my future. Though I was no longer serious about God, I sometimes spoke to someone within myself; it was a kind of meditation. I enjoyed being alone and thinking. Through this meditation, although it was not centered on God, I think my consciousness developed. After completing this course I moved to Tehran, the capital city, and went to a college. With a curious mind, I studied the bigger society while I studied my books in college.

In the summer of 1975, while I was a chief accountant in a construction company, I felt a strong desire to study English. The society and the people were so limited to me and I wanted to become another person through learning another language.

Although, externally, I had everything I wanted, my heart and spirit were always hungry. I was never happy and I couldn't even smile.

ALTHOUGH, EXTERNALLY, I HAD EVERYTHING I WANTED, MY HEART AND SPIRIT WERE ALWAYS HUNGRY. I WAS NEVER HAPPY AND I COULDN'T EVEN SMILE.

## MISSIONARIES ENTER MY LIFE

**I** tried to find an English school to develop my English conversation and, by chance, while I was walking on the street I saw a sign about an English conversation class an American lady was holding. Later I found out that she was Mrs. Susan Fefferman, Unification church missionary to my country. I enrolled my name in that class even though the class hour was the time I had to be at work. Somehow I arranged it and started to attend that class.

The conversation was about life, happiness and society and sometimes connected to the disunity between religions. I was attracted to the contents of the talks and in the last session of the class, our teacher asked each one which contents of the conversation everybody liked most. My answer was the unification of religions.

During my course in that class several times I gave Susan a ride home and in this way I came to know her personally and was attracted to her dignity and deep understanding about life.

She picked out several people from our class, including me, based on their answers and invited us to her house another day.

In her apartment we met a German girl and a Japanese young man. That was the end of September, 1975, the first time I visited the center of the missionaries in my country. I don't remember about the talks we had there but the love, service and pure atmosphere is what I cannot forget all my life. So I continued to visit them constantly.

Their apartment was very simple, not furnished well. I was curious about their life and although they tried to show me that everything was okay, I found out that they were suffering persecution by their neighbor lady. She called the police once and accused them of bringing men to their house and of being loose women! I felt sympathetic towards them and decided to help these good foreigners, so I found a new house and helped them to move in. The house was big and independent.

Through my regular visit to their house, I became a close friend to them. Little by little, Susan started to talk about the contents of the Principle, which later I understood was her mission. I was aware that they wanted to bring me to their movement but I didn't want to be a member of a religious group. I liked the

ideals of what she was saying because she connected everything to love and happiness in life which I couldn't deny so I continued to visit.

When I remember those nights I can understand the meaning of spiritual battle. Every night after work, I would go to the center and Susan would give me individual lecture; most of the time it was after midnight that I would leave the center for my home. But I couldn't go home. I would drive my car through the streets and would think about the contents of the lectures. I was thinking that if I accept the truth, what would I have to sacrifice in order to accept the responsibility involved.

All the old beliefs in the religion of my ancestors came back to my mind to challenge the new understanding of God and life that I was receiving. It took several months for me to make my mind up and move into the center.

## MY STRUGGLE AND REBIRTH

**W**e carefully witnessed to our friends, sometimes in the parks. By the end of 1976 we had 4 home members and about 8 associate members.

We had some workshops held in the humble village house of my parents which my father was building. Although it still wasn't finished, we decided to hold our first workshop there anyway. My parents, though they didn't know anything about our ideas, served us and prepared food and accommodation. In the first workshop, the lecture concerning the conclusion caused some problems among some of our guests. That was a good experience for us and for our method of lecture: what we should and shouldn't teach the first time.

In October, 1976, I went to England to study English. During two months away from the movement I had a lot of spiritual experiences and meaningful dreams.

During my one year in the Family, I accepted the Principle intellectually, but this intellectual understanding couldn't make me commit my self wholly for God. In fact I was struggling to devote my life to God but intellectual faith is not strong enough to bring true devotion. I longed to have heartistic faith. I remember many times when Susan told me "You must open your heart!" my answer would be "I don't have a heart." I needed to be alone for a while.

During my two months in that small coastal town in England, through my



*Susan Fefferman and Essi's mother*

constant desire and keeping Principle life and prayers, I felt a change of heart. I felt the impulse of God's love in my heart to do His will and I made a strong decision to commit my life for the sake of God. I went then to London and lived with the British Family.

## THE EXCITEMENT BEGINS

**I**n February, I went back to Iran because of a problem the missionaries confronted. They received threatening telephone calls from a fanatical Muslim group. They said they would blow up the center if we wouldn't stop our work. After a month of studying and investigating the taped voices we made of the telephone calls, we found out that someone who pretended to be a member was betraying us. We identified that person to be a follower of one mullah connected to Iranian secret police, Savak. Susan already had reported to the Savak about the calls and gave them the tapes we had made. At the beginning, they were kind to her and made her think that she could trust the Savak, but when they collected all the information and the members' names, suddenly they changed their way of treatment and became rude and impolite and gave all the three missionaries a notice to quit their jobs and leave the country in 2 weeks.

In March 1977, the missionaries left Iran for Turkey. Then I took responsibility for the 12 members and friends and we waited for the next attempt of the secret police to do something since they knew everything about us. The center was cleared of the books and materials

## WE FOUND OUT THAT SOMEONE WHO PRETENDED TO BE A MEMBER AND WAS BETRAYING US.

and we arranged for our gatherings to be in other places. We couldn't move immediately because of the rental situation in the country, though we wanted to get another house. Every day, I came back home from my job expecting to see a secret police car waiting to take me to the police department. But Savak never did anything against us. Perhaps their investigations showed that we were harmless.

That time I stated to translate our study guide book into the Persian language, though I didn't have any experience in translation. I had to go through severe spiritual battle, but because of indemnity conditions and the spiritual connection we had with the missionaries in Turkey, finally we could have a Persian study guide book.

## MISSIONARIES RETURN TO IRAN

**A**fter several months with the help of the Japanese missionary who came back with another passport, we found an apartment and moved. Then Susan and the German sister came back. They couldn't work any more, so they concentrated on raising the members. At the same time, my sister moved in and together with my two younger brothers, we looked like an Iranian family with whom some foreigners were living. My mother who is a devoted Muslim, supported us unconditionally

and later accepted True Parents. She liked the missionaries very much. For her, they were the exemplary religious figures.

The situation of our new apartment was very bad. It was a 3-story building and we were living on the first floor. A police officer lived with his family on the second floor, and another family were living on the third floor. Some nights more than 12 people would stay in that small, 3-bedroom apartment while we were supposed to be only three people! If we were sitting down for dinner and the landlord happened to come, we had to quickly get the plates off the table, all the dozens of shoes out of sight, all the extra people into another room and then answer the door. He would be greeted by his three tenants most warmly while the other 10 people stood behind a door...praying.

On Fridays, we would go to the mountainside hiking and picnicking, and when we came home in the evening more than

15 people would get out of the van and rush into the center! We later devised methods of dropping people off some distance from the house so we wouldn't arrive all at once. Of course, the neighbors were so curious, and soon we heard about complaints against us.

Because of the missionaries' situation, they couldn't have any conflict with the secret police but we couldn't avoid continuing the same living arrangements



*Essi Zahedi in the then half-finished training center.*

because the rental situation in Iran was so bad and very expensive. None of the missionaries could have a job so I was the only one to work. We couldn't afford to move to another place or split up. At least 10 people permanently lived in that apartment, so complaints against us grew up and it became quite serious. But the police officer upstairs supported us against the other neighbors.

Of course, we went through a lot of struggles on individual and family levels, as well as the pressures from outside. Physical limitations of the center, fear of having problems with the secret police, and individual limitations all made us go through so many trials and struggles.

## TRIBUTE TO A SPIRITUAL PARENT

**H**ere I have to admire my spiritual mother's strong faith and her deep love and sacrificial life-style. When I look back to the past, who I was and who I am now, I can strongly say that no one could bring me to a religious life. She taught me how to love my country and my people. I was a resentful person because I was never truly happy in my life. I couldn't love Islam, and I didn't even like myself. But through Principle she taught me to know myself, to know other people and to know God. Her love for my country made me jealous! Why can this American woman love my country and my religion more than I do? I thought that I had a universal mind and that was enough, but she taught me how to have a universal heart to love people, beyond their nationalities and religions.

Susan worked so hard with me, educating me in the Principle and caring for me. I gave her a very hard time with my stubbornness, yet she did everything possible to win my heart.

I remember one day, when I was first studying the Principle, I was struggling in my mind, thinking she was going to bring me to a strange and mysterious movement; but, I thought, "I'm not a person who can easily be deceived!" so I tried to deny everything about the Principle, and finally I decided not to go to the center any more. Susan telephoned me at my office and I responded with a cold voice. Then one hour later, there at work, I was called to the reception office. I had a visitor. To my surprise, Susan was standing there at the door with a big smile and a bunch of flowers in her hand! I couldn't believe it. It was also embarrassing for me in front of my work-mates. "Who is this American lady who brought flowers for Essi? What's happening between them?"

Though I was embarrassed, I was not the kind of person who could reject that

sincere love and humbleness. So my heart melted, and again I decided to continue. So I think that I owe my spiritual life to her. Based on her standard, the Iranian Family could receive good Principle life education.

## 21-CITY PRAYER TOUR

**A**nother important work we did was a 21-city prayer tour in which the three missionaries, and 5 members covered more than 5 thousand miles within 8 days. In each city we had deep prayers for the restoration and salvation of the people in that city. In the north east of the country, in a city which is a religious city because of the grave and holy shrine of a great Shiite saint, the 8th Imam, we had some problem with the fanatical people. Our sisters, Susan and Beate, had to use veils (chadur) in order to enter the shrine because non-Muslims are not allowed to enter the shrine. Somehow, they were discovered and a fanatical man with a loud voice began to shout that non-Muslims were in the shrine and many people gathered around us. We tried to calm him down but he was so angry and tried to call the police. The sisters were crying and telling the people that they love Imam and believe in him. Both sisters could speak Persian. Some ladies came to support the sisters saying if they believe the Imam, why shouldn't they be allowed to enter the shrine? Then that man asked them some questions concerning the background of that saint and our sisters gave all the proper answers. The man was surprised and left us alone. The people admired our sisters and even became friends.

**IF WE WERE SITTING DOWN FOR DINNER AND THE LANDLORD HAPPENED TO COME, WE HAD TO QUICKLY GET THE PLATES OFF THE TABLE, ALL THE DOZENS OF SHOES OUT OF SIGHT, ALL THE EXTRA PEOPLE INTO ANOTHER ROOM AND THEN ANSWER THE DOOR.**

Finally we could move to a new house in which we didn't have problems with the neighbours. The German and Japanese missionaries moved to another city as pioneers. That was in 1978, about a year before the revolution. In the middle of 1978, the opposition against the old regime became stronger and complaints and criticisms against the situation grew up. Finally in 1979, the old regime fell and for a short period, there was a kind of freedom in the country. Susan had to

leave because she couldn't extend her visa. The German and Japanese missionaries also left and they couldn't come back, so again I took responsibility to lead the family. Though I missed my spiritual mother, and the other missionaries so much, somehow it was more convenient to be just members among hundreds of other groups which appeared in the country after the revolution.

## OUR FIRST BOOK PUBLISHED

**L**ater one brother, Evans Johnson, who was a correspondent for the newspaper, came to Iran; with his help, we could start our first fundraising campaign with postcards and candles. Then we distributed papers introducing ourselves as a family and the Principle as our way of life. I already had translated a lot of materials: the Divine Principle, Master speaks, New Hope, and A Prophet Speaks Today. Seeing so many communist books in the market, we decided to publish one of our books. We chose A Prophet Speaks Today, under the name of New Hope.

Although there were so many difficulties in publishing the book, since we didn't have any experience, after a few months, our book was ready. Our members were so excited! So we started our fundraising campaign with our True Father's words. We would introduce Father openly and would witness during fundraising; in a couple of months, we sold out the first 5000 copies and republished 5000 more and later 3000 more.

Being so active with a small membership of 25, we were known all over the city; thousands of people

had read our Father's message and many more heard his name and ideals.

Of course it was not an easy job for us since, though we felt we had freedom, the revolution was backed by communist forces and they were well organized and very active at that time.

Father's message, especially about communism and America, brought a lot of controversy in the society which was filled with communistic and anti-American feelings. Although we tried to



*The Japanese, German and American missionaries with Iranian brothers on the 21-city prayer tour.*



*The sisters singing a Holy Song together, some of them wearing the traditional head coverings of Muslem women.*

be very careful about not leaving a track which the communist groups could follow, soon enough we received threatening phone calls that if we didn't stop selling that book, the center would be blown up. At the beginning we were frightened and re-arranged our activities, but after a couple of weeks again we were fully active again. The telephone calls were repeated every day and little by little we got accustomed to it. That was the summer of 1979.

## DANGER

**A**t the same time we started to build our training center in the mountain-side on another piece of land which my parents owned. Our members were working so hard, and more members moved in because of the high spirit and energy which everyone felt. We held workshops almost every month and through meeting people during fundraising we could witness to them. We knew that we were in danger since all the Marxist groups who knew about us were armed, but we couldn't avoid conflicting with them somehow.

Then the first article against us appeared in the Tudeh party newspaper which is the Russian-tied communist party, and of all the communist groups in Iran this one is the most organized and cunning.

The title of the article was "America's 'New Hope' for Iran," and it explained about the anti-communist position of our book and movement. In the end it said that Sun Myung Moon's house was located right beside the CIA headquarters!

At that time about 12 members lived in the center. Two of my sisters, 14-year-old Manige and 19-year-old Mali, and my 17-year-old brother, Khos, were all dedicated members and lived with us.

The telephone calls continued even at midnight and 2 a.m., and somehow I was worried about our younger brothers and sisters, but they acted bravely and they had very good fighting spirits. My 14-year-old sister gave all of us so much courage and energy. At the beginning I wouldn't let her go fundraising but she insisted on going, so I took her with me. Maybe it is not so easy for Western members to comprehend the situation of women in the Muslim world, but I have to say that my two sisters did an extraordinary job. I would see my younger sister and how she approached people and how sweetly she explained about the contents of the book. I couldn't stop admiring her.

One night, about 11 p.m. our bell rang. I wasn't expecting anybody at that hour and I felt some danger, but my brother who was downstairs already had

gone to the door. One person was asking to see me, my brother said, so I went to the door. There were three armed men who put pistols to my neck and pushed me back inside the house. By accident that night was the only night that other members didn't stay in the center, and I was alone with the kids.

The men were masked and they pushed us into one room. One man stayed to watch with his pistol pointing at us, while the other two were checking the rooms. After about 15 minutes, they called me out and began to question me about who I was and what I was doing and threatening to kill me if I didn't stop our work. The man was very angry and saying bad words. I tried to control myself to avoid violence and find out who they were, but he shouted "Don't ask, only answer!" I didn't have anything to say because they already seemed to know everything. They gave up after 10 minutes questioning and pushed me again to the room where my sisters and brother were. Then they asked me where the keys to the van were. I tried to avoid telling them but they found them in my pocket. One of the men kept his gun pointed at us while the others took our typewriters and went out. At the last minute, the last man ran to the door and joined the others and they drove away in our van. It all happened so fast.

**ALTHOUGH WE TRIED TO BE VERY CAREFUL ABOUT NOT LEAVING A TRACK WHICH THE COMMUNIST GROUPS COULD FOLLOW, SOON ENOUGH WE RECEIVED THREATENING PHONE CALLS THAT IF WE DIDN'T STOP SELLING THAT BOOK, THE CENTER WOULD BE BLOWN UP.**

We couldn't call the police and tell them the whole story because then they would have to investigate about why would anyone want to just attack our house. Then they would understand about our activities. I was just grateful that they hadn't hurt us, especially the younger kids who were really afraid although they remained calm and natural all the time that it was happening.

From that event I learned a good lesson, and all of our fears and nervousness in confronting our enemies actually disappeared.

The van was so important for our activities, especially to complete the training center on the mountain-side. Having our van stolen paralyzed our activities and was also a great financial loss; the result of a whole summer of fundraising was gone. We had to start anew with a new determination and no fear of persecution.

The telephone calls continued, and we found out that the same people who were

threatening us had stolen the van. Our members became more serious about our work and more careful about witnessing and choosing people for workshops.

## AMID THREATS, OUR SECOND BOOK COMES OUT

**T**hen we decided to publish our second book, since so many people were asking us for more truth. So I wrote a book based on the Principle of Creation with Islamic explanations. When our book was ready, the second year of full activity began. In order to make the book understandable to our customers, we had to talk with them about the contents and where the ideas came from, so fundraising was, at the same time, witnessing about our True Father.

Meanwhile, the communist influence on the government, especially the Tudeh party, became stronger and they wrote more articles against us in their newspapers. The phone calls continued once in a while but at the same time new members joined and started fundraising and witnessing.

One day my team, with 3 brothers and my little sister, Manige, who insisted

on joining us, sat down under a tree to have our lunch. After about 15 minutes I felt something was happening around us. Suddenly three cars surrounded us and like an American detective movie, 12 armed men opened the doors and rushed towards us, pointing their guns. I was so surprised, being sure that we were doing nothing wrong. I told my brothers and sister to be calm. One of them, who seemed to be the boss, asked me what we were doing there. I replied, "As you can see, we are eating our lunch." He pointed to my sister and asked who she was. I said that she was my sister and he wanted me to prove it by producing our identity cards. But we didn't have them with us. I was only worried about our bags which were full of books, but they didn't care about the bags.

They took us to the committee center. They were not well organized so it took about an hour to take us into the committee yard. Then one man took me aside, after listening to our captor's

report about us, and asked my parents' name. Then he took Manige to another corner and asked her the same questions. Then he compared our answers and believed that we really were brother and sister. Finally I found out that they were from a new organization which had a mission to fight against those who break the religious laws. I was happy that it had happened to our team and not one of the other teams because there would have been great trouble if the armed men had found out that the brothers and sisters were not actually physically related to each other, but were associating together. This was a warning to us to re-organize our fundraising teams.

During that time we had good help from our Japanese brother, Tanaka, who was assigned as a new missionary to my country. We received a lot of guidance from him. Our fundraising activities covered all the capital city. Then I decided to send a fundraising team to other major cities in the south. Tanaka took responsibility to lead the team of 8 brothers. It was after a 3-day workshop in the countryside.

We rented a post office box with the help of one of our friends and we would give our p.o. box address to people who would like to know more about our family. The address I put on the application was my friend's house. After the workshop I stayed in the countryside on the farm while our fundraising team was going to the south. I was writing a V.O.C. book to be published as our third book.

## THE THIRD ATTACK ON OUR CENTER

One day I came back to the center to get some materials for my work. While I was in town I wanted to check our p.o. box. But before I could reach the box, my friend saw me from his office window, next door to the post office, and rushed towards me, with a nervous look on his face. He stopped me from going to the post office saying that revolutionary guards had attacked his house and they were looking for the holder of the box. They had frightened his family very much and had searched every corner of his house telling them that I was a spy who had contact with American, Japanese, and Korean people. The guards had asked for my address but had he told them that he didn't know it exactly. He gave them an unclear address and the approximate area. This was also a warning. My return to the city had been very well timed.

Our center was quiet. Only my two sisters and another brother and I were there. The fundraising team was gone and some other members were working on the farm. I knew that the rev-



*The completed training center, members, and baby fruit trees braving the mountains in winter.*



*The first wall of the training center is completed.*

olutionary guards would come some day, but I couldn't have guessed that they would come in the middle of that same night.

I had received a phone call from our fundraising team and I told Tanaka about the commiteh investigation of us by tracing the p.o. box. He is a clever brother and understood everything though I couldn't explain clearly, thinking that our phone might be tapped. I asked him to continue his tour with caution.

It was midnight before I went to bed but I couldn't sleep. I was worried for some unknown reason. Again, I had the feeling that something was going to happen.

Suddenly the doorbell started to ring; it was ringing continuously and didn't stop. I rushed to the door and asked who was there. I heard the clicking sound of guns being held. My sister came downstairs and said that she saw men in the shadows from the upstairs window and that they were carrying guns. I locked the hall door and tried to call the police to ask if these armed men were from the commiteh. I would open the door for

the commiteh but I was thinking that they might be the same terrorist group that broke into our house and stole our van. But there was no time to dial the police because they jumped over the wall, walked through the yard and were trying to unlock the door. To protect my sisters and brother, we rushed to the roof to ask our neighbors for help. But the men had already started to shoot.

Based on a terrible report they had received from an unknown source (I believe from communist sources) they were well organized and over ten armed men had surrounded our house, expecting a counter-attack. When one of them started to shoot, the others thought that the shooting was from our side, so for several minutes it sounded like a battlefield. It was a miracle no one was shot since we were on the roof with shooting all around us. Finally we could get to our neighbor's house and called the police. Outside, the men were searching for us. It took about 10 minutes before we could get a clear answer about who those men were. New police came and with their help, (making sure it was safe!) we surrendered ourselves.

## WE ALL LEARN ABOUT PRISON LIFE

**W**hen the shooting men saw only me and three kids they were very surprised. They asked where the Japanese and Korean karate fighters were! They wanted to know where our guns were. One of them was so mad that he hit me with the butt of his gun and if the others hadn't stopped him he would have broken some bones. They checked every corner of our house and they couldn't find what they were expecting according to this report that they had received. They kept us in a car with two armed men pointing their guns at us and three men in the front seat. I could see the other men were carrying out some of our things as evidence against us. They took the books and some other things which they thought were connected to our activities as "American spies." Later I found out that they took every valuable thing that they could find to their own houses! So they emptied the house completely.

We were kept in the car outside the alley watching them carrying our books to a van. The driver and other men in the car kept calling us spies. "Tomorrow morning you will be executed." I couldn't find any reason to say anything because I felt so much anger and hatred from their eyes. I just tried to calm myself down and keep my sisters and brother calm.

In the car, I found time to think and pray, telling God that I was not afraid to be killed for His sake. After praying I could gain some confidence and tried to give the others courage.

Finally they drove to the committeh center. When we got there I asked for the person in charge of all the night's activities and finally I saw the face of the man who would be my worst Cain; whom I would have to learn to love.

I kept asking, "Is there any truly Muslim person here to whom I can talk?" That man, my Cain, told me, "You will be questioned later but right now we have enough evidence to prove that you are American spies!"

They put us into a small and very dirty room with a ceiling so low that I couldn't stand up straight. I had heard and I had read a lot about "prison," but that was the first time I understood what the meaning of being in jail was. We didn't know what was going to on outside. I suggested that my sisters and the other brother pray and be calm but every few minutes some revolutionary guards would open the door and with laughter and mocking, show us to other guards and point at us, shouting "Spies!"

They considered us their worst and most dangerous enemy and two armed guards stood outside the locked door of our small prison. In the room there were

three dirty mattresses and old newspapers and magazines. It was 3 a.m., so we cleaned the room as well as we could and covered the mattresses with the newspaper sheets which were cleaner than the mattresses. I told the others to try to relax and pray and tell Heavenly Father that we were ready for anything to happen and, if it was necessary, ready to give our lives for our country. I reminded them of our True Father's life in prison and early members in Korea. I told them that this was the best chance to prove to God that our faith was not so shallow.

I looked at my two sisters and the other brother, who was also only 18 years old. Although I was still nervous about what was going to happen the next day, I was proud of them and felt God also was proud of them. I knew in their mind and heart they were experiencing a lot of struggle, so was I; but externally, they smiled at me and tried to comfort me, knowing that I was in more serious danger.

We tried to sleep but again we heard the noise of heavy keys and the door was unlocked. The boss and two other men came in. The boss had two pistols in his hands, playing with them carelessly. One of the men seemed to be the man who, according to Islamic law, was responsible to see that the prisoners were treated well. He asked me if I had any complaints. I said, "I just want to know why they are doing this to us." The boss said, "Where are the Japanese and Korean spies? We don't need your confession. You are American spies and we have enough proof. We will give all the evidence to Mr. Khalkhali and tomorrow he will execute you." (Khalkhali was the famous executioner of the revolutionary regime, whose name alone was a terrifying word)

The other man said, "I just want to know if you are being treated well. The charges against you are none of my business."

Although we hadn't been treated so well, and I had even been hit, I avoided personal resentment and said that I had no complaints. "But this is ridiculous. You are looking at three kids. If I am a spy, why are you keeping three children. You can keep me but I want my sisters to go back home. How can you say that a 14 year-old girl is a spy?" But they left the room without listening to my request to release my sisters.

I knew that someday I would be put into prison, and I had decided to fast as soon as I was in jail. I told my sister, Mali, about my counter-attack through a 3-day fast. She also joined me in that indemnity condition to insure that we could keep a good heart and proper attitude towards our enemies. But for Manige and the other brother, who were not fasting, there was no food until the next evening. Our captors never asked us if we were hungry, but every half hour they unlocked the door with a loud noise

and turned on the lights so we couldn't sleep. Now they shouted "Satan's group!" So we became known as "Satan's group" from that time on.

It was a dreadful night, so we were desperately waiting for the light of day. We had to ask the guards when we wanted to go to the bathroom and we were always heavily guarded.

The next day, making the excuse of going to the bathroom, we could hear some of the talk about us that was going on. One interesting story was about our wooden flower-box. We had made it to plant flowers in. The guards had brought it as evidence of a crime, saying that it was a coffin! They found some decorations for Holy Days and they added that every month we had a celebration; killing one person and putting him in the coffin, we would dance around the body. Some of them even said that they had found bloody clothes in our house!

The next day, around noon, they arrested four more members who had come to our center to visit. Later I found out that there were revolutionary guards in our house and whenever someone rang the bell, they would open the door, pull him inside and would send him to the same committeh center. In the evening two more members were arrested. So now we were 10 members in the prison. They kept the other six members in another room. Two of them were not actually members yet but had only heard lectures at the workshop and came for a visit.

I didn't know about the others who had been arrested until the second night when the boss came, playing with his two pistols, and said, "Okay, we have enough evidence to kill them as spies so they can talk to each other, I don't mind. There is no way for them to escape from the punishment of Islam."

Fortunately, they brought one of the brothers who had been arrested that evening, so he could give us a lot of information about what was happening outside. He told us the names of the other brothers who had been arrested. This brother was a carefree and jovial person. Many times in the future, this happy-go-lucky nature would come in handy. He said that he had heard that they were not going to give so much trouble to the young members and sooner or later they would be released. But my case was more serious and he had heard that I would be executed soon. Even as he told me to prepare for death, he seemed jovial.

*In the next issue of Today's World you can read of Essi's victory over death and the continued growth of the church in the face of hardships.*

# JUDGE HALTS INQUIRY INTO MISCONDUCT OF REV. MOON JURY

by Hal McKenzie  
NEWS WORLD STAFF

The judge in the tax evasion trial of the Rev. Sun Myung Moon abruptly terminated an inquiry into allegations of jury misconduct even though they were based on the sworn testimony of a former juror and partly corroborated by other jurors questioned, it was revealed yesterday.

Former juror Virginia Steward testified that jury forewoman Mary Nimmo told the other jurors she believed that Rev. Moon, founder of the Unification Church, brainwashes and exploits children for sinister purposes.

Nimmo also discussed with the other jurors a newspaper article about the trial last May, disobeying the judge's strict instructions not to read anything about the trial during deliberations, Steward testified.

Steward also charged that another juror, Esperanza Torres, told jurors that incidents in which she was shot at by a BB gun and her car rammed from behind "might be one of Rev. Moon's people trying to get to the jury."

The allegations came to light yesterday as court transcripts of eight nighttime court sessions at U.S. District Court in Manhattan, before U.S. District Judge Gerard Goettel, were released. The sessions were held in secret so as not to influence other jurors who might be questioned, but the record was made public yesterday. Goettel ended the sessions Wednesday, although he had heard from only three jurors.

A Unification Church statement said

Steward's sworn testimony included the following charges:

## SEVERAL CHARGES

- Nimmo told other jurors that, in her view, Rev. Moon and his church were "guilty" of "brainwashing" and exploiting children for sinister purposes and that she knew one of Rev. Moon's own children to be a "troublemaker."

- A juror named John McGrath, in response, urged the forewoman not to be "prejudiced."

- Torres spoke in the jury room about mid-trial incidents in which she was shot at with a BB gun and her car rammed from behind. Torres said these incidents "might be one of Rev. Moon's people trying to get to the jury."

- Nimmo also discussed with other jurors a "prejudicial" newspaper article she and her daughter had read reporting Goettel's disparaging remarks about the competence of the jury.

When Nimmo was called to testify before Goettel about the charges, she said all the jurors "pretty much" obeyed "the rules" and denied ever having discussed with other jurors brainwashing or Rev. Moon's children.

## CONFIRMED TESTIMONY

However, she confirmed Steward's testimony about McGrath's admonition not to be prejudiced, the jury discussing the newspaper article contrary to Goettel's instructions, and the discussion about Torres' fears about Rev. Moon's followers attacking her.

The third juror Goettel questioned — McGrath — testified he could recall only

the matter of the newspaper article but not the other incidents. The defense counsel asked Goettel to question other jurors who could corroborate Steward's testimony, but the judge refused to permit any further inquiry.

In particular, Goettel refused to permit questioning of two other jurors specifically named by Steward as witnesses who could confirm her version of the events she testified to, the statement said.

Harvard law professor Lawrence Tribe, a constitutional specialist heading up Rev. Moon's appeal, demanded a retrial based upon the "grave improprieties" the inquiry had already revealed, but Goettel denied the motion.

Defense lawyers plan an immediate appeal on top of the one already pending, which claims that the trial violated Rev. Moon's First Amendment and due-process rights under the Constitution.

## 'CAN OF WORMS'

Yesterday Goettel, explaining his decision on what he called "this whole can of worms," said the evidence came to light through "a rather sleazy, unattractive situation."

Bierman called Goettel's reasoning for the decision "hard to fathom," but said, "it appeared pretty clear that he didn't want to upset the verdict."

Bierman said: "There are certain discrepancies in [the three jurors'] testimony that would warrant further inquiry. A couple of other jurors could have corroborated or refuted the charges but he didn't investigate. He left it all very unclear."

# UNIFICATION CHURCH'S LATEST VICTORY IN THE U.S. COURTS

by Jonatha A. Johnson

In the latest victory, a decision rendered by a U.S. District Court in Washington, D.C. on Sept. 16, 1982, the judge ruled in favor of three Unification Church members. The court ordered the Immigration Service to grant them immigrant visas and also cancel any deportation proceedings against them.

## YOKO'S CASE

Yoko Nikkuni entered the U.S. in 1973 on a tourist visa and later was ap-

proved for a permanent residence visa as a missionary. However, in 1978, a review board denied her visa.

By 1980 Yoko's case was brought to the central Immigration office in order that they could consider this major case concerning the Unification Church. Much investigation was done, hundreds of papers were filed, and a commission was established to review and to make the strongest case possible against our members.

The Immigration Service regulations contain 13 points which define a church.

The United States Code 8, which is the law pertaining to the Immigration Service, states that "a missionary must possess the required skills, education or experience, and also the religious commitment required of a missionary." One pivotal question in Yoko's case concerned her actual qualifications for being a missionary.

For example, the commission was influenced by an earlier case from 1974 where 569 of our members were denied a change of status from tourist to "trainee visa." When a court reviewed

that decision in 1978, they determined that there was no bona fide missionary training program, rather, members were spending their full energies fundraising.

Did the Unification Church really train missionaries? The Commissioner decided that the Unification Church (as registered in California) hadn't been established long enough to make it possible to ascertain if this was true or not, so more evidence was called into the proceedings. Information concerning the founding of our church in Korea, Rev. Moon's revelations, and the international aspect of our movement were then entered into the Immigration Service records. The Immigration Service's district director, who had been responsible for denying Yoko's visa, held the opinion that the Unification Church was not a "religious denomination within the contemplation of these regulations" because:

"There is no formal international structure; members of (the Church) may belong to other religious denominations; the officers ministering to its congregations are not ordained and may not legally perform marriages; all of the functions normally associated with a minister or priest may be performed only by one person ... Reverend Moon."

Yoko's own testimony indicated that the Unification Church differed in several essential respects from the determining criteria.

The conclusion of the Immigration Service Commission's review was another denial of Yoko's visa as a missionary.

## OUR BROTHERS' CASES

Meanwhile, in another state, applications for new visa status as missionaries were filed separately by our brothers Akio Misono and Jean Henri Vanalderwert. They described their occupations as "Church workers" on their application forms. An Immigration Service director denied their applications based on his interpretation of the requirements defined within the regulations.

In Misono's and Jean Henri's case, the Immigration Service had made their argument on the grounds that the director did not find them to have the necessary "religious commitment required of a missionary."

The Immigration Service officials also did not consider work for our church as "missionary work" since the witnessing and proselytizing done is no different from the activities of all Unification Church members and could therefore be done by American members.

Mr. Marty Moran, our brother with Immigration Office at World Mission

Center in New York, spent long hours with these brothers and sisters preparing their legal papers and their testimonies. He worked carefully with the lawyers and read laws and regulations, in order to fight this battle in the courts if necessary.

There is one strong point in the American system of law, that the governmental agencies must obey the laws, too. Citizens and non-citizens can bring lawsuit against the Immigration Service so that the U.S. Courts can decide in a dispute.

It was time for a showdown: Marty Moran, attorneys David Carliner from Washington, D.C., and Barry Fisher and Larry Roberts from Los Angeles on one side, for the Unification Church. On the other side was the Immigration Service. Judge Thomas Penfield Jackson in the middle was the one who would finally decide about the visas of the three members.

The judge reviewed only the legal papers to make his decision. No witnesses were called; Yoko, Misono and Jean Henri were out of the action.

Two questions arise:

1. When is a religion bona fide? (or authentic and therefore subject to the same laws as other religions.)

2. Who decides if one is qualified, or if he has enough commitment?

Under Judge Jackson's eagle eye, it became clear that the definitions of words within the Immigration Service regulations were emphasized, and that the cases were built strongly upon the opinions of the Immigration Service officials. Being very objective, the Judge looked strongly for the facts in all the cases.

The Immigration Service staunchly pointed to "the right of governmental bodies to determine the rules for admission and exclusion of aliens, even such rules that might be constitutionally repugnant if applied to U.S. citizens."

In response, the judge reasoned that if rules are to be enforced, then it is necessary to look to the sovereign's (USA) purpose in making the rules. The Immigration Service acknowledged that in this case, the "exclusive and unequivocal purpose is to protect workers in the United States from job competition or adverse effects on their wages or working conditions."

In answering to the problem of whether or not the Unification Church was a bona fide religious organization, Judge Jackson concluded that it wasn't for the courts to decide. He said,

"Immigration Service officials, no

more than judges, are equipped to be oracles of theological verity and it is unlikely that either Congress or the Founders ever intended for them to be declarants of religious orthodoxy, even for aliens.

"The task of distinguishing a religion from something else (a delusion, a personal credo, or a fraud) is a recurring and perplexing problem, and the outer limits of what is 'religious' may ultimately be unascertainable.

"It is unnecessary to search for those limits in Nikkuni's case, however, because upon the administrative record, by any historical analogy, philosophical analysis, or judicial precedent (indeed, by Immigration Service's own criteria) the Unification Church must be regarded as a bona fide religion," Judge Jackson concluded.

## RELIGIOUS COMMITMENT

The Court also commented upon the problem of determining "religious conviction."

Judge Jackson said, "The court has similar misgivings about the Immigration Service's statutory authority to prescribe a particular quantum of faith and the manner in which it must be evinced to satisfy the Service. More portentous consequences, for a U.S. citizen, depend merely upon whether his beliefs are sincerely held and if they are, in his own scheme of things, religious."

The Immigration Service suggested, during the proceedings, that if the court concluded the Unification Church is a religion, then Yoko's case should be sent back for more proceedings against her in order to determine if she had enough religious commitment. But Judge Jackson responded that "such a remand would be superfluous because, if anything, her record demonstrates a devotion more intense than that of Misono and Vanalderwert."

The Immigration Service had expressed skepticism concerning Misono's and Vanalderwert's commitment and the possibility that as soon as they got their visas secured, they might forsake their religious calling immediately in order to compete in the coveted labor market.

But the judge found no evidence to support this accusation; instead, the court declared that the "records are devoid of any evidence whatsoever from which to find or infer that they are not the most devout of people who will continue to serve the Unification Church as they have since 1973, for an annual remuneration of about \$1800, posing little threat to aspiring U.S. laborers."

# PRESIDENT DURST'S WORDS ON THE HOME CHURCH CONVENTION

*The first meeting of the home church department following the Unification home church convention featured a new movie, entitled "People of the Quest," words by Dr. Mose Durst and testimonies. Here speaking for the American headquarters, on the vision of his work is the President of the Unification Church of America.*

Our goal in the public affairs department the last two years was to make available a good booklet, a good pamphlet, a good film, and (soon) a good book. Our goal is to show the church from the inside, the true story of the Unification Church.

Our purpose is to fulfill a need—to introduce the church to the American public in a way that they can really receive and embrace our True Parents and to embrace all of our activities, and to allow the public in this country to appreciate all that our Father has done, to see the range of projects and to see the kind of inspiration that he has been to us. Hopefully the film fulfills those needs.

Counting the ticket stubs, we know that we had about 2000 guests this year, and we have a goal of 30,000 next year.

Our family was inspired, and that was what inspired me most—to see our brothers and sisters going around ooh'ing and aah'ing at all the things that we are doing. We need to witness to each other. There is a saying about "Don't preach to the converted," but there is another that says, "Always preach to the converted."

## THE HOME CHURCH CONVENTION

Brothers and sister really gave their best and we could see by the quality of the booths and the displays the kind of investment they gave. It was really an inspiring experience for me.

They key thing to remember is that we are no longer concentrating on single events. The spiritual foundation has been set. Now our purpose in the children's course is to bring to fruition all the spiritual conditions which we've done.

Now we must build a fruitful home church community, on a personal level, with our wives and husbands, then on a district level and then with the 50 districts coming together.

The effect we have brought this year can be multiplied many times over if we can truly, diligently work each day at loving the community. Our life is a life of love. Indemnity just means loving people even when they don't respond. To me it comes down to that. Since I'm a simple fellow, it comes down to just loving people, and then you can find out



who's Cain and who's Abel. I was never really good at that part, anyway.

The part of just getting out there and making it happen is really what we have to do.

We inspired the people and the speakers who participated, and certainly I was inspired! It's great to have an experience—seeing all the exhibits of our activities was really wonderful.

There were a hundred ways for people to connect to us. Even if they didn't find one single thing here to connect with, we certainly have a beautiful physical space here in the World Mission Center that we can share with them. Maybe next year we can encourage many of the home church people themselves to have booths. We can let them get more involved next year. Let them inspire us. We want to be inspired too, that is what we are living for. We live for that spirit to come into us. If anybody has more spirit than we've got, then let them come; I never get negative when people want to love me.

Father has told us many times that if we can maintain our own inspiration then there's no problem. People persecute us; we will prosper. If they accept us, we will prosper. The only way we lose is if we lose our faith.

Prayer (devotion), study and active service: these are the three hallmarks of every great religion, and we must come on the foundation of the great religions. Prayer is the key to success in our home church work. We have to be serious in our devotion to home church work. Our laughter is just a way to keep the seriousness going.

Some significant people from the New York area have spoken at both the Prayer Breakfast and at our home church convention. This is a sign that our credibility is improving. Watch for a turnaround in the next few months. Everything depends on our work in home church area. "Ask not what the Unification Church is doing for you; ask what you are doing for your home church area."

Don't worry about how the leaders are doing, and whether or not they are as good as you want them to be. Redeem us if you think we are not as good as you want us to be, by accomplishing more. That is the best way.

Read St. Paul. Love the people in the faith, just show them by your example how they can be inspired and redeemed.

So often the Principle, for me, comes down to two words, "Redemptive Love." And that's what we have to do, redeem each other by our loving example.

# SUNG HWA SEMINAR FOR BLESSED CHILDREN

*Shirley Stadelhofer  
Denis Collins*

It is the hope of every parent to see their children become successful. To some people success means having a large home and many possessions. For others, success may mean holding a lofty position in society. There is nothing wrong with money and there is nothing wrong with a position of status, yet some of the most wealthy and influential people are very unhappy with their lives. As members of the Unification Church we have been taught well that one's truest value is the ability to love God and humanity. The most successful is the person who can embrace and love the greatest amount and variety of people. God's hope is in our ability to love each other, but even more so, God's hope is that our children will carry on our traditions and go beyond our accomplishment.

If the future success of our movement rests upon the ability of our children to understand and serve God and True Parents, we can look forward to a prosperous growth. This summer a student workshop, Sung Hwa Seminar, was held in the small chapel of the Unification Theological Seminary at Barrytown, New York, August 12-17th. The participants were the sons and daughters of early Unification Church members and American Unification Church President, Dr. Mose Durst. The participants, ranging in age from 13 to 17 years were: Jin Goon Kim (son of Rev. Won Pil Kim); Samuel Pak (son of Col. Bo Hi Pak); Jin Hyo, Jin Man, and Jon Sook Kwak (sons and daughter of Rev. C. H. Kwak); Jin Young and Jin Hwan Park (sons of the late Rev. C.G. "Tiger" Park); Jin Bok Lee (son of Mrs. Lee); Sun Hee and Woen Ho Woo (daughter and son of Mr. Chung Jik Woo); In Ho Pak (son of Mr. Joong Hyung Pak); and Isaac and Chaim Durst (sons of Dr. Mose Durst).

## TIGHT SCHEDULE

The teenagers, quickly becoming young adults, were challenged by the schedule, educational process, and interpersonal relationships of the Sung Hwa Seminar. The day began early with a 6:00 a.m. wake-up and a 7:00 a.m. morning service, similar to the early morning schedule of the elder Seminar-ians. Dr. Joon Ho Seuk, Assistant to the President of UTS, directed and supervised the workshop and conducted the morning services. His inspirational messages provided direction and guidance

for their lives, helping the teenagers to gain a deeper understanding of our day and age, and the responsibilities God so

desperately needs us to assume. The central theme of the workshop and Dr. Seuk's sermons was "How to Become



### True Sons and Daughters of God."

Following breakfast and in the afternoons lectures were given which covered the whole scope of Unification philosophy. Divine Principle lectures were taught by Mrs. Shirley Stadelhofer of the UTS Academic Staff, and included such topics as: The Fall of Man, The Purpose of the Messiah, Resurrection, and the History of the Providence of Restoration. Mrs. Stadelhofer observed that, "The testimonies and the sharing of the students about some of their experiences as sons and daughters of early Korean members, and our subsequent realization that their suffering and loneliness at such young ages (their parents went through long courses of sacrifice and separation from their families) developed a close bond between them and myself and other staff members. The affection and deep heart that we felt coming from these 'blessed' children sustained and 'rewarded' every second of the entire workshop experience...."

Current Seminarians, Denis Collins and Andrew Morris, presented guest lectures on Unification Thought and Counterproposal to Communism. As stated by Dr. Sang Hun Lee, "in a nutshell-the goal of education is to unite people's heart, thought, and action. . . in one direction, with one goal — God." (Unification Thought, 1981 edition, p. 229)

The afternoons consisted of more lectures, group activities and free time. Mr. Takamitsu Hoshiko, a graduate of UTS and a present UTS staff member, was Workshop Coordinator and martial arts (Won Hwa Do) instructor. He also presided over the group-singing and organized all the recreation and activities. The workshop students vigorously swam

in the swimming pool, took hikes along Father's and Mother's trails, played a variety of sports, enjoyed the outdoor picnics, challenged themselves in martial arts, watched color videos, and studied in the new UTS library. While the Seminarians were away for the summer fundraising and doing field education work, the usually solemn Barrytown summer days came to life. Mrs. Laverly, a Korean member of the Church, did all the cooking and serving and was assisted by a blessed couple, Mr. and Mrs. Aune who participated in and helped with the workshop.

### MEMBERS GIVE TESTIMONY OF LIFE WITHOUT PRINCIPLE

Another important aspect of the week-long seminar was the evening presentation of guest testimonies from brothers and sisters in the Seminary and on the staff. John Raucci (UTS Class of 1982), Alan Inman (Class of '83), and Mrs. Diana Weber (staff) shared their pre-Unification Church experiences as well as the work they have done since joining the movement. The workshop students were particularly fascinated by the trials and tribulations so many of us go through in our search for God and true love. Jaime Sheeran Maniatis, a member of the first UTS graduating class and present staff member of New ERA, shared about her experience at the Summer Session on Unification Theology, held in Cascais, Portugal, and the work New ERA is accomplishing with professors and theologians. Of unique interest to the teenagers was her trip to Cairo, Egypt as a participant in an ICF Summer Seminar to teach and discuss Divine

Principle with scientists who have attended, or will attend, the International Conference on the Unity of the Sciences (ICUS).

The highlight of the week for many of the participants was the concluding examination of the lecture series and an exciting Divine Principle lecture contest. The students stayed up late the last several nights preparing for the contest which was video-taped by staff member, Mr. Ken Weber. One by one each participant got up to the blackboard and gave a ten to fifteen minute presentation on one section of the Divine Principle. It was an entire "Divine Principle Workshop" in one evening as the thirteen presentations covered the whole content of the latest Church publication for teaching, Outline of the Principle, Level 4. Many of the lectures given by the young students demonstrated their strong determination to know the material and offer it to the audience in a kind and loving way.

In their final reflections, the teenagers shared about the great benefit this summer workshop was to them. They expressed that they were challenged by the schedule, anxious and happy to learn more about Divine Principle, VOC (Victory Over Communism), and Unification Thought, and that they were looking forward to future workshops. One of the students, Jin Young Park, wrote, "In this workshop I realized one most important thing, that I should always study and find out more about Divine Principle. I felt as though it is like your meal, you have to eat and eat to survive."

In the Book of Isaiah in the Bible it is written, "...and all thy children shall be taught of the Lord; and great shall be the peace of thy children." This is but another prophecy we hope to fulfill.

## COMING NEXT ISSUE:

## The International Blessing in Seoul



Autumn in Kyungju, Korea.