



The Early Mission

Rev. Moon creating the Washington, D.C. Holy Ground on March 14, 1965. It is next to a large evergreen in the middle of the lawn, west of the Capitol Building.

THE MASTER SPEAKS

Rev. Sun Myung Moon

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

Since God is the source of life, power, happiness and joy, you always long to go to Him. If God chose an instrument, an agency on earth to dwell with Him and be with Him to a greater extent than any other person, would your spirit not long to be with that one? In this way, the hearts of the people of the whole world will be turned to one center. When you long to see a man or a woman, any human being, your longing or your love is one-sided. But when you long to see God or His representative, or the being with whom God dwells, then your feeling would be that of joy and love, a harmonious feeling with the world, and a mysterious joy and power within yourself. It is a universal feeling directed to all people and all things, not just toward one man or one woman.

When your longing to be with one with whom God dwells is strong, then your spiritual experiences start. In our group, we do not make any effort to develop our psychic abilities. We develop only our longing. Then everything happens. We just pray and try to love God more. People of the world have no idea of such lives. They have no idea of the spirit world, which is more realistic, more substantial than this physical world. Once you find such a world, which would be more precious to you? I wish I could tell you something of the spirit world, but it is so vast it is hard to know where to start.

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

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

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

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

Jesus taught men to call God "Father." Is there something else we should be calling Him in this stage?

So, God was to be the mind of Adam, or the heart of Adam, or the spirit of Adam. Jesus said, "I am in the Father, and the Father is in me." That relationship of spirit and body is like husband and wife. When you have some deep experience, you will hear from God: "You are my wife," or "I am your husband." Spiritually, you will be told by God, "I am your husband," or again, "I am your Father." When he says, "I am your husband," that only means a close relationship of love. However, since He is the Creator and we are the created, the relationship is that of Father and child. The child is born of the Father.

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

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

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

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



*Rev. Moon in San Francisco
with some of the early Bay
Area members, 1965*

What can you do to get the most help from the spirit world?

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

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

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

after all, the chain of such altars. Whenever His servants erected such an altar with their tears, God's tears were shed with theirs. They were His agency, so their sacrifice was the Father's sacrifice, their tears were Father's tears.

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

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

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

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

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

The Early Mission

1959-1971

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

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

The 1960s, then, were a time of sowing, and in this regard the early UC missionaries must be given high marks. Each of them produced Principle texts, established important patterns of community life, and developed creative ways of relating to the wider culture. Taken together, they set the basic directions that the Unification tradition would follow in America during succeeding years. Miss Kim’s “Unified Family” laid the legal and spiritual foundations for the Unification Church, having legally incorporated as the Holy Spirit Association for the Unification of World Christianity in 1961 and having set up a national headquarters and centers throughout the country. Mr. David S.C. Kim’s “United Faith, Inc.” lay the initial foundation for the UC’s later ecumenical and

interreligious activity. Col. Bo Hi Pak's leadership of the Korean Cultural and Freedom Foundation (KCFF), Little Angels, and Radio of Free Asia (ROFA) set the pattern for subsequent public advocacy and cultural initiatives. Finally, Mr. Sang Ik Choi, through his San Francisco Bay Area International Re-Education Foundation and International Ideal City Project, initiated an important communitarian line of development.

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

The Unified Family

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

Miss Kim arrived in America as the first Unification missionary on January 4, 1959 in the midst of a raging snowstorm. She came to the University of Oregon in Eugene as a student, but left school to live in a vacant house in Oakhill, a semi-rural settlement several miles east of Eugene to be near her

1960. Members gathered at "Oak Hill," Galen and Patty Pumphrey's house outside Eugene, Oregon. Front row, left to right: Eileen Lemmers, Patty Pumphrey, Pauline Verheyen, unknown, Doris Orme, Young Oon Kim; back row: unknown, George Norton, Galen Pumphrey, Calvin Carey, unknown.



three best contacts—Doris Walder Anteloch (later Orme), Pauline Phillips Sherman (later Verheyen) and Patty Pumphrey. Later joined by Galen Pumphrey and George Norton, the Oakhill group migrated several hundred miles down the coast to San Francisco in late 1960. There, in the cosmopolitan Bay Area, they had high hopes of reaching a mass audience quickly. However, their efforts were largely ignored or rejected. Recognizing that they lacked an adequate foundation for immediate results, they put energy into improving the Principle text, obtaining legal incorporation, purchasing a three-story building as a training center, and, most importantly, pursuing direct person-to-person witnessing. In July 1962, they opened up mission territory in surrounding Bay Area communities, the most successful centers being in Berkeley and San Jose. To facilitate communication, they re-instituted the *New Age Frontiers* newsletter which they began in Oregon and held their first “training session” for guests in May 1963. By the end of that year, the group had expanded to Los Angeles and Sacramento and grown to more than fifty members.

Rebecca (Boyd) Salonen

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

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

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

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

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

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

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

Several hours before Father arrived in Tampa, Col. Bo Hi Pak arrived at our door to help us get ready. Although we had been asked to prepare funds so that the group could stay in a good hotel, Father wanted to stay with the members, in the center, as had been his practice on his itinerary tours in Korea. If we had known, we might have improved our living situation. In those days, we tended to think we should live in the humblest way,



1971—Neil and Rebecca Salonen (center) with, from left: Catherine Erickson, Carl Rapkins, Farley and Betsy Jones, George and Hillie Edwards, Jackie Stock, Jon Schubart and Judith Lejune.

and our Tampa center was a decrepit two-room apartment. To accommodate the ten or twelve of us, for the night, we borrowed mattresses from our landlord (who asked us to move a week later, because of all these unusual activities and the “Red Chinese” we had brought in) and everyone slept on the floor—women in the kitchen and men in the other room. We made a bed for Father in our hide-a-bed couch.

In the evening after dinner, we all sat together like a family, and Father inquired about us and talked with us.

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

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

I can never forget my first meeting with Father. I felt that he was indeed the person I had been waiting for—the father, brother, husband, teacher, guide and friend I needed. That was why we cried when we parted; we had lost the one we had been looking for. I had not really “joined a group,” but I was walking the same lonely path that Father was breaking ahead of me. Joining the Unified Family was not the goal, only the beginning of our common struggle. Probably because I was sensitized by my own years of painful searching, I could feel Father’s loneliness and sorrow, though that was never expressed. I remember especially his understanding of each of us and the blazing intensity in his eyes. As we did not want to be separated from him, he felt the same about us. Looking back, I feel that I was too young (22) to really understand the immense task I had signed on to do.

Witnessing

It was very difficult to witness to people in a pioneering situation. I had nothing to show what this “worldwide philosophical movement” was doing. Only certain people would be interested in hearing a “new revelation.” I invited people to my apartment every evening to hear lectures, and one of the few things I bought besides food was a blackboard. After a year or so, I found my first spiritual child in Tampa, Albert Meighan, who eventually came with me to Washington when I was asked to move there to help in the headquarters being set up in 1966-67.

In the first few years in Washington, most of us worked in regular jobs and did our witnessing and other spiritual activities in the evenings and on weekends. We supported our work with the money we earned on our jobs, and everyone who lived in the center was required to either have a job or go to school. Whenever we met

people interested in hearing the Divine Principle, we would invite them to dinner at the center and give them a presentation. It was an embracing atmosphere in which for the most part we members also thrived. At work I met (and in the evenings I taught Divine Principle to) Anne Edwards, Travis Jones and Louise Strait. (A few years later, also at work, I met Sally and Michael Brownlee.) One day, Neil Salonen came to our door in regard to our business projects. I was lecturing the Principle that evening, and I invited him to stay and hear it. Eventually, he also joined the Unified Family. About the same time, I lectured to Linna (Miller) Rapkins and Marie Ang, who were cousins; to Linda (Marchant) Perry and Nanette (Semha) Doroski, who were friends; and to many others, some of whom worked with us for short or long periods of time.

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

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

Some years ago Father emphasized remembering our “first love.” At the time I was, of course, at least a few paces behind him on the way, and I did not really understand the value of what he was saying. Since then I have recognized its importance. Our first love—with God, our True Parents, or our spouses—is a precious gift, which we must treasure and respect in our hearts. It is our original connection, our spiritual root. Later on in our relationships, confusion and difficulties always come and threaten to corrupt our original feeling. Sometimes we feel embarrassed and foolish that we ever had such a

pure and naïve “first love” at all, and we bury it away inside and try to move beyond it by becoming more “realistic.” But this original feeling is the true one, and it is our most direct connection to those we love.

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

One day a few years ago, as I was driving, a romantic song was playing on the radio. When it came to the words, “When I grow too old to dream, your love will live in my heart,” I heard God’s voice: “I remember you,” He said. I recognized His voice because of the love that came with it. It was the same I had known so many years ago. God was reminding me of our experiences all those years ago, and that He still knew and remembered me—and had done so throughout the years. Those words touched that deep part of my heart where that pure love was planted and still lives, unchanged by all the experiences that followed—because God never changes. I had been looking for a new experience of first love with God, not realizing that I could return to that root any time by remembering my “first love.” That is an eternal, unchanging and unique point, to which we can always return. Most of us have had moments of eternal love also with True Parents and our husbands or wives. We should remember and treasure them.

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

At the center on Masonic Avenue in San Francisco. Front: Pauline Verbeyen, Young Oon Kim, Doris Orme. Second row: Gordon Ross, unknown, Patty Pumphrey, unknown. Third row: Barbara Vincenz, Edwin Ang. Back row: Peter Koch, Galen Pumphrey, George Norton, Doug Burns.



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

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

Barbara Mikesell

New Age Frontiers, June 1966

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

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

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

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

Mary Fleming

New Age Frontiers, August, 1966

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

While returning from witnessing at a local coffee-house about 10 p.m. Saturday, Bill Smith (Caucasian) and Martha Vertreace (Negro) were attacked by two young white men who disapproved of integration. Martha

escaped to call the Fellowship House for help, but Bill did not fare so well. He was kicked in the face and the bone holding his right eye was broken. Fortunately, he managed to get rid of his glasses and they were not broken. However, the eye itself slipped because of losing its support, and yesterday he underwent surgery to build up the bone and protect his vision.

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

Vivien Barron

New Age Frontiers, June 1968

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

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

For this we need an example to follow. We need inspiration; we need help from others who have gone before us. For this reason, Miss Kim is constantly urging new members from other Centers to visit the Washington center. Here there is a unique privilege to live with and experience how a large Center works, lives and grows. Here are brothers and sisters who can help new people grow and learn. Most precious of all, you have the privilege of Miss Kim's presence, as our first example and to whom we owe our deepest gratitude and love.

Many of you have had this experience lately. What rejoicing we felt as you arrived! How we felt we had known you all our lives after only a few minutes or hours of sharing! And how we wished more and more would come! Now the names of Martha Vertreace, Ernie Stewart, Peter Koch, Fred Binder, Dee Beckner, and Jon and Sandy Schuhart are no longer just names. And Betsy O'Neill has come to spend the summer with us! How much this give and take strengthened you who came and made us eager to have more come.

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

Beverly Bayne

New Age Frontiers, June, 1968

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

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

All my life, I have been plagued by shyness, and yet last Sunday I was among the singers in the middle of the circle while many curious onlookers sat about us. Instead of embarrassment I felt a sense of pride at being a member of the Family and having the privilege of sharing Father's heart with others who hunger after the truth as I did for so long. Yours, in Father's name.

Miss Young Oon Kim

New Age Frontiers, April, 1968

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

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

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

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

LIST OF HOLY GROUNDS IN THE UNITED STATES

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

1. San Francisco, California 2/15/65
Northernmost peak of Twin Peaks (renamed Parents Peaks). Center is rock on top. Southern peak (Mother Peak) is also regarded as Holy Ground, although only Father Peak received blessing ceremony.
2. Los Angeles, California 2/21/65
Griffith Park. Enter from Fern Dell Drive, pass vertical parking area on right and picnic ground #7 to parking area on right. Walk past men's rest room #4 and picnic area. Go up dirt pathway to left of picnic area to where large dirt road turns left and steeper trail goes up to right of picnic area. Take steeper path. Climb past small water faucet with spigot about 72 paces. Holy Ground is on plateau 6 paces from middle of trail.
3. Mt. Whitney, California 2/25/65
At entrance to peak, approx. 9,000 feet, in a grove of pine trees. Center between three pines, one a straight tree at its approach to maturity.
4. Death Valley, California 2/25/65
Badwater to west of pond.
5. Las Vegas, Nevada 2/26/65
Lyon's Park. Central tree 25 feet high, third tree from north fence and second tree from west fence.
6. Phoenix, Arizona 2/27/65
Canto Park
7. Albuquerque, New Mexico 2/28/65
Roosevelt Park. Tree 36 feet high near park bench, 275 degrees west to tree on top of dirt mound, 105 degrees east to left-hand corner of school building.
8. Dallas, Texas 3/1/65
White Rock Lake Park. Take Lawther Drive around lake to Dreyfuss Lodge House. Walk 150 degrees south to southernmost of two small elms about 4 feet apart. There is squatty tree with much grass at base about 10 feet southwest.
9. Oklahoma City, Oklahoma 3/2/65
Lincoln Park. Holy Ground is picnic area #8, center isolated forked oak tree, first tree east of next to last picnic table.
10. Kansas City, Kansas 3/3/65
City Park. Hill overlooking the city.
11. St. Louis, Missouri 3/4/65
Forest Park. Center is largest of 4 cedars northwest of parking area on Art Hill (81 degrees from parking area to trees).
12. Paducah, Kentucky 3/5/65
Bob Noble Park. Northernmost tree of two near a road and "comfort station."
13. Memphis, Tennessee 3/5/65
Overton Park. Cedar tree between 2 double-trunk trees, south of roadway and east of building.
14. Little Rock, Arkansas 3/6/65
War Memorial Park. Oak tree on hill to west of gate 4 of War Memorial Stadium, east of St. Vincent's Infirmary, which is about 1 mile away.
15. Jackson, Mississippi 3/6/65
Livingston Park. Fourth tree from road (third pine from road). South of tree are three pines very close together. Arbor to west, zoo to southeast. Orange and white check water tank to south in distance, lake to north.
16. New Orleans, Louisiana 3/6/65
City Park. Grove of trees just north of Harrison Ave., east of Magnolia Drive, southwest of two small lakes. Take road that forks to right off Magnolia to point 2/3 of distance to lake (fifth tree from lake on west side of road). Third tree to west is marked with carved triangle on north side. This is center tree.
17. Mobile, Alabama 3/7/65
Municipal Park. Park out Spring Hill Extension, west past Braywood St. Central tree is tall pine, south of small green building with cement walkway, north of small white home with brick foundation, 11 paces east of a garden, southwest of high curving pine about 15 paces.
18. Tampa, Florida 3/8/65
Lowry Park. Tall pine, 100 yds. west of Greek theater-type structure.



*Creating the Jackson, Mississippi
Holy Ground*

19. Miami, Florida 3/8/65
Municipal Park. Tall straight palm tree flanked by 3 other palms bent toward west, in SW corner of park.
20. Savannah, Georgia 3/10/65
Forsythe Park. Oak tree (largest of several) to NW of large white fountain, on northern side of park near Huntington and Whittaker Streets.
21. Columbia, South Carolina 3/11/65
Earlewood Park. Go down road a ways then walk downhill toward creek. Central tree is tall pine between basketball court and creek. Fourth tree to north along eastern side of sandbox, second to east along southern side of same sandbox.
22. Raleigh, North Carolina 3/11/65
Umstead Park, near Umstead Drive and Boylan Street. Central tree is large oak near foot of hill which rises to east. Second tree from small white pavilion with hexagonal green roof.

23. Richmond, Virginia 3/11/65
Monroe Park. Large tree in center of plot of grass between fountain and twin-steepled church with domed roof on Laurel St. Round house to left as one faces church. Central tree is smaller than other two trees near it.

24. Martinsburg, West Virginia 3/12/65
Berkeley County War Memorial Park, off North Tennessee Ave. Small tree, sixth in a row to south from east-west line of bush trees, in valley running north-south. Valley to west of small house-like building with green roof which is south of tree, west of swings and small building with white roof to north.

25. Washington, D.C. 3/14/65
White House. No central mark. Grassy area in ellipse in front of White House. Facing east, center is south of second column from right, east of space between third and fourth metal poles of baseball screen on left, west of first streetlight on right of baseball screen.

26. Washington, D.C. 3/14/65
Capitol Building. Central tree evergreen in middle of lawn to west of Capitol Building.
27. Baltimore, Maryland 3/18/65
Druid Park. Large tree near top of hill between Administration Building and duck pond.
28. Wilmington, Delaware 3/18/65
Brandywine Park, near Van Buren and Park Streets. Large tree SW of baseball backstop in small glen, new bridge to west. Walk up road reading "no parking beyond this point."
29. Philadelphia, Pennsylvania 3/18/65
Fairmount Park. Large tree with spreading branches to SE of main gate on lawn about halfway between main gate and opposite street. Second tree to west of road.
30. Trenton, New Jersey 3/18/65
Cadwalader Park. Tall thin tree near baby evergreen which is near an ancient tree bound with wire. Near bear cage and statue labeled "Gettysburg Appomattox." Enter at Parkside Drive.

31. New York City, New York 3/19/65
Central Park, near 98th Street. Small cherry tree on large grey rock (about 20 feet wide). Rock covers entire area of blessing. SW of building with green roof, near boathouse parking lot.
32. New Haven, Connecticut 3/19/65
West Rock Park. Middle part of flat rock in ground next to path which leads NW from summit.
33. Providence, Rhode Island 3/19/65
Roger Williams Park. Small thin tree in group of trees near lake. Two small evergreens between tree and bridge across lake to south. Across lake to south is building and sign reading "Pony Round."
34. Boston, Massachusetts 3/19/65
Washington Monument and bridge.
35. Portsmouth, New Hampshire 3/19/65
City Park. On State St. Large tree NE of monument.
36. Kittery, Maine 3/19/65
City Park, just over New Hampshire Main Bridge. Small evergreen toward north end of park.
37. Brattleboro, Vermont 3/20/65
City Park. Large tree, second from last toward east.
38. Cleveland, Ohio 3/21/65
Wade Park, at University Circle. Exact center of lawn, parallel to fifth hedge from pond.
39. Detroit, Michigan 3/21/65
Belle Isle Park. Large tree near rocks, next to building, near Inselruhe St.
40. Hammond, Indiana 3/21/65
Harrison Park. Large tree near lamp, to west of Food Centre (grocery store), east of 3 small trees close together.
41. Chicago, Illinois 3/22/65
Grant Park South. Fifth tree to west in third row of trees running east-west from walkway. Third row is third to south. Trees run perpendicular to "Harrison Hotel Park Free" sign on top of Harrison Hotel.
42. Madison, Wisconsin 3/22/65
Hoyt Park, on Regent St. Next to Hoyt School. White oak, standing alone, to north of stone shelter house and wide grassy field.
43. St. Paul, Minnesota 3/23/65
Como Park. From park building, go up hill directly opposite. Small evergreens to left as you go. Center tree medium sized, second to north of lamppost.
44. Fargo, North Dakota 3/23/65
Island Park. Central tree double trunk, second to SE of fire hydrant, east of playground, south of statue.
45. Sioux Falls, South Dakota 3/23/65
Sherman Park. Tree at top of high hill.
46. Sioux City, Iowa 3/23/65
Grandview Park. Modern lamppost with fluorescent light.
47. Lincoln, Nebraska 3/24/65
Antelope Park. Second tree to south from SE edge of fence which surrounds sheep and goat pen.
48. Cheyenne, Wyoming 3/24/65
Lyons Park. Enter across from Wyoming National Guard. Fir tree, second from end tree toward stone monument in SE. Playground and barbecue pit to west; road runs to north and west.
49. Denver, Colorado 3/25/65
City Park. South side of park at North end of Esplanade St. Large elm tree 140 paces north of edge of large statue with road looping around it. Tree in middle of large open area.
50. Salt Lake City, Utah 3/26/65
Ensign Park. Rock on peak to north of city.
51. Boise, Idaho 3/26/65
Julia Davis Park.
52. Missoula, Montana 3/27/65
Greenough Park. First evergreen to NW (third tree to NW) of small bridge which crosses creek. Tree is next to creek, one small tree to its west.
53. Seattle, Washington 3/28/65
Seward Park.
54. Portland, Oregon 3/29/65
Mt. Tabor Park. Central tree trinity (3 trees in one), redwood on top of hill located to SE of Summit.
55. Eugene, Oregon 3/29/65
Hendrick's Park. Central spot of five trees growing very close together.

Ernie Stewart

New Age Frontiers, June, 1968

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

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

David S.C. Kim

The Way of the World Magazine, August, 1970

Let me tell all of you what is going on in the other groups—in Washington, D.C. and San Francisco. Miss Young Oon Kim has been staying now in Seoul, Korea for few months after her short trip to Europe. Her early follower, Doris Orme, blessed in sacred marriage in London, England, has a newborn baby girl, Young Oon Orme, named after Miss Kim. The baby was born on Feb. 10, 1970. Doris is worthy of receiving such a blessing after her total dedication to the Principle work since 1959 with Miss Young Oon Kim. Also, John Schuhart and his wife in Los Angeles had a precious boy after the blessing. Some more precious children will be born very soon in the Washington group. The new president of the Washington, D.C. group is Farley Jones, picked up from Berkeley Center for which Edwin Ang is responsible. Berkeley Center recently expanded enormously, having nearly 30 solid and dedicated young college students in the Berkeley area.

The San Francisco group also is tremendously expanding their work, having 150 members at three centers in the city of San Francisco, and recently Mr. S. I. Choi acquired nearly 600 acres of land 80 miles from the



Father and other members saying farewell to Teddy Verbeyen, Kimpo airport, Korea, 1965

city to build a new ideal city. Congratulations to the San Francisco Family on this new move and expansion.

Diane Fernsler

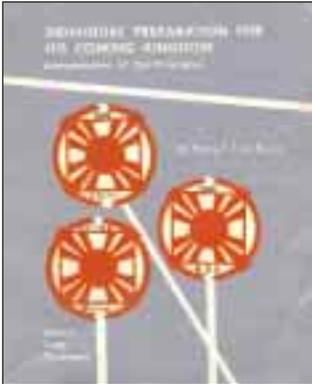
The Way of the World Magazine, June, 1970

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

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

1959–1971

United Faith, Inc.



"Individual Preparation for His Coming Kingdom," published by the United Chapel of Portland

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

Mr. David Kim was a founding member of the Unification Church in 1954 and its first overseas missionary, having gone to Swansea University College, Wales as a U.N. scholar during the mid-1950s. He was the second Unification missionary to the United States, arriving in Portland, Oregon on September 18, 1959, some ten months after Miss Kim had arrived in Eugene. Like Miss Kim, he came to the U.S. on a student visa (the only other way out of Korea was via the diplomatic service), and enrolled at Western Conservative Baptist



David Kim sharing a meal with the Portland group

Theological Seminary. Also like Miss Kim, he began witnessing and gathered several students, including Eileen Welch and John Schmidli whose affiliation pre-dated those of Miss Kim's Oakhill group. The first joint meeting between the Oakhill and Mr. Kim's groups occurred in Lebanon, Oregon in July 1960. A second meeting of twenty persons was held there on September 4th. Whether or not the two groups could have worked together is uncertain. However, there were differing ideas over financial responsibilities, witnessing, and even the name of a unified organization.

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

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

Between 1966-71, Mr. David Kim directed the activities of the Northwest Family from Clearfield, Utah where he served as a counselor for deprived youth at a Job Corps center. This enabled him to pursue his "heavenly mission" while retaining his visa. Still, East-West jurisdictional problems persisted, and in July



A 1963 revival meeting to teach the Principle in Portland. From left: David Kim, John Schmidli, Vernon Pearson and Gerald Johnson.

1969, the *United Temple Bulletin* published a June 15th “Letter to Our Master on the Long Existing Conflicts Between West and East Groups.” That same month the Northwest Family formally established “United Faith, Inc.,” which signalled an assertion of independence from Mr. Choi’s as well as from Miss Kim’s group. As Mr. Kim wrote to his membership: “[M]arch on with your new organization—United faith, Inc. You have an independent organization, different from Mr. Choi’s or Miss Kim’s.” Later, he noted, “In [the] S.F. Bay Area two other groups besides ours are working—Mr. Choi, [and] Miss Kim’s group—in [the] future we will work together as a team, but the time is not ripe yet.” Unfortunately, despite incorporating and setting up a “permanent” structure which included departments of Administrative Affairs, Home and Foreign Missions, International Cultural Exchange, and Enterprise, United Faith, Inc. did not experience substantial growth.

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

HSA-UWC, Arlington, Virginia

Opposite: Rev. Moon bidding farewell to Bo Hi Pak on his departure from Korea to the United States, March 1961

Col. Bo Hi Pak was the third Unification Church missionary to the United States, arriving on March 14, 1961. Unlike Miss Kim and Mr. David S.C. Kim, both of whom had come on student visas, Col. Pak came as a diplomat, serving as assistant military attache at the Korean Embassy in Washington, D.C. However, like them, he also began witnessing and held Bible study sessions in his home. In early 1963, Col. Pak incorporated the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) in Arlington, Virginia and was granted a federal tax exemption. The following year he published a translation of the Principle, *Outline of Study: The Divine Principles* (c. 1964). However, during this same period, Col. Pak began to move in a new direction. In 1962, Rev. Moon conceived the idea of forming a Korean children’s dance





During Rev. Moon's first visit to the United States in 1965—from left: Mrs. Bo Hi Pak, Pauline Verbeyen, Miss Choi, Jhoon Rhee, Rev. Moon, Mrs. Won Pok Choi and Dr. Bo Hi Pak in Washington, D.C.

troupe “as a means of promoting world peace and sharing the Korean culture throughout the world.” He asked Col. Pak to take responsibility for assembling the group. Col. Pak agreed, and in addition to his diplomatic and missionary responsibilities, he traveled back and forth to Korea in developing a dance troupe, which was named the Little Angels.

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

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

ed similar opportunities. President Eisenhower gave the organization its slogan, “bridge of truth,” and many U.S. senators, congressmen, government and civic leaders and families voiced their outrage about the plight of U.S. POWs/MIAs over ROFA air waves. During this period, an estimated 60,000 Americans contributed funds to KCFF and its causes.

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

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

Gary Fleisher

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

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

Being Jewish

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

What’s His Name?

As I was hearing the conclusion lecture, all the members were praying for me in another room. When I heard that the Marriage Of The Lamb had taken place in 1960, I immediately believed it. I asked what the Messiah’s name was and was told that “we call him

Master or Leader.” It was several months after I became a member before I was considered worthy to hear Leader’s name, Sun Myung Moon. This was due to something that Father said during his 1965 visit: “It is all right to say Sun Myung Moon has been here, but don’t say who he is.” [“The Master Speaks on the Lord of the Second Advent,” Sun Myung Moon, March and April 1965]

We later learned that Father meant that we shouldn’t be going around saying, “Christ is here, he is a Korean named Sun Myung Moon,” without giving a foundation of understanding the Divine Principle first. A few months after learning Leader’s name, I was honored with being able to see his picture. It was his 1960 wedding photo. After passing a Divine Principle knowledge test, I received my own copy of this photo, which I still treasure today. I don’t think that I saw a photo of Mother (his wife) before I met her in 1969. Only one Unified Family member in L. A., the center leader, Jon Schuhart, had ever seen Father, and that was before Jon became a member.

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

Life in the Unified Family

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

We frequently went to Holy Ground. If someone had a problem that no one could help them with, that person went to Holy Ground and received internal guidance spiritually. At 11:00 p.m. on December 31, 1967, we all went to Holy Ground. We prayed until the new year

came. There was a special feeling that we had never felt before. A few months later we learned that God's Day had been declared that same night.

Discovering and Avoiding Other Followers

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

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

While I was in Berkeley we usually went to the Holy Ground in Oakland. One day it was announced that we were going to go to the Twin Peaks Holy Ground in San

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

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



The International Re-Education Foundation

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

Mr. Choi had several advantages over the previous Unification missionaries. Whereas Miss Young Oon Kim and Mr. David S.C. Kim had come alone to the U.S. and Col. Bo Hi Pak arrived only with his family, Mr. Choi came on the foundation of a victorious mission in Japan. Between 1958-64, he successfully planted the church in Japan after several previous missionaries had failed. Thus, he could draw on tested methods. He also drew on a small but elite corps of Japanese church missionaries, all members for several years, all dedicated, and all successful, who joined him in San Francisco. Still, given the cultural barriers, the work was slow. In this respect, the testimony of the first American to join the group was revealing,

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

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

The transition of Mr. Choi’s group, initially known as the “Japanese Family,” into the Re-Education Center and finally the International Re-Education Foundation occurred in several stages. The initial stage followed Mr. Choi’s assessment of the liberal San Francisco Bay Area and decision to reconfigure his group as a “Re-Education Center” rather than as a church. The educational for-



mat afforded new American members the opportunity to help shape and direct organizational activities in a more dynamic way than in the other missionary groups. A second stage followed the publication of Mr. Choi's *Principles of Education* (c. 1969). Unlike the other missionaries' texts, which purported to be pure translations of the Principle as lectured in Korea, Mr. Choi's work was a conscious adaptation. As he expressed it, "Based on the *Divine Principle*, I put my philosophical ideas and a little bit of oriental religion together and I a little bit changed the *Divine Principle*." Basically, the series was a humanistic counterpart to the Principle, positing the attainability of an ideal world through application of the community's overriding concept of "conscientious common sense." Although Mr. Choi devised a system of educational principles that presumably would lead to "divine" principles, what was critical for the community's development was the way in which the *Principles of Education* assumed a life of their own. More than any other factor, the *Principles of Education* led the community into a final utopian stage which followed the founding of the International Ideal City located on 600 acres of land just south of Boonville in Mendocino County,

The International Ideal City Project property in Mendocino County, California. The farm later became known simply as "Boonville."

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

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

Rev. Moon’s World Tours

It has already been noted that activities in America were peripheral to the mainstream Unification tradition, which was focused in Korea and, to a lesser extent, Japan. However, work there solidified by the mid-1960s to the point that the church was ready to give serious attention to world mission. The most dramatic indications of this new direction were Rev. Moon’s two world tours, the first in 1965 and the second in 1969. The main purpose of these tours was to connect the foundations that had been established in Korea to the world. In 1965, Rev. Moon sanctified 120 “holy grounds” worldwide, including 55 in the United States. In 1969, building on the blessing in marriage of 430 couples in Korea, Rev. Moon “blessed” 43 couples worldwide: 13 in the United States, 8 in Germany, and 22 in Japan. In addition to these central purposes, the tours gave Rev. Moon the chance to assess opportunities for worldwide expansion and to provide direction for missions already in place. In America, the two tours afforded members their first opportunity to participate directly in the movement’s mainstream tradition.

Rev. Moon departed from Korea for his first world tour in January, 1965. After spending two weeks in Japan, he and Mrs. Won Bok Choi left for



Father being greeted at San Francisco Airport, 1965

America. Miss Kim, who accompanied them to Japan, departed ahead of them “to prepare Americans for his visit.” In an article, “Hail to the Brightness,” the *New Age Frontiers* chronicled Rev. Moon’s San Francisco Bay Area arrival:

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

The “Official Party” stayed in the San Francisco Bay Area for seven days, with the high point of the visit being the selection and sanctification of “sacred ground.” In the next forty-four days, Rev. Moon traveled by car to all forty-eight continental United States, setting up a total of fifty-five Holy Grounds. A key part of each ceremony was the burying of a “holy rock” from Korea. Having completed a three-year course of “national restoration” on the Korean



Rev. Moon talking with members during the 1965 tour.

Opposite: At the United Nations Building, 1969, (left to right): Miss Shim, Father, Mrs. Won Pok Choi, Dianne Fernsler, unknown, Barbara Mikesell and Sang Ik Choi.

peninsula, Rev. Moon transplanted Korean rocks in American soil. At the same time, a pebble was gathered from the grounds of City Hall at each stop in America and put in a sack for later transport back to Korea. Having completed the full circuit, Rev. Moon arrived back in the San Francisco Bay Area on March 30th. At that point, he flew to Washington, D.C. which was his base of operations for three months until July 1, 1965, when he departed for Europe. In Washington, he convened a twenty-one day training session, continued touring, and spoke often. By June, members were ready with the first edition of *The Master Speaks*, seven edited, in-house transcriptions of question and answer sessions with Rev. Moon taped at various centers throughout the country. In addition to activities with members, Rev. Moon initiated contact with several prominent Americans, including the well-known trance medium, Arthur Ford, and former President Dwight D. Eisenhower.

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





The first American Blessing Ceremony, February 28, 1969, in Washington, D.C.

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

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

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

Talent in Father's House

Susan Hughes

The Way of the World, 1970

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

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

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

Neil Albert Salonen

The Way of the World, June, 1970

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

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

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

Ken Weber

The Way of the World, September, 1971

Something really strange happened today. A couple walked up to me on the street and started talking about new life and rebirth and a wedding of over 700 couples in Korea? No, that can't be right. They talked with me awhile, gave me a pamphlet and invited me to a discussion with their Family. Something even

stranger happened today—I visited the Family. I expected that discussion to last only an hour or two, but it turned into an all-afternoon affair. When the discussion began, several people were there, but one by one they left, saying this new philosophy didn't fit into their lives, or they just couldn't agree with it. Strange, this new philosophy means a great deal to me.

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

Los Angeles Church

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

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

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

We are participating in a prayer condition for the

success of your American visit. We hope you can feel a deepening of our love and dedication to you through this condition. May God bless your continued hard work in His behalf. Love in our Father's Name, the Los Angeles Family

Connecticut Church

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

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

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

Dr. Joseph Sheftick

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

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

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

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

said that I was in a temple praying, and Jesus appeared to me and said, “Why don't you join with me?” So I accepted him, and then I went around praying and healing in his name. I felt bad when I heard that because I felt bad that I hadn't accepted him at first.

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

A couple of weeks later, in June, 1968, we went on a tour to Lansing, Michigan. I went to another minister's house who was an astrologer and medium. I went to speak to her members and have dinner. None of her members could come, and she apologized because she said she could usually get 10 or 15 people to come. She said, “I don't know what to do,” so we just decided to have dinner. She said there was nothing to see in Lansing, so we talked. She asked me when my birthday was. When she heard my birthday, she cried. She started doodling, and then she asked her daughter for some books and she said, “You have a sun and moon in a triune relationship or something.” I said, “What does that mean?” and she said, “I'm not finished yet.” She gave me a pamphlet called “Revelation for a New Age,” by Dr. Anthony Brooke. I started thumbing through it and I came across a picture of Father, the same picture in the

Divine Principle book. Then all of a sudden, he appeared and said, "I have a mission for you to do, but you're not ready for it yet. I will prepare you for it." He appeared to the psychic woman. I looked at his eyes in the picture and saw his name, Sun Myung Moon, and I got down on my knees and cried through the whole episode.

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

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

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

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

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

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

Father was supposed to come in 1969. I got all excited. The center director sent me out to get ice. I didn't want to miss him when they picked him up. I didn't want to go, but they told me I had to so that Father could have a cold drink. I went to the supermarket and I missed when they picked him up at the airport and he came into the house. Won Bok Choi, Young Oon Kim, Mr. Eu, Father and Mother, and some others. When they first came down the stairs, I looked at them and I saw tremendous power. It looked like God. Father shook hands with all the members. I thought when he saw me he would say, "Hi Joseph, I'm glad you made it." He said, "Hello," and I said, "Hello." I thought, what kind of messiah are you? You called me six months ago and now you don't recognize me? He just said hello to me and I said hello to him. Then later, when he was speaking, his eyes met mine and his eyes said, "I love you," and I said, "I love you too." I didn't need any physical confirmation after that.

He stayed a few days and then went to New York for the 13-couple blessing. Anthony Brooke thought Father would be the head of all the UFOs in the world. At one time they thought all the chosen people would be picked up in spaceships and saved so they wouldn't be caught up in the turmoil. Anthony Brooke didn't say Father was the messiah but he knew he had a mission. So on my 33rd birthday I joined.

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

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

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

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

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

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

We did a 3-day fast to protect Taiwan from Red China and keep Red China out of the UN. I was working with a brother named Thomas Cromwell. We want-

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

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

We returned to Washington. Father and Mother were in Upshur St. Father wanted to see the bus. He wanted the bus fenders painted another color besides black. He came inside and said, "Too fancy." I thought,

"You're crazy." It was plain and bare metal, really cold. His idea was so send 70 of us together on teams. He was talking about the seven-city tour in America. We were worried about not having enough money, and the fact that he didn't speak English.

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

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

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

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

was dirty. They came out smiling and I thought, gee, they must have been clean.

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

He was really a father; he was interested if I had eaten. I learned how to eat with chopsticks. I copied whatever True Parents did; if they used chopsticks, then I did. If Father drank water, then I did.

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

Father had several newspaper interviews and a TV interview with Al Capp. Father turned to him and said, "Do you mind if I sing a song?" And Al Capp said no, so then Father sang, *Ari Rong*. There were about 20 members in the studio. Around that time he planned the first science conference. It was planned for about 8-12 scientists.

Once I appeared in front of Father in my bathrobe. I had been taking a shower and someone said that Father wanted to see me right away. My hair was wet, my face was half shaven and I was wearing a bathrobe. I said, "I have to go get dressed," but he said, "No, you have no time. Father wants to see you right now, you have to come right now." I knocked on the door and they said come in. Mrs. Choi, David Kim, Mr. Ishi and Young Whi Kim were there. Everyone got upset but Father and



David Kim and Father with American cartoonist, Al Capp. Al asked if Jesus had spoken to Father in Korean. "Yes," replied Father. "But with a slight Hebrew accent!"

Mother. Father said to me, "Sit down." I was dripping wet and naked underneath my robe. He didn't say a word but he liked that I was obedient; he was happy to see that response. He asked for me to come and I came. That made history!

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

I prayed to God, why couldn't you make sunshine? New Yorkers won't come out in the rain. It cost about \$40,000, and some complained that we spent all that money to do the speech.

“How much would God spend to have one son come back who was abducted by Satan?” Father said, “You don’t put money value on it. You could spend \$1 million to save a son.” As we left New York to go to Philadelphia, he looked over his shoulder and said, “Satan, I am coming back.”

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

We formed two more bus teams and got two used

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

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

True Parents preparing for the next rally in Kansas City, during the Seven City Tour, 1971



er? A boy and a girl should not talk so close together.” He was worried about them. He was disappointed to see that.

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

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

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

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

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

I went to a lunch meeting once, and Father gave people advice. He asked me, “Why didn’t you come to see me when I appointed you as Secretary General of FLF?” At that point I was so low, I felt like a dead person. I was nobody for two years. Father said, “I came to see you since you didn’t come to see me. I have been

testing you for two years. You did not get bitter, you did not complain. All your indemnity has been paid.” I looked at the person translating, and he was the one who had accused me. I thanked them in my heart, because that person was the one who allowed me to pay off all that indemnity. I was 43 years old then, so the psychic’s prophecy from so long ago came true.

Nora Spurgin

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

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

The mission of Jesus was different from what I believed, but it made sense to me and felt right. It was so clear. Then I knew that they were going to tell me that the Lord of the Second Advent was not Jesus. I was afraid to hear it but I had to hear it. I knew I would have to make a decision about this. I knew I would always be thinking about it, so I heard all the lectures.

It was not something that was easy for me. I knew that there was no one in the world that I could ask. I couldn't ask my pastor. It would need to be worked out between me and God. I went to the library and got books out on the book of Revelation. I knew whatever I looked at would be someone else's opinion. I struggled over this for four months. I had been a charismatic Christian. I was used to God meeting me. I would get intuitions about things and would be led. But in this case, everything was very quiet. I thought God would give me an answer. Then I realized that because it was so drastic, I would have to figure it out myself. If it was true, I would have to take responsibility for it. I knew that God wanted me to find the answer myself. It would not be an easy life; I would have to let go in my life and do whatever God wanted. I did not expect it to be easy; it was not a decision I made lightly. Finally I let go and stopped trying to find a loophole in it. I knew I had to give everything. I felt like I was signing away my life, giving it to God no matter what it cost me.

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

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

After I joined I went to Washington, D.C., and worked there for three years. Then later I went to Kansas City. Miss Kim asked for volunteers who could go to various places. There were a few fledgling centers. It was 1970 and I had been there a very short time when we heard there was going to be a blessing. She came to Kansas City and visited us and discussed it with us. I was



matched to Hugh. Then Hugh came to Kansas City and we went to the blessing. Soon afterwards it was decided that the church would grow more if we were consolidated rather than being scattered.

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

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

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

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

Father often picked me out of a crowd and spoke directly to me. Once he was talking about selling tuna fish. He said, "Nora, you should stand on the street cor-

ner selling tuna.” Saying that struck him funny. Then he added, “In the winter,” and then. “In the snow,” and then, “In a bikini!” Everyone laughed. I was so tempted after that to take a picture of myself in a bikini holding a fish in the snow.

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

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

We lived in the Gatehouse at Barrytown with the Jones’s. We had only one bathroom and one kitchen. One family would bathe the children while the other made dinner and ate. We’d then switch. Our kids often played together. Once I left a gallon of paint on the mantle while we were redoing a room. The children rigged the paint with rope, and when I opened the door, the paint spilled on the brand new carpet. Betsy and I were pregnant and we just looked at the carpet. We had to clean it up by pouring water on it! The kids were really good friends and got into a lot of creative fun. They grew up like brothers and sisters. They will always have deep relationships with each other. Recently they told us that one of the main things that we gave them are the lasting friendships that they will have all their lives.

We always wanted our children to be near other blessed children and we tried to do everything we could

to make that possible. Even if we had to make extra effort, it was worth it.

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

After that we helped with the speech at Madison Square Garden in 1974. Then we both attended 120-day training in Barrytown. Later we were both sent out to do pioneering. The married women from 777 couples were sent out as IW’s. I went out for about three years. On my first IW trip, I went to the Colorado and Texas regions. When I arrived they had just received word that there had been a terrible car accident on the way to a workshop, and several people had been killed. Two members and two guests had been killed, as well as two people in the other car.

My first duty was to attend all the funerals and deal with the parents. I had to go to New Mexico where it happened. The headline said: “Six people killed on Route 666, six miles east of...” I thought, oh my gosh, Satan really had his hand in this. I had to deal with that. I realized how important it was to have a person a little bit more mature to deal with such things. I was in that region for several years. Father was doing Barrytown training, and sending one person out to several cities, pioneering. The church centers were being broken up, with one member in one city. Father had conferences every 45 days.

Father said the IW’s should visit all the pioneers once a month. I had a big region: Kansas and Oklahoma, and Colorado. Travelling by Greyhound bus every night, I would visit in the day time. Once a pioneer picked me up in Kansas. He said, “I don’t know where you can stay tonight, but let me show you my house.” He had a funny house he built himself in the woods. He had taken Mr. Sudo very literally, and built a cardboard house in the winter! He kept his ginseng tea fundraising product in a hole in the ground. He hung his Sunday suit on a tree branch. I said, “Where do you teach people?” He said, “I wander around.” It seemed like he was really enjoying this way of life. It was a good condition, but I didn’t

think he should make it his permanent goal.

I often traveled like that, visiting all 60 pioneers. In some cases I stayed at the center a couple of days. It was quite an experience. During that time Father said to send him a report every week. Not all IW's did, but I sent him a report of what I saw. I think that really meant a lot to Father. Col. Han said later, "Nora, I really miss your reports. I used to enjoy reading them to Father. It helped Father stay in touch with what was going on because of such reports." At the time I never got any feedback about the reports, thinking they would end up in some bin somewhere, but they actually turned out to be the foundation of Father's trust in me in the future. It wasn't my motive then, but I was glad that I did it. It was my way to keep connected.

It was during that time that we left the children. They spent a lot of time at the nursery. Hugh was at the seminary, where the nursery was located. We never knew how long these missions would last. Sometimes I wondered how long I could drag my heavy heart around from state to state, I so longed to be with my family. Then we had to work for Yankee Stadium. We thought that might be the end of the IW mission and that Father would say to go home after Washington Monument. By then many of us were pregnant. I think we all felt like it was time for us to go home. Then Father said, "IW's, stand up." We all stood up. He said, "Continue." Our hearts sank, to face the word "continue." We all went back out, but then I came back to Barrytown to have our third child. After 40 days I went back out, but I took her along with me. Hugh provided a car for me, so I drove around the region with her. I'd come to the center with my baby and a bag. I slept on the floor with her in my sleeping bag. After four months, the baby needed more than I was able to give while traveling. I thought that maybe she needed stability rather than to travel with me. So while I was working I used the nursery again.

We had a conference every 45 days in New York. We would see our children then. We would visit them for a day and we'd go back out. But once we had a conference in California and it meant not being able to see our children. I went to the prayer room to pray about it. I realized then that True Parents were doing the same thing. They were traveling to every state without their children. True Parents ended that trip on the seventh anniversary of our blessing. So it became a condition that

I'd made too, not to see my children during the last 40 days of our seven years because True Parents were doing the same thing. When things got really tough, it helped to make a condition about whatever it was, and then it would free me to do the mission. That way, if I offered it to God, I could avoid feeling resentment by putting that sacrifice on the altar.

That period of time was long. Father finally called us and said he was going to move the nursery to Jacob House in Tarrytown. Father said, "I've decided that after mothers have three children you should go home and take care of them." But we didn't have homes anywhere. We asked him where he thought we should go.

Farley and Betsy Jones' family and our family moved to the old nursery in Barrytown, where our two families lived together at the Gate House. Our husbands were at the seminary. I was there for a month, but then I was called to go as an IW for just one month to Southeast Asia. I went to Hong Kong, Thailand, India, Iran, Japan and Australia to visit the missionaries in those countries. They had been out for three years. Their stories were incredible. They had not been able to tell anyone their stories for three years. They had gone out after they were blessed in the 1800-couple blessing in 1975. Some were young high school girls, six-month members who were sent out. All kinds of things had happened to them and some had been in prison. Father decided that he wanted to teach them to be correspondents for the *News World* at that time. But in addition to that, Father sent IW's also to hear their stories and help them. Lady Dr. Kim went to Africa and Mama-san Choi went to South America on this mission. It took me a long time to digest that experience. I listened to the missionaries and tried to help them and love and mother them. Some of them had to pour out so much stuff.

We lived at Barrytown for six years. We lived with 12 different families at various times. It was quite an experience of learning to live with different families. In 1979 there was a matching, and I was asked to come and work on the blessing committee, and for the Blessed Family Department. I visited New York two days a week during that time. A lot of seminary students did babysitting for our children then. Between 1979 and 1987 I worked for the Blessed Family Department. Hugh finished his Ph.D. and began his work with PWPA.

Nanette Doroski

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

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

Then, one afternoon while I was visiting a friend's apartment, everyone left to fulfill various tasks. I used this opportunity of being alone to pray, but to my surprise all of a sudden my spirit lifted out of my body and seemingly traveled a million miles an hour. I went through dark realms, a white electric realm, and then to a very white area where there was an oriental man sitting at a desk. He was gesturing with his hands trying to tell me something

but I couldn't hear his words. After about five minutes I came back through white and then dark areas to my body. I then asked the spirit person, Augusto Montero, "Who was that oriental person sitting at the desk and why couldn't I hear him?" Augusto said, "You couldn't hear him because you weren't really listening and therefore you must search further and you must look longer."

In June I said to God, "I can't start another semester of college until I find out the purpose of my life and a purpose for my art." I wanted to create art or writings that would change people's lives or make people think deeply. I asked God to bring me to his highest truth by September 1, 1968. It was June at the time these events were occurring. Then in August 1968, while I was attending service at a church involved in community social help, a unique visiting choir from the "Unified Family" (early name for our movement) changed my life forever. While eating lunch after the service, the spirit world brought my attention to a young man from the choir talking with a militant and very liberal-minded woman. I felt directed to go sit with her, but fought the urge because of what she appeared to stand for. However, a force that felt like an invisible hand picked me up and pushed me in her direction. I said, "Okay, okay, I'm going." I sat across from this young man, who happened to be Neil Salonen. When he said something special happened in 1960, I thought of the Letters of Fatima and how the Pope was suppose to have fainted when he read the Fatima letters. I thought of the visions of Jean Dixon in 1960 when she saw an oriental man, lady and child coming from the East and other prophecies. I became very negative when I heard the young man (Neil) saying he knew what happened in 1960. What gives this young man special knowledge? No one knows what happened in 1960. At that very moment I heard a loud voice in the room that no one else in the room heard. The Voice said, "You must love people of all religions." It was the same words they spoke to me in the automatic handwriting when they said I suppressed my family. I then became more open minded and listened further. Then this young man said the name of the group was the "Unified Family"; I got negative again. I thought, what kind of name is that for a group? Once again a loud voice came in the room, which only I could hear. The Voice said, "You must search further and look longer." Those were the words that came to me when I

saw the vision of the oriental man in the spiritual world. Then I realized that those two spiritual experiences were given to me to open my mind and it was not accidental that those two voices came to me at these exact moments of my negativity. I was being led and I should listen. I thought I had studied all the world religions and so many philosophers; I thought there was nothing else to look at. I had actually closed my mind to anything more, while professing to be openly searching.

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

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

Then Becky, Neil's spiritual mother, had a cousin she had to teach one night, so I stayed and heard the lectures Chapter 2 - Conclusion, until 2 am. When I heard the conclusion Neil asked me, "Would you like to see the picture of the man who brought these teachings?" I looked at the picture and it was the same oriental person who was behind the desk in the spiritual world who tried to speak to me. Neil then said, "Do you know what happened in 1960?" I said, "Of course I know what happened in 1960. Mr. Moon had a baby." I sort of jumped the gun on the four-position foundation. Whenever those spirit persons wanted to contact me, the lights would flicker in the room I was in. At the conclusion, lights started to flicker and everyone wondered what was happening; of course I understood—those who had led me to the movement were present at this great moment. Soon after I did some automatic handwriting and the

spirits apologized for telling me a lie, but they did defend their actions by explaining it was the only way they could get me to be completely open minded. It is amazing how fast God works when we ask His help. I prayed to Heavenly Father in June, "I can't start school again without knowing your highest truth." Two months later, on August 25th I heard the conclusion. I stayed up until 4 am in the church talking. I called and woke my best friend, Linda (Marchant) Perry, at 2 am and told her that the conclusion was so wonderful. She said "What is it?," and I said, "I can't tell you." She said, "You called me up at 2 am to tell me you can't tell me something?" I said, "Yes. You have to hear the lectures first."

I always explained all the religions I was studying to Linda, but when I tried to explain the first lecture, all I could say was, "Linda, I can't explain the lecture—God is like a man and a woman." Linda, who was just enduring all my spiritual searching, said, "Oh Nanette, that's the best one yet." Little did she know that God was preparing her to serve the Messiah and she would soon be dedicating the rest of her life to serving humankind. The first day I came to the church center with Neil, I remember looking at how everyone dressed so plainly and yet they were so beautiful. Every word spoken was so sincere with so much meaning. A very pure love and concern flowed between brothers and sisters, as they called themselves, as if they were truly one family under God. On that first day I remember Linna Rapkins was finishing a 7-day fast in preparation for her mission to Canada. I thought, "I never passed up a dessert." I was truly amazed and determined to acquire that internal discipline. Jesus said that fasting indemnifies the forces of Satan and prayer calls on the power of God. Our movement did a lot of fasting in the beginning days, so I soon acquired my own internal discipline. My longest fast was 12 days, and then there were seven or eight 7-day fasts and many 3-day fasts. It was truly a great feeling for my spirit to be able to control my physical body in this way. It was wonderful how we studied Divine Principle. We read page by page, each taking turns between Neil, other new members and myself.

At the end of every page we took the time to discuss questions to ensure we understood the Principle. Next we had to outline the whole Divine Principle and practice teaching each lecture. I remember Neil sitting at the back of the room and his saying, "Speak up. I can't hear



1969. Left to right: George and Diane Fernsler, Mrs. Won Bok Choi, True Parents, and Gladys and Wesley Samuel

you and I need more eye contact.” Miss Kim instructed: don’t wear earrings that dangle when you are teaching; it is very distracting. Miss Young Oon Kim, the first Korean missionary to America, would sit at the end of the table with about twelve of us first members surrounding her; it looked like a Last Supper scene every night. She often would read us the reports from the first missionaries she sent to Canada and Europe and the correspondence from Korea. Her life was a great sacrifice to become the mother of America. On Wednesday nights we had prayer meetings and testimonies of how God had brought us to this movement. Miss Kim’s testimony was amazing. I wrote every word of it down as precious history. When we prayed we turned off the lights and only had prayer candles lit. We cried and cried and all of us really felt God’s heart. We always had a roll of toilet paper in the middle of the floor, which everyone used to wipe their tears.

Stories of Father

The day Father finally came for his second visit to America in 1969, he came into the Upshur House and greeted each one of us personally. Even a girl who had an illegitimate pregnancy and had just heard the Principle, he treated with love. Mother looked so soft, her hands seemed to melt like butter, one hand into another. She seemed to be the essence of femininity in every way. Father brought Pres. Eu with him, who taught us 40 days

of lectures. Pres. Eu used to joke with me, “Nanette, you are an artist and you have the Principle; you have everything.” At one point Father interrupted Pres. Eu’s lectures and spoke to us for three hours on how Jesus was treated by Mary, Joseph and his brothers and sisters. I thought my heart would break! I cried so hard my whole skirt and blouse was soaking wet. Father asked questions about all the members; he was concerned about their age and their background. He related to all the members with such a fatherly concern. Father told us when we were in the sitting room that the day will come when there will be thousands of members and it will be difficult for us to have a chance to talk with him personally.

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

Spiritual Experiences

In 1968 I remember a song heaven inspired on the radio: “Come Mr. Sun, come Mr. Moon, save us.” Also, Father was saying that we must shed sweat for earth, tears for man and blood for heaven, and then there was the famous rock band at that time called “Blood, Sweat and Tears.”

I remember Becky Salonen telling us about her many spiritual experiences as a child. Many songs in our songbook were received spiritually. Hilly Edwards heard angels sing the song "He has come, his face is like the sun and like the moon." Sandra Singleton and Dan Fefferman, as well as many others, were inspired to write so many songs. Glenda Moody had many, many spiritual experiences where God came to speak to her in a room. God came in the form of a burning ball in the room and directed her to this movement. This reminded me of Moses and the burning bush. In the early days so many spiritual experiences happened. The spirit world really testified to bring the first members. Today the truth of the Principle can stand on its own. And yet, at the first Blessing in 1969, Miss Young Oom Kim cried tears, saying, "Where are the thousands who heard and are not here today?"

How easily they forgot their spiritual experiences as Joseph forgot his revelation given to him by the angels about Mary. Very few could sacrifice their lives and be willing to pay the indemnity necessary to fulfill their missions. The first members could not be blessed for seven years. Married couples waited many years to be blessed, living as brother and sister while waiting for conditions to be met. The blessing being given out so easily today comes on the foundation of True Parents' and older members' blood, sweat and tears.

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

Betsy Jones

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

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

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

So later, when I met the Unified Family I joined. I had known Farley Jones when we were a waiter and a

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

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

The Lord of the Second Advent topic gave me a lot of conflict. Especially the part about True Parents being on earth and that they were fulfilling the role of the second advent. I had to pray about whether that was true or not. I was very serious about my relationship to Jesus. I didn't want to misrepresent God and Jesus whom I felt very serious about. For many weeks, I attended a prayer meeting at Wesley Samuel's house out in Brooklyn. Then I heard a voice comforting me, saying, "Don't worry, it's all true." The last thing I wanted to do was join this very humble group. But then I knew I should join. So I signed the membership. I knew I should live with them. Then they lost their apartment in Times Square and moved into my apartment. My roommate moved out and said that she knew she would be standing in God's way if she stayed, so she made way for what we were doing. We nailed up a blackboard in the living room. I lived in the center and continued in graduate school. I felt a lot of support from the members. It was very hard to proclaim this in the same city where I had been living and going to school. I had knots in my stomach the first time someone came to hear my lecture. The more I explained it, the more I understood it, and the more true it seemed to me that Jesus' mission had not been completed. I could see that True Parents were fulfilling this role.



The Jones family in early years

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

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

Early Blessings

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

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

I took over the center director's position in New York because Diane was blessed and was moving to

Philadelphia. I was a psychiatric nurse during the day to pay the bills for the center, and then I was the center director. It was good for me to try to be a spiritual leader.

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

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

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

About a year and a half later when Father came again, he called me in to talk because he had heard about our fights. He said, "Why do you fight with your husband?" At first I wanted to say that it was because of this and because of that, but somehow I realized that I needed to be totally honest. I said, "Well, I guess I want him to be like me." He laughed and said, "Your personality is 50 percent and your husband's personality is 50 percent."

His counseling was very sensitive. My attitude wasn't right then but he was trying to guide me. If a woman continues to get mad at her husband, sometimes the man will turn away and not come back. You have to be careful. Recognize that he has some heart. I have to see what he is doing. I realized that Farley was trying to represent the mission.

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

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

Laura Taylor Hayashi

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

My family and I went to Toronto, Ontario, Canada for a vacation and I was able to bring my friend. One time we were on a lovely green near the University of Toronto, and playing ball with others there. I missed the ball. Of course, I chased it. And chased it, and chased it. It was like a cartoon! As soon as I would stoop to pick it up, it rolled and hit something and shot off again. It had a life of its own. Finally, it seemed to rest. As my fingers surrounded the orb, someone said hello. From the stooping position, I looked eye to eye with a Japanese dwarf. He started talking about all the things I had wondered about. About the unity of science and religion, the necessity of the unity of religions, of the necessity of pure offering in religion. I was impressed. Yet, I was as Cinderella at the ball. We could not come to the event he spoke about, because we had to go. It was our last day in Toronto. We left that night. I took his address. Leanne and I were confident that

this was very special. I was perhaps more confident than she. When we returned, she forgot about it and was caught up with her new boyfriend. I turned the paper around in my hands, feeling it was so precious. After three letters were not returned, I actually made the long distance call. Disconnected. No further information. I was completely let down. I would continue my search, however.

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

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

One day, he felt called to return to Iowa, and start a group there. He didn't have church permission, he just left. He found 40 members, and they had a center or "commune." In 1969, they made the trip to San Francisco to see Father. How shocked they were. "Papa-san" had not explained about Father. Nor about indemnity. True Father was grilling Mr. Choi (Papa-san).

"There is only one Papa-san," Father said. Of course, there was great confusion. Probably half the total members there left. The Iowa center director took his group back to the homeland to reposition. Unfortunately, they concluded that Father and Mr. Choi had failed, and that their center leader was the Messiah. He then matched the group. Much sorrow followed before they split up. How blessed I was to be protected from all that!

When I was exhausted from my search for God, I returned home. I had searched through Hinduism and Yoga meditation—all good, but limited. I loved the faith my mother showed, yet was very upset with the hypocrisy in the organized churches. I tried the Marxist theories, and found such psychologically ill people involved. I tried the university, to find not "love of truth" from which philosophy takes its name, but sophistry, or love of hearing oneself speak. I tried the humble life of factory work, and soon realized why I wanted an education. Thus, I returned to my parents' home to start

again, at least to get a trade where I could make enough money to buy books, and continue to try to stay current and hear if the Truth appeared.

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

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

Mike Leone

With Father in the Early Days

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

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

When Father first started the seven-city speaking tour, I was there the night that he announced he would

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

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

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

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

God's Work in the Northwest

Vernon Pearson

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

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

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

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

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

Although it was difficult, I continued to study and live by the Principle. This was due in part to the fact that, when I prayed with Uncle John, I felt such closeness to God, and my doubts were dissipated. I also continued to make the Principle a part of my life because of the message of the Principle itself. There were no other young people and it was quite difficult for me to take this leap of faith right away. I am so grateful to God for being so patient with me. In 1961 I moved into the

Portland Chapel with David Kim and some early members, where we lived, studied and worked together for three years. Then in 1964 I went to Idaho as a missionary. It was a precious and important time in my life, because although I was alone I really felt such a closeness to God. I attempted to share the Principle with many different people in an effort to find spiritual children.

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

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

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

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

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