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(The following is taken from an English book about True Father's life. The book was prepared (at some speed) from a collection of autobiographical excerpts from True Father's speeches over the years, which once collected were arranged chronologically. The book was not published generally but was prepared for the benefit of the True Children in their younger years. The content has been edited for Today's World.)

Father Speaks of His Early Years

Originally, God wanted the whole human race to have but one hometown, the place where Adam's family was to have lived. Who would be the proprietor of that hometown? The proprietors should be God and True Parents, with God being the center. If Adam and Eve had not fallen, they would have become one with God and become true parents at that time. Therefore, the place that was based on their realm of love would have become all humanity's hometown. If that had come about, God, the father, the mother and the children would all have become one.

However, the opposite occurred. People became self-centered, centered on Satan's love, and lost that home town. The human race inherited satanic life through satanic love, and thus people cannot stand in front of God. The human race was expelled; people lost their hometown. Instead of receiving God's life, it was from the devil that humanity received life. Though born of parents' love, they were expelled because their lives were assuredly from the devil.

What occurred along with that? The human lineage became stained with the devil's blood. Because human beings were of the devil's lineage, they were expelled and became those who have lost their hometown. From that perspective, what are God's bitter pain and grief connected to? The hometown! What about Jesus' bitterness and grief? The hometown! What is the hope of the countless righteous people who have lived throughout history? The hometown! Chongju County, North Pyong-an Province.

Next, you must know about the realization of the homeland, which is religious people's hope, humankind's hope. Eden should have been the birthplace of those who were to be true parents, but this was lost through the Fall. Therefore, the owner of Eden should have been the one born to be the second True Father. Since the hometown of all humanity is wherever the True Parents were born, as members of the human race, your hometown must be the True Parents' birthplace. From the providential point of view, Father's birthplace should be your home town, and that original hometown should be a sacred place. You should cultivate the feeling that you were originally meant to have, deep within your heart, toward that hometown. Let us cultivate those original, deeply-felt emotions toward that hometown!

Where is the hometown toward which we might cultivate those original heart-felt sentiments?

Chongju County

Why Chongju? Why have Chongju and Korea become the hometown and the homeland? It is the conclusive will of God and was determined so that we might win over the world and return to God. In the heart, the starting point and the ending point are the same. Our course should be a balanced one. The name "Chongju" is good, isn't it? Who determined the place of settlement? God did; God determined it. It was not determined by me or by the Korean people. It was determined by God and without doubt it is the fast road to our hometown. Chongju is really a good name, and it has the qualities to become the hometown of all people.

People from Pyong-an Province are like ferocious jungle tigers. Even people from Russia and China cannot match them. They are people who travel freely beyond boundaries. From that perspective, people from Pyong-an Province are people who can go beyond their boundaries; they also possess good diplomatic skills. Do you know why people from Pyong-an Province are not given recognition in official positions? Because once given a position, they will take over everything. So don't belittle them. In South Korea today, many of the people from the North are among those with the economic power, and among them, many are from Pyong-an Province. Of course, there are also a few from Gyeongsang Province and Gang-won Province, right? [Laughter]

That is because of God's protection. Everything must be equally distributed. Compared to a fish, they are like the head and the body, while the rest of the people are like the tail. Therefore, the people from Pyong-an Province are enlightened. Why are they enlightened? Because that is the original birth place of Korean Christianity, and it is the first place in Korea to absorb Western civilization, thus the people's thinking is quicker. There were many famous people who emerged from Chongju County in North Pyong-an Province. Chongju is famous. The center of the independence movement is not Seoul. Christianity was at the center of the struggle with Communism. Like many powerful generals on the front line of a struggle, many famous people emerged from Pyong-an Province. Even now there may be famous people emerging from there. If Chongju County alone is mobilized, then North Pyong-an Province and the entire North will follow and will be mobilized in turn. Because of that, Kim Il-sung could control everything from Pyongyang. Dokon Village, Sangsa Hamlet

There is a place called Dokon Village in Chongju County, North Pyong-an Province. That is my birthplace. Six hundred families settled there in an attempt to emerge from poverty. There were approximately three thousand people in those six hundred families. The teaching of the Osan School was the core of Dokon Village, which is why many intellectuals emerged from there. Thus, even though they were fugitives from poverty, their intellectual level was high. These people formed a villagers' association among themselves. Even though scholarships were offered to the needy, they were refused. Even though they were poor, they would not accept help from the others. Those needy people said, "We will definitely not accept any help; we will solve our problems by ourselves." Also, even if a bag of rice were offered to them because they were poor, they would refuse it. So the scholarship and the bag of rice would always be left unused. Dokon Village is like that because it is the place I was born, isn't it? [Laughter]

Twelve people from there had graduated with a doctoral degree, and quite a few businessmen were from there. When I observed the people from Chongju, I felt moved because their attitude was very good. I was actually born in Doksong Village, Dokdal District, Chongju County, North Pyong-an Province. The Chinese characters for Chongju County, Dokdal District mean "the place that achieved

the standard of morality." Those for Doksong Village mean "a place that reflects a standard of morality as high as the stars in heaven." The name was later changed to Dokon Village, and "on" in "Dokon" means "gentleman" or "learned person." What knowledge resides in the word "on"? Doesn't that knowledge symbolize the lord? Because it became known as Dokon Village and Sangsa Hamlet, everything there developed. Rumors spread that Sangsa Hamlet was loyal to South Korea. It's easy to do what everyone else does, but our village was strongly united against communism. That resembles me, doesn't it? Because I have higher thoughts. "Sang" means "high" and "Sa" means "thought," so together it means elevated thinking, which means one must be thinking about God, doesn't it? The place name is Sangsa village, so it developed a reputation for being sympathetic toward South Korea. Ah! All because of a place name.... Thus, people like me who are born there must become people who think about higher things. It means not thinking about one's own home but about the larger reality. Also, we should think that our home address is 2221 Sangsa Hamlet, Dokon Village, Chongju. If we expand on that, it can be limitless.

Going to the hometown

No matter how far a person goes, he cannot leave his origin. The feelings in his heart don't change; he cannot sever the emotional attachment he has to his origin, right? That is because he and his hometown are connected through the spreading roots. No one can live separated from one's roots, so inevitably we long for our hometown. From this perspective, my life is connected to my hometown and it is important as the place where I received 80 percent of my education. Therefore, no one can cut off from one's destined relationship to his or her hometown. Isn't that true? If I came to my homeland, where would I want to go on arrival at Incheon airport? Even though this is my homeland, I would not go to Seoul, even though it is at the center of my native land.

I'd go beyond Seoul, beyond the center of the country, to my village in North Pyong-an Province, in Chongju County, where my house stands in the midst of the hills and nearby streams. That is where I want to go. My journey will end there because that is my origin. It is all about returning. What is it centered on? We return centering on an emotional standard. But where am I going? What am I doing? To put it simply, I am a person who longs to return to his hometown. Where am I going? If I am asked, the answer is that I'm going home, not to a false hometown but to the true hometown. I want to use the hometown, where I was born—the yard that I grew up in, the village that I played in—as a classroom, a place to enlighten people.

Therefore, before you die, you must hear the story directly from me of the time I spent playing at the foot of a mountain. You must have a precise understanding of my history. Once in the spirit world, you will feel ashamed if you haven't visited that place. In the future, those who understand Unification Thought will think of that place as our church's Mecca, as similar to Jerusalem in relation to Christianity.

For you to become a royal citizen of heaven, you must be able to say that you attended the True Parents from the beginning to the end. For that reason, you must visit True Parents' starting point. True Parents only come once in the course of history. At that one time when this occurs, you are in a position to accompany the teacher on a visit to his hometown, the rightful hometown of all humanity. This is precious.... You must understand this fact and be determined to go there even if you must look death in the face.

A Moon clan tradition

Is the Unification Church's Rev. Moon the product of any special place? [Laughter] I am the product of Pyong-an Province, am I not? Do you know where the ancestors of the Pyong-an Province Moon clan come from? We are Jeolla Province people; from Nampyeong in Jeolla Province [South Korea]. That root hometown, Nampyeong, is next to Naju. If you think along those lines, I'm a Jeolla Province man. [Laughter] I said it in that way to help dissolve the grudge borne by people from Jeolla Province. I wouldn't mind if people from Jeolla were to go to Gyeongsan Province and say I must be on their side because my roots go back to the village of Nampyeong. That's logical, isn't it? [Laughter] When I looked into the ancestry of the Moon clan, it struck me that the Moon clan began from an illegitimate child. When we look at the family tree, there was a certain king at the time of the Shilla Dynasty, King Ja-bi, who through a prophetic dream learned that a special child had been born in the country. The dream instructed him to go to a certain place, to a rock now called Moon's Rock, where he would find a crying baby.

That was how it started. From the providential view, Bal Ju-ja, the founder of Hwarangdo,¹ is from the Moon clan. We cannot clearly explain how he is, though, because the stories of such complex connections are rather convoluted. Moon Hong-gwan [a church member] has said that King Lee Tae-jo's second son spoke about this. Because there were many patriots from the Moon clan, an imperial decree later dictated that in the future, descendants of the Moon clan should never be used as servants. There were books written about this. So from the King Lee-jo era onward, the Moon clan never again served as servants. Looking at it providentially, the story somehow fits. Also, because members of the Moon clan are smart, they have occupied places in important organizations. Moons are intelligent and are also stubborn. They are notably stubborn people. During King Lee-jo's reign, Moons did not occupy official positions. It is not that they could not occupy these positions, but they did not occupy them. Therefore, they did not do so of their own free will. From this perspective, they are a clan with a sense of values and integrity. People in the Moon clan are frighteningly stubborn people with a strong conscience; and they will never deal with anything unrighteous. The descendants of the Moon clan now number four hundred thousand, and it was from that lineage that I was born. Moon Hong-gwan! [Yes.]

What did Confucius say about something coming from the Moon clan? [He said that a saint would emerge from the clan.] What more was said? I don't know if Confucius really said that.... [Yes, there are many old sites related to the Moon clan. Each of these sites has its accompanying strange legend. There are stories that come down from the Nampyeong Moons, from the tomb of the Chungsook Moons, and the tomb of Grandfather Moon Ickjeom of San cheong that a saint will come from the Moon clan.]

The family tradition of serving guests and beggars

One family tradition that was passed down through the generations is that a hungry guest should never leave empty-handed. Whenever a guest visited us, he would never be turned away empty-handed, even on a celebration day. We had that kind of family tradition. Thus, we fed so many people from everywhere. During the time of the Japanese occupation, people were robbed of everything, thus they had no choice but to flee to Manchuria for shelter. During that time my mother fed so many of these refugees passing by our house. My mother fed an average of about thirty to

forty such people every day. Though she did this almost every day throughout her life, I did not hear her complain even once. We owned a flour mill. It was very warm because there was a small fire burning. It was occupied most of the time by one poor beggar or other. Though we asked them not to stay there, they would always come back because they could not find anywhere else they would be fed. As a result, I got very close to the beggars. During the winter, when a beggar came asking for food, either my mother or my sister-in-law would rush to the kitchen to prepare food. If they could not find any food, they would offer the beggar food from their own table. In this way, some times they would be left without food themselves. A family that feeds beggars will never be ruined; it will have descendants who will be welcomed by people everywhere. That is why a person like me was born, isn't it? I am also someone who would feed the people of the world. During my lifetime, I have given countless sets of my clothes away and fed countless people. Why did I do that? This is because I am always thinking about the equality in love and life. Great-Grandfather Moon Jeong-heul (11. 3, 18412 – 11.26, 1918)

If you follow me, you must know my history and know about my ancestors, especially the story of my great-grandfather. From my great-grandfather to my generation is four generations. At that time, my great-grandfather moved to our present location, Sangsa Hamlet. His family left its original hometown and later, while enduring many difficulties, was blessed by Heaven and became quite successful. My great-grandfather had three sons. Among them, my grandfather Moon Ji-kook was the oldest. Next was Moon Shin kook, followed by Moon Yoon-kook, who lived in Paju. Our house was the eldest son's house and during my great-grand father's time, they lived quite well. They were quite a respected family in that region because through Heaven's blessing, their inheritance was great.

(All lifespans in this article are based on the lunar calendar, which has months that are numbered, not named; thus this is the 11th month, 3rd day of 1841 according to the lunar calendar. Both calendars use the same year, but (for example) this year, parts of the 11th and 12th lunar calendar months fell in January 2007; those months remain 11 and 12, 2006. Grandfather Moon Ji-kook (9.2, 1870 – ?))

My grandfather was illiterate. He didn't go to school or to a village study class, but he knew the story of the Three Kingdoms from the first to the last page. Once he started something, he would continue nonstop until the end. He had the ability to hold listeners spellbound. Once someone started to listen to him talk, he would never leave until the story ended. Our house is located just along the village's main road, and if you visited grandfather Moon's house, sometimes you could find about thirty guests in the guestroom.

My mother had a strong character, but she attended my grandfather her whole life without a single word of complaint. Because of my great-grand father's influence, my grandfather, who occasionally drank and smoked, finally stopped smoking. After my great-grandfather passed away, my grandmother started smoking because she was lonely. She also stopped, though, because she was spending money on cigarettes instead of on feeding the hungry. *Great-Uncle Rev. Moon Yoon-kook (1.30, 1877 – 1.2, 1958)*

My grandfather was one of three brothers, the youngest of whom was a minister. He was in charge of the North Pyong-an Province organization during the March 1, 1919 Independence Movement. With other leaders throughout the country, he helped decide on the movement's plan of action. He led demonstrations against the Japanese government with the teachers and students of Osan School and his church congregations and other local citizens, waving flags and marching throughout the

streets of Pyongyang. Eventually, he was arrested by the Japanese police for leading a demonstration. He served two years in prison. After he was released, he could have lived with his family in his hometown, but instead he wandered in a part of Korea that was unfamiliar to him in order to avoid Japanese police harassment. He died in Jeongseon in Gang-won Province. In those days, ₩70,000 was a very large sum of money, but he sent all that money to the provisional government in Shanghai. To carry on such activities, he had to wander until he finally passed away in an unfamiliar province. With such lifelong achievements, he could establish a foundation on which God could work. He sacrificed his family—in fact his church and his own life—for the purpose of saving the country, and he carried a heavy burden throughout his years as a wanderer. When I came to South Korea, he was the only relative I had here. My cousin Yong-gi later had a dream in which my Great uncle Moon Yoon-kook appeared to him and told him how he had passed away and where. My cousin went to that place and found that it was just as Moon Yoon-kook had said in the dream. *Moon Kyung-yoo, my father (7.11, 1893 – 10.11, 1954)*

I would say my father was a very honest man. If he borrowed money in an emergency, he couldn't do anything until he had paid it back with interest within the time he had promised. In any case, he was a man who kept his word. I'd say he was a champion in being as good as his word. He had a clear conscience. My father had a four-hundred-page hymnbook. He took good care of it but didn't carry it with him when he went to church. One day I asked him, "Why don't you bring your hymnbook, father?" He answered, "It's a bother to carry that book. Also, I'm afraid I might lose it. It's better to leave it at home." [Laughter] "How can you sing without it?" I asked. "How? I sing with others who are singing. If I don't know a song I can look at it in the page of someone else's hymnbook," he replied. He had, in fact, memorized the words to all the hymns.

My body is tough and strong

Really, I am strong. My father was strong enough to go upstairs carrying a bag of rice like this. I am from such a strong line that I am healthy even though I am already over seventy. *Mrs. Kim Kyung-gye, Choong-mo nim: [Loyal Mother] (10.15, 1888 – 1.7, 1968)* I'd say my mother was a female general—yes, a woman general. She was considered an enterprising person. I am afraid that doesn't accurately describe her, but in every situation she did play an active part. I am like my mother in many ways. At first glimpse, I am a man with a large, sturdy build. I am a man of great strength and a man of muscle. My mother was a woman of strong character. When she flogged laziness out of a boy with a switch, she didn't stop half way. I am a stubborn, unbending person like my mother. Once I have made up my mind, I never give up. Indeed, that's what I'm like. My mother gave birth to thirteen children. My wife had thirteen children too. It seems to have been transmitted from one generation to the next. Having many children is a family tradition. Many of my siblings died early, but eight brothers and sisters out of thirteen managed to live. Can you imagine what a difficult job it was for my mother to marry off her six daughters? I thought it was such a pity for a bride to get married into another family while burdening her family members and relatives with preparing the wedding. ((3 Later, *The body of Moon Yoon-kook was reinterred at the Wonjeon 4 Including Yong-soo (Daehyung-nim), Hyo-soon, Yong-myung (the name Father was born with), Hyo-shim, Hyo-su and Hyo-sun (Father's sister who is still living in North Korea)*) Though she had to get married, the bride may, I thought, be full of rancor on her wedding day against having been born a girl who is compelled to go into another family, leaving a heavy burden on her own family. In marriage, the status of the bride's family is evaluated by the gifts that are prepared for the groom's family. In my home town,

they are called "courtesy gifts." Clothes and a lot of other things had to be prepared to make up a bundle of presents. In Pyong-an Province, they used to count how many yards of first class cotton cloth the bride brought to her new family. Every family had to try to send good gifts in order to establish good standing with the groom's family. People have to eat food and wear clothes. Food and clothes are essential and so these are usually prepared for a daughter's marriage. In the case of a woman marrying a man of noble birth in a home with many elders... Women didn't have nylon stockings in those days; all clothes were made by women who picked and ginned cotton, spun it into thread and then wove it on a loom. My mother was a champion in doing those tasks. She was tough and strong. The average woman wove three or four jangs (sheets) a day, but my mother did twenty jangs in two days. When my elder sister married, my mother wove one pil (roll of cloth) per day. The situation was so urgent that she couldn't let a second slip away. She did the work in an instant.

I was born with such a gift of being good at doing things quickly, as you know. [Laughter] My mother and father loved me very much. It is natural for every mother to love her children, but for my mother I was very special. If I were to go on talking about this subject, you would cry many times. Mr. Moon Yong-soo, elder brother (3. 5, 1915 – ?) My older brother was so deeply spiritual that he knew ahead of time that Korea would be liberated and that the Korean War would break out. He had the attitude of solving all problems he faced according to guidance from the spirit world. He suffered from ill health, but he had never even dreamt of curing himself with the help of medicine. He tried to overcome it through prayer and faith. Finally, through his religious life, he recovered. For my older brother, I was somebody. He thought highly of me as the greatest younger brother in history. Whatever I asked him to do; he never failed to do for me. Whatever I told him, he absolutely believed.

I was forced to part from this affectionate brother. The country was divided into North and South. ... I think all my family and relatives must have lived through a series of ordeals and disgrace before they died.... From a historical viewpoint, it was an essential course for them to pass through because of me. God prepared the eldest son I have a different origin. To say it once again, my origin, I think, is different from those of you here in Korea. Our ancestors were special. Are you upset? Are there any Mr. Moons among you? Raise your hands! You might say, "How dare you neglect us? We are also the children of blessed families." Yet my birth was on the basis of stronger conditions, under Heaven's plan. The standard necessary for God to allow me be born was on the basis of a preparation of the lineage beyond that of those of you born from blessed parents. For decades, I struggled to uncover absolute truth. Along the way, I suffered more than you or anyone ever could imagine. Such blessing cannot be inherited without a foundation. It is.

Father's Childhood: In His Own Words

(The following is the second chapter of an English book about True Father's life. The book was prepared (at some speed) from a collection of autobiographical excerpts from True Father's speeches over the years, which once collected were arranged chronologically. The book was not published generally but was prepared for the benefit of the True Children in their younger years. The content has been edited for Today's World).

When I was young, I thought, "What's the name of that mountain? What might be on that mountain?" When I started thinking this way, I actually had to go there and find out. I always clearly

knew what was within twenty li (*One Korean li equals 393 meters, or about a quarter of a mile.*) of where I lived. At that time, I knew everything above and below ground. If there was a mountain in front of me, I just had to go and find out what was beyond it. That's the kind of boy I was. I was involved in a broad range of activity. There was nowhere within the field of my sight that I had not gone. If there were mountains, there was no peak I had not climbed. I even had to go beyond that point. If I hadn't gone there, I wouldn't even have felt like looking at it. Therefore, I never stayed in one place. All those natural places in my hometown—with water and trees, land and spring breezes—were where I cultivated my emotional sentiment for faith. All of my past is still vividly alive inside me. A hometown is a place that provides abundant materials for us to grow internally.

As a Korean, I used all the natural elements in my Korean hometown. For example, I used all the animals and the plants as a textbook for internal growth. This is why I always miss the mountains, fields and streams of my hometown. I truly love nature. Observing the plants and climbing trees. When I was young, there was no flower in the mountains I had not touched. There was no flower that I wasn't aware of. Because nature is so great, when I went to a field I always spent time out in nature until sunset, without going home. When I became tired, I fell asleep and woke up in the middle of the night. There were many times when my parents came looking for me and took me home. I loved nature that much. I collected several hundred different kinds of plants and studied them hard to find out which were poisonous and which medicinal. I studied their structure as well. I therefore know all the edible wild greens growing in those mountains. When I went to pick wild greens with my older sister or with neighborhood mothers, I always went ahead of them and picked the edible wild greens first.

When I was young, there was always some tree close to my house, for example, a chestnut tree or an acacia tree.... When an acacia tree's flowers bloom, their fragrance is so delicate, isn't it? I did not merely stand there viewing even that tree. I had to climb that tree, stepping on each of the branches. When there was a tree so high in my village that no one had ever climbed it, I just had to climb it. Even if it meant going without sleep at night, I had to climb it. Near my house, there was a large chestnut tree. It was about two hundred years old, and it was very beautiful. Because I was born in the year of the monkey, I used to climb and step on every branch of the trees. Whenever there were chestnuts [Father laughs], I made a cane out of a branch and knocked them down with that. It was a lot of fun. I knocked down hundreds of chestnuts like that because those chestnut trees were very large. I also loved Korean white pine trees. Trees should bear fruit, shouldn't they? Korean pine trees yield fruit. In order for the seed to sprout, it first freezes and bursts. A leaf of that tree has five parts. Centering on the east-west-south-north, there is one centerline. In this sense, I love those trees. Also, they grow very well. They grow straight up and the root grows straight as well. The buds grow straight up, too. Observing the life of birds When I was young, I was very interested in seeing beautiful the hills in the vicinity of Father's place of birth; the highest one at the back is Myodu Mountain, where Father met Jesus in prayer.

Birds

What does that bird eat? Where does it build its nest and hatch its eggs? Even if it took several days, I had to find those things out by quietly observing the birds. Everything I could see in the mountains, all the birds that came within my sight, were all still able to fly after going through my inspection. Once, I remember seeing cute migrating birds for the first time. I wanted to find out what the male

bird among them looked like and what the female looked like. Was there a textbook I could study to find that out? I had no choice but to go to those migrating birds and study them myself. I waited there a whole week without eating. [Father laughs] One time, a magpie laid an egg, and I was so curious about it day after day. I couldn't sleep at night without finding out how it was doing. [Laughter] I went up to have a look during the night, and again early the next morning I had to sneak up to look before the magpie came. Because I went up to look day after day, I became friendly with the magpie. At first the magpie scolded me, but since no harm was done each time I approached, the magpie later stayed calm even when I came near. [Laughter] In that way, I was able to observe what the magpie fed its youngsters and everything it did for them. Oh yes! The maternal and paternal love of animals toward their youngsters is great. At times when I think of this, I feel they are greater than I. I could study many aspects of nature. For example, with a bird, I could study its life in relation to all other birds, by comparing them each to that particular one. Take the nest of a nightingale, for example. It hangs down from a branch like this. It's very odd when you look at it. Where do they get that silky thread...? Nightingales don't build nests on ordinary branches. Their nests are very high in the tree, in dense areas found usually on older trees. The insect nightingales most like to eat is the pine caterpillar. When a lark builds a nest, it builds it this big and sits ten meters in front of it. Since larks build nests in fields, you'd think they'd be easily found, but larks build them between fields, on perimeters. Ordinarily people cannot find them easily. You would not notice one even if you stood beside it. They are triangular; they make one side like this with two entrances, like this. If you look at sparrows—you wonder who taught them—the male and female meet and make their nest and rear their young. The mother doesn't eat what she brings, but gives it all to her baby birds. Who was it who taught her to feed them? Who could have explained that to her?

Hunting and fishing

Since I lived in a rural area, I caught many insects. I caught so many that I think there isn't a type that I haven't caught. There also aren't any animals I haven't captured. Oh, no, that's not right; I've never caught a tiger. I've caught everything from wild cats to rabbits and raccoons. Interestingly, I thought that these animals lived all alone, but they all had partners. They were all in pairs. In those days, when it snowed, we went out even at night to a field, several tens of li wide, to hunt weasels with canes. During the day, I often hunted rabbits. When there didn't seem to be any rabbits, I used village dogs as hunting dogs. I made them bark and track and hunt rabbits, while I shouted, "Hit the rabbit from behind!" [Laughter] The meat of a sparrow is very tasty. There isn't any type of meat I haven't tried. Do you know water rails [a marsh bird]? From water rails to pheasants and snakes—I caught everything. I caught every kind of snake I ever saw, whether it was poisonous or not. When a poisonous snake bit me, I bit it back. [Laughter] There are indeed many different kinds of bird egg. When I wanted to try to eat a certain egg, I took one home, cooked it and ate it. [Laughter] I treated chicken eggs and all other bird eggs the same. No matter what eggs they were, they got the same treatment. If you go to a rural area, you will find a large green frog. Children there sometimes caught the measles and became skinny, being unable to eat because of a high fever. I would catch several of those frogs and.... The legs of those frogs are very fat. You peel the skin off, wrap it in a pumpkin leaf and cook it. If you wrap it with three or four leaves and cook it, not more than two leaves will burn. It's almost as if you had steamed it. You can't imagine how tender the meat is. It tastes superb. You do not know how good it feels to catch a frog and eat it when you're hungry. There are so many things you can eat. If you live alone, you need to prepare food.

Chongju is my hometown. If you walked about ten li from my village, you could see the Yellow Sea.² If you climbed up a high mountain, you could see everything. In between, there were ponds and brooks. The fish in that area changed every season. If you want to learn about the sea, during a vacation period, go out to the sea every day as though you were going to work each morning. I went to ponds near the sea that were smelly with mud and did many things—from catching eels in sacks to searching for crabs inside holes. Once you clearly understand these kinds of things, you could go out fishing. I was the champion at catching things like eels. When a customer came and said he wanted to eat steamed eel, I was able to prepare it in thirty minutes or an hour. I was very fast at running as well. I ran a long way, and within about fifteen minutes, I might catch five eels in a pond.

Farm life as it was then

In those days, we had to feed our cow, which I really hated doing; so, I used to tie the cow up in a field on the other side of my village. After several hours, the cow would moo because the person who was supposed to feed it had not come. A cow does not attack its master even if he doesn't come out to feed it. Even if I went to it very late, the cow welcomed me happily. Having witnessed that behavior, I felt that is how I should behave when carrying out the providence. You should go and see a slaughterhouse. When I was still young, I visited a slaughterhouse many times. It's very interesting. There was a slaughterhouse about four kilometers from my village. When I heard a rumor that someone was going out to catch a cow for butchering, I went to the slaughterhouse and waited there from morning. A butcher came with an iron hammer this big. As soon as a cow came in, he killed it in an instant. When I looked at the cow, it was already dead. The cow was sacrificed. It was so miserable.

There was also a dog I always loved. You can't imagine how clever this dog was. He knew when I was coming home from school. He was very smart. He was better than a person. Thirty minutes before I came home, he came out and waited for me. Sometimes, when I would be coming home late, he understood that beforehand and waited until late to come out. He always followed me and ran circles around me. Looking at the dog, I felt, "Wow; what's love? Do I love anyone that much?" I was interested in seeing when a pig delivers her piglets, so I went to watch. When the pig pushed once, a piglet came sliding out easily and after another push, another came. [Laughter] It's true! You don't know how interested I was in this. I've also seen cats having kittens and dogs having puppies. It's because I love them all. We kept bees, too. Honey is indeed delicious. The honey of bees that feed on the flower of the acacia tree is so good. Bees sit on acacia flowers, stick their heads into the flowers and suck out the nectar. They support their body and legs like this. When a bee is sucking the nectar out, if you were to pull the hind end of the bee with tweezers, the hind end would come off, but the bee would keep on sucking! Do you realize how terrible that is? Anyone who pulls on the hind end of a bee until it separates from the rest of the body is terrible, but a bee that enjoys the taste of nectar and does not stop sucking is more fearsome. [Laughter] I told the bee, "I learned from you. I should be like that, too." [Laughter]

Around a farm, there is nothing I'm not good at. I'm good at tilling paddy fields; I'm good at plowing; I'm good at rice planting, and I'm also good at weeding the fields. The most difficult place to weed is a millet field. Usually the field is weeded three times. When it is weeded the third time, the big weeds are taken out. After millet fields, the most difficult to weed are cotton fields. I know very well how I should weed in order to make good peas, good rice or good corn. When I see sweet potatoes

that have been dug up, I know whether they were grown in mud, or not, simply by looking at them. It is not good to grow sweet potatoes in mud. Sweet potatoes grown in a mixture of two-thirds sand and one-third mud are very sweet. I'm also very good at rice planting. Usually rice is planted in rows here, right? [Yes.] Farms in places like Pyong-an Province, North Korea were very developed, more so than in South Korea. This is because the Christian civilization arrived there first. I eat anything easily, even uncooked cucumbers. I have trained myself to eat uncooked corn and potatoes. I'm a person who has even trained himself to eat uncooked peas. Uncooked peas are actually delicious. When I was young, while playing around at my mother's family's house, there was a vine stretching out. When I asked what it was, they told me that it was from a sweet potato. I asked, "What's a sweet potato?" I had never heard of it. "How do you eat it?" They told me you dig it out of the ground and steam it. After hearing that, I tried a steamed sweet potato for the first time. Oh, what a taste that sweet potato had! How tasty it was! I said I would eat them all by myself, and I took the entire basket of sweet potatoes and ate them. From the next year after that, as soon as sweet potato season came, I often said to my mother, "Mom, I'll be back soon," and I went on a twenty-li marathon to eat sweet potatoes....

I always wore socks and other clothes I had knitted myself. When it became cold, I even knitted hats in a flash. I taught my older sisters how to knit. I made Korean socks for my mother. My mother said, "I thought you were just trying to make them as a joke. How did you get them into the shape of a sock? It fits just right." Also, at times, I went to use the toilet in a rural Buddhist temple. When I used their toilet, I kept quiet and listened to the sound of my feces dropping; it sounded poetic. Combined with the sound of the wind chimes in the temple, it was very poetic. There were times when I sat for thirty minutes, an hour, or even two hours. It was very interesting.

A suffering environment

When winter came, I brought food to birds and dug wells for them. I worked sincerely to dig out spring water. I said to the birds, "Birds! You should come here and drink this water." They actually responded, came and drank it. They ate what I brought for them and did not fly away even when they saw me come and go. They naturally came to like people. Another time, I dug a small muddy pool. I thought fish survived wherever there was water. I left some fish in the pool, but the next morning when I came to look, they were all dead and lying outside the water. I did not feel good when I saw the dead fish. I thought, "Why did you die? I did my best to keep you alive, so why did you die?" That was what I thought without knowing why the fish had died. When I remember this, it occurs to me that I'm indeed a person with a lot of heart. Even about a fish I thought, "Oh, I'm sure your mother will cry." I cried looking at those fish. I told them, "I will cry for you," and I cried all by myself.

When I was young, what my father hated most was the hunting of dogs. Nevertheless, some neighbors caught the dog of ours that I loved the most. When I came home from school, they had caught my dog and were hanging it upside down. Although it was almost dead, my dog looked at me and still looked so happy to see me. I hugged the hung dog and burst into tears. When I think of this, I feel people cannot be trusted, but dogs can. I'm not an insensitive person. I'm a very soulful person. I'm filled with tears. I'm a very sympathetic person. When I was young, even when I fought with an annoying boy who was harassing a friend of mine, when that boy's clothes ripped, I took mine off and gave them to him. I'm a person with that kind of heart. Maybe it was because of my nature, but

after seeing a freezing beggar pass by, I couldn't eat or sleep that night. My personality was like that. I asked my mother and father to take that beggar into our room and to feed him well. Don't you think God loved me because of this characteristic?

When I heard a rumor that someone in the neighborhood was starving, I couldn't sleep at night. How could I help that person? I asked my mother about it. My mother and my father asked me, "Are you going to feed all the people in our village?" I took rice out of our box anyway and gave it to the starving person without my parents' approval. In March, when spring comes, village people prepare for a feast. Can poor people afford to eat rice cakes? They have nothing. I took meat and rice to make rice cakes and took them to those people. When I learned of the difficult situation of the people in the village, I brought food to the poor people or sometimes to women who had given birth but who could not eat because they had no rice or seaweed.

Helping others and getting scolded for it

When I was about eleven years old, I announced to my father that I would sell a huge bag full of rice (about eighteen liters' worth) to help someone. I remember even now carrying that enormous bag of rice on my back and walking a distance of twenty li. I should have had a rope or a cord to make it easier to carry such a large bag, but I just carried it on my back. My heart was quivering. [Father laughs.] My heart was beating fast and I had to go huh! huh! many times. I still remember that, even now. I'm sure I will not forget it for the rest of my life. All of these things allowed me to be in a position to go the way of the providence. Our family was not that poor at that time. We were keeping bees then. We had several hundred beehives. In rural areas, there were places where people had no light because they had no oil for their lamps. I could not give them gasoline, so I gave them candles made from beeswax. At least then they could have candlelight. After doing that, though, I couldn't stand it because my heart was still not at ease. So I broke open most of the bee hives to make beeswax and distributed it to all the villagers. Do you have any idea how much money that was worth in those days? I was only a child at that time; how could I know? My father severely scolded me over that. [Laughter]

Centering on our family, there was this kind of relationship with our neighbors in my home village. Did only Moons live in that village? No. People with other names such as Lee and Kim also lived there. As it happened, though, all the elders of the Moon clan tried to exclude other people because the majority of the people in the village were Moons. If, however, my father or my grandfather would not lend anything to someone, I always took it and gave it to the person. When one of my poor friends brought a lunch box with only cooked millet or wheat in it, I could not eat my own lunch by myself. I exchanged lunch boxes with him and ate his lunch. Also, if one of my friends' mother or father was sick but did not have the money to go to the hospital, I went to my parents and begged them in tears to pay, so that they would be able to go to the hospital. I asked my parents, "Will you pay or not?" If they said no, I would tell them I was going to sell this or that thing and to please understand that I was in need of money.

For some weeks after giving birth, a Korean mother traditionally eats seaweed soup to recover her strength. If you go to a Korean rural area, they often make beombeok rice cake [made of mixed grains with the consistency of thick porridge] using a steamer. They put the steamer in a high place with a branch on it so that dogs or cats can't touch it. When winter comes, the beombeok rice cake is allowed to freeze. If you put that frozen rice cake under the lid of a rice cooker and simmer it there, it

becomes very soft and tender. I took our beombeok rice cake and gave it to the village children. We made enough to eat for a month, but it was gone in a few days. I was scolded because of that too. I helped many friends and others. In doing so, I become very well acquainted with people. Not only with the people in our village but with people within ten li of my house. I was well aware of how various people lived. When I was twelve years old, I was also good at gambling. After three games, I would win all the money. After the first game, I might win 120 won. During the time we were under Japanese rule, 120 won was a large amount of money. At that time, university tuition was 80 to 120 won a year and a cow sold for seventy to eighty won. A bag of rice was ₩1 and ten jeon. For poor, miserable village children, I made a final bet and used the money to buy a container full of starch syrup, all of which I gave to the children to eat.

I had an uncle who was very selfish. There was a melon field beside the road where the village children often went. All the children were crazy about the melon smell. My uncle made a lookout shed, so that he could look over the melon field. He also never picked even one melon for them. So, one day I said, "Anyone who wants to eat melons come with a sack." When midnight came, I told them to pick every melon in every row. [Laughter] I then hid the melons in a field of bush clover and told them when to come and eat them. The children came even before daylight and ate until their stomachs were full. After that, there was a big fuss. I was the only one who would do such a thing. [Laughter] Also, I had an agreement with my sisters' husbands that whenever they came, no matter how much money I took and used from their wallets, they would accept it. They told me to come to their homes often. When I visited them, I had already 4 A defunct monetary unit equal to one-hundredth of a won from her clothing, the woman cleaning the street appears to be Japanese made that agreement with them, so I was able to take money whenever I needed it. I bought candies and grain syrup for the poor children in the village. This was not a bad thing to do.

A stubborn personality

If I started crying, I kept on crying even for more than an hour. My nickname was the-all-day-crying baby. They gave me this nickname, because I would cry on and on. Old men and women in the neighborhood all came and watched me cry. When I cried, I was so noisy that I woke up people sleeping throughout the whole village. When I cried, I did not just sob; I cried continuously as though something serious had happened. My throat swelled, my voice became husky and later I completely lost my voice. [Laughter] Also, I did not just sit there crying. Because I jumped up and down so much when I cried, I cut myself and started bleeding and the room became all bloody. You can now understand what kind of child I was.

Also, I never gave in. I would not give in even if my bones broke. I would not give in even if I died. Before I reached the age of discretion, in other words, before I reached my teens, if my mother scolded me for something that was clearly her mistake, I always replied, No! Even if she told me that she was right, I stood up to her and argued with her. Isn't that incredible? Once, I was spanked so many times that I fainted, but I still refused to give in. I was like that to my grandfather as well. I would give advice to my grandfather. When he tried to teach me a lesson and he was holding his [tobacco] pipe. I asked him, "When you scold your grandson, should you be doing so with a pipe in your hand? Is that the tradition of our clan?" In that way, I threw my grandfather's words back at him. What could he say? In the beginning, he underestimated his small grandson, but later he said, "You're right. I should put this away." In ways like this, by the time I was twelve years old, my

grandfather, my mother and father and my brothers and sisters were all under my thumb. When I was young, when I fought a person, I could not sleep for three or four months if I could not make him surrender to the point that not only he but his parents also gave in. I did not leave that family alone. I'm a very tough man. I'm a person who absolutely hates losing. I've never lost. I did anything to win. I've never even imagined losing. People said, "The younger son of that family that came from Osan, once he determines to do something, he will definitely do it." ... If I said I would do something, I did it. People all knew that. If I got involved, for anyone who stood against me, there was no alternative but to give up. My mind was satisfied when three generations, including the person's grandparents, submitted to me. ... Once, someone made my nose bleed and then ran away. I waited in front of his house for thirty days and at last, his parents gave in to me. They gave me a steamer full of rice cakes, which I took home. [Laughter] People of my generation, in those days, played Ddak-ji a lot. (A still popular children's game where cardboard is folded, akin to origami, to form flat squares (with a printed design indicating front and back). The squares are slammed down on top of opponents' squares). Do you know what Ddak-ji is? [Yes.] I played it very well. Also, penny pitching. You pitch coins against a wall and whichever one goes the farthest from the wall wins. I used to play using a hole in the ground with the winner being the one whose coin got into the hole or closest to it. I was a champion at that. When I was young, when I arm-wrestled with anyone my age, I never lost. I never lost at wrestling either. If a man can do those things, he is very useful. Don't you think so? [Laughter] To give you an example, there was a boy in my village who was three years older than I. I wrestled with him once but lost. I'm sure those who have experienced living in a rural area would understand. When spring comes, acacia trees suck up water, and if you peel the outside layer, it peels off completely just like pine tree bark. The peeled off layer of that tree is very tough. With the guy who had beaten me in mind, I wrestled against an acacia tree, saying, "Oh that guy! I'm not going to eat until I sit on him." For the next six months, I couldn't sleep well until I had knocked that boy down and sat on him. Until then, I forgot about eating and sleeping. I'm that kind of a determined person.

A sense of justice

When I was young, I often fought in one place or another. If I came across a big boy punching a small boy in my village, I exchanged places with the small boy and fought for him. Whenever I came across boys fighting, I watched them fight for a while. If the bad boy was winning, I went in and fought for the losing boy. I went into the fight saying, "Hey you! You are wrong." If I thought it was the right thing to do, I was a person who would fight at the risk of my life. Everyone in my village was afraid of me.... Before I was ten years old, all the kids within twenty li were my followers. I said, "Hey, I'm going to be in your village on such and such a day," and with all the other kids we went and had a group fight. We engaged in that kind of roughhousing. If a boy came to me in tears, saying he had been beaten up and told me who was responsible, I went, "Oh, yeah?" and confronted the bully myself, even if it meant having to go without sleep that night. When I found him, I'd call him out and protest against his behavior. "Hey, you!" I'd say, "You beat up my friend, didn't you? How many times did you hit him? I'll teach you!" The object is to overturn others' squares and claim them for oneself.

When young unmarried men harassed young women passing by, I stood up to them. I'd say, "Could you guys do that if she were your sister?" ... I had a very impatient and stubborn temperament. If I thought I was right, I never hesitated. I could only sleep if I had settled everything I'd intended to. If I hadn't, I just couldn't sleep.

Full of curiosity

When I was twelve years old, I visited the grave of my great grandfather. I saw his corpse when it was dug up and moved to a different location. I was very surprised. I thought, "When a person dies, he becomes like that. The eyes and flesh have all disappeared, only the bones remain." You have all seen a skeleton, right? When I saw the skeleton, I felt, "Oh, are those the bones of a human being? My parents or my grandparents explained to me what my great-grandfather had looked like, but looking at the bones, he looked terrible. I thought that if my parents look like that, I must also look like that. I agonized over this a lot. If an old man in the village died, I had to ask why he had died. I just could not live without knowing. If I did not know why he had died, I was so curious about it that I always went even to the funeral and asked how he had died. That sort of behavior led me to know very clearly what was happening in the village. I was so curious about everything that was going on. When I went to another village and saw an old man shoveling dung, I did not just pass by. Other people all held their noses because of the smell, but I was curious to know what kind of nose the old man had that kept him from being bothered by the smell. What had happened to his nose? I was so curious about that. I thought it was strange, so I had to go and ask. When my mother gave me an apple or a melon, I always asked where she got it. My mother would say, "From where? Your brother brought it from somewhere." Then I'd asked, "Which field did it come from?" If he had brought it from a field, I'd ask if an old woman had picked it, a man, a young man, or a young woman? I was so curious about these things. I had many sisters. There were six of them. There were six young women in my family, and they each had a bag. [Laugh ter] We all lived in the same house, but they all had individual bags. My elder sister's was the biggest. It was this big. The younger they were, the smaller the bag. I was in the middle. It was so interesting to find out what was inside those bags. [Laughter] If you look inside an owl's house, everything is there. My sisters' bags were just like that.

An eight-year-old matchmaker

When I was small, if I said it would rain that day, it did. Once I sensed that someone in our village would die within a week, and an old woman from the village actually passed away. There were many episodes like this. I was already different. Sitting in my village, if I sensed that some old man from a particular family from the upper village was not feeling well, he would become sick. I was right. I knew everything. Since I was eight years old, I've been a champion of matching people. If someone brought two pictures for me to look at and if I predicted that the couples lives would not go well were they to marry, it proved to be correct. When I threw a picture away, it was because that couple's fortune was bad, and they would go wrong. If I just put it down, it meant things would go well. Those who married all had children and lived a good life.... I have been doing this since I was eight years old. I'm now close to eighty, so I must be a professional by now, right? Just by looking, or smelling, I understood. By simply looking at how a person sat down or smiled, I understood everything clearly.

How other Moons saw Father

I was the younger son of a family from Osan. I was the second son, born as Heaven's beloved who would be the savior and pride of the Moons. If you asked anyone, everyone knew this. Not only our immediate family, but even my uncle respected me more than his own children. My uncle said, "Where's Yong myung? Where's that good singer, Yong-myung?" My uncle loved me more than he

loved his own children. When we came home from school, my uncle wouldn't buy candy for his children even if they asked him to; instead, he would take money that might have gone for candy and put it in my back pocket without my noticing. When I asked, "What's this?" He said, "What do you mean, 'what's this?' I'm giving it to you for your tuition." So I asked, "Why? You are not even able to give your children an education." And he replied, "Yeah, well, my children are like this, like that, but if you do well, my children will be blessed." He thought that they would be blessed through me.

Moon Gyung-chun was my father's cousin. He lived next door to us. He was short and fat. My father was the oldest son in his family, and I was his second son. That cousin of my father's always said, "That young kid was born in the wrong age. That kind of a boy could only become a king or a traitor. He can't become a king nowadays, so there's nothing left for him to become but a traitor." Relatives of mine still sometimes tell this story too, right? [Yes.]

1926–1932: Studying Chinese Classics

When I was ten years old, I had to read a book a day at my village school. I finished it in thirty minutes. If I concentrated, I could get everything into my brain within thirty minutes. I then had to recite it in front of my teacher. If I could memorize everything in thirty minutes, how could I sit all day long in class reciting what Confucius and Meng-tzu had said? [Laughter] My teacher often used to take a nap during the day, so after finishing everything, I used to go and spend time in the mountains while my teacher was sleeping. Originally, Korean life was close to Confucianism. I read *The Analects of Confucius* and *Meng-tzu*. I was a person talented in all directions. I was good at drawing pictures, too. When I was twelve years old, I drew stylish Chinese characters for my village school. When I went to the village school when I was small, my teacher gave a lecture on several verses from *The Analects of Confucius* and *Meng-tzu*. The next morning, we had to recite that lecture back to the teacher. If we could not, we were punished. I remember being punished.

1933: Unyong Institute

In those days, there were prep schools for entering higher schools, such as college. Mine was in Wonbong-dong. You could go to a prep school before the government assigned you to a higher school, but you had to go and take a test before going being assigned to the higher school. A prep school was an in between educational institution. I encouraged my cousins to go to prep school. We did research before choosing a school. In April, we all had to go to school. My parents had paid all the money for tuition to this village school, but I wanted to escape from that school without even going there for a year. I had persuaded my parents, my grandfather and even my uncle by saying, "When other people are building airplanes, I can't just be studying Confucius and Meng-tzu." I laid the foundation of my arguments in that way. I was a very ambitious person. I thought I would die if I could not get three doctorates in my lifetime. However, I now think of a doctorate as among the easiest things to get. ...

1934: Osan Elementary School

I studied at Unyong prep school and then entered what was called a general school, Osan elementary school. I took an examination to transfer and entered the third grade there. I studied so desperately that my grades for the year were good enough for me to be permitted to skip to the fifth grade. At that time, I walked twenty li to school. This was when I went to the Osan School. How far is that?

[Eight kilometers.] I walked eight kilometers to school every day. Because I always passed the houses of other children who lived on the way to school at exactly the same time every day, if they left home with me, we were never late for school. It was almost scientific. Children were therefore waiting for me on every mountain pass. [Laughter] When I walked, I walked very fast. I walked the eight kilometers in an hour or even forty-five minutes. Those following me were working very hard! [Laughter] There are many stories like this about me. My parents never had the need to prepare school things for me. I did everything by myself. Even when I had to take an oral examination in front of the headmaster, I arranged everything myself. I was a pioneering type.

Dukhung Presbyterian Church

I was born in a very stable Confucian family in a northern province of Korea. When I was a little over ten years old, my entire family converted to Christianity. Converting was for me deeply moving. I really loved my new faith, and I loved Jesus more than I had loved anyone else in my life. When I was small, whenever I was late for a service, I could not raise my head. Without repenting for several days, I could not walk with my head raised. I still remember this clearly. I always felt that if I arrived late, it would inconvenience all the other people attending the service, so I always tried to arrive at the service a little before it began. I tried to be as helpful as possible. I'm sure you all know that Korea then was a small, miserable Asian country under Japan's control. I did not grow up in an independent, sovereign state. I grew up under Japanese sovereignty, Japanese tyranny. That was how it was until I was twenty-five. I recall gradually beginning to understand the world during that important stage of my life, my youth; it was a time when as a Korean without independence I came to understand all of life's difficult circumstances. If I look at the situation from the providential viewpoint, I grew up within my nation's difficult circumstances. (*This was Father's first Western-style education after seven years of Confucian-style schooling.*) The misery of my people who were living under another nation caused feelings to arise from deep in my heart. My memories are of a youth spent thinking of how to deal with the situation of my country.

Transferring to the Fourth Grade

The Osan School prohibited the use of Japanese. We weren't allowed to speak that language. Lee Sung-hun, who was one of the thirty-three signers of the Korean Declaration of Independence from Japan, had established the school. With that kind of tradition as the school's foundation, we simply could not speak Japanese. When I thought about it, I felt we needed to understand our enemies very well. Unless we thoroughly understood our enemies, we could not prepare to fight against them when we had to. For that reason, I took a transfer exam for Chongju General School, a public elementary school, where I had to enter the fourth grade, which I otherwise would have skipped. I learned to speak Japanese fluently there, and I was graduated from there. During this process, I was thinking about all the difficult questions and basic problems of life, such as the proper way of faith. At school, we all had to learn Japanese. It seems like only yesterday that I studied hiragana and katakana. I memorized everything in one night. I also memorized all the books of the first, second, third and fourth grades like a thunderbolt in just two weeks. After doing that, my ears were used to it. At this school, for the first time, I hung up pictures I drew. I hadn't even been taught how to draw, but I knew it already. Before I began drawing, I divided the picture into thirds. I measured whether the picture fitted within the divisions of a plane. Based on the center point, I measured it. If my drawing paper was three times bigger, based on the center point, I drew dots first in the places that

matched. That's how I drew. In my early years, when I used a notebook, I did not start writing where the lines were. I always started from the white area at the top of the page. At times, I even wrote on top of what I had written before. In that way, I was able to write more things in a single notebook. We must appreciate the value of things.

From the time I was an elementary schoolstudent, I watched the school principal's behavior and continuously trained myself to live as he did. Even now when I pray, I focus on things I learned back then. Have you all seen a kerosene lamp? [Yes.] It seems like yesterday that I studied while pouring the kerosene in like this. When I studied until two or three o'clock, my parents would say to me, "Hey! Go to sleep. You're going to ruin your health." They always talked like that. In those days, my closest friends were the night insects. I made friends with them during the hot summer season. I still remember what happened at the Chongju Elementary School graduation ceremony. Many fathers, brothers, teachers and supporters came to Chongju to celebrate on graduation day. At that time, Chongju was a town. At the graduation ceremony there was a speech by the headmaster and then a congratulatory speech by a guest. After that, I volunteered to go on stage and speak. I gave an anti-Japanese speech. I still remember this very clearly. I can still see myself giving that speech in front of all those people. When I think about that, I realize I did not have the temperament of an ordinary boy.

Starting Out on the Road of God's Will

(The following is the third chapter of an English book about True Father's life. The book was prepared (at some speed) from a collection of autobiographical excerpts from True Father's speeches over the years, which once collected were arranged chronologically. The book was not published generally but was prepared for the benefit of the True Children in their younger years. The content has been edited for Today's World.)

When I look at that which is central to me and when I look back on the way my family has been living, I come to the conclusion that God is hardhearted and merciless. Sometimes, He gives a blessing, but then... My family received God's blessing at the time of my great-grand father. However, we paid indemnity in my grandfather's time. One surely suffers indemnity after having received a blessing. The history of indemnity never fails to bear this out. The Israelites also received indemnity after blessings. When one receives a blessing, he has to receive indemnity to the same degree. To sustain something and leave its seed behind, one has to go through indemnity.

What is more, for a family to leave behind a seed not for the family, but for the tribe, Satan brings hardships much greater in degree than the blessing the family received. Therefore, until I finally received the call from God, there was great confusion in my family. Our family's property was dispersed and there was loss of life. Besides all this, many unfortunate things happened to people around me. Everyone, starting from the key people, was affected. For three generations, before I began my search for God's will, indemnity was paid. We received indemnity in my grandfather's generation and in my father's generation. In my generation, it came to my older brother. Was this God's providence aiming to destroy me? No. I knew it expressed the love of a God who wanted to begin the process of gaining complete victory.

When we look at the historic providence resulting from the fallen blood lineage, we see that this must be so. We never know when Satan will come in through our ancestors, our family, our brothers and or even ourselves. So, one cannot go to the place of indemnity without having the ability to liquidate this invasion and work in place of God. Still, whether we know it or not, indemnity comes.

Second sons who died in foreign lands

This is my family. I had three great uncles; the second one, Moon Shin-kook, died in a foreign land. The second sons of all three great uncles died in foreign lands. Yong-gi's father (Moon Kyung-bok) died in a foreign land. In addition, President Moon Yong-gi's grandfather's second son (Moon Kyung-hoon) died of illness while studying in Seoul. The second son (Moon Kyung-ho) of the third great uncle in Paju also died of illness while studying in Hwi Moon Senior High School in Seoul. During those times, my family was in a state of confusion. We were receiving an all-out attack from Satan. Now, it came to my generation. As you know, I am the second son. This being the case, Satan wanted to strike me, but the fact is I didn't fail. Also, Seung-kyun was the second son and so was Yong-gi. All the second sons were attacked. So, Satan tried all sorts of things. Because of this family history, it was said that smart people die early if they are educated. For this reason, many young people were not sent to school. This was all to protect me. Seen in this way, it is the fight between Cain and Abel that comprises providential history; and this fight has always been carried out during the course of the providence by Cain striking Abel. At the same time, the providential will has always been focused on expanding the world of Abel by occupying the world of Cain. Satan has always persecuted religion through earthly people, particularly those on the side of Cain who hold sovereign power.

Ever since history began, this fight has been continually repeated. Former president Mr. Eu Hyo-won was the second family among the original three blessed families. Hee-jin was my second son. When the providence reached the age of True Mother, Heung-jin, our second son, died in a foreign land. Hye-jin also was our second daughter. She died eight days after her birth. The law of indemnity works in this way.

Incessant trouble in the family

Spiritual phenomena do not just happen in the invisible world. We can actually see many spiritual occurrences. So, Satan used every means available in his plan to bring down those related to me. Under these circumstances, something awful happened to my brother (Moon Yong-soo) and sister (Moon Hyo-soon). They became mentally unbalanced. When they were young, there was a spiritual environment and there were problems from the spirit world. By the way, my brother, who we thought had lost his reason, was actually talking to himself, but what he was saying was extraordinary. He spoke in different ways; all day long, several spirit men were coming to speak with him. I could see that at once. All sorts of things happened. For example, my grandfather died and then revived. Everything was being affected.... There is something called ye-jang, which you use when your sons and daughters marry. I mean ye-jang of twelve to fifteen sae. (Sae is a unit of the thread length in a woven fabric; eighty lengthwise threads) When you reel the thread off a spinning wheel, it's called tot-ggut. You keep the tot-ggut all in a jar; when it's enough to make a twenty-five-yard bolt of cloth, you bind the threads of hemp together. In this way, we made cloth. One night the piled-up hemp cloth was all undone and strung from our century and-a-half -old chestnut tree to the chestnut tree of our neighbor. Pak. Seung-gyun do you remember that? [Yes.] [Father laughs.] All

sorts of unlucky things happened. Mischievous spirits really exist. Here is another example. In the rural parts of Pyong-an Province, into the door of a house, people would cut a small door for ventilation. When my mother kindled the fire in the kitchen, the fire made a sound and passed through that small door. The edge of the eaves caught fire. Can you believe it? My uncle's dog (Moon Kyung-goo's) bit off a baby's ear and ate it; some big pigs drowned; cows and horses died. Such things happened because of me, one person. All my relatives were affected. What can I say?... By the time I started down this road at the age of fifteen (Sixteen by Korean reckoning), only five out of thirteen members of our family were left; the rest had all died. I had thought that I would do everything I could do for the sake of my younger brothers and sisters, but even that foundation was cut. Not only one younger sister, but also my beloved younger brother was taken away. My brother, who died at the age of seven, was more handsome than I and was very lively. So I thought, "Oh, the fellow is going to be somebody in the future. I will keep up with you. He was a lovable brother. His name was Yong-kuan. This brother died of smallpox. I remember that it was during the period of Japanese administration. At a time when the vaccination for smallpox was not available, Yong-kuan came down with the disease. He had a terrible fever. People used to say that a person with smallpox would die if his feces tasted sweet and survive if they were bitter. I still have a vivid memory of my mother tasting his feces.

The ties Heaven cut

Furthermore, Heaven took away all my closest friends. In this way, those friends were actually blessed by Heaven. Heaven got rid of everything, and cut me off from everyone in the world I could trust and rely on. Some of them were from North Pyong-an Province and some of them were from Hwanghae Province. Heaven took away my closest friends. God was concerned that I, who was to take the will of God upon my shoulders, would share the situation with them.

So, He took away everything in the world I might be interested in. I understood these circumstances and therefore changed paths. From childhood, when I went to other towns, things happened—people dying or becoming sick, or horses dying or cattle dying. It never failed. It has been this way all my life. Horses died, dogs died, or eagles flew down and took away chickens several times a day. Such things happened. [Laughter] So, I was driven out of town many times. People chased me away for being a weird person who caused these things. Not just me as an individual, but my entire family lived like that.

The morning of April 17, 1935

In 1920, when I was born, Korea had been annexed by Japan. At that time, I experienced, to the bone, the pain and sorrow of a small, weak nation trampled down by a strong nation. In those times, when I was a young man, I couldn't help seriously thinking about a way of saving the world from the misery of war and evil. Who would take charge of the chaotic state of the world and sort things out? The lives of both individuals and families were hard. It was a time of confusion to the point that no family in any town was happy. Beyond the community, it was the same for the nation. Beyond the nation, the situation was the same in all of Asia. Beyond Asia lay the chaotic world. Besides, from my boy hood on, I began to worry about fundamental questions of life: Who am I? Where did I come from? What is the purpose of life? Does life continue after death? Does God indeed exist? Is God omniscient? Is He a helpless being? If He is omniscient, why doesn't He solve problems affecting

humanity? Why is life so painful? Looking back, these may sound like trivial memories, but they were very serious at the time. It was a time when deciding on how to live one's life meant risking one's future. Since I knew these questions couldn't be solved by human decisions alone, I thought that if God should exist, I should take the road that would decide the situation in line with God's will over and above human thinking. I still have vivid memories of all I have labored for in my life of faith.

Easter morning

At the age of fifteen¹ I had an unusual experience. At the end of a long and tearful prayer on Easter morning, Jesus Christ appeared to me, revealed many things to me, and gave me instructions. He told me many profound and amazing truths. He told me that God grieves because people are in pain. Then he asked me to play a special role in God's work on earth. It is indeed difficult to put into words all the experiences I had when I was young. In short, the spiritual world unfolded in front of me all of a sudden; I was able to communicate freely with the saints in the spirit world. In the calm of the mountains in northern Korea, I had personal conversations with Jesus Christ several times. The truth revealed at that time constitutes the core of the Unification Principle. When you see Jesus spiritually, does he smile and say, "Oh, I feel so happy!" Have you seen Jesus like that? Have you met Jesus when he was like that? Even I haven't seen him in that mood. He always appears serious and gloomy; he can't help being so. It is because he knows God deeply, as I also do.

Original Easter, April 17

The month of April, as you know, is when Jesus resurrected after he had come to earth and trodden a path of suffering. In the Unification Church, we celebrate Easter on April 17. Everyone knows that April is the most loved month in spring. April 17 is the day, two thousand years ago, when Jesus resurrected. Since that time, there have been many Christians. Still, they have never known the actual day of Jesus' resurrection. Knowing this, you should realize how heavy and how sorrowful it has been for Heaven that the world is unaware of which day Jesus resurrected on. You, at least, should celebrate this day representing Heaven and all humanity. I ask you to be Jesus' friends internally and externally—be people who can feel the heart of Jesus Christ. In that sense, you should feel that you are sitting in a precious place, on which Heaven, earth and all things gaze. The memory of Jesus appearing and revealing that this was the day of his resurrection is vivid in my mind.

Responsibility and determination

When I started down this road, I was younger than you are now; I was less than twenty. It was a time of innocence. I had a strong desire to have as my own whatever I saw that was good. I felt compelled to search for and interact with anything unusual. Ever since that day, when I came to understand Heaven's amazing will, I set off in obedience to the heavenly mandate.... When God expressed to me His commitment to this big, amazing task, I knew that I, the one who had to feel that commitment and live with it as my hope, had not yet become a person who could digest it. I fully understood that the task was too big for me to take on and that it was my own responsibility to prepare myself for this very heavy job; beyond that understanding, I could do nothing. When I set out on this road, I was a young man like you. After I received the call from Jesus, the big problem was the question of how to fulfill this important responsibility. I knew that Noah, Abraham and Moses were much more determined to accomplish their goal than anyone else, in spite of everything. Men who decide to go

on with hope for the future when the way is difficult are wise; those who give up the future for the sake of immediate gratification are fools. Would I have had this kind of thinking when I was young, or not? We are only young once.... Which road do you think I chose? I chose the way that a wise man should take. The value of a man and his personality vary according to his standards.

So, does one decide his or her own position? Can one man by himself make promises about tomorrow and guarantee the outcome? This is a most important point—whether you are determined to be able to establish hope for your own future rather than being satisfied with the present.

God's call and my internal preparation

God ordained me according to His timetable. Why do you think He did that? For the answer, we have to ask God directly. What I know with certainty is that this mission was bestowed on me. In the course of bringing salvation, God had gone through many difficulties and problems, many of which were still unresolved at that time. Leaving all those problems behind, God visited me right at my front gate. He came to the front gate and chose me when I was a boy, which was when I came to understand God's will and started on this road. It was not like walking along a street, meeting someone by chance and setting off on this road.

Neither was beginning this work like the laying on of hands by a minister. It wasn't as if someone witnessing to me caused me to go this way, either. What was the starting point of my motivation?

It was God. The question "Does God exist?" was one I had thoroughly investigated. Having discovered that He does exist, I finally started down this road. I asked, "God, is there something You want?" and I found out what he wanted. Then, I asked, "God, do You need me?" and found that He needed me.

Next, I asked how much He needed me. There were times when I agonized in my course of faith. I was passing through my teens and going into my twenties. In the meantime, I thought, I shall have to go to Japan. I need to go to America via Japan. I shall have to go to actual places and personally experience what it means for a weak nation to suffer grief and persecution. I thought that should God exist, I would represent Him and pursue the accomplishment of His will. For that to happen, to what extent should I know God? I mean, I would have to understand everything—from His internal state to the destination He is to reach. I researched these questions in the Christian Bible and all religious books.

It was from the age of fifteen and from a humble position that I began to have the experience of knowing God. At any rate, for the next nine years, I lived with the omniscient God and with Jesus. I entered the spirit world several times. Step by step, God taught me His amazing truth. It was like a long, dark night had passed by and then seeing the morning sun rising. I could see in this truth the dawn of a glorious, new culture. The revelation I received from God is called the Principle, and I received instructions to spread this Principle to the ends of the earth.

The truth we teach here had been previously unknown, as if covered by a lid. It's remarkable that the lid, which has been in place throughout human history, has now been removed, revealing a theoretical system that makes possible conclusions that correspond with actual facts and historical events.

Traveling across Korea

I understood the world well and also Korea's state of affairs. I had already explored the whole of the peninsula when I was fourteen and fifteen. We have to be able to think of our own country. Once a nation is built, the world is... I am a person who had already explored the southern part of Korea when I was fifteen or sixteen. I experienced Jeolla and Gyeongsang Provinces and so on. I had also begged from door to door.

While experiencing things like this, I thought, first, the nation should not disappear due to misfortune; and, second, that there must be hope that the adverse destiny and the sad history of retreating from Heaven that has continued until now through our ancestral lines will come to an end. I saw that there would be a way for Korea to survive if I could somehow raise a flag, rouse the sleeping nation and lead it while boasting to the world of our explosive national spirit.

In my youth, there was no place in Korea I hadn't traveled. I stayed up all night in a truck... The truck driver wouldn't let me into the cab, but I manage to climb up. [Laughter] As I couldn't sit in the driver's seat, I made the effort to get into the truck—finally—and sit in the place where the goods were. I thought, "If you want to go without letting me in, you have to kill me first. Letting one person in wouldn't hurt the truck." When I got out the following night, I said to the driver, "Ajoshi, let me pay for dinner." He agreed, and while eating dinner, I poured out my story to him. This won his heart and he forgot that I had said I would pay for the meal. He paid for it instead. [Laughter]

Another time, a lady had made rice for her husband who was working in a field. She was on her way to him with the meal in a basket she was carrying on her head. I stopped her by the road side and later she somehow ended up serving the rice to me. [Laughter]

A serious undertaking

You may not know how much I thought before I started down this road. I have shed sweat and blood in order to go this way. I have prayed and devoted my life—risked my life—in order to go down this road.

While receiving God, I have never asked, "Am I right or wrong?" I set out on this road with life or death determination. I am a person who thinks in that way. I am still alive, my body hasn't collapsed, and there is still more road for me to go down and another road I have promised to travel. Thinking in this way leaves no room for regrets.

What kind of person does God call? Not someone who has a good character externally or a strong belief internally, but a person who has truth. Though seemingly weak, that person has a sword of love and a loving heart, so that when confronted with hardships he or she can cut through them and continue. Unless we become this kind of person, we cannot go toward our mission's destination and can't be acknowledged for having gone that path that is uniquely ours to go in front of the Being who called us.

I have solved all the difficulties by myself. Consultation with others couldn't give lead to an answer. No one, not even my parents, could understand the course I was about to embark on. What I determined as a teenage youth has today passed through the historic bitter sorrow of restoration

and reached the position in which one can open the door to victorious Heaven. When we come to understand that, we see how great the power of a young man who is resolved is.

The road beyond hometown and family

The direction we go in depends on Heaven. In other words, Heaven's heart doesn't move in accordance with human nature or thinking; human nature should move according to Heaven's heart. It follows, then, that those who are to develop heavenly nature should get rid of human nature. I mean, one should give up humanistic causes for the sake of the heavenly path.

So, I wasn't even able to buy a handkerchief or a pair of shoes for my parents, who love me so dearly. Even today, when I think of that, I know from the human perspective I was not a filial son. However, I changed myself so as not to commit perfidy to God, though I may have betrayed my parents. Since I have dealt with all other things with such determination, I am determined not to rest until my goals are accomplished.

God's work shows that He has been restoring the Cain-like world by taking and sacrificing those He loves most and those who are closest to Him. I haven't been able to speak a word of the Principle to my mother and father. Everyone in family, including my older sister and younger brother, received some spiritual inspiration. So it was quite probable that the Principle could have been communicated to them directly. Still, since they couldn't listen to it... If I tried to tell them, the words just stuck in my throat. There is a time for everything.

Once one makes up one's mind to do something, he or she should do it. It's same with me. I made a promise to Heaven... Since I determined to go in a set direction, even if my companions betray me, my parents betray me, my wife or children betray me, I am going that way. If my nation betrays me and the Unification Church itself betrays me, I will go even if it means sweeping them aside. I have been going this way ever since I received my calling. I am going this way now, and I will also go this way tomorrow.

Father prays about his course

"Dear Father, the time when You called this innocent child a few decades ago and instructed me seems like yesterday. I am grateful to You that today—having passed through countless historic crises—I have been allowed time to feel repentant for the past and to once more think about life.

Your voice was refreshing as You calmly instructed me, though I, who did not know anything, was calling out to You. Rather than the times when I was humming a tune, pretending to be happy, I miss the times I pledged in front of You, biting my lips, blood mixing with tears. I miss the places where I could boast of a bond with Heaven, even though I was being chased out and persecuted. I don't miss the occasions where I just conversed with people. Though other people on earth did not know, I knew the path that sons and daughters were to take in search of Heaven, the conditions for that relationship they had to establish. I also knew that every time I voluntarily went down a road toward death, You made it into one leading to resurrection.

I can't forget the day I was suffering, starving and in dire circumstances after I had come to know Your will. I know that there are many tearful crossroads behind the Unification Church tradition. In retrospect, they have become points of resolve for resurrection and revival that cannot be blocked. I

have gone through the era under Japanese rule, I have been through North Korea, I have been through South Korea, and through America; I have journeyed throughout the world. Having learned why the road to Heaven is accompanied by so much persecution, I can only be grateful to You that You have had me walk that road throughout my life. For this, I offer You my gratitude once again”.

Student days in Seoul

Living in Heukseok-dong, Seoul, while studying electricity at Kyung Sung Commercial Industrial Vocational School (April 2, 1938 to graduation, March 8, 1941)

(The following is the fourth chapter of an English book about True Father's life. The book was prepared (at some speed) from a collection of autobiographical excerpts from True Father's speeches over the years, which once collected were arranged chronologically. The book was not published generally but was prepared for the benefit of the True Children in their younger years. The content has been edited for Today's World.)

Most of you here appear to be around twenty years old, between seventeen and twenty-one, which reminds me of when I was as young as you, struggling as I sought this way as a pioneer. I came to Seoul to attend school. I experienced culture shock. It was such a different environment from that of Chongju, my hometown, which was in a remote rural area. Seoul was such a big city. I remember many things that I did in order to try to fit into that new environment.

When I was your age, I did not talk much. How could I say anything when I had not found the way [the truth] and was still seeking my path? You should train yourself to be confident enough to feel that if you open your mouth, nobody can stand in your way. You cannot enlighten yourself in a drifting, rowdy environment. You cannot sink deep roots there.

A humble person is not arrogant even if he is very capable. No one can take such a person lightly. We tend to take comfort from such a person, someone with a strong personal sense of identity. Even in the old days, I was like that. My classmates took me very seriously, even more seriously than they took the teachers. It was not because I threatened them or used force.

In middle school, I used to clean the whole school. Because I wanted to love the school more than anyone else, I thought I would clean the building as a representative of the student body. When I was thinking like that, I didn't welcome others' help.

Even without talking much, I became a close friend of many of my classmates. When they were in agony, they came to me to discuss things. When they received money from their parents, they used to ask me to keep it for them, saying that it would make them feel safe even if the money might be stolen from me.

A persistent spirit of inquiry

Do you have any idea how many teachers hid from me, not being able to answer my questions? I used to ask, "Who created the formulae and definitions in the physics textbook?" I do not believe them. Can you explain them to me clearly? I did not believe anything until I verified it myself. When a math teacher taught me a formula, I chased after the teacher and asked him about it. "Who came up

with such a formula?" I felt terrible because somebody else had come up with it before I had. I felt I should have been the one... [Laughter] I was digging deeper and deeper. There was no skimping. Doing things cursorily would not work with me.

Even from middle school, I used to give my teachers a hard time, asking many questions. When they were not able to give clear answers, I went to the library to research topics by myself and showed the teachers the answers.

Even when I studied for a test only the day before, things mostly worked out. I divided the lecture content based on the probability of material appearing in the exam and just focused on the parts with a high likelihood, ignoring the rest. When I prepared for a test based on a psychological analysis of how I would do things if I were a teacher, I was right about 70 percent of the time.... However hard one studies, one cannot remember everything. Some things tend to slip through.

Physical training

From the day I dreamed of this great revolution of heart and received an order from Heaven that said unless I was strong and healthy, I would not be able to accomplish this great undertaking, I started tough physical training. I am strong and capable of easily defeating a couple of attackers that come at me together. There is no exercise that I have not done. I trained myself every day, day and night, until I was twenty two.

I learned to box. I can do it even now. If I come across a bad man on the street, I can wrestle him down. A man should learn self-defense skills. I can jump over a fence even though I am kind of chubby. [Laughter] Because I went through that training, I can make all these movements look natural. Nobody will beat me in Korean wrestling either. [Laughter]

I am also good in such sports as soccer. Despite my rather large frame, I'm fast. In my younger days, I did all kinds of exercises, even on the horizontal bars. Even now, I do exercises that no one else knows. I developed my own exercises. Do you want to learn them? [Yes.] How much would you pay me? [Laughter]

When the body is trained, a base for the spiritual world is established. You then become a real man who will not float away. You should be bold and confident with the authority of the eldest son.

Speech training

If I want to speak fast, I can say ten words in the time it takes you to say one. Hurr... [Laughter] I worked hard to become a champion at that. After people in Pyong-an Province say one word, they have to think over (around ten times) what they will say next. When I came to Seoul, a lady with thin lips and small eyes at the lodging house where I stayed spoke so quickly, without pausing for breath, as she explained about the town. [Laughter] I thought, "I will speak faster than she does," and I did beat her after lots of practice. [Laughter] The most difficult sound to pronounce was ddi [ㄷㄷ]. I wrote down such sounds as gal [갈], nal [날], dal[달], lal[랄], and practiced pronouncing them fast each morning and night.

That's how I trained myself. Why did I do it? I wanted to learn to say everything I wanted to say right away, once I started talking. Hurr... [Laughter] Pour out everything from head to toe. For six months, in a small room, I practiced pronouncing all kinds of sounds, including the Korean alphabet. I practiced until I grasped all the pronunciation. That's how I came to speak fast. It's possible for a person to improve even the way he or she speaks.

When I was in my teens, I loved music. The owner of the lodging house where I lived had been a chauffeur. He was the eldest son of a wealthy man somewhere in Gangwon Province. At that time, about thirty years ago, a chauffeur was a good occupation. There was no place he had not been to in Korea. He knew all kinds of folk songs and had hundreds of albums. I devised a plan to impress the landlady, the owner's wife. I greeted her every day and carried the dining table for her, and I ran errands for her. As I carried out my plan in this way for a couple of days, she developed affection for me. She liked me so much she even said she would make me her son-in-law. All right! From then on, she lent me all the albums I wanted. [Laughter] I listened to all the recordings. Even if I borrowed several albums at a time, the owner did not mind. To listen to all the music over several days, I played the albums twenty-four hours a day! [Laughter]

It is good to sing well. A man who feels devoted to his mother sings while he massages her back. A young couple should sing well if they want to express the love in their hearts.

As a frontrunner in charge of the providence of restoration, I need to realize my goals somehow, don't I? All of this has to do with my course. It was a foundation for my course. What did I do when sleeping at night? I played the songs under the blanket at a low volume. I go to extremes. Whatever I do, I do not want to be second to anyone. You should learn how to sing.

A one-man show

God is very capable. He would say, "This rascal!" You are shameless. You rascal! He is also very good at joking. God is the king of humor. ...Taking after God, I am good at humor and improvisation.

During my middle- and high-school years, I was a champion at one-man shows. At the school talent show when I performed, many parents would come to watch.

Having that quality is one reason I hold the position of founder of the Unification Church. Do you think it is easy to be in this position? [Laughter] Although church members are persecuted outside, you have fun once you come inside the church, don't you? [Yes.] That's because I put on a good one-man show. [Laughter] It is not a one-man show, but a real-man show. It is a real man's performance.

In the old days, I liked to throw pebbles into the gentle waves of the Han River. It is better to do that in the evening than in the morning. Seeing people boating on the river against the evening glow is very beautiful, as the sun, which had been burning hot during the day, is setting behind them. Wind up a round, flat stone and throw it. It flies gently, skimming over the water; it appears to glide across on the river. Do you sense that feeling? [Laughter]

In my hometown, there were no persimmon trees. Although I had seen the fruit, I had never seen its mother. What is a persimmon's mother? Isn't it a tree? Of course, that mother grows from a seed in the beginning. In those days, a persimmon, a red-ripe persimmon, well... When I eat persimmons, I

do not eat just one. If we have persimmons at home, I eat them all. [Laughter] Eating is my hobby. I like to eat very much.

In Seoul, I saw persimmon trees. At a glance, the fruit appeared to be quite hard and beautiful, although it was not big. I had a friend living outside the Jahamun. One day I went to see him. The persimmons near his house had turned golden in color and looked so tasty. My friend and I sneaked into the place where the trees were and picked some of them. [Laughter]

Boardinghouse life

I lived in a boardinghouse for seven years, but not because I didn't have money. I lived there as a way of learning more about a woman's lifestyle. When I was cooking, I never used warm water. I just drew water from a well with a bucket. In cold weather, my hands stuck to the bucket. With that water, I cleaned rice and cooked it.

When I first came to Seoul, it was quite cold. The average temperature ranged from minus 17° C to minus 21° C. When I was young, that kind of weather was common. Wherever I went, I did not live like a rich person. I started from the bottom. Those were cold winter months.

I don't need many side dishes. It is almost a habit. I only need one simple, tasty, practical side dish. I always had one tasty side dish per meal. That's enough. You can tell if someone is a novice cook or not by watching how the person uses a cutting board. I am pretty good at that—tututuck, tututuck... [Laughter]. You can easily tell whether someone has a knack for cooking by watching how he or she prepares a side dish. When I look at a woman making rice and side dishes, I can tell how much water she used and what kind of seasoning she used. With a cursory glance, I know these things.

Fasting and enduring

During my school days in Seoul, at your age, I did not eat lunch. It was not because I did not have rice. To understand the hungry days of your parents, you should know the circumstances and story behind those days. You should strive to develop into dutiful sons or daughters by putting yourselves in a situation where you experience hunger and during that time repenting for not having been pious toward your parents. That's what I think.

You are closest to God when you are hungry. When you are extremely hungry, you look at people walking by as you might your mother or your sister, as people who can help you. Under those circumstances, you find you are able to comfort and embrace millions of people.

I was also asking myself whether I was qualified to eat three meals a day when we had no country of our own. I maintained a lifestyle of going hungry for a long time. I experienced a longing for my fellow man when I missed food. I thought I should love my country and fellow man more than I loved food. I thought in this way as I traveled from my hometown to Seoul. When I did not eat lunch, it was not because I didn't have money. I gave money to people in need.

I fasted just as often as I ate meals. I did not have lunch until I was thirty years old. I left home when my appetite was heaviest and continued to have only two meals a day. Probably, no one has been as hungry as I have. I hear the clamor of hungry people longing for help and liberation. That makes it

difficult for me to eat. Those who pursue enlightenment and an ascetic life should practice it in everyday situations.

I often fasted on my birthday. Can you celebrate your birthday without establishing a foundation of victory on an individual level, a family level, a national level, and the world level? How can you dance and do such things? You cannot. A sinner can do that only after accomplishing the responsibility God gave him. I led that kind of lifestyle.

I was in a position to offer tearful prayers wherever I was, so people tended to feel sympathetic toward me without knowing why. Also, wherever I went, there were many people who treated me as you do now. There were incidents where women whose families lodged in the same houses I did offered me food they had prepared for their husbands, or for holidays, before they could take it to their own rooms. They did not even know why they did it. God moved their hearts, so that He could feed me the food they'd prepared with all their hearts. This happened many times. I have not forgotten about this expression of God's love even in my sleep.

I cannot forget one particular lady. Her family name was Song, and she was rather poor. At the time, she was living in a rented room with her daughter. She did not have a husband. She was living off the tiny store she was running. When she came across some food to feed herself, she said her hands took it to me instead. There was a time when two churches sometimes held joint services on the banks of the Han River, on a beach that once existed near Seobingo. When lunchtime came, I could not stay in the middle of the crowd. I left the group and sat for a while on a pile of stones, thinking. At that time, the lady, Mrs. Song, brought me two slices of bread and two ice creams. I still cannot forget that. What a serious time it was. You can never forget such indebtedness.

From this, you should understand how precious it is to visit people in their time of loneliness. People liking likable people does not seem to mean much. At that time, I learned that it is noble to visit and comfort people when they are going through difficulty.

A cold room in the winter

When I was in my twenties, winters in Seoul were quite cold. The average temperature seems to have been around minus 17 ° C. The Han River always froze in the winter then. In that kind of weather, I lived in a room without heating. I put a damask mat on the floor and slept on it. In the morning, the design on the mat would be imprinted on the cold floor. Those marks were not easily erased; they used to stay for six months. That made an impression on me that lingers in my memory. To overcome the cold, I used to sleep with a light bulb burning under the blanket to keep myself warm. Occasionally, though, I got burned by it. I still remember that. When I think of Seoul, that experience comes to mind. Even now, when I sit in the bathtub, I recall those days. It was as if I were a criminal; I endured a path of suffering that no one else could have. You should not forget the historical suffering of your teacher and that of God. You should keep it deep in your heart. When you meet me in heaven later, you can hug me and say, "I was aware of your sorrowful situation and tried to live up to that standard, but I was not able to do it. Please, forgive me." If you do that with a tearful, grief stricken heart, even God will hold you and cry with you. Unless such a day comes, I don't believe the day of liberation will arrive. A devoted son, even if he is living in an unheated, cold room, should remain a devoted son. You should cherish the sorrowful heart of parents whom you attend from a cold room. You must have a penitent heart for not being able to love the whole of heaven and

earth. You should also know that only if you have that kind of heart will the path to Heaven be nearby.

I did not wear clothes like those you are wearing until I was thirty. Life was like that during the Japanese occupation. We used to buy secondhand clothes that were worn-out, dirty and shiny in spots. When I wore good clothes, many girls followed me. To avoid that, I used to take untraveled, narrow streets and keep my hair unkempt. A man must lay the foundation to achieve his goals, once they are set.

I am good at knitting. I sometimes knitted a sweater by myself and socks, too. I have made socks, underpants and jackets on my own. I did a lot of research on how to live alone without a woman's help. I had determined to pursue God's will as my lifelong business even if I had to live alone. There is nothing I cannot do. I can quickly knit nice-looking hats or gloves.

The first school vacation

On the first vacation I had while studying in Seoul, I did not go home. Although other students were rushing to buy tickets to their hometowns, I solemnly stayed back alone. I notified my parents, who had been waiting for me to visit, and explained that I could not come home. Why did I do that? The path I had to follow was different from that followed by the satanic world.

When other students were going back home with their luggage, I thought, "Although I want to see my parents, I am longing for God who can save them," and I cried inside. Bearing that longing, I devoted myself for the sake of the nation and my goals.

My relatives were clamoring for me to visit. They said there was an emergency at home and I should come. Still, I did not visit them. When my friends came back, they thought it was strange. I told them, "I must not waste this precious time, which is the result of thousands of years of history." I lived with that kind of attitude.

Investigating back-alley life

I'm not sure how much I wanted to go to movies when I was young. Going to movies was a shocking experience for us then. My temperament is such that I could scream with joy, but I never went to movies. It's not that I had never seen movies. Once in fact, I saw five movies in a day. After having such a movie-going experience, I stopped going to movies. I went from one extreme to another. It is not worthwhile if you do not go at all and never have the experience. That's why I stopped going to the movies immediately after going five times in one day. I said to myself, "You rascal, you are not coming here anymore."

Don't you think there were things that I was envious of when I was your age? You often go to movies, don't you? You should know that there was a time that I did not see movies at all and would not even walk past one. Why? This is because I had to cross beyond the line to where it was impossible for me to fall into sin if I were to go into such places, or even sleep or live there. Nowadays I can permit you to go to movie theaters on the condition that you maintain the standard at which you cannot be corrupted. After you achieve that standard, everything will be fully open to you.

In the old days, Jongro-Ga was all a red light district. I thought I should investigate it. Why must beautiful women have to do such things with just anyone? If they were your sisters, what would you do? What if they were your daughters? What would you do if you were their older brother or father? That is a serious question. I am thinking of how I talked with those women during the night. Everyone should go through that. We should love our country, shouldn't we? We have to love our fellow citizens, don't we?

I needed to understand that world. How can I save them if I do not understand what that world is like? By talking to those involved, you should understand their sorry situation and the whole story behind it, and save them.

What are leaves without roots? When I went to that kind of place, I made an internal determination beforehand, so that I could not be snared by anything that goes on there. Members of the Unification Church should go through such a training process. You need that kind of training.

When I was living in Heukseok-dong, though a streetcar ride downtown cost only five jeon, I walked. It took forty-five minutes to the Hwashin Department Store on foot. I walk fast. It took an hour and a half for an average person. On a hot summer day, I walked to the city in my school uniform, sweating. What did I do with the money I saved? I gave it to the poor. I said, "I'd like to give you a thousand tons of gold and help you immediately. For now, though, I'll give you this on behalf of the whole nation. I hope this will be the seed of good fortune."

I lived in Noryangjin for a while then. It cost five jeon to go to school by train, but I walked and donated the money. I did the same with the money saved by walking home. I remember patting the trees while walking, saying, "Grow well until I become someone in this country. Don't die; let's grow together." Those trees are all gone now, though. When you take a train, bus or taxi, you should remember the standard I set as I walked from place to place. You should have the same attitude of heart toward this nation and people as I did, anxiously longing for the day when God can embrace the country.

When I received tuition from home, it was gone within a month. I just gave it to poor people. I could tell many stories like that. How did I pay for my schooling? I did several things, including newspaper delivery and sales. I remember those days very clearly. I have also experienced living in a slum, in rags. Lice were crawling everywhere. I had that kind of experience.

One time, returning to Seoul from home with tuition money in hand, I met a dying person. I spent all the money I had to put him in a hospital and to make him better. I cannot forget the fact that that situation made paying my tuition only possible with the help of my friends. I know how much of an impression the experiences I had during that short period have made on my life. I emptied my wallet of my tuition, lodging fees and money to buy books that time. I vividly remember carrying him a mile on my back to the hospital.

Anguished, tearful prayer

When you pray, you should pray so hard that your back is bent and calluses form on your knees. There still remains a callus on each knee that formed when I was praying in the old days. Prayer should be offered on a hardwood floor. You should shed tears as well. I would experience a peak several times in prayer; I shed so many tears the tearstains didn't have time to dry.

Knowing that so many people pass away without coming to understand the purpose of life, I offered tearful prayers every day to solve that issue. While I prayed, I shed so many tears that I could not even see the sunlight. That's how I found this path.

My prayers lasted twelve hours on average and sometime seventeen or eighteen hours. I was on my knees and did not have lunch. I wept loudly. I could not have continued without this prayer. It would seem that all sides were blocked and there was no way forward. I saw the pin-prick sized opening only when I prayed. By undergoing such trials, I found the Principle.

There is a saying that hard work is never wasted. Isn't it true? You should labor hard for God. You need to enter into a state where you yearn for God so much that you would go crazy without Him. If God dwelt on earth, He would visit us a thousand times a day. However, since that's not the case, God sent me. Because I have some mysterious quality, you cannot help feeling love for me. Do you feel affection for me for no reason?

There was a time in the cold winter when my cotton clothes were soaked with tears from prayer. Think about how astounding that is. I offered many serious, sharply penetrating prayers.

I cried for the nation under Japanese occupation... I shed more tears for the nation than any patriot. Even now, the streets in Heukseok-dong... Although the road to Yongsan is now paved, I feel as if something is missing. There were trees such as poplars in those days. I still cherish the good impression I had of the area then. Myungsudae, the river...

When you cross the Han River, you can see an island in the center of the river. On that island, I would lament and speak to the river, saying, "Although you have been flowing for thousands of years, do you flow with the single-minded desire to embrace this nation and people? Water can be a lifeline. Han River, you should be a stream decorating this beautiful and fertile land like a rivulet of mother's milk. If you do not do that, I will." This is vivid in my memory. There was only one bridge across the Han River then. I would stop at this island while walking across the bridge.

You students who are studying hard! When I was studying in the old days, I cried even after reading one page because on every page I was looking for secrets that might save the nation. I prayed in the same style. Make your hand into a fist. When I was praying in those days, I clenched my fist so tight, it hurt when I opened it. Can you imagine how tight a fist I made? I was making pledges, clenching my fists tight, regard less of how much I was sweating.

Myungsudae and Seobingo

There was a sandy beach along the Han River at Seobingo in the old days. It is sad to see the beach is gone. Don't you feel that way? It's good to see buildings standing on that spot, but I deeply miss the beach. Many memories were made there. The Myungsudae Worship Hall, which my friends and I built, was in Heukseok-dong. On many Sundays, the church in Myungsudae and one in Seobingo held a joint service on the beach. When the wind was blowing, it would stir up the sand and small pebbles. It was bad, so we found a place in between piles of pebbles to sit closely together to offer Sunday service.

While I was attending school in Seoul, I taught Sunday school. I taught at both the church in Heukseok-dong and the one in Seobingo. During the cold winter, the Han River froze, and you could

hear the ice splitting—bbang, jijji.... It was scary when you were alone. I crossed that frozen river to teach Sunday school.

I was a good Sunday school teacher. I am not a good storyteller now, but I may have been back then. When I shed tears, everyone else wept. Once you make them cry, you expect them to beg you to stop. But they didn't. Instead, they followed me, asking me to tell more stories. I told them stories like that. I was an excellent teacher, guiding the Sunday school students. I felt a lot of hope for them. I loved them more than anyone else did. They were so attached to me that they used to follow me, even skipping school.

I had been living like that. I served and took care of little children, elementary school children, middle- and high-school students and old people. I served them as if I loved them more than I did anyone else. I served them even better than I served my parents. When I had something to eat, I packed it for them. I was good at making people feel at home in any situation. That is how I made friends with grandmothers, ladies and little children. When I told stories with a loving heart, like a kindergarten teacher, nobody could forget it. That's true even now.

I know the backgrounds of people like Rev. Park Jae-bong and Rev. Lee Ho-bin very well. However, I have never said anything bad about them. They had many followers. They and their followers met because some kind of spiritual destiny brought them together. As God connected them with strong ties, the person who weakens that connection between them is responsible for that. Something planted in that soil should be harvested there.

Witnessing

When I was your age, I used to go to parks and give public speeches wearing a hat—I wore a hat then— carrying my books in a bag hanging down my back. I urged people to listen to me. It was leadership training for my future. You need to try many times. It is a good experience to ask many questions and to give many answers. One day when we went on a picnic at Chang Gyung Won, something happened. It was so crowded, but I started witnessing there. I witnessed with my jacket off. Nobody knew it was me. Even though I was giving a speech in public like that, who would have guessed it was me, who was quiet in the classroom? Other students were saying, "Wow, he looks like Moon, but can it be him?" In class the next day, it was clear that my classmates had not figured out it was I who had given the speech. I knew who was at the picnic because I saw them while speaking, but they hadn't recognized me. [Laughter] Nobody would have guessed I would speak in public when I didn't speak in class.

When I was living in Heukseok-dong, there was a grove of pine trees on the way to Sangdo-dong and across from it was a Japanese style house with many flowers. Farther down, around a corner, was a rice field and a small town. In that town, there was a house I used to go to when I was doing pioneer witnessing.

School diary

I kept a diary, and on certain days I might write thirty pages, or fill a whole book. It was during the Japanese occupation, and as events transpired, the Japanese police used my diary as a starting point to investigate incidents that had taken place, about which I had expressed my strong determination

in what I wrote. The police arrested as accomplices many people mentioned in my diary. Since then, I stopped keeping a diary. I do not even carry a pocket notebook even now. I keep all the important things in my memory. If I had kept that diary until now, it would be invaluable. All the descriptions of the world of heart I inhabited while growing up, that traced my footsteps through mountains and the various villages, were destroyed because I was being pursued by the Japanese police. There are many stories related to that—traces of what led me toward my goals.

As I was burning those diaries, I wept. I vividly remember talking to myself, about the historic materials that I would need as I took this path. Those diary entries could have shown the way to liberation for young people groaning in distress, but I was burning them. In my youth, I worked hard to implement God's plans for the nation and the world, while overcoming hunger and other difficulties. I left my hometown when I was eighteen. For my entire life since then, I have been working hard to save the satanic world. I forgot my hometown. Leaving Chongju for Seoul was like going to a foreign land. What will happen if I go overseas from Korea? Seoul will then become a hometown to me. That's right. Seoul will be a hometown.

I have since visited Heukseok-dong several times, thinking of the old days, but because Seoul has changed so much, I couldn't find anything that triggered memories. I was so disappointed. Development is good, but how can it be like this? Nothing that dates back to the old days remains. I could not have imagined what I saw on top of the high mountain nearby. They have dug up the whole place and built houses. Even the valley that I thought was so deep has been filled. Many houses have been built there. It felt so bleak. Still, I looked for the old house. It was difficult because of all the new houses. Little by little, I was able to discern the way there. How great it would be if there were even a model of the original Heuk seok-dong house as it was! This kind of attachment is human nature; we retain significant events in our memory. Having emotional ties, those memories stimulate us to grow and develop further. We need museums for that reason. Likewise, you need to leave behind something like this in your families.

The foundation for hope

I have paved the way for Heaven to go. That's why when I visit Heukseok-dong and see the rocks on which I shed tears in those days...

When I was about 70 years old, I searched again for the house I had lived in during my school days, though I had failed to find it when I had searched a few years earlier. The Unification Church began as the smallest of houses. Did you know that a long time ago, I built a house?...

When people tracing the history of the Unification Church come to Heukseok-dong... Heukseok-dong should become "Baekseok-dong." That's what I think. That dark valley, where I was living in the old days, should become a foundation stone of historic value emitting the light of hope for all humankind. When I think about that... I also bought the church there. Why did I buy the church? It was not because there were many church members there. Even if I cannot find people who used to live there in the old days, many of their descendants are there. How inspiring it would be to meet their sons and daughters! The spirit of the history enacted there will resurrect. You can make this present age blossom by talking about the past and resurrecting that historical spirit. You should know that this is the reason we study about great people and history. Only the owner knows the value of these precious treasures.

Student Days at Waseda Technical High School

(The following is the fifth chapter of an English book about True Father's life. The book was prepared (at some speed) from a collection of autobiographical excerpts from True Father's speeches over the years, which once collected were arranged chronologically. The book was not published generally but was prepared for the benefit of the True Children in their younger years. The content has been edited for Today's World.)

When I graduated from elementary school, I gave a speech in front of an audience that included the police chief, the district chief and other officials. I criticized the Japanese severely, shouting for them to pack up their bags and go home. I was like that from elementary school.... I took hold of the police chief and criticized him. I said, "This and this is not right. How can you just do nothing?" Because I did this kind of thing, I was marked.

In order to go to Japan, I had to get a letter of recommendation from my headmaster. I also needed a passport for foreign travel from the police chief. When he saw me, he said, "We must keep an eye on this person. He is a troublemaker." This got us arguing. We have to be like this. There should be something special about us.

Hikari Ho Train to Busan (March 31, 1941, 2:10 pm)

In 1941 when I left from Seoul Station for Busan Harbor in order to go to study in Japan, I shed many tears looking at the capital city, thinking about who would take responsibility for these wretched people. When I left for Japan, I caught the Hikari Ho Train at Seoul Station. As I boarded, I thought, "I will not spend my time as a wretched failure. God will protect the young man who goes forward with a firm, resolute heart to save the nation. When I return, God will be full of hope." This is why Korea was not bombed during World War II.

When I left for Busan from Seoul, I asked myself what I was going to learn in Japan. For this country to be liberated and for the young generation to have hope and get ahead in life, the nation needs to be free and independent. I was determined to prepare the way for the country. I can still remember leaving Yongsan Station, crossing over the old Han River Bridge, holding on to the train railing with tears flowing down my face.

I was leaving an orphan country. I pulled my overcoat up by the lapels to hide my face and cried all the way from Seoul to Busan. A Japanese lady who rode in the same coach asked me, "Have your mother and father just passed away, young fellow?" This pain and sadness comes to everyone, but my sadness arose out of love for my country.

Shokei Maru Ferry (April 1, 1941)

I'll never forget what I prayed just before I left for Japan. I was standing on the Busan Harbor pier at about 2 a.m. and looking back at Korea. I prayed, "I will love you even more and shed even more tears for you, even though I am leaving now."

It seems like only yesterday that I boarded the ferry from Busan to Japan, shed my tears the whole journey. Japan occupied Korea then. I wondered who would save and free our wretched nation. I stayed awake all night looking at the stars, praying. I told God, "I have prayed and shed so many tears for the liberation of this nation, which I am leaving now. Heavenly Father, please keep this nation safe until I return." The boat left at 2:40 in the morning. I can never forget my heart at that time. Willingly treading such a tearful course demonstrates patriotism and filial piety. It is the same for loyal patriots and it is the same for saints. A tearful life is the path of a saint. If there is a history or tradition that can move the world, it is one of tears. A tradition of tears is capable of dominating the world.

Waseda Technical High School (April 1, 1941– September 30, 1943)

Since I first set foot on what was then enemy land, I was determined to endure anything. I never visited famous places in Japan. A person without a nation would not visit such places. I didn't go to Mt. Fuji and I didn't go to Adami Beach, Hakone National Park or the gardens in Niko either. I would only go to places if God were to say, "I feel joy at seeing such a beautiful place. It's a good place. Why don't you go there?" Unless that had happened I absolutely would not go. That's the kind of person I am.

I walked along Takadanobaba Street to Waseda University twice a day. I used to walk a lot. I hope you also have the opportunity to walk along Takadanobaba Street to the university with the same heart I had. You should know that in any place of significance along that road, at the bends and at the telegraph poles, my tears are hidden.

Majoring in electrical engineering

You have to know what work you want to do. The most important years are those from age eighteen to twenty four. By the time you are twenty-four, you should have decided upon your purpose and goals in life. If you cultivate yourself and pray, you will realize what you should do.

I studied electrical engineering. I studied science and I knew the way I should go. Because I studied science, I had already tried my hand in most things connected with electricity. In order to do great things, you need to be good at mathematical calculations. You need to be quick at evaluating things. Controlling things unseen is similar to religion. You can discover electrical phenomena in all phenomena of the physical world. It is present in every action. I studied this kind of thing because I knew that I would not be able to put forward a new religious ideology without first mastering the world of science. Studying electronics helped me a lot.

I have a head for mathematics. When I was a student, I went to a hat factory and ordered a hat twice, but it was still too small and I had to rip it to make it fit. I have a big head. That's because I have many brain cells! [Laughter] So if I concentrate on something, I can do in three years what others would take ten years to do.

I studied with that kind of mind-set. Why do you feel tired when you study? It is because you study for yourself. That is why you feel tired. Try thinking that the life or death of the whole human race depends on one phrase. Thirty million people will be able to live if you remember it and 30 million will be destroyed if you forget it. Try studying with that kind of heart. What do you mean you're not

smart? If you go through life centered on yourself, only despair will result. If you go through life for the nation and the world, hope will result.

Persistently asking questions

I always gave the teachers a difficult time by the questions I asked. The teachers were always looking up to see whether I would stand up and ask a question during their lectures. Once I started asking questions, I continued doing so until their faces had turned red. In debates about theory, the school teachers were not a challenge for me. My friends also were no match for me.

I asked, "What do you think about this?" so many times that every time teachers saw me they would hide in a corner. They would sit in the front of the class if they thought I wasn't going to ask them a question but otherwise they would try not to come too close to me. They used to lecture like that. They tried their best not to look at me. Once I started digging up the roots, I had to finish the job. When we studied physics I asked, "Who devised this theory? How can I believe it if I haven't tried it first?" I used to be like that. You can imagine how much they suffered because of me.

Speaking Japanese quickly

I am not stupid. Even when I was in Japan, I used to compete with native speakers in speaking Japanese quickly. No Japanese could speak Japanese faster than I could. I used to train myself. Speed is the most important thing when you speak Japanese. Even when I was arguing, I used to speak three Japanese words to everyone else's one. [Laughter] I practiced this. Becoming a leader is not easy.

I conducted research. I was determined to persuade Japanese young people also to follow me and work for the world. I used to train myself from the perspective that I wouldn't succeed unless I had common sense superior to that of the average Japanese person.

Athletic training

When I was a student, there was a Japanese wrestler called Futabayama. I wonder if he is still alive. If I had wrestled, I would have liked to wrestle him. [Laughter] I am good at Korean wrestling. In my middle and high school days, I was the best wrestler.

I was the champion wrestler in high school. I was good at running and jumping. I even boxed. I could hit a bad person—Pow!—and he would go flying. Why did I do this? It was not in order to fight. In order to realize a great revolution, in order to put this world back on the right path according to heavenly law, in order to make a peaceful world, I needed a strong, healthy body.

Life in student lodgings

I was often treated badly when looking for lodgings in Japan. If I thought about that, when just listening to the Japanese language, I got a headache. But I had to love Satan's children more than I

loved God's children. That's God's heart. To this day, I have lived like this, thinking about that point thousands and thousands of times. It is true.

Not so long ago, I visited one of the many lodging houses I'd lived in. I met the lady who ran the lodging house. At that time, 100 yen [today, \$1] was a lot of money. Do you know how much the room rent was? It was 11 yen a month.

I had an experience in my lodging house that I cannot forget. The master of the lodging house used to come home drunk late at night and beat his wife, who was not one to stand still and take it. If he tried to hit her, she became angry and used to shout and scream so much that the whole neighborhood was in an uproar. [Laughter] The sound of them fighting woke me up on numerous occasions. So I called on the lady and asked her, "Why do you stay and let yourself be beaten? Why don't you return to your hometown?" She said, "Unmarried people can't comprehend the pleasure of making up and of making love after a fight." [Laughter] That's how it is. After a fight you have no qualification to make love, so you have to beg for forgiveness and then... She may have been afraid of being hit once or twice, but she understood him and accepted his bad habit. It must have been interesting—her husband trying to reconcile with her and express his love for her for a few days. Anyway, that's how they lived. I am not sure what to say about it. [Laughter]

Investigating and systematizing the Principle

You have no idea how much I suffered in trying to find the Principle. I prayed for ten to fourteen hours a day for many years. Do you understand how wretched I was? My blood, sweat and tears permeate Exposition of the Divine Principle. Each page is soaked in my blood and tears and is crying out to young people like you. It is the result of my having sacrificed and invested my youth. My blood and tears are crying out to you.

I did not discover the Principle only by looking in the Bible. If the chapter on the Fall represents the Book of Genesis, the chapter on restoration represents the Book of Revelation. I told myself, "If the Tree of Life has become as it was in Genesis, the Tree of Life in Revelation has been restored. If that is not correct, the Bible is a lie. Why? Something that is born of a seed returns to a seed. Because I knew that Christianity had to be the central of all religions, I decided to dig to its end, the root of Christianity. In doing so, I discovered how the Creation took place, what God was doing, and why God likes love.

Nobody taught me anything. I discovered it for myself and systematized it. I caught hold of it and put it in my pocket. It sounds like a dream. God was not a loving God toward me. He was coldhearted, merciless. He never sympathized with me. If He had, Satan would have interfered. That is the difficult thing. I had to uncover everything and systematize it. I am no ordinary person, which is why I was able to systematize it. That world is so vast you don't even know where to start.

There have been countless philosophers, saints and sages, but they couldn't solve these problems. I came to clearly know the reality of the spirit world, and I met all the spiritual teachers and leaders and held discussions with them. I thoroughly studied the spirit world, and based on heavenly law, I had to set boundaries and sort out everything. Later, I had to take it to God to debate its veracity with Him. Without the approval of the spiritual world, you cannot unify the earth.

The father-son relationship is the core of the universe

There was a time when I entered a transcendent state to look for the origin of the universe. God told me that it is the parent-child relationship—father and son. This is the conclusion. The universe originated out of the parent-child relationship. The creation is a garden created for the children. If you clearly understand God, the principles of creation are revealed naturally.

I invested the most energy in finding the answer to the question of the origin. After nine years of continuous struggle, I finally discovered the answer. After we realize this, it's quite simple, isn't it? I told myself, "Oh! I didn't realize it was so simple." I knew everything else but I didn't realize this point for such a long time.

The principle of reciprocal complementary action

Scholars say that the universe exists according to the principle of reciprocal repulsion, but this is not true. It exists according to the principle of reciprocal complementary action.

When storm clouds build up and rain falls, or when lightning flashes and thunder crashes, billions of volts of negative rashes, billions of volts of negative ashes, billions of volts of negatively charged electricity and positively charged electricity clash. Then billions of volts of electricity with a positive or negative charge appear in the lightning flash. How can you explain that? This is what I was planning to write about for my doctoral dissertation. The numerous positively charged particles and the many negatively charged ones cannot appear in one flash without plus first joining plus and the minus first joining minus. The positively charged particles come together and the negatively charged ones come together, and then they clash. There is no way to explain what happens in lightning without this kind of explanation.

It seems to contradict the basic theory of electricity, but it doesn't. The conceptual framework is different. The plus and the minus receive protection when the object partner is decided. What conclusion can we draw from this? People say it is a universal law that when a subject and object become absolutely one, in order to protect that unity, a plus will repel another plus and a minus will repel another minus, but they don't repulse each other. They protect each other.

Developing my philosophy

I never told anyone what kind of system of thought I followed. My friends didn't know. I researched the Bible and various books about religion and brought home philosophy books that ordinary people don't read. I had a friend who was studying politics and economics at Waseda. He was studying communism. I had heated arguments with him.

Once I gave a speech by a roadside. I even gave speeches where many people had come to see the cherry blossoms in bloom. I criticized the times. I shouted about how the youth of today have to act. The things I prophesied then are all being fulfilled now.

I understand communism well. I have fought against communism since I was twenty years old. Among the Communist leaders who returned to North Korea and were given government ministerial positions were some of my friends. I told them in our student days, during the Japanese occupation, "You and I have come together to fight, but in the future we will be on opposite sides." This was very real to me. They had no idea I would become the main person in bringing down communism, but I already knew then.

Regarding the question of where human beings originated, I can say that our emergence did not result from our self-awareness or some developmental action from within ourselves. There should first be something that recognizes the fact that there indeed was a fundamental action, direction and sense of purpose. From this point of view, human beings, like all other forms of creation, did not evolve and develop on their own; rather they began to exist as entities with an awareness already determined, with their own purpose, man mandated to take certain actions towards a certain direction under that purpose. We must understand this fact, which cannot be logically refuted.

I'd argued, asking, "What is the theory of evolution? What is it that Charles Darwin says is the origin of species? You crazy people!" People say that I am the love philosopher. My philosophy is love, and if you want to find out about the philosophy of love, you have to ask me. Do you think I made up the philosophy of love, or discovered it? [You discovered it.] That's right. I discovered the philosophy of love. I didn't create it. I am the philosopher of love. I am the philosopher who loves heaven and earth. I (with those who are with me at this time) am solving, through love, the problems of the family, ethnic groups and the world for the first time. This is the only thing I know. No matter how much you search through the spirit world or through history, this is the only thing that is important. And if you pass the test of love, the devil will retreat and God will welcome you. Nobody has acknowledged my achievements in this area before. It has taken forty years for this to be acknowledged.

Underground Korean independence activities

While in my twenties, I swore to God that I'd save this nation. I believed I represented all 30 million Koreans at that time and that my love for God was stronger than the love the Japanese people had for their emperor. Based on that, I believed Japan would decline. They struck goodness first, so they had to decline. If falseness strikes goodness, it doesn't gain from it.

When I was studying in Tokyo, I went around a lot. Because I had a plan for the future, I went everywhere. I thought, "Some years in the future, Japanese young people will rise up again."

I went everywhere in order to find out what scholars and workers were doing. I went along numerous back streets. I sent out many secret messengers. I started my struggle from the moment I got off the train at Tokyo Station. I didn't say anything, but I spoke to the streets, "In the future, you will know what the Koreans have gone through." Yet I did not want to be merely patriotic. When I looked at the trees or I spoke to the creation I said, "Oh, you are a part of an enemy land, but you will belong to God."

God's son became a heavenly soldier, a guerilla to defeat the satanic world. That's why there is nothing I don't know. At school I met the person in charge of school business affairs and investigated all the school's secrets. I knew what Japan was like, and I predicted how much longer Japan would last.

I even did work for high-level people. I did jobs for the college president. This was possible because I was good at writing. I was fully aware of the corruption and knew about the people who pulled strings behind the scenes.

You have probably never experienced the anguished sorrow of losing your nation. I have. When Korea was groaning under Japanese rule, I took part in resistance activities against Japan. At that

time, if any problem arose, all the Korean students in Japan called on me to solve it. They came to me. I was a district leader. So if things became extremely serious, they had me take care of things.

Compelled by righteousness, I risked my neck. I am not a chicken-hearted man. I crossed the sea from Japan to Korea and traveled in the undercarriage of a car for eight or nine hours from Busan to Andong as a representative of the provisional government. The troops who were under Kim Gu in Beijing are becoming famous today, even in China. I took part in underground resistance activities, as they did.

I worked in the underground movement and connected with the most capable people. I can remember that work as if it were only yesterday. I remember it so clearly because I invested my whole heart into it.

I was friendly with Communists in my student years. We had a common purpose in fighting to overturn the philosophy that presented the Japanese emperor as a unique being. These Communists were good friends and absolutely necessary comrades. Why did we go our separate ways? Their final goal and direction were completely opposite to ours.

Under constant surveillance

The police were always following me. If I went back to Korea, they would telephone to inform the authorities that I was headed there. When I passed through the ticket collectors exit, they would be there to greet me with "Oh, so you have returned...."

I was a student but I was a suspect under surveillance. Most people don't know this about me. I was detained by the police on numerous occasions in those days. While I was staying in Tokyo, they called me to the police station at Waseda University, on Takadanobaba Street, once a month.

I was also tortured by the Japanese police when I was in my twenties. I continued to fight even under those circumstances. I was beaten and tortured but remained resolute. I cannot forget it.

Love Heaven after loving your country

How can people say they love Heaven when they don't love their own country? I'll have to recheck everyone. Those who do not love their own country cannot love Heaven. During the time when Japan ruled Korea, the police followed me. The military police also followed me. When I went to northern Korea, I had to struggle against the Communists. In the southern part of Korea, too, I had to oppose the authorities. That was my destiny. Did I go over their walls and plunder their belongings? Of course not. I loved this country and people more than anyone else did, and I worked harder than anyone for the Republic of Korea.... I have cried so much for this country. At that time I shed so many tears that I can face any patriot without shame.

Overcoming hunger

Until I was thirty, not a day passed without my feeling hungry. I am well acquainted with suffering from hunger. Why did I do this? I had pledged myself to Heaven, and I had a mission given by Heaven. As the person with this responsibility, who had not yet established the necessary foundation, how could I eat? When I looked at rice it shouted abuse at me. Are you aware of that

world? The rice shouted at me. So I ate only enough to sustain myself.... I used to tell myself that in order to gain good things and eat good things I must not eat much now. Even if I went to a restaurant, I never went to a good restaurant. In restaurants I always sat in the worst seat, but not because I didn't have any money. I was brooding over how I could set adequate conditions for me to feel prouder in front of God than anyone else could. That's why I lived as I did.

Because it was wartime, we used food coupons. I had some coupons, so I went with my friends to find out how many bowls of rice we could eat. There was a temple in the Takadanobaba area surrounded by many restaurants. One day, I ate seven bowls of rice containing chicken and egg at one of them. I couldn't even move my neck after eating so much. It was even more terrible than being hungry. I couldn't move. I have had that experience, but it is wrong to think that I always acted like that. For the most part, I was continually hungry. If you are always full, you lose touch with the situation of the people and you lose touch with God. I was hungry. I wanted to eat but I was determined to love God and people more. This is the truth. It is my creed.

Try eating two meals a day for the next four years. All of you, try it. I ate only two meals a day from high school until I was thirty years old. I lived without eating three meals a day. Not a day went by that I wasn't hungry. Sacrifice one meal a day for the world. That is a holy act.

Wearing old clothes, eyes downcast

Many of the clothes I wore were bought in a used clothing store. Some of the trousers I wore were the wrong size and shiny. Many people pay attention to their hair by getting a permanent, by blow drying it or by putting hair cream on it. They say their hair becomes a mess when it is windy or when a typhoon blows. But I never did those things. I never put anything on my head in any kind of weather, in spring or summer.

On winter days, my gaze never rose higher than 45 degrees from the ground. When I walked around, I asked myself how somebody like me, who had not yet fulfilled the will of Heaven, could shamelessly strut along the street. I couldn't do that without first paying the price and meeting all the requirements of heavenly law.

There were boys and girls, fellow students, wearing fancy clothes and acting with a superior air, who would ride on the same tram I did. I used to look at them and compare myself to them. I would think to myself, "Beneath your laughter, your life and your youth are passing you by; beneath my melancholy thoughts, a light is shining into life and the sun of hope is rising. My future is guaranteed and is full of hope, but for you, the future holds no hope."

For the first thirty years of my life, I never wore new clothes. All of my clothes were secondhand. Why? I had to hide myself. I had to remain invisible. There was a time for emerging; I could not do it earlier.

Uncomfortable sleeping conditions

In middle school and high school I always slept in an unheated room. It was colder then than it is today. I can't remember any time when I ate and slept well when I think about the past. All that remains are memories of sleeping on a cold bed, covering myself with newspaper and a sack, thinking tearfully about God's will. That is the only type of thing that can remain like a personal

treasure. Because of the Fall, it is the only kind of thing I can be proud of in front of people from other nations. You have to suffer a lot to gain things you can be proud of.

My life was often wretched, like a beggar's. When it was cold, I realized that a newspaper is much better than a silk blanket. Unless you've experienced this, you won't understand it. Because I speak the truth, it is accepted as the truth.

Overcoming temptation, mastering sexual desire

The 1919 independence movement temporarily eased pressure on Koreans to assimilate into the Japanese empire. With Japan's entry into war with China (1937) and especially with the April 1, 1938 passing of the national General mobilization law, the openly militaristic Japanese government intensified its efforts to obliterate the Korean national spirit.

There are tram cars in Tokyo, aren't there? I used to take the tram from Shibuya to Takadanobaba. Many women took that tram as well. I was not the smartly dressed type. I used to wear my hair like this [he demonstrates] and make myself unattractive. My clothes were old and torn and I wore them for so long that they smelled terribly. So, it is really strange that women tried to tempt me.

I often had strange experiences when I went to movies. When I was a student, I took off my school uniform and put on clean clothes. School uniforms smell bad, don't they? I used to press my hair down and keep my mouth shut. I wasn't attractive but women in their twenties and thirties used to sit beside me and take my hand without realizing it themselves. I shouted, "You're holding my hand!" And the woman would say, "What? Really? Oh, dear!" and let go of my hand. [Laughter] They held my hand without realizing they were doing it.

Women have written letters to me in their own blood. There was an only daughter of a famous rich man. The daughter of one of the richest families in Hwanghae Province went to school in Japan. Every month she put an envelope with money in it inside the drawer of my table when I wasn't there.

On several occasions when I was in Japan, naked women got into my bed, but I never sinned with any of them. Because I am the very person who has been entrusted with responsibility for women, I had to fulfill that kind of mission.

Please do not become foolish people who dirty God's proper tradition. You have to control your sexual desires. If you men go into a room full of beautiful women, you must not become sexually aroused. You have to control yourself. Knowing that the roots of the Unification Church are deep, you have to graft yourself onto the true tree and grow into a green garden, becoming a tree similar to me.

The unification of heaven and earth and of the cosmos are not big problems. These are decided by the achievement of mind-body unification. If my mind and my body are still fighting, what do I gain by the world becoming one? Where would I go in such a world? I have shed more blood and sweat over this point than anyone else. My motto was to dominate myself before seeking domination of the universe. You should have complete command over yourself before you look to dominate the universe and before you try to have any kind of connection to worldly, material things.

You do this by making your mind strong and your body weak. Forcing your body to fast is extremely difficult, isn't it? You have to firmly set your mind on this. You have to pray. You have to train your

body to follow your mind. It must become a habit. For from three to five years, you have to invest all of your mind's energy into dragging your body around after you.

What causes the most difficulty for the mind in controlling the body? The body's desire for sleep. Hunger is next. Sexual desire is next. These are the three great enemies. So I trained myself by staying awake all night.

Walking and reflecting

I never sent any telegrams while I was studying in Japan. It was about twenty ri [8 km] from the train station to my house. If possible, whether the wind was blowing, or it was cold, I used to walk in prayer, saying to myself, "How great the Creator is!"

When my parents or my brothers and sisters came to the station to meet me and chattered away, I lost my appetite for visits to my hometown. But there were times when I walked home from the station. I'll never forget the memory of walking home when the sun had set, night had fallen and white snow was drifting gently to the ground. I walked along, passing the small gift I had bought for my parents from hand to hand. I imagined what kind of expression they would have when they saw me. On reflection, it was a deep and precious time for me. It was also an extremely blessed time for me.

Experiencing the lowest and highest in life

You cannot do great things without first understanding all the different lifestyles. For that reason, there is nothing I have not done, starting with begging for rice in the slums. I could experience God's heart there. I could realize the world God has been longing to establish. Having these kinds of experiences, I longed for Korea's liberation.

I did every kind of job. I researched all the different kinds of joys and sorrows people have. I determined that I would take responsibility to completely liberate all the people, who are suffering from all of life's sorrows. I have researched every kind of person from the lowest to the highest. I make friends wherever I go.

In order to do something great, in order to bring about a revolution, you have to break through various kinds of environments to reach your destination. I, too, was full of hope, but because I have to free countless people from slavery, I also had to become a slave.

The Shinagawa slums

When I was a student in Japan, I went everywhere from Tokyo's Shinagawa slums to the red-light district, but I didn't do anything improper. I stayed for a long time in the Shinagawa slums. These experiences were important for me.

What I remember most clearly is life in the slums. I can still remember wearing rags and catching the lice in them. They used to stay in the seams. If you squashed them, they left streaks of blood on your clothes. I have lived in the slums and acted as a boss of the slums, begging for rice. I have done all manner of things.

Shinjuku back streets

When Japan was at war, I was living there. I used to roam around the back streets of Shinjuku. Wherever I went, women would tell me their life stories. I used to come away thinking that I felt more sadness and sorrow than their parents did, or cried more than their elder brothers would to see them in such a situation. You have to have this kind of heart.

I did not search out prostitutes to do anything bad with them. I wanted to completely understand their situations and become a comrade in tears who would find a way to liberate those women. I used to help them get out of that evil environment. I was greatly misunderstood because I did this kind of thing.

Pulling a handcart on the streets of Ginza

Long ago, when I was about your age, I was living in Tokyo, and I used to deliver things by handcart to twenty-seven different areas. I did it because I wanted to, not because I needed the money. I did it because I wanted to train myself. If you work for a transport company, you have to be able to persuade people who are connected to the transport business.

I had an experience I can't forget. In Tokyo there is a bustling area called Ginza. There were many good young men and women dressed in fine clothes on those streets. It is the most prosperous district in Japan. I took off my school uniform and was pulling a cart full of telegraph poles. I used to look at all the people and think, "Are you going to get out of my way or not? We'll see!" I can still see them, scampering out of my way in all directions. I can't forget that.

Iron foundry and dockyards in Kawasaki

I don't know if they are still there or not, but I often went to work in the ironworks and dockyards in Kawasaki. At the Kawasaki docks, there was a barge that used to move coal around from one place to another. It would take a person several days to load 120 tons of coal on the barge, but I worked straight through until one o'clock in the morning and finished it in one day. I, a Korean, had to set an example for the Japanese.

I sacrificed myself in the position of a younger brother. I stayed awake all night in order to comfort them. I shed blood and sweat for them. Although I had not done much physical work before, I went to construction sites and invested my whole self, so as not to be outdone by workers who had done such work all their working lives. I felt great pleasure when I won some money for doing more work than they did, competing with them and beating them. I still remember it clearly.

On the weekends and on holidays, I often worked as a laborer. There was a lactic acid tank that workers had to go inside of in order to clean it by flushing out the remaining raw materials. The device inside the tank to do this becomes unusable after a few years of use. So you have to go inside the tank again in order to change it. You can't work inside the tank for more than fifteen minutes. I

endured that. When it snowed or a typhoon blew, I didn't go to classes; I went to a laborers canteen to find work. I felt great at those times.

Some say they have to go to a solemn, quiet place or to a place deep in the mountains in order to cultivate themselves. It's not true. I don't believe you can only study in quiet places. I have studied in factories next to huge machines running on several thousand horsepower. I often did that kind of a thing. I prepared myself by doing various kinds of jobs.

If you don't become a worker among workers, the father of workers, you cannot save workers. You have to become the father of farmers, and as such, you have to love farming. If you go to a fishing village, you have to fish with the fisher men.

I did every job conceivable. I've laid floors. I've laid bricks. I've built chimneys, and I am good at carpentry, too. There is nothing I can't do. On a salt farm, do you think I wouldn't be able to carry sacks of salt? I have even learned how to make charcoal. I know how to drive a post into the ground. I can make anything if I have a saw. There is nothing I haven't tried. If I go anywhere, take off my suit and put on work clothes, I can help with anything.

I have been everywhere in Japan. When it was difficult, I had digging jobs. I tried my hand at everything. I've even worked as an errand boy in a big company building. I've been a secretary for a cabinet minister. Because I speak more quickly than others, if I met somebody I didn't like, I soon dealt with him or her. I've been a writer for famous people. I've even done diplomatic work.

I have worked in companies. I've written things and sold them. In one construction company, I was the site foreman. If I set my mind to it, there is nothing I cannot do. If I meet somebody who is a good talker, I become a good talker, too. If I meet an academic, I become an academic. When I was a student, I used to tease the professors, and when I was hungry, I used to go to the professors and ask them to buy me lunch. It's true. I am not making this up.

These days I don't do it, but long ago I used to go out to the street and try to sense what other people were thinking just by looking at them. Whenever I got an impression of what a person was going to do, I used to follow him or her to find out whether I was right or wrong. I would also sometimes just sit down and say who was or wasn't in a room and whether what they were doing was good or bad, or whether a bad person or good person was living in a place. I always got it right the first time.

You have to tune your spiritual antennae and develop that kind of skill, too. The life of faith is a life of becoming a discernor, one who can understand the relationships in the universe. So in the life of faith, through experience, you have to develop yourself by evaluating things around you rather than being aided by the spirit world.

I can catch what kind of person someone is just by looking at him or her. I know about you just by looking at you. As soon as I look at you, I feel it immediately, "Ah, that person is lacking in this way, because his nose is shaped like this, his shoulders are like this, and his ears are like this." I can understand everything about a person immediately. I trained myself in that kind of thing.

Developing a well-rounded personality

If I were to pick up a pen and record the scenes of my life, the result would become the yeast of a new thought, which would help a flower to bloom within the hearts of the youth of the twenty-first century. It would be quite splendid. In this regard, it is as if I have been on a stage and have given the grandest performance, unprecedented in history. You should study me.

My teaching method is to persuade you, of your own volition, to go into a melting pot of despair and endure it until you reach the age of thirty. Within the melting pot of despair, you will find something new to help you develop. You will be able to create a new future if you become a man or a woman who shouts a joyful battle cry, feels renewed determination and thinks, "What if I had not had those experiences?"

So however difficult a situation you may be in, you need the inner peace of mind and versatile independence that expresses human beauty. You should become a person of character who can naturally go from the highest to the lowest place. You may go up and come down, but if you are not a person of character, when you go up, you will not stand on God's side.

Try everything. Experience everything as if you are reading from the first page of an encyclopedia to the last page. And when you can say, "Now there is nothing left for me to do!" the domination of yourself remains. Your subject-like nature remains. When you can say, "There is no one under heaven who can beat me," it is time to choose something you want to do and push for it with all your heart for the rest of your life. Then you will surely succeed.

Loving my country's enemy

When I went to Japan, I opposed the Japanese emperor, not the Japanese people under the control of the emperor. This is certain. When I went to Japan, I loved the Japanese more than anyone else did. At that time, Japan was a country that didn't know God. I thought I had to let Japanese people know about the Lord of Creation, their loving Heavenly Father.

If I had any money, I would give all of it to my friends. I thought, "I'll establish the condition of loving Japan more than anyone else does." I went to many different places. I hugged a huge Japanese cedar and cried. If I met a friend who was hungry, even though I may have been hungry myself, I gave him something to eat. If I met a starving student who was paying his own way, I used to embrace him with tears.

During the years under Japanese rule, we were hungry. I used to collect food coupons and say to a student who was paying his own way, "You're hungry, aren't you? Come to my house." There, I would say, "Eat! Eat! Eat to your heart's content." After about three days everything was gone.

Because I knew that if I didn't have the heart to love them as I did my brother, or as I loved my mother, I couldn't go into the realm of God's heart, I trained myself to do that even in Japan, transcending my nation. I paid the school fees of some of my friends from the money I earned as a laborer. Some of my friends stopped going to school because of difficulties they were going through. I also quit school for a few months to act as their mother and father and help them graduate.

Fighting on behalf of the weak

When gangs would pick on a weak person, I dealt with them by myself. I fought them by myself, alone. I met them alone for the sake of the public good. The feeling you have when you are hit can contribute to making your philosophy of life. I assumed responsibility for other people's problems and I fought for them. Of my own free will, I said, "I'll teach you a lesson!" You need that kind of quality when you are young. I want to help create that kind of person.

There was a foreman on a work site that used to steal 30 percent of the workers' wages. I said, "You should not do that!" I resisted him strongly, refusing to give him mine. I didn't care how ferocious a person might be, I always said, "You should not do that!" I didn't submit to them. I often did that kind of thing.

Sometimes a smelly, sweaty worker got on the tram or bus and stood next to a lady. The smell was so terrible that the woman would elbow her way through the other people on the bus to try to get away from him. I also lived like that. When my mother saw me in that state, you can just imagine how much she cried, seeing the son she loved the most, the son she had raised like gold or jade, living like that. Whenever I see someone like that, I always think that that person also has a mother and father. I imagine how much pain and sorrow the parents feel to see their child trying to make a living in such a way.

Ability to make friends

Once I had to return from Japan to Korea, but I didn't have any money. So I found a lady who was rich, and I tried to persuade her to give me some. I said, "I have come to Japan and done different types of work, but now I need some money to go back to Korea. I think you have more than what I need in your handbag, so please lend me one third of it." I spoke so sincerely that the lady lent me the money. I bought a ticket and returned to Korea. Later, I paid her back threefold. I have had many similar experiences.

I could make friends easily if I wanted to. I also knew how to have fun if I wanted to. I am good at having fun. If I needed to sing, I would sing. If I needed to dance, I would dance. If I needed to beat out a rhythm, I could do it. I was good at it. I did everything. Anyway you like to look at it, I was good at everything.

I had many Japanese friends, too. Those were the days of Japanese imperial rule over Korea. Even though we were doing everything in our power to destroy Japan, I treated my Japanese friends well. Those friends came to me to ask for advice when they had problems. They would come and ask, "How is Korea?" Then they would reveal their hearts to me. They said I was their best friend. They confessed everything to me. I had Japanese friends who came to me saying, "I just have to tell you this, and you are the only one I can tell it to."

Wherever you go, become a person who opens your heart to other people. You must make them feel that they just have to express the deepest parts of their hearts to you. When they do, you have to receive their secrets within your heart and make them feel comfortable. You have to be a person who makes others feel at ease.

First Months Back in Korea

(The following is from the sixth chapter of an English book about True Father's life. The book was prepared (at some speed) from a collection of auto biographical excerpts from True Father's speeches over the years, which once collected were arranged chronologically. The book was not published generally but was prepared for the benefit of the True Children in their younger years. The content has been edited for Today's World.)

I had gone to Tokyo to study, but they graduated us six months early so students could do military service. Under the Japanese, students of subjects related with engineering were graduated six months early. By the time I graduated, the war in East Asia was in full swing. Because Japan needed people to support the military effort, they graduated us in September rather than in March.

A ferry that was sunk

After I graduated, I bought a ticket on the ferry from Shimonoseki to Busan. From Busan I was to travel overland to Seoul. I would have boarded the Konlin Maru ferryboat on October 4. En route to Busan, the Konlin Maru, which I should have been on, was sunk.

I had gone to the bus stop to catch a bus for Shimonoseki, but my legs wouldn't move. If I had been onboard that boat, I would have been killed, but Heaven stopped me from catching it. I know about such happenings. My mind told me to go back to my lodgings.

I didn't telegraph home saying I wasn't coming. I went off to the mountains with my friends. It was autumn. I told my friends, "Let's go to Busa Mountain," and we went hiking in the mountains. Our trip lasted several days, and we finally arrived back after a week.... My whole family was in a panic, especially my parents. Their son, who had said which boat he would be on and on which date and at what time he would arrive, hadn't arrived. You can imagine what an uproar my house was in. There was absolute pandemonium. My family spent two days in and out of the Chongju Police Station in North Pyong-an Province trying to find out what had happened.

It's about eight kilometers from my village to the town of Chongju. My mother ran those eight kilometers barefoot. Do you think she was of a mind to worry about what clothes or shoes she was wearing? She thought, my son has been killed! She ran barefoot to Chongju and then traveled immediately down to the Maritime Police Station in Busan for information.

She couldn't find my name on the list—what could she do? She had thought her son was dead. Her heart propelled her toward the police station barefoot; she didn't even notice when acacia thorns pierced her feet. She didn't realize thorns were in her feet until they festered and burst. When I arrived home ten or fifteen days later and heard what had happened, I realized that I had made a mistake. My mother had gone the 230 km from Chongju to Seoul, which took ten hours by train. From there, she traveled on to Busan. Imagine how frantic with worry she must have been. She is truly a great mother. I was not able to demonstrate filial piety toward her. I believe my mother loved

me more than any other mother ever loved a son. I was unable to show her the proper respect. Why was that? I had to love you first....

Thoughts of Japan

When I had returned to my home in Korea, I thought of Japan; I will surely return there in twenty years. "Let's meet again then. I left not yet having evened the score with the Japanese Emperor, still unable to relieve the bitter pain of the Korean people, but the time will come when I will teach and lead the young men and women of Japan. Let us meet again then."

I did return to Japan twenty years later. On my return, I wondered most about the number of young men and women attending the Unification Church I visited. There were about five hundred young people gathered there. They had all come from wealthy families. I asked them what they wanted to do in the future and they all said they would go wherever I guided them. This was quite moving for me. They don't worry about the Japanese emperor; they just need the Unification Church and Rev. Moon to succeed. I asked those members if they were willing to be guided by me, and they said they would.

Sung-jin nim's mother

I married Sung-jin's mother in accordance with Heaven's will. I did not marry her just of my own free will. I receive the command from the spirit world. She was also following instructions from the spirit world when she met me. Her name was Choi Sun-gil. The meaning of the Chinese character for choi (최) is "high." Sun (선) means "first," and gil (길) means "happy." It's like a boy's name. Why did they name a girl Sun-gil? It was something the spirit world instructed them to do. Her name meant she was to be the first person to be happy. She was to be the first happy woman. It meant she would be more blessed than anyone else connected with God's providence.

Sung-jin's mother is a very smart lady. She's extremely good, and she is good around the house as well. The Choi clan was quite a famous clan in the Chongju district. She was the daughter of the head family. She was thrifty as well and being extremely strong-willed. She didn't like to be indebted to anybody. She graduated from elementary school, with only seven or eight years of schooling in all.

It was Heaven's will that we met. Even from the worldly point of view, Sung-jin's mother should have realized that there was nothing more important than her husband. Despite her shortcomings in every area she needed to adapt to the situation. She should have willingly accepted any sacrifice that might have resulted from her husband's working for the larger purpose. From the individual point of view, I chose Sung-jin's mother to be my bride because I thought the greater our differences, the more God's will would benefit.

She had a strong Christian faith. She was a model Christian. From that point of view, she represented the world and Korea, not in the position of a male John the Baptist but in the position of a female John the Baptist. The mission of Christianity was to prepare the bride for presentation, connecting her to God's will. Sung-jin's mother even spent some time in prison because she refused to bow to the Japanese Emperor's shrine. I had found that kind of woman, that kind of virginal woman.

I was the twenty-fourth person to be suggested to her as a potential husband. The person trying to find her a husband had searched throughout the whole district for a suitable man. Sung-jin's mother's family was also spiritually open. They had prayed with my photograph and had been taught by the spirit world. They received many revelations at that time. They saw two mirrors appear, in the east and in the west. In the center of heaven they became one; from its center, the sun rose and shone its light all over the world, and the moon and all the stars in the cosmos from the east, west, south, and north surrounded it. Under the light shining from the moon, all of creation was transformed into a flower garden. They received many incredible revelations like that.

After praying, they were taught all these things. In light of this, do you think she had some other man in mind? No, she was determined to marry me.

A woman—a distant aunt twice removed or so—just appeared one day because she felt determined to find a match for her nephew. She was quite a famous matchmaker. I like joking and I used to like teasing her. [Laughter] If I was hungry she would buy noodles for me. So I said to her, "If you are such a good matchmaker, why don't you go ahead and try?"

Soon after that, I left my home town. Somehow or other, with this and that, it was a year and eight months before I returned. I thought that since I had been out of town, enough time had passed that the lady might have married someone else; she might not be interested in me. On the contrary, when I arrived home, my aunt yelled at me and said the lady was so charmed by me she had resisted marrying another man. She only wanted to marry me. [Laughter] As soon as I arrived my aunt said, "Let's go," and walked ahead of me. My mother came, too.... I became a topic of conversation in my town. As I recall, about five of us, including my uncle, went to the lady's house...

Meeting the prospective in-laws

We arrived from Seoul at night and walked twenty-eight kilometers without sleeping. The road was not even paved; there was a lot of gravel on it. It was horrible to walk twenty eight kilometers in shoes. When the sun rose, we could see an inn. We went there and asked where such and such a person lived and the innkeeper said her house was the one right in front of his building. The house was a good, tile-roofed house. It was the biggest house in the village.

I offered a bright greeting to the owner of the house, "Please forgive our rude intrusion as passers-by." Can you imagine my being so cheeky? Can you be so bold if you have walked all night long? "Could you please give us a room? I have not slept for three nights." My mother and aunt slept in one room and the others slept in a room in another part of the house. Because I was a prospective groom, they allowed me a room to myself.

However, we hadn't even woken up by noon the next day. [Laughter] The owner of the house had already prepared breakfast. What could she do? We finally got up around one-thirty or one-forty. I folded my bedclothes and washed myself, since it was someone else's house and she had already prepared a bowl of water and some salt to clean my teeth. By the time I finished washing, it was already two-thirty, so I had no choice but to eat something. I quickly ate everything they had prepared for me. I didn't leave a thing. I asked her for some water and even some fruit for dessert, which they had not prepared.

A rumor began circulating. News that a prospective groom had come to see and interview the potential bride spread quickly all over the Choi village, which had about a hundred and fifty houses. The villagers talked about all kinds of things, such as how long the candidate-groom had slept...

I wanted to know how magnanimous they were, so I asked them to cook a chicken for me. They had to catch and cook all the hens they had. They even caught a distant relative's hens for my family. They probably caught about fifty hens in all! So many people came to visit and eat with us. One ate and left; then another ate and left. [Laughter] Then we had dinner. I had gone there to meet the prospective bride but I didn't say anything about meeting her. What kind of person acts in that way? [Laughter] I just told some interesting stories. [Laughter] I told them how Tokyo was and how the Japanese lived. I told them everything. I spoke until two o'clock. I mean two o'clock in the morning.

Engagement (December 1943)

It was past three in the morning. Past three! I thought that I should not wait to take some action. So, I said, "Though it's very late, please let me meet your daughter." I may have been the first prospective groom to ask to see the bridal candidate at three o'clock in the morning on the issue of marriage. I asked her to come in and had her sit down. I asked everyone else not to leave. Then I led them into a pleasant mood. I spoke about how school is, and other things...

Then I arranged to meet them the next day, when I would test them in earnest. If I stayed with them for two days, which became three days... If someone stays for more than three days, he is sure to be spoken ill of. [Laughter] So, I asked them detailed questions, and told them I would go the road of the Unification Church. I went as far as telling her that she may have to live alone for five years after the marriage and that it might end in five years or seven years. Even at that time, I told her she should be prepared to live alone. Knowing her own situation at that time, she was in the position where she had to accept everything—that was the price, wasn't it? She had to meet whatever this other person asked. She said she would do anything. In this way, we married.

After the engagement ceremony, I returned home. And so we were engaged in December. Sung-jin's mother was nineteen.

Change of plans for Manchuria

North of the city of Harbin there is a place called Hailar. At that time, I was accepted to a job at an electric company in Jonup, and I planned to live there when I returned from school in Japan. Why did I want to go to Hailar? To learn Russian, Chinese and Mongolian. I planned to go there with the intention of later creating a continental base in Asia, and to spend three years learning the languages.

Jonup was in Andong-hyun in Manchuria. However, while I was planning to visit the branch of the electric company I was to work for, I saw the situation was not favorable and I decided it was not a good idea to go to Manchuria. So I went there to return everything related to the job I had got ten in Andong. I went there with a letter of resignation and all the necessary expenses and met the head of the branch.

A visit to Kwaksan (February 1944)

Kwaksan is a city between Chongju and Suncheon. I remember it was around February. This time I was visiting in order to set the wedding date. Because of the bus schedule, I couldn't get there until it was already evening. It was about six when I got off at Kwaksan. The sun was already setting slowly. It was a fifteen li [1 li is equal to approximately 0.4 km] from Miss Choi Sun-gil's house. It was early February and there was snow. It snows until March in Pyong-an Province.

My oldest brother-in-law came out and said to me: "In our family, there is no such thing as a bridegroom-to-be coming and behaving like this before the wedding." He meant his family couldn't welcome me, and I had to go back home. This shows that his family was a good one, because what he said was based on the traditional standard. So, I had to go back down the seventy-li (twenty-eight-kilometer) road to Chongju with the snow coming down in large flakes. It was a poetic scene.

After I left, my mother-in-law-to-be returned and an uproar ensued. From her viewpoint this had created a big problem. Thinking the engagement might be broken off, she criticized her son. "How in the world could you do that?"

That was the situation, and Sung-jin's mother heard about it while visiting her uncle's house. She got dressed and left the house immediately. She caught up with me and insisted that I go back to her house, asking me how I could have just left. She said that she would take responsibility for whatever was happening in the house. I came to understand her character at that time. Oh, this woman was unusual—most unusual. Nevertheless, how could I possibly return to her house under those circumstances? So I told her I wouldn't go. She insisted she would go with me the remaining twenty kilometers to Chongju. She thus traveled with me the whole night, all the way to Chongju, telling me about her life on the way.

My uncle lived in the rural town of Chongju. We went there and I asked for breakfast for her. My intention was to send her back by bus. Still, she would not go back on any account. She asked my uncle's mother to be a witness and take her along to my father's brother's house, would you believe. There was no choice, so my uncle's mother took her to my house, where she stayed for a week. During that time, my father and mother saw her as affable, sensible and broad-minded. So, everybody including my parents, older sister and younger brother were taken with her. In that way, she mapped out her plan.

Kashima-gumi Construction Co., Seoul (around March 1944)

A visit to Kwaksan (February 1944) Kashima is a big Japanese construction company. I got a job working in their Electrical Department. I was the earliest to arrive in the office in the morning, and I worked the latest, too. In this way, I trained myself. It's pleasant to be the first one in the office. In the long run, it is a valuable experience. A person who works in that way becomes a successor and a master. Likewise, a person who gets up early in the morning because of Heaven's will and continues to do so all throughout his or her life is a master. That person becomes a master of the heavenly nation.

Marriage (May 4, 1944)

I married prior to Korea's liberation from Japan. I did so in response to Heaven's command. As you know, my bride became Sung-jin's mother. Since the marriage was sudden, my mother and father

had to prepare more than ten rolls of cotton cloth within two months. There are many stories I could tell about all the preparations. My whole life was pioneering. Everything I had done up to the time of getting married was pioneering. Even finding a horse.... Taxis were not available at that time. In order to fetch a wife living seventy li [28 kilometers] away, one had to go by horse. That was prohibited at the time of Japanese rule, but as I couldn't do that on foot, I got the horse myself.

We arranged the wedding date, but then my father-in-law passed away a week before the marriage...

We had observed Easter on April 17. On May 4, the wedding day, it poured with rain! As you can see, there was a great deal of difficulty in everything. It was a road of indemnity, full of twists and turns.

I knew many famous Christian ministers very well, including Rev. Lee Ho-bin, Han Jun-myung and Park Jae bong. They were quite close to me. So before I married Sung-jin's mother, I went to the New Jesus Church and got Rev. Lee to officiate for us. We were that close to each other. We were close because every time I dropped by his church in Pyongyang, which had a Sunday school membership of about a thousand, I taught that Sunday school. The Sunday school students thought I was famous. Since I had become close to ministers in that way, I Rev. Lee Ho-bin was well known to me too. That is why he officiated at the wedding.

Note: Father refers to Choi Sun-gil as "Sung-jin's mother." Koreans might refer to or address someone as their child's parent. Kwaksan is Choi Sun-gil's hometown.

Endurance and Forgiveness

(The following is from the second part of the sixth chapter of an English book about True Father's life. The book was translated (at some speed) from a collection of autobiographical excerpts gleaned from True Father's speeches given over many years. These were arranged chronologically in a series of books entitled True Parents' Life Course (참부모 생애 노정). The English version was not published generally but was prepared for the benefit of the True Children in their younger years. This excerpt has been edited for Today's World).

In July 1944, the New York Times reported, "Japanese militarists have named [one] of their strongest men as governor-general of restless Korea." To take up that post, Gen. Abe Noboyuki resigned as president of the Imperial Rule Assistance Political Society, the parliamentary wing of the totalitarian party then governing Japan. This portion of Father's life story opens with him speaking about his experience beginning a few months later (October 1944) when he was incarcerated in a Gyeong-gi provincial jail. Gyeong gi Province surrounds the city of Seoul and straddles the modern-day division between North and South Korea.

I was routinely in and out of jail even when I was a student. I maintained courage in the face of torture under the Japanese. I am a man with much experience in that area. Their torture methods were very harsh. If young people these days were caught and tortured the way it was being done at that time, they wouldn't be able to control their bowels and would confess to having done things that they had not.

While Korea was under Japan, I spent time in prison. I suffered lashings and water torture from Japanese detectives from the upper division of the special branch. I went through all manner of treatment. I was whipped until my entire body was black and blue and I bled enough to fill several

bowls. I was kicked in the belly by soldiers with their boots on; two people held my arms while two other people stamped on my stomach. What happens to the skin of the belly when you are tortured like that? Does it tear? Does it burst? After such an experience, go and sit on the toilet, then try to stand up. It was so painful.

I worked very hard to rid Korea of the Japanese Emperor, and for that I was tortured in prison. Try that and see what it is like. They hit me here with wooden sticks.... At that time, they wore leather shoes in the army. It was with their hobnailed boots that they stamped on me. People who haven't experienced this will never know what it is like.

No matter what was inflicted on me, even when I was given electric shocks, I did not speak. I would fight it, thinking, "Hit me! See which is bigger —your club or my determination." Throughout the day I was beaten with clubs. I thought, "Let's see how I do," and endured the situation.

Even when I was throwing up blood and bleeding from all ten fingers, I was praying, "How glorious it would be if my blood could represent the blood from ten nations and be given as a sacrificial offering in place of the blood of ten peoples."

I went through torture for nearly twelve hours until I was vomiting blood. There was a torture that drove a person insane in fifteen minutes. I can never forget it. Though I was tortured in that way for twelve hours, I miraculously survived. Once I was questioned for fourteen hours, going through torture so harsh that when it was over, I couldn't crawl more than twenty meters. I was resuscitated several times from near death. Though this process was repeated again and again, I didn't open my mouth.

The sound of my screams from bloody torture in prison was the sound of someone searching for the highest place where God's will could be realized. Unless you have been to the summit of screaming, you cannot complain!

At a place where I could speak with God about fundamental things, I called "Father" and prayed, "God, my blood is different from that of people of the past. I am not the kind of man who vomits blood, collapses and dies while complaining to You with a heart of betrayal. Please don't sympathize with me; rather, sympathize with this nation and with all humanity! Please open a way, with me in the lead, for all people to survive." This was my way of life.

"Go ahead and beat me! Is your love for Japan greater than my love for Korea?..." In this way, I put up a worthy fight. When I was incarcerated under the Japanese, I was grateful to have entered prison rather than being in the position of a traitor who betrays his own nation. I thought that it would be good if my country could be liberated through my own death rather than my being saved. This is our traditional way of thinking in the Unification Church.

I came to understand the Korean people's misery, how badly they were treated, through being imprisoned in Japan. It was all training for me. Through walking with my companions along the course of suffering, torture and shedding tears in prison, I finally understood Korea's miserable situation. While I was incarcerated I felt a sense of duty—"Someone must liberate the people." Prison became a great teacher for me. My time in jail was a time to set a cornerstone in the providence of restoration that no one can destroy.

Silent at the risk of my life

I have crossed over the point of death several times. Even so, I risked my life because of my sense of responsibility toward my comrades and my faith in them, so in prison I fought alone. I didn't speak even when prison officials threatened to kill me. Once I decided to say nothing, I said nothing.

When the lives of one hundred people depended on me, how could I speak? I would rather have cut out my tongue. I didn't tell them anything. I decided that I wouldn't speak. "Beat me. Even though you beat me, it's my responsibility to win over you." Even though they went through all four legs of a desk—breaking each one into pieces from the force of the blows they administered, and making my body turn black all over from the bruising—I didn't talk.

I didn't talk even when I was beaten with wooden poles. A man must remain loyal. Once a man has made a promise, he must keep it even though it may destroy him. When a day of torture passes by like this, the day remains as a sorrowful one but at the same time, unforgettable.

I still remember the name of the man who tortured me in Tokyo, even now. No matter how much he tortured me, I did not give him any information. I said, "I will not talk." And that was the end of it. Try it for 365 days if you like. Even if I was unconscious and woke up several times, I would say, "What's going on? Let's sleep a little more." I would say such things and make jokes. "I want to sleep a little more; why are you guys waking me up?" In this way, even though they were inflicting torture on me, they became my friends. Whoever tortured me, I said, "Ha! That doesn't hurt. Do it like that; do it that way." That's all I said. They had not one bit of satisfaction. If they could have just gotten one word out of me.... "You may make some official statement, but once I am on the stand, I will not keep silent." That's what I said. If I am a real man, I must do as my heart dictates. I am that kind of man.

I would have been an excellent investigator. When Japan ruled Korea, in front of those smart prosecutors and judges, I acted as if I were stupid. And I succeeded in fooling them. When they were recording my case, I acted as if I were very dull. They said, "How can a person like him be the one with all that responsibility? He's like a kindergarten pupil." So everything worked out. They were unable to dig up the most important information. They fabricated a report and made it official. It was not important. It was my strategy.... Sometimes you have to do those kinds of things. That's what you would call an able person.

Forgiving and blessing one's enemy

Even though they may lock me up in prison, they can't do the same to my mind or philosophy. "Hit me. If you beat me, you are striking the foundation God laid for me and the course I have walked along the way God has paved. Let's see how strong my heart is when it comes to loving my enemies. Hit me if you want to hit me. Do you think I would hate you?" I've been severely beaten, vomiting blood. I was beaten in place of the human race with its bitterness accumulated through history. They would whip me, and then I would forget it. How wonderful it is for someone to go through such a thing and be able to say, "God, please forgive them." We should go through that; to do so, we have to practice abnegation. Then it becomes simple.

In the days when Korea was under Japanese control, there was a man named Kumahata, a name I've never forgotten. Though we were taught to love our enemies, I would have kicked him without hesitation when he was stamping on me and hitting me. Then I thought, "Hey, you! Fine. Do as you want. I will endure this even though it may push me to the point of death." I didn't treat him as my enemy. Since it was my responsibility to pray for blessings for others, I looked for something in them that could make them worthy to receive a blessing. In my prison cell, that was what I studied. Since men have a conscience, in the morning when everyone else had gone out, the torturers would apologize. That is a human quality. When we see that, we can see that people everywhere are the same. They can't deceive their consciences.

Preventive measures

Before being tortured, you should shed blood first—this will help protect you from dying. When someone tortures you, he will trample on some part of you, your belly or that area of your body. In order to bear that, you have to give yourself an enema in advance, getting it all out first.

You must create an outlet to allow the blood to flow. You could bite your lips or the flat of your tongue. If you bleed beforehand, the torture won't destroy you. It won't be as explosive; it won't tear you apart. God is surely the king of wisdom.... I saved many people by teaching them this. People like me do not follow a comfortable path; we do not go the easy way. Even though I have faced death many times, I have always overcome it.

A mother's tears

They gathered the little money they had and sent me abroad to study, but I ended up in jail there. My mother came to the prison and wept. She might have said, "If you had thought of your mother, you would not have gotten involved in that kind of movement." But she never said anything. I had not done anything wrong my mother's son. As one born into the Moon family, I never shamed the family name. Centering on the traditional and unique philosophy of Korea, they could see that my conscience was clean. Even though I was in prison, I did not want a mother who pitied her son and cried. I needed a mother who would give advice and encouragement and who would tell me to carry on with hope for tomorrow.

It was impiety. There is no greater lack of filial piety.... Soon after I returned from Japan, the police summoned me, because they were afraid. It wasn't as if I got into fights with them. When my parents came to the police station in tears, I would shout like a thunderbolt descending on them from the clear blue sky. I said, "Your son is not a petty little boy. The tears in my eyes are to relieve the world's sadness and God's. These tears are not for you." That is what I told my mother about why I was treading this path.

Leaving prison

When you leave prison, you have to be kind to the people there. When you go through harsh torture for about six hours and pass out on the floor, the torturer sympathizes with you. The prejudice at that time was real but a torturer later wonders what has become of his victims. This explanation can never make sense at all to those who just chase after enjoyment.

When I was about your age, I was tortured a lot. Nevertheless, I didn't die though I was beaten and my body swelled to bursting through the water torture. I recovered in about two weeks. I ate well for two weeks and returned to normal. So, suffering is not something you want to experience when you are old, but before you have your family.

I have been incarcerated many times, but I was not destroyed by it. No one knows that I wept on the banks of the Han River, but I know.

Internal preparation

During a forty-year period, Japan tried to rid Korea of all her cultural traditions, even her language. I was imprisoned by the Japanese during that time. The government also imprisoned and oppressed many other Koreans. In order to be called by God, you had to become a patriot, a devoted son or daughter, and a citizen devoted to society. Patriots are people who have resolved to offer themselves to the nation. Such people are needed for God's providence. When God establishes the foundation for the providence and expands it, Satan always opposes Him. Thus, as a young man I prepared myself for the public life to come.

From the 1920s onward, God was already prepared. That is when I was born. I have struggled to resolve life's hitherto unsolved problems, to reveal the heavenly way and to deal with all the problems related to religion and to love. I worked in this way until the time of Korea's liberation. How old was I at that time? I was twenty-six then. I couldn't say anything about the Principle you are now studying. This was partly because God had told me not to and partly because I had promised God that I would begin my work immediately after Korea was liberated. One person alone cannot accomplish God's will; there have to be partners to work with.

There were times when I went high into the mountains near Seoul and wept bitterly. Where will this nation go? Where is she going, away from the heart of God, the great supervisor of the universe? Before the liberation, I traveled everywhere, starting with Mt. Bugak. I bowed my head and prayed, "O Korea! Don't be sorrowful. Even though the world may be lost, you won't be. So long as I exist, Korea will not be lost." Our ancestors and God carry much bitter sorrow.

Staying in Seoul reminds me of the day I prayed while hiking to Mt. Samgak and walking around that area. Have you done that kind of thing? Though the world is unaware, we have to build the road of love. We have to build an altar to love. Though I long to tell of my serious suffering and prayers offered to God for the world's sake, there is something very heartbreaking about it, so I cannot speak.

When I started forging this road, I had already met and seen through all the famous Christian ministers in Korea. I had already evaluated them. They didn't know about me. From outer appearances, I was nothing but a bachelor and an unkempt passerby, but I looked inside them and wrote down what I saw in a report to Heaven. After making my report to God, I began my work. I went to the underground churches first. Three years before the liberation, or from the time I was twenty-two, I began traveling to the underground churches. Because people had been tainted from bowing to the Japanese Emperor, genuine religious organizations all went underground. Though I was young then, I was well aware of religious organizations doing underground activities and other states of affairs in Korea.

Foresight and liberation

This man they call Reverend Moon is a clever person. [Laughter] I am not a fool. I am canny and see far into the future. Already, in my teens, I knew what would happen to Korea. Yesterday, my younger cousin told me, "What you said about Japan and Germany—that in 1945 Germany would be out of it in April and Japan in August—all happened." He said, "I thought a person had to graduate from a university to be well informed about the world and see the future."

Korea's Spiritual War

(The following is drawn from the first chapter of the second book of True Father's Life Course (참부모 생애 노정). The book is composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an auto-biographical account. A series of these books—twelve volumes so far—have been published in Korean. The English version is far from complete, and has never been made available as a published text. It was prepared (at some speed) for the benefit of the True Children in their younger years. This excerpt has been edited for Today's World.

This excerpt deals with conditions and preparations made in Korea to prepare for the returning Lord.)

The Messiah can begin his ministry only on a national and world level foundation. Since these foundations were not established, they absolutely must be built in the Last Days. Otherwise, the sphere of global victory cannot be established. Therefore, a people like the people of Israel [in Jesus' time] must appear.

What nation must appear to accomplish what the nation of Israel and Judaism could not? A renewed Christianity centered on a specific nation must go through a course of tribulation. In the end, this chosen nation must emerge. Through this chosen nation, Heaven must indemnify the failure of the first Israel and accomplish the providence on earth. Which nation is this? The Divine Principle asserts that this nation is none other than Korea.

Korea possesses unique characteristics. First, Koreans have a homogeneous lineage. Second, Koreans are very religious; they understand religion deeply. Third, Koreans appreciate the value of suffering. Throughout history, the Korean people have had to go through a course of trials and hardships. Under such conditions, they were able to develop a spiritual foundation, which will endure forever, built of filial piety, loyalty and sacrifice. God considers these the most important of the specific characteristics necessary for His chosen people because they coincide with God's own characteristics.

Forty years of suffering by the Korean people

Until the end of World War II, Japan ruled Korea. Among Korean patriots, there were many who fought against Japanese colonial rule. As you learned through the Divine Principle, God was deprived

of the four position foundation. Therefore, God purposes to recreate the four position foundation. Thus, we often come across the number four in the Bible and in God's providence. There were many indemnity periods of forty or four hundred years. Restoration through indemnity is carried out according to the Principle.

How did Japan dominate Korea for forty years? Eve on the satanic side knew that in the future Adam on the heavenly side would appear. Satan already knew of the coming of the true Lord; he knew the coming of the Lord as the culmination of four thousand years of history. Therefore, Japan occupied Korea in order to destroy that possibility. That is why Japan invaded Asia. From this point of view, we can understand that Korea is a providential nation centered on God's will. We know that it is a principle of development that prior to the appearance of what is true, what is false appears. That is why the devil invaded Asia and ruled it for forty years.

Thus, the satanic forces brought Korean women aged from twelve to forty, whose purity was most cherished, into sexual slavery with the intention of staining the national character of the Korean people.

Persecution of Christians and patriotic activities

The satanic side had dominated the Israelites and Christians both spiritually and physically. Similarly, Japan physically ruled Korea for forty years. Spiritually, however, because of the spirit of those people who took part in the Independence Movement for the sake of their nation, God was able to connect His providence to the Korean people.

Those who considered Christianity important became leaders and united the people in their fight. They risked their lives for their nation during the forty years under Japanese control. This was significant historically and providentially.

As the end of World War II drew near, persecution became increasingly severe, particularly against Christians. While many Christians were killed, some went into hiding, escaping into the Manchurian wilderness or fleeing to Russia. Many Koreans believed in God and desperately hoped for emancipation from Japanese dominance. Nevertheless, many other Christians obeyed the Japanese government of Korea and lived in accordance with Japanese rule. Meanwhile, numerous patriots and devoted Christians continued fighting and kept faith until the day of liberation. In the final months of 1944, Christians underwent extreme cruelty at the hands of the Japanese occupiers. On August 15, 1945, Japan surrendered.

If they had surrendered later than August 17, two days later, many thousands of Christians would have been killed. The Japanese military had a plan to kill Christians on that day. It would have been a huge massacre. Their intention was to eradicate Korean Christians. This illustrates that when the degree of atrocity Satan is about to commit reaches its zenith, God can always change the situation in His favor.

Spiritual fire and internal Christian revival

No matter how cruelly subjugated the Korean people were, some spiritual manifestation of the subjective, Adamic authority had to appear. What kind of works were to be done? Spiritual works. Groups emerged in which this spiritual activity could take place. Japan, the Ev type nation on the

satanic side, was oppressing Korea. Nevertheless, since God had a plan for His future providence, He had to make necessary preparations even while Imperial Japan ruled Korea. For this reason, Christianity made progress even in those days.

First, Western missionaries came in the 1910s and the 1920s, but they were unwelcome. They had to go back. From 1930 to 1936 was a golden age of Christianity in Korea. Through Korea's traditional Christian churches, God has been conducting spiritual manifestations to this day. During the 1930s and 1940s, He built a foundation even before Korea's liberation.

The Apostles who at first did not follow Jesus because they lacked faith worked very hard to establish the Christian foundation. On that foundation began the history leading to the Second Advent of the Lord. Before Korea's liberation, many people were able to communicate with the spirit world and referred to themselves as biblical figures such as Peter, John, Paul or Abraham. The spirits who represented all those prophets, who had come and gone throughout history, manifested themselves on earth all at once through these spiritual groups in Korea. As a result, many groups formed that were bent on the restoration of Eden.

Among the groups focused on restoring Eden, one represented the Old Testament Age, one the New Testament Age and one the Completed Testament Age. Within that preparation, there was a heavenly program to cleanse sins, so participants overcome tremendous obstacles.

Correlative activities of men and women

We know there is a heavenly providence focused on the Korean Peninsula. A movement with an internal mission has to start from there. Men have to take responsibility for external activities, and women have to take responsibility for internal developments. In the course of the Fall, Eve dominated Adam. Therefore, in the course of restoration, wives rather than husbands are responsible to achieve internal objectives. Similarly, because Adam was dominated by Eve, men are responsible to achieve external objectives in the course of restoration. In this way, they have to seek to attain the standard before the Fall. But in order to establish a foundation of victories that can absorb all general activity, there must be some decisive authority. That is the returning Lord, endowed with the character of the Third Adam, who alone can provide a solution.

The east and the west halves of the Korean Peninsula have distinguishing characteristics. The east is mountainous; the west is dominated by plains. The east side of the country is masculine, whereas the west displays a feminine aspect. God's providence, too, has characteristics similar to the geographical features of the Korean Peninsula. In other words, God's providence for the east half had masculine characteristics, while in the west, it had female characteristics. In the west, in Cholsan, women were doing spiritual activities, while in Wonsan, which is in the east, men were doing practical activities.

In three stages, women had to prepare the heavenly providence. Why? Because Eve fell first, God had to call women first so they would be aware of how the Lord would come. Three generations had to prepare those providential activities. In those days, there was great confusion. As you know, going from Mrs. Kim Seong do to Mrs. Heo Ho bin and on from there, covered three generations. Thus, the course passing through Mrs. Kim Seong do, Mrs. Heo Ho bin and Pak No pa—the lady who claimed to be the wife of Jehovah—followed the women's work. Pastors Paek Nam ju, Lee Yong do and Kim Paek moon led the work being done by the men.

The established churches and the new spiritual groups

What developed through Judaism is completely different from what happened in Joseph's family. Likewise, in Korea what was taking place in the mainline Christian churches and the phenomena manifesting in spiritual groups differed. God made it so that the spiritual groups that could fulfill His will would have a mission similar to that of Joseph's family. Briefly stated, the spiritual groups were meant to lead the established Christian churches. The Christian churches and the spiritual groups represented Cain and Abel, respectively. The satanic side had a claim to all the historical misery. So, these groups and the churches had to unite.

In other words, all such things were 100 percent prepared in order to make the framework of the family by which all historical conditions of indemnity could be laid down. However, at that time, though the people concerned knew about the result, there was not one person who knew the story behind it and took responsibility for it.

Though the history of the groups that appeared in this era through the numerous historical courses did not last longer than ten or more years, behind that history lay the content from the six thousand year span of the providence. If they had been able to connect completely to the newly coming Lord, therefore—and unite with all societies and environments, thereby becoming the one shield and axis that can act as the foundation on which they could perfectly protect him—it would not have been difficult to begin a new history. If this had been realized, it would not matter whether Christianity believed it or not.

Kim Seong-do (1883–1944)

You have all heard of Grandmother Kim Seong do from Cholsan. She was Chung Seok on's mother. This Grandmother Kim had the mission of the Korean Eve. She was an exemplary woman who opened the gate to the providence of Korea's restoration. She could not have lived an ordinary life, being married and having a family. She had to go through a unique course.... There is division into the heavenly side and the satanic side. Restoration is impossible except in connection to that lineage.

The new Lord is the new owner. From the viewpoint of the Principle of Creation, husband and wife were created to become one body. The place to realize this purpose of the Creation is where bride and groom come together. The Lord, as a man, represents heaven and his wife represents earth. The husband and wife, as one body, are the highest level. Hence, there are many who call themselves lords even though they are women.

A revelation from God

Mrs. Kim's husband did not want his wife to become a Christian. Moreover, she always got up at one o'clock at night and prayed until morning. Nobody could understand her behavior. Even when her husband opposed her, she continued her practices. She was prepared to give up her life for her faith. So, in the spirit world she was specially recognized as a very devoted Korean Christian. She had direct conversations with God. She received many revelations.

She received so many teachings from Heaven. She heard the exact date of Korea's liberation. She also heard that the Lord would come to Korea as a man in the flesh, at his Second Advent. She

thoroughly understood that the coming of the Lord was a great privilege for Korea. She also understood that God would restore the world through Korea.

Heaven had prepared this foundation around Cholsan; through the spirit world, Heaven taught her many things, such as how Eden could be restored and why Eve had fallen.

Among the newly emerging religious groups, Grandmother Kim Seong do's group focused on maintaining gratitude. We have to be aware that this group had to become a representative, absolute group achieving a lifestyle and tradition of total gratitude. Thus, we should be thankful in various ways. If you become a person who gives his or her whole life for the sake of God, He will resurrect you in the kingdom of heaven and will be proud of you.

Those people embodied thankfulness. They were grateful for everything. This is the right way to think. Satan cannot invade those who are grateful. Even if Satan invaded such a person, he or she would escape. When you are in trouble, you should always think "It is so that I can pay indemnity for the whole that God is giving me this trial."

Mr. Chung Hang-jun persecutes his wife

Kim Seong do's husband strongly opposed his wife's work. Why? It is in accordance with the law of indemnity. When, under Satan's dominion, a woman tries to work for God, it is natural that she be opposed and persecuted. Her husband persecuted her to the extent of threatening her, with a knife to her neck. In order for her to move the providence of restoration forward, this harassment was inevitable.

It was a miserable destiny. It was almost impossible for an ordinary woman to endure, but she had to be strong and remain faithful. She was in the position of a new daughter, chosen by God. So she had to represent women throughout history. She had to separate herself from her husband and keep her purity. Only by doing so could God love and accept her. This difficult course lasted for more than twenty years.

What was the responsibility of the Grandmother Kim Seong do, who had to receive such persecution? She had to absorb all the illtreatment. The man was meant to surrender to his wife. In line with the Principle of Restoration, since Eve dominated Adam in the Garden of Eden, Kim Seong do's husband had to obey his wife. He had to follow her blindly and do everything she wanted.

In that way, God could bless them in accordance with the law of restoration through indemnity. Actually, however, her husband persecuted her too much in front of Heaven. As a result, his was not a natural death. He took some medicine and died. Have you heard that? [Yes.] That's what happened.

Kim Seong-do's sons

Grandmother Kim had two sons. She had to have at least two sons, because through her family the Cain-Abel indemnity left unpaid in Adam's family had to be paid. If these two sons had united and had supported their mother, this family could have established the foundation to prepare for the Lord to come. But the elder brother Chung Seok cheon, Chung Suwon's father, could not fulfill his

responsibility. What then happened to this family? The father and the mother had to pay indemnity again.

Grandmother Kim's daughter-in-law was a daughter of a certain minister, a very devoted Christian. She, too, had many spiritual experiences, so she understood the revelations her mother-in-law had received from Heaven. The oldest son somehow believed in his mother but he did not participate in her ministry eagerly. This old lady told her son and daughter-in-law not to have sexual relations; the son did not obey his mother, however, and lived as a husband with his wife—and as a result, his wife was taken to the spirit world. In those days, this old woman did not explicitly understand the principle of indemnity, but because her husband had persecuted her so severely, she thought she had to atone for her husband's behavior

(Chung Su won was blessed among the thirty six couples. He is the national messiah to Ukraine.)

Pastor Paek Nam-ju (?–1948)

Mr. Paek Nam ju from Wonsan had done research on Swedenborg's spiritual endeavors and translated his books. He received revelations from God that the Messiah would come to Korea. He decided to prepare for the coming Lord. In order to pay indemnity for Jesus' suffering, he walked barefoot to Cholsan to meet Kim Seong do and apply to register Grandmother Kim's group under the name Holy Lord Church. He was the first person in Korea to have a John the Baptist mission.

Furthermore, in those days there was a woman who was in correspondence with this man. Her name was Yoo Myung hwa. Jesus Christ appeared to her, and Jesus spoke to Mr. Paek through her. Yoo Myung hwa told him, "The Lord is with me; the Lord is speaking through me."

Mr. Paek fell to his knees, saying, "Please tell me what you want to say!"

From that point, troubles began. All that had happened to them was reported to Christian ministers, who on hearing it, began to persecute both Yoo Myung hwa and Paek Nam ju. Thus, the spiritual groups and established churches started fighting.

Conflict between the groups

In the satanic world, it is not fair that a woman has to fight alone, representing a nation. A woman should fight in concert with men. Men and women should work together and have a unified foundation. Did Mr. Paek Nam ju work in that way? He did. They should have been completely united, but they weren't. Mr. Paek was also aware—through revelations from the spirit world—that Korea would become a nation with a special, God ordained providential course, but he did not know how it would come about.

They met in Cholsan and held discussions, but they could not agree with each other. They became divided. Then problems started in the first generation of the providence of Korean restoration. As a result, their mission had to move to the next generation. God's will was that the foundation for pioneering should be prepared through a representative of women, Grandmother Kim Seong do, from Cholsan, but the first generation could not fulfill its mission, so the mission passed to the second generation.

The Suffering of Holy Lord Church

The problem women faced in the family expanded to the society through mainline Christian ministers, and later it became a nationwide problem. Chung Su won's grandmother, Mrs. Kim Seong do, was also in that kind of situation.

All the established churches became hostile toward them. This was when the oppression by Japanese was the cruelest. A while later, members of the Holy Lord Church received revelations that the Japanese would be defeated. They had begun making yearly announcements of the substance of their revelations. The revelation regarding Japan's defeat became extensively known. Needless to say, mainstream Christian ministers also heard it, and because they wanted to destroy spiritual, upstart groups, they went to officials of the Japanese government in Korea to inform them of those facts. As a result, Grandmother Kim was imprisoned. She had to suffer torture and died after having been freed.

Pastor Lee Yong-do (1901–1933)

The movement in the west transferred to Mrs. Heo Ho bin and the movement in the east came under Mr. Lee Yong do. Paek Nam ju had been the Adam figure, but because of Paek's failure in fulfilling his responsibility, Pastor Lee came onstage. Pastor Lee's church was somewhat different from Mrs. Heo's. Originally, they were united. For a while, they cooperated, but then they separated. What did Pastor Lee do? He established the Jesus Church.

Mrs. Heo Ho bin was director of the Central Theological Seminary. In 1930, Pastor Lee Yong do appeared in Korea with fire like that of Elijah.

People who listened to him speak felt overwhelmed by Heaven. God's grace poured out of him like water. Why did heavenly grace flow from him? Just as the people of Israel had to achieve oneness with Judaism in order to oppose Rome, Christianity had to carry Korea in order to drive away Japan and establish Heaven's authority. That battle remained. God bestowed energetic fire on him in order that he might work out a way for all branches of Korean Christianity to become one. Only if all of Korean Christianity had united would they have completely avoided being compelled to practice Shintoism, Japanese traditional worship. If everyone had been completely united and fought against the Japanese, the Japanese would not have been able to carry out armed aggression. Why? Because those united people would have been in the position to claim Adam's authority.

Pastor Lee Yong-do's Death

The established churches of the day opposed those who had special missions. Representative among those who opposed them was Kim Rin seo (1894–1964). He opposed Pastor Lee in writing. He stirred the entire nation against him. Heaven sent Lee Yong do as a messenger in order to unite all Christians, yet Kim Rin seo did such a thing. Of course, many Christian leaders were behind him.

Pastor Lee Yong do started the Jesus Church in Pyongyang. He died in 1933. Do you know how old he was at that time? He was just thirty three years old. He lived as long as Jesus did. Without God's help, it would have been impossible for Pastor Lee, who was so young, to cause such a cyclone in the Christian community in Korea.

There were two kinds of spiritual movements, one internal and the other external. Two churches, the "Inside the Belly" Church and the Jesus Church, both of which had been receiving teachings from Heaven, should have united. Toward that end, the group from the west traveled to meet the group in the east. Nevertheless, they failed to unite, so God had to establish a new movement. He needed pioneers in a new field, which is why God wanted to have another new person who would follow His directions. This person was from the Kim clan.

The women who mourned Lee Yong-do

Here are some interesting facts. When a spiritual person dies, some people pray for the person. Mr. Lee died alone in Wonsan, but at the very moment of his death, God chose women in faraway places and told them to offer special prayers. Rival Christians may have said it was a good thing and danced in joy at this death, but many put on white garments and prayed for him for three days.

You have to understand that because of God's hidden will in relation to the providence, He did not want to abandon His nation or His people. Thanks to those women who prayed with all their heart behind the scenes, God's providence could continue through successive generations.

I looked at many people in the spiritual churches, which is why I am well aware of their activities. I also know many things about the work of Mrs. Gil Son ju and Pastor Lee Yong do. I clearly understand what kind of mission they had in those days. When the period of their responsibility was over, there had to be someone who could take over the mission.

The Inside the Belly Church

The meritorious deeds of the Chung Family were so great that God loved them and gave them His grace to the extent that when the children did not accept His will, the mission could be transferred to someone else. The woman who took over her mission had loved and served Kim Seong do, Mr. Chung's grandmother, with all her heart and soul. She was Mrs. Heo Ho bin. This did, however, mean that the providence had to decline by one level.

Mrs. Heo testified that she was not supposed to be the Lord's wife; her mission was to give birth to the Lord. In other words, she said that the Lord would be born through her womb. Hers was the mission of Mary. While Mrs. Kim had Eve's mission, Mrs. Heo had Mary's mission.

Originally, Adam and Eve constituted God's body. God was their direct father. That is why, from God's point of view, Mrs. Heo's husband, Lee Il dok, was in the position of a traitor. Historically men had been exploiting women. In order to restore the proper relationship, through indemnity, her husband had to do things that no man in his right mind would ever do. He had to do everything He was told; he was even ordered to take off all his clothes and run around naked.

What was this couple taking responsibility for? Their course was similar to that of Joseph and Mary. Grudges and resentment remain to this day because of Joseph and Mary's failure, because of John the Baptist's failure, because of Judaism's failure and that of the nation of Israel. Those had to be reversed. Therefore, Heo Ho bin, the wife, actively opposed colonization by Japan, the Eve nation on the satanic side. This was a fight between the Eve nation on the satanic side and Eve on the heavenly side.

Revelation from Jesus

Since revelations were received through Mrs. Heo Ho bin's belly, this group was called the "Inside the Belly" Church. The group did not name itself that, it just became known by that name. The group wanted to take over Mrs. Kim's mission, so they prayed, fervently asking for God's help. In those days, Jesus appeared to Mrs. Heo. Jesus started expressing his teachings to this couple. Jesus asked them to accept his will and endure all difficulties under any circumstance.

Mrs. Heo's entire life was completely centered on the Lord. Jesus first taught her how to get rid of sins. Second, he taught her about a proper lifestyle. Later, she learned how to educate children. In accordance with those instructions, Mrs. Heo made rules and regulations necessary for those who would love and attend the Messiah. Because she had the mission of Mary, she had to know about the life of Jesus in detail since his birth. Because Jesus had to die at the age of thirty three without actualizing his will on earth, everything had to be prepared; all the indemnity had to be paid in order to dissolve all his resentment.

The Inside the Belly Church had to make thorough preparations to attend the Messiah. It had to dissolve all the resentment and grudges Jesus accumulated during his lifetime. Next, they had to prepare everything so that the returning Lord could have the best life on earth. The Messiah has to live a life that no one can help envying, a life better than that of a member of the British royal family. Is it true? They were taught in detail how to make the Messiah's clothes. They were told to make suitable clothes for Jesus to wear from his birth to the age of thirty three. They had to make many clothes, enough so that Jesus could change his clothes every three days—Korean traditional clothes at times and Western clothes at other times. Furthermore, while they were making his clothes, they were not permitted to use a sewing machine. They had to tie of the thread before sewing more than three stitches. In order to do this work, they had to keep the rooms very tidy. Once they started making one set of clothes, they were not allowed to stand up, even to go to the toilet, until they had finished it.

God told them, "Even though you have made such sacrifices, you will likely not be able to meet the Lord." If they made a mistake, Heaven harshly reprimanded them. This forced them to follow Heaven's directions. Larger clothes had to be made in accord with Jesus' growth. After they finished making clothes for Jesus, they were told to make clothes for the coming Lord. They received revelations that they had to pay closer attention and invest more care and love than they had for Jesus' clothes. They also prepared his meals three times a day. Meat was cooked for each meal.

Mrs. Heo heard from Heaven about the Lord's educational background. Thus, the members of her group were waiting for the day when they might meet the Lord. They were anxiously waiting, every day. Until the day they died, her followers were very determined to wait. They were prepared to offer their lives. This providence was related to Eve's mission. Because Mrs. Heo had inherited Mrs. Kim Seong do's mission, Mrs. Heo's daughter was also prepared to meet the Lord. There were even twelve disciples. It is very interesting to know that those preparations were being made.

Do you have any idea how often they had to bow? They usually bowed three thousand times a day. They sometimes bowed seven thousand times. It took five to six hours to bow three thousand times and at least ten hours to bow seven thousand times. They had to keep bowing from morning until

night without eating. It was indeed harsh training to attend the Lord. Eventually, the members of the group were unable to continue such practices. The group finally dissolved.

In the aftermath of Korea's liberation

Mrs. Heo predicted that Japan would surrender in 1945 on August 15 (the seventh day of the seventh month of the lunar calendar). She often spoke out in public about what she had heard from Heaven, so she was arrested. The day before her release by the Japanese police, she saw a vision in which an angel stood on the Japanese emperor's head, saying "You, the enemy of Heaven, will be ruined!" The next day, the Japanese emperor announced by radio that Japan had surrendered. She had already received a revelation about when the announcement would be broadcast.

Everything she received from Heaven came true, so people could not help following her. Thus, they knew the day of Korea's liberation. To them was also revealed "When Japan collapses, you will be able to meet the Lord." At the time of their release from prison, they danced with joy, but as before, they continued to be persecuted by mainline churches.

This God inspired work began at the formation level with Mrs. Kim Seong do. Mrs. Pak No pa inherited this work from her through Mrs. Heo Ho bin.

The completion of internal preparations

I grew up during the period of colonial rule and oppression. In those days, even if we had many hopes and dreams, we could not express our internal heart. Even if we had different ideas and wanted to express them, we had to remain silent, observing our surroundings. It was very difficult to speak about a particular ideology or philosophy, even if it was great. Under those circumstances, I had to struggle, unknown to anyone, to prepare for the course of restoration we have learned about in the Divine Principle.

I prepared the Divine Principle that I teach today while I was in my twenties. Look at the situation now! What I spoke about fifty years ago has been fully realized. This is not something I am saying for the first time. In those days, the nation we now call Korea did not exist. How sad the situation was then!

True Father's mother and older brother

You don't know how much my mother loved me! Her mind was occupied by thoughts of me. She knew I was the only member in the Moon Family whom she could believe in. She may have already known I would become a great man. She used to do whatever I asked her to do. Therefore, our mother son cooperation was perfect even though she did not know about restoration through indemnity.

Also, my older brother was absolutely cooperative with me. Thus, the foundation to indemnify Cain's position was completely established. There were numerous older and younger brothers throughout history, but my older brother understood that his younger brother was a historic person. So he absolutely obeyed me in everything. If I said, "This is right," he thought so and believed in me 100 percent; he had no doubt at all. Therefore, what about the restoration of Cain? Was it accomplished

or not? It was completely established. Moreover, was the mother son cooperation completed or not? This was completed as well.

Liberation and Aftermath

(The following is drawn from the second chapter of the second book of True Parents' Life Course (참부모 생애 노정). The book is composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account. A series of these books—twelve volumes so far—have been published in Korean. The English version is far from complete and has never been made available as a published text. It was prepared (at some speed) for the benefit of the True Children in their younger years. This excerpt has been edited for Today's World).

Day of liberation (August 15, 1945)

On that day, Koreans could rise out of their desperate, hopeless situations and become a people who could meet a day of new hope; families and individuals could encounter hope renewed. If you merge the hope of a nation, the hope of families and the hope of individuals into one, it makes a foundation for nationwide victory. This was the day of hope, in which we could recover the country; it paralleled Jesus' time, in which the opportunity to gain a country was lost. The day of Korean liberation in 1945 was the day of hope for recovering the lost race and the lost family. After liberation, patriots who had spread out all over the world returned to Korea; groups arrived from Japan, China, America and Russia. As you know, fighting broke out among the communist Kim Il-sung faction, the Kim Ku faction, the Dr. Rhee faction and the Chinese faction, and a time of confusion ensued. At that time, I couldn't shout "Mansei." Everyone else was so happy because they had been liberated, but even though I wanted to raise my hands with them, my hands just wouldn't go up. Everyone else was dancing joyously on August 15, but I was in a tiny room praying in tears.

I was tortured a lot by the Japanese, but when the war ended, I gathered all those of my friends who were planning to take revenge on the special police agents who had tortured them and said, "The Japanese have lost the war and are really in a wretched state. God will punish those who beat people; they have lost sovereignty over Korea and are begging on bended knee for forgiveness." I also quietly called some Japanese who was being pursued in Korea and helped them pack their bags saying, "Go home quickly, before you are tortured." Nineteen forty-five was a very happy year for the Koreans, but it wasn't for the Japanese, who had lost the war; for them it was a sad year. We need a day on which all the people of the world can rejoice together.

The seven years following the liberation

The (US) military ruled Korea immediately after her liberation. It took three years, until 1948, to establish a [Korean] government. The three years immediately after the liberation was a buffer period.

The second Israel had to be established on the foundation of the first Israel. America, the representative nation of Christianity, the second Israel, facilitated Korea's independence. Based on

this independence, which came via the second Israel, the problems of the first and second Israel had to be solved and Korean independence had to stand on the resulting foundation. That was the situation at that time.

What would have happened if Christianity and Korea had welcomed me? I could have absorbed Protestant America over the course of seven years. And if I had begun working on the world level after the seven-year course finished in 1952, I would have mobilized all the world's statesmen by the time I was forty years old, leading them in one direction, toward the goal of making the kingdom of heaven on earth. That was the original providential plan. Christianity has made a unified, global territory after four thousand years of Judeo-Christian history. If Christianity had followed me, a unified physical and spiritual world would have come about.

The American military government's mistake

England, America and France had to return to the center of the unified physical and spiritual worlds. The two son factions and the daughter faction (respectively), which had been fighting among themselves, had to return. From the world's point of view, the eldest son on God's side and the eldest son on Satan's side should have become one and come to the returning Lord's country. Why should they have come? They should have come to inherit the seed. The people who had inherited the false seed of wickedness should have obliterated it and come to the true country in order to inherit the heavenly world's true life.

But the occupation force military governor of southern Korea, General Arnold,⁵ took over all the Korean government offices. The translators the American military government used were all former Christian ministers or other people who had studied theology. They worked for the government as translators but ignored God's will, though it was by God's will that the historical foundation to make an Abel-realm political party had been prepared.

They became one centered not on God's will but on the country. This difficult problem arose. Through mistakes within the Christian cultural sphere (the Korean Christian church, Korean leaders, American leaders and missionaries) the platform for the returning Lord's ideal—achievement of which would have brought about Heaven's blessing and a glorious banquet, and developed into the victory of the kingdom of heaven—began to crumble. America was in the position of the eldest son but did not fulfill the responsibility to be an offering that would have been able to restore the foundation of the father and mother of Korea. Korea's demarcation and Christian disbelief God knew that Christians were in a position from which they might oppose His will. He therefore prepared a large number of spiritual groups, internally and spiritually. But no matter how many internally prepared groups there were, Christianity externally already had the form of a country, so it was a matter of course that on the day they began to oppose us, we returned to the same situation as when Judaism and the nation of Israel opposed Jesus. The same destiny was unfolding in this time.

I was one of five people who formed the Liberal Party. I was fully aware that things wouldn't work without creating a foundation centered on a political organization. At that time, as a young man of twenty-five or twenty-six, I was about to start joining hands with high-level Koreans. I intended to start with a broad base, centered on the Defense Minister at that time, Shin Seong mo, but my plan went awry. I was going to start on the highest level and go out to the world.... If only Dr. Rhee and a few members of his party, between three and twelve of them, had supported me, Amer supported

me, Amer America, the Cain leader of the democratic world, would surely have been connected with this country and I would have been able to move in that direction. I had received God's permission to start from the highest position but everything was blocked because of two Christian ministers. I was cut off by a very senior minister, so I had no choice but to start the course of restoration again from the lower position. At that time, one person who had formed a close bond with me and was working in the forefront was the famous minister of an established church. Nevertheless, he betrayed me because he wanted to be more powerful himself.

In this way, history develops by being divided or brought together by just one or two people. The revolutionary changes of the ages have not been started by large groups of people.

Spiritual groups divide, established churches grow in power

The person who was to become the president of Korea should have represented Abel. In Abel's position, he should not have used Christian ministers who had had an easy life. He should have excluded all those church ministers and chosen instead those Abel-type people who had been in prison or who had suffered in the underground liberation movement. Then he should have reeducated those people in order to establish the country in the right way. If only this had happened then. At that time, I knew all the people at the ministerial level. I had met all the well known people in the Korean underground. They also knew who I was. If that had happened, centering on the Abel group, which focused on national independence, we could have automatically started out in a new direction and advocated a new way for the world.

The country could only have been saved if the underground churches and the churches that were being recreated had united and representing the Abel realm had become one with the Cain realm's established churches.

And the Old Testament Age spiritual group bent on the restoration of Eden should have followed the New Testament Age group that had a similar focus, but it didn't realize this. It thought it was the best group. Because a center is needed to carry out any activities, in the East or West, if the center doesn't appear, everything collides. North and South collide; East and West collide. I brought these people together. You have to connect them together even if there is only one family member.

(September 9, 1945: Seoul citizens hailing American troops as they march from the main government building. it was here that the U.S. received the Japanese surrender in Korea. erected by the Japanese, the building remained standing until 1995, when it was demolished. (in its later years it had served as the national museum.) The United States military governed Korea until the new republic was born in 1948)

The responsibility of family and clan

It would have been good if my great-uncle had worked in politics, but he was a simple Christian minister. My grandfather was a much-needed person when Dr. Rhee was trying to establish a new country. He excelled in classical learning and in modern studies as well. When he was in Jeongseon, a helicopter was sent to pick him up three times.

But he said, "I don't want to get involved in politics. A religious figure getting involved in politics is ... "So he didn't join hands with Dr. Rhee. If he had, how good it would have been for my mission!

Centering on God's providence, if I had just persuaded my great-uncle to accept the Principle, it wouldn't have been a problem to absorb Dr. Rhee's clan and all the Christian leaders.

The family has to enter Joseph's clan realm. Then, if Satan accuses some group, he only accuses the tribal realm; he can't enter the family. That is why the tribe is absolutely necessary. But Korea and the established churches set Sung-jin's mother against me. She didn't know I had a global mission on my shoulders. She and her mother united in their opposition to me, saying, "Whoever says the Lord will come in the flesh is an enemy, the Antichrist." It was the same as when John the Baptist did not believe the teachings of Heaven and didn't follow Jesus.

From the viewpoint of the providential will, even if a woman represented Christianity—which had the mission to be the bride in the course of the Providence of Restoration—once I met her, she should have surpassed John the Baptist and supported me. Yet, she didn't. This is when problems started happening. The time had come and I had to begin my mission, but hostile feelings against me started to spread.

The course of re indemnification

If people stand against us, they will end up going back to the world on Satan's side. The Unification Church carries the mission of having to conduct itself on a global foundation during my lifetime. Like a group driven into the wilderness, the Unification Church lost the world, the nation, the people, the tribe and the family; the Unification Church had to then manage everything anew. This is the path the Unification Church had to follow.

Because of the Fall, which occurred on the family-level, and at the top of the growth stage, from the providential, historical point of view, I had to hold the wedding within fourteen years after Korea's liberation. Those fourteen years after liberation (August 15, 1945–1960) were seven years to represent the Old Testament Age and seven to represent the New Testament Age, following which came seven more to represent the Completed Testament Age (1960–1967).

Because I had passed through the three ages—Adam's, Jesus' and the returning Lord's—I could connect these three stages of the historical path, represented by three seven-year courses, to each other. I made things that had been separate into one. That is why there were three seven-year courses (1960–1981) in the Unification Church.

During that twenty-one year period, I had to untangle everything that had been tangled throughout history and connect everything to the tribe, to the ethnic group, to the country, and to the world. I had to make God's highway. So I have led all the families to the world stage. You must realize that my being able to declare the second set of three seven-year courses (1981–2002) was a truly remarkable and historical event.

It was God's intention to unite the Christian cultural sphere within the seven years from 1945 to 1952. However, because Christians did not understand God's will and did not unite with me, I had to indemnify, again, four thousand years of history in one generation, by 1992. This was the forty-year period in the global wilderness. Forty years from 1945 would be 1985, but an extra seven years passed and it became 1992.

The course to overcome communism

In the course of the providence of restoration, has God ever used the same person twice? He is unable to do that. Who is the only person who can do that? Adam is. If I set up something and it fails, it is my responsibility. This is why God set up Japan, the country Satan loved the most, in place of Britain, Germany in place of France and America in the position of Abel.

I prayed five times a day for forty years for seven countries— Korea, America, Japan, Germany, Great Britain, France and Italy. When I woke up in the morning, when I had breakfast, when I had lunch, when I had dinner, and before I slept; I prayed for these countries for forty years (1953–1992).

Why was Korea split in two? That is America's responsibility. It is because Great Britain, America and France were ignorant of their missions. Because of this mistake, communism could rise up and the second coming of the false lord, Kim Il-sung, a man North Koreans regard as their father, could appear. Stalin was the monster who wanted to wipe out the whole of God's world. North Korea was the Adam nation on Satan's side. China was the Eve nation on Satan's side and the Soviet bloc was the archangel nation on Satan's side. This is why there was hostility on both sides. Then what was Germany? Half of Germany was on Satan's side and half was on God's side. Without the two embracing, it could not be the Adam nation. Until Germany becomes one, Korea too will be in chaos. Korea was also invaded once in a similar fashion, and that is why it had to give away half of itself; the archangel on Heaven's side had to give half of Korea to the archangel on the satanic side and kept the other half for himself. One half was the part that is the Adam nation of Korea. The other half was the part that is the satanic Adam nation. If these two can be unified, everything will be resolved on the global stage.

Imprisonment

In the past forty years, I have been in and out of prison six times. I have spent more than five years of my life in prison. No one in the history of the world has been cursed as much as I have. I have been cursed an uncountable number of times. You have to know how much blood and sweat and how many tears I have shed.

In North Korea I was imprisoned three times. Once was because of money. I used the wrong currency. Such incidents occurred so that I could cut any lingering ties I might have had to money or anything else. This was my strategy for denying everything else. This was my strategy for denying everything.

Kim Baek-moon and the Israel Jesus Church

Kim Baek-moon (1917–1990) was one of the three main successors to Rev. Lee Yong-do. He led an exemplary life of faith. This group had the status of a John the Baptist group. He heard the voice of God telling him to make a religious retreat. He heard the voice of God telling him to prepare for the returning Lord. Kim Baek-moon and I were in the position of Cain and Abel, respectively; John the Baptist and Jesus. That's why we hear the name Kim Baek-moon. Some people say that Rev. Moon was Kim Baek-moon's disciple. What would I gain from that? He was a Christian, and according to his Christology, Jesus was God. He didn't know the fundamental Principle. However, when it came to being spiritually attuned, he was on the highest level of faith among the Christians of the time.

Because Kim Baek-moon was close to Dr. Syngman Rhee, Kim was a John the Baptist figure. God's will could have been realized at that time. But it didn't work out. I visited this group because I knew it was connected to God's will. It was soon after liberation, October 1945. I first started along this path in 1944 or 1945. At that time, I was teaching the church members in the Sangdo-dong church. What did I do for the more than six months that I was there? I acted as a servant. I knew everything about God's will, but in order to inherit it properly, I lived a life of devotion and prayer without telling anyone about it. You can't imagine how earnestly I prayed at that time. My tears stained the floor I prayed on, and there was not a day on which the floor was dry. I was not able to take people secretly out of this group as might be done in the secular world. Because truth is truth, I had to wait for a time when I could find people in that group who possessed the qualities required by God's restoration work. That's why I acted as a servant within that group without saying a word.

Testimony of women and Kim-Beak-moon' blessing

If I could have restored from that spiritual group one man and three women who had aligned themselves completely with that man, I could have established all the conditions to restore Eve. The Old Testament is analogous to an old woman—a spinster. The New Testament is analogous to a woman who was engaged but was unable to marry. Those two are like a grandmother and mother. The Completed Testament is like a daughter. She would be like Jesus' sister. Before Mr. Kim blessed me, there were three women in that group who had testified that I was the Lord.

After six months, Mr. Kim received a revelation from Heaven. He put his hands on my head and gave me a blessing that all of King Solomon's glory in the world would be passed on to me. Then in March, at Easter, Heaven's phenomena manifested among his followers. That is why he blessed me in front of all his followers. It was the same as John the Baptist giving the notice of inheritance. He was wearing white clothes at the time.

From the viewpoint of the Principle, if Abel doesn't persuade Cain to unite with him, there is no way to go. If they unite, they unite the world of men, and the Old Testament Age, the New Testament Age and the Completed Testament Age become perfectly connected. If that happens, the vertical history until that time can be established horizontally, and the victorious foundation complete restoration through indemnity is established.

After he blessed me, all the devout and spiritual people in that group received a revelation from Heaven telling them not to follow Mr. Kim but to follow Mr. Moon. At that time, I didn't promote myself or try to explain things; I just waited quietly. God had already prepared every thing.

Kim Baek-moon said I had the same mission as King Solomon and blessed me, but he did not understand the significance of what he was doing. He didn't ask me one word about me, and I was unable to volunteer the information of my own free will. He should have asked me everything about me. That was his 5 percent portion of responsibility. Even so, he blessed me, so I inherited everything he had.

In order to accept a new spiritual movement, people always have their responsibility to fulfill. Two thousand years ago, the responsibility that the Jews should have fulfilled in order to accept Jesus was to be humble. But they weren't. The reason they did not accept Jesus was that they did not understand that they had a responsibility. I knew about all of Kim's misconduct and mistakes, but I

didn't say anything. We have a responsibility to protect the people we know. This is the attitude that religious people should have when they walk the path of faith.

The result of Kim-Bark-moon's disbelief

If Kim's group had united with me, it would have immediately become a perfection-level group. Then I should have sought out other Christian groups. Together with those groups, I should then have connected with ministers from other established Christian churches. Next, I should have connected with the government. That would make the number three. The three women testified to me. They should then have united with me, but they didn't. That's why I had to go to North Korea. I had to establish all the necessary conditions to restore three women and one man. Whether Kim accepted me or not, from my point of view, I couldn't make a new beginning based on heart without first warning him and wiping the slate clean. So I wrote him eighteen letters, but he tore all of them up. After that, I had fulfilled my responsibility, so I left for Pyongyang. Without doing this I couldn't have gone to Pyongyang.

Crossing into the North (1946)

I decided now that I had to go my own way, so I thought that I would go to Munsan and visit Kim Baek-moon's retreat, where he was holding a special meeting, and say my farewells. In spite of everything, it was the proper thing to do. In meeting and parting from people, you offer a greeting.

After that, I was here in Seoul. The house in Sangdo-dong is still there, isn't it? There was a company called the Kashima gumi Construction Company. It was a big electrical company from Japan At that time, I was working at the company and was responsible for a church. We had no rice because it was just after the liberation. I bought some rice in Baekcheon, Hwang hae Province. I put it in the truck. On the way home I received a command from Heaven saying, "Cross over the Thirty-Eighth Parallel." I received the command on May 27, and immediately I went. It was morning and I left abruptly. Sung-jin had been born on April 2; I left on May 27. He was just over a month old. I arrived in Pyongyang on June 6.

It was difficult to cross the Thirty-Eighth Parallel, but God guided me in everything. There was a rainbow. You wouldn't believe everything I could say, and so I won't tell you everything. I was guided as to where to cross the Thirty-Eighth Parallel, and I entered North Korea. A rainbow led me across. It directly led me for 120 li.

Following only God's command and will

I gave up everything in order to follow God's will. I already knew what I had to do. I knew that God would surely command me in some way. Would I go the way of my family, or would I go God's public way? I firmly separated the two and said, "I will go the way of Heaven." I went to North Korea in accordance with God's command. Such a critical peak exists—you cannot do both. You have to choose between two. I gave up a comfortable home and chose the way of death.

There was no back-up plan. It is a small thing to sacrifice one's family for God and the world. "I can't go because of my sons and daughters," is not acceptable. If it were possible at that time, I wouldn't have cast aside my family and gone to North Korea. Only God's ideal for the restoration of Canaan

was engraved in my heart. All I wanted to do was find the people and the land that could receive God's blessing. To this day, I have been doing my utmost to accomplish.

In the lowest position, Satan's headquarters

When you go down, you have to go down to the lowest place. That's why I had to go to North Korea and start working my way up again. When King Herod was after Jesus, the people of Israel and Judasim should have joined forces and supported Jesus, opposing King Herod. They didn't fulfill their God-given mission, however, so Jesus had to go to Egypt. I had to follow a similar course.

Even when I went to North Korea, there was no one I could talk to. I was always alone. I put on my backpack. I still can't forget my prayer then, "My loving wife and child, I have to leave you and go. I have no choice but to go." The features of that young man, who was traveling on the path of a wanderer in search of Heaven's way, were like those of a lamb that was being pursued and chased.

My going to North Korea meant that I was going into Satan's headquarters. Northern Korea was the world-level Satan. I went into the communist realm resolved to die. I had gone into the enemy's headquarters. Because the foundation of the will centering on Korean Christianity had gone over to Satan, I had to go north into Satan's den in order to recover it. God is sorrowful over not being able to relate to Cain, not being able to like Cain and not being able to receive Cain's offering. That's why I had to put Sung-jin aside and cross the Thirty-Eighth Parallel into North Korea. It meant I had to discard my child, in the spiritual sense, and love the people across the Thirty-Eighth Parallel in North Korea.

Sacrificing my family for seven years

I had a family because it was God's will for me to connect my family with the church and with the country, but I was unable to connect my family with the country or the church. So I had to start from the beginning again. I had to establish all the indemnity conditions until I could recover everything that had been lost.

If a letter came, I used to send it back or tear it up at the front gate. I treated any kind of news as my enemy. Sung-jin's mother had to make a living selling apples with Sung-jin strapped on her back. She was even chased by the police. Even though I heard this news, my heart was unmoved.

After having realized this, Sung-jin's mother should have passed over the peak and come back to me. She had to go through a seven-year-course. The mother should have cooperated with the child. With the mission of Eve, she should have sought out her husband, who had not yet established the vertical standard on earth, and for seven years on earth, she should have embraced the baby and raised him more beautifully than any other prince. I had already explained all of this to her when we got engaged.

Pyongyang (June 1946–February 1948)

There were so many Christians in Pyongyang that it was called the Jerusalem of the East, which is why I went to Pyongyang to begin again.

After the liberation, in Pyongyang, the churches were being reconstructed in order to fulfill a new, historic mission. It was into this kind of environment in Pyongyang that I went and began a new Principle movement. At that time, the Christians felt the joy of liberation and the sorrow of their life of faith had lifted. Their faith had been full of sorrow from oppressive Japanese domination, but now they were full of new hope.

At that time in Pyongyang, a new revolution of faith and church renewal was engendering hope. I was witnessing in Somun and nearby Kyongchang-ri. It was the beginning of the foundation for the Unification Church.

Kyongchang-ri meeting place

I was twenty-six years old when I went to Pyongyang. I was a young man. My way of interpreting the Book of Romans or Rev or Revelation in the Bible turned everything upside down. Everything in the world. If those people then were still alive now, they would say, Rev. Moon, you knew everything. How is it that everything you said has come true?

Choose the smart people. Bring them all. Then I will assign them.... If they don't listen, I will persuade them myself. So I chose all the youth leaders, the good talkers, the enthusiastic deacons and deaconesses, the intelligent people; I picked them all. If I took away five from each of the churches in Pyongyang, the churches became very noisy.

The Jangdaejae Church was a large one in Pyongyang. Long ago, Rev. Gil Son ju held revival meetings there. I prayed there and received a lot of inspiration. The church had a congregation of about one thousand five hundred people. I took fifteen very bright people from that church, causing an uproar. Some elders threatened to kill me. There was an absolute uproar. Because I did that kind of thing, I was bound to be cursed at!

I used to pray, "How many people are here that God can use? In the Bible, it says that Sodom and Gomorrah could have been saved if there had been only five righteous men; how many people might be called righteous? If there aren't any, please wait a few months, I will raise such people." You can imagine how busy I was.

The Shaking Foundation of Christian Support

(The following is drawn from the second chapter of the second book of True Parents' Life Course (참부모님 생애노정). The book is composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account. A series of these books—twelve volumes so far—have been published in Korean. The English version is far from complete and has never been made available as a published text. It was prepared (at some speed) for the benefit of the True Children in their younger years. This excerpt has been edited for Today's World.)

My being in Pyongyang caused uproar, and my being in Seoul caused uproar as well. I caused problems wherever I went. Why did I become the object of such criticism? In whatever neighborhood I went to, rather than sleep, people wanted to come to where I was. Why did they do that? When I

met children, I told them interesting stories. They even forgot when it was time to eat. I am very good at playing with children. I would devise hundreds of different things for us to do together, and we would have a lot of fun.

I did that kind of thing at the house I was staying at in Pyongyang. Even when I met three-year olds, I used to bow to them. I used to serve young children as I would serve Heaven. Jesus said you cannot enter the kingdom of heaven unless you are like a child, so I started with children. You should love children so much that you can teach them with tears; love them as you would love Heaven. I wrote a poem about young children and made it into a song, so I could praise them as God's sons and daughters.

You have to respect and praise children as though they are God's children. When that happens, you can receive God's official recognition, and you will be able to sing praises for a baby. I made a relative base so that they could receive those things with joy and through this, for the first time, I had a place to stand.

Prayers and longing for members

Satan was extremely active when I was in Pyongyang. In such a situation, I prayed for all the members. If I prayed for a member in the morning, that member would surely visit me later in the day. In Pyongyang, I so yearned to see members that I used to wait outside the front gate to see if any where coming.

I used to talk with old grandfathers and grandmothers throughout the entire night. Our young Unification Church leaders say, "Oh, I don't like old people!" But that is wrong; you have to treat everybody well. A person comes on the foundation of prayer; but if you don't treat everyone with the same heart, you will be in debt.

There was a woman who was an important figure in the providence. I visited her house for a year and a half and witnessed to her husband and all the other members of her family. The husband might have wanted to kill me, but he couldn't do anything. He couldn't oppose me since I hadn't done anything wrong. He may have complained in his mind, but all his children liked me, so it would only have resulted in his looking bad if he opposed me. I ate meals at that house for a year and a half and witnessed to all of them.

People led by the spirit world

Even though I worked hard, I am very thankful to God that He had already prepared people to meet me. There were people who had been prepared by Heaven to follow me even before they saw me—even before I was born. In Pyongyang, I met a lady who was older than I—about twenty or thirty years older—who said to me, "I was led by the spirit world to I meet you." What puzzled her was that she had met me and been taught by me when she was only twenty-four years old. I wasn't even born then. It is not something that can be easily understood. Because God, who governs the heart, has the spiritual capability that allows for future encounters, it is possible to transcend time in the spirit world. That's why a person can be destined to meet someone in the future. When I was in Pyongyang, all the grandmothers who joined the Unification Church had been led by the spirit world to do so. Any of those grandmothers, even if she had just touched a piece of my clothing, would

return home and dance, or something like that. Why do you think that was? It was not because I did magic! It was because they had discovered an atmosphere of true love.

The members I met in Pyongyang

This was true for Grandmother Ok [Ok Se-hyun]. Nobody witnessed to her. She had been told in her prayers that the Lord would come. God had told her through the spirit world that the Lord would not come on the clouds but in the flesh, as a man. That's why she believed it, even if everyone told her not to. There was also a wealthy church elder who did what she said she would. She had ten sons and daughters and was an important person in Kyongchang-ri. She lived in grand style. After she met me, however, her husband and even her children beat her, so she left home to follow me. She had been a member of the Jangdaehyon Church, a famous church in Pyongyang. An elder's wife turning out like this wreaking havoc in her family, suddenly turned everything upside down. I met Grandmother Ji Seung-do then, too. They have been with me for all these years and they still testify to me. I don't have to boast about anything; they do it for me. It is quite interesting, isn't it? Something new can be created from that.

She used to come up to me and grab hold of my hands saying, "Oh, I missed you." Then she would kiss me! If you think of it from the worldly point of view, it's upsetting for some. Even today she still says, "When I was younger I had to see True Parents at least three times a day or I couldn't eat or do anything. I still feel like that. What's wrong with me? Even now I can't live alone. I have to go and see True Parents."

Then there was Kim In-ju. When I was in North Korea, this lady's father-in-law was an elder in a Presbyterian church. He was a strict Christian. His eldest daughter-in-law had seemingly gone crazy by following this man Moon; he saw it as a threat to his lineage, so he shackled and whipped her. Under those circumstances, she came to the Unification Church, if only to catch a glimpse of me, and spent all night in tears. How can you stop such a thing? You cannot block the course of true love.

You don't know, but I have kept Kim Won-pil with me until today because in his historical background there is something that aligns with the substance of the providence. Only the spirit world knows about this.

Then there is Chung Dal-ok. Her father was a minister and her older brother was a minister. She came from that kind of home. Her minister father and grandfather came and persecuted her tremendously. I could relate many such stories about this.

The fact that I blessed the person I loved the most with the daughter of someone who was so violently opposed to me was the beginning of my tying up the enemy world. She is eight years older than Won-pil. He has walked such a historical course and contributed so much to the furtherance of my will, tasting both what is sweet and bitter. He is a completely faithful and righteous person.

Remembering old ties

These people had the heart to put living for God's will and the country before even their children or anyone else. They were willing to go this way even under threat of death. They were whipped and beaten, their bones were broken and their heads were smashed. Under such terrible conditions, they

said, Even if I die, even if we perish, God and True Parents' goals will surely be realized. Restoration starts from such a point.

I dearly miss those people from long ago. If those grand mothers who prepared a birthday table for me were still living, I would really like to kill a cow, even a hundred cows, and prepare a feast for them. It seems like only yesterday. I have often had such thoughts.

There were many people like this in the early stages of the Unification Church. When I was suffering in prison, they came and visited me. When I think about old times, I recall those historical events like a panoramic movie. I am indebted to many people. I met those early members in wretched, pitiful circumstances and I want to keep my connection with them.

A foundation teetering on the edge

I was imprisoned on August 11, 1946, accused of using religion to deceive members of the North Korean Communist Party. What was the reason for this happening to me?

You have probably heard of the Inside the Belly Church. In June 1946, the Communist Party started to clamp down on new religions, which had sprung up all over North Korea. These groups could not avoid being censored. When Huh Ho bin's group was exposed, she was accused of deceiving ordinary people under the cloak of religion. People had sold their possessions and made clothes for Jesus that would fill several trucks. I was arrested because of Huh Ho-Bin's spiritual group. And in light of the fact that I had arrived from South Korea, they accused me of being an agent for Syngman Rhee.

According to the principles imbuing the providence of restoration, I was not able to seek out the group that was waiting for and preparing to meet me. If the leader of that prepared group, Huh Ho-bin, had prayed to God to ask where the Lord was, God would have told her. I waited until they came to me. I sent someone to that group to tell Huh Ho-bin that she should pray to find out what kind of group I was leading. But Mrs. Huh was waiting for a large sign from Heaven; she wasn't expecting one young man, so she sent my messenger away. I then sent a young woman, but there was no response at all from the group. Nevertheless, because God had to take responsibility for the woman He had prepared, He sent me to prison. While I was in prison from August 11 to 21, 1946, I met the leaders of her group, I met Mrs. Huh's husband and the president of the group, and I told them the path they should take.

Advice given but ignored

In prison, Hwang Won-shin, who worked with Mrs. Huh and was responsible for general education and other aspects of the group's activities, was put into the cell I was in. It was August 11, at about eleven o'clock. The next morning, he bowed to me. I asked him why he was bowing to me, and he said, "I know about you. I have something to tell you." He proceeded to tell me everything about his group. The spirit world had ordered him to report everything to me. I told him what his responsibility was and what steps he should take.

I told him to tell Huh Ho-bin that she must get out of prison quickly. If she did not get out, everything would be lost there. Hwang Won-shin followed my advice and was released from prison. He visited me after I was released and said that however earnestly he tried to persuade his church members, they wouldn't listen to him. After Mr. Hwang was released, Huh Ho-bin's husband came to the cell I

was in. I gave him the same advice I had given Hwang, but he said he would follow his wife. He wasn't willing to accept my suggestions.

Finally, on the morning of September 18, I wrote a letter to Huh Ho-bin. I had asked one of the people who delivered meals to give it to her for me. She was going to tear it up and throw it away after reading it but one of the communist guards discovered it on her. That was because the person who had conveyed the note to her had told the guard. So I was tortured. This began at two o'clock in the afternoon of September 18, 1946. That was when this molar cracked; they kicked over the chair I was sitting on; I fell onto my face. They accused me of being a spy.

Overcoming torture

Long ago, in the days when the communists were torturing me, I made a firm resolution that no matter how harshly I was whipped, no matter how severely I was beaten, I would endure. Even if they beat me everywhere, and from all twelve directions, I would endure without saying a word.

There is something called a bull penis stick. You don't know what that is, do you? It is a weapon made of a bull's penis. It is like leather, but it is worse than leather. It is this long and it folds inside itself. If someone is hit with one of those, it deeply cuts into his flesh and blood flows from the lash marks. When I was being hit with one, I said to myself, "Hit me all you want!"

What would be the value of the sweat I shed in that humiliating situation? It is more valuable than if I had produced beads of sweat through physical exertion, or if I had sweat blood. You need to know this. It is more valuable than tears I would have shed. I sat for a week and wept so much that my eyes could not bear to open in the daylight. Why? Because I was realizing for the first time that God was so miserable. Because I understood this, even when I was in prison being tortured, shedding blood and nearing death, I comforted God saying, "Heavenly Father, don't worry. I am not weak. I can prevail over any intimidation from Satan."

During the Soviet era, I was even tortured by not being allowed to sleep for a week. Thinking, "Hey fellow, will you prevail or will I?" I considered it an exciting challenge. For most ordinary people, one week without sleep would lead them to give everything away in a state of mindlessness. I kept my eyes open but actually slept quite well. I discovered a way to do this. Because I trained myself, even if I feel sleepy now I use this method!

When the communists were investigating me, I was placed in a bright red room without any food for a week. Sitting in a bright red room drives you crazy. You can't see anything. But I can sleep with my eyes open. When you look, my eyes are open, but I am actually sleeping. Rumors spread that I was a shaman. If you lock such a person in a room, he will open the door and come out, so I had seven people watching me, twenty-four hours a day.

An outstretched hand of sympathy

There is something I can't forget. Many times, I was tortured or forced into a position where I couldn't move my body. In that state, when I felt God embrace me and feed me Himself, I could feel how much He loved and dearly cherished me. I know that God, who protected me in that place of death, would do the same for you.

If you start down the road toward death, preparations for a benefactor to appear will have been made. When I went to the communist world, there was one person who would beat me without caring if I died or not. Then another person would come with rice snacks and other tasty food. He tried to comfort me, saying, "That policeman beat you too much because that is the kind of person he is. Please don't think that all policemen here are like that." He was quiet and even wanted to run errands for me. When you reach the peak of being treated unfairly, such things happen.

There are two people I can't forget from that time—the chief investigator Mr. Hong, and Pak Chan-jeong, who was in charge of everything in the police station. I'll meet those people again someday.

The Difficulty of Undoing the Reversal of Dominion

(The following is drawn from the second chapter of the second book of the series True Parents' Life Course (참부 모님 생애 노정). The books are composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account. Twelve volumes of the series have been published in Korean so far. An English version is far from complete and has never been made available as published text. It was prepared (at some speed) for the benefit of the True Children in their younger years. This excerpt has been largely retranslated and edited for Today's World.)

I had been accused of being a South Korean spying for the Americans. A Soviet investigator interrogated me and pronounced me innocent. I was released from the Taedong Security Center on November 21. I had lost so much blood that I nearly died. The members thought that I was going to die. That I survived is a miracle. Because the Huh Ho-bin group failed, I had to find other people. I worked until I could find the required number of them. After my release, I made contact with another group, and I guided the people in that group, all of whom were massacred after the Korean War broke out in 1950.

Additionally, when the communists retreated to the Suncheon River, they took with them the people who had been imprisoned with Huh Ho-bin and executed them. At that time, the heart of the members of the Inside the Belly Church was like that of Chung hyang, who was longing for the day of liberation from prison so that she could reunite with her beloved husband Lee Do-ryong again. I had tried very hard to witness to them, but they would not listen to me, and that's why they died. From this, we can learn that we always have to be humble. It is very dangerous to push yourself forward.

They were in the position of Cain when they died. Until the Unification Church appeared, they were troubled souls in the spirit world. Since we are in the position of Abel, we have to resurrect them.

Persecution by Christians and Communists before and after my ordeal

In North Korea, Christian churches had joined forces with the underground communist movement. They resisted the Japanese together. Why did Christianity oppose me? Because well educated, deeply faithful members of Christian congregations were coming to me. Those Christians that opposed me did not realize God was behind me and that I knew the things that could move Christianity. In North Korea at that time, everyone saw me as an enemy. The country, the churches

and even the common people were all trying to get me. How does one survive in those circumstances? If I had opposed them with force, they would have destroyed me. I had no other choice but to sacrifice myself for them and serve them. Even if they hit me ten times, I begged God to bless them. Even if I were treated with contempt a thousand times, I was determined to pray for them. I silently watched and overcame everything, thinking, This year contains a thousand years' worth of resentment.

The woman in the position of Jehovah's wife

I was twenty-six years old, but I already had a plan for dealing with the spirit world. This was necessary during the course of restoration. You have to proceed with a complete plan. You have to make a certain base in the spirit world first, before you can proceed in the physical world.

If I have inherited a blessing from a man, I must also receive one from a woman. If I receive a blessing from a man based on my connection with Kim Baek-moon's group, I must gain the blessing from a woman, too. Otherwise, I cannot inherit all the dispensational foundation God has built up in Korea until now.

This is why a woman whom God can directly lead has to appear on earth, a woman who can say, "I am God's wife." Because God directly leads that woman, those in the spirit world connected to God can be mobilized to work with her. So for the first time, through a woman who could say she was Jehovah's wife, God made a base to come to earth. Eve was Adam's wife, but she was also Jehovah's "external" wife, his bodily wife. What I am saying is true. Such things must be revealed and brought to fruition.

When I was in southern Korea, in the year of Korea's liberation, I joined the Zion group, Kim Baek-moon's group, for six months. This was the group for the New Testament restoration of the Garden of Eden. The group attracted all the spiritually open people throughout the whole of Korea. There, they were talking about one grandmother who had declared she was the wife of Jehovah, but Kim Baek-moon's group was deriding and mocking her. As soon as I heard them talking about this, I went to North Korea.

Works of both good and evil

The woman was called Grandmother Pak. She represented both restored Eve and Eve immediately after the Fall, so she was representing two divergent realities. She had flexible capacity; God sometimes entered her to perform His work, and Satan would also sometimes enter her to perform his work.

Her husband, whose surname was Han, was a very influential person, locally. They had ten sons who were really quite awful. He was one of the richest men in Pyongyang, and she lived in his home as his secondary wife. Restoration could not be carried out through his primary wife. The primary wife stood on Satan's side, so the progress of restoration had to go through a side branch.

With an Eve who has reversed dominion, evil has to be changed and everything has to be taken under the charge of goodness. Heaven has to take charge of goodness, which is the root. It is necessary to go down to the myriads of slaves, lowly maidservants of the spirit world, playboys and lewd women in order to go up. All the bad things have to be straightened out and changed. That

which is true has to be put with other true elements, and a new mother who can represent all women has to be created.

Absolute obedience and service

I thoroughly understood how to bring God's plan to its conclusion. Yet I had to carry the overall burden, so I took the position of a mere child who did not know anything and served that grandmother with my heart and my life.

I became her servant. Mine became the lifestyle of a servant. I wasn't witnessing to her. I even bowed to her sons and daughters. If people brought me nice things because they wanted to follow and serve me, I gave everything to her family members.

I worked for her children, and she didn't even give me a place to sleep. She just wanted to use me for the work I could do. I had to overcome everything. I even washed her children when they soiled themselves and washed this fifty-seven-year old grandmother's menstrual cloths.

She might say, "Go inside and sleep." I had to go to sleep where I was told to. If I was told to sleep in an open shed, I had to sleep there. I made pants, farmer's knee-length shorts, for the children to wear. I had to do what I was told. I had to be completely obedient. If she asked me to bathe someone, I had to do that. If she told me to put on a laborer's frame to carry something for three, or even thirty, kilometers, that is what I had to do. So there are no barriers when you do everything with love in your heart, no matter where you are. Even though love is great, the path of love can be one of hardship. That's the paradox. I volunteered to sacrifice.

Stages of restoration

If you dedicate your best effort when you are in the position of being treated like a servant, restoration continues to take place. I was going through a testing period so that I could say with absolute conviction, "This is the Principle."

As I was going up from the servant's position I would say, "God's loving servant has come" and later, "the adopted son has come." You have to restore the blessing like this, going up through stages. In order to reverse the Fall, in relation to a woman, Adam has to reverse the realm of dominion. It's the same principle.

So through that grandmother I had to start from being in the servant's position, to being in the adopted son's position, and then the illegitimate son's position, until the real son's position. And when that happened, I could testify saying, "I am the leader of the heavenly nation." Next, I could testify, "I have surpassed Jesus, who has the supreme power of the heavenly nation." And then, "I am the substantial object-partner to God." She was to bless me as being Heaven's superintendant, Jesus' representative and God's representative at the same time.

She should have made a declaration. After that ceremony of declaration, I would have secured my autonomous position and turned everything upside down. Adam's authority, which had been trampled upon, was restored when [the new] Adam had established the conditions of indemnity. That is why everything had to be done completely in the opposite way in order for someone to stand in the position of Adam.

Grandmother Pak's lack of faith

It was only after I had done all this that I said to her, "Serve me in the same way I have served you." Until then I had served her from the position of a servant of servants and had done things that no one else would do. Yet to suddenly testify to myself, establish my authority and then tell her to serve me as I had served her was like a bolt out of the blue. I told her to accept what I had testified to and immediately bow down to me. This was the reversal of dominion for the purpose of restoration. The tables were turned. She exclaimed, "You have been following me. You have sought to serve me. How can you now order me to do such a thing? How can you just order me about as if I am a servant?" But this came from just a humanistic perspective. If someone has reached the standard Heaven has set, yesterday's disciple can become today's teacher and even be elevated to become Heaven's prince. If your son became a crown prince or your daughter became a crown princess overnight, as his or her parents, you would be in a position in which you would have to bow to your own child.

In the aftermath of Pak Eul-ryong's rejection

After this, the group was divided into two factions—those who followed Grandmother Pak and those who followed me. Grandmother Pak didn't follow me, and those who sided with her didn't follow me. The group was thus split in two. From then on, Grandmother Pak became mentally unstable. She said that Moon so-and-so was a traitor to Heaven and a thief who had stolen everything in the world from her.

Because of this, Satan took her over completely. All manner of things started happening. She incited her husband, her sons and her daughters and threatened to kill me with a big stick. After this, her husband suddenly died. Heaven struck him. If a person doesn't fulfill his responsibility to Heaven, Satan can invade. He died in quite a frightening way. He was chasing me with a big stick to beat me, when he suddenly collapsed and died. He had red marks all over his body, and it swelled up so much it wouldn't fit in a coffin.

Because I had obeyed her and helped her, it was only natural, according to the way things go in the world, for her to do the same for me after I had declared who I was. But she didn't do it. It didn't matter how much she had worked for God and prayed before that day, her failure to follow me meant she lost everything. Everything that she had done, all her good deeds, were transferred to me. She should have thought about whether this all began from heaven or from earth. She should have been able to discern whether this was something where God was the center or whether she was the center.

Tested in the spirit world; God's seal of approval

I had to go through a forty-day test in the spirit world. All the spirit people there sided with Grandmother Pak against me. Even Jesus came to me and begged me, saying, "Grandmother is Jehovah's wife. She is a daughter God cherishes dearly. Please serve her well." Nevertheless, I fought them based on the principles of heavenly law. For forty days, with truth, I fought alone against the whole spirit world, against all the spiritual leaders who had come and gone throughout all of history and even against Jesus and God.

Because I couldn't make heaven and earth a battlefield, I believed that when the forty days were up, God would have to reveal His final decision. I said, "If this is not Heaven's principle, heaven and earth will perish. This path, which I have discovered, is absolutely correct." In the final, decisive battle, the verdict went my way; I was deemed victorious. God proclaimed me the victor. He declared that what this person called Moon was advocating, which had been opposed and attacked by Jesus and everyone else in the spirit world, was the true principle that could relieve grief and resentment on the path of restoration. God gave His seal of approval, declaring that the principles I had uncovered revealed the deepest secrets of heavenly law. In this way, I reached the standard to bring victory.

Many people claim to be the Messiah, the Lord at his Second Advent, don't they? They say I am in the position of John the Baptist, and they are the Messiah. How would they answer if asked if they have God's seal of approval? If they were the Messiah, they would have to be recognized officially, with the seal of approval from God and the whole of the spirit world.

The inheritance of heart from women

I had to find a person of similar status to that woman, so that the mission could be passed down through different stages. Beginning with a person in the position of God's wife, and in order to find a person standing in the position of the original mother, I had to begin that task again from someone of eighty years of age. Based on that standard, the mission passed down through people of different ages, down to Mother's age. Because Grandmother Pak opposed me, I had to find someone who could replace her. I could do this because there is a principle that Eve must be re-created.

Because I had been unable to establish the family-type standard, I was sent to prison on February 22, 1948, where I spent two years and eight months. Having been unable to complete the John-the-Baptist mission, I had to travel down a path like that of Jesus going to the cross.

While I was in prison, Mrs. Kim was incarcerated. Mrs. Kim was in the position of Rachel. Grandmother Pak was in the position of Leah, and there was another lady, Mrs. Na. These three women should have cooperated with me. In order to restore the three phases of heart—the lost daughter, sister and mother—women from a grandmother's age down to one's twenties had to be restored. I had to go the way of crucifixion of the heart in order to establish the standard to restore women at these three stages. External suffering is nothing compared to this.

Once such a standard for restoration, the standard for the reversal of dominion, is created, it must be substantially followed through. These things have to be recovered down to the position of the servant of servants of humankind. So in order to recover this, I had to start from the lowest position, which is a prisoner. I had to open doors starting from prison.

Pyongyang Prison, Hungnam Labor Camp

(The following is drawn from the third chapter of the second book of the series True Parents' Life Course (참부모님 생애 노정). The books are composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account. Twelve volumes of the series have been published in Korea. An English version is far from complete and has never been made available as published

text. It was prepared (at some speed) for the benefit of the True Children in their younger years. This excerpt has been retranslated and edited for Today's World.)

Once I began my evangelical work, membership began to increase. The policy of those governing northern Korea at the time, however, was to systematically eradicate all religious groups. Also, ministers of established churches saw that many members of their congregations were coming to me, so they decided to report me to the authorities. This is how I came to be jailed for a third time in my life. This occurred at 10:00 am on February 22, 1948. They accused me of being a spy for South Korea, an agent of the Syngman Rhee faction in Seoul. They said all kinds of things, made up all sorts of ridiculous accusations. They claimed I was an agent sent by those wanting to take over the government north of the DMZ, an agent whose purpose was to plunder everything, and they did various other ridiculous things to have me arrested.

On the day I was handcuffed and taken to jail, I told myself, This is happening so that I can have a mark on me that says God loves me.

In the end, I was forced out into a global wilderness. That four thousand three hundred years of history had to be indemnified in forty-three years was so wearisome and unjust. You don't know the bitterly tragic circumstances that made me go to the concentration camp in Hungnam after the loss of the entire national and global foundations that God had worked six thousand years to establish. It seems like only yesterday that the people who wanted to welcome me as representing hope for the future both in heaven and on earth cried out in agony, and that we pledged in desperate tears to meet again, as they watched me being led through the mist into hell, into the world of darkness. It seems like only yesterday that I declared to them, "You are disappearing, but I will pursue my course and someday I will come back with the bright morning sun in my bosom and I will liberate you once again." I have never forgotten how I shouted as I was being led away in handcuffs. Each time I faced difficulty, I remember the way I prayed in that situation.

My head is shaved

I was jailed in the Internal Affairs Station because of the jealousy of the established denominations and the Communist government's policy to do away with religion. On February 25, my head was shaved. I remember the person who shaved it and the day he did it. I can never forget how I had to sit and watch as my hair fell to the ground.

As I sat there, I told God I had been brought to this place by my enemies and was being forced to have my head shaved. You cannot imagine how brightly my eyes shone during that experience. I watched my hair falling to the floor, and let go of the happiness that I had sought. It was particularly upsetting to me that I had to have my head shaved in the presence of my enemies. In the course of weaving together the circumstances of restoration, all these obstacles were particularly regrettable.

Torture and interrogation

Even when I was tortured so harshly that I threw up blood, repeatedly collapsed on the floor and finally lost consciousness, I never asked God to help me.

Instead, I always prayed, "Father, don't worry. I'm not dead yet. I'm not going to die yet. I am still faithful to you. I still have a mission that I need to accomplish."

I was a devoted son, comforting God. I held the blood in my mouth and straightened my posture; even on moonless nights after I had been tortured, I never forgot the life I had led previously, offering comfort to Heaven.

The times I would collapse from torture were the moments I could hear the voice of God. The times my life seemed on the verge of coming to an end were the moments I could meet God. You may not be able to imagine the profound background to this truth, or the deep valleys and dark tunnels that had to be traveled before this truth of the Unification Church could be revealed. I know that it was a situation where some one might ask, Hey, Rev. Moon! How did you ever get this far?

I was not beaten for my own sake but for the sake of the nation. The tears I shed were the tears of the indemnity paid so that I could shoulder the pain of the nation.

The circumstances called for me to shout, You rascal! to Satan's face, to face the substantial manifestation of Satan and shout, Go ahead. Hit me. Hit me! When the time comes, I will repay you at least sevenfold. Right now, you are giving me the material I will need to do that.

Even as I was being put in the place of torture, I was telling them to go ahead and hit me.

Beneath my clothing, I have scars in several places that I acquired after I took up this way of life. When I see these, I think of them as medals given me by humanity and by Heaven. The scars remind me: Have you forgotten the pledge you made? Have you forgotten how you pledged to follow this path at the risk of your life until you die?

Each time I see these, whether it's in the morning, noon or evening, I rededicate myself. I tell myself, Because you've been given these scars, you have to win. I encourage myself toward victory.

Put on Trial

When I was in the North, I was originally scheduled to go to trial on April 3, but the Communist Party took so long to come up with excuses for oppressing the church that it was April 7 before I finally went to trial. This was my fortieth day of imprisonment. I was being tried in court as someone hounded by Christianity, and the Communists took extra time in preparing the trial so they could use it to show the party members how religion was evil and like an opiate.

During my trial, certain Christian ministers came and testified against me, heaping all sorts of accusations on top of me. No one else can understand or experience how shocking this was. I still have not forgotten that time. Throughout my life I have kept the memory what it felt like to be imprisoned and then taken to court. It's a desperate feeling when you realize you are going to court and that every word you say may affect your fate.

I don't talk much about how I even laughed at the Communist Party. I told them that my personal history was not something that would go away simply because they heaped blame on me. It seems like just yesterday I told them that although I was going without complaint, the day would come when they would be in the palm of my hand and be held accountable by humankind for their actions. It was Heaven's strategy to make certain that I would not have the slightest attraction to communism, and God's strategy to make sure I would not feel too much sympathy for Christianity that was under the Communist realm. It was a strategy to make sure that I rejected all this.

Send off by members

As I was led away from the court back to jail after receiving my sentence, I shook my handcuffs in front of the members of my congregation, and they made a clear and resonating sound. I still cannot forget how I waved good bye to them with those handcuffs loudly clanking together. In that moment, it was as if a historic movie were being created for future generations. That moment would become an explosive foundation for countless young people in future generations to pledge their determination.

Singing songs of hope for tomorrow is more powerful than singing of the sadness of today. The heart can always be bigger if it is filled with hope for tomorrow, rather than bitterness over the injustices of today. It didn't matter how evil the enemy was that placed handcuffs on my wrists that day. When I stood there in handcuffs and bid farewell to the church and the congregation I loved, my words were sign posts pointing toward a historical judgment. That is what I felt in that moment. As a man, I had to proudly walk down the trail that had to be blazed again. Prison was no problem and death no hindrance to a man who understood that he can establish the original value.

I still cannot forget how the members who remained in Pyongyang waved good-bye as I was taken away. I shed no tears, but they were all weeping. It was not as if a child were dying or a husband leaving home never to return. I could see them sniffing and wiping away tears. How tragic that was! As I watched that scene, I felt that a person who goes in search of Heaven is never abjectly unhappy.

Even if I tried, I could never forget the sound of their voices and the sight of how their whole bodies shook in sadness as I was being led away to prison. This is painful. When I think of it, in some respects, this is pain. It is pain.

Incarceration in Pyongyang Prison

I was handcuffed and taken to Pyongyang Prison on April 7, but I went with a sense of hope. I tried to imagine what it would be like when I had completed the course. I was very curious about that. After I had been sentenced and was being led away to prison, I was filled with hope. I realized that even in prison there would be people God had prepared. Rather than focus on the incident immediately at hand, I thought about what was going to come after that. I told myself, Here is something that needs to be done to cross over another peak. I was expecting something like this. I wondered what would come after this.

Whenever I was incarcerated, I was very good at making friends with the most senior prisoner in the cell. I only had to speak a few words to him, and we would be friends. I would sit down with him and analyze for him the psychology of each person in the cell. Oh, this person's face is shaped like this, so he will become like this. That person's face is shaped like that, so this is what will happen to him, and so on. He may not have liked what I said, but he know I was right. If I watch the senior prisoner's face and talk to him for a week— or even just three days—I am at the point where I can say any thing to him. If I am sitting in the lowest position in the cell, where there is not much space, he moves me to a higher position. The head prisoner tells me to move up. Even if I refuse, he insists that I move to a higher position. I can make friends with anyone and make anyone my companion.

When you're in prison, each day of the year you can find all the material you need to write a long novel. Sometimes, you may hear the sound of someone playing a flute, and you can sing to that melody. Then everyone in that environment joins in. Whatever situation you find yourself in, you need to be able to find a place to tie your rope around and travel back and forth. That is how you become a man who leaves his mark on history.

My primary opponent visits

While I was in prison, a person who had been my enemy visited in order to apologize to me. Deciding whether to meet him was a test for me. This was the man primarily responsible for putting me in jail. The person who had played the lead role in the effort to put me in jail just suddenly appeared one day. In the moment that I came face to face with him, it was not a good feeling for me. I pretended not to recognize him, and said, "I'm afraid I don't know who you are." I looked into his eyes. In the past, he'd had a vicious and evil look, but his eyes had softened and he stood in front of me looking very much like a human being. He told me he'd done certain things and asked me to forget all that had transpired in the past. He asked me not to think badly of him for visiting me in prison.

When he left, he gave me some food he had bought for me. Was I going to eat that, or not? That was a problem for me. In a place like prison, food is very valuable. I received the food around lunchtime but kept it until evening, because I had to think hard about what I was going to do with it. Without having discovered the principle of love, it would be impossible to accept that kind of food. After thinking about it very seriously, I decided to share the food with others.

In addition to everything else, this man was a Communist Party official. He was part of what was called the Security Cadre, and he must have considered that I might make him lose face in the presence of the prison guards. I could see he had a future, and I thought very seriously about his situation even though we were enemies. I could see that if he could leave with a heart-to-heart relationship with me, he would be someone who could meet me again in the future, someone who might find a new life. I still think about him in this way. On many occasions, I felt lonely in that prison. He came to me at a time when I was lonely and gave me comfort, and I never forgot this.

Hungnam's Bon-goong Camp for Special Laborers

I remember what happened on May 20, several decades ago. It was on that day that, after being jailed in the Pyongyang Internal Affairs Station and tried, I was transferred to a prison in Hungnam.

I had wept with anger many times over having been beaten and unjustly treated. I felt ashamed to think of Heaven and I tried to hide my face and my body. That is why, when I was taken to prison, I asked to be hand cuffed to a murderer. I became friends with him.

We were shackled all the way to Hungnam, and it took us seventeen hours to get there. What do you suppose I thought about in the railroad car on the way there? It was an outrageous situation. If it seemed outrageous to me, think how mortifying it must have been for God. My determination grew as I watched the scenery go by outside the train window. Can you imagine how serious I felt as I watched those mountains and meadows go by? If I had been by myself, it would have been easy to escape, but I was shackled to the worst criminal. Incredible things that went through my mind during that trip.

On the way to Hungnam, there was a time when we were deep in the mountains, walking along a path that followed a creek. I still remember how we followed that winding road through a mountain valley. Each step I took represented a new start toward a new world. How was I going to live in the prison? I knew it would be difficult, but I was determined to go. It was a good opportunity for me to come to new realizations about myself.

The moment I entered the prison, I felt it was necessary in order to bring about a result that would allow us to transition from Satan's world to God's world. I decided that even in that environment, I would not reveal who I was and I would not allow myself to change externally or internally.

Forced labor in the fertilizer plant

(It appears that Father spent time in two different prison camps in Hungnam; one of these, Bon-goong camp, he entered May 20, another that Father mentions later on this page he was apparently moved to on June 21. Both prisons served the fertilizer plant.)

June 21. That was the day I entered that prison in 1948. I went to that North Korean Communist Party prison and engaged in hard labor for two years and eight months, working in the fertilizer factory.

Following the Bolshevik Revolution, many Russians experienced forced labor. Communist ideology does not permit any property-owning class or anti-communist elements to exist. In their hearts, they would like to kill all these opponents, but because of world opinion they can't do this. So the Communist Party collects these people, imposes forced labor on them and waits for them to die from it. I was in a forced labor camp in North Korea. Kim Il-sung took a lesson from the Soviet experience and gave all his prisoners three years of hard labor. He left them to die.

Morning inspection and a long walk

In the morning, when it was time to go to work, all the prisoners would be taken out of their cells. The prisoners would assemble in a field, where they would be checked for any contraband items. There was a body check.

Work began at 9:00 am, and there was a four-kilometer trip to the site, which took an hour and twenty minutes. Add to that the time it took to eat a meal, and it would all take two hours. To be able to start work at nine o'clock, we would normally wake up at half past four. In that situation, when a man would sit down, he would feel dizzy and his head would begin to spin. He would try to stand but wouldn't be able to.

Sometimes the morning inspection would take two hours, and it felt as though the cold were carving off pieces of flesh from our bodies. We felt a lot more freedom when we were working. When the wind blew in from the ocean in Hungnam, it would carry tiny pebbles. That wind that constantly buffeted us really seemed like an enemy. It was so cold; one couldn't help but shiver and shout out. No matter how hard a person tried not to make a noise, it was no use. My way of fighting the cold and overcoming it in that situation was to think to myself, Make it colder. Make it colder. Make it colder!

Each morning when we left the prison, we had to line up in four lines and hold hands with the persons next to us. Next to this formation were guards who were carrying small arms. If someone fell out of line, or was caught not holding hands, he would be reported as having attempted to escape. You couldn't hold your head up straight.

Even though we would eat before leaving the prison, our legs were so weak that prisoners would often stumble on the way to the factory. Over a four-kilometer distance, this might happen five or six times, sometimes more than ten times in one trip. We lacked energy, but we had to drag our legs to the factory and do the work. I remember this every time things seem to get difficult. In that situation, when my mind seemed to wander far off, I would pledge to be a man of God. That is how I endured to the end.

Forced Labor at the Chosun Nitrogen Fertilizer Company (Hungnam Factory)

We worked at a fertilizer factory, where ammonia sulfate would come in by conveyor belt and pile up on the floor; it looked like a mountain. At first, it would be hot. As time passed, the crystals would melt and stick together, becoming solid like ice. It looked like a waterfall when it fell off the conveyor belt into a pile on the floor. It was just like a white waterfall. The pile was about twenty meters high. We had to dig the ammonia sulfate out of this mountain and put it into bags. Eight hundred to nine hundred people would do this work. We would normally take a single large pile and divide it in two.

It was very difficult work. Per day, each team of ten people was responsible to bag one thousand three hundred bags, each weighing forty kilograms. If a team couldn't finish the work in eight hours, its members had their food ration cut in half. We wore thimble-like protection on our fingers. As we would tie the bags, though, these protective covers would get holes in them and eventually fall off. Each person was responsible for a hundred and thirty bags a day, and this was truly hard labor. A normal person living in society probably could not do even seventy or eighty. We were told to do almost twice that. Essentially, we were being told to die.

We had to take the bags to the dock, and load them onto a Soviet ship that was moored there. We had to achieve a certain tonnage, which was checked on a daily basis.

Sulphuric acid is harmful to the body. It causes your hair to fall out and your skin to yield water when squeezed. After six months, you start coughing up blood. Most of the time, people thought they had contracted tuberculosis and became so despondent they would die. They'd last a year and a half, two years at most.

Your skin begins to crack and bleed—so much so that after a while your bones become visible. It took less than a week for our cotton uniforms to become torn. After a person had worked for six months, all his skin cells would be dead, and water would come out when he squeezed them. You wake up in the morning to find blood dripping from the cracks in your skin.

Each day, we were given a fifteen-minute break about halfway to lunchtime, an hour for lunch and another fifteen minute break halfway through the afternoon. So we had about an hour and a half to rest. At lunchtime, all the men were so tired they just ate where their teams were working.

You may be curious about the toilets. In a large factory like that, they would dig a hole in the dirt floor and harden it with concrete. A channel at the bottom of that hole let the excrement wash away.

We used that for a toilet, but when we were working and had to have a bowel movement, our only real option was to dig a hole in the ammonium sulfate do it right there. It was all fertilizer anyway, so we just deposited it in there. We would squat down and fire off like a cannon, quickly. We had to do it quickly, otherwise, we would be beaten severely.

Total investment in the work

As I was tying those bags of fertilizer, I told myself that this was the final front line. Although I was engaged in labor, I did not think of it as labor. The time spent engaged in labor was time for prayer. I told myself I had been born to perform this kind of work. Always, I poured my full sincerity and dedication into the work, as though I were engaged in the providence of restoration. While I worked, I always thought of what I had experienced in the spirit world, and I imagined I was the main actor in a movie that I would one day show to my descendants and to the people who would follow me. Sometimes, the bell would ring for us to take a break and I wouldn't even hear it.

I have often heard people describe me as a man who is like a steel rod. Whenever I applied myself to a task, I did it with true joy. I liked doing that task more than anyone else did. I simply gave precedence to that emotion; there was no other secret to my work. Eventually, I would work through the task. Prison life is difficult; you have to find a way to work through it. I told myself that even if I were to die in that prison, I wanted to leave behind a philosophy that would make people say of me, You died in victory, not in defeat.

I weighed 19 kwan 3003 (72 kg) then. Other prisoners all became thinner, but I did not lose weight. People began to make me an object of study. During the almost three years I was in that prison, I almost never became ill. Just once I caught malaria. No matter how sick I became, I didn't take medicine. I continued working, sometimes even as I fasted. I suffered from malaria for twenty-four days, but I never took time off from work; anyone who tries to avoid a difficult task will not be able to endure.

Volunteering for the most difficult tasks

When you are in prison, it is important not to allow yourself to be indebted to anyone else, no matter how difficult your situation may be. This is the way for a person to rise to the highest point. Receiving special favors from others is not allowed on the road of indemnity.

Because I knew this, I decided when I first entered the prison that I would take responsibility for the most difficult tasks, ones that no one else could perform. In terms of taking responsibility, I would be responsible for several times what others did. I was already telling myself this

As we worked our way through the mountain of fertilizer, we would get farther and farther from the place where we would take our bags to be weighed. If we took time to carry the bags to the scale, we wouldn't finish the work within the deadline. If we had worked our way four meters into the mountain, it would take five minutes to take a bag to the scale and have it weighed. We would not be able to work fast enough, unless someone stood in there and tossed the bags out. Who was going to do such a difficult task? I took responsibility to do that.

I did about thirty percent of my team's work. I did the most difficult task and took care of the other team members so that we always finished our work by half past twelve, instead of five o'clock. Once

we had met our quota of one thousand three hundred bags, we could spend the remainder of the time relaxing. The satisfaction of finishing the work by twelve, and then eating lunch and relaxing the rest of the day is something that can only be appreciated by someone who has actually experienced it. I became the champion in doing that work, so everyone wanted to follow me.

If a person can't be a savior in prison, he would be a fraud if he called himself a savior in a time of tranquility. I know that one man who was in Hungnam has written a book in which he calls me "the saint in prison." Prison is not something I fear. No matter how merciless the beatings may have been, or how harsh the environment, it could not conquer the heart that is centered on love. It could not break the heart that called out to God, to the Father, and sought to live for His sake. Based on that energy, I was able to lay a foundation for the solid liberation of the vertical stage.

Working with modesty

When I was in prison in Hungnam and working in the fertilizer factory, I always kept my trouser legs closed by tying them at the bottom with a strip of cloth, even during the hottest months. I never let my shins show. I still had a sacred path to travel that required me to shed sweat and offer it to God, and I didn't want to show my body to anyone when I was in the process of offering sincerity and dedication to God.

You all know about sulfuric acid. A steam-like mist rises from it. It was so hot that even in the winter months, everyone else would strip down to his underwear to work. But even working in the fertilizer factory, I always wore long trousers. I made sure my underwear was not visible. I have always trained myself to be more modest than a woman protecting her virtue. I was committed to reaching the home I knew of in the original homeland and to establishing the tradition of that homeland. No matter how difficult life in prison might be, I could not let that stand in my way. While in the satanic world, I had to offer my entire body to God and maintain the standard He desired. I had to maintain my chastity. Women are not the only ones who need to keep their chastity. Men do, too.

Honored as a model prisoner

I have never failed to accomplish my responsibility. When I was in prison, I received special treatment from the head of the prison. He never said anything to me, but he watched me with an expression of admiration. There weren't just a few dozen workers. There were eight hundred, it may have been more than a thousand, but they recognized that I was someone who could accomplish the work of hundreds.

After I had been there a few months, I was called the best worker. Team members were changed every day, to prevent us from planning an escape. Whenever it came time to change teams, everyone wanted to go to the team that had the best worker. Many people would line up behind me.

Every year I received an award as a model laborer. There is no such thing as a natural born laborer. I don't know what happened to those awards. I never wanted them, so I didn't take care of them. It was not because I wanted them that I received them; they wanted to give them to me. I went to prison in the Communist world and became the best laborer, so there is nothing I cannot do, anywhere in the world.

(3 An antiquated standard of weight, one kwan was equal to 3.75 kg. 4 This paragraph and the one immediately preceding are drawn from different speeches (given in different years). It is the opinion of a researcher at our History Committee (where True Parents' life history and the history of the movement are researched) that Father's seriousness about surviving Hungnam prison while establishing the necessary conditions to continue his mission fueled his desire to maximize efficiency; he learned, then helped other prisoners to learn, how to work together like the parts of a machine. With practice over a period of time, the prisoners would be able to fulfill their goal more swiftly. 5 Kim In-ho in the book 서울로 오는 길 (The Road to Seoul), which does not exist in English)

Living in Death's Shadow

(The following is drawn from the fourth chapter of the second book of the series True Parents' Life Course (참부모님 생애 노정). The books are composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account. In this installment, the thirteenth to appear in Today's World, Father continues his account of experiences while imprisoned in Hungnam, North Korea, that he began in our last issue.)

You received about 1.7 small bowls of rice a day, no side dishes, and salt water for soup. You worked eight hard hours on that food. The meal was so meager, that you could finish it in three bites. The soup was radish leaves and salt in water—that was all. It was like the expression “water that a pig had walked across.” Sometimes the soup was so salty you couldn't finish it. Nevertheless, even on your deathbed you didn't want to give up the soup.

If someone didn't work, he'd get only a half ration of rice. Getting only that half-sized lump would make you feel so miserable. Because of the food, people on the brink of death still went out and worked. Unconsciously, you'd pour the rice into your mouth as soon as you received it. You wouldn't realize you'd eaten any food. When you saw other people getting their bowl of rice, you'd realize your bowl is empty. Often people would fight with the person next to them, saying, You ate my food! Many people died from suffocation when the rice they'd taken in all at once obstructed their breathing.

When a man died without finishing his rice, other men fought for the food still in his mouth. Without their being consciously aware, men's chopsticks would stray toward their neighbor's bowl. You can't imagine how horrible it felt when you realized that the bowl belonged to the person next to you. Your saliva would become like chewing gum.

When a visitor brought soybean flour, you'd knead it and make bread. If the flour fell on a stone, people would fight over the stone so they could eat the powder. Even liver oil mixed with water was very tasty. Uncooked soybeans also tasted so good. When you got one more grain of rice, that extra grain was like gold. If a grain of rice fell on the ground, no matter how dirty it was, men would fight over it.

The prison was like the valley of death. Over the course of a year, 40 percent of the prisoners died. There were funerals every day. Most prisoners died within three or four years. The Communists

policy was to work prisoners to death. Even mercilessness has limits, but that situation was far beyond such limits.

Holidays and the mackerel season

In the prison, rice and beans were good. The next best meal was rice mixed with cereals. On the holidays North Korea observed, such as January 1, or May 1, they served us rice in this way. One request (or protest) everyone made was, Give us rice and beans.

On holidays, we were to be given pork as well, but the guards took all the meat. Once I found a piece of pork in my soup. I still cannot forget sharing that piece of pork with others. Twice a year, on January 1 and May 1, we were given fruit. When an apple was given to a prisoner, he usually ate it up right away, in a second. I would think, How bright it is! Let me eat the brightness before eating the fruit itself!

Hungnam is near the ocean where they catch a lot of mackerel. In season, they caught tons of mackerel and it was cheaper than anything else, so it was used as fertilizer. They'd serve us a truckload of mackerel when it was in season. Each of us got a bucketful, but because we couldn't digest it well, it usually came out as soon as it went in. Where men had been sitting, warm watery stuff was left behind. It wouldn't pass through some men, so it came back up.

Obsession with food

When I was in the prison, I stayed with many religious leaders and prominent members of society. As it turned out, they'd been reduced to living for food. One well-known pastor said, "In that place of hunger, no matter how much I searched for God, He did not seem to be there. Even His shadow did not appear. God may have given up, or He's run away." Some church ministers even became materialists while in the prison.

A pastor famous in his region was sent to the prison with his son-in-law. His son-in-law became sick with malaria, which was noted for causing a high fever at a particular time each day. Even with his son-in-law, the pastor didn't share the medicine he had in his possession. Instead, he bartered it for someone else's soybean flour. He was a pastor obsessed with food. He is still around,¹ although I will not name him. The question is, Who will liberate the heavenly sheep that this group of food-obsessed pastors are nurturing?

Three weeks on half rations

How could I survive in that kind of environment? I was determined to do so through spiritual power. I planted the firm conviction in my mind that I could live on half the meal I was given. From the next day, I started to share the other half with my fellow prisoners. I did that for three weeks. I convinced myself that I could carry my workload even on half the scanty rations. After three weeks, I began eating the whole meal. I thought to myself that the second half had been given by God.

After training myself in this way, if any extra food came, I wouldn't even touch it. If for instance you were offered some soybean flour, how strong your desire would be to eat it! But I wouldn't touch it, or look at it; otherwise that would have been the way of death. We must develop rules to limit what we eat, and pioneer the path ahead.

The buckwheat conundrum

If I think about this during a meal, I can't eat anymore. I remember the days from December 14 to 28, 1949. You know buckwheat. For that period, buckwheat that was only half-peeled was provided as a meal. On the first day we ate it, our faces swelled up. We needed to eat it because we were hungry, but buckwheat is difficult to chew, so we just swallowed it. That's how we became sick. I knew that. To avoid the problem, I peeled off each buckwheat seed before I ate it. I can't forget doing that. We could not throw such food away, but ate everything. I thought about how we could eat this. After eating the buckwheat, we got diarrhea because we couldn't digest it. This painful experience in prison was a most unforgettable one. When I think about the experience of eating the buckwheat, I cannot complain at mealtimes. I think about what it was like in that situation. I cannot complain about a lack of side dishes. I am grateful for what is provided.

The value of food

Even now, when I am hungry my mind stirs with the thought of how precious even one grain of rice is. You have to be able to feel how a single grain stimulates your nerves and appreciate its infinite value. Although I was hungry, yearning for food, I tried to forget that and yearn for God more instead, to the point of shedding tears. Rice is good, but even barley or wheat is adequate, or oats. I was more grateful to eat that than to have a king's feast. I am the king in terms of appreciating the taste of rice. During the years I was eating salty soup, though, I led a life of expressing gratitude to God in tears. While eating meals of barley, I thought of the hunger my ancestors experienced. I imagined I was eating the fruit of my ancestors' hard work. Even though I knew God's will, and had to preserve God's dignity, I did not leave any residue. I ate it all.

In prison, your sense of smell becomes very keen. Not even a dog's can compare to it. You can tell when someone is cooking beef broth a couple of miles away.

Prison is the best place in the world to learn the value of a meal. You become so hungry that a single grain of rice seems several times larger than the earth.

Sharing with others

When someone's family or friends visited him in prison, they would bring something to eat. Even if his loving mother or wife came to see him, his eyes would go first to the food she had brought, rather than to her face. There was no sadder moment than when he discovered she hadn't brought any soy bean flour or anything else to eat.

When I was in Hungnam, I received soybean flour once a month. Since there were thirty people in a cell, there wasn't much to share with each person. I gave each of them a spoonful on a piece of newspaper. The days when I shared the soy bean flour were like feast days. Even though it was precious to me, I could not keep it all for myself.

I also mixed the powder with water to make soybean flour cakes. I packed the cakes in newspaper and took them to work. Because I would sweat a lot until lunchtime, the cakes would become wet. Still, when I shared them out, tears would trickle down a man's face as he ate it. What a precious life

it was! By sharing my food and supporting them, I became their friend, in place of their mothers and older brothers.

Clothing made with love

The prison cells weren't heated rooms as in a regular house. Morning and night, the cells were colder than outside during the winter, because outside there was sunshine. Prisoners don't need silk or satin clothes. They would fight over who got a sack. Even a straw bag would be fine for them. You can appreciate the real value of clothes in prison.

I was always wearing the most ragged clothes. I gave all my good clothes to others and used a bamboo needle to patch up my worn-out ones. When family members brought me good clothes, I gave them to the most miserable prisoners.

I also made articles of clothing out of tent cloth and gave them to people who never had visitors. They liked them so much. Among the prisoners there were those who were going out in the strong wind in clothes so worn that their bottoms showed. It was to these men that I gave the clothes I made.

I also taught them a pattern for making pants. I folded wrapping cloth and then cut out the pattern to make them. In this way, one could make ten pairs on a Sunday.

I wanted to feed others while I was starving. I wanted to clothe others while I was shivering in the cold. This is because I had to connect them together with lines of love even in that environment. If I did that, when I pulled on those lines, I could catch them all.

The value of a single needle

Did they provide needles in the prison? Absolutely not; you had to provide them yourself. Hearing that somebody in some cell had a needle was the most sensational news. You would negotiate with that man. Seeing a needle, I would wonder if anything could be more valuable than that.

When we needed to, we got pieces of broken glass. Even if we were punished later, we'd throw a hook to knock bits of glass from the roof of the plant. We used them to shave and to make chopsticks. I was teaching others how to do that.

You fold a piece of wire and trim it with a piece of glass. Then, you'd have a beautiful needle. My front tooth was damaged slightly while I was making a needle. How valuable would a needle made with such effort be? Even the person God was seeking was awakened to its preciousness.

Prayer while incarcerated

Absolute love. Nothing else. The communists put me in prison and subjected me to all kinds of difficulties, but I didn't stop loving God even for a moment. I kept absolute faith in God. If I have made a promise, that promise is absolute. Then if God gives an order, I understand what he is asking absolutely, no matter if it is difficult or easy. If I am in prison I must behave like a devoted son; if I am a loyal subject to God I must act like one.

Knowing that over time water dropping from the end of a gutter can pierce rock, I thought, "If tears, drops of my love, could pierce through the rock of resentment in God's heart...." You may not understand the situation of weeping deeply and watching your tears fall.

I never prayed when I was in difficult situations. I wouldn't talk for a week or even a month. The more difficult the situation was, the more I thought about how to mobilize the best of my wisdom and make my most sincere effort to create a way for God to work through me to overcome it. I thought about how to use this kind of motivation in my heart to enable God, through His tears, to be relieved of His pain and grief. How to set off that heart-based explosion to demolish the enemy lines. This is how I thought when I prayed. I didn't think, Woe is me, I have to get out of here.

There were members I never stopped praying for from breakfast time to when I slept during my almost three years in prison. Even if one of them left the fold, I kept praying for him or her. Some of them came to me in spirit and reported to me in tears how they had left. Some would tell me how they had to leave me because their bodies were sick and weak. Seeing that pitiable situation, I inevitably felt compassion for them. I had to pray for these people even after they had left me, until others appeared who could succeed them. For three years, I prayed for members three times a day.

Sometimes, I needed to pray about an issue for twelve hours or even twenty-four hours.

There was a convicted thief in the cell. One morning, I found him stealing. I scolded him and told him that what he was doing was wrong. But after that, I couldn't pray. There is no hell like that on earth. How mortified would you feel when your only candle goes out in the darkest night? That is exactly how I felt then. After a week of hard effort, when your prayer begins to work again, you would not exchange that for everything under heaven.

You must hold fast onto prayer. Prayer is a lifeline! You have to have something that neither God nor Satan can do for you. You have to have that power of life, vitality, which you alone can appreciate and preserve.

Next to the toilet

Thirty-six inmates were in the same cell I was in. It got so hot in the summer, but I chose to stay in the hottest and smelliest corner. What would I think about in that corner? I'd think about the coldest winter. The person who can be the master of winter can manage the summer and vice versa.

Even if you lay right next to where the prisoners defecate, you'd think that you were in better place than Adam and Eve were. Adam and Eve went on the ground directly; at least I had a bowl to use. When you'd sleep next to the manure bucket, you couldn't avoid getting an excrement shower once in a while, especially when people had to rush. Because you were right there, you got covered with the stuff.... But what could you do? Nevertheless, I would think, "This is good. Isn't this a good opportunity from which to begin to master the future of humankind?"

Gaining mastery over the physical self

Even under the direst circumstances, we are responsible to serve and attend God. That is to say, the road to heaven should shine even if you are in hell. In prison, they provided only a third of a cup of water to drink at night. That was the ration. Instead of drinking it, I wet a cloth with it and cleaned

my body. I risked punishment if I was caught. I would get up ten to fifteen minutes earlier than others in the cell to take that cold bath.

One should also exercise. You have to maintain your stamina. I have an exercise program that I designed. It's very effective.

I always prayed to sanctify a place when I sat down or got up in order not to be made dirty. Even while sleeping alone, I didn't spread out my arms and legs. God is above you. There is even etiquette for sleeping.

We had some free time on Saturdays and Sundays. You could take a nap after a meal. For three years, I didn't take a nap even once, which is why those in the prison would say they'd never seen me sleeping. When you are very sleepy, your eyesight dims and your eyes become very tired. However, once you make a determination, you must keep it.

After going through that kind of training process, you feel God's helping hand as soon as you lie down. When you are so tired that you fall asleep without even changing clothes, do you think you will be able to open your eyes going to the toilet? It is difficult to go to the toilet because it is so dark, but you can see the path clearly. Your hand becomes a flashlight; there is such a way. You have to connect with such a realm.

Guards and cell mates

Even when I was sent to the prison, I thought it was fortunate to have archangels with whips watching over me so that I didn't go astray. I felt thankful toward the prison guards. I thought of them as archangels with clubs, preventing me from doing bad things, unlike the archangel who led Adam and Eve to fall.

Thirty to thirty-five people stayed in a small room. Among that group were all types of criminals, including murderers. You rub shoulders with those people in the cell. While sleeping, you sometimes hold them. You do all kinds of things together. They step on you on the way to the toilet bowl at night, or they trip and fall on you. I could tell you all kinds of anecdotes. There were no class divisions; everyone was equal. Prisoners sometimes defecated in the bucket while you were eating right next to it. Even so, you had to eat and drink without complaining. You would go out to work holding hands.

If I were sent to prison, I could make the inmates look up to me within three days. I understand that world so well. It is like society on a small scale. I understood the prisoners' backgrounds well. So I took care of and supported those folk, crying with them, feeling sympathy for them, dealing with them as if they were my own family. We need such training.

Compassion for inmates sentenced to death

Prison life was the best training ground for me. It was a training ground that challenged me to feel true love for people, to truly love my enemy, and to rub noses and share breath with inmates who'd been sentenced to death.

I slept beside them; we used each other's arms as pillows. At times, one would wake up at two or three in the morning from a dream. Then he'd inhale deeply. You don't know how deep the attachment to life is. On many occasions, I witnessed the pitiful sight of a man calling out his own name, his face pale. He would sigh deeply, his face showing indescribable misery. He didn't know if that would be the last thing he did.

Prisoners always thought, if I could just have the chance to do it over again, things would turn out differently.

For those under sentence of death, nothing would be impossible. If one could save his own life by walking through the whole city of Seoul with a cup of water balanced on his fore head, he would do it.

I realized that while in prison I needed to be able to shed more tears for the people I comforted than a father would when leaving his child. Unless I could do that, I couldn't take responsibility for restoration. Only with this kind of heart could I move these people. When I held the hands of these men, I wanted to comfort them. I would explain to them that this life isn't all that there is, but that our eternal life sprouts from our life on earth.

Longing and gratitude

One cannot feel how precious liberation is without having gone to prison. To those sentenced to life imprisonment, freedom had infinite value.

In prison, hearing that you had a visitor was the most wonderful news. It was the same for me. Prisoners missed being able to share with someone heart-to-heart. When given that chance, how happy and joyful the prisoners would become! You can't ever imagine, even in your dreams, that you would yearn for such a thing.

When you see the sunlight, it looks like a string of candy. Or, should we call it a string of honey? Anyway, it is good. People in prisons can tell you in genuine terms about the sun, because it is they who like the sun the most.

People who understand about time might respond emotionally to the changing seasons or the falling snow. When I was in a grievous position, receiving persecution, having lost my country and being chased out of my home, you can't imagine how much I longed to hear familiar Korean folk songs.

When summer came, I envied insects which were outside making sounds. A prisoner even envies a fly, which can fly freely in and out of the barred window. You would be envious of them. Why did God make me follow this path? He wanted me to understand how such a person feels. I was grateful for this.

I had many kinds of friends—fleas, bed bugs, mosquitoes and houseflies. We caught them and made them run around. Our conversations with them would probably fill a couple of hundred volumes.

The guards and propaganda

The center of the communist organization was the prison. The communists placed the sign, Laborers' Accommodations, at the prison. The prison captain, who took care of the prisoners' eating and living

conditions, would often ask, "Are you thankful to the leader, Father Kim Il-sung, who loves us and feeds us every day?" The inmates would say yes.

There were reflection meetings, which were a time for self condemnation.... Young people in the Communist Party were usually placed in the front. They would form the security team, which kept an eye on all the administrators. They would give lectures on communism and prisoners would be asked to write self-reflections, which were later compiled into a book. Those who wrote good essays were called to the front and had their essays read aloud.

One of the most difficult aspects of prison life was writing reflections. I never wrote even one. I always submitted blank paper, but that wasn't a problem as long as I reached my daily work quota. Therefore, I became a model worker. There was no other way to survive there. I know North Korea better than anyone else does. I studied the North Korean system well while I was in their prison. So I know how the fundamentals of communism work.

My mother's visits

My mother traveled hundreds of miles to visit me in prison. When she came, however, I commanded her sternly. Shyly, she mumbled, "I am your mother." She stood there with quivering lips, wiping away her tears with her hands. I cannot put this out of my memory.

I reproached her, saying, "What is this? Before I am your son, I am a son of Korea, a son of the world and a son of heaven and earth. You must understand that based on having loved those, I must listen to and love my mother. I am not a son of a small-minded person, please show the proper attitude of a mother who has such a son."

To go to Hamhung,² one had to come down to Yongsan [in Seoul] and take the train on the Gyungwon line. There wasn't any other way. But to travel to Seoul on the Gyung-ui line and change to the Gyungwon line. To get to Hamhung was an extremely difficult journey that took about twenty hours. To see her son, whom she couldn't forget, in a communist prison camp, my mother borrowed handfuls of rice from distant relatives, roasted it and made flour, and braved the long journey.

She was devastated when her son reproached her. In the visiting area, he dipped his hand into the rice and distributed it among the inmates. I even shared out the clothes she brought, such as the silk trousers I had worn at my wedding ceremony. I always wore worn-out prison clothes and my skin was exposed. Even the underwear she'd brought was distributed.

My mother sobbed bitterly. She was devastated and at a loss for words. When she returned to Elder Moon Yong-gi's house, she cried her heart out. I'm fully aware of this.

Witnessing through spiritual phenomena

In those difficult prison conditions, even though I asked God not to help me, He was always there. Under trying circumstances, a prepared environment existed. Of course, a lot depended on my own resolve, but I clearly recognized that God had prepared the environment for me.

In the depth of the prison was God's infinite comfort. In the silence deep in the night or even in the desperation of what might be my final breath, God always extended His hand to me. In the intensity

of all this, God's guidance was always there. To put it briefly, because of this, some viewed me with suspicion. In the most difficult and serious place, I can meet God. That is the most hidden and secret place.

While in prison, I had to indemnify the faithlessness of Jesus' disciples. With the help of those in the spiritual world, I managed to witness to twelve disciples, and through that, I could initiate a new future. The spirit world is the archangelic realm. Because the archangel didn't accomplish his mission, Adam couldn't attain the glorious realm and establish the proper relationship, so those in the spirit world had no alternative other than to help me. At the time of Elijah, God sent crows to bring Elijah food, but to me, God sent people.

My prison number was 596, which has a similar sound [in Korean] to the word "mistreated." Someone's ancestor would appear in a dream instructing him not to eat the rice powder he had received but to give it to prisoner 596 in such and such a room. At first, the prisoner would refuse to follow the order. After a second, and a third dream, the ancestor would grab him by the neck and demand, Will you do it or not? The prisoner would have no choice.

Through phenomena of that sort, I gained quite a number of disciples. If I had spoken, I would have convinced more people. Some of you may know that twenty-four secret disciples, such as Park Chung-hwa and Kim Won-duk, came to me through heavenly guidance. They were people who would do anything I asked. They would place their lives on the line. If I had said, Let's break out of here, they were the kind of people who would have tried.

Greeting with the eyes alone

The prison consisted of six blocks, all interconnected. Other inmates might want to meet me, even though we were under the strict, watchful eyes of the prison guards. Just to meet me, some inmates would stealthily crawl beneath the guards' line of-sight. In the morning, when we were out of our cells in the narrow corridors, we would stand in four lines. It was a narrow corridor, but they would make their way to me, wink and give me a quick embrace. This made a deep impression on me.

A guard would hit, with his rifle butt, anyone discovered doing this and send him to an isolation cell for one to three weeks. These people would make plans to escape. Those discovered for a third time planning to escape would be punished with death. Despite that, they would still make effort to meet and greet me, because that would be the most glorious part of their day. They played that kind of game.

This went on for several months. I began to think it might cause a problem, and I would break out in a cold sweat. Sometimes they would greet me lying down flat. You could not know the taste of such tragedy, pitiableness, unless you experienced it. You surely cannot grasp the deep communication of the heart made through just our eyes unless you have experienced it. Even if you studied volumes of encyclopedias, you still wouldn't know. Sometimes I felt God Himself smiled, thinking, How wonderful! When He saw the beauty of these relationships.

Food hidden in the work place

During my time in Hungnam, some men became my followers. Some of them would hide packets of rice powder in smelly holes or gaps where they would be unlikely to be discovered and would share

them with me later. Those meals left me with more unforgettable memories than luxurious banquets would.

Some inmates would signal me with their eyes from around the corner of the prison toilet. They would say, I felt sorry about eating this alone, so I have brought you some. Teacher, you surely know that I want to share this with you at lunch time, don't you?

Moving experiences of sharing rice powder brought tears to my eyes and left such a deep impression on me that I have never forgotten them. On the morning of my birthday, a person from Pyongyang who knew came up to me and gave me a bowl of rice powder he had kept. I will remember this as long as I live.

I have never forgotten, even once, the experiences I've had, or when and in which prison they took place. I have to reciprocate to remove this debt from my life. If you think in this way, no debts will remain. Even if the person who had done me a kindness were no longer here, I would establish a greater condition and repay the debt through another person. When I die, I don't want to carry any debts into my grave. This is my philosophy and outlook on life.

Step into Freedom and Cataclysmic War

(In this installment, the fourteenth to appear in Today's World, Father continues his account of experiences while imprisoned in Hungnam, North Korea, that he began in our last issue. The text is drawn from the third and fourth chapters of the second book of the series True Parents' Life Course (참부모님 생애노정). The books are composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an autobiographical account.)

From the viewpoint of God's providence of restoration, Western civilization by all means needs to be connected to Asia. Flesh and blood, spirit and body, and all conditions of sincerity established by Western civilization have to be brought here. It was only in 1950 that representatives of sixteen nations came to Korea, and while here, they were engaged in fierce fighting.

The birthplace of the Messiah is the homeland. Those soldiers who fought in the Korean War sacrificed themselves for the liberation of our homeland. We can conclude that from the perspective of God's providence, the military conflict in Korea triggered an international mobilization to shed blood for the liberation of the homeland. Heaven mobilized men and women to Korea from all democratic nations that profess Christianity to sacrifice for the liberation of Korea, a providential nation that with the advent of the True Parent had become the ideal homeland. Heaven had them fight.

Would there have been such a thing as the Korean War had Christianity accepted the Unification Church? It would not have occurred. It would have taken at most three years to secure a complete nationwide foundation. Within seven years, a worldwide foundation would have been laid. The Korean War, which began on June 25, 1950, was a conflict in the midst of this seven-year course. Because Christianity did not accept me, Satan invaded and established a foundation based on the

number seven. Therefore, we see the emergence of two enemies—communism and Christianity. Communism emerged on the worldwide level at that point in history. Had communism not secured a foothold on Korean soil, it would not have grown to command the power it did in the world. All of that would have melted down in my hand.

The bombing of Hungnam by B-29s

On August 1, 1950, a heavy bombing attack was carried out with B-29 bombers on the Hungnam fertilizer factory.¹ Not only did I foresee this attack but I also knew and explained to those close to me that God would protect anyone who stayed within twelve meters of me. I was meditating calmly amidst all of the heavy bombing. It did not bother me at all. I was concentrated on the ideal world that awaited us in the future. I knew that for God, sending a person with a providential mission like mine to the spirit world at that point would amount to a loss of cosmic proportions. God was willing to pay any price to protect me. In fact, He had no other choice. Such were my thoughts while those around me were worried and their facial expressions got ever tighter. In the midst of explosions ripping through the Hungnam factory, people were shouting that they were going to die. That was the situation I was in... Oh well... Death did not concern me at all.

Prisoners to the frontline

Soon after the Korean War broke out on June 25, the communists were mobilizing all of their prisoners to the front line, where they were to die as cannon fodder. At some point, about eight hundred prisoners, out of roughly a thousand, were ordered to march to a meeting point fifty kilometers from the prison. We marched out in obedience to the order from the central command for more soldiers for frontline combat.

(a U.S. government chronology of the Korean War states that on that day, "Forty-six B-29s of the 22nd and 92nd Bombardment Groups bombed the Chosen Nitrogen Fertilizer Factory at Hungnam, the largest chemical plant in the Far East." On the day UN Forces liberated Incheon, driving out the North Korean Red Army, civilians were still fearful and distrustful.)

About eight hundred people moved from Hungnam toward Wonsan and Jeongpyeong... Originally, we would have started out by railroad but a section of track had been destroyed by bombing. The prisoners travelled fifty kilometers on foot. At that point, there were only seventy or eighty prisoners left behind at Hungnam. Most of the prisoners were taken to fight on the front line.

I was among the eight hundred. It was dangerous to move by day because of the heavy bombing, so we marched through the night starting at eight in the evening and stopping after dawn, thus covering about twenty-five to thirty kilometers a day. Since trains could also run only by night, it had been arranged that we would arrive at a station by 4:00 am.

However, that train did not come at the appointed time because of an accident, and the group of prisoners had to stay put for a few days. Because too few guards were escorting too many prisoners, the guards feared problems might arise and ordered a retreat to the prison. Three days later, the prisoners were ordered out again. This time, however, I was allowed to stay behind. I was the only one out of the original eight hundred whom they left behind. That is how I survived.

The end of the ordeal

How does the story end? The gates of the prison did finally open. It was time to go. Wonsan was the very first place to be retaken by the South Korean contingent under the UN Forces. Our soldiers entered Pyongyang on October 19. However, Wonsan had been taken at dawn on October 15 or 16. 2 An area abutting Wonsan; not to be confused with South Korea's Cheongpyeong Therefore, the Hungnam area was the first piece of the North Korean territory retaken by the allied forces. That incursion forced our prison guards to flee and allow me to escape.

All these events occurred as they did because God was desperate to save one person, His son. On October 12, about seventy prisoners with sentences of seven years or more were taken ten kilometers into the mountains and executed. Since my prison term was five years, my turn was to come two days later. You can see why God must have worked feverishly.

As I looked out of the cell window on the night of October 13, it already looked as if changes were occurring. The prison guards fled on October 14 because UN Forces were approaching Hungnam; so we were able to get out of the prison. The UN forces launched a general offensive and at two o'clock in the morning on that day we gained our freedom.

If you conceive of my release as a decision made in a court of law, granting it would have been done not by a judge, but by the accuser, Satan himself, who had the final word. I needed Satan's approval to be freed. Because I successfully accomplished all that had been required of me, soldiers from the archangel nation [the United States], with other troops making up the UN forces, fought back against North Korea and were able to liberate me. This is how I came out of prison.

The fact that on October 14, 1950, just a day before my scheduled execution, UN troops led by General MacArthur freed me is evidence that my salvation was accomplished entirely by God's grace and power. A condition was established for the whole democratic world to receive benefits from the UN forces having liberated me from prison. In other words, because the UN troops played a direct role in my deliverance from the Hungnam labor camp, the democratic world established a providential connection that allowed it to be saved and blessed.

October is the month of liberation for the Unification Church. Both my liberation from Seodaemun Prison on October 4, 1955 and from the Hungnam labor camp fall in the same month. Tears well up in my eyes just thinking about this. For me, this time marked the loss of a people. I also lost my family, my beloved wife and son.

My prison life—history and tradition

Do you know about my lifestyle in prison? A tradition of visiting these holy sites should be established.... How precious is the feeling of self-confidence and liberation people would have as they fulfill their promise to follow in my footsteps through the historical tradition I have established! It is for this reason that I asked Kim Il-sung to open my hometown to visitors. I asked him to open both my hometown and the Hungnam labor camp; these sites will become educational facilities with training courses designed to correspond to the number of years I spent at each.

My imprisonment at Hungnam was not a setback for me. God has worked through my life course to turn the experience at Hungnam into a powerful source of inspiration that brings new life to the

hearts of young people who study the Unification Church doctrine as it spreads to all parts of the world....

There is no better place than a prison to learn about what one is really worth and to recreate one's character. If we are to train young leaders to take on the task of world unification, I think we might need an official survival-training course.

Determined to make a fresh start

You feel quite young when you turn thirty. When I compare that time to now, it really was the era of my youth. Leaving prison at that age, I resolved to make a fresh start, a new beginning in my life. It did not matter how hard and bitter my experience in North Korea had been up to that point. My mind was set on forgetting all the hardships and thinking of what had happened not as an impediment or loss but as stimulation for that fresh start on the road to accomplishing my historic mission. I was adamant, knowing I was responsible to accomplish my mission at any cost. I made this strong resolution in my thirties while my body was still in its prime. My release from prison was equivalent to resurrection and marked the starting point of proclaiming the truth of Divine Principle.

Those who followed me from Hungnam

At the time of my release, several people clung to me, crying desperately, asking permission to follow me. In fact, four people left their parents and wives behind to accompany me after I emerged from the labor camp in North Korea. Among them one was a man from the Moon clan, in which he thus came to represent Cain.

This man, Mr. Moon Jeong-bin, had worked as a department head in the South Hamgyong provincial office in Hamhung.³ He was sentenced to Hungnam prison because of a mistake committed by one of his subordinates. He spent some time with me in the prison cell, and from the spirit world, he was guided to become my follower. He later followed me as I traveled from Hungnam to Pyongyang.

Despite being a family man with a wife and two sons, he was very devoted to me and after his release kept visiting me in prison, hoping for my release. After my release, I set out in a hurry to reach Pyongyang, but since I was passing his house, I felt obliged to stop by and greet his family. After we exchanged some greetings and said our goodbyes, I left to continue my journey. Suddenly, he ran out of his house and started following me. "Why are you coming with me?" I asked. He replied that he felt compelled to follow me. So he came along. ³

A bundle of tattered prison cloths

Hamhung is fifty kilometers inland from Hungnam, which is a port city on the East Sea. The clothes I had worn in the labor camp, my shirts and underwear, were all made of cotton. When prisoners worked in the factory, the fertilizer ingredients—ammonia and sulfuric acid—would often stain their clothes. Both substances are caustic; their chemical action destroys an organic fabric such as cotton. If you pull on cotton clothes, they easily rip apart. After long use, our clothes were full of holes and began to rot... A beggar wearing such clothes would look even more miserable. Those clothes looked and smelled horrible. If you pulled on or scratched any part of that cotton cloth, it would practically disintegrate into shreds. Since I could not throw those clothes away, I stuffed them all into my

bedding, which I spread on the floor and used as a mattress in the prison cell. I pulled out the stuffing and replaced it with all these ragged clothes to preserve them throughout my three-year term.

What possessions do you leave prison with? I carried a bundle of those old clothes with me as I travelled from Hamhung to Pyongyang over a period of ten days. In Pyongyang, I asked a member to look after the bundle, saying, "Even if you have to throw away your silk jacket, skirt or a blanket made of foreign satin, keep this bundle safe and make sure you return it to me." Nevertheless, he threw my bundle out at the first opportunity and kept his family's stuff... It was lost.

If I only had those clothes with me today, I would not need to explain anything. They would have been too valuable to exchange for the whole universe. The material could speak for itself and stir more profound emotions than any talented orator's speech could ever do. I still have no words to express my disappointment about this loss. Where am I going to find a substitute for this? Is one for sale somewhere? No. Ordinary things such as a small piece of paper or a fragment of a newspaper article become precious historical relics if they are related to your public mission. Even if you are totally impoverished and starving on a single piece of dried (*Three days into the war, North Korea captured Seoul; here, people, many of them refugees, in the city of Daegu celebrate news of Seoul's recapture by UN Forces in September 1950. North Korea's ally, China, took Seoul in January 1951 but relinquished it two months later.*) radish leaf, you should first think of preserving it as historical evidence by filing it or taking a picture of it. These things will allow your children to inherit the very essence of our tradition without you preaching a word to them.

Evidence of war preparations

I observed things clearly when I came out of prison in Hungnam. I was very interested in all the changes that had taken place around me. From the very beginning, when the North Koreans laid a new bridge, it was designed so that the road could be widened up to two lanes each way. They built roads like highways. Since cement was abundant in the North, they paved the roads with a thick layer of concrete, a strong construction material. None of this escaped my attention. It was obvious that the roads had been built to withstand the weight of heavy tanks moving, and the bridges had also been constructed so that thirty-ton tanks could cross them. Since the road from Hungnam was strategically important to the East Sea coast, it had already been prepared for military purposes. All things considered, it was clear that the North had prepared for war ahead of time.

I understood that war preparations were implemented by the KGB as soon as the government was established in the North. It was in line with the Soviet policy in the Far East, which is why all the fertilizer produced by the Hungnam factory was sent off to the Soviet Union. They used to send several loads per day, which they bartered for ten- or twenty year-old Soviet weapons. Since these weapons were so cheap, they got most of the old Soviet cache. They used them to train soldiers along the thirty-eighth parallel in order to prepare for the invasion of the South. They did not need state-of-the art heavy equipment there and managed very well with the outdated weapons.

I was aware of all of this at that time. Based on my personal observations, it was clear that North Korea was readying itself for war. Everything was prepared by 1950.

Contacting those who had been loyal

I travelled on foot from Hungnam, on the east coast, all the way to Pyongyang, near the west coast. Although I sent people out to all of my followers in Pyongyang letting them know that I had returned, most of them did not come to see me. Nevertheless, I did succeed in bringing some people together, even if just a few.

I stayed in Pyongyang for forty days, though my hometown was only a hundred and ten kilometers from the city. To go there and back would have taken only a couple of days. Still, I did not visit my parents or my brother and sisters at home. Instead, I looked for those people who had earlier responded to God's call. I made a point to visit everyone who had promised to follow God's will—every single person, without exception.

I never made it to my hometown. I wanted to know what happened to those who had followed me before I went to prison. Moreover, before I visited my own family, I felt obliged to communicate with everyone whom I remembered from that period. This is the heavenly way.

Since these people promised to remain loyal to me before I went to prison and did not notify me they'd had a change of heart, I was still responsible for taking care of them as their teacher. As long as I was still chosen by Heaven and as long as the person did not directly express ill will toward me (in which case Heaven would have no other choice but to forsake him) I was bound by the obligation of a promise exchanged between a teacher and a follower. Because of this, I visited all of my scattered followers. When I could not visit directly, I would at least send Won-pil in my stead. Under the circumstances, was there time left to visit my home? In some cases, it took a whole week just to find one person. Even if a person had gone against me, his descendants still have to be saved. The fate of those who had opposed me hung in the balance and had to be cleared up at the time of my visit. That is why it took me a whole forty days to complete the job.

I could not help leaving my mother behind in North Korea, even though I remembered her monthly tearful visits to Hungnam prison. I had to find all my followers in Pyongyang first. I visited everyone, even someone well over eighty years old, only to find out that the person had passed away already. My goal was to call on and bring together every single person that came to mind, young and old—everyone who had become a member or established a providential connection with me.

I would call on somebody and be rejected at first. I would return and be rejected again. Even until the third time... This went on until people started to evacuate en masse in December. I kept sending people out until sunset on December 2, and I continued desperately offering conditions as expressions of my sincerity until God gave me the direction to leave.

I could not abandon people. I accomplished everything I had to do in the North. I had started out in Pyongyang with a perspective based on heart and before I could leave the place, I removed the pain in my heart and found the courage to offer this new heart to God for the sake of His will. This is why I left Pyongyang that night. A leader needs to be that serious about his responsibility. You should accomplish your God given mission even amidst a life-and-death struggle. Once you have started something, you should make sure you complete it. Those who move on to do other things before completing their original mission will realize very soon that their way forward is blocked. This is why I went out and resolved all the issues with my former followers so that in front of Heaven and earth I am justified and have the sympathy of these people's ancestors and descendants.

Since I was aware of such things, I made sure to complete such a foundation before leaving. When I look back on those days, I have no regrets or pangs of conscience about anything.

Visiting the “Inside the Belly” Church

As I was leaving North Korea, I visited the mother of Huh Ho-bin. Since this elderly lady was the overall leader of a religious group, I went to visit her and met her for the first time. The lady had already received a revelation that she should treat a gentleman in Kyungchang Hamlet with respect. Therefore, all her followers came out to greet me wearing white clothes. (*Suspicion of refugees prevails in a civil war. From Hungnam to Busan, Father would have gone through or skirted frequent North Korean and South Korean checkpoints like this one*). Even at that time, had this group exactly followed the directions I gave them, I would not have had to go the way of suffering. This was a substantial, divinely inspired group. Since the members of the group had been trained for years to be mobilized at the command of the returning Lord, they could have been able to advance the providence by leaps and bounds.

The Holy Lord Church, the Inside the Belly Church and the New Jesus Church were similar in the sense that they would have united easily had they been able to accept me. How would that be possible? Through the Principle. But since these people had become too comfortable, they did not recognize what was happening. They could not interpret the revelation given them.

Ministers who had opposed me

When I went to the communist North, about eighty ministers from established churches came together and signed a resolution to get rid of Moon so-and-so from the Unification Church. They must have felt relieved when they heard the news that I had been sent away to a death camp. Did I die, though? Why should I have? In the end, those who conspired to kill me got a taste of their own medicine. The communists killed them all. How ironic that the man who was destined to die in the labor camp survived while those who put him away ended up with that fate! God is indeed unforgiving when it comes to His providence. I looked for each one of these individuals. I was willing to embrace them, offer them a pardon from their past and a direction for a future they could be proud of. However, my search always ended with the same result—those ministers were dead and gone.

In Pyongyang, a church minister whose last name was Nam was behind my imprisonment. I don't remember his first name. This minister lost all his children. It went that far. Such is the settlement from Heaven. In spite of all of this, you should not think, That is the punishment you deserve. Since the person's descendants are still alive, you should think, God, Please do not harm this lineage anymore and bless these people on my behalf. This is the thinking of a righteous person. You should know that such is the way God has trodden until now.

Members who left the path

I have been betrayed by many people since I started my providential course. I remember each and every individual who had ever pledged to follow me to the end but went astray. Not only do I remember the content of each pledge, I know exactly how each of these former members is doing today.

There were many women in our church at the time I received the Hungnam sentence. One of them might pledge her absolute loyalty at that time saying, "I am willing to die and resurrect time and again just to be able to write a wish paper⁴ for the sake of my teacher's well-being. If I had to choose between being different kinds of flowers, I would be a rose or a lily; why be a pumpkin flower?"

(4 Father is apparently referring to someone from a Buddhist background. In Buddhism, one way to express sincerity is to write out a wish and offer a donation for the sake of its fulfillment.)

Another person might say, "Even if I had to live on top of Mt. Baekdu and make a living by planting potatoes in the rocky ground in order to serve my teacher, I would never give up." However, when they heard from me about "going the way of death," the usual response was "Wait, let me think it over." People cannot be trusted.

Many women betrayed me. However, what is more important is that many have betrayed God. God could not take revenge over such traitors as Adam and Eve, the angel and all those others who betrayed Him in the long course of history, because God is pursuing the absolute standard of love. "Why doesn't God do anything about His enemies?" one may ask. The answer is, "He cannot do anything." Because God has set the standard of absolute love, there is no way He can seek revenge. He has to bite the bullet, saying, "We will see. Wait a little more."

Absolute love has no choice but to wait. Can you imagine the depth of God's suffering in this situation? We should be aware of this. We should appreciate God's perseverance amidst all the suffering.

Members from the Pyongyang period

In Pyongyang, I restored three women and a man. Without such a foundation, the providence of restoration could not possibly be completed.

God lost women from three significant generations. Therefore, unless three women representing these three lost generations are restored, we cannot expect to witness the unity of a Cain and Abel who were born as the result of a union of a true married couple. These three women were needed as a condition of indemnity. I knew of this necessity and went to North Korea with this goal in mind. In fact, this is my one and only achievement in the North.

I restored three women out of North Korea in order to restore by indemnity the mistakes of three generations of women. Also, the fact that Kim Won-pil attended me before he became twenty years old was of crucial significance. Since he was in the position to represent the communist world, he had to exhibit absolute obedience in attending me. No excuses were to be granted. That is why Won-pil attended me at all times even while I was in prison.

To restore one person in Kim Baek-moon's position, the respective number of members that followed me before I went to prison and the number of members after I returned had to be the same. One person, Kim Won-pil, stood in the position of Kim Baek-moon. Three women were also significant. Because of 5 Ji Seung-do, Ok Se-hyeon, Jeong Dal-ok and Kim Won-pil, respectively them, I was able to restore the four people I originally planned to restore from Kim Baek-moon's group. I went to the enemy in the North and found these people among them. This means that I was able to regain the four-position foundation there. This foundation of a son and daughters, gained amidst the

struggle in the North, became the starting point for expanding the providence of restoration. From the viewpoint of the Principle, without this accomplishment I would not have been able to make a fresh start.

Sudden evacuation

Apart from these four followers outside prison, I was able to restore four groups from the circle of my inmates, and I took one man from each group with me when I returned to the South. It is because I was able to secure this particular number of followers that I could start my spiritual work in the South. This is how the Unification Church began. All that happened from that point onward was a new providential dispensation.

When I arrived in Pyongyang after my release from the labor camp, I sent the four men that came with me from Hungnam off to visit their hometowns. I told them to come back by a certain time on a certain date, but they just missed the appointment because of the commotion caused by army troops and refugees retreating southward from the north. So what happened in the end? There was another man. He had followed me in prison and had been released earlier than I. His name was Park Jeong-hwa. He lay in his home in Pyongyang with a broken leg, abandoned by his siblings who had fled to the South leaving him behind with only a shepherd dog for a company. I cannot forget the moment I visited him at home and decided to bring him south on the back of a bicycle.

Also, when it was time to leave Pyongyang, I sent somebody to bring my mother to our place. I sent for Won pil's mother also at that time... I sent for my mother to come because I knew that the situation in the North might take a long time to be resolved. The person I sent to her left but did not return—he may have been caught or did not make it for some other reason. I did not have much choice but to send Moon Jeong-bin to bring Won-pil's mother to us. A trip there and back should have taken only two days, even if he walked all the way. But he never returned.

By that time also, the situation in the North was growing worse by the day. There was a real danger that we might become surrounded. We thus had no alternative but to set out from Pyongyang. Mr. Moon, who had pledged to follow me at the risk of his life, could not come with us.

(TW 6 For more on Rev. Kim, see Today's World November 2008, p. 9; August 2008, p. 8; September 2005, p. 14; July 2005, p. 17; June, July 2001, p. 33)

Leaving North Korea

(In this installment, the fifteenth to appear in Today's World, Father is a refugee, like millions of his countrymen, fleeing south. The text is drawn from the fourth chapter of the second book of the series True Parents' Life Course (참부모님 생애노정). The books are composed of excerpts from Father's speeches over many years, arranged more or less chronologically in the form of an auto biographical account. 8)

Departure from Pyongyang

I left the city of Pyongyang only after all other refugees had gone. Also, I took with me a crippled person, physically impaired by a broken leg.¹ I put him on a bicycle and pulled it all the way to the south. We started on our way as the North Korean and the Chinese troops were approaching; they were just twelve kilometers behind us. Even amid this life-or-death danger, I can stand tall in front of God. I have never betrayed a promise to Him.

I left North Korea in the winter of 1950. By January of 1951, I had travelled all the way down to Busan on the south coast. I was wearing odd clothes when I left the north. I had on an over coat that was part of my middle-school uniform. It had buttons all the way down the front. You don't have the luxury of choosing what to wear when you're a refugee. I wish my arms had been shorter. It was frigid, and I had to pull my arms into the sleeves to stay warm. I must have looked really smart in that outfit. Everybody stared at me when I walked down the street. In a situation like that, I always thought that though other people complain about their fate and bear grudges toward Heaven, amidst all of this suffering, I will not be like that. (1 Park Jeong-hwa.)

From Pyongyang to Cheongdan

The Chinese Red Army was approaching us from behind. When the three of us started out, we soon realized that long lines of trucks loaded with soldiers and military equipment were clogging all roads leading south. Since the disabled man was bigger than I, I could not imagine carrying him on my back. I decided to put him on a bicycle and transport him that way. It was an extremely hard job. Under the circumstances, with our way forward blocked, death seemed imminent, but I could not afford to die. I was prepared to die, however. I was determined to become the most miserable refugee of that period. If God were to give His blessing to the most miserable Korean in the midst of all of the suffering that had befallen our country, He would have no choice but to give it to me. I felt that kind of determination on the way from North Korea.

Since all the main roads were blocked by the retreating troops and military equipment, civilians had no other option but to travel by narrow paths or across barren rice fields. Words cannot express how hard this journey was. At some point, Park Jeong-hwa said to me, "I love you but if we continue like this, we will all die." He tried to commit suicide but I caught him just in time and chastised him. We continued, walked, taking shortcuts through forests and down obscure mountain paths known only to local villagers. We were able to make headway in this manner. God was watching over us and guiding our steps all the way.

Refugee cuisine

I could tell many stories from that period. The biggest problem throughout our journey was finding food. Since we could not afford to carry any baggage or supplies with us, we could either starve or steal. So, we would go into abandoned houses and look for food. In fact, if we hadn't, the Chinese soldiers would have emptied those houses of supplies anyway.

We would go into houses in the early evening. Going from house to house in search of food, we'd usually find something. I told the others to take only the first food they came across. If we were to pick and choose, then we would really become thieves. And if heaven and earth could see what we were doing, they should be able to look at us with sympathy, as if to say those rascals steal other people's rice, but there is something different about them.

I told the other men to bring out whatever they first discovered in the rice jar²—be it hulled millet or corn. I would not allow them to exchange it for anything else found afterward. They would enter a house and chant "rice jar, rice jar, rice jar" as they looked for food.

Whenever we cooked, we would always prepare as much food as we could. The problem was that we had only one enamel cooking dish. Could refugees travel with cooking equipment banging and rattling along the way? Since we could always break tree twigs to use as chopsticks, the only thing we needed to carry with us was one enamel dish. So, when the three of us would sit around this small dish filled with rice, I would think about the value of hardships in my life. Under those circumstances, we could eat anything with great pleasure. Hardships teach us to long for and appreciate even simple things. Jesus meant this when he said, "Blessed are those who hunger and thirst for righteousness." With our stomachs growling, we longed for humble food as if it were a delicious treat. A rice-cake made of rough barley would taste better than exquisite cuisine from a royal dinner table. Could someone in our situation be fussy?

Mastering the desire to eat

Even today, my philosophy is to start eating after everybody else and put down my chopsticks first. I'm always the last to pick them up and the first to put them down. Also, when there are different things to eat, I always start with the least delicious food. I acquired this habit during my refugee life. For the sake of my hungry followers, I would always stop eating first even though I would still be hungry.

When the three of us were escaping from the north, we would get equally hungry and crave food, especially when we had our food in front of us. We were all equally hungry. I would hear the other two men would determine, "Even though our teacher always finishes eating first, I should try, at least once, to put my chopsticks down first," but once they started to eat, they could never beat me.

Who can put down his chopsticks while the rice bowl has still food in it? Such person naturally assumes leadership position in the group. The one who can put down the chopsticks first is the master.

Six kilometers on the tidal flats

When I got out of the prison in North Korea and headed for the thirty-eighth parallel, my thoughts were that I needed to get across the thirty-eighth parallel without fail. Based on this state of affairs, I had been consulting my intuition and had realized that the situation was rather unfavorable. In my heart I wanted to cross the border and go south.

We walked out to Yongmae Island on the tidal flats and were the first ones to get on a boat moored there, but a crowd came and there was a ruckus. What happened was that those who were not the relatives of those soldiers or policemen were all dragged off.

All the military were in retreat; how then, could ordinary people have been permitted on the boat? So we had to go back to the mainland because there was no boat for us. We went back and went south across the thirty-eighth parallel.

While we were crossing tidal flats to Yongmae Island, I thought to myself that if I could not make it Heaven would perish. You should love with the thought in your head that "If I fall by the wayside, where will that leave Heavenly Father?" Where, then, could you not go?

The search and inspection of the Homeland Defense Corps

Many things happened as we fled south. Won-pil wore a winter cap and an overcoat. Because it was very cold, he tucked it in and followed behind me. He looked like a woman. His face and voice were also feminine. At the time he did not even have a hint of a mustache. Though he was dressed like a man, wherever we went people thought he was a woman. The Chinese Army had entered the war, and the tide had turned again. Any time we were inspected, they checked to see whether he had testicles. Why do you laugh? Everyone knows about that, and I'm trying to explain it realistically. Several times he was told, "Stand up and take off your clothes!" He looked like a woman, almost completely. This happened many times.

That is all related to why he joined the Unification Church.... You may not know it, but I keep him near me because there is some element of his ancestral background that matches the providence. This aspect of his background is known only in the spirit world.

Warm reception prepared after receiving a revelation

After being released from prison, I was a wanderer with no possessions at all. During the months it took to go to Busan from Pyongyang, I begged for food and remained silent. Sometimes, my yearning for food was indescribable. It was part of my wandering life at that time. Nevertheless, I never prayed, "Heavenly Father, I don't have anything to eat today, so please provide me with something." Instead, I used to come forth to Him until I fell asleep.

Sometimes I would think, Tomorrow a beautiful woman will definitely give us something on the roadside, and the next day a woman dressed in white would be standing on the roadside waiting for us, just as I'd anticipated.

She would say, "Yesterday I was told to prepare everything and wait. I've been waiting for you. Please have something to eat." This kind of thing happened on many occasions.

If you could only feel my heart at the time, you couldn't help crying. The same is true for God. No one on earth knows the sorrow God and I shared as we held each other and wept. The depth of my feelings for God cannot be measured. When I recall it, I feel as if all the cells in my body are aching.

A relentless march to the Imjin River in the dead of night

We came out of the North, experiencing all these hardships on the way, and when evening came all the refugees were worn out from walking. It is extremely tiring.

(Today's World : The sudden influx of half a million Chinese troops late in 1950 drove the UN Forces back south of the thirty-eighth parallel. For military and security reasons, UN policy was not to encourage North Koreans to seek refuge in the South. Many were turned back. Father and his band crossed the frozen Imjin river near where it bisects the thirty-eighth parallel.)

That being the case, the others in my group wanted to go into a village and sleep, but I insisted we cross the Imjin River even if it meant walking all night. The others all went to sleep. Because I insisted we go on, my companions must have felt, How obstinate Rev. Moon is!

Don't you think so? They were downhearted. It was night and everyone else was sleeping, but we three all came down to the Imjin River, pushing the bicycle. When we reached the banks of the river we slept there. It was about half past one or two in the morning.

It is about thirty kilometers from Cheongdan to the thirty eighth parallel. We followed that road on a moonlit night. I'll never forget that. We were so tired that Kim Won-pil dozed as he walked, carrying his bag. Someone who isn't aware of the situation might behave like that, but I went faster with every step I took. Something told me we needed to reach the banks of the Imjin by that evening. At times like that, I'm on full alert and implement an emergency plan of operations, War extend my antenna to its fullest.

There was a house there, and just a step away from it was South Korea. No one lived in that house. Though it was ripe with all kinds of smells, I thought it was the blessed land. In an emergency, we'd only have to take one step to reach South Korea.

Across the Imjin River and on to Seoul

My next worry was that the Imjin River would not be frozen and we wouldn't be able to cross, but the weather turned cold and it did freeze. So we awoke at the break of day and set out. The Imjin River was frozen and we could finally cross it. Those behind us were all intercepted by withdrawing UN troops and all of them were sent back. We were the last ones to cross the river. That is how we came to South Korea.

If we had delayed for even a minute, what would have happened? A person's fate can be determined by time; sometimes it can even be ruined by it. Things like this happen all the time in our everyday lives; how much more would they happen when following the path decreed by Heaven? It was such a serious situation! None of you understand this.

If climbing over a hill meant salvation, should you persistently push others forward, or not? If they don't want to go, you should force them to go, even if that means seizing them by their necks and dragging them onward. That is love.

Prayer at the thirty-eighth parallel

I cannot forget the prayer I offered as I crossed the thirty eighth parallel. "Heavenly Father! I am going to South Korea. I came to North Korea but failed to fulfill Your will, and with the sorrow of a someone who couldn't succeed, I was confined to a prison here. Now I am going down to South Korea with others who are also pursued. I know even as I go down this road, I will have to come back up some day, and if I cannot cross the thirty-eighth parallel to visit North Korea, I will instill my ideology in my descendants and make them go in my stead. If they cannot go, I will have to send my followers." I made this resolution before I left. I have fought my way through until now, repeatedly living that same day for a decade. The steps I took after making my pledge before Heaven were different from yours.

I held soil from the thirty-eighth parallel in my cupped hands and resolved, I will demolish communism with these hands, and within a few years I will return.

It seems like yesterday that I prayed that I would get the free world under control and rally the free world to liberate North Korea. Standing with both two feet on the thirty-eighth parallel, I pledged through tears to unite North Korea and South Korea with my own hands.

Not even those who came with me knew that I had prayed with tears. I had left my sadness behind me, along with my parents and siblings. I have still have not forgotten that as I left behind me my mother and father, who had devoted themselves to me in my hometown, I told them to wait for the day this disloyal son returned, to not die but to continue waiting for me.

Called up for military service and physical examination in Seoul

I had cut my hair short before I left North Korea, and when I came to Seoul I passed through Chang Gyeong Won.⁵ There were young soldiers there, who were (now that I think of it) in the Marine Corps. One of the young men would stop the men passing by and tell them to go here or there—here if he was small and there if he was not. I had recently been released from prison, but I was still stout. I didn't look emaciated at all.

They were determining my fitness for military service, and since my hair was cut short they asked, "Where are you from?" Having short hair usually means you've been in the army, or you are a deserter. They were suspicious. The following month, Father reached the city, pushing Mr. Park on a bicycle. "Where are you from? Aren't you a deserter?" they asked. Nowadays there are ways to find out if someone is a deserter or not, but back then who knew? "Where did I come from? North Korea, of course," I answered. "North Korea?" they responded.

Because of my short hair, they thought I was a spy. At that time, everyone was fleeing for safety and you could not tell spies and soldiers from ordinary people, so they thought I was a spy.

But the man questioning me felt that if he took me in and I turned out not to be a spy, he would lose his job, so after examining me, he pronounced me Class C. In other words, he stamped me as having failed. After that, wherever I went everything was all right, because that certificate was an identification paper (the only one I had) and being Class C, I was allowed to pass anywhere I went.

Afterward, I was registered as a resident of South Korea and everything was fine for while until problems arose and I was confined in prison.⁶ How hard do you think they investigated to implicate me in all kinds of ways? They said, "Oh, he evaded military service. Does he claim he was categorized Class C?" Did he steal the Class C certificate, or did he just pick it up off the ground? Do you think they could implicate me? All kinds of harsh rumors began. Three months later I was found innocent and acquitted.

Bartering for food

We came to a farmhouse in North Gyeongsang Province⁷ that it seemed the tenants had fled. We went in and found an old woman and two middle-aged women. We told them we were passing by. It was January. We offered to sell them our bed covers, which we were tired of lugging around. We told them we didn't think we'd freeze, though it was a bit cold.

(⁶ The South Korean government incarcerated Father July 4–October 4, 1955. For more, see the October 2000 issue, "Behind the Walls of Seo daemun Prison." ⁷ A large east-coast province whose northern border lies just south of South Korea's midpoint Father's small band of followers struggled to find food on their way south. Many farmers had had to abandon their fields and flee for safety; Left: Spreading manure over a barley field during the war; Right: Harvesting grain in November 1950 ¹² Today's World)

We said, "They may not look so good, but they're made of good quality cotton wool, and though they're dirty, they're basically sound. We would like to exchange them for rice."

They said that they had no rice but agreed to barter a bag containing about sixteen kilograms of unhusked rice for them.

The bedcovers would have only weighed us down on our way to Busan. There was no ready-to-be-cooked rice to be found then. We husked it by stamping on it until we were bathed in sweat. We decided we would eat our fill of it. So we cooked all of the rice and made rice cakes, which the three of us sat down and ate. We left only about a bowl of rice, which we gave to the landlady. We had had so little to eat for so long, so we ate to our hearts' content.

We stayed there a while before deciding to go down to Busan.

The letter I tore up in Youngcheon

January 18 was the saddest day of my life. That was the day on which I offered devotions and offered a prayer of blessing for those people⁸ before God, and made a promise to them. However, they forsook all that. Though they may have forsaken me, I still wrote them a very long letter telling them about the love of God, and contacted them three times. However, even though I had delivered that last letter to them, they sent it back. Carrying that returned letter I left North Korea.

There is a bridge in Youngcheon, in North Gyeongsang Province, and on January 18 I stood on that bridge and read that letter, and then tore it up.

I sat on a levee along the top of which there were railroad tracks and thought about past times as I tore up that letter. I made a resolution. A man must have something like that. Though he may not express it in words, he should have a goal, a banner, and dedicate himself day and night for the day on which he can bring his enemies to submission with his own hands. Night comes every day, as does

the daytime, but if he does not live to see his day of victory, then he will disappear into the pages of history as a defeated man.

I must have written about twenty pages in that letter. A new task was begun with the turning of that page. You don't know how serious it was. You should know that there are many such unknown stories still kept in the dark.

(8 We assume Father is referring to the members in Pyongyang, whom he had tried very hard to recontact after he came out of the labor camp.)

A welcome meal prepared in advance

When I first came to Busan, I was a refugee with a bundle on my back who had walked all the way from Pyongyang. It took me about fifty-seven days to walk down from Hamhung. Under the circumstances, I begged for food on the way. What was interesting was that Heaven knew everything so well. Heaven knew already when I was hungry and worn out. When I thought to myself, "The day after tomorrow, I'll have some chicken," a woman would come out that day and say, "Here you are!"

I would ask, "Who are you? I don't know you," and she would answer, "Last night an ancestor from several generations back appeared and told me a very important guest would come today. He told me I should prepare chicken and rice cakes for him, so I have also made some rice cakes."

I would ask, "Do you know what the guest looks like?" and she would answer, "I was told he would look like a shabby traveler." She would go on to say that my face was very similar to what she had expected.

Can you believe that? I was given rice cakes and chicken in situations like that many times. It happens even now, too.

The first song I heard in South Korea (in Gyeongju)

Next, I wondered, now that I am in South Korea, who will I hear sing? Then, when I saw a boy coming out of a factory where he worked, I asked him to sing, so that I could hear my first song in South Korea. He sang a song for me, which I can still remember. The first song I ever heard in South Korea was...Would you like me to sing it? I won't, because I know you'll like it too much!

Getting a free ride in a freight car from Ulsan to Busan

After that, we rode on everything we could, whether it was a locomotive, a passenger car or a freight train. I saw a freight train, and we got on it. Which part of the train do you think we rode on? We rode in the locomotive. If we fought with the conductor in the front, we would be pushed back, but we could still ride in the rear. We told him that we didn't expect any favors. We said he would need us when he offloaded freight, so he should let us ride next to him. If he didn't, we would then insist that he let us stay anyway. If that didn't work, there was a bumper at the very front of the locomotive, and we would sit up there.

Overall, it took us two months to reach Busan from Pyong yang.

Which district of Busan did we come to? It was Choryang 1-dong. That place brings back memories. Now it seems deep in the past.

I arrived there on January 27, 1951. It seems like yesterday that I stepped off the train at Choryang Station, but a long time has passed since then. At that time, how old was I? I was thirty-one. I was very young.

Refugee Life

January 27, 1951–September 17, 1953

(In this installment, the sixteenth to appear in Today's World, Father is a refugee, like millions of his country men, fleeing south. The text is drawn from the fifth chapter of the second book of the series True Parents' Life Course (참부모님 생애 노정). The books are composed of excerpts from Father's speeches over many years. From these, Father's reminiscences are arranged more or less chronologically in the form of an autobiographical account.)

You can't possibly imagine how dirty my clothes became on the way from Pyongyang to Busan. I had recently been released from prison in North Korea, so my hair looked absurd. My silk pants had become jet black, and the silk outer part had deteriorated, so I wore them inside out with the dyed khaki liner on the outside. Turned inside out, they were just single-layered green pants. That was what I was wearing. I had been wearing the same silk jacket for two months, so it couldn't have looked any worse. It was soaked in oily grime to such an extent that when it rained the raindrops just rolled right off it. I looked like a beggar, and in that wretched guise I arrived in Busan.

I wore work shoes or sneakers until they no longer had soles. I had to beg for food; how could I possibly have money for shoes? I continued to wear the same pair even though dirt would wedge between my toes. During the time I was a refugee, I wore just the one outfit for a whole year.

Even though I was dressed in rags, I would think to myself that on a day in the future after our hopes are realized, millions of people would look at the rags I had worn. I thought to myself that I had taken a historic mission on my shoulders, so when my time came, and I was in the environment where my mission could be fulfilled in reality, people would make up a play to act out the scene I was seeing on that day, making me the lead actor in a real play. With that frame of mind, I would make my rounds, in rags but with dignity, begging for food with the heart of the leading historical figure. I did not think of myself as unfortunate. A single thought can cast new light on all sorts of forms and figures in the world. Refugees sometimes impeded troop movement during the war.

Hunger

When I met Kim Won-pil, he was a nineteen-year old boy¹ with a mop of hair. Four years later, he turned twenty-three. He did all kinds of odd jobs, including waiting on tables in a house where meals were served. I ate food he brought back for me, and I sometimes ate rice he had scraped of the bottom of a pan.² I did not ask him to work just so I would have something to eat. What I'm telling you is that we experienced all kinds of things. It was a very dramatic time of deep emotions.

When it's cold, people all flock to sunny places. We would go someplace sunny and we'd say to people there, "You've had breakfast and lunch, haven't you? We haven't had breakfast yet, so please give us a bit of space and let us eat in peace." Then we'd sit in a circle in the sun and have our meal. It is fun to eat under such circumstances. There is a hidden philosophy there: everyone is my friend, and we share empathy. I even acted like a beggar, a real beggar. I begged to get money for food, and no one could surpass me as a beggar. Only the quick-witted can do it well. I would look at a person, and if he didn't give me money, I might say, "Hey, is that all you are? Good things will happen if you support passersby like us." You could say I am the ancestor of fund raising!

The help of a hometown friend

There was only one street in Busan, and you could meet people from all the provinces of Korea on it. Since there was only one street, you could meet everyone if you walked back and forth on it for a week. After arriving in Busan, and being lonely, I walked to and fro along that road, and on one occasion I met a hometown friend. I cannot ever forget his name. I was far from my hometown, and I had come across a person who knew me on the street. Moreover, I remember he gave me ten thousand won.

I resolved that I would pay him back hundreds of times, even thousands of times more, when the time came. I had been harboring that thought in my head, when a few years later, (*1 Eighteen by Western reckoning*) his wife came to the Unification Church, and said, "At that time we helped you, so you should help us now." I was very offended. This wily woman just appeared in front of me. I had been praying and hoping to meet them so that I could repay in abundance the favor they'd done and even support their children. You cannot imagine how her behavior upset me.

I instructed someone to pay her back the ten thousand won at the highest likely annual interest and have her go on her way. She had shattered the standard I had praised for its goodness my whole life (to that point), the most enduring and stimulating memory of my life from my time as a refugee, and I could not have been more upset.

Labor on the pier

Arriving in Busan, we found it full of people; any hole or spot under an eave—any place that could serve as a shelter—was filled with people. What could we do? We worked during the night and slept during the day. I can still recall how we used to shiver at night, even as we stamped our feet. Even at such a time as that, I prayed, "Father, please don't worry about me. I will follow in Your footsteps with joy; the track of Your sorrowful lamentation I will follow with hope."

We slept from 10:00 to 2:00 during the day. Sitting still in a sunny spot and nestling down to sleep like a pheasant is quite comfortable. When you wake up and get dressed, the song about Kim Satgat [a famous wandering poet] automatically comes into your head. I am a man who loves nature. When I felt like it, I would stop to sleep in a field while walking across it, or sit on a rock and doze. I often did things like that. Why? When I stood up after sitting somewhere, I could feel that what I'd been sitting on felt sorry to see me go. Even if it were just a rock, if I slept on it; it was not merely a rock but something more precious than my own home.

During the day, I would climb a mountain and find a place to sleep in the forest; I'd spend some time by myself. I enjoyed that. When I returned to work at night, I would cause a minor sensation. Everyone flocked to my side. I would tell an interesting story, and they would bring their food and share it with each other. That's why, if you see a laborer sitting on the roadside in snow or sleet, in a wretched state, he or she should remind you of me and you should think, "Father did that kind of work too." You should know how often I spent the night under the eaves of a house.

A woman selling red bean porridge

When I came down South as a refugee, I worked at pier number four in Choryang, in Busanjin Borough. After getting off work I would go to the red bean porridge and rice-cake stalls. That still comes back to me. After work, I would receive my pay and it would be cold wherever I went, so I would go to a particular red bean porridge stall. When you come out of Choryang Station, you see many women working in stalls there. They would wrap their pots in tattered blankets so the porridge didn't get cold, and serve it from the pot. I would just hold the pot in my arms. The woman never told me off for doing that. After I had talked to her for thirty minutes, she would offer me a bowl of porridge. After I had visited and talked with her for several days, she even entrusted me to take care of the money she had earned from selling the porridge. There are still times when I crave a bowl of that porridge. It was so delicious at that time, perhaps because we were all starving, but I believed it was the most delicious food in the world. I miss the face and the shape of the lady who sold it, whose thoughts were all about selling, even though she was stained with dirt. I still cannot forget how delicious the porridge served by her hands was.

Sometimes as a refugee, I used to sleep in a bomb shelter. There were no houses to be found then. It seems only yesterday that I climbed to a mountain ridge and slept with a jacket covering me. The home of the woman who sold the porridge was a very small room, where she lived with her husband and her children. When you saw her children, you could not help pitying them because they were in the most pitiable of conditions. Yet she had something to be proud of, for she had a place to call home. After she had ladled the porridge into a bowl, she would give me what was left at the bottom of the pot, and it was delicious. What a memory that is!

Beginning to write the first Divine Principle (May 11, 1951)

With a few church members, I came south in 1951, walking the line between life and death. I wrote down the original Principle text.³ I remember writing it at the laborers' camp in Choryang [a district of Busan] in a room so small you could not lie down straight in it. You had to lie down diagonally, in a position something like an X, and still your feet touched the walls. It seems only yesterday that I lodged in that room, but a long time has passed.

During that time, I had to take care of all the problems that arise for a person wishing to live independently, such as financial problems, so I had to do all kinds of work. I had to act as the circumstances demanded, but I was more than equal to 3 Different from the Divine Principle as we know it; it is said to be more abstract and revelatory the tasks at hand. I had the capacity to adapt myself to the circumstances. Actually, I was not born like that; I trained myself. Unless one can train oneself to be an independent figure in any kind of environment, one can't possibly achieve such a great objective as those related to the providence.

In following this sacred life, this course of putting into practice the words I have spoken as a man, I have my own philosophy, calling for me to leave a record behind me and tread a unique, zigzagging path.

Refugees' joys and sorrows

Whenever I come to Busan, I always think of the Jagalchi Fish Market. When I was a refugee in a pathetic state, I used to wander around that area. What do you think was the wish of all the people who had come to Busan as refugees? Do you think there was even one person among them who did not want to return to his hometown?

Coming south where they had no roots and living among the South Koreans based here, the North Koreans (though they couldn't avoid being in a more difficult situation than others in South Korea) had to lay a foundation for their livelihood. That's refugee life. That is how they are supposed to make a start and settle down. I too came down as a refugee and lived as a refugee. The ups and downs of that process were truly miserable. How miserable was it? More miserable than the life of any laborer, or even any prisoner, in South Korea. Refugees are in a position where they cannot return to their hometowns or introduce their hometowns to their children or grandchildren. How wretched is that? That is why the North Korean refugees have laid financial foundations in South Korea, because when they return to North Korea they hope to do so as victors and not as losers, with the dignity of successful people. Our North Korean brethren who have come to South Korea have endured all the hardships of living as refugees and look forward to the day they can return to their hometowns, upholding their reputations, bringing with them and transplanting to the North all the valuables they have dedicated their lives to accumulating.

Building the cardboard hut

I prepared for a new beginning by living alone in a hole in Beom-il District, Busan. It was a stoney depression in the ground near a public cemetery. I lived there until I built a temporary home, the size of a hog pen. When I later went back and visited the area, the memory of building that house—carrying loaded boxes on my back, carrying stones, shaping the mud—was still fresh.

It was the worst house in Busan. The worst! I didn't have a decent shovel to build it with. No one would lend me a shovel. Refugees wouldn't lend shovels because they were selling such items for money. No one would lend me one even if they had one; instead they'd hide it in their kitchen. So, I had to do the work with a fireplace shovel. It was small and it was already broken and mangled. I built the house with tools like that.

I didn't have a pickaxe, either. So I leveled the ground with the fireplace shovel. Again, there was no machine available to make brick. So, I got ration boxes from the United States Army. I would tear off the edges, flatten and shape the box, then pile earth onto it; it could hold quite a lot of earth.

Was anyone willing to give us a piece of land? No. So I leveled a place on the slope of a hill. When it rained, water soaked through into the room. So, I next dug out a channel lined with stones for the water to run underneath, above which I put an under floor heating pipe. You could hear the sound of running water right under the floor. The water would flow under the simple heating system. The

house gained notoriety. It was a shabby place made of mud and rocks. That's how I constructed that hut on that slope with a roof made of old boxes.

It was the most ramshackle of shacks. Inside, you could see a rock, since I had built the house against it. There was a small table and canvas for doing paintings on. Those were our treasures; there was nothing else. It was actually a miserable place.

However, even when I was sleeping inside the house, I was following the main path to becoming a more devoted son to God than anyone enjoying glory in any palace on earth. I wished to reach a stage of deep inner heart that no one could duplicate. Whether I stayed under a building's eaves or in the hut, I thought I must attend God there—yet my efforts were still inadequate.

When winter came, life became more difficult and inconvenient; it rained, the wind blew and I caught a cold and sniffles from being in a cold room. What's more, I bore a huge responsibility, a hungry stomach and no proper clothing. It was a most difficult time. Still, one shouldn't be despondent, because it is the same trail that the great teachers have blazed. I have upheld God's will, so you should also continue on from the point of unity in heart.

At one time, I missed that one room so much. I longed for that one room, thinking that though it was crumbling like an old farm shack, I would live in that room, loving it more than anywhere else and treating it as if it were more valuable than a royal palace. By that, I mean that I hoped to offer my sincere, dedicated effort in the land God had chosen. I didn't want to do that in the satanic world's land. You will never know how much effort I exerted.

My appearance while living in the cardboard shack

I was wearing the same rags for four months because there was nowhere to wash them. I was the king of beggars, the quintessential beggar at that time. I didn't have extra clothes, so I turned my pants inside out again. I wore green U.S. military fatigues and Japanese shoes. Still, I told myself all of it was part of the indemnity providence. That is why I walked around wearing rags from America, Korea and Japan. How nice it was! I was not ashamed of myself for wearing clothes like that. From outward appearances, I was a nobody at that time. I looked like a person of no importance at all. I was badly in need of a shave; my face was as darkly tanned as it could be, and my attire was a mixture of Eastern and Western, but that story has great power today.

Prayer at the Busan port

I went up a hill in Busan's Beom-il District, and prayed. I had many serious spiritual battles with Satan, grabbing him by the collar and slashing him in the belly. I fought, saying, "As long as you don't defeat me in this fight, the day will come when you'll kneel down." I began in this way.

In that most wretched situation, I shed blood, tears, sweat— all of these. What was to be done at that critical point, in that miserable era where the nation's ideology had no direction to move? I pioneered that lonely road by myself with the heart that I was praying as a representative of the Korean people.

It seems only yesterday that I looked at all the ships that sailed into port, blowing out smoke as if to say, "Here, look at me!" I would pray, "A time will come when I too can make such a ship with my own hands and come into Busan port as a person returning home with honors."

As I would sit and look on, I would think to myself, "I will cross the great ocean, go to other countries and sow the seeds of the heart-to-heart relationships that I have long yearned for." I offered such a prayer as I gazed upon the Busan coastline.

God is really fond of fun, so at such times He would console me by telling me, "Look here. The world will become like this in the future," and He'd show me a vision of Heaven's great trading vessel carrying me at its stern and a great multitude of people cheering.

Do you know the holy ground at Beomnetgol in Busan? You need to know how I grieved bitterly in my heart on the rock there. Do you know what kind of a prayer I offered to God at the time of the Korean War as I looked at Busan port filled with freight vessels carrying weapons? You need to understand that. Everything I prayed for has come to pass.

The Korean War was still going on. (The Armistice Agreement was signed in 1953.) In those days, fleets of ships delivering U.S. military ordnance filled the port. Every morning when I woke up, I made it a rule to count the ships. Usually, there were fifty; sometimes I counted more than a hundred. In this way, I could see how the war was developing. When I saw that the number of ships carrying ordnance increased, I thought the war was becoming more serious; when the number decreased, I thought there was a lull. This seems like yesterday to me.

Closeness in heart

Won-pil suggested he go out to make money, and I told him to do so. At that time, I was writing the first Principle text and being with a friend was precious. So, I never failed to walk with him for about a kilometer whenever he went out to work. About the time he was to come back at night, I would go out to meet him. The emotion of the meeting was beyond description. I mean, the quality of a person's heart is what matters. When you have heart, your yearning never stops; it never ends. The time when I lived with Won-pil at Beomnetgol was good, so my impressions of that time are still in my mind. Mr. Kim is also in my mind. I was grateful to him for the days when out of loneliness and sorrow, as refugees, we would gaze at the moon together. Those impressions are indelible. At that time, he used to find coming home from work more exciting than visiting a sweet heart. Even though I asked him to rest at home, he wouldn't and instead he followed me around. If I sat on the toilet for thirty minutes, he would be knocking on the door. I often used to fall asleep on the toilet. We were so close that even when we left North Korea, he left his own mother and home to follow me, though I asked him to stay with his family.

Painting portraits for soldiers

The most miserable time was when I stayed in the house in Beomnetgol—the small table, one person drawing portraits and me doing all the chores. It was a miserable situation.

We painted portraits for U.S. soldiers. Kim Won-pil knew how to paint. We made all the canvases from one sheet of cloth before we actually set out to paint. We made our own paste. We boiled it

and plastered the sheet completely so the cloth would fit tight. Any hole would fill in only when the cloth was stretched tight.

The American soldiers we were dealing with were rotating out of Korea after having stayed for a year and a half or two and a half years. Busan was their last stop in Korea, and they needed something special to bring back home. They wanted portraits of their wives, and at four dollars, it was cheap.

How did we paint them quickly? In the beginning, we did just one or two. Because we were in desperate need of money, we needed twenty or even thirty a day. Usually, the men only stayed there for a week. Sometimes, we used to paint nearly thirty portraits. First, I smoothed out all the wrinkles in the canvas. Then, in the right size to fit the frame, Won-pil sketched in faint lines with a pencil.

Once there were lines, all you had to do to form a shape of a person was to draw along the lines, catching the line where the eyes should be, for example. That sped up our work. Won-pil drew the lip lines; then it was my job to paint it.

He drew the head nicely and I painted the hair color. I got the hang of it. In the beginning, I was just giving him some advice from behind. Later, having learned bit by bit, I did many parts including the clothes. Using this method, we made quite a bit of money; close to a hundred dollars a day. It was very good pay. We used the money we earned for witnessing and pioneering. We made money in that way, but I didn't use it for myself.

Carpentry work for the U.S. Army

I can make things like picture frames. While I was a refugee, I made a living as a carpenter for the U.S. Army for eight months. I didn't study carpentry, but a lot of experience is better than any theory. Laymen can catch up with professionals if they make three times as much effort. Professionals do it faster; I did it slowly, but paid careful attention.

Because I had watched people doing carpentry in the past, I learned the tasks visually. I worked at anything from the first day on. Once I went to the construction site, I understood quickly how things were done. Does one have to learn to do that? One can learn things through common sense and understanding the principles behind them.

Earnestly waiting for members

At that time, I was yearning to find the people who would connect to God in Busan. I waited for them while investing my utmost sincere effort. Looking spiritually, I could see they were coming. In reality, however, they were not coming closer. I had to wait for the time to come. Once a crack appears in whatever is blocking the way, the road will open up. For this to happen there was a certain indemnity period. For example, there is a period of one's own individual indemnity and a period of indemnity for a community.

There was just the white paper door separating us. I could hear voices shouting, "Teacher! Teacher! Father! Father!" I could hear a great mass of people calling out to me. It felt as if they would flood in if I so much as made a small hole, but this thin paper was blocking them. The flood continued to draw nearer with each passing year. At such times, how much must God have been yearning to see His

beloved sons and daughters? I would wake up in the morning and look at the distant mountains, and then see visions of people, a great throng of people coming in procession.

I would go up to the mountain and sit and wait until evening, forgetting even to have lunch. How long did I wait? I needed to experience the heart of God as he waited six thousand years for all the lost, fallen people. When the sun set, I would say, "Aren't they coming?" and in the morning I would wake up with the break of dawn, even before the cock crowed, and wonder, "Aren't they coming?" Thus, I would wait with a heart that never forgot.

How people joined

Because I wanted to share Heaven's sad history with them, when I came back to South Korea, I visited group of members who had ill feelings toward me and who had left me.

Once I visited a house where a mother and her two daughters winked at each other, saying scornfully, "Oh, we begged him not to go that way, but he did. Now he comes looking like a beggar." I went to their house, not because I missed their rice but because, under circumstances known to Heaven, we once shared a heavenly bond and cried together. Because that bond had been planted by Heaven, I hoped to bring a noble conclusion to the relationship. That's why I visited them.

There was also a friend whom I couldn't forget. He had established a company. He was famous. I visited him in his house looking like the most wretched of beggars, not having washed my face or brushed my teeth for a week. I wanted to see how he would treat me. He betrayed me as well.

It is human nature to visit one's wife and children first, but I visited my friends first. It took me two years to find people connected to me—from close friends to acquaintances and members who had followed me in North Korea. Grandma Seung-do, who is sitting here, knows about that. Only after I had found and met them all did I go home. This is how Heaven acts.

Those that remained are Won-pil, Grandma Ji Seung-do and Ok Se-hyun. People like Mr. Lee Gi-wan I had known already from the past when I was in the South. I started the church in the Beom-il District with these people.

In the beginning, everyone opposed me. Even so, I laid the foundation upon which I, coming from North Korea to South Korea and establishing indemnity conditions, was able to pay indemnity even on the global level.

The completion of the first Principle text and pioneer witnessing (May 10, 1952)

When you bring the book (Divine Principle) with you to a village, you have to treat it as precious, perhaps to the extent that you seem to go too far. Imagine that there is only one copy of this book. How serious must I have been in taking care of the manuscript when it was only the first draft? Think about that. What would happen if it had disappeared and I had died? It would have greatly affected the world. Have you thought about that?

(Father arrived in Busan on January 27, 1951, after a fifty-five-day journey from Pyongyang. No matter where he went in Busan, there was no place to stay. Busan was the refugee capital of Korea and people converged on the city from all over the country. Left: Father's friend from his student days in Japan, Aum Duk-moon, the first

person who joined in Busan. Middle: On May 10, 1952, Mrs. Kang Hyun-shil, a Presbyterian church missionary joined Father as the first full-time member. Right: Mr. Lee Yo-han, who had been a Presbyterian church minister, joined father in December 1952. On the basis of these early members, the atmosphere of the church Father was leading became increasingly higher with the influx of new members. In early 1953, Father sent Mrs. Kang and Mr. Lee to the city of Daegu to set up a pioneer mission church there.)

When I originally distributed the first Principle text, who would have known then that it would become the Word, the Principle, which would become spiritual food for the world and which everyone would admire?

When I started on the road of the will, first in Busan, I looked the same as other people. Even so, there was a big difference internally. Though my clothes were shabby and I was missing meals, my thinking was such that I stated loudly that I would win the world and establish the kingdom of heaven; I could do that.

In the beginning, at our place in Beomnetgol, Beom-il District, three people got together, witnessing and praying. When I met them and talked to them at that time, I didn't think that I was just praying for the three people. I thought that even though I was talking to these people at the time, I was, in fact, talking to several hundreds of millions of Christians and the whole human race.

There was a well in the village, and people who came there to draw water thought it strange that people in the house, who had been famous for not fighting, were making so much commotion in those days.⁸ Word got out that we, who were poorly dressed and living in a house from which terrifying specters were rumored to emerge, were saying preposterous things such as about winning over the world with one hand, turning heaven and earth upside down, and Korea unifying the world.

One day, people from a seminary came and said, "Throughout history, many people who were more excellent than you couldn't accomplish their dream of a unified world. Now, are you saying you are going to do that from here?" While talking with them, I also thought that we indeed looked pitiful.

Some professors from Ewha University came to our place and then word was out that the handsome man at the top of the mountain had gone crazy. I guess I was quite good-looking. There were even those who came to see me, saying to themselves, "They say some handsome man has gone crazy while ⁸ A reference to, for example, people talking and praying at unusual hours practicing religious asceticism. That must be him!"

Kang Hyun-shil and others join

How much sympathy must God have felt toward the man who endured and worked like that with this dream in his heart? So He summoned people to visit me—"Go and look for Rev. Moon!" Recognizing this, I can say that God likes me. God sends people by instructing them in that way. People who endure difficulties in the here and now and maintain a dream for the future, living in the present time as if it's the future, become Heaven's people. We have to understand that they become the ones God remembers.

Kang Hyun-shil, was a lady evangelist with a tent church in Beom-il District. She heard people saying that there was a strange young man in the house by the stony depression. Upon hearing this, she came up to witness to me. I feel as if that first visit was just a short time ago.

When Kang Hyun-shil first visited Beomnetgol, I had the feeling of longing for a lost child when she came up the hill side. The barrier [to people joining] was broken through by the power of the heart. That which had been clogged by the core of the Fall was burst open by Heaven's heart. Then people came in great numbers. We witnessed to members of the established churches. Kang Hyun-shil joined our church at that time. I spoke with her about God's word and, thanks to God's help, she came to visit me every day. In the meantime, she left her church and decided to believe in what I was teaching. Heaven sent me congenial people one after another, and in this way I gathered members.

This is how those in the spirit world witness—our feet get stuck, preventing us from going in the direction we were heading and causing us to go another way. We carried out witnessing in this way. This is part of our root. Some things go beyond what is in the Bible. Our movement has continued until now by going in all sorts of miraculous directions.

The Months Before the Founding of Our Church

Autumn 1953–Spring 1954

This installment, the seventeenth to appear in Today's World, covers the period during which Father left Busan and moved in steps toward Seoul. It focuses on the memorable time he spent in Daegu. 10

From 1953, I began a seven-year course in order to make a fresh start in 1960. During those seven years, I set up all sorts of conditions. In the early days, we had churches in three places, Busan, Daegu and Seoul. Those three churches had to become one with me and on the foundation of that unity I had to proceed to fulfill indemnity conditions. I had to resolve Jesus' grief and resentment. Without doing this, restoration could not occur.

When I first began working to establish the church, I used to beg for food. I was in terrible circumstances but I wasn't ashamed. From the position of knowing Jesus' will, I knew that I would fulfill my mission to teach the central principles [Divine Principle] for the sake of the future, which in turn would ignite a fire in the hearts of countless young people.

Long ago, at a time when we were very poor, I wanted to see the members so much it was unbearable. I have feelings too, you know. At these times, I couldn't think about sleeping or eating, I couldn't be comfortable. I went to many train stations in order to meet people. I sought them out with a heart of longing that even exceeded that of a person who had gone to wait for their son or the one they love.

When I would arrive at those locations the person would be there waiting with a train ticket for me in their hands. Can you believe that? They would say they had received a revelation in a dream the day before, telling them certain things. Then they would ask where I was going that day. I have had many similar surprising experiences. The Unification Church was established on that kind of foundation. When times were hard, sometimes I had no money at all.

Eu Hyo-won joins in Busan (December 24, 1953)

The admirable thing about President Eu was that he made notes of the whole of the Principle and shed countless tears with every page. Because he was an intellectual, as intelligent as a university student, he had tired himself out searching for the truth, so when he came, by chance, to know this deep reality, he didn't just shed one or two tears, it was like a waterfall.

The rapture you feel when you come near to the truth cannot be recorded without shedding tears. I heard that it took him a week to copy down one page of the Principle. So you can imagine how much he must have cried. The words of truth which could relate to the original mind have the power to make love explode in your heart and then explode again and that explosiveness continues.

President Eu's strong point is this: Even without having heard me speak, just from reading the Principle, by himself he stood with gratitude and pledged to become an eternal offering in front of Heaven. When I was lonely, I met that kind of person. This was God's work.

When did President Eu join the church? In 1953. That was the same as subjugating and restoring Cain from the satanic, Cain world That's why I set him up as the representative. Although God knew that he was physically disabled, I made him the leader, and we started from there. President Eu was six years older than I was. John the Baptist was six months older than Jesus. From the Principled point of view, I had to think of him as being in John the Baptist's position. I started the Unification Church with President Eu.

God pours out His spirit in Yeongdo (December 24, 1953–January 18, 1954)

I first met President Eu during a very serious time. I had been chased and persecuted; I then had come to Seoul in three stages—from Busan to Daegu, and then to Seoul. This was restoration. I went to the very end of Busan, to Yeongdo, which is the southernmost point and started from there.

When I started from Yeongdo in Busan, I was standing on the highest summit; it was in the most serious time of my life, so it was a time when I loved my co-workers, my brothers and sisters and the Korean people more than anyone else did. At that time I concentrated my whole self on realizing God's will. Also, in order to find one child, realize a family and restore the nation, God poured out His whole heart, soul and love. At that time I spoke while moved by God's love and heart. The words I spoke were not my own. It was as though God were using me as He would a microphone. Those people who came to our meetings then were all able to experience the spiritual world within a week—not even a week. Many experienced the spiritual world within a few hours of listening to my speeches. It was as if the spiritual world were sending spiritual waves to the physical world. It was as if God were sending waves of love.

It took President Eu less than five minutes to go to the toilet and come back. He asked me to wait just five minutes and he ran to the toilet and he ran back. If I was serious, the others were serious, too. That stands to reason. If you have the absolute subject partner, the absolute object partner appears...and cannot leave.

President Eu was a simple-hearted person. His warrior spirit was strong, and he only knew how to go in one direction. He sat down with me and melted. All the people there were shown the kingdom of heaven. People like Hyo-min³ had been led there by the spiritual world. After about a week, I came

out and was crossing over the Yeongdo bridge and I thought, Is this what cars look like? It felt as though we had been away for thousands of years and even though we had come home, we thought, Is this really the house I live in?

Severe persecution in Daegu (first visit, December 2, 1953)

What always comes to mind when we speak of the history of the Unification Church in Daegu? It was the place of the most intense and severe persecution. If a place can be said to rendered "distinguished service" in opposing the Unification Church, the number one place in this respect is Daegu, located in the middle of Gyeongbuk Province.

When I walked the streets, I did my best to take the back streets, the deserted streets, as a sinner who was not a sinner. It wasn't good for me to meet anyone. Everybody knew me in the back streets there. The established churches used to show my photograph to everybody, so wherever I showed my face, people used to shout, "There he is! That Mr. Moon is here!" There was such a commotion.

When the established churches learned where I was, they used to guess that I would be staying near one of the local churches, and from that church, they used to blow a trumpet every day shouting, "Kick out the heretic monster!" They caused such a commotion that the whole city was murmuring against me, wanting to expel me. It got so bad that I couldn't go anywhere in the daytime.

Daegu people are considered stiff-necked, aren't they? And once they make up their minds about something, they will never change, no matter what you do to them. Stiff-necked people are like that. Daegu was the gung-ho headquarters of the established churches. The Che-il [First] Church ministers were at the core of those opposing the Unification Church.

There was Deaconess Im's son-in-law. The world is very strange; his mother-in-law was attending our church, but he was extremely active in opposing it.

I have a lot to say about the city of Daegu. The reason I was able to survive and endured such extreme persecution was because I had such an unchangeable earnest desire and hope. What was the aim of that hope? It was to realize God's nation, guaranteed by God, which He had been trying to restore throughout the ages. This hope has also been that of countless religious people throughout history.

The land deserves to be cursed, but didn't God order Jonah to warn Nineveh? However, then Jonah went away, hoping for the destruction of Nineveh and was cast into the sea by God. Because I experienced love from God, who put Jonah in the whale's stomach, I was a young man who had the strength to say to God, if He were to tell me that He was going to destroy the city, "Heavenly Father, please forgive them just one more time. I will restore this city for You."

Moving thirteen times in a month

Why was Daegu such an enemy of the Unification Church? Thanks to one minister who complained about me, I saw a lot of Daegu. I had not had the opportunity to familiarize myself with their alleyways until I was chased from this alley to that alley. I thought that the Daegu church people were saying to me, "Research about our alleyways!" There was one month in Daegu when I had to move thirteen times. Even so, I did not inform the Daegu church members where I was going. The

established churches were against me, and our members used to follow me around in large groups. It would have been all right if I had been silent, but the family members wouldn't let me. If I moved somewhere they would cry, "Where has the Master gone?" They prayed, shedding so many tears that even God thought it was a big problem. He would say, "Do you really want to meet Rev. Moon that much?" "Yes! We really want to meet him!" Then He would say, "Okay, let's go!" and He would lead them to me. They would come to my room and exclaim, "Rev. Moon is in here!" and they would open the door and just come into my room. That kind of thing happened time and again. Many times when they didn't know, God led them to where I was staying. They thought with their hearts and just followed their feet. Their feet just led them to where I was. Their heads were not guiding them. What led them? Their feet! In Daegu many grandmothers had such experiences.

The crucial Abel–Cain foundation

I gathered a few members in Busan and started witnessing there, and then came up to Seoul via Daegu and Gimcheon because I felt the need to establish a foundation in Seoul. Around that time, I visited Elder Na's retreat and was chased away. From there, I came back up to Seoul and established the Unification Church.

From the position of the parent, it was not my role to take the lead in giving the blessing. I had to set up Cain and Abel, and then establish a foundation centering on having restored them. At that time Na Un-mong and Pak Tae-sun were in the positions of Cain and Abel. They thought it was because they were special. Do you know that? A new movement had begun. They should have cooperated with each other and attended me. That is from the Principle. Cain and Abel, North and South, have to be connected. The North is the Eve type and the South is the Archangel type. So Pak Dong-gi represented the South and Kim Seong-do⁵ and Hoh Ho bin represented the North.

God had prepared these groups, but all the spiritual groups had their own selfish ambitions.... They didn't understand that their purpose originated in God. So all these groups that pursued their own selfish interests inside the realm of metaphysical conception disappeared. God didn't set up the groups for Elder Na and Elder Pak for their own sakes.

In relation to this point, speaking of his environment, Jesus said, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." It was my destiny to experience almost the same thing in my life.

(TW This text is translated from the first chapter of the third book of the series True Parents' Life Course (참부모님 생애 노정). The books comprise excerpts from Father's speeches over many years. From these, Father's reminiscences are arranged more or less chronologically in the form of an autobiographical account. Master⁴ gone?" They prayed, shedding so many tears that even 4 Members referred to Father as Master in the early days⁵ She is the grandmother of Chung Su-won, one of the thirty-six couples. He is the boonbongwang to Ukraine.)

A Global Mission's Humble Beginnings May 1, 1954

(This installment, the eighteenth to appear in Today's World, covers the time around the official founding and registering of HSA-UWC in Seoul in 1954. In this compilation of excerpts from his speeches going back over many years, Father often refers to the Unification Church (Tongil Gyohae: 통일교회). Father has recently emphasized (see page 3) Tongil Gyo (통일교), Unificationism, which does not have the narrow connotation associated with "church.")

I established our church in Seoul in 1954. With a few members, notably President Eu, we began by hanging the sign on a little house in Bukhak District. I was not trying to start another denomination. The name was the Holy Spirit Association for the Unification of World Christianity, but I hadn't intended to create that. I wanted to create a movement that was beyond sectarianism, transcending religious denomination, but that was not going to work. That is why I had no choice but to found the Unification Church.

From the point of view of God's overall will, the fact that our church was established amidst trials and suffering is sad. However, if we look back at it from the point of view of historical tradition, the establishment of the church under such difficult circumstances is all the more impressive. Not everyone welcomed the church's existence. I declared it one day under lonely circumstances, a few people meeting together and shedding tears. We can pass by good things without knowing they are there; yet it is always our task to overcome difficulties in order to find something good. Therein lies the promise of a new day.

Sae Dae Mun Jip (The House of Three Doors)

I put up the Holy Spirit Association for the Unification of World Christianity sign. I didn't put the sign up on some magnificent building like the Tower Hotel—that would have been nice—but on the House of Three Doors in Seoul's Bukhak District.

Because it has three doors, it has all that is required! [Laughter] When you go in, you can't help greeting people with a bow (because the door is so low) and when you go out, you bow to say thank you. [Laughter] What does this mean? Because humans are imperfect and God doesn't want to see us ruined, He makes us bow our heads. We should bow our heads in the formation stage, in the growth stage and in the perfection stage.

That was probably the smallest house in Seoul. You couldn't even think about lying down across the width of the room, you had to lie lengthwise, or your feet would touch the wall. Even then, you could barely stretch out. There were two rooms about the same size. How high was the ceiling? If somebody like me stood up straight, the ceiling would be pushed up. The paper ceiling would tear! Only six or seven people, certainly not more than ten, could fit in the room. If we held a meeting, people in the neighborhood would noisily scold us. The local people called us "those crazy people." They looked at the sign and said, "Ha ha ha! The Holy Spirit Association for the Unification of World Christianity?" It was hard to believe, wasn't it?

Our church started from that small hut [in Busan] and developed into a worldwide movement. In line with the principle of restoration, the representative needs to appear who can pray on the world level from the smallest house. That's my ideology. The representative then needs to pray on the world level from a slightly larger house. The history of the Unification Church shows such upward development through all the stages.

Since I could reach up and touch the eaves of the house with my hand, the sign was at a height where even children could touch it. We hung up this incredible sign on this incredible house. Who would take any notice of it? Have you any idea how contemptuously it was treated? The local children used to take it down and play on it. You have no idea how scratched it was. People who opposed the church used to come and say, "What? They're going to unify Christianity? What heretics!" They took the sign and smashed it. Things like that happened. Because it was a historic sign, we couldn't throw it away, so we nailed it back together.

The sign was treated with contempt and so the house was treated with contempt and therefore the founder, "Moon so and-so," was also treated with contempt. That stands to reason, doesn't it?

The Early Days in Seoul

The Unification Church is also a church but I don't like the word "church." I had no choice but to put up a sign with "church" on it. When I established the church, I did not think, "Heavenly Father, I have made the Unification Church. I am so proud." I put up the sign, but I have always wondered when I will be able to take it down again. The sign was for the sake of the country. In order to recover the country I am also willing to remove the Unification Church sign. In order to enable the country to live, I can take the Unification Church sign down. Who would be against that? Who would be against exchanging it for something bigger and better?

At that time, I didn't have any money at all. If I lay down in the room, my feet touched the walls. That house was rented. At the time, I didn't even have barley rice to eat, which even in those days a beggar wouldn't receive thankfully. If you gave barley rice to a beggar, he would throw it in the garbage. Seen in this light, I endured all types of things, saying to myself, "The day will come when we must widen this path. According to the way of heavenly fortune, you will advance to higher dimensions, progressing from you as an individual to the family, society, nation and world. That day will surely come."

At that time, I was in a desolate state. I wore an old jacket and army work jeans with most of the color faded, and rubber shoes. Who could say who the leader was, or who was a follower in the Unification Church? Going in and out of the house, we all looked the same.

It wouldn't have been so bad if more people visited the church but this same situation went on month after month for a whole year with just the church sign hanging on the door of the house. Sometimes men with a topknot [of hair]² and a gat³ visited the church. At that time who could believe that the Unification Church would develop into a global movement?

Be that as it may, it doesn't mean that I was a poor, unworthy leader. Day or night, I would go up into the mountains to pray. At that time I felt that if I were to strangle Satan, his head would come off in my hands; if I were to hold on to heaven, I would drag it down to where I was; if I were to hit the

earth I would drive a hole through it. I felt so confident and courageous. I said to the world and heaven, "Wait and see!"

Chaos in the service of God's will

If Christianity had become one with me in 1945, I wouldn't have had to suffer so much in treading this path. However, when Christianity opposed me, I had to endure extreme suffering and overcome it all by myself. I had to set up the Unification Church in place of Christianity and establish the foundation to restore the world through indemnity.... The Unification Church was established in the seventh year counting from 1948; that period had the significance of indemnifying the Old Testament Age. So, on the foundation of these seven years, humankind could enter the New Testament Age for the first time. That's why I established the Unification Church on this new foundation, before 1960. The period until 1960 indemnified the failure of Christianity. You have to know that I had to go through courses representative of all the suffering courses in God's will in the Old and the New Testaments because of this. I had to lay the foundation, indemnifying not only everything the Israelites had failed to do and everything the Christians had failed to do but also every thing that had Jesus failed to do.

So who stood up for God's will? It was not all the spiritual Christian organizations. It was I who stood in front of God. It was from that time that I began to receive opposition, and so I stood alone.

At that time, South Korea was torn asunder. The Korean government had been completely swept away. Those with money wanted to escape; Christian ministers sent all their children overseas for their studies. Within the country it was a time of great confusion.

It was from this point that I laid the foundation for the Unification Church. Following the foundation that was laid for the Unification Church, the form of the new [Korean] government became settled. That is the viewpoint of the providence.

Using the satanic side, Heaven prepared a chaotic society as an environment that enabled God's will to advance. So I established our church in 1954 and expanded upon this new foundation within the chaos of the time. The Unification Church developed in confrontation with the government and the established Christian churches. The Unification Church had to occupy the mainstream and be able to change the social and national environment.

The drive behind the establishment of the church

I didn't start the Unification Church based on human thinking. Heaven provided the motivation for starting it. If I had established the Unification Church only according to human will, I wouldn't be able to contribute to the flow of history or to building the coming new world. Therefore, I founded a new religion grounded in God's will.

I did not act on a whim, or do just as I pleased. The Unification movement has deeply spiritual origins. It was formed based on the God's instructions, and it appeared in this special age. I am constantly receiving God's guidance. Many people think I do things my own way, but that's not true. From its beginnings, the Unification Church has taken the path it has not for the sake of particular individuals

but only for the sake of God's will. Because my original motivation was caught up with God, the church took the path it has for God's sake. If the Unification Church began on God's account, the church will not wander. From one starting point, it must follow one path. Its final destination, absolutely, without doubt, is God; because the starting point was God, we cannot take it in another direction based on our own ideas.

We can therefore say that Unificationism has the longest history of any religion. What does having the longest history mean? It means we have uncovered the history of God's love, the world that no one has known. The world of love transcends time and space.

The historical origins of Unificationism

Although the Unification faith began in 1954, we know it originally began immediately after Korea's liberation and, going back beyond that, it originated soon after the Fall. Unificationism has its origin at the beginning of history. Its beginning coincides with God's launch of the providence of restoration. This is how I view it.

We are connected to the Creation, to God's heart as He witnessed the Fall, to the grieving God who had to deal with all the problems of restoration after the Fall from an abyss of deep sorrow. We cannot deny that the Unification Church has inherited the tradition God established through all the ages, while resolving all historical problems, as He worked to make a world in which He is liberated. The Unification Church is a product of history. Unificationism is connected to the countless religions in history, going back beyond Christianity to Adam, the beginning point. Because God could not just leave Adam, the seed of the human race, after he fell, He has conducted His providence of salvation throughout all of history. Providential history has a destination. It has to be brought to its conclusion by a special religion. Unificationism has the mission, as a representative, to bring to a conclusion the whole of God's providence.

Teaching a new truth

In Korean, "church" [gyohae] comprises "teaching" [gyo] and "meeting" [hae]. Religion in Korea [jonggyo] comprises "root" [jong] and "teaching" [gyo]. That means that religious teaching is the central teaching, the foundational teaching. What I have been teaching to this day does not exist in any other scripture. I am the first to reveal these things. The Unification faith teaches the history of God's providence. It explains in detail how God initiated the providence of Creation and how He has worked until today. Man is not the only force behind history. Even though we have been unaware of it, God has been guiding history. This is why the Last Days will unavoidably conclude in the world that God wants. We know this and have been preparing for it. This is why the views and principles that Unificationism advocates surpass those of any previous philosophy or religion. The Unification Church started on the foundation of having God in our daily lives; our teachings have a scientific aspect and are in touch with modern reality. This is what makes Unificationism different from the other religions. The New Testament, on the base of the Old Testament, concludes with meeting the Messiah, but Unificationism introduces the Messiah and teaches the right way to live.

The perfection stage religion

Four cultural spheres remain in the world today—the Christian, Hindu, Islamic and Confucian—Buddhist cultural spheres. In what direction are these headed? Relative to God's will, which is that the world receives salvation, these four cultural spheres have to unite to fulfill the last remaining tasks. In other words, as one body they have to pay the final indemnity. There are many different religions in the world; among these, the formation stage religions are all those other than Christianity. The growth stage religion is Christianity and the perfection stage religion is Unificationism. I am saying this from the historical point of view. Judaism is the first Israel, Christianity the second and Unificationism the third. The Unification Church has the mission of paying indemnity for all of history and to offer the universe to God. Accordingly, the Unification Church has to take responsibility for Judaism and Christianity, and on the bases of the physical and spiritual worlds, expand the foundation for the kingdom of heaven to the world level. Christianity is in the child position; The Unification faith is in the parental position, and the Old Testament⁵ is in the position of all things. We have indemnified this horizontally now. Until now, having one master has been the norm in many religions. If a man were the leader, they served one man, but Unificationism advocates serving parents. This is a very special phenomenon in the history of religion.... With regard to the past and present, what is the name of the church that God formed from the fruit of countless other religions' sacrifices in order to pay overall, global indemnity so as to unite all their histories? The Unification Church!

Unificationism

Unification [tongil] means two become one. The Chinese character "tong" means "to rule, govern," thereby expressing subject character. "Unification" does not mean [merely] a combination. What is the origin of that subjective character? It flows from the spring of the heart of the absolute God and remains for eternity. You cannot bring about unification with fists or by force. The truth and true love are the only ways to bring unification. Truth is necessary. So our teaching is not conveyed by force or by restricting people. It teaches the way for people to become one naturally.

In order to govern, the subject partner must have the substance of leadership within himself. The subject partner has to have all the necessary qualities and has to take responsibility for, protect and nourish others. He has to lead as if he were an absolute servant. If he doesn't have the standard of a servant how will you make unity?

The character for tong means to govern. Leading in this way promotes unity. You lead individuals, families, clans and tribes, peoples, nations and the world, and in this way, which is able to liberate heaven and earth, even hell, you cry out for the liberation of God and True Parents' for the sake of the liberation of truth.

Because it has such a purpose, it must start a movement for unity among the churches, a movement to bring the churches together. Christianity should unite first within itself, and then beyond Christianity, if Christianity is the mainstream religion, it should unite other religions around itself and organize a movement for the unity of all humankind. After that, human kind should become one with God.

The Unification Church is an excellent name. I searched heaven and earth and chose the name, because such an organization was essential to realizing God's will. A monk met Kwak Chung-hwan and said, "It would not be worth it for you to eliminate all the persecution you have ever had if it

meant giving up the name 'Unification Church.' It is a wonderful name, the Unification Church! If it had only appeared sooner, the world would have become one by now. You cannot even compare all the opposition to the church with the value of its name." This is true.

The "Holy Spirit" Association

A holy spirit brings unity. Parent and child are united by a holy spirit. What is this "holy spirit"? Through true love, the divine spirit can bring about harmony between the spiritual and physical worlds. If this harmony comes to exist, even if it spreads only a little on earth, its ripple effect will be cosmic. You have to know that although the realm of the harmony of love may be small, its substance enables it to connect to the universe.

In order to unify the world, we should receive the cooperation of not only the Christian spirits who follow Jesus but of spirits from all religions. Of course, you receive the cooperation of your good ancestors and of all deserving heroines in Korean history, but you should receive the cooperation of all the world's saints. The Unification Church has to prepare a foundation in this way through the workings of divine spirits and establish the substantial truth.

When we say "The Holy Spirit Association for Unification..." it refers to the original, unfallen world. It is an association that can realize the unified original world. In the future, when we go toward a new world, it will not be for World Christianity but for family churches. Only the family-based churches will remain. Families focused on True Parents. God and True Parents are the center.

Families will focus on the True Parents' traditions and through a connection of love will form the ideal unified world, which is like a big family tree. The Holy Spirit Association for the Unification of World Christianity is an association that will unify the heavenly spiritual world and the Christian spiritual world and the unified realm of the Unification Church. "Association" means "organization." I did not use the word "church."

The church symbol

Our Unification Church symbol has four parts that jut out. It gives the impression that it is revolving around the whole universe. When it revolves it forms a four-position foundation under God. The whole universe was created to be engaging in giving and receiving relationships.

The symbol shows man living within the universe, just as the sun is the center of the solar system. It represents the cosmos being constructed centered on God. The central part of the symbol connotes our ideal, which connects all things. From that center, twelve lines radiate outward; the four thick lines represent the four directions. In order for a being to stand upright, firmly on its center, the four directions have to be established. That is the four-position foundation.

Next, the twelve lines, centered on East, West, South, North, represent the months of the year. It all revolves in a giving receiving relationship.

Looked at as a whole, the symbol represents a ship's helm and indicates that we must steer the cosmos. In this way, everything of our ideal, from the principle of creation onward is included. Originally, a flag with a symbol represents a nation. At present this symbol represents our Unification Church, but our ideal is not only for our church; the symbol represents the hope of history, the

unique realm that represents the hope for the present and the future, the realm connected to God's heart, the one world realizing God's purpose of creation and that glorious day.

Accordingly, always keep this symbol in your heart. It also connotes that the person who is living with God's heart has the strength to overcome all of Satan's trials and treacherous forces. Therefore, if you believe and go forward with courage, wherever you go together with this symbol, God will work to support you.

The way of the family members

Today, for those in the Unification Church, we use "family members," just as we do in our families. What are we focused on that leads us to call each other family members? Our focus on the love of God and on the ideal God has been seeking since the time of the Creation inspires us to describe one another as family members.

You have to be a family member to have a brother–sister connection, and it is only through the phrase "family member" that the original base for the kingdom of heaven can be formed. What a holy phrase! Even if all of heaven and earth were to disappear, this phrase must not. This phrase and the substantial beings it refers to have to remain.

Jesus had a younger brother but he wasn't able to love him; he had parents but he wasn't able to love them; he had relatives but he wasn't able to love them. We have to relieve Jesus' sorrow. He had a church, a country and his people, so he couldn't give his love to his relatives.

We use the name Unification Church but it is not a church; it is a unified family. The Communist bloc also can be included in this unified family, and so can the Democratic countries, as can black people, Muslims, Buddhists and Christians. Everyone must be able to become one.

If we ask, "What is the Unification Church? What concepts does the Unification Church hold dear?" The first such concept is unity, the second is true love and the third is the philosophy of living for others. It is that simple. If you only live like this, you will receive a visa for the kingdom of heaven, which you can take with you when your earthly life ends. You don't need a ticket. If you live like this, you will have a nation and it will be one unified nation, with one sovereignty, one people, one set of parents and one bloodline. If you live like this, all things are possible.

The road of sacrifice through true love

What is a true religion? A religion that exists only for its own denomination is not true. A true religion must be willing to sacrifice itself to save the nation, willing to sacrifice the nation to save the world and willing to sacrifice the world to save all humankind. God has made this way possible. I know that clearly. [Applause] That is why I have remained silent even though I have a mouth. I have eyes, but I have closed them. I have ears but I have shut them off. I have come along this way thinking that the most important task left on the earth is how to approach the highest peak of God's will. The last remaining task on earth is discovering how to live one's life for the sake of others.

Where is the absolute principle of goodness, the ideal origin of all existence? In living for others you can realize the ideal. Living for oneself is closer to living in hell. That is the way to ruin. Whether the Unification Church will be destroyed or prosper depends on this. If the Unification Church lives only

for the Unification Church, it will be destroyed; it will prosper if it lives for the country, for the world, for heaven and earth and for God. If it exists for something bigger than itself, it will prosper.

So what course should Unification Church members take? They have to seek the true love way. You have to understand that the Unification Church is saying, "Let's go the way of love the individual seeks. Let's go the way of love the family seeks. Let's go the way of love the race seeks for, the way of love the nation seeks for, the way of love the world seeks, the way of love the world seeks and the way of love that God seeks."

Let us work so that humankind, God and the Messiah can dance on the earth. Let us work so that finally even Satan can receive the blessing. This is the way of the Unification Church.

The way of overcoming persecution

When the Unification movement first started in Korea, everyone was skeptical about it. All churches and denomination were skeptical. But that didn't concern us. There was persecution and we just accepted it.

We were ostracized by individuals and families, by many different religions and by the government, but I never once tried to defend myself or make excuses. Why? Because I knew God, who sacrifices the one He loves most without asking for compensation and without making excuses. In order to become a person who can follow God, who exists for others, you have to endure what has to be endured in silence. Because there are so many things to do along the way, you don't have any time to worry about the commotion that surrounds you. Even though you have to endure all types of insults and plots, you are just too busy: "I am too busy. I have no time to worry about such things."

Religion has to overcome things. It has to go beyond the family, beyond the society and beyond the nation. Because God wants to set up the path to the kingdom of heaven, all the forces in the satanic realm will be mobilized for an all out attack. The day we succumb to that attack, we will become the losers, and the day we overcome the attack, we will be the winners.

This is the path that religion is to take. Since the Unification Church is no exception to this, it is the path we have been walking until now. When all the people of Korea truly come to understand Rev. Moon of the Unification Church, there will be many scenes of people weeping.

Collision with Korean Society May 1954–July 1955

(In this installment, the nine teenth to appear in Today's World, Father describes the furor that ensued when young intellectuals came to the church in large numbers soon after HSAUWC was legally established in Korea. The text for this issue is drawn from the second chapter of the third book of the series True Parents' Life Course (참부모님 생애 노정). The books were compiled from Father's speeches over many years. Father's reminiscences are arranged more or less chronologically in the form of an autobiographical account.)

It was the destiny of the Unification Church to begin on the foundation of Christianity. Since Christianity had been lost, we had to establish a religious body that could stand in place of Christianity. The Unification Church thus had to work with those second generation Christians who had been dismissed from the Christian churches¹ and create a foundation, by having them suffer again to indemnify everything in history as members of the Unification Church. In other words, since Christianity could not fulfill everything based on the historical global standard by breaking down walls between individuals, walls between clans or tribes and barriers between peoples, everyone had become enemies. To make up for this, the Unification Church had to pay the sacrificial price in relation to the spiritual and physical foundations.

In South Korea, as I worked to rebuild the foundation, with the indemnity conditions Heaven had established, the Unification Church developed, moving straight forward. We had to move at the level of the churches and the whole nation rather than at the level of individuals. This was the work of finding the highest-standard Christians centered on the educational institutions. I did this, and there was opposition. But because I had the conditions to form the heavenly side, the first generation was put aside and the second could be won over.

Why did I abandon the first generation? The first generation was already tainted. When I was working to accomplish God's will in South Korea, people from this generation stood against me. So I went to North Korea and before I could return to the South, I had to advance the providence of salvation, always centering on the second generation and not depending on the first, because the foundation was laid by making conditions that Satan presented.² From the time we began our activities on the university campuses of Yonsei and Ewha there was a clash. The government and the Christian churches joined forces and broadened their mobilization to stop our work. So, though I was back in the South, I would have to go to jail again; this was to set the condition of indemnity beyond the individual level, on the level of the family, clan [tribe] and ethnic people.

The whole purpose of the providence in relation to the first generation had been to unify the leaders of Christianity who were the first generation of that time. However, since they took a position absolutely contrary to God's will, a vital movement based on the second generation had to start. This movement's beginnings involved the incidents at Ewha Womans³ University and Yonsei University. It did not start from some church. Students of Ewha Womans University and Yonsei University were its foundation.

The students from these universities were the best representative men and women of this second generation. If God's will had been accomplished there, those universities would have been the center of every organization in the nation. If those from Ewha and Yonsei had restored everything, the children of the congregants of the six large Christian denominations would have joined; we would have instantly won the support of the second generation. Yonsei and Ewha were like Adam and Eve. These universities were centers of activity for second-generation Christians, both men and women, weren't they? Single men and women were meant to follow me Young people. I wasn't meant to bring just anyone to save the world.

To climb over a mountain, you must conquer the summit. When you confront Satan, you must settle accounts and separate the blood lineage from Satan, put down new roots on new ground and go on. If this task had been accomplished within the nation, by now, the leaf bearing branches from that tree would have expanded and covered the world. 1

(Younger people compared to the "generation" that rejected Father when he worked in Seoul in the 1940s joined our church, resulting in their being generally ostracized by mainstream Christians or expelled from Christian universities (in the case of some students and professors from Yonsei University and Ewha Womans University). 2 Such as Father having to be incarcerated in the Hungnam labor camp 3 Although incorrect English, this is still the official English translation of the university's name 4 Yonsei became the first Korean university to accept students of both sexes in 1946. Since 1915, under different names, the university had taught only men.)

Before meeting the nation's president I went to see the president of Ewha University, Kim Hwal-lan.⁵ Didn't she live alone? What I mean is that she was waiting for the Messiah. As for Yonsei University and Ewha University, the first cooperated with the Presbyterian Church and the second with the Methodist church. At that time, Ewha University was connected to President Syngman Rhee's wife through the vice-president of the university, Maria Park.⁶ Based on her relationship with Christian missionaries,⁷ at that time there was a foundation to be united with the government.

If we could have won over the Western missionaries, and if Kim Hwal-lan and Baek Nak-joon⁸ could have united and fully accepted the Unification Church, everything would have been realized on earth. If that had come about, I could have reached across to America, with its Christian culture, at one stretch. Through Syngman Rhee, and based on national support, we could have accomplished as much as we wanted.

(Future president of Korea Syngman Rhee (in chains) led protests against Korea's last king for allowing foreign meddling and was imprisoned in 1899 for more than five years. Father says Rhee should have played a key role in Father winning over America. occurred in Korea because I tried to make that connection. Christianity and the Syngman Rhee government)

Reviving the first generation through the second

To restore the mistakes of the first generation, we had to bring those of the second generation together in unity. Everything depended on the second generation. They were the children of religious people, children of those who went to worship at the Shinto shrines⁹ and children of people who did not believe in religion. There were all kinds. Everyone was mixed together. If the second generation had been present and had fully united, and had reversed the mistakes of the first generation, after that rectification we would have gained influence in the nation and church and moved onto the world stage.

If the Unification Church, centered on God's will, had made unity with the second generation and stood in the Abel position, and had completely brought the parents in the Cain position to its side, the parents and the children would have become one. Centering on the second generation, I worked to vertically connect Yonsei and Ewha universities with the first generation Christians, a parent-child relationship.

The first generation Israelites died in the wilderness, but now we are in the realm of God's protection; therefore the first generation does not die, but can enter the land of Canaan along with the second generation. That is the Principle. In that environment, the incidents at Ewha and Yonsei occurred in Korea because I tried to make that connection.

(5 Kim Hwal-lan, known in English as Helen Kim, was president of the university from 1939 to 1961. She died in 1970. 6 The wife of Lee Ki-bung, then Speaker of the National Assembly. Lee was Syngman Rhee's running mate

in the 1956 presidential election, but vice-presidents were then elected separately from the presidential candidate, and though Rhee won the election, Lee Ki-bung lost. 7 An American woman missionary founded the university in 1886; all the presidents before Kim Hwal-lan had been American missionaries. 8 First president of Yonhi University (1946–1957), which became Yonsei University in 1957. He was born in True Father's hometown in 1895; he died in 1985. 9 When Japan occupied Korea, dedicated Christians risked death by refusing to follow an order to worship at Shinto shrines. Father is referring here to less committed Christians.)

Christianity and the Syngman Rhee government

Yonsei and Ewha Universities were like a man and woman who had not fallen. If they had become one with Christianity in a parent–child relationship, it would have been the same as a family four-position foundation. Included in this is the formation of individual families, clans seen as families and ethic groups viewed in the same way. If they had been able to unite with the government, based on Christianity, the national level would have been attained. If that had happened, True Parents' ideals would have made a solid start in Korea.

Ewha and Yonsei represented Cain and Abel... We were climbing up backwards, led by the second generation. So by connecting the family level through Dr. Rhee, based on the national level, if they could unite based on the summit of power, they naturally would unite. So I tried to do that... But everyone opposed me. The established churches opposed me. In order to clean up Satan's world entirely, I had to fight with champions from all different walks of life. We have to meet challenges in order to ascend. We had to challenge ourselves because we were challenged by opposition from the Republic of Korea.

The person I challenged was Dr. Rhee. At that time, Korea was Christian-oriented, and the professors of Ewha University and Yonsei University were at the highest level. I challenged them to listen to me. I also challenged church ministers to listen.

The Christian-led government and the United States

If we could have won over all the students, men and women, at Yonsei and Ewha, Syngman Rhee would have been naturally pulled into things. If this had happened, since Rhee had courage, and had power over General Hodge,¹⁰ if Rhee had stood up and claimed that we could conquer the world through God's will, through this religion and ideal, we could have won over America and there would have been a way to spread out to the world. One great thing about President Rhee was that he argued with General Hodge, defending South Korea's sovereignty, something Koreans wanted, so that the nation would not be swallowed up by the Communist world.

Syngman Rhee had been educated in America and was fully American. His wife was Austrian, and he spoke Korean like an American. He became a symbol of Asia and overrode whatever General Hodge said; he did this while stressing the autonomy of his people. This was somewhat impressive.

When the negotiations for the release of North Korean anti communist prisoners of war was going on, since the UN was against their being released, Rhee released them all in a single day. This is a historically famous episode. At first, people criticized him for this, but later thought he had done something very good. That was a messianic way of thinking, and history should remember it.¹¹

(10 General Hodge was commander of the U.S. forces in Korea (September 1945–August 1948) during the U.S. occupation of Korea)

Dismissals and expulsions (March–July, 1955)

We set the fire of truth among Ewha and Yonsei students. I said, “These [first generation] people are no good. You second-generation members must light the fire. You must build the path to peace and justice.”

The Ewha University incident refers to three hundred and eighty female students being blown by that spring breeze. Eighty of them a day packed up their bags to leave. They left their homes by climbing over the fence, or saying they were going to a public bathhouse.... When their parents stopped them from going out, they said, “Why can't I go? If I am not allowed to go out, I would rather die. Kill me.” They did not want to go to school, even if meant they'd die. Even if I smelled bad, or my feet smelled, they thought I smelled like perfume.

They didn't want to go to school at all. And when they did go to school, they felt as if they were eating sand.... Every day incidents would happen.

One smart lady teacher, Professor Kim Young-oon, who had graduated from a theological seminary and who was teaching in the Department of Christian Social Work at Ewha University, came to investigate the teachings of our church. She listened to the Principle and joined the Unification Church within a week. In an instant, the other professors of Ewha University became completely taken up with this. Some three hundred and eighty students in the dormitory listened to the Principle and were absorbed by it.

(11 As Father has said elsewhere, however, Syngman Rhee and his government failed to grasp the opportunity to support the providence by giving the fledgling church the freedom to operate. Rhee died of a stroke in Hawaii in 1965).

Witnessing expands, opposition increases

I caused problems for my country and its people, just quietly sitting here.... I grabbed hold of everyone who came to me. If you pray hard, even if spirits attack, the outcome will be good.

People say that I stole the congregations of other churches, but I never did that. In 1954, I even said let's not set up a church. People came to listen to the Principle. I told them to return to their own churches, but they didn't want to. If I chased them out of the front door, they would come back through the back door, and if I chased them out of the back door and locked the front gate, they would climb over the fence and come in.

Christians started to hate us. From their perspective, never before had there been an enemy like our church; if a smart person listened to the Principle for just a day, he could change completely within a week.

Korean Christians are renowned worldwide for working hard and for their loyalty to God. But the Unification Church emerged, taking away all the smart people from Christian denominations. This is why at Ewha University, the whole school was turned upside down in two months, and the school

put pressure on the students, threatening them with expulsion or other extreme measures. That brought about remarkable, cataclysmic results.

The power behind the university incidents

Wasn't it because all the students of Ewha University and Yonsei University came to us that this group expulsion occurred? How many months did it take? Not even three months. This happened in about two months, within just sixty days.

I wanted to win over Ewha and Yonsei within six months. I came with the confidence that if this could be accomplished, within seven years Christianity would bow before the truth the Unification Church is teaching.

Who caused these incidents at Ewha University and Yonsei University? Christians were at the forefront. The Liberal Party (under Syngman Rhee) played a leading role. It strongly opposed me. Lee Ki-bung, Maria Park... Why didn't Ewha University and Yonsei University listen to what I was saying? They were afraid that I would take over their universities. They thought, "Oh dear, the Christian missions department is supposed to guide the university, but if we listen to what Rev. Moon is saying, our university is going to be led by him!" They would have said that, had it also been the case with Korean church denominations, they Kim Young-oon in 1988, a year before her ascension; a graduate of Japan's Kwansai Gakuin University, a Methodist seminary, she taught for fifteen years at UTS. Yang Yoon-yeong about the time she was fired as a professor of music at Ewha University; Many students heard Divine Principle lectures in her home. Kim Hwal-lan, who was the first Korean woman to earn a PhD (from Columbia University in the U.S.), could have been influential in supporting Father's mission. would also have ended up being led by me. There was a big fuss. So the expulsions went ahead.

Kim Hwal-lan and Maria Park became the main force and told untruths about me at Gyeongmudae, and, by moving the heads of five government ministries, they tried to get rid of the Unification Church and bury me completely.

If the incidents at Ewha and Yonsei had not happened, everything would have been connected to Gyeongmudae, and the whole of Christianity would have been connected. At that time Kim Young-oon was a professor of religious studies. Since all their main teachers joined the church, wasn't it inevitable that Kim Hwal-lan would oppose us? Even though Kim Young-oon informed them properly, a few people from the established churches opposed us and things turned out the way they did. If Ewha Womans University and Yonsei University had been restored, and if they had not opposed me, all of Korean Christianity would have been restored.

Yonsei: 1 professor 2 students; Ewha: 5 professors 14 students

Since Ewha University was receiving support from America with the missionaries in the background, they felt in danger of being absorbed by the activity led by the little known Unification Church. So the countermeasure they took was dismissal. The professors and students involved were given an ultimatum: "Will you choose the university or the Unification Church?" It was an emergency for the university, because they had to stop a flock of students joining our church. They made them choose between the two. How could they give them such a choice? The university had students whose

families belonged to a variety of groups. There were even many children of shamans. So why was the Unification Church barred? This was the work of Satan. They opposed us but then gave in. The president of the university asked everyone to choose between expulsion and the Unification Church. Where in the world does such a law exist? At that time, five professors resigned and fourteen students were expelled. Nothing like it had ever happened before. So six intelligent professors resigned and sixteen students gave up their studies.

Because of this, the Unification Church was persecuted. I remember the pain of being persecuted.

We began our work in 1954, and in 1955 the Ewha University incident occurred and turned the whole country upside down. Didn't people say "Strike down that Moon guy and kill him!"?

I was alone in the world.

A church member's excessive zeal

If they had absolutely obeyed what I was saying at that time, the Ewha University incident would not have happened. Had they stayed quiet, it would have all been all right. Why did they come out like baby spiders from the ground? They were called bad names for what they did. Oh my goodness! I have never seen such a fuss. [Laughter]

When Yang Yoon-yeong was at Ewha University, I told her not to tell these things to Kim Hwal-lan. I also told her what to say to Maria Park. And yet she would go to them and tell them everything I had told her not to say. That is why you should not give knives or guns to young children! The things you tell someone not to say are always the most exciting things.

When I was in Bukhak-dong, she brought Maria Park. She brought this woman, who lived in a place like a palace to greet me and.... [Laughter] I did not have any social standing.

Also when Miss Yang left Ewha University, I told her not to. When I told her that, she said, "What do you mean I shouldn't leave? I have received such blessings," and went around talking about it. She went around blowing her own trumpet, so the Christians became angry.... She was so enraptured by the word that she just went around, opening her mouth as though she were singing a song. But if you look back on those days with a sympathetic heart, even though she was accused and expelled, she stood in the advance guard, they all did.... Yang Yoon-yeong did great service for Heaven.

On hearing my teachings, she temporarily lodged her two children in an orphanage, so determined was she to follow this way. History and Heaven will remember her for that.

The origin of the rumors about the Unification Church

Do you think that Satan will just quietly leave alone the toad (as he might say) who says he is going to unite heaven and earth and build the ideal, the kingdom of heaven on earth and in heaven? Anyone who believes that would be an absolute fool.

The best method is to make accusations of all manner of strange things. That is the best strategy. In the beginning they would say, "He is similar to this or that bad person in Christian history." Or, "He is similar to this person or that person in this church or that lewd church." Later, "Similar to" becomes "the same as." All sorts of bad things were unjustly dumped on me.

Once God asked me, "Hey you, Moon! Do you want to hear Christian ministers praying that you die?" God is quite humorous, too, you know. I was able to hear their prayers, which were like the sound of trumpets, "This Moon should be immediately struck by lightning and killed!" I have heard that kind of thing before. Through that kind of behavior I received incredible persecution.

Satan and his minions have been hurling abuse at me in order to try to stop the realization of the ideal, unified world. That is why the Unification Church has walked along this path, suffering abuse. To this day, there have been all kinds of rumors.

(Sung-hee, Park Yong-suk, Chung Dae-wha, Ji Mal-suk, Park Sung-gu, Kim Kyong-shik, Soh Myong-jin, Kim Jung-eun, Sa Gil-ja, Shin Mi-shik; Yonsei: Hwang Hwan-che, Yu Kyong-gu 16 A professor of Music, she had been witnessed to by a relative, Eu Hyo-won, before the church was even registered. The first president of the Korean church, Eu Hyo-won (with a cane) after a service at the House of Three Doors. Here, Father met Maria Park, an influential Christian, at a time when Christians were empowered; they'd given out a quarter million Bibles and doubled their number in a decade.)

The rumor that we bewitched people

You have heard people say in the past that if you go to the Unification Church, they will use some kind of electrical device or magic and that you will be completely taken in by Rev. Moon. What is it that he can take you in with? Because you have met and long for the absolute true subject partner, because you have met the subject partner who can make your heart feel joy, your mind just wants you to go to see him, whether it be day or night.

If the warm spring comes and you say to the frozen snow, "Don't melt!" it will still melt. Even if you sacrificed a cow to Heaven to prevent it, it would still melt. That a higher love attracts you is inevitable. A spring breeze affects men and women equally. That is why people say that if you go to the Unification Church you will all be bewitched by some sort of electrical device.

Actually, it's true. It is electricity, but it's the electricity of God's love. You can see an electric light and the insulated wire, but you can't see electricity. If people come in contact with this unseen electricity, they might die. You cannot see the electric love of God either. You cannot explain love by any theory.

The more you come into contact with it, the more stuck you become; you cannot break away. That's why the Unification Church has a history of "sticking." If you go to the Unification Church, you will stick. Maybe there is some kind of sticky rice cake or sticky toffee, if you come here and sit on the floor, then.... [Laughter]

The rumor that we danced naked

At the time of the Ewha incident, there were all sorts of rumors. They said such things as "Everyone dances naked," "All the women took off their clothes and did this and that," "The women, all of them lowlifes, swore at me," [Laughter] and "The Unification Church members dance naked. It is a lewd group." They kept falsely accusing us.

A long time ago, there was a spiritual group that did dance naked. Because people started wearing clothes after the Fall, the spiritual world had told these people to take off their clothes. Because I knew about such things, I kept quiet even though we were being vilified. False charges were heaped upon us.

Many people accused me of naked dancing. If I had really danced naked, I would feel their accusations were justified. I never even saw anyone dance naked, yet I was known as the monster who danced naked. If the Korean people could be blessed by saying such things about me, I wouldn't mind if people said them. If Koreans could be blessed through my being cursed, all well and good. I'd accept such curses happily.

I thought, "Do as you want." The Unification Church will use it as fertilizer to grow. Because we were accused of being so bad, those who lived life just for their own enjoyment could not join the church. Only people who were willing to risk their lives, who thought, "I don't care if the whole world rejects me, I will go this way whatever the cost" could join the church. Because we have overcome that kind of opposition, on the day we win the victory, we can push all the people who were against us aside.

They looked at us disapprovingly, saying, That's the group who dances naked, aren't they? They're the group that does this and that, aren't they? It will take many years for that kind of thinking to disappear.

I am a person; my name is Sun Myung Moon, but to this day the uproar remains, with people saying that I am a heretical monster—a monster destroying churches, a monster destroying the country.

Christians say, "The most important people in our church only have to listen to the Divine Principle and they leave. If they continue to leave, we will be ruined." So they say, "The Unification Church is the great Satan, the great Devil!" I have become the leader of devils! [Laughter]

The result of the incidents at the universities

I love the Korean people. I started along this path knowing that although Koreans are the race that should inherit the heavenly law, as long as Korean Christianity refuses to welcome me, Koreans will have to suffer persecution and a lonely, painful path. In the 1950s, had they waited just six months longer, the sad incidents at Ewha and Yonsei would not have happened. But because the Christians rose up in arms...

If Christianity had only joined hands with me at that time, Christianity globally would have already been unified. It would surely have been unified within seven years. The world would have melted in my hands when I was in my forties. It wasn't too late even then. It was 1955, ten years later than scheduled, but it wasn't too late. I could have solved all the problems then, but...

The expulsions created an environment that led to me having to go to prison and great difficulties arose in God's providence. Due to the Ewha and Yonsei incidents, the Unification Church was as good as done away with. I had been labeled a heretic who had nothing to say. I was kicked out into the wilderness. The foundation that God had been preparing for four thousand years was all lost. I had to start again from the beginning.

The Ewha University problem in 1955 was an incident that affected the country. The nation and the established churches joined hands and five ministries in the Syngman Rhee administration were mobilized to do away with the Unification Church. But I was triumphant in that battle and secretly established the internal and external foundation for the future of the church. I gained the victory there and formed again a new movement that could replace the new Christian foundation that had been based on rejection by the established churches and rejection by the nation of Korea.

A South Korean Prison Experience

July 4 - October 4, 1955

(In this installment, the twentieth to appear in Today's World, Father describes his incarceration in Seodaemun Prison in Seoul in 1955. Parts of the prison are still preserved as a museum that is open to the general public. The text for this issue is drawn from the third chapter of the third book of the series True Parents' Life Course (참부모님 생애 노정). The books were compiled from Father's speeches over many years, and his reminiscences are arranged more or less chronologically in the form of an autobiographical account.)

Even in 1954, the year we launched the Unification Church, opposition to us in South Korea was nationwide. Everyone opposed us. The second course to indemnify the New Testament Age covered the years 1955, 1956 and 1957. I went to prison again. Persecution further intensified. In accordance with the Principle, a three-year indemnity period is always needed.

Something happened in 1955; I was imprisoned. People said "Get that Rev. Moon and kill him!" It was July 4. They said I was a communist. They heaped all kinds of allegations on me, including ones about what I had done in the past. They said I was a communist and accused me of perpetrating all the evils of the world. The blame for all past wrongs was placed on my shoulders. If something was bad, they said it was because of me.

Because I am a Korean, the starting point of the providence was Korea. Because it began from here, Korean Christianity represented Christianity worldwide. So, as the Christian church and the nation opposed me it meant the whole world was caught up in that. It was hard for me to bring even one person to my side. Satan's camp attacked me through a whirlpool of persecution, in the same way that they had put Jesus on the cross. The July 4 situation was typical of this.

Even now I have not forgotten the contemptuous treatment I received. The jeers penetrated right to my bones and remain there. If I were the only one to have suffered, that would have been all right, but the foundation for the nation and for the democratic world, which had been thousands of years in preparation, collapsed.

The forces behind the accusations

I was imprisoned by Syngman Rhee's administration in the Korean Republic. So the Rhee administration was an enemy. Those people threatened with physical harm and menaced me. To get rid of me, they put me in prison. I went to prison for the sake of the Republic of Korea.

The Seodaemun incident occurred as a result of an attempt to protect the credibility of Maria Park and Francesca Rhee¹ by President Rhee and five government ministers. For that purpose, they did many things against me. I know that in those days the Minister of Education, the Minister of Public Information, the Minister of Internal Affairs, the Minister of Justice and the Minister of Foreign Affairs worked together to get rid of me. Some people under them came and informed me that the government had collaborated with Christian leaders in plotting against me.

Why was it that everyone was silent when the Unification Church was mentioned? This began because of fear, but the Korean public misunderstood and thought it was because we were a bad

group. During the administration, people were told not to go to the Unification Church. People misunderstood and thought it was because the church was bad. We were opposed out of fear rather than hatred, and there was a big commotion.

Under suspicion of violating the Military Service Law

In 1955, through the incident at Ehwa University and other incidents as well, all Korea rose in an uproar to put me away. One day the Dong-Ah Ilbo was supporting me and the next it was opposing me. Thus, the five main government ministers drew up a plan to catch and destroy this guy, Rev. Moon. They planned this with the Rhee regime, but no matter how deep they delved, I had done nothing wrong. Though they were looking for all kinds of heinous crimes to charge me with, do you think they could find anything I was guilty of? They investigated me and spread all kinds of strange rumors about me, but no matter how much they investigated, they couldn't find a thing. They couldn't capture and get rid of me, could they? They came up with a charge of "evading military service." I had come down from North Korea and had served time in prison in the meantime, so I was past the age of eligibility for conscription. Yet they were accusing me of evading military service. Then they found that even in that I had kept within the law. There was nothing they could find fault with. From their viewpoint it was as if I were an eel. An eel slips away easily whether you hook it in the mouth or in the tail. The world was in turmoil, and I had stirred up the nation. They had to accuse me of being an evil man and a traitor to the Korean people and grab hold of me, because they believed that only by doing so could their kingdom of the Christian church go on for thousands of years more.

(1 Maria Pak's husband had been President Rhee's personal secretary, mayor of Seoul and head of various government ministries. In 1955, he was the Korean representative to the International Olympic Committee. Austrian born Francesca Donner became Mrs. Syngman Rhee in 1934)

Interrogation

I don't say anything, though I have a mouth to talk with. I endure the many bitter feelings I have toward the nation. I am not a spineless man; I endure them because I know that Jesus endured for more than thirty years of his life. I know that God endured for two thousand years after the time of Jesus and that He endeavored to pave a strong foundation and prepare the ground and the time for the fulfillment of His will, all as a part of the course of restoration. I endure them, saying to myself, "Let the tempest pass, let the bleak winter winds blow, let the winter months come." All such things are bound to pass. The same is also true for the people in society who boast of their happiness—it is bound to pass.

What is my responsibility? When I am chased and cornered and imprisoned, what is it that I must do then? I need to accept blows on behalf of all humanity; I must draw together and annihilate all the suffering in the world. I even regard hardships as a matter of course, thinking, "Can I expect to avoid such hardships when I am pioneering the path of suffering, for the sake of the world?" I have endured all kinds of things, but I say to myself, "My direction is as unchangeable as rock. Until I can realize the longed-for nation, I have to fight and survive, not die, even if I have to experience continual sacrifice."

In serving and following God, I have never once thought about myself. I have always thought I should feel sympathy for Him. I felt like that even when I was dragged to the Seodaemun Police Station and found myself a prisoner behind bars. From the first step I took in following the path of the providence, I comforted God, saying "I am still alive, and for this I'm grateful." I have traveled along such a path in order to establish the historic standard of indemnity that characterizes the original ideology of the Unification Church of today. This is something no one can invade, no matter how much he tries.

When I was in Seodaemun Prison, I did not wish for Korea to perish. I did not wish for the Christian churches to perish. Instead, in my heart I thought, "Please forgive them their sin of ignorance. Please allow me to shoulder all the sins committed by Korea, this poor nation, that I may indemnify them. How good it would be if the nation could receive blessings just by my being mistreated."

I would say in my heart, "Heavenly Father, please love this beloved people more than I love them. Heavenly Father, please love this world more than I love it. You need not pity me. Even if I am to die, I will not die an insignificant person." Though it was this [apparently] insignificant man who was in charge of leading all the people in the world, I asked God to not see their faults as faults but instead to spur me on and allow me to pay indemnity for and complement all of them, if that were possible. Thus have I fought my way through!

That was what pleased God, and that served as the condition to bring fire to His empty heart, and so I was given the guarantee, "You, Moon, you son of a gun, will never perish wherever you go, even if you are somewhere where you cannot avoid perishing."

Drawing up a statement

Other people are no match for me. In the past, even when I was being interrogated in a police station, when the people filing the complaint began to talk with me, I would eventually swallow them up. I would point out to them, "You are writing the statement, so why aren't you writing this and that? This is where you should write such and such." But what I told them to write would completely contradict what was already in the statement. They would write it down, and then tear up the whole thing. I would be playing with them, saying, "It is only superior people who come here; would inferior people be brought here?"

I still remember the names of people like the Director of State Public Safety, but I don't mention them. There may come a time when I call them all here to meet with me. Back then, they sat with crossed legs, arrogantly admonishing me. Do you think they would do so if they were to come here today?

Entering Seodaemun Prison

I was manacled when I was taken to Seodaemun Prison, but I was not ashamed. In front of heaven and earth I felt no shame. I had dignity. Even though I was going to be constrained behind bars, I was not even a little sad. I felt ashamed in front of neither God nor man.

I had done nothing wrong. I was pouring my whole life into teaching young people who would otherwise have ended up as criminals or prostitutes. I was teaching them to become innocent people, devoted children, patriots and the young people the nation needs.

Though I was without sin, I was put in chains and sent to prison. I am not ashamed about that. Everyone, including my friends scorned me and pointed their fingers at me, saying, "Look at that, look at that!" However, my response was, "Let's wait; wait ten years and see." During my journey, along this miserable path, I said to those who shot arrows of accusation at me, "You'll see; I will be victorious."

You should be aware that those lessons I learned from these difficult experiences remain within me today.

Bad things go to ruin and good things thrive. No matter how dirty a place I had to enter, there was no way I could be brought to ruin when could the truth of the situation attested to the pure deeds I was carrying out under Heaven.

When I was manacled and on my way to the prison, I was belittled and scolded by people on the street, even the women. But I told them, "You may walk with a dignified air, and I may look like a miserable person, but you cannot see clearly because you have no standard of comparison. When the standard is revealed, everything will be made clear."

Disciples who suffered together

Kim Won-pil, Eu Hyo-won, Eu Hyo-yeong, Eu Hyo-min. Despite all my strenuous labor, I don't have any possessions, even now. Hardships are all that's left for me, privations for one's own sake and privations for the sake of God's will. Everything can be stolen, but nobody can take away the sympathy God had for me in His heart. That's my treasure.

When I look at you, you may be good-looking and bright, but the primary condition is how hard you have worked for God's will. I know clearly what I have gone through, so until I die I won't forget people who shed tears with me along the way, who sympathized with me, and who sincerely did their best to fulfill God's will and to dissolve His sorrow.

Now when I think about those of older church members who suffered with me, who went to prison with me... Actually they did not have any particular achievements, but looking back at those times from the viewpoint of heart, they reached the summit. They were on the front line, so with one word of consolation they brought a millennium of solace. When we were in the jaws of death, one helpful word was like an original stream of strength newly bubbling up like a fountain. That's why I think I should first help the people who were with me at that time.

Public Trial

Trial - July 29, 1955; Judgment delivered October 4 in Court Room No. 4, Seoul District Court; Judge: Yoon Hak-Ro None of you should forget that I went to prison as a result of opposition from the Christian churches and the nation. You should remember the scene of me appearing before the judge, manacled and in prison garb. I will never forget the ridicule and mockery I endured when I emerged from the courtroom on my way to jail. What occurred must be rectified before I die. All of you here are the ones whose destiny it is to do this.

The various faiths and many families and individuals united and attacked me throughout the nation. In Korea there was nowhere I could stand. I stood alone and aloof from the poisonous land, amid

endless mockery. Today I still have the conviction that even if I am buffeted by storms, or scorched like a tree in a forest fire, I could never become a dead tree—and that new buds would come out when spring came.

As the persecution from this land of 30 million people became stronger, I suffered very much. Since I knew I was loved and would never be abandoned by God, my face when I was taken to prison wasn't sad.

Any opposition or persecution I encountered on the way did not weaken me. Instead, I became stronger. Opposition and persecution are sources of encouragement for me. My indignation stimulated and motivated me. Nothing can frustrate me. I think of my experiences joyfully. I can reap good fortune from them. From such things we can understand God's heart better. We can better understand that God is always with us.

Derision and reproach from a woman from Pyongyang

In 1955, while in Seodaemun Prison, I was visited by someone who had been my follower a long time before that. She said, "Mr. Moon, are you still doing this?" That was a stunning blow. At one time she called me Teacher and followed me, but later she betrayed and left me, saying, "If you're God's beloved son, why would you go to prison?" This woman went to another church and became an active opponent of our church. She came to me and said, "Mr. Moon, are you still out of your senses?" I only told her, "I wouldn't be doing this if I were the kind of man who needed advice from someone like you."

When I was in Pyongyang in the early days, she was zealous, fervently making all kinds of spiritual conditions. I bumped against her in a corridor as I was walking out of the prosecutor's room wearing handcuffs. She had come after hearing the rumors. She said, "Are you still doing this?"

There were rumors that I was going to court from Seodaemun Prison in handcuffs, so she went there as a spectator. Later she gave a testimony about this in some church. There are people like that. They laughed at the Unification Church, and said, "He should come to ruin; now he is sitting there..."

I am a man with a strong backbone. I always think, "Before I die I'm going to see your children come to me in tears of repentance. When you sleep, I'll be running. I'll work several times harder than you." When I carry that heavier cross, I think instead that I am carrying a shield of victory. Even though I am tired I yell at my legs, "Stand up!" I must go forward, and for that, I am ready to hit, push and pull myself.

So, I told her, "I am not the kind of man who will just fade away in prison. I will leap forward to the world of liberation." I can't forget the impudent look on her face. I recently heard that she died miserably and I pitied her. That's how I live. There are many painful feelings deep in my heart.

Whenever difficulties came my way I thought, "I must resolve this before I die." If I were to talk about such events in my history, so many of them make me feel like choking. But I don't want to leave such a tradition for my children to continue. That's why I take a deep breath, shoulder everything myself, and go forward. So you members of the Unification Church should humbly accept the fact that you are greatly indebted to me.

Life in Seodaemun Prison (July 13–Oct. 4, 1955)

The prison life of an innocent man (Prisoner Number 380) Although I was meant to be moving the providence of salvation in Korea forward with the Unification Church, I instead suffered imprisonment. I remained calm during my prison stay because I knew that difficulties were as inevitable as in the days written in the Old Testament as well as in the New Testament. Therefore, while in prison, I never thought about when I would be released.

I thought I would either have to spend ten years in prison, or die there. I felt determined to the point that even if a road over a mountain were blocked, I would dig a tunnel through it and make an expressway. Even if I collapsed, I would fulfill my responsibilities to God. I did not want God to help me.

Although I was in prison, I stretched out my legs and slept deeply. If you can't swallow me up, then a way will open up for me. If one is going to do such things as I do, sometimes one will be in rags and sometimes one will have to accept others pointing their fingers at you. In pioneering this path I have been through a lot. Each time I thought "God experienced even greater hardships than this. I can deal with this small one!" As more difficulties come while you are in a public position, more treasures than you can carry will be given to you.

Even though I was in prison, I ate well. I could eat all the food they gave me, regardless of whether it was just barley rice or whatever. Food was not a problem. Wherever I was, my only concern was that if I made a mistake, the path of indemnity might become more difficult. That was what I worried about.

Even though I was in prison, I never thought of it as a prison. I thought of it as a temple of love. Love becomes an artistic masterpiece of a high dimension.

Remaining True in Prison

July – October 1955

(This installment, the twenty first to appear in Today's World, continues Father's description of his experience in Seodaemun Prison in Seoul, where he was held on charges of evading military service. It was not until three months after his arrest and incarceration that Father was found innocent. The text for this issue is drawn from the third chapter of the third book of the series True Parents' Life Course (참부모님 생애 노정). The books were compiled from Father's speeches over many years, and his reminiscences are arranged more or less chronologically in the form of an autobiographical account).

When I was sent to Seodaemun Prison, as soon as I set foot inside, the warden glared fiercely at me and said mockingly, "So, the founder of the Unification Church, Moon so-and-so, has come." At the time, I thought to myself, "Let's see whether I can win you over or not." The warden was a Christian, and he said to me outright, "Aren't you that man Moon? I'll keep you here for a month." I jokingly asked this rude guy, "Who do you think you are? You've stolen money." He was taken aback, perhaps

because his conscience was pricked. I told him, "So you be quiet." He was such an ill-mannered person; it was as if he'd hammered a nail into my heart.

The confinement director led the first-comers to go to register. I could never forget that director. I have forgotten his name, but at that time he laughed at me and repeated things being said about our church and added, "It has finally come to such an end." I was deeply angered by that and told him to be quiet, to stop talking. I thought to myself that by the time I left, I would win over not only the investigators and the guards but even the warden himself.

One day, I will get to meet him again. Just as in olden times when Jesus was jeered at by his jailers after he'd been caught by the Roman soldiers and was about to be brought in front of Pilate's court, I also had to suffer in that way. In that situation, I resolved that no matter what they did to me, I would win the warden over before I left.

One day, I got a chance to return his reprimand. Some things had been sent to me from outside, but I felt as if they'd been tampered with so I yelled at him. He must have thought I wouldn't have realized it, but I had. I cornered him and asked, "Why did you touch that package? Where did you put your hands? What did you touch?" Since then, whenever he encountered me, he was completely cowed.

Influence on the prisoners

During the few months I was in Seodaemun Prison, people called me "Moon what's-his-name" of the Unification Church. It may sound funny, but when you go to a prison, everyone is no less than a prince. In other words, they all think they are great people. In my case, no matter what they called me, I remained quiet and didn't respond—from the day I entered the prison. I could have stayed like that for a month or even two, but about a week or two later, they began to fear me. When they woke up early in the morning to go to the toilet, I was up praying. Could anyone have stopped me from doing that even by hitting me?

I took aside the person who was causing the most trouble of all the prisoners, the person everyone else wished dead, and gently admonished him in a few words. People then began to say that he used to be a troublemaker, but that he completely changed after Moon came in. When three or four months had passed like that, even though he didn't say it, a rumor spread that everyone in the cell obeyed to the letter whatever Mr. Moon said.

That hadn't come about through anything I'd said. They'd changed because, with a heart that not even the president himself could have harbored on behalf of Korea, I had cared for them, shed tears and prayed for them, centering on Korea's fate at the time, Korea's future fate and the national ideology the Korean people should follow. I had become the owner of heart.

I tried to love the prisoners as their mothers or fathers would have. How pitiful they were! They knew that if I had something to eat, rather than eat it, I would give it to them and that I always found the hardest and the worst sleeping space. Do you know how hungry one becomes at noon after having a meager meal for breakfast? Your tongue becomes dry and painful. In that environment, I was also hungry, but I made up long stories that I told to my cell mates to console them. Under those circumstances, in less than a month they'd changed so much that when someone came to visit them and brought them food, they'd set it in front of me and say, "Teacher, do as you wish with this." That was quite awe-inspiring.

The Unification Church is very simple. It's about completely investing your heart for the sake of others. Since that is the origin of the Heavenly Law, if I embraced that origin, wherever I go, no one could destroy my heart. When I acted in accordance with that, what flowed out became stronger.

It reached the level where everyone in the cell wanted to greet me in the morning. Rumors spread and my cell mates protested that the Republic of Korea, the prison, and everyone else involved was wicked for imprisoning such a good person.

Not only that but there was one man there, a Christian minister, who glared fiercely at me at first and said I was a heretic and an enemy. He flew at me, shouting, "So, what is this doctrine you advocate?!" Afterward, he set a time to come to see me, and we became quite close. The members who'd been imprisoned with me also served me persistently. Others, seeing this, said that even though the world abuses and opposes Rev. Moon of the Unification Church, he sticks to his guns; he is a certainly a notable person.

Evidence and cooperation of the spirit world

When I stayed still with my lips sealed, angels from the spirit world appeared and yelled at other prisoners, "You, number 959, go greet Moon what's-his-name! And when you have things sent to you from outside, give them all to him."

A guard came to me and told me a story. He said he had made some rice cakes one morning, but when he tried to eat one it got stuck in his throat and wouldn't go down. Why do you suppose that was? His ancestors were causing it to stick in his throat. They knew he would be in trouble if he mistreated me. And he suffered because had made the rice cakes in secret so he wouldn't have to share them.

When I go to prison, I go with a serious heart. On my way to prison, I think to myself, "I should go to a prison with that kind of heart; as Heaven is watching. I should live out my sentence there based on such a heart." In such a situation, a result commensurate with such a heart will be produced under my governance. The Principle holds that when there is a perfect subject partner, a perfect object partner will be created. That is why even when I remained silent, the ancestors of other prisoners appeared and scolded them based on the laws of the spirit world: "Hey you, do you know who that person next to you is?" Their ancestors would tell them that if they ate their meals with me they should not sit in front of me and look at me in the face, but should keep their heads down.

From all outward appearances, I don't look like much. Don't I look the same as you? But I have a motivation that greatly outdistances yours. I have a motivation that you could never comprehend no matter how much you studied it. That motivation is something that you won't understand even when you die. Because I have that, even when I go on to the next world and say to everyone there: "Hey, everyone!" I will hear "Yes" for an answer, since I have that subject nature already within me. This is something you will come to know naturally right before you go to the spirit world, if you have followed the right path.

That is why if you desire to receive true love and wish to have true happiness, you should stand alone in the position of unhappiness that represents the unhappiness of all others. If you are in such a position then God will care for you, and when you are struck ten times, He will open the way to your

future. He will disregard hundreds or thousands of hardships that may come His way, and fight your fights for you. Such will be the experience you come to have.

Change in the attitude of the warden and prison guards

Within a month, the warden came to see me to apologize, and something seemed to move within the other prison officials to the point that they all invited me to have lunch with them. In less than a month, with my own eyes I saw them come to ask forgiveness, saying, "The Mr. Moon of the Unification Church that we had heard about in the past and the Mr. Moon we have come to know are completely different." I have seen that righteousness always triumphs, even while bound with chains of the most severe persecution. That is why, even though the path of righteousness is difficult, I cannot be disheartened because I am taking responsibility to open the path for those people for whom God is searching. I am not disheartened over this task. Even though my body still bears many scars from beatings, the wounds I received in my heart at that time don't hurt at all now.

After promising to bestow blessings on someone, God sends him to prison. He contrarily places that person in the lowest place and makes him stay there. Gold gives out a golden light wherever it is. When I was in prison, I even touched the warden's heart. Even though the investigators who questioned me hated me, in prison I moved the heart of the warden. That didn't require many words. When you remain steadfast under such circumstances, God takes pity on you. Then it is as if spring has come.

For example, the prisoners would dream about me, wake up and suddenly think of me as the man in the prison cell with a particular number. They would come to me in the morning and say, "Good morning!" Even the prison guards came to greet me, and brought me ice cake¹ when the weather was hot. Why did they do that when I hadn't even asked for it? It's because God is with me on my path, and no one could ever take that away from me.

Guards asked me, Teacher, are you uncomfortable in any way? If you need anything, just tell us and we'll get it for you.

When I asked them for rice cake, they brought it, and when I asked them to contact someone, they did. That was not a crime, since they were doing what they wanted to do. [Laughter] The world may oppose you and society may give you a hard time but if you have the heart to melt such a world and society then you will deserve to be called a hero.

Sympathy naturally arises

Even though others cursed me, wishing me dead, I did not perish. The more some people abused me and the lonelier I became, the more others shed tears for me and consoled me. I am truly grateful that while I was in Seodaemun Prison, every one of the Unification Church members tried to visit me. In fact, they fought amongst themselves over who would visit me first.

When I went to prison, everyone insisted they would come to visit me. They were lined up from one o'clock in the morning, sitting there waiting for me. That is a record I set in Seodaemun Prison.

People wondered, "What did he do to make them go stark raving mad?" [Laughter] That's how it is. When a father scolds his wife at home, their sons and daughters feel sympathy for and console her.

They say she is the best mother in the world. That's how it works out. Why? Because of the power of love.

It got so that some people had to wait three days before they could visit me. As a result, everyone wondered, "If it were their son, or their wife, or their husband who had been imprisoned, we would understand, but how can they be so devoted to a man they do not know and are not related to?"

This was bound to be a problem. Those people said, "He brainwashed them, and forcibly indoctrinated our sons and daughters," and so on and so forth. But, had I forced them and they had not liked anything about it, would they have appeared there at the prison and done what they did? All the people in the prison came to know and say, "People say Rev. Moon is a dictator and an exploiter, but that is all nonsense, complete nonsense."

I did not compliment those who finally got to see; instead, I scolded them, saying such things as "You good-for-nothings, why did you come? You should have just stayed put, but you are here starting rumors!" They wept loudly and said, "We love you so much, what else can we do?"

I have not forgotten that when I was brought to trial in chains, Unification Church members were being pushed around there. Even now I remember their faces and who they were. They all stood there with tears streaming down their faces, watching and saying, "They shouldn't do that to our teacher." That scene is etched into my memory, and will remain with me until the moment I die. Before I pass on, I should call them to come, and bless them.

If you came to see me in prison, that will be recorded in history. Those who kept their visitor's pass will probably receive an award some day, but I suppose many of you have lost them. If you still have one, take it with you when you marry and preserve it as a family treasure.

Innocence Recognized

October 1955

(In this installment, the twenty-second to appear in Today's World, Father describes the course he and the nascent Unification Church followed after his release from prison, including some reflections on the now historic old headquarters church, which he made his base from late 1955 to 1972. The text for this issue is drawn from the third book of the series True Parents' Life Course (참부모님 생애 노정). These books were compiled from Father's speeches over many years, and his reminiscences are arranged more or less chronologically in the form of an autobiographical account.)

When I was put in Seodaemun prison through what we call the July 4 incident, everyone thought that the era of Mr. Moon was over. But that Mr. Moon, whom it was thought would disappear from Korean history, began anew, and today... At that time, they had the intention of striking, grabbing,

trampling and erasing me. The established churches and the Korean government joined forces and did whatever they could to get rid of me.

Because I was found innocent and set free, a new history of the Unification Church began. Despite various investigations, there was nothing to warrant the charges and I was acquitted and released on October 4, 1955. After that, however, I still had to shrug off the opposition and make one new start after another.

If we had been defeated by those issues that the nation had raised against us, the problems would have become bigger and more serious. Because of my acquittal and release on October 4, we were able to make a new start, spiritually and practically, as our foundation to that point had not been lost. What if you looked at our church as it was, or looked at me as I was? From such a simple viewpoint we were not in a position of having regained everything that had been lost.

From that point, we had to reestablish our position. Christianity laid the foundation in the spirit world, and I must create a foundation that can work in place of that foundation. We must lay a foundation that is similar to that of Christianity's. The Unification Church is doing this.

Through the Unification Church, we have to establish a new foundation to influence the nation and unite the country and Christianity. That establishes a standard allowing us to reverse the effects of the opposition. To establish that standard, we must move forward and strengthen our spiritual foundation, and at the same time, establish a material base. Even though the Unification Church is still small, we cannot allow persecution by the nation and Christian churches to defeat us. Instead, we must endure and overcome difficulties.

Victory over prison life

God tried to protect Christianity by striking me. He tried to raise Christianity in Korea by putting me through hardship. When He protected me, he could not protect Christianity as well. God could not protect both. So, he left me on my own. By accepting all the persecution, I had to climb up to the position of an original man.

Therefore, the life I led in prison became the vertical foundation upon which to lay the individual foundation. In order to establish the vertical realm conveying God's heart in this hell on earth—based on the vertical love of God—I had to go to prison. From God's viewpoint this was the fastest way. I had to go into this situation and be victorious on the individual level. For me it was a fight between the physical body refusing to endure pain, and the mind. I needed to lead a life wherein I set my mind to the vertical standard and the body to the horizontal standard at right angles. In so doing, I had to give love. I had to love everything in that environment as I would my own brothers and sisters and stay imprisoned with members of the church family who represented God's desire for my own family. Therefore, instead of the parents, I needed to walk the path of the cross on the individual level. As an individual, I had to overcome the environment of the cross in my country.

Three months after my release, the prison superintendent, the section chiefs, the Christian chaplain and many other people visited the Unification Church. Did you know that? When they observed carefully, they found it was quite different from what the rumors depicted. At the time of my release, the superintendent and guards had come out to see me off. Some of the guards even followed me and joined our church. From this, you can understand that even if an enemy appears on the path

Heaven is forging, that path will nonetheless be opened. In this situation, we must be united with God in order to become Abel. Do not think that you are alone, even when you are following a difficult path.

From what standpoint does God determine who is Abel? He determines this when someone is in the position where Satan cannot invade. Under what circumstances is Satan unable to accuse you? It is when you are becoming one with God, which doesn't occur in a joyful situation but in the saddest and the most difficult state. In other words, in the situation of one who dies, under the most miserable circumstances, you can become one with God. That is why true religion begins in prison. You need to know this.

Don't feel that you have been wronged if you are struck even though you are good. You should understand that through that incident, blessings can come to you from the four directions. This is the way I have lived my life. Even though Korea was in an uproar and made me serve time in prison in 1955, I only became stronger the more I underwent such treatment.

I came out better equipped than I'd been when I went in. Though it was a prison, to me it felt as if I had gone on a journey and come back. God also treats me mercilessly. He thrusts me in with my head down and only watches and does not teach me anything until I come out. When I have found my way out, braced myself with a laugh and hurried on my way, He intervenes, asking, "Where are you going? Where?" God is masterful.

The continuing influence of the media

If you read newspapers from the time I was imprisoned and released, which was under the Liberal Party government, you will find the articles about the church interesting because they're filled with all kinds of rumors. Those papers are a golden treasure that no money could buy. Righteous patriots who had shed blood and sweat for justice and for their country and had lost sleep worrying about the 30 million Korean people were cornered, beaten and imprisoned by their fellow Koreans. Just wait and see. A time will come when the descendants of those persecutors can be rounded up and made to exhume their bodies.

Did you hear of my release? If you look in the newspapers, you will find only three lines written about it. Do you know how much blood and how many tears I shed to break my way through the false charges brought against me? The question was how we were to change our nationwide image. When we promoted the Unification Church, everyone opposed us and spread rumors about us. They caused legal problems and fights. When people went to the police station because of those problems the police would say, "The Unification Church is not like that," but everyone else in the nation thought it was. When the public saw that the police thought otherwise, people would say, "Who are these policemen? They have been bought off by the Unification Church." It became impossible to overcome the environment created by that vile propaganda.

Everyone, even higher-class people, such as professors and church leaders, took it to be the true that we had bought off the police. Pastors from various denominations spread bad rumors, even to my relatives and to every other person they met. No matter how much we explained, the explanations availed nothing. We had no option other than to carry on, with the rumors hanging over our heads, and gradually bring results. It will take decades for us to reach the level where we can be cleared of those rumors.

For this reason, I have lived under false charges in complete silence. I can digest them and make them into fertilizer. It is all historical. That is why in the future, if the Republic of Korea gives me access to a microphone at a broadcasting station and lets me tell the Korean people the truth for three days, all the people in the entire nation will clutch their midriffs and crawl on the floor, weeping. It is my conclusion that there is no way I can go to the next world if this world does not believe me.

Members' righteous indignation

They have squandered a huge blessing through which the blessed land, the kingdom of heaven, could be built in the world and be blessed by God. In fact, they have pushed me, kicked me, into the gutter. Christian ministers have punched, stepped on and done all kinds of other things to me. But did you ever hear of me making a public statement about this in my name, Rev. Moon of the Unification Church?

I was incarcerated in Seodaemun Prison and was made to endure all kinds of experiences before being found innocent and acquitted. At that time, all our church officials met together and said, Teacher, we're so exasperated; we can't endure this anymore.

Korean Church President Eu Hyo-won was known for his peaceful, easygoing character, and yet the circumstances drove him to say venomously, "Let's gut those bastards." If I had given the word, they might have gone and attacked those men. But I persuaded them, saying, "God's love is not like that. It's not about striking first and taking by force, but involves the law of moving the hearts of others through love and bringing them to voluntary submission."

At that time, Rev. Eu and other officials tried to publish a public statement and take the offensive, but hey, do you think I didn't know how to take the offensive? It was the era of the individual, the era of war on the individual level. We had to go through the eras of the family, tribe and race. The truth was more essential than words and results more essential than making excuses. Results are solemn and yet serene. If something is right, it will turn out to be right in the end, and if something is evil, it will be determined in the end to be evil. A victory will in the end be a victory.

When I entered prison, I did not do so in shame but held my head high, and when I was released I did not offer prayers saying, "You! I will grow stronger, and then you will see. I will take revenge on you all." Instead, I prayed, "Father! Please allow me to visit this place again with laughter." That is the path Heaven follows, and God always protects people who follow that path.

The old headquarters church, an altar of tears

The place in the midst of heaven and earth where the base for the salvation of the fallen world first emerged centering on the heart of the Father is this wretched and shabby Unification Church in Cheongpa-dong [Seoul's Cheongpa District]. How much pity we feel for God, who has come forward to dissolve all His sorrows, accumulated over six thousand years, when He looks at this place! When I look within myself in such circumstances, tears come to my eyes.

When you are entering this historic altar, you should start shedding tears as you cross the threshold. To me, this building is more precious than the most luxurious and glamorous house. Though there

are cracks in it, those very cracks are the historical traces of the hard ships of history. Looking at the scars on this house, you should think in your hearts, "Your injuries have not yet healed".

A place where historic ties were made

As you shed tears on this wooden floor, and offered prayers kneeling on this floor, did you ever feel that this was the very place of the fulfillment of God's desire that He has looked forward to for thousands of years? This is the very place that saw the joining together of the True Parents; an unprecedented event, the Holy Wedding ceremony, took place in this house. It was also from here that all kinds of rumors began or passed through, because we did things never before seen in history. It was here that God's Day, Parents' Day, Children's Day, and the Day of All Things were established. Here the thirty-six couples and the seventy-two couples were blessed. It is historic.

History was wrought here. Even if the prince of the world is born, he is still born from a womb like anyone else. Regard less of what this house looks like, history was begun here. I am even thinking of making a model of this house and building one just like it in Cheongpyeong or leaving it here as it is.

The more important the topic of your prayer is, and the more important the solution, the more your heart in prayer needs to be as if you were offering devotions from the head quarters church. You need to have a heart full of tears as you trace back the historical connection and background of the headquarters church from its onset until now. God will be with you when you do that. If there is someone praying in the head quarters church centering on the will of God, you should have the heart to pray from a position of greater loyalty than that person.

Designated a holy ground on January

The headquarters church is an important holy ground connected to the one hundred and twenty holy grounds in forty nations. What are the holy grounds in Jerusalem, Busan and Cheongpa-dong? The first is the holy ground of the son, and this is the holy ground of the mother and the father. Which is more important, the holy ground of the mother and father or the holy ground of the son?

Cheongpa-dong will not end as it is right now. In the future, wherever Unification churches are built, innumerable members will love Korea as their original homeland and their fatherland and come to visit it. They will come here yearning for this very place, Cheongpa-dong. Even when you go to visit Jerusalem to see the place where Jesus was born or the Mount of Olives, you will see that it is a nondescript place with nothing but olive groves running wild and rocks strewn about, but that's not a problem. You completely renovated the headquarters church while I was not here. I felt bad about that. I was doing a tour, but I even sent a telegram commanding you to stop right away. This place is a historical relic. It's a historic memento.

Anyone who knows the providence will find his way here, knowing it encompasses history.

The Effort Invested to Expand the Church

Beginning in 1957

(In this installment, the twenty-third to appear in Today's World, Father reminisces about the early church, including fasting and witnessing conditions and the first workshops. The text for this issue is drawn from the third book of the series True Parents' Life Course (참부 모님 생애 노정). These books were compiled from Father's speeches over many years, and his reminiscences are arranged more or less chronologically in the form of an auto biographical account).

For seven years from 1957 to 1964, I didn't sleep for even two hours a night. I usually slept for an hour. I did not know how to be tired; I trained myself so that I would not feel tired. During those seven years, I seldom took off my clothes to sleep. I wore clothes like these. I prepared and trained myself for seven years, so that when I set out for a new world in the 1960s, I was able to succeed in a twenty-year-course that I have no reason to feel ashamed of in front of Heaven. For seven years, I was doing work until three or four in the morning, hunched over in a chair.

I told myself, "Give your whole heart. Pour out your whole heart until you get tired. Pour it out even though you may feel hungry. Pour it out even in sleepiness, until Heaven accepts it!"

Since I planted seeds in that way, those seeds will go all over the world through the heart of God, even though members of the Unification Church today cannot accept what was planted. I thought that they would certainly be harvested one day, if not in Korea, elsewhere in the world.

In our pioneer stage, it was not unusual for me to stay up all night. I would even be dozing in the bathroom. I was so exhausted. Sometimes when I sat down, I would lean against something and begin snoring.

Until the 1960s had passed, I ate squatting down because I was so busy. My meals didn't include more than three side dishes. I did that for three years. I didn't eat at a table. I ate with the plates on the floor, on a small board, because I was working to save everybody and everything. If I had not been able to do that, I would have been a sinner.

For seven years, I fasted on my birthday. How brazenly arrogant I would have felt if I had eaten well and celebrated my birthday with my responsibility still uncompleted and heavenly law not yet established.

This was a serious problem. Though I lived in a nation, the nation was not mine. The world was not my world and no matter what I had, I could not assert that it was.

PRAYING FOR EACH MEMBER

When I started this church, the wooden floor in my room, wet from tears, wouldn't dry out. I didn't sleep. I prayed even when I had a nosebleed....

In about 1957, I was praying for about four hundred members every day. Once I prayed, I could sense their spiritual situation. That kind of thing does happen. God is the supreme being. God is the trunk and church member are connected to Him as branches. So, if you act together with this subject,

don't you know He will teach you about other members? Of course He does. Just offer your jeongseong. If you pour out your heart for church members, God will show you in various ways if there's something wrong with their spiritual state.

I prayed while calling out the name of each member. Even before I called a name, the person's face appeared. Just to say the names took about forty minutes. Some were smiling; others appeared worried. I instantly knew how a person was doing. Prayer showed me who was sick, so I called those members and said what prayer had revealed. I asked them whether it was true, and without fail, it was. Then the person would go to a doctor for a diagnosis and treatment.

Only in this way could I fulfill my duties. As I did, people could align themselves and follow me without going astray. You shouldn't forget that.

Also, when looking at the names, I might think, this lady should come today. Without fail, she would come. One lady was actually on her way to a market and ended up coming to the church without even realizing it. She asked, "Oh, did I come to the church?" When this kind of thing occurs, can you say that God doesn't exist? Can you deny that the spirit world is helping us?

THE CHURCH IS ITS MEMBERS

In 1957, I did one-to-one witnessing. I would give a lecture to a person as if I were speaking to a hundred or a thousand people. I took the viewpoint that several thousand people depended on that person. In order to transform a person into someone who could follow whatever instruction I might give, I should exert effort equal to the extent of the transformation so that the person could develop strong enough motivation to make the necessary changes.

I felt upset that church members were unable to love Korea the way they should, so I would sometimes speak all night. Isn't it right that at some point I be involved in raising you? You can send a child to elementary school only after you have devoted yourself to bringing up the child to about the age of six, isn't that so? That's a basic principle, which is why I've told you that you must go through a seven-year course. It takes seven years to educate a person in Cain's position.

Even if the church had not existed, I had to train people by myself. That's why I've been doing this work for fifty years, forgetting to eat, sleep and rest. You don't understand the reality. You think, "Oh, he freely does whatever he wants. He has no back bone." But that is by no means the case. I do have a backbone. Despite that, I still began my work holding people and crying over them. Holding that person, I would weep while trying to work out the nation's misfortune through them and the bitter feeling of the nation's people through their family.

Heaven was present, and a strong "electricity" was flowing. You feel strength as if hundreds of millions of volts are moving through you, as if the world is at your command. How exciting! At a time like that, your eyes won't close even though you may try to close them. Even when you are asleep, your eyes open all of a sudden.

What kind of person was I in 1957 or 1958? I was a teacher who listened better than anyone else did to what others said, no matter who they were. Elderly ladies would come and talk about their lives from the day of their marriage. They would tell me everything about how much they loved their

husbands. They would say everything they had wanted to say until that moment. Everyone who had visited me said, He really listened to what I had to say.

I sincerely listened to them all night, and I spoke from my heart. This is the key. In listening and speaking to others, be genuine. Keep sweating and pouring out your entire heart.

You might think, He is now at a certain stage, I need to spend one or two more hours with him, even if it means I have to stay up until midnight, or one or two in the morning. If I talk with him for two more hours he can overcome this barrier.

When you understand this, don't hesitate. Continue talking and explaining, even if you have to speak until three or four o'clock. We should see each person's life as precious.

WORSHIP SERVICES OF HEART

I am a person who is afraid of praying in a public place. In other words, I am in a position of having to move people into the realm of life while still attending to a father who is mourning the loss of His children. It is a serious matter. Judgment, showdowns, and decisions on matters of life or death arise. One draws the final line in the sand there. Coming here and taking responsibility for that is like coming to a place where executions are carried out. I began to have the heart of a person at a place of execution.

One has to pray, therefore, for Gods' sympathy and God's compassion. Also, a person can have more abundant life when he prays for Gods' sympathy, and God's compassion and God's mercy surrounds him.

If possible, I don't think about the title of a sermon in advance when I appear in public. Thinking about the title just leads to a private result. It may become a yardstick by which I boast of my knowledge, my organized plan or my brain, but it fails to express my heart. Instead, I offer jeongseong for more than ten hours before giving a sermon. Let me have deep, sturdy roots before emerging through the surface. Sprouts don't matter. I wouldn't care if something eats the sprouts [if the root is solidly put down]. I mean, it's okay not to speak in polished sentences. The question of how you connect your genuine heart is what decides life or death.

SANCTIFICATION BY TEARS AND SWEAT

I have lectured and delivered many sermons here. Since the 1950s, I have preached in tears. Was there a time when I didn't? Tears should fill your cup and run over. They should overflow. Heaven consoles you and works for you only when you exert all your energy, when you bleed and sweat and say that the place you collapse and die will be your starting point.

In the early days, I delivered sermons even in the midst of ruthless persecution, with my sweat turning to blood. You have to make an impression by delivering a sermon at the top of your lungs. You may be more weary from today's persecution than yesterday's, but a way forward does exist. So invest your strength and driving force in your sermon and wear down the opposition.

Accordingly, I poured out all my energy and led members in this way. When I gave sermons, sweat flowed down my back. My shirts and underwear were drenched and drops of sweat fell from my head as I spoke. A sincere heart is offered with sweat....

PRESIDENT EU'S OFFERING

When our church was just starting, for three years and eight months, President Eu Hyo-won lectured eighteen hours a day at Cheongpa-dong even though his health was very poor. I'm telling you that I had a sickly man continue to lecture for forty four months, eighteen hours a day. It set a tradition and that's why we lectured for two days, finishing both parts [of the Divine Principle] in two days.

It must have been very hard. As the lecturer, he may have felt pain in his lungs and in other parts of his body, but when he was not lecturing Divine Principle, I would say, "Hey! You are a trumpeter of Heaven's will; you have to lecture if asked, even for eighteen hours. The spirit world is preparing to speak now. How can you possibly be like this? Get to work!" We did things in that way for all those months. It's a record.

Do you think I slept while he lectured? I was sitting upstairs listening to him teach, and I had been fully informed as to who had come to listen. If no one came, I sat and listened to him attentively. Then, it was my turn to ask him questions. I raised him in that way. I just sat down, observed and supervised him. I corrected any mistakes. That's how I created a substitute for myself in three years and eight months.

We had a welcoming party for people at night when the lecture had ended. When there was a party, I took charge of it. People found themselves in a party mood. We did this while just eating boiled barley as a meal twice a day. The side dishes were not good, either. President Eu had his favorite dish, which was tiny shrimp preserved in brine.... Its smell was more offensive than that of excrement, but there he was dipping his finger in it, saying it was delicious. I still have a vivid memory of that.

How hard must it have been for him! Even now when I visit Paju to pay my respects at the graves, I think, I could I have given you that musty, salted shrimp.... I would roast a whole cow and give it to you.

There are times when I think that it would be very nice if President Eu were alive now. After all, the increasing rate of membership is in proportion to the number of Divine Principle lectures.

Establishing a national foundation

From 1954 to 1960, we had to go over the nation-level persecution and advance. Do you know how hard we worked during that time? Originally, I started working, based on the course of Jesus' public life, to pay indemnity within three years. Therefore, after I became thirty-seven years old, I established a solid foundation for the Unification Church and began to expand the history of restoration through indemnity to the national level. Everything proceeded in accordance with the Principle.

In those days, everyone, especially those in the Korean Christian churches, was against us. Consequently, I was imprisoned in 1955, wasn't I? Therefore, from 1957, we established an all-

inclusive fasting condition and held a proclamation ceremony. We began preparing a nationwide foundation. We began to take the offensive. We witnessed and expanded across the nation. It was a new stage in the Unification Church's development.

At Cheongpa-dong, like a wounded lion, we had to wait for the right time, making preparations. I trained young members and created an elite group. I traveled all across Korea to prepare the foundation upon which we could stay alive. I made the foundation myself while the entire nation opposed us.

In this way, I experienced every kind of persecution a man could endure.

MEMBERS OFFER A SEVEN-DAY FAST

Everyone who was a member of the church in 1957 underwent change. They all fasted for a week. All the members in Korea started the fast on the same day. We made a new beginning as a church through this fast. I fasted with them.

If you join the Unification Church, you must fast for a week. I did this, so you must do it too. I am not trying to make you go through hardship. I am just making you strike your body as a condition, fulfilled in the presence of God. One method to strengthen the power of your love is to strengthen your spiritual power. Another method is to hit your body. You cannot become a Unification Church member unless you do a week long fast. How long did Jesus fast? He fasted for forty days.

What is convenient about fasting for a week? You don't have to worry about eating, and you will stop complaining about your fate. Those thoughts would cease. I gave the order to do a week-long fast so that you can attain the ability to confidently move forward, ignoring material things. Those who responded to my instruction by actually doing a seven-day fast will transcend the anxieties of daily life. You have to exhibit the truth based on this standard.

Once you start a seven day fast, a day or two will pass while you think, I'm hungry! But I must endure. I must carry on.

After the third or fourth day it becomes more difficult. You really want to eat so many things. Everything you see looks edible! You will go so far as to reminisce about the barley rice cake you ate in the past. Gluttonous evil spirits are all mobilized!

After a week, there is no happier sound than hearing the clock chime on the wall. When five or ten minutes remain before the end of the fast, how desperate your heart is! When you can transcend that, you will be able to meet God. Your desperation for love should exceed your desperation for food. We cannot come into relationship with God through focusing on the necessities of life in the fallen realm.

THE FIRST SUMMER WITNESSING CAMPAIGN JULY 20–AUGUST 31, 1957

Our first special witnessing campaign was in 1957. Through this, history moved toward a turning point. That is, Heaven came to have all the power needed to control history. However, God does not act blindly. He keeps pace with what is happening on earth.

We started our forty days of special activities on July 20. It's the usual date we begin on each year. It's the hottest season, and it's during the school vacation. We must work hard in the hottest weather, sweating to fulfill God's will. I chose that time of year because the heat is useful in setting strong indemnity conditions.

In 1957, I chose a hundred and twenty witnessing places. When I sent the members, I told them, "Think of yourself as people doing your three-year military duty. Have the mind-set that you have been sold to the villages you've been assigned to and work as hard as you would if that were true. Go, and devote yourselves to the villages. What will you teach people? Teach them loyalty. You should not only teach but also practice it yourselves and demonstrate it to them. Then, even if you do not tell them what to do, they will definitely take up what you are doing. When many people come out, saying 'me too,' you will be able to completely settle in that village."

When we started this campaign for the first time in 1957, I gave members only enough money to take a train or bus to their mission places. They left any other money they had behind when they went. I also gave them two sets of clothes to wear before I sent them off. I told them to work hard and to eat just powdered grain for forty days. Start out by doing physical labor, I told them, or beg for food.

PIONEERING FROM THE LOWEST POSITION

Because people opposed them, they did cleaning campaigns and helped with housework without telling anyone that they were from the Unification Church. They woke up early in the morning and cleaned the entire neighborhood for several hours every morning. We did this kind of thing. People in the villages did not know who was doing it and only realized several months later.

I also told the members to push themselves to the point of experiencing misery that causes them to sweat and to cry. I told them to overcome that wretchedness. They ate only cups of powdered wheat mixed with water. Going out witnessing for forty days is the same as fasting for forty days.

When the members returned afterward, I made them eat good meals. When I saw them eating like crazy people, I asked myself, Am I not a sinner?

I often felt guilty. I thought I must create a group that would continue on even if Korea were to go to ruin in the future.

They were eating boiled barley. Boiled barley is nothing. They were all starving and ate what a dog might. But they all went out and came back after having overcome their difficulties. They said in whispers, I was so hungry that I took dog scraps and ate them.

They began from the very lowest point that a human could be at. When the members were witnessing in their assigned pioneering areas, it was difficult to raise enough money to survive for a day. Even after working all day long, it was difficult to eat one meal. Some of the young members would stumble because of hunger.

During that pioneering period, our witnessing members worked in this way and became leaders. When they went pioneering to a village, they did not have anything to eat. Although they were able to work, when they tried, rumors went around the village that the purpose for which they had come was to work, and for that they were persecuted.

Leaders at the church headquarters didn't send them any money. In that situation, they pioneered and witnessed. However, they never complained about their miserable circumstances to their leaders at the headquarters. When, after six months or a year, leaders came to realize what each pioneer's situation had been, they hugged each one and cried.

BOND OF HEART AMONG THE MEMBERS

Members had precious experiences in the witnessing campaigns, such as the joy of meeting each other and separating in tears with the hope of meeting again. You couldn't buy experiences like that for a hundred million dollars. In the early days, members felt that getting acquainted with another member was of eternal value....

In those days we all walked because cars were still rare. Our members helped one another and parted in tears in the evening by moonlight or early in the morning, pledging to do their best for Korea's sake, for God and for the future. There were many unforgettable instances of this kind. In that type of situation, a patriotic spirit arises.

Those members will always miss the days when they worked in a high, elevated atmosphere, like that which surrounds a person who has fallen in love for the first time. It is up to the people who are guiding the church to work out how to stimulate that spirit within members. You have to establish goals for your activities. Your efforts should connect you to that time honored tradition.

THE WARM ATMOSPHERE OF PIONEER CHURCHES

After you join the church, you become fonder of it than of your home. You want to come to the church without even going to school. Your heart is always at the church. Why? God's love is there.

In the evening, any food we had, I would save in order to share it with others later. I would bring people together and help them feel at ease. That's why people followed me even though they were persecuted, even though the entire neighborhood was in an uproar, and even though the nation was trying to get rid of us.

In those days, the atmosphere of the church was like that. When a person was converted, he or she very much wanted to be at the church and came every day.

I told the members to witness with that kind of heart. I taught new members that way. Thus, they all felt that the church was better than their homes, or their schools. They did not want to go to school, to work or to their houses. They all met at the church. This became a problem.

THE HEART OF THE EARLY MEMBERS

Among the early members who followed me, none was praised by spouse, child or relatives. They all faced opposition. Why? In order to join the church, those early members had left family behind. If they had loved and stayed with their families, all of them would have perished. Early church members had to choose between the two. You need to understand that this is why early members have never received praise from their relatives, friends or children.

That's why members who have been in the church for a long time cry profusely when they pray. They have lived where God is directly with them. That is what makes those people different; they survived difficulties together with God. The question is whether the early church members' tradition will become your tradition. We are like a single tree.

First Steps Towards the Global Level

Beginning in 1956

(In this installment, the twenty-fourth to appear in Today's World, Father is already looking to the world stage even though expansion of the church in Korea has just begun in earnest. The text for this issue is drawn from the final chapter of the third book of the series True Parents' Life Course (참부모님 생애 노정). These books were compiled from Father's speeches over many years, and his reminiscences are arranged more or less chronologically in the form of an autobiographical account)

In 1956, just after being released from Seodaemun Prison, I went to stay at the Gabsa Buddhist temple,¹ where I did research. I thought to myself: "From now, Japan will become important". She is currently weak and insignificant, but the time will come when Japan will become important. We must stop regarding her as our enemy. With that in mind, for the purpose of saving Korea, I prepared to make a connection with Japan and to secretly send someone there. That the Soviet Union and Communist China were supporting North Korea under Kim Il-sung's rule was certain. In order to break through in the work to save South Korea, I felt we had to make inroads into Japan. Although Japan had been our enemy, I decided to love Japan more than anyone else did and that my love would induce Japan to establish a condition on which God's will could flourish in Asia. Otherwise, we would not be able to find an object nation for the subject nation. If our objectives are on a global level, we are responsible for our neighbor Japan and for other countries as well. That is why we must send missionaries to the world even if it means we are sending them down a path of suffering. If we have abundant food and live comfortably, we cannot fulfill our responsibility. We must take responsibility in difficulties.

Secretly sending a missionary overseas

During a visit to the same temple in 1958, I called a young man, Choi Bong-choon,² and told him, "You must smuggle yourself into Japan for the sake of that nation. A man must be prepared to die in order to accomplish his mission." I met him on the mountain behind the temple and instructed him to go to Japan as a missionary.³ I strengthened his resolve by saying, "You should not return before you die. The way of God's will is that strict." He stowed away on a trader's boat bound for Japan. I told him, "I will pray for you."

(1 2 The temple is in South Chungcheong Province. At some point, Father did a forty-day fast there. He was born in 1925 as Choi Sang-ik. At the age of two he had moved to Japan with his family, returning to Korea when they were forced to repatriate in 1945. His father gave him the name Bong-choon when he was in his twenties. He

realized the significance of the name only after joining our church in April 1957 and thereafter adopted it. During his missionary days in Japan, he went by the Japanese name Nishigawa Masaru. 3 Mr. Choi had already wanted to become a missionary to Japan. Father spoke with him at length at the temple, one purpose being to check that Mr. Choi had the requisite level of faith)

I'll devote my heart to you without sleeping until you arrive safely in Japan." I added that I didn't want to see him again until he had accomplished his mission.

I thought to myself, Wait for ten years. I knew entering Japan was illegal,⁴ but I was certain that the time would come when we could freely travel to other Asian countries.... I was sure the day would come when history would justify what we were doing, and I went ahead with firm resolve. Unification Church members were going hungry then. In those days, when church members sold pictures and barely made enough to live on from day to day, I borrowed 1.5 million won to send Choi Bong-choon to Japan.

Pioneer missionary work in Japan

I told Choi Bong-choon, "If you are put in prison, you must escape for three days or a week and bring three people to join us!" The Unification Church of Japan began from those words. I can't forget the time I called Choi to the mountain behind a Buddhist temple in South Chungcheong Province and gave him those instructions in the shade of a pine tree. Yet as soon as he went to Japan,⁵ he was arrested.... On the way to Shimonoseki, he tried to jump off the train, but because the train was going too fast and there were many tunnels, he could not. At Shimonoseki, he was put into a repatriation center. He was waiting to be deported. If he had been sent back, all that we had planned would have collapsed.

A week from being deported, he thought of a way out. He began to fast. He fasted for a week, ten days, and continued further, eating only salt. As a result, he became sick with a fever, and he was taken to a hospital. While in the hospital, where security was lighter, he escaped.

Thus, in 1958, we began pioneer missionary work, in Japan. In those days, Korea was governed by the Liberal Party, which strongly opposed normalizing diplomatic relations with Japan. Nevertheless, under those circumstances, we educated the Unification Church members for the long term.

In Japan, how could we take the subject position and educate the Japanese people, rather than being criticized? I thought that sending a missionary was the only way to open the road to Korea being able to survive in the future. The young man who went as a missionary to Japan became a fugitive there, but he pioneered Japan for the Unification Church.

Passing beyond national limits

(4 Mutual hostility contributed to Korea and Japan not restoring diplomatic relations until December 1965. In 1958, severe travel restrictions existed between the two countries. Talks recommenced in December that year only after Japan dropped its long-standing claim to about 80 percent of all property in Korea and its claim that Korea was the beneficiary from 1910–45. Antiquities had been spirited away from Korea. Japan called this archeology; Korea called it theft. Any concessions on Japan's part led to riots in Tokyo. Even in 1965, in both countries, riots and histrionic statements by politicians preceded the ratification votes. 5 Choi left from the Port of Busan, July 15, 1958; he was denied permission to come ashore at Fukuoka on July 17 and taken into custody by a police ship two days later. Before, during and after his trial, he was imprisoned at Hiroshima. On October

14, he was sentenced to six months in prison. On November 14, Choi was relocated to Yamaguchi Prison. On February 18, 1959, Choi was transferred to Shimonoseki, at the western extremity of Yamaguchi Prefecture, 215 watery kilometers from Busan. —Source: History of the Unification Movement in Japan: Rev. and Mrs. Sun Myung Moon and the Developments of the Unification Church and Unification Movement in Japan Compiled by REKISHIHENSAN 2000, Published by Kogensha)

Even amid the most serious persecution,⁶ my prayers and concern were not directed toward Korea. I did my very best to send missionaries to Japan and to the U.S., where no one in those days even thought of sending missionaries. Under those circumstances, I was determined to send someone to plant the seed of the Divine Principle there. Day and night, I spared no effort to accomplish that goal.

They tried to finish me off during the Liberal Party administration,⁷ under which I was incarcerated in Seodaemun Prison. Yet I could avail myself of their help when I sent missionaries to America. After I was released from prison, I persuaded the cabinet members who had opposed me to issue passports for our missionaries. If I had not done so, we would most assuredly not have been able to prepare the foundation for victory that we have today.

When I fight in the free world, the democratic world, or with the U.S., I do not fight unfairly or deceitfully. I fight openly and squarely. I fight openly. If you want to move forward in that fight you must teach what is necessary for that nation. If you make your move without doing so, you will perish. For that reason, we need a foundation. Since 1950, we had prepared a foundation on which we later rose to go out to the world. We prepared everything in advance.

In doing my global work, I do not do it based on my own thinking as I go along. I prepare for several years in advance, according to plan. It is not easy to do something in a world where people cannot understand me and do not cooperate with me.

(6 Father is referring to the persistent taint to our church's public image from the Ewha University imbroglio (see our January issue) to which he attributes his arrest and confinement in Seodaemun Prison while awaiting trial, at which he was acquitted (see our February–May issues). 7 The government of Rhee Syngman (1948–1960))

The early mission to pioneer America

Where was Korea to go if we did not establish a foundation in the United States, quickly forming that protective wall? Nevertheless, everyone opposed the idea. So, I gave strategic instructions, saying, “Korea will perish if we do not quickly save the huge nation of America.” I then sent three missionaries to the east and west coasts of that country.

When Miss Kim Young-oon went to the United States,⁸ she did not just simply start witnessing. She sought out those who could communicate with the spirit world and witnessed to them by saying, “Please pray to find out what this book is about.” Don't you think that's a high-level witnessing method? She told the spiritualists: “Pray to find out who I am.” When the spiritualists prayed, a swift order came down to them. They were taught through revelation: “When that person opens the door and comes in, stand up straight and greet her with a deep bow. She has no money, so give her money.” This is how our Unification Church began in the United States.

Preparing a financial base

We are participating across the nation in the collection of stamps.⁹ The selling price of a stamp that you peel off will be only a few cents. It requires dedicated effort to pay attention to that one stamp and peel it off. We can say it is a noble undertaking. Those who receive awards for collecting stamps are usually young people. I have heard that many junior high school students and high school students collect stamps.

One day I told the members that they must all write letters three times a month. If you use forty stamps worth one won instead of one forty-won stamp on those letters, I said, you will be able to support the business department many times more. If you write three letters a month, you will spend a hundred and twenty won. Thus, even by using stamps that had little value, it had a good effect.

As such, our seemingly insignificant activities produced a significant profit for us throughout the nation. Paying attention to detail is an important principle that all Unification Church members should practice, so I hope all of you will do that. Until now, collecting stamps has contributed a great deal to our witnessing activities.

The membership structure

If three teams get together and form a group, one group of thirty-six people will represent the number thirty six. This symbolizes the twelve children of Jacob, the twelve tribes of Moses and the twelve apostles of Jesus. Thirty-six symbolizes all the historic representatives for the past six thousand years.

Thirty-six men and women united is seventy-two people. That is why Jesus had seventy disciples, seventy elders centered on Moses, and Jacob had seventy family members. If Jesus, Jesus' bride-to-be and those seventy disciples had united, the number involved would have become seventy-two. Today, we have the mission to match those numbers in heaven and on earth. We must also go over that ridge.

God has directed that our members be trained very strictly this year [1958]. This year has to be a year of training, a year of hardships. It must be the year that we spiritually overcome any suffering. We have to also quickly witness to at least twelve people whose hearts match our own. Today is January 3. You must make a strong resolution. I will change your trinities every three months. No matter whom you may be with, you must be able to make unity with them.

When you see your trinity partners, you ought to think, "Given that humanity has passed through six thousand years of providential history, why have this person and I met and what kind of relationship are we in?" You must feel that it is a historic, predetermined union. In that way, three people will unite and then ten people will unite and then thirty-six and seventy must all unite.

Prayers in significant places (1958–1959)

I went to many scenic places in Korea to pray. I often prayed, "I didn't come here to trouble you. I came to bless you. I came here because I discovered that you have been longing for a true master. I will give you my love." I am an unusual person, aren't I?

I did not visit such beautiful places for sightseeing. I prayed, shedding tears. I prayed a lot. I prayed even when I went to Mt. Sorak and Mt. Sokri.¹⁰ Many people were there, but had anyone come with God's true heart, the heart that those places were waiting for? I prayed, "I will be the first person to represent history."

(8 Kim Young-oon went to the west coast on January 2, 1959. Mr. Kim Sang-chul went to the east coast on September 18, 1959. True Father saw off the third missionary, Mr. Pak Bo-hi, at the airport on March 1, 1961, when then Major Pak of the Korean army went to Washington DC as an assistant military attaché. 9 Among other methods of making money, selling used postage stamps to collectors was one that early Unification Church members employed. This continued until the mid-1960s. Here, Father is speaking during those years).

(10 Two of the most famous sightseeing destinations in South Korea)

And by what could I connect to the realm of heart of those under forty? By setting her up in my stead, I was able to come down to her position and climb back up together with her, and thus make the connection to the realm of heart on the family level while in my for ties. All men and women who are still adolescents can be connected in a like manner. Moreover, I had to have had twelve children in twenty years, for only then could two thousand years be indemnified. That would have been a difficult task even for someone who had a strong back and firm hips and who was able to give birth every year. Older women would have had enormous trouble doing so. Competition between bride candidates When we were about to receive Mother, everyone said, Oh, we are going to receive the mother of the universe. Our teacher is approach ing the age in which he can receive Mother. I was approaching the age of forty, and there was a constant clam or from three years before that. All those who were related to beauti ful or accomplished women took notes of their particulars and even dragged the women in, described me and said that if all goes well, I would become their husband. There were all kinds of strange things happening at the time. That is why many women, from those in their seventies all the way down to young teenagers, said they had received revelations from the spirit world telling them that they were my bride. That could not be helped, however. [In the spirit world] a hundred years is the same as ten thousand, a hundred thousand or ten million years. All kinds of women are included in that range because the jeongseong done by all women for God is united and ripens as one fruit. This is why they all received those revelations. I had to be such a man. For the first time in history, this man made his appearance, and then all kinds of women appeared and were mobilized to become his bride. Such a man cannot even be found among the kings of old. In the atmosphere of the time, what rumors would not have spread? If I seemed closer to someone, people said I would marry a daughter in that person's family. Those who were communicating with the spirit world received revelations, in prayer, that a particular woman would be the bride. They told others about it. All sorts of rumors went round. Many women who were rich, well educated and born in grand families thought with confidence that they would be chosen.... You can imagine how fierce the psychological warfare was under such circum stances. Spiritual bullets must have flown back and forth between them on many occasions. Inheritance of the woman's heart in eight stages From God's point of view, all women in the world are united. He sees them as one. Since Adam and Eve fell, in front of the Adam rep resenting the entire world, all women in the world are in the same position as Eve was, be they old or young. Under the circumstances, a bridge must be laid down from the era of old women, eighty and above, a bridge of flowers and of love. By guiding them through the word, raising them as daughters and bringing them forward, every thing in the east, west, north and south should be brought under control and a bridge built across them. For this to take place, many women need to climb up, treading over such situations. As they climb up, they

need to take all lines of love, absorbing the sap in the process. Thus, they need to receive the heavenly seal of victory acknowledging the fact that they have attained the original position in which they can stand in front of God. In short, they need to be liberated. Every drop of the ditch water needs to be purified. Unless such rags are sewn up, there is no bridge by which Mother can come across.

The Blessing of the True Bride and Groom

(This installment, the twenty-sixth in our series, looks at the events surrounding True Parents' engagement and Holy Wedding, which took place fifty years ago this year. Augmented by two additional speech excerpts in boxes, all but a small, identified portion is drawn from the first chapter of the fourth book of the series True Parents' Life Course (참부모님 생애노정) which consists of Father's reminiscences in the form of an autobiographical account. We are also pleased to include, in subsequent pages, testimony from Dae-mo nim (True Mother's mother) and three 36-Couple wives who were attending Father and Mother in the early days of our church. Each relates her unique memories of this historic occasion.)

In the Garden of Eden, Adam was Eve's father.¹ He was also her brother, and then he became her husband. This is restoration: since she needs to seek God, Eve is in a position where she has to seek for her true father, then her true brother, and then her true husband. I had to find such a person, and among all women, True Mother was the best person. I could not do otherwise than to choose this young bride who had no worldly knowledge.

I myself had studied a lot and done many things, but for my wife I thought the best choice would be someone who has only studied in grade school. I thought to find someone who is not a daughter from a rich family but an innocent country girl who didn't know anything. Because I thought like that, God allowed me to marry such a beautiful woman as True Mother.²

I formally met Mother for the first time when she was an innocent fourteen-year-old girl. I met her just twice before she became my wife. I had to see if she was qualified. The daughter of a woman who had been working sacrificially without speaking about it, living in the depths of poverty, pledging that she would follow this path by all means, was the one chosen. Because of that old woman's faith and dedication, I chose her daughter, who was in her second year at high school.³ I did not choose her based on my desire to find a wife. Also, when I married Mother, I did not do so saying, God, I will get married because the time has come for me to get married.

I got married because God said, Get married because the time for you to marry has come. That is in accord with the Principle. Mother, also, was not thinking about marrying me. She was a young lady attending high school.

When she was told "Rev. Moon is calling you," she said "Why? He does not know me; why is he calling me?" When she was told "They say that you are going to get married tomorrow," she responded by saying "Is that so?" She was like that. She did not oppose anything.

I tested her. When I told her to draw a picture, she did it very well. She drew a picture immediately and showed it to me very elegantly. Her frame of mind was even more beautiful than her drawing. She was a very lovely and elegant girl. She was wonderful.

Conditions of unity were necessary

The mother, as a servant, had to raise her daughter carefully. Then, she had to conduct a ceremony to register that servant's daughter as God's daughter, though before the ceremony her daughter was in the position of a servant's daughter. Only when she held that ceremony could the proclamation be made that the bride of the Lord, who comes as the bridegroom, had been decided. It was Mrs. Hong Soon-ae, True Mother's mother, who did this.

Two mothers became necessary because the woman who should have become Mother was lost. For that reason, I gave the title "Great Mother" [Dae-mo in Korean] to Grandmother Hong.

It was difficult for the first mother to be in that role. Leah and Rachel must become one. There must be no division in their hearts. The realm of unity must be accomplished to the extent that Leah and Rachel have become like twins and that the Cain-type woman and the Abel-type woman can take each other's place. They must establish the kind of internal foundation of unity in which the elder can become the younger, and vice versa. In 1960, I was able to receive Mother after she had passed through this process.

*(1 Eve came from Adam in the Garden of Eden story. 2 These first two paragraphs only were translated from excerpts found in **참사랑의 승리자 참어머님**. 3 High school in Korea covers three years.)*

Heo Ho-bin succeeded Kim Seong-do.⁴ This was preparation for Heo Ho-bin's daughter to receive the Lord. The Lord comes on those internal and external foundations and has his wedding ceremony with the cooperation of three women. The three women are in the formation, growth and perfection stages. From grandmother, to mother to daughter, the unity of three generations is the connecting of the Old, New and Completed Testament ages. Because this was done, the age when parents could be firmly established began....

There must be a woman in the position of a fallen mother who in front of the Father plays the leading role in indemnifying all the failures of Eve, bearing the individual-level cross, the family-level cross and all other crosses.

True Parents' Engagement and True Parents' Day

True Parents first had to inherit the qualifications of spiritual parents.... In order for True Parents to appear on earth, they necessarily had to fight in substantial struggles. They had to win the victory in order to qualify as the True Parents. Parents' Day was possible only on the foundation of their having been successful in paying indemnity, both spiritually and physically.⁵

Parents' Day is the day when a man and a woman became husband and wife centering on original love—that day was established for the first time in history in the Unification Church. When this came about, a man's mind and body and a woman's mind and body became perfectly united horizontally, and the ideal realm of perfection desired by God came into being.

Parents' Day means our parents came into existence—parents representing God's glory and acknowledging this victory of humankind, parents who have the authority to make judgments against evil based on the laws of justice. This fact is the most essential gospel on earth. That those things were proclaimed (on the first day of the third month of the lunar calendar) is the reason True Parents' Day is significant.

We have established True Parents' Day, but it must not be a day for the Unification Church alone. True Parents' Day must be for everyone, a day that all people around the world can celebrate, not only a small group of Unification Church members. It can be celebrated for a long time into the future.⁶

The Holy Wedding took place fourteen years after our national liberation.⁷ Since Adam and Eve married at the perfection level of the growth stage, we had to be in the position of having gone beyond the seven-years of the formation stage and the seven-years of the growth stage and of having connected with the formation degree of the perfection stage. In other words, we had to transcend the national level.

In 1960, I gathered the Unification Church members and established at least a hundred and twenty basic churches representing a hundred and twenty nations. We established this foundation to protect our church from any national-level trial.

(4 These were both women specially prepared by God to offer conditions for the Returning Lord in the years before Father's public mission began (see for example the July, August and September 2008 issues). 5 True Parents' engagement ceremony took place at the old headquarters church in Cheongpa-dong on the first day of the third (lunar calendar) month in 1960. Since 1961, the day has been designated Parents' Day. "True" was added to the names of the four major holy days on the thirty-fifth Parents' Day in 1994. 6 7 Father said this in 1968. The end of World War II, when Japan was forced to cede possession of Korea)

Severe opposition

I could not have my own wedding simply by bringing to the ceremony a woman I personally liked. I had to solve problems in providential history. I established conditions of indemnity to resolve the historic problems in Adam's time, Noah's time and Abraham's time, and thereafter. In order for the Holy Wedding to be held in 1960, all the problems from the four thousand years between Adam and Jesus and the two thousand years between Jesus and today's people needed to be indemnified.

Indemnity conditions had to be established from 1953 to 1960. Consequently, this period had to be one characterized by persecution. The people of Israel, the religious leadership and Judas Iscariot together contributed to the death of Jesus. We were placed in a similar situation in April 1960. At that time, opposition was at its peak. We were at a progress-or-not, live or-die, restart-or-fail crossroads. Twelve people put their signatures to a complaint against me and I had to undergo interrogation in court. In those days a number of famous Kunkuk University scholars had become our family members, but they left when they heard the bad news and rumors. Kim Jung-shil, who was a church district director, packed all his belongings and ran away, didn't he ?

At the Ministry of Home Affairs, papers were drawn up and I had to fight it out with them on the day before our wedding. Since Jesus died as the result of a court case, I had to come to a court to restore that. This was indemnity. I was attacked in the court until 11 o'clock in the evening on that day, and

began my wedding day at 3 o'clock in the morning the following day. I fought to that extent in order to prepare the foundation of peace and happiness for all people. No one knew that. President Eu helped significantly at this time. Under such circumstances we had our Holy Wedding on April 11, 1960. Thus, we crossed over one peak and moved upward. Satan began to be crushed.

Reaching the age of forty

We had to hurry. You do not know how serious I was at that time. Through the study of Divine Principle, you all know how important it is to reach the number forty in the process of restoration. I had to not die before I was forty.

Every time I faced the zenith of opposition from the enemy, I repeatedly said to myself, I must not collapse. I must not die. If I die, who can do God's will? No matter how much suffering I may have to undergo, even if I become a cripple or am bedridden, I must not die." You don't know how determined I was. Longing for the day when I would become forty, I hoped, without saying a word that time would pass quickly. During those days, I would say to myself, Youth go quickly away; pass quickly, time! Even if all my treasures are taken away, I will be a winner, not a loser, when I become forty years old.

BECOMING AN OFFERING True Father said the following on March 27, 1960 (1960 3.1 by the lunar calendar), the day he and True Mother were engaged: There is something the church members need to know. As I've already told Mother Hak-ja this morning, once we have gone beyond a certain stage in working for God's great providence, there will be people who can claim to be in the position of the children and others who will be given responsibilities from God as leaders. The people who are given responsibilities as leaders, however, have their own birth parents. Be that as it may, God does not regard the birth parents as the parents. He is hard-hearted when it comes to establishing this new heavenly providence. In other words, we need to march forward with a standard of heart never before seen in history.

Three generations of inner anguish

What kind of family is the family of the coming Lord? Measured in terms of human misery, his family is more miserable than any other family. In other words, all miserable things done by men and women throughout history are repeated, even to a small degree, in his family. Otherwise, indemnity is not paid....

You must know that I had to bear an even heavier cross in my heart than Jesus did. Losing the nation and losing the church were sorrowful experiences. Even more painful for me was the loss of my own family, which I had established to resolve six thousand years of bitterness and to resolve Jesus' anguished heart over his not being able to have his own family. I reestablished the family foundation, and the result is the family I have now.

Thus, for the first time vertical history came to be indemnified horizontally. In six thousand years of history, indemnity had to be paid for the ages of Adam, Jesus and the Second Coming. Sung-jin's mother corresponds to Eve; Hee-jin's mother corresponds to Mary; and our present Mother corresponds to Mother at the time of the Second Coming. Because such a mother emerged, the four-position foundation could be established.

Internal trials for True Mother and her mother

I also told True Mother's mother, Grandmother Hong, who is right here, not to come to our home for three years. From the secular viewpoint, to my old mother-in-law, I commanded, "Don't let her see you just because she is your daughter. Don't enter by the front door where I can see you come and go. For three years, don't appear in front of me." Do you know why I did that? It was because everything could have been ruined if they had got together and started whispering.

What I mean is that True Mother was not to gossip or talk with the other women, behind others' backs. Because she was to inherit the position of Eve, all who come to talk to her are bound to stand in the position of the Archangel and try to make her go astray, because that is the Principle. Therefore, if Mrs. Hong had come and whispered things into her daughter's ear, her daughter could not have become the True Mother. In her head, and in her thoughts, there had to be nothing else but Adam, her husband.

Moreover, Mother should not have had any ideas about her relatives, so I told her to cut them all off. She was not to have had her heart violated by thoughts about her family, when she had her own major responsibility to fulfill, because then problems would arise. I had Mother stay in a small rented room in Kim In-cheol's home for three years, cut off from everyone.

That is to say, I made her stay in someone else's home. I didn't even allow her to come to the church twice a day. I gave her permission to come once a day during the evening, but not more than that! On top of that, when she came to the church, she entered through the front gate, but when she left I made her leave through the back door. Who on earth treats his wife that way? I made her stay out of her own home.

Mother shed many tears during that time. Being married, she should follow her husband wherever he went, shouldn't she? But I didn't take her with me wherever I went; instead, I took the trinity of grandmothers and mothers.⁹ Not once did I let her accompany me. How much she must have struggled until we had gotten through that course. More than a hundred and twenty women competed with her. If they had remained unchanged, they would have been more terrible than worldly women. To protect her from the arrows of hatred from these others, she had to stay away for three years. She gave birth to Ye-jin during that time, and because it was drafty where she stayed, she suffered postnatal illness. She was shivering with the cold, and even her husband did not visit her. How could I go to see her every day?

Moreover, from the elderly women to everyone else in the Unification Church, all kinds of rumors spread. People said that Mother is like this or that and that we would get another Mother very soon. This and that. If we had countered them from our side, it would have led to breakdown. Therefore, Mother had to endure in silence. I had her endure them in silence. The others must have been taken aback. For instance, there were even rumors about our having the same birthday, that, "She made it up to make the horoscopic data fit in with Father's." Because she survived under such circumstances, everyone ended up thinking that she was praiseworthy. In the end, people came to realize, "No one but she could be our Mother." Do you know how much I suffered in the background? One woman came to the room where Mother was staying with her newly born son, lay down on the floor and thrashed about, shouting "Give me this room! It is mine!" She made a fuss with her shouts of "Give it to me! Get out!" How could something like that possibly happen? How shocked and mortified she

must have been to do something like that! She must have made thousands of years' worth of conditions to see the day she would become the Mother, and here was young Mother, who didn't look as if she had made any conditions at all, sitting in the position over all of heaven and earth. That woman must really have been stunned. She was thinking, "I should have become True Mother!" That is so sad, isn't it? So I just looked at her and did not react, and Mother also just looked at her. The wonderful thing about Mother is that she remained calm even when she saw things like that.

If the Abel of heart cannot win over the Cain of heart, he has no place to stay. This is the Principle. To occupy the position of the Abel of heart, one has to absorb and keep intact the foundation of the Cain of heart.

And so, though the women of the Unification Church hated her at first, as the days passed and they saw the way she was treated, even the old women pitied her, saying, "How can Father be so hard on her? Now that he is married to her, he should stay with her. Why is he making her stay outside and not living with her?" Thus, all the insults they had thrown at her at the beginning were dissolved through indemnity. They came around to Mother's side. First the old women were won over to Mother's side, then the middle-aged women, and lastly the young girls; everyone came to stand on Mother's side, and thus everything fell into place.

(9 Trinities of women from two generations having a providential role in relation to Mother's calling)

True Mother's indemnity course

What is the ideal spouse? The ideal spouse is the man or the woman we create. Just as God created Adam and Eve so that they might live together, so we re-create our spouse and live together. God spent seven thousand years to find the one person, Eve, didn't He? That's why total indemnity requires seven years. As a result, this became the first seven-year course.

During that time, I taught Mother about the family rules and laws of heaven. Mother did not know it, but by so doing, I restored, in substantial terms, the standard of a daughter, the standard of a spouse and the standard of a true parent in front of God, which had been lost as a result of the Fall.

If she said one wrong word—even if she said she liked something purely because she liked it—I made it a point to educate her. If she touched my back even once out of love, I asked her, "Why are you acting in such a way today?" and taught her. She would follow me around, treading delicately, wondering what would come next in her education. And I would teach her some more. She had no freedom, no matter where she went. Her nerves were always on edge and she was always treading on thin ice, living each day thinking: "Will I manage all right today? Will I manage all right tomorrow?"

Nevertheless, she lived each day feeling grateful to God. I know that she lived like that. So, do you think I'm a good husband or a tyrannical one? [Laughter] And yet I did not scold her. I would just say something to her in passing. Even under such circumstances, she still kept up with it all, and in the end she became the True Mother who is greater than even the holy Mother Mary herself. [Applause]

True Mother's course to restore Eve through indemnity

In the course of restoration through indemnity to relieve all sorrow, there must be a history of restoration through indemnity for the perfection of Eve. I passed through the history of struggles for the perfection and restoration of Adam and laid down a victorious foundation, and so I could stand tall as the perfected man. Hence, in order for the woman to stand as a perfected woman, she had to go through the course of restoring Eve through indemnity.

Seven years was the period of suffering for Mother. During those seven years, she was meant to practice absolute obedience and set the condition of indemnity by overcoming all suffering in front of God, and thus to meet all conditions to stand before me as my perfected object partner. In short, it was a time of suffering for her as True Mother. You need to know that during those years she had to shoulder, as a woman, all the hardships the world placed on her. She had to absorb them all centering on God's will, and in the end overcome everything and be triumphant.

Unification Church women did not leave her alone. They clawed at her to make her miserable. If they'd had their way, they would have pulled out her eyeballs and cut off her lips with a razor. She was being tested in order to receive the certificate of Mother, and the teachers were looking everywhere to find an excuse to fail her. They tried to strangle her with the most difficult questions. Though she was in the position of Mother, during the period of her training, she wasn't exactly the True Mother. She first had to be in a position from which she could embrace all Unification Church women as their Abel, which is a very difficult thing to do. Unification Church members, especially the women, were bound to accuse Mother the most. They were bound to hack at her and make her fall down. She had to pass through that stage and reach the place where everyone loved her.

Thus, she has to be hated the most at first, and then be liberated and become the woman who is loved the most; the people who at first branded her and hated her had to bow to her and say, "I'll gladly give her all of my blessings."

Only then could she finally be elevated to the position of True Mother.

1960: A Momentous Year

(This installment, the twenty seventh in our series, covers the first holy Blessing Ceremony True Parents held for members, just five days after their own Holy Wedding, a half century ago. It includes the story of bold new witnessing initiatives proclaiming the Divine Principle that Father launched in that same year, 1960. Father's words are drawn from the first chapter of the fourth book of the series True Parents' Life Course (참부 모님 생애 노정) which consists of Father's reminiscences in the form of an auto biographical account. The ensuing pages of this magazine include a detailed look at the Three-Couple Blessing Ceremony and early outreach work, based on explanations and testimonies from various compilations)

The first seven-year course is for perfecting the foundation of the conjugal relationship. It leads to the perfection of the foundation on the family level; thus it applies to Mother as well. Some aspects

of her personality will differ from aspects of mine, but a time will come when we'll begin to be in accord with each other. We need to cut away aspects that cause discomfort and start fresh with those we feel comfortable with. That's what the seven-year course is all about. In short, in the first seven-year course, Mother and I have to set conditions on which we can become one centered on the providence.

We need to be united in faith. If the wife interferes with what her husband does and is against his going the way he is going, she will be accused. Next, we need to be united in body, that is, in substance. Then we need to be united in love. Centered on God, we need to become one in faith, in substance and in love.

Therefore, you need to know that during that seven-year course, I rectified all the internal and external conditions on which Satan could accuse my family, and I triumphed. From the viewpoint of the heart, I completely established the conditions to have a family that Satan could never accuse. In doing so, there were many complicated issues, internal problems, and so on. The foundation of the unity of my heart and Mother's is also what can bring together all the things in the world that are divided from each other. I had to attempt that, because we had to stand on the foundation of heart that can unite the world.

True Parents' family-level cross

Only when the seven thousand years of history are brought to a conclusion can we go beyond the realm of the Sabbath and start fresh with the number eight. This is to be done in the first seven-year course, and not by anyone else. During this time, I am meant to lay a foundation for my family. After the Blessing Ceremony, that is, the Holy Wedding, my family was not a happy one, because it has to bear the family level cross. Until a banner of victory is held high, proclaiming that a family has borne the family level cross and triumphed, there is no path for your families to follow, because yours are the secondary families.

Centering on my family, I have expanded the ground for the four-position foundation. As that ground expands, others can be restored. When you consider the names of the True Children, who are right here, you'll see they are all related to the history of restoration.

All my children need to be born in the midst of this, be obedient to Mother and unite. During this time, many things will happen in my family that will need to be indemnified. The children themselves cannot grow up in safety during this period when many unexpected accidents will take place in my family.

Also, Mother and I promised each other that no matter what mortifying and vexatious things happen between us, we would not show any sign of that in front of members and cause them to say things like, Oh! Father and Mother have had a fight.

In other words, no matter how many children we have and how many tears she sheds, she must never give any indication that we have had a conflict. Neither should I, for that matter. When the children come inside a room where Mother is... The children are gods, little gods. In regard to love, they are closer to God. They need to be absolutely obedient. When they call, Mom! She should answer her smiling children, Yes?

Though I have not been able to take care of my children, with the four older ones, I went into their rooms every night, even after midnight, to kiss them good night and to pray for them. Though I failed to guide them in every way as their parent, I prayed for them morning and evening because I have a responsibility to keep them safe.

Unless the parents, the children and all created things are united, they cannot reach God's realm of love. That's why I trained Mother for seven years, why Mother and our children were persecuted and why there was so much commotion. They were going through that course.

Through the Fall, the man failed to fulfill his responsibilities as the husband and as the son, and the creation was lost. That all needs to be indemnified internally, which is why I have undergone this process and indemnified it all by designating the Day of All Things, Children's Day and Parents' Day. I did this all within those seven years. Thus, at the end of the seven years, I was able to establish God's Day and cross over the mountain of indemnity.

Three couples engaged before the Holy Wedding

What is the central issue in restoration? In the providence centering on Noah, his three sons were important. In 1960, when Parents' Day was going to be established, it was necessary to establish three families like those of Noah's three sons. By doing so, it became possible to save the spirits of the people who had died during the period from Adam to Noah and to establish the family of Jacob on the foundation of this victory.

These three families represent the families of Adam, Noah and Abraham. They represent the restored Cain-type families. They also represent the Cain-type children in the age of the Second Coming and replace the disciples who had opposed Jesus in Jesus' time. Therefore, they must be in the position of restored archangels by attending the Second Coming of the Lord. These three families were in the form of having restored the archangel.

Jesus represented Adam, and the Second Coming of the Lord represents Jesus. Therefore, the official rule is that unless the Second Coming has three absolutely obedient children of faith, he cannot achieve the status of the True Parent. He needs to have three disciples who will be loyal to him and follow him through persecution, even at the risk of their lives. In April 1960, I restored three such disciples that I had found.

Chosen as the resurrected figures of Cain, Abel and Seth in Adam's family, they established the relative condition upon which Father and Mother could go beyond the level of engagement and substantially become parents through the Holy Wedding. The fact that the parents and three children in Adam's family, who have always been a source of grief to God, could finally unite, and moreover, that the first time it had been achieved on earth in history was in Korea, is truly historic. It can even be said that the fortune of a new future began to spread from that moment in Korea.

Blessing three couples

Before my Holy Wedding in 1960, three couples out of the thirty-six couples were engaged, and after our Holy Wedding, I blessed them.

You may know that in the course of the providence of restoration, there must be parents at their children's wedding. That is why the purpose of the six-thousand-year history of God's providence of restoration also lay in first setting the central condition, and then blessing His children from then on. He has yearned for such a moment to come for a very long time.

Besides, in order to hold a wedding, the children must first go through a ceremony that enables them to stand in front of God as His children. In other words, a ceremony is needed to confirm that they are His children. They need to receive the blessing from the parents and stand in front of God. Next comes the reading of the vows and affirmation of the vows. Then they are blessed, and the first part of the ceremony is over. At the end of the ceremony, the brides and bridegrooms will make their entrance here wearing holy robes.

A position determined by principles

The first of the three couples, who represent the thirty-six couples, is Kim Won-pil and his wife. History cannot establish just anyone in that position. Unless a specific background based on a specific program had been set up in the spiritual world, he couldn't have been established in the position of the firstborn son. Kim Won-pil was able to stand in that position. In the second position is Eu Hyo-won, and Kim Young-whi is in the third. You know them as Won-pil, President Eu and President Kim, don't you? I didn't appoint Won-pil president of the church. Why not? Won-pil himself may be aware of this, but he has to be in Adam's position.

Notes from Father's speech at the Three-Couple Blessing Ceremony

It has been God's hope and dream to see a ceremony such as the one we held today. God would have held this kind of wedding for Adam and Eve had they grown to maturity. This is a historic occasion that stands in the center of the heart of the ideal that God envisaged at the time of the Creation. You must keenly feel that this is the first such ceremony since the Creation

The great thing about President Eu is that though he has weak legs and is deficient in many areas, he has been absolutely obedient to the providence and to me. He has practiced absolute obedience. Won-pil, too, always absolutely obeys what I say. How about Kim Young-whi? He has a certain innocence. They need to unite, and once they unite on the individual level, their families also need to unite. Unless these three families unite, the individual, the family and the tribe will all suffer on their account, and they will also cause trouble in my family. That is why these three couples are very important.

I teach the principles by which people can go to God's world of heart. Until now, I have ignored President Kim's child. I've never embraced his child, even once. That is because I wanted to embrace the blessed sons and daughters of God in a position of their being loved by the world. Won-pil also has a daughter, whom I've never shown an interest in.

I have never embraced the late President Eu's son because that is the way of the Principle, and I need to live according to the Principle. If someone is the president of the Korean church, even foreigners should want to embrace his young children; they should be loved by everyone in the world. Only then can I love them.

Loving my children in accordance with God's will

I could not love Sung-jin¹ in a proper way. Before the Holy Wedding in 1960, I could not pay his school expenses. I could not even buy him a book. You know this well, because you have seen it. If I could not love my spiritual children more than my own children, I would not have been able to advance the providence of restoration. Also, I had to make my little boy, Hee-jin,² live in members' homes, one after another. As his father, mortifying pain is in my heart over this.

On the other hand, I devoted all my sweat, tears and blood for the sake of Unification Church members. Even when I was tortured in prison, I prayed for them, allowing my own children to be sacrificial offerings. I devoted all my heart and sincere effort in this way. This is the Unification Church's philosophical outlook.

I could not stay with Sung-jin or Hee-jin before the Three Couple Blessing Ceremony. However, now that the three families have established the standard of unity with Father, I could go out and bring back Sung-jin and Hee-jin with Heaven's blessing. After giving the blessing to the three couples and then visiting the United States, I have brought Sung-jin and Hee-jin to live in the same house.

1 Father's son (1946–) through his first marriage. Sung-jin nim was born the year Father was called by God to go to North Korea, leaving his family behind. They did not meet again for another six years. 2 Father's son (1955–1969) who died in a train accident. Father called him the Unification Church's first martyr. He was later blessed to Lee Hye shin, a blessed child in the spiritual world.

The three years before the first seven-year course began

In 1960, too, I sent out members to their posts, telling them to live servants' lives in the same way that I had to live a prison life for three years. I had to establish the condition of having achieved victory in restoration through indemnity by undergoing life in prison. Do you know what kind of time that three years was? It was a time of looking for your lost children in Satan's world and restoring them by shedding sweat, tears and blood.

In those days, members could not go to school. They gave up their schooling and jobs. They gave up everything. If they had three sets of clothing, I instructed them to live with only one. I lived that way as well.

I began fasting on my birthdays. I did not eat on my birth day for three years. And when I ate, I did not eat more than three different side dishes at a meal. Therefore, our Unification Church members must fast on their birthday for three years. In order to pay total indemnity, go to the world of perfect love and achieve happiness, you must be willing to follow a paradoxical path, one that seems abnormal to people in the secular world.

Though my body was in the headquarters church on a comfortable bed, my heart was in torment. On a blustery night, with a cold northern wind howling and cold snow drifting down outside, my young sons and daughters were shedding tears on the brink of death, and I had driven them to it. I have prayed until now that I, a teacher of others, will never become a false man.

Forty-day enlightenment witnessing, 1960

During the next three years, the apostles on earth and the apostles in heaven need to combine their efforts to fulfill their responsibilities. In the past, good spirits wrought miracles only when all the right conditions were met, but that will not be the case from now on. During this time all spirits need to be mobilized.

This enlightenment campaign aims to awaken the external intellect, and the Divine Principle is needed to develop the internal intellect. Therefore, it is necessary to carry out an educational campaign based on both.

The 30 million Korean people are in constant struggle, not knowing which way to go. You need to become leaders of this forlorn people. You need to step forward in front of the Korean people, who are shedding blood and sweat in the world of death and begging for mercy, and break the wire netting of death off them with your iron rod of life and shout, Friends, brothers and sisters, I am here!

And on the day when you can uphold the parent-child relationship and establish the relationship of brotherhood, and thus form a tribe and a race and appear in front of God as His citizens, Heaven's sovereignty will be restored and the sorrow and grief tearing at God's heart will be lifted.

Everyone, are the clothes you are wearing precious to you? Discard them! Do you have wealth? Cast it away! You need to know that those very things can become the bait by which Satan will try to lead you away from the path toward God. If you can become a people that lose sleep in their work to provide even an inch of land or of clothing to those who stand for the sake of goodness, regardless of the tears and blood this people has to shed in the process, they will govern the world.

Until now, we have worked for ourselves as individuals, but from now on, you need to work for your people and the world. To do so, you need to shed more sweat, tears and blood. Let us make a new resolution and a new pledge. Let our hearts overflow with love for God. Let us shed our sweat for the land, tears for the people and humanity and blood for God. Since our bodies and minds are not ours but our Heavenly Father's, let us dedicate our bodies and minds for the Korean people and for all people on earth, who have nowhere to turn to and no one to trust.

If we don't begin now, we will never get another opportunity. You need to go forward now, while you still have me to drive you on from behind. You need to begin while I'm here and set the condition of having done something. I am telling you to do this because I know what should be done now. We will make history in three years, and if you have your name included in it, innumerable people will come to pay their respects to you, and they will make barefoot pilgrimages to places associated with our work.

Father visits members during the enlightenment witnessing campaign July 30–August 19, 1960 (twenty-one days)

I can still vividly recall the time I toured Korea in 1960, after I sent you all out to witness. Nowadays, when I go to visit a place, quite a number of people line up to greet me. However, I remember how members looked at that time, fretful, standing in the midst of a lonely, blustery place, looking like

one person guarding the world of the dead, or holding the flag of Heaven promising life, and who still bowed their heads to me in greeting and prayed with all their hearts. God makes a heaven-and-earth relationship with such a person. When you think about it, you can see that you form a stronger bond of heart with God when you are in a difficult situation.

When I toured Korea for twenty-one days, I thought that though the roads I traveled were rough country roads then, a time would come when they would become highways for cars carrying numerous people. I prayed that our Unification Church members' hands would build the best road in Korea.

Though innumerable people after me need to follow the path I am on, even when I traveled back and forth over a distance of seven hundred miles, I didn't think I was doing it just once but that I was destined to do it constantly. Therefore, you too need to be resolved to shed more sweat than others, to travel more than others, to work harder than others and to continue to do so constantly.

Ageless Truth in speeches from half a century ago

(Although True Father has spoken a lot about his early days as a single man, responding to God's call and taking on the initial struggles of his messianic mission, he has said surprisingly little about his personal experience since the Holy Wedding of True Parents in 1960. Much of what he has said in the past fifty years has been to explain the providence and guide members. None of True Father's speeches from 1960 have been officially translated into English. We are pleased to offer these excerpts from what he said throughout that formative year. All of the events mentioned took place at the old Headquarters Church in Cheongpa dong, Seoul. This is the twenty-eighth installment in this series.)

Third forty-day workshop for witnessing leaders

December 21, 1959 to January 30, 1960 (those who attended just in the evenings continued for seventy days, until March 16); 164 members completed the course.

What is important is that we invest our whole mind, to give everything for the will, to dedicate ourselves fully. You must do this whether you are asleep or awake. God wants to uphold those who do this in front of Satan and to say proudly, My sons and daughters did this.

Until now we have been fighting to defend ourselves. However, from this year on we cannot take that position. So far we could not help taking a defensive position, because there was no one who could stand as Heavenly Father's representative and fight on His behalf. Now the times are changing and I must give the order to charge forward. In giving this order, matters of the heart are important. You must feel in your heart that even if Heaven and Earth disappear, your relationship with Heavenly Father cannot be changed. With that kind of heart, you finish the battle and become glorious sons and daughters of the Father. You must receive what belongs to Heavenly Father and fight against Satan. All you workshop participants must inherit Heavenly Father's great achievements of heart. You

must go out, inheriting all that belongs to the Heavenly Father and also his great accomplishment. You must fight as his representatives.

Because He had no one He could give this task to, He has been accused by Satan. Now this is our time, we must think that we cannot tolerate Satan any longer. If we go out with such an attitude, we will be able to conquer any mountain with ease. Only if we do so will we be able to establish our honor in front of Heaven.

Fifth anniversary of the Seongwha Youth Association February 21, 1960

Today, we are celebrating the fifth anniversary of the founding of the Seongwha Youth Association. The fact that five years have passed corresponds to the moment in God's creation when the fifth day of creation was concluded and the sixth day, when God created human beings, was about to begin.

What is it that we should feel to our bones? First, you must be equipped with a heart that says, "I am not the same as all of you" and "You cannot accomplish this? Well, I can!" You must always have this spirit.

Under any difficult circumstance you must be able to say, "I am not the same as you in any respect—not from the viewpoint of history, or of the current age, historically or horizontally." You must be determined to take action whenever difficulties occur. You must act in a way that will worry Satan.

Speech just before forty-day summer witnessing condition July 17, 1960

When I hear members who have gone out witnessing say upon their return that they were insulted by others, on one hand I feel mortified but on the other hand I feel happy and offer a prayer. Why? It is because the member who was insulted has formed a strong relationship in his heart, not with the heart of a person, but with the sorrowful heart of God. There will come a time when those members will feel proud of that. Today, with new resolve in our hearts, we are meant to pour out every passion we have as representatives of all of the world's people. With heavenly sorrow harbored in our bodies, we need to explode in hell, shedding our blood. I believe that when we do this, the tower of victory will be erected at that very place.

Prayer: I hope that at the end of the forty day course You have entrusted to us, we will meet again and hold hands with one another and share our experiences and talk about how much we were persecuted by the people, and how much we have wept for them. If members have cause for sorrow and lamentation, I pray that they will cry out "Father!" and wish nothing but blessings for the people, and then return with living proof in their hearts that they have done nothing but love the people. Heavenly Father, I beseech You to help us feel this way.

Proclamation of Children's Day November 19, 1960

In the world, if we sow seeds in spring, we can harvest in autumn. However, God has been unable to have His day of harvest. Moreover, he has been unable to have a day of sowing the seeds from what He has harvested. What parents have harvested must be sown and harvested by the hands of children. This is the day when God can forget all other days and manifest Himself amid joy to heaven and earth. After parents have lost their children, they would not mind following even the path of death if only there were a way to find them again. Children's Day is the day when the Parents,

representing God on earth, can report to God and declare that they have found the children having the value of their sons and daughters. This Children's Day is when you have achieved victory as children and are able to stand in the place of cosmic glory.

From now on, this day must be proclaimed as one to be commemorated throughout the whole world. On this day there should be a banquet in which fifty cows are cooked and to which all people in the neighborhood, including those walking on the street, are invited. You must celebrate that day in your homes so that your children will look forward to that day as they do Christmas and New Year's Day. You must make preparations for the celebration of that day so that your children may feel they cannot wait. You must commemorate Parents' Day and Children's Day with all your heart and sincerity.

Fourth workshop for witnessing leaders November 11 to December 20, 1960; 84 participants

The purpose of learning God's word, training your character, and developing your level of heart is done so that you can know God's heart, defeat Satan, and bring back those on Satan's side. By doing so, you will be able to enjoy the glory of victory over Satan. The times of chagrin, sadness and bitterness will mold you into victorious people without exception. My purpose is to make you into heavenly soldiers who can unite and fight until the day the Enemy is defeated.

Now is the time to cut off all the bad seeds among those that have passed down until now....

God is searching for His sons and daughters beginning at the most extreme point. He is working His way up from the very end. God needs followers who embrace the philosophy of a humble people. You must all walk the path from the lowest point of our people. Look at the world plainly. The situation of the world is turning round along with Heaven's actions, so you must be filled with conviction. In order to make you into ultimate victors, Heavenly Father is forging this path and giving you training over a period of three years.

Significant Beginnings

(The first two paragraphs describing a ceremony marking the birth of True Parents' first child, Ye-jin nim, on January 27, 1961 (12.11 by the lunar calendar), come from a book created by the Korean History Compilation Committee. The remainder is drawn from True Parents' Life Course (참부모님 생애 노정) and the Sermons of the Rev. Sun Myung Moon, Volume 11. This, the twenty ninth installment in this series, includes other foundational events in 1961 and excerpts from Father's speeches to members that shed light on how he guided the movement at that time).

About the time that Mother began to have labor pains, a ceremony for the Day of Restoration of the Four-Position Foundation was held, from 10:40 to 10:55 am. This used bowls piled high with rice, beans and chestnuts, representing the sea, the land and the mountains. Father said it was a ceremony through which God, all created things, True Parents and the restored sons and daughters

formed a relationship of heart centering on the baby in True Mother's womb. It began with Won-pok Choi, Jeong-ok Lee and Jeong-hye Yoon offering full bows. True Father offered a prayer, and then Sung-jin nim, Won-pil Kim, Hyo-won Eu, Dal-ok Jeong, Dae-hwa Jeong and Dong-sook Kim offered bows in turn and the same prayer was repeated.

Next, Father indicated the four directions—east, west, north and south—and stated, "The mind, representing heaven, and the body, representing earth, were separated, so heaven and earth were separated. However, Father, representing heaven and Mother, representing earth, have restored what was lost and by us the child in the womb is loved, loved, loved." Everyone then repeated his last words. Sung-jin nim also stated that the baby was loved and repeated "loved" three times. Next, True Father had three women in the mother's position, those in the position of sons and daughters, and True Mother, do the same.

Father, at the ceremony: We, who were born with flesh and have already grown up, cannot go back to being a seed within Adam's body; therefore, we must establish a condition for rebirth by being united with True Parents and with the True Children, who are born of True Parents. Therefore, when sinless, true children are born through True Parents, you should establish the condition of having received some portion of the food and other things with the same ingredients. Doing this together, we follow a course of participating in the position of the True Children.... Through the birth of sinless, true children the heavenly four-position foundation has been restored for the first time in history. In our Unification Church, the restoration of the heavenly four-position foundation has been achieved.

The lunar calendar New Year

Today,¹ is New Year's Day by the lunar calendar. This day, the first of 1961, is very important to us who understand the significance of the providence of restoration. For people in the outside world, New Year's Day is a day on which they exchange heartfelt pleasantries and nice gifts and rejoice together happily. It would be nice if we could also live in such an environment, but that is not the way it is. Not many have had an opportunity to celebrate New Year's Day in God's presence. Have you ever met anyone who claimed that God had come to him personally and said, "You have grown older by a year today,² so give me greetings of the new year. Make some rice cakes and let's enjoy the day together," and that he had joyfully spent the day with God? I'm sure you haven't.

The innumerable New Year's Days that have come and gone in the course of history have always been a source of sadness to God. Today, however, this man who has appeared in front of you will clearly state, "Today should be a day on which we return joy and comfort to God."

This morning, I am setting out on this tour with great hope in my heart, not just because I am going to meet you, but because I am thinking of this dormant Korean Peninsula's one purpose. All people should remember these thoughts, which is why God, who is also thinking about these things, is hoping that this day will become a day that He can always remember with joy.

The thirty-six couples⁽³⁾ represent all of history

What are the thirty-six couples? Their blessing signifies that the two-thousand-year period, during which Adam's family, Noah's family and Jacob's family all failed, has been indemnified for the first time. They represent all providential history.... So, what is the first group of couples among the thirty-

six? I brought those who had married by themselves and joined them in God's presence. What is the second group? I connected those who were unable to fulfill their love. What about the third group? They had been single men and women. The third group of couples are the center. In this regard, as the model ancestors, who are the representatives of all types of people on earth, they need to pave the way to the kingdom of heaven and act as guides for others.

(1 February 15 on the Gregorian calendar. (God's Day would not begin until 1968). Later that day, Father began a tour of the provinces (in honor of Ye-jin nim's birth) with Sung-jin nim (Father's son), Won-pok Choi, Won-pil Kim and his daughter Dong-sook, who would become Sung-jin nim's wife in 1973. 2 Koreans, even today, have a tradition of considering themselves a year older on the lunar calendar New Year's Day, regardless of one's actual birth date). (3 The first three of the thirty-six couples were blessed in 1960. Thirty three more couples (who will celebrate their golden anniversary this year) were blessed on May 15, 1961. At 3:00 am on May 16, a military junta from which Park Chung-hee soon emerged the leader staged a coup d'état in Korea. Park never officially supported our church; he did appreciate our Victory Over Communism work and the Sae Ma-ul (New Village) movement, which our church inspired. Sae Ma-ul helped raise literacy rates and modernize the nation. The Little Angels buildings stand on land given by President Park's wife, who was the patron of the adjacent Children's Grand Park.)

Invitations to family members

What are the thirty-six couples? They are the ancestors. In becoming those ancestors, can they consult their own parents? They have to consult God. Therefore, only after I matched you with God's authority did I sent an invitation letter to your family members.

Those sons and daughters are not their parents' children. They are Heaven's children. Restoration must be done through indemnity. I loved them more than their parents did. In order to create heavenly sons and daughters, I invested all my energy day and night even while their parents were sleeping and doing secular things.

Still, their parents had to be notified.... In a letter, I wrote, "Since your son (or daughter) will take part in the Holy Blessing Ceremony, we request the honor of your presence." That's how I phrased it.

The wedding invitations were sent out a week before the wedding, but the question was how to word the invitation. The invitations gave the name of the bride and of the groom that were to be married and the wedding date. Because they were invited, they had no choice but to come. We stipulated, however, that if they wished to attend the wedding, they should do their best to find and wear the type of holy robe that Unification Church members wear. It was as if we were telling them not to come. We didn't want them to come, because they would create a commotion. Unification Church holy robes are white. Do you think they had ever seen robes of that type or even dreamt about them? Where on earth can you find a man who orders you to wear a particular kind of clothing at your own son's or daughter's wedding?

Ceremonies held amid struggle

From the viewpoint of God's providence, everything began from false parents. So, from the position of being true parents, I had to coach the children in everything. Not only did their parents oppose me, but the nation also opposed me.

Newspapers reported on the wedding ceremony and made a ruckus about it, but we held it three times—one for each group of twelve couples. 4 Some of their parents, relatives and friends came and created a commotion. There was a lot of fuss.

The blessing of the thirty-six Unification Church couples had to be conducted in the dark of night, behind locked doors. During the ceremony, we heard all kinds of shouting: "Let my son go!" "Let my husband go!" "What do you think you are doing with other people's children?"

People were outraged because traditionally parents arrange their children's marriages; yet here was the founder of the Unification Church marrying them off on his own. The families protested so vehemently because they were fathers and mothers from the satanic world. Since God's children had been snatched away by Satan, I snatched them back from his clutches. It was through the blessing that I had to regain the children lost throughout history. Hence, I concluded the Blessing Ceremony hurriedly. I had no choice, because I was trying to accomplish restoration through indemnity.

I told policemen at the Yongsan Borough Police Station, "People opposed to us will come. Please protect the place." Because the police would then be held responsible if somebody were to be killed, what else could they do but protect us? They sent some policemen. I also posted two burly brothers as guards. What was this for? It was to protect a wedding ceremony!

I thought that the parents of the children whose wedding I conducted and who at the time insulted me and protested would all become enemies of the Unification Church. Now, however, they all tell me I did well. "Oh my!" they say, "There are no daughters-in-law like Unification Church daughters-in-law. They are the best." or "You can't find sons-in-law like Unification Church sons-in-law."

One mother, an elderly lady, came to the ceremony with some of her family. Her husband was a teacher at a teachers' college. He came and entered the place, saying, "My daughter is going to get married. Is someone against my being here?"

We said that since he was not wearing a holy robe we could not allow him in. We had to be strict. So, he went out and borrowed a robe, and put it on. His black suit was visible beneath the robe. He came in and sat down. At the wedding ceremony, I offered a benediction. How much he must have disliked me! He wanted to say something bad to me, but as the head teacher of a school he would not have been able to do that and still maintain his dignity. When he saw me, he was thinking to say something rude, he told me later.

Afterward, he joined the Unification Church and became a dedicated member. When I asked him whether I had selected a good son-in law for him after all, he said, "Oh, I'm sorry for what I was thinking".

Ceremonies necessary for the restoration process

The engagement ceremony is intended to reverse the Fall, which Adam and Eve, the ancestors of humankind, committed while they were engaged. The Holy Wine Ceremony is intended to completely remove Satan's blood, which stained human blood through the Fall. In other words, it is the ceremony to fully remove the original sin.

Holy wine is not something produced easily. It was produced in the presence of Satan, God and many angels in the spirit world. It contains twenty-one things you don't know about. It contains all the

elements of the created world and of human beings formed in the process of the history of restoration. It is ordinary wine, but it is the same as the original core of life. After you have attended this ceremony you must not betray this. When I give you the blessing, I ask, "In case you fail, will you take responsibility?" It is a conditional blessing.

You have heard of the Indemnity Stick Ceremony, haven't you? In the past married men and women betrayed one another and did many other bad things. Those mistakes must be corrected once and for all. Since the mistakes were made with that general area of the body, you have to be struck on your buttocks. This is not a game. It is the condition by which to overcome resentment that arose within the stained lineage through three ages.

After you go through this ceremony, a forty-day separation is necessary. Why? It corresponds to a forty-year period. Because the returning Lord came four thousand years after Jacob, it has to be a period that represents four thousand years.

These forty days are a time for setting an indemnity condition. During that time, you should think of God's will for the whole, and while longing for the kingdom of heaven, you should not think of your wife or husband. You should offer your sincere effort for the sake of the nation and for God's will.

(4 True Parents had blessed Bo-hi Pak and his wife as members of the thirty-six couple group on March 1, 1961, the day that Major Pak flew to America as deputy military attaché to the Korean embassy in Washington DC. Father assigned him as a missionary to America at that time.)

Father spoke on May 18, 1961 about sending the new couples out as missionaries

God has placed us here because He believes in us, not because we are worthy. Therefore, whether we take this path or not will determine our destiny. Our members living in all parts of South Korea are going hungry, even as we speak. Therefore, you too must overcome all obstacles in your path. The good spirits in the spirit world are observing our situation with sorrow....

You can become the owners only when you have the heart of a parent and the body of a servant. Ownership is what God is bequeathing to you. You can attain it only when you shed warm tears, sweat and blood with the Father's heart. To become true leaders, you first need to learn from a true teacher. Don't cry for yourselves. You should shed many tears in different parts of the country. Whether you can have good children or not will be determined by the extent to which you offer your loyalty for the sake of God's will.

I dare to cause the families in Adam's position to experience difficulties in order to enable the families in Noah's position and in Jacob's position to overcome difficulties unconsciously, so that other families also might be able to do so by following suit. That's why I am sending you out to different parts of Korea. I need families (who are) willing to fight, to sweat blood.

Father spoke to the couples on June 24 at the conclusion of their forty-day separation period

You will now begin giving birth to your own children. You need to pray to have children who can be connected in heart with Heavenly Father. You must pray so that you can give birth to children that

can become chief priests of heart. I hope you will give birth to children with a standard of heart that represents heaven and earth.

When I give the blessing, I take responsibility. The forty days corresponds to a four-thousand-year indemnity condition. In fact, your married life starts from today. It has been a time of indemnity until now.

From today, when the forty days comes to an end, you need to make a new start. Glory is not something to be sought for you. Shed tears for three or four years.

Following Adam's era and Jesus' era, we are living in the returning Lord's era. Therefore, I am telling you not to defile Heaven's lineage. The greatest of all sins is the act of staining the heavenly lineage.

Father spoke on July 17, 1961, about his tour of Korea

I have returned from a five-day visit to every part of South Korea. I passed through Daejeon, Jeonju, and Gwangju. Making my way through Masan to Daegu, I visited Samcheok, after which I visited Chuncheon, passing through Jecheon on the way.

What I came to feel during the tour is that now is the moment for us to fight. I saw that our young brothers and sisters in the provinces are strongly determined, which tells me that during this time we will emerge as victors in this great fight. What really pained me, though, was that our members walked hundreds of li to come to see me when they heard of my coming to visit them.

People of the world have so much money that they can afford to travel anywhere, yet they don't come to see me; whereas our Unification Church young people walked hundreds of li to do so. When I went to Gwangju, I heard that our members came from as far away as Mokpo or Mu-an, and that they had had to walk for two or three days, night and day. In light of this, I thought to myself, whatever goals we may set, our church will surely achieve them.

These people, who have thrown themselves into this work for the extraordinary will of God without a moment's hesitation, with total disregard for their own difficulties, and who have overcome all their suffering and made progress, have no worldly experience. Moreover, they are not tied down by their own individual circumstances, and they don't have any self-centered consciousness or views. When I see young people of about twenty working hard, determined to devote their lives to the providence, without really knowing themselves yet, I cannot help feeling proud of them. I saw many such members among us.

(5 One li is just under four hundred meters; thus, "hundreds" would be at least eighty kilometers (fifty miles).

On the whole, they have more spirit than the young members in the headquarters. If I compare them with the members in Seoul and Gyeong-gi Province, which the headquarters oversees—that is, with those of you here—I can even say that they have more spirit than you when it comes to their earnest yearning for God and their loyalty in following His will. If you were to fail in fulfilling your responsibilities, I feel they could step over you and fulfill them in your place.

At the end of the tour, I found that my voice had become hoarse, because I gave lectures for three or four hours or even more wherever I visited, and I talked all night with members I was meeting for the first time. There was a problem on one of those visits. I was scheduled to arrive at Samcheok at 9 pm,

but the car broke down on the way and we finally arrived at 4:40 the next morning. You can imagine how long the Samcheok members had waited for me. They were very tired by the time I arrived. We held our meeting in the early morning, and because the place was on the East Sea, there were patrols⁶ in the area, and we couldn't even talk for long. After about an hour I left for Chuncheon by way of Wonju. I came back to meet you here this morning.

What do you think I thought and prayed about while I was doing this? This year, our young members have gone out to witness, as I instructed. They have made God's will their common mission and are striving to fulfill it. In fact, they have had many difficulties. I worried about them and prayed, "I offer this prayer to transfer the burden of their difficulties on to me, so please take that into consideration." I also slept outdoors for a night.

You are brothers and sisters to the members in the provinces. You have the same bloodline. If any one of us weren't here, it would not be good. Even when you meet a member for the first time, you feel you have the same heart. That is what Unification Church members wish for. We call ourselves "family members," which could easily be misunderstood by the outside world. We are, in fact, family members, in every sense of the word.

(6 Quite possibly these would have been military patrols, guarding the coastline against infiltration from North Korea.)

Father speaks about witnessing over the summer of 1961

I am thinking about sending Seoul members to the districts where they would encounter the most hardship. I want you to be proud, not of how much you enlighten people, but over how you cried, trembled, went hungry, were pushed against the rocks, and prayed. Go out witnessing now and experience material deprivation, suffering caused by other people and suffering of the heart.

You should return having been trained in feeling sympathy even for bad people. Don't take much money with you when you go this summer. Unificationists must raise walls coated with their blood, sweat and tears. It is the process of building a house. You have to march ahead, searching for the different places where blessings can be given. I would like to bless the simple house that you build. Don't look for support for building a church.

Itinerant missionaries, 102 in number, are mobilized during these forty-days of witnessing, including regional leaders, district leaders, general itinerant workers and special itinerant workers. Each of these 102 people touring for forty days would amount to 4,080 days.

"With a parental heart and a servant's body, let's become a bleeding, sweating, crying offering that goes out to the place of the high priest and takes responsibility for sins and that goes to the place of the son or daughter who judges Satan in the place of the Father." This is our motto, our basic approach.

1961 is the first of three years during which we have to make an all out effort to advance. We must establish a base in every local district. I am planning to expand this to every small village next year.

I want to walk through the mountains and rivers of this land in my bare feet, wearing my only suit of clothes. The revival group is sent out to show that kind of heart, the heart of parents looking for their children.

Fast-paced Development

(This installment, the thirtieth in our series, touches on aspects of True Parents' life and work in 1962 and 1963. Drawn from the Sermons of the Rev. Sun Myung Moon and the book series True Parents' Life Course (참부모님 생애 노정), these extracts of Father's speeches permit a glimpse of the path along which he was guiding our fledgling movement)

Seonghwa students meeting October 7–9, 1962

This song is called “Unified Soldiers.” Who should sing first, you or I? [Teacher, please sing first.] Fine, I’ll sing it through once, but you have to learn the principle of give and take. Should you give or receive? [Give.] What should you do if someone gives to you first? You must give back. If I sing an energetic song for you, you must sing an energetic song for me. If you fail to do that, you have to give back to three million people instead.

I’ll sing the first verse. If you want to hear me sing, raise your hands. Okay. Listen carefully as I read the first verse of “Unified Soldiers.”¹ [Father reads] “Strong bond of heart is the force, bringing the world into life. Joined in a kinship of love, all shall live as two.” [No, wrong!] [Laughter] What? [It’s “...all shall live as one.”] Really? [Yes.] But the world is in two. [No!] That is why we need the strong bond of heart. Only with the strong bond of heart can the world live as one, giving and receiving in the eternal original homeland. [Our original homeland.] Our original homeland. Shall we prosper in the world of misery forever? No, we shall prosper in the world of happiness. Do you understand? [Yes.] You should be thinking about my ability to memorize lyrics! Okay, let me sing again.

You have too many thoughts. It’s been a while and some of you may not have had a chance to eat. Some of you are thinking, “The church president spoke, and now Teacher is speaking. I hope it ends soon.” [Laughter] You have to be obedient. ...

Clearly, I have a responsibility to fulfill. When I’m trying to feed you, you should have your mouth open. I don’t want the food to get on your lips accidentally while I’m feeding you. Open your mouth wide. How wonderful would it be to have someone feed you gently so that nothing gets on your lips but everything goes in your mouth? That is what a speaker wants to do with his audience. That is why you have to be patient. Do you understand? If you have little or no experience in leading people, you won’t be able to do it. This is how I do things, because I know that this is the most effective way for a group of people like you. What’s more, I like you....

This is the first time that so many young people from all over Korea have come together. It is the first time for me. I am very happy to meet you all like this....

1 October 30, 1962, Father and Mother pray at a ceremony where four people received awards as “representative heavenly children” for their attitude through suffering; the prizes given were signed copies of the Explanation of Divine Principle (published 1957, visible on the table).

Based on this ceremony, My Pledge, which was superseded in 1994 by the Family Pledge, was proclaimed and disseminated to members. The actual title would translate as “Heavenly Soldiers

You have to think that the world is yours and put that into practice. Therefore, you are hopeful beings, beacons of hope. You are holy princes and princesses who will inherit the cosmos. Why do you worry about what you are going to eat? You shouldn't do that. You have to recover your original human nature and discover your original nature, make a connection to all the laws of the cosmos and connect the present to the future.

A critical seven months

We are living in the wilderness era. We are living through the forty years in the wilderness for the restoration of the world wide Canaan. The Unification Church is in the wilderness stage. If you go to the countryside now and rent a room, you can openly hang up a sign and hold services there. However, in the beginning people chased us. People poured excrement on us. This was inevitable because we hadn't fulfilled our responsibility to our people.

We have to pray all night and serve others. Some of you are working, selling your blood, but in reality, you have to sell not just your blood but your whole self to become a loyal patriot of heaven. It is time to start working for the world. The seven months from the tenth lunar month this year to the fourth lunar month next year is critical. (October 28, 1962–May 22, 1963) During these seven months, you have to receive an inheritance from Jesus. So, you have to witness to more than three people. This time will only come....

From now, if you ask anybody, he will probably say that the Unification Church is in a period of great fortune. Also, spiritually open people will say that the end is near. All Unification Church members have to settle their differences before that fourth lunar month. The reason you have to pray for a blessing on your enemies lies in this. This time is a chance for those who have left to return. By doing this we can set the condition to tell the satanic world to open the door. Because this time has come, I cannot hate my enemies.

[Spoken some years later:] During the Kennedy administration, the Cuban missile crisis³ occurred in the Caribbean. In October, there was a great crisis. The big question was, Should the U.S. Navy stop the Russian transport ships carrying nuclear missiles or not? At that time, I prayed intensely for Kennedy to stop the Soviet ships by force if necessary. If he hadn't done that at that time, the situation would have become even more complicated. Drive a wedge between China and Khrushchev. I had already started praying about this problem in 1960....

(3 August–November 1962, confrontation over Soviet missiles based on the island of Cuba, 144 km from Florida; Kennedy did order a blockade preventing Soviet ships from delivering additional ballistic nuclear missiles to Cuba rather than invade Cuba as some had advised him. The U.S. learned in 1992 that had they invaded Cuba, Soviet personnel on the island had permission to launch nine tactical nuclear weapons (unknown to the U.S.) without seeking permission from Moscow.)

Hyo-jin nim's dedication ceremony January 1, 1963

A mother shares her rice soup with her baby. Babies are raised on their mother's rice soup. Do you remember when you were eating rice soup at the time of Ye-jin's birth? Do you remember how you ate rice soup when Hyo-jin was born? This is the history of restoration through indemnity. At this point, you do not know much about the meaning of this ceremony. However, such a tradition has to be taught and eventually propagated to the world. In order to indemnify what is fallen, we have to

begin from a mother's womb. However, there hasn't been a perfected mother until now.... True Mother gave birth to Ye-jin and Hyo-jin having reached the level of perfection and having indemnified the lineage and everything across the board. You could be reborn because of the three-year condition of unity....

Today, through these three stages, the condition you are establishing is analogous to a baby living and being nourished inside a womb. For three years, True Mother ate the same food as you, and she made similar conditions while you were witnessing and engaging in other activities. Ye-jin and Hyo-jin were born when their mother was eating barley rice. (*Rice mixed with barley; this is considered inferior to rice alone*)

In other words, Mother's life was the same as yours in terms of heart.

Registration as a social organization May 31, 1963

The providence of restoration is the fight between Cain and Abel. When we tried to register with the government, specifically, the Education Ministry, Mr. Moon, then the Education Minister, rejected our application. We had to fight against it. It was reversed a week later. That one week corresponds to seventy, seven hundred or seven thousand years. We were finally able to register on May 31, 1963....

I mobilized more than 5,500 of you and sent you to the countryside to educate people. It was very good that you received several hundred letters of commendation from governors, mayors and other town leaders in the provinces. Since you suffered such difficult ordeals and battles, we have entered the stage where the people in the provinces can stand by us.

Launching the Cheon Seung Ho and Fishing June 26, 1963

The next time the fishing boat goes out, I'm going on it and will become a fisherman. I coached the captain when I went out this time. Our boat is the fastest one on the west coast. They'll catch many fish if they follow my strategy. If you put in a lot of effort and build a good strategy, you'll catch more fish within the same amount of time. We have to become the best in fishing, too.

Blessing Ceremony at Seoul Citizens' Hall July 24, 1963

One hundred and twenty, which is ten times the number of Jesus' disciples, is the number that can represent the world. By setting up these a hundred and twenty couples, we're now setting up the standard for God to come to the world. So there's going to be a new period on this earth when the countries of the UN number 124.

Which group first demonstrated our wedding ceremony to outside people? [124 couples] 124 couples it was. That's because it represents the world. We had the ceremonies for the thirty-six and seventy-two couples inside our church. This was the same as making the foundation to form one people by centering upon Judaism. It was securing the internal foundation.

When I gave blessing to one hundred and twenty couples at the citizens' hall, I didn't send an official document to the parents saying that I would be giving their sons and daughters the blessing. But not

a single person protested that I blessed their children without asking them. Who can possibly do such a thing? Only the Unification church can do that.

The wedding this time was splendid. People were amazed when the hundred and fifty taxis started moving. They asked where they all had come from. All of Seoul was stirred up and the whole country was shaking. Isn't this a tempting way to get married for any man or a woman? Let's see if the world follows us or not.

The Day of All Things offering ceremony July 26, 1963 *(The first Day of All Things had been celebrated five weeks earlier)*

Prayer: ... We set up the first day of the third month as Parents' day, the first day of the tenth month as Children's day and now we have set up the first day of the fifth month as the Day of All Things for you, Father. We'd like to dedicate to you this donation that's been collected with such hard work by devoted members, in order to commemorate the day of the restoration of all things. We built the ship Cheon Seung Ho with this donation and we know that all the other factories and everything else you'll accept as possessions of the Kingdom of Heaven with pleasure, so Father please accept all these as yours.

Father, many church members visited holy places and appealed to you with tears so please command all things in the land of Eden, in the Korean peninsula, as Yours and take it as the foundation of victory to command the whole world. Father, I wish this with all my heart. I administered the church headquarters until 1963, and then I put President Eu in charge of it. I've been making the foundation to solve economic problems. There has been a lot of gossip until now. What kind of a religious group is this—making air rifles and killing animals? What about killing animals? Do animals like dogs, pigs, cows and sheep matter to a man who's even ready to place his own children on the sacrificial altar? It was necessary to do these things in order to pioneer Korea's path.

Little Angels July 27, 1963

As you all know, we gave poor people all the money we had saved by eating less expensive rice. Also, even while I was hearing all sorts of news, including that some witnessing members were jailed for having gone to their witnessing area by taxi without having money for the fare, I still loved my country. Not only that, I even fell into debt to form a children's dance group. I did that to introduce the dignity of Korea's ancient culture to America, a modern, civilized twentieth century country.

When I started the Little Angels, people said that women had been dancing naked in the Unification Church and now their children are dancing too. By dancing day and night, they gave birth to dancing children. I heard such bad comments. But, you know, the Little Angels dance in clothes. They became famous worldwide although they don't even show their feet. They're being borne aloft by the wind. The Little Angels are receiving a warm welcome worldwide because they are doing something God likes. Because they are dancing in a way that God feels affinity for, if you just look at them, even if you try to dislike them, your mind just feels good anyway and you think, "Oh isn't that nice."

Foundation to Support HSA-UWC approved, October 4, 1963

The approval of the Foundation came eight years after my release from prison (*Seodaemun Prison, July 4–October 4, 1955*) However, I didn't feel pleased because the second round of fighting is still ahead. Within four years, we have to mobilize this nation to sacrifice for and serve the world. We must restore the world through our tears and blood. Korea is not the main problem.

Going Global

*(This is the thirty-first installment in our series. It touches on aspects of True Parents' lives and work between 1963 and 1965. Drawn from two book series, *The Sermons of the Reverend Sun Myung Moon and True Parents' Life Course* (참부모님 생애노정), these snippets from Father's speeches shed light on the great challenges he faced and on his relationship with those who followed him.)*

Sunday Service August 11, 1963

The Unification Church headquarters is in Seoul, isn't it? Those of you who live at the head quarters, do you think that you are eligible to stay there? Though I don't tell you this, I shed tears many times each day. Those who are closest to me know how I spend my days. I am ready to weep at one word; I'm that sensitive.

You should be aware that among those of our members who live on this peninsula, some hungry members are offering mournful prayers even as we speak. Others are suffering under severe oppression in restricted circumstances. You are the intermediaries whose mission is to convey a connection of heart to such members. Yet, how can you possibly fulfill your mission when you live the way you do now? Those who live at the headquarters will be chastised more severely than others, which is why I make a point of not speaking about something for the first time at the headquarters. Usually, I speak first in the rural regions, and then I speak about the topic again at the headquarters. Those who live at the headquarters do not pray much. The members living in the provincial areas are praying more. Can even one person living at the headquarters say he has nothing to be ashamed of in front of heaven and earth? I'm ashamed to be your teacher....

People from around the world will one day flock to this house. They will find their way here. Do you think that's only a dream? Because I lived here and discovered God's will here, people will cross nations in search of the ideology I have taught. If I were of a mind to build a new house, I could do it right now, but historic events occurred here. Heaven and earth wept here. All types of people have cried their hearts out and shed blood, shaking in anguish and making appeals to God here. Behind this tearful place—a sacred altar stained with tears—are stories that will never be forgotten.

After Sunday Service August 11, 1963

If a church member's husband tells her, Hey, woman! Don't go to the Unification Church, she will definitely reply, No! I'm going.

She'll say that, not because I told her to but because she has learned what to do from the Divine Principle. I didn't teach women this, so those in the spirit world did. Often, men whose wives have joined our church curse us: May the Unification Church die!

Yet, the church has not died. People go to great lengths to oppose us. People of all types oppose us. That the Unification Church will never perish, however, is a fact. We will not be destroyed, even if the world's three billion people converge here in the middle of the night with torches in their hands, shouting: "Down with the Unification Church!" They are publicizing our church to the rest of the world.

Training young people October 16, 1963

I am going to instill discipline in you. Is that all right? How should I go about it? Should I do it forcefully? Would that be okay? I am not dictatorially inclined, but when it comes to Satan, I exercise absolute authority. With my children, though, I'm not a dictator. I would only act dictatorially toward my children if they were to become devil-possessed.

You are all young, aren't you? Let me see your fists. Clasp your hands together. I used to clasp my hands so tightly when I prayed that they hurt when I opened them. Even when they became sweaty, I clasped them tightly and made a vow. Try clasping them tightly. In this way I am saying, let's increase our seriousness one notch as we go forward. Where are we going? I'm saying, let's go to Golgotha....

Have you become someone that if every one of the 30 million Koreans opposed you, you would have the conviction to never change? I don't think you have become such people. I have prepared myself based on that conviction, and no enemy I have come across yet has pushed me out of my arena of work. Are you confident to do as well as that?

The early days of 1964

Numerically, 1964 is not a good year. You should have the attitude that if you must suffer this year, you will suffer to atone for history; if you are wretched, it will be wretchedness for history's sake; if you are sad, it will be to atone for the past. We must be determined to resolve all this. 1964 is the year we must resolve to accomplish that in. You have to fulfill your responsibility in these four years and become those who successfully take dominion over the people of this nation....

Some recent news is that in Japan, high school students come to the church right after school lets out. They leave their schoolbags at the church and go out street witnessing; they go home only after each one of them has witnessed to one person. They are doing that now. What have you grown men and young people done so far? Even if you don't move a step, remain still, God won't stop to rest. If you don't work, I will.

Visiting three places in Korea March 23–26, 1964

Isn't it true that people speak of me as the founder of a religion who takes off his clothes and dances naked? They might be saying, Wow! That's a church where people dance naked. Well, good for them. I've lived for more than forty years and I've never had a chance to dance naked. [Laughter] What's the big fuss?... I've come this far, and I'm determined to move forward swiftly. These days, people talk about global or international matters. They claim that the Unification Church intimidates people; they have a mistaken view. You just wait and see if what we've been saying are threats. People also say that our church has a lot of money. I'm sure all of you have wallets filled with gold, right? Of course you do. You may not realize it, but I'm telling you that you do have money that is not like

money. A man named Anthony Brooke¹ came here recently, and a television reporter asked him why he had come. People wonder why he's speaking well of us. Prominent people in Christian churches are saying that we must have paid him a lot of money for that!" [Laughter] It's all so funny.

When I think about it, I realize it would have been terrible if God had not made it so that people curse me. God in the end is our God! The Unification Church developed while being at the receiving end of insults, which is why it survived. We prospered while being insulted and hounded, which is why the church will not perish. We grew even though we were unclothed and hungry. Yet, we did not have any problems finding food and clothing, and we have not disappeared. Isn't that right? [Yes.]

Eighteen-day Divine Principle workshop Daegu, April 1964

You should impress on your mind that as people working for Korea's restoration, you represent True Parents. Because of you, we are having this revival meeting at great financial cost. So when you return to your areas, you have to rise again. You have come from all parts of South Korea, and the fate of Korea and that of the world depends on what happens here. Heaven and millions of saints are watching us, so we have to feel a grave sense of mission and convey the truth. While I am working with you, you have to regain the heart and resolve you had when you first came to understand God's will.

Seven-day Divine Principle workshop Suwon, May 1964

I began work with only my bare hands. Even if you don't have anything, when you work in complete unity and with complete faith, God will help you. The three-year course seemed tedious at the time, but after it ended, our situation transformed. Similarly, it may feel as if the four year course lasts an eternity, but it will pass by in a flash. Our path will become increasingly easier to follow.

More than a hundred important people have organized themselves to propagate the word in Washington DC. By sometime next year, people in all fifty U.S. states will mobilize. Our members abroad are doing their best not to be outdone by Korea. So, the only problem is Korea.

You can be proud that you suffered through hardships without having anything. The members in the United States fast a day or two every week; the American members that have come to Seoul are fasting every Thursday and Friday.

Ceremony for Christianity July 15, 1964

A hundred and forty-four Unification Church members, representing all the members, must be loyal. We will thus be able to focus on doing everything that was to be done in Jesus' day. You 144, who represent 144,000, might look worthless, but you are extremely significant....

We must start visiting other churches now. Christian ministers are saying that our church has been silent for three years. They are asking why we are now visiting them. Visit them, even if they oppose you. As Heaven has ordered, we have to clash with them until the end of this three-year course.

Mobilization for complete nationwide indemnity

My deep wish is to travel all over Korea this year. Now is the time for it. Our church members are exhausted after finishing the three-year course, which is why I held a revival meeting in Daegu and appointed new district leaders. Will you decide how you will grapple with what needs to be done this year and next? I am worried about this nowadays. I am going to mobilize more than two thousand people, but they will not be paid. On the contrary, you will have to pay a monthly fee to go out witnessing. We'll use that money to revive our people....

Why do you think I am activating as many of you as I can, whether you have achieved results or not? If, for instance, an emperor cuts down a tree in the mountains and carries it into his palace, would an ant sitting on the end of that tree enter the palace with the emperor, or not? It would. Similarly, though some people here have not been with us for a year, or two years, or a decade, we can at least take them with us beginning today. If a war ended while you were still on your way to the battlefield, you would still be considered a participant in the war. Even if you had shot your own officer by mistake on the battlefield, if your side won, you would be one of the victors.

Hye-jin nim (July 28–August 4, 1964)

Through my baby Hye-jin's death I could experience what God felt when He lost Jesus. Moreover, because I have not yet reached the point of death, I feel I haven't been completely loyal to God.

My indemnity course goes through the Christian indemnity course and continues the re-indemnification of the Unification Church, which is why things related with history happen, such as a child from my family becoming a sacrificial offering.

The battle until now has been over love between mother and daughter, between brothers, and between first wives and concubines. Mrs. Won-pok Choi is in the positions of Mary and of Jesus' wife and of Leah. Therefore, she has to thoroughly obey what I say. She is also in the form of the fallen mother who must restore the growth and completion stages. The completion level cannot be attained with the heart of fallen people, so we absolutely need the mother. Because of this, even Mother suffered and our baby Hye-jin became an indemnity offering.

From the beginning of 1964, I entrusted management of the church to the church president. I am not meant to follow an individual's path now; we have begun the family era....

You don't know what I've been through. Not even the church president knows that. You ought to realize that even those closest to me did not know what I felt in my heart.

Even if ten thousand members of our family and clan are sacrificed, even if our children die, we should not feel sad. You should understand that at times like these, my only worry is that my family will fail to remain in a position where it can block all historical pain for the sake of humankind....

The perfection level cannot be achieved within a fallen man's heart, so we definitely need a mother to reach that level. Because of this, in my family, True Mother suffered and baby Hye-jin became an indemnity offering....

The demise of elderly blessed members and of baby Hye jin is deeply significant. On the day of her death, August 4, the problem arose in Vietnam.² The fact that I experienced the death of the closest person to me has great significance for you.

Before, if Satan appeared during my prayers, a problem arose outside. However, from this year, if Satan appears during my prayers a problem will appear in my family. More indemnity offerings will probably occur in the future. Because the Abel figure was an offering, God struck the Abel figure and forgave those in Cain's position. Because of this condition, God could strike the satanic world. From now on, God will strike those who oppose His will.

Mobilization for workshops nationwide

You need to understand that under the circumstances I do not have any choice; I have to order a total mobilization. I am appointing forty-five people to be the vanguard for six months. The time to fight behind that vanguard in a decisive battle that will decide the fate of this country has arrived. Each one of you must be active for at least two months. You each have to offer at least 10 percent of your time. Additionally, for at least a week, each month, I will not stay at home but will be visiting a region. If the results after two months are good, I plan to hold three four-day revival meetings in different parts of the country under the church president, on different dates, even though I will not be there.

First world tour, from January 28 to October 10, 1965

I visited twenty-four Western countries and sixteen Eastern countries, forty in all.... I returned to Korea after 256 days.

Regarding Japan 3

What does God want Japanese brothers and sisters to do? He is saying to them: "Die for the restoration of the world. Die quickly". That's why, when other people are sleeping, our young people assemble in one place and sing and study. They are working day and night for God's will. In order to do what remains to be done to move the world, we first need to strengthen our ideology, to strengthen our organization and to become one through shared activities. We have to confront communism with stronger power in our organization and activities than they have in theirs.

Regarding the United States 4

I had heard that foreigners don't cry easily. Yet when I arrived in the United States, I discovered that Americans cry more readily than Koreans do. The members didn't know the time of my arrival; they had only heard I would be arriving that day, so they waited all day at the airport for me. They must have been weary. When I arrived at the airport and slowly made my appearance, those who had come to welcome me reacted in various ways some crying and others laughing. Though we come from different cultures and have different histories, because we are all Unification Church members, we laugh together and we cry together.

I met several world-famous spiritual communicators in the United States. I asked them three or four times about the problems of the world and how we might resolve them, but they had no answers. They were bewildered....

(2 On August 2, the USS Maddox was attacked by North Korean vessels in the Tonkin Gulf. It was reported that a repeat attack against the Maddox occurred on August 4. The U.S. government has since determined that the report of an August 4 attack was false. Nevertheless, that report was instrumental in convincing the U.S. Congress to pass the Tonkin Gulf Resolution, which until its repeal in 1971 was the legal basis for U.S. involvement in what developed into the Vietnam War. 3 True Parents consecrated holy grounds in eight cities in Japan during the first world tour. 4 True Parents based themselves in Washington DC but traveled throughout the U.S. from February 12 to July 1 during the tour.)

You American brothers and sisters here today need to understand how much suffering God had to go through to bless America and to have you here today. When I sent Japanese and Korean missionaries to the United States, neither the Koreans nor the Japanese had yet established the church properly in their countries. No one dreamed that we would send missionaries to America. Despite our difficult circumstances, I was determined to send somebody to America to plant the seed of the Principle. Day and night I worked for that goal.

We have to pass on the blessing we have received to humankind. You have to set the example and take the lead, giving all that you have for the people of the world.

You have to take responsibility for every city in America. Start with this city and expand your activities to all the others. Your numbers are limited, so each one of you has to fulfill your individual responsibility. Do you know what would happen to America if you didn't fulfill your responsibility? America, which is in Abel's position, would suffer at the hands of the Communist powers, which are in Cain's position. The whole of the Free World would suffer disaster.

A visit to ex-president Dwight Eisenhower 5 June 25, 1965

Dwight David Eisenhower (1890–1969)

I asked Mr. Eisenhower, the former president, to fulfill three conditions. I asked him how he would solve the historical problem, the religious problem and the ideological problem. The meeting had been planned to last only five minutes, but it went on for more than twenty minutes. When I said I should go, he expressed regret and took me to see his living quarters on the second floor.

Reflecting on Christianity and Jesus

I saw many crosses on my world tour, which reminded me that it is my mission to get rid of all these crosses. Christianity is not the religion of the cross; it is the religion of the resurrection. You have to comfort God's heart. He is agonizing over the state of the world, and you have to put your area and your nation in good order. If you establish the standard of putting things in order in place of God, you will be able to make an environment in which you are standing in the kingdom of heaven. This is Jesus' hope and God's hope. It is mine, too.

From Korea to the World

(This is the thirty-second installment in our series. It continues coverage, begun in our last issue, of the first world tour, which True Father carried out in 1965. Drawn almost exclusively from True Parents' Life Course (참부모님 생애 노정) these snippets from Father's speeches from or about that time permit insights into the providential significance of the undertaking and his experiences on his travels.)

Why did I carry out a global tour? You know about the holy grounds, don't you? I did the tour in order to distribute worldwide the standard of success that I have established so far. The mission I have accomplished in Korea is the standard I have set up centering on Korea, and I needed to convey that to the world's people.

When I select a holy ground, it is to be in a condition similar to that of heaven and earth before the Fall. It is also similar to the condition of all things during the period before the creation of humankind. If there is a holy ground, the angels can cooperate with God in the creation of Adam, which is how the foundation on which the spirit world can work on earth can be established. When the children of God, who have the victorious realm of Adam in the position of Abel and the standard of heart before the Fall, are sent to those holy grounds, the re-creation of the substance of the word and the beginning of the standard of heart can be achieved centering on them. That is why I am trying to send out missionaries worldwide as quickly as possible.

The holy grounds were established between December 31, 1964 and January 4, 1966. The establishment of the holy grounds had to involve three different years. The selection and establishment of a holy ground is done according to the principle of restoration through indemnity, based on God's laws of creation. After God created the universe, He created Adam and Eve. Through Adam and Eve, He connected everything that He had created to Himself.

People who accompanied True Father

When I established the holy grounds, Ms. Won-pok Choi,¹ Miss Young-oon Kim² and Mr. Bong-choon Choi were with me. From the point of view of God's will, Mr. Choi represented the Eve country, Japan, and Miss Kim represented the United States, the world-level arch angel nation.³ Because this made a four-position foundation centering on the Adam nation, these four people⁴ did the global tour together. A man represented the Eve country, and a woman represented the archangel country. Everything seemed to be the wrong way around. But when you look, this is symbolically aligned with the internal Adam and Eve.

Later, when you go to the spirit world, you will have a chance to feel what I felt during the world tour. What I did mostly at the time was visit the nation's government buildings and museums, to try to observe the connection between their history and their current sovereignty. As I toured around the world, I mainly visited such places, choosing the holy grounds. I placed the stones and earth I had brought from Korea at the corners of the holy grounds and I brought back stones and earth from those nations.

What do the earth and stones signify? God did not lose only Adam through the Fall; the whole world was seized by Satan. However, now the base for God to recover the world exists; the age when we

can recover the earth has arrived. Because of this, the earth and the stones at the holy grounds have become the foundation God needs to dwell on earth. You need to understand that this is why I proclaimed the holy grounds.

We are connecting Korean earth to these holy grounds. We are planting Korean earth and stones in them. These symbolize the human mind and body. The earth represents the body; the stone represents the bone. (The rock is also the symbol of Jesus.) They symbolize heaven and earth.

(1 2 The mother of the current Korean church president, Joon-ho Seuk Our first missionary to the United States; she and Choi Won-pok were Ewha University professors fired for joining our church. 3 Before becoming the eldest-son nation, the U.S. was the archangel nation. 4 Father is apparently including himself in this number.)

Ceremony dedicating holy stones

Summary of the Prayer:5 “I dedicate to You the stones and earth brought from a hundred and twenty holy grounds in forty nations, symbolizing heaven and earth, so please accept them as the condition of dedicating those forty nations. Through this ceremony, please let all authority come to the side of Heaven, and let the power of the satanic world crumble.”

[Afterward, True Father gave a thousand won to each of the districts in Seoul.] Put this money in a bank, as if you were saving it in my name. Every month, at least twelve people should add something to this bank account, and no one should take anything out. You cannot go past this stage without putting aside some money in the bank. If no one else is there, the church leader should do it. By doing that you set the condition of restoring sacrificial offerings on the world level. I began this global movement from the time of the world tour.

Seventeen European countries (July 9–August 24)

I prayed in front of the Vatican Palace.6 “God, after two thousand years, here is a church with over 600 million members. However, when I think about what will become of them, I cannot but feel anxious. Let the countless separate denominations be united, as is Your wish, Heavenly Father. ”

The Middle East leg

During the world tour, I travelled through the Middle East region—through Jordan, Israel and Syria and took a good look at them because I wanted to find out how the spirit world had been moving in the background in those nations.

When I visited Egypt, which at the time was under military authority under Nasser.7... Because I could not discover how much they had developed industrially in their capital city, Cairo, I visited Alexandria, which was about a hundred miles from Cairo. Based on my observations there, I thought to myself that they had nothing to boast of. At the time, Egypt was ten or twenty years behind Israel.

The Jerusalem holy ground (August 31, 1965)

At Jesus' tomb, you will see people from all races visiting and starting to cry, quite unexpectedly, and you will feel in your heart, “Oh, this is why he is so great.” Though history passes by, leaving no traces, as you try to follow in Jesus' footsteps, you will find that your very bone marrow resonates.

You will shed oily sweat from deep within you, and you will face him with a very serious heart that fills your very being. In light of this, we cannot deny that Jesus is indeed a great figure and the son of God.

In Jerusalem, I found plaques marking the points where Jesus stumbled and fell on his way up Golgotha. As I walked up that hill and saw the twelve places where Jesus had stumbled, I thought, so this is the path of indemnity Jesus walked.

At those places I prayed, "How heartbreaking Jesus' situation was at that bleak time, two thousand years ago, when he was starting out on his new heavenly mission in the middle of a desert wilderness! I understand that Heaven disregarded the larger, richer nations and came to this insignificant and exceedingly dry land of Israel in order to dispel, even a day more quickly, the bitter resentment that impedes the restoration of this people, because You had no alternative." Anyone who visits that place feels naturally compelled to comfort Jesus.

Half the land there is desert. Israeli grape vines are only about an arm's span in height. The heat of the sun in the day time shrivels about a third of the vines. However, as hot as it is in the day, heavy dew falls both at night and in the morning, which revives the plants. Just as the plants that grow in Israel wait for the early morning dew, the Jewish people are waiting for dawn. I could clearly feel that they are a people that cry out in prayer to God in the silent hours of the early morning. If you look carefully into their eyes, you'll see that they are full of emotion. The songs they sing with deep emotion are great cries to Heaven, prayers that contain the soul. I felt that this is why history had to start anew from there.

(6 The papal residence in the Vatican 7 Gamal Abdel Nasser, president of Egypt 1956–1970)

For those Jewish immigrants who have just arrived there, there is temporary housing, which could be called a camp. These people have returned to the land where Abraham was blessed all those years ago, with their ideology of restoration, to restore their sovereignty. When I saw that, I felt that no one could take that ideology away from the people of Israel. Their belief in themselves as the chosen people is strong and complete, regardless of what difficult situations they might find themselves in.

The Syrian holy ground (September 3, 1965)

It took me over seven hours to choose and establish a holy ground in Syria, which is why the most memorable holy ground in the world is in Syria. When I went there, they were opening an international trade exposition for countries in the East European Bloc, and all the Soviet satellite countries were exhibiting their products. I will never forget the impression I got when I entered the Soviet exhibition center.

We could not select the holy ground during the day, so as I had to select the holy ground at night, it took more time. If a Christian were to stand and pray in the daytime, it would attract too much attention. So I chose to establish the holy ground with the help of a man from Serbia who was sitting next to me. The choosing of that holy ground seems like only yesterday to me. I did it this way because I wanted to find out at what spiritual level the Islamic culture was. At the time, I prayed, "I will remember this holy ground the most; it is the most impressive and the most wretched one. I am sorry that we could not do this during the day and have had to do it in stealth at night, but I hope

that it will bring greater blessings, in the end, to this nation." The Muslim world began to move after that.

The Asian leg of the tour

When I travelled around the various countries, if I stayed at one place for two days, I would get a sudden and strong urge to give them everything I had. Once you are connected in heart, everyone becomes a child of God. The value of a human being is not determined by his or her cultural background, historical environment or current status. Such things cannot be deciding factors in the value of a human being. People's value can only be determined when they know heaven and earth, the purpose of heaven, the purpose of earth and their own purpose.

The greatest difficulty I faced in South Asia was the heat. The greatest obstacle to my mission work was the hot weather. I stayed for a week in Calcutta, India, and the temperature topped 41° C. I had to sleep with a fan on, and though I had heard that you can get sick if you do that, I didn't get sick at all. You feel better after taking a nap with the fan on.... Would anyone here volunteer to go there?

In Japan on the return trip

What is the mission that Japan needs to fulfill on the world level as the Eve nation? No matter what anyone may say, the way for them to succeed is to obey. When they obey completely, they will subjugate completely. When they are won over 100 percent, they will win 100 percent. At that point, we will be able to make a move. If you love Japan, you need to begin working there immediately.

How can you possibly overcome the three great problems facing you, namely the problems of young people, communism and religion? You are in a more difficult situation than if you were in Korea. Koreans are absolutely against communism, so it will be more difficult in Japan than in Korea.

I have no choice but to leave you and go back. Rev. Nishigawa has to go to America. Once he leaves, Mr. Kuboki will need to take full responsibility. In light of this, I want to place great emphasis on the need to strengthen your organization and form closer relationships with one another. Therefore, the most important thing is for you to establish strong communications and good administration within the organization, and to follow well. In short, you first need organization, second solidarity and third action. These are the three factors needed to move the world centering on Japan.

Establishing holy grounds in Korea

I sent the 124 couples all over Korea and I selected holy grounds in each location. I told them to focus on the holy ground, unite as a group and go out to fulfill their missions....

I established four large holy grounds in the Seoul area. Including the east, west, south, north, and the central holy ground, plus the holy ground at the headquarters, I made seven in all. In order to connect this victory to the world, I took earth and stones from these seven holy grounds on December 31, 1965 and January 1, 1965 and prepared to travel overseas.... For what reason would I engraft the Korean holy grounds to the whole world? In order to make the world's land into Korean land.

In order to expand this to a new level, I established holy grounds in forty nations during my travels. Although we incurred high expenses, I established holy grounds in those countries and brought earth and stones from them back to Korea. This was required according to God's providence. Nothing like this has been done before in history. Those one hundred and twenty holy grounds in forty countries can protect the realm of God's chosen people. Even if they cannot protect people still in the flesh on earth, they give protection to those in the spirit world. We have driven in a marker that enables God to work with us, and made the base from which we are able to fight, in order to establish the starting point for the fight that could bring about success in restoring a people. Like blessed couples, the holy grounds are sanctified, and the spiritual world is able to help in those places.

Since the headquarters church is the central holy ground of the world, it is most effective to pray here. The headquarters church, as the central holy ground, is connected to the holy grounds in forty nations. Even with a history of five thousand years, Korea is yet to have a stable sovereignty, which is why I am ultimately trying to establish a stable Heavenly sovereignty.

Every time I go where we have a church, I pray for the future restoration of the Abel-like foundation. I have chosen the holy grounds based on a providential plan to realize this. That is, the establishment of the holy grounds is also laying a base for the restoration of the economy. In each area, we have to give Abel-like financial aid. That's why, in all the countries I went to, I gave a donation in my name. That is becoming an important foundation for making an altar for the restoration of all things.

At the age of forty-five, I travelled around forty nations to select a hundred and twenty holy grounds. Other travelers were laden with cameras, and made a fuss of taking as many pictures as possible when they visited other nations, but I was laden with trunks packed with stones and earth. I travelled around forty nations in search of holy grounds [Father laughs].

Whenever I passed through immigration on my way to and from airplanes, people thought I was a strange man because I carried around stones. Others also carried around heavy luggage, but I was the only one carrying nothing but heavy stones. Who could have fathomed the real reason for them? They all thought I was crazy. Those holy grounds were selected after undergoing such difficulty, and now they have become the bases whereon all people can offer devotions together in front of Heaven.

When I toured around those nations, it was not an easy time for the Unification Church. In fact, it was a time of trouble and woe. Now, however, they have become the cornerstones and the bases of a new history, haven't they? The fire must not die out in the one hundred and twenty holy grounds in forty countries. According to the changing seasons you should also take care of these holy grounds. Korea has to become like a broad casting station and send out spiritual waves to the world. If the waves are sent out from Korea, the holy grounds of the world will receive them and send thanks to Heaven. God has a deep love for these holy grounds; how sorrowful His heart will be if His children don't appear there.

A Time of Ideological Intensity

(This is the thirty-third installment in our series on Father's life is based on content compiled from the book series True Parents' Life Course, published in Korean. In this issue we cover the Korean movement's development, including the publication of Exposition of the Divine Principle, the launch of CARP and the Victory Over Communism campaign, the beginnings of interfaith work and the opening of a machine factory.)

What's happening now in Japan? Our Collegiate Association for Research of the Principle (CARP) is registered in fifty-six universities, 1 and doctoral graduates are quietly researching our theology. Students involved in CARP and communist students are fighting each other. In the midst of this conflict, the communist students at one university did a volteface and became Unification Church members. Members of one of the underground organizations that the communists had set up in key places to bolster their activities made a complete turnaround and joined the Unification Church. This caused some trouble, because people started saying that the communists joined the Unification Church to clandestinely evaluate us and to make it look as though we are a rebel organization. This created problems on all campuses in Japan, from Tokyo University to Kyoto University and Tohoku University. Whenever CARP held meetings, people made a fuss, saying that CARP was a communist front.

Do you know what pleased me? More than five hundred intelligent young students at renowned universities in Japan joined the Unification Church, which came from Korea, and they became active church members.

The winter forty-day witnessing campaign and VOC work

As we pass through the three-year course and the seven-year course, if you go to a farm village, pick up a hoe, love the farmland along with the farmers, shed tears out of a sincere heart and cultivate the land. We should take hold of and teach children who have not been educated because of their parents' ignorance. Since the parents had no interest in education, we should help them recognize the need. Since people have reverted to selfish individualism and have no interest in or attachment to the nation, we must cultivate those qualities again.

The important tasks for 1966

Invest at least a third of the members in witnessing activities. Next, we must become sacrificial volunteers to fight, on behalf of the country, against communism. After we do anti-communist work, we must prepare to do Victory Over Communism activities. From now on, we must take the offensive against communism. The time has come. I am creating an organization to do that. From now on, I think, we should visit schools and public offices and give lectures to everyone.

1966 and mobilization of the spirit world

I had said that a holy, spiritual movement would begin from 1966. These days the winds of spiritual confusion are blowing through the established churches. Do you know why this is happening? They are engaging in spiritual work without fully understanding God's will. Yet, if anyone can bring order to the chaos of the spiritual world, it will be God's sons and daughters. These days, spiritualists frequently say that Korea is where the Lord will come. Yet, they do not know how he will come. Without knowing that, how can they predict what Korea will become like? What will happen to these people if they continued to do this and then go to the spiritual world?

I am praying these days so that I can mobilize your ancestors in the spirit world. My idea is to mobilize them and have them cooperate with you on the indemnity course. In the future, if you set out to pay indemnity centering on yourself, you will instead be paying indemnity centering on your family and tribe. If a few Unification Church members pray that they will take responsibility, you will see indemnity being paid on a tribal level. This happens because your ancestors return and cooperate with you. In order to hasten restoration, incidents will occur with ancestors striking their descendants or even sacrificing them. You just wait and see whether these things happen or not. That's how it will be.

I know those times will come, which is why I'm putting you through suffering. Once the condition is set of having suffered for God's will, you can be freed. Don't think of relieving yourself of the burden of indemnity until the restoration of the world is complete.

Witnessing in the provinces

When you pioneer the provincial areas, you may find nothing to eat or wear. When you look at the hands of a person who has suffered, they do not look elegant. Inevitably, they are stiff and weathered, because he or she has slept in cold rooms and has eaten cold food. How sorrowful that is! You may feel you have bad luck and are held back, but these obstacles do not block you. The fate of the Unification Church is not determined by these things.

Establishing CARP January 10, 1966

We have to demonstrate that this nation has to work with members of the Unification Church. Korea as it is now has no way to prevent a communist invasion. Communists infiltrate into the lower-middle classes of society. Accordingly, we have been engaged in efforts to enlighten people in the provincial areas by conducting Divine Principle workshops and counseling them on how to live.

Each group of three in each district (township) must take responsibility for teaching Divine Principle, counseling people and promoting the enlightenment movement.2... If college students go to rural communities and take charge of the education of middle school students, they will come to grasp the situation of farm villages and feel a spirit of patriotism as well. We should leave behind a true doctrine that teaches young people to sacrifice for the nation.

In the society today, universities and colleges are bases that can influence philosophies and dogmas. For this reason, I established the Collegiate Association for the Research of Principles (CARP) in order to affect the philosophical field in universities around the world. However, it seems that our members in the countryside are not interested in CARP. I placed the highest quality members in CARP, so that it can serve as the basis of our operations in various respects. In Japan, CARP was not

well recognized in the beginning, but it has come to be well recognized and recently has achieved good results. From now on, through CARP activities you have to testify to students and professors, particularly professors of philosophy, that they cannot surpass our theology and ideas in terms of theory. We have to help people around the world recognize it.

CARP's mission and the direction of its activities

It is our mission to unite the democratic and the communist camps. For that purpose, we must assign at least one member to each one of the 2,400 districts across the nation. If we want to assign three members forming a trinity, we must have about seven thousand members whose educational level must be college graduate or beyond. I originally wanted to assign mainly Ewha Woman's University and Yonsei University graduates, but that became difficult. I therefore changed the policy to one of sending mainly middle school and high school graduates.

At present, there is no way of preventing the communist forces from increasingly infiltrating the nation. Therefore, we must strengthen our foundation until it is recognized by the nation and also present our principles to the people.

Children of the wealthy can live as they wish, but children of poor farmers have to live in farming villages all their lives. Consequently, those poor children are likely to feel inferior. When children are very young, they are all friends. Yet, as they grow, the children of rich parents enter middle and high schools in Seoul and other cities, while the children of poorer parents remain in villages. After the rich children graduate from school and come back to their villages, they do not regard their old, poor friends as friends. At the same time, the poor young people separate themselves from the rich and become critical. In this way, people become divided into groups. Communists exploit this division to subvert people. We must campaign to bring them together in harmony.

Earning money

After designating the holy grounds in 1966, I gave instructions for "economic restoration." Before that, I had prohibited members from carrying out economic activities,³ in other words, from earning money. If they had made money before that time, it would have created a bad condition. In God's providence of restoration, the principle is to find people first, which is why you cannot touch material goods before finding people. Because of this, we went about finding people even if it meant going through suffering by selling off everything we had; we did not engage in money-making campaigns.

I prohibited all financial activities save those involving manual labor where you shed your blood or sweat. Anything where you did not shed blood or sweat, I prohibited. The blood or sweat was like the payment of a price, which may help you understand how much suffering our Korean members went through then.⁴

Tongil Machinery Factory Sutaek-ri,⁵ inaugurated April 15, 1966 (expanded the following year)

I go to the factory every day at present because we are in an era when we must restore all things and the nation. You have to offer your utmost dedication. All of you should, but as you are unable to, I am doing it.

(2 During the forty-day witnessing campaigns, members taught practical skills (often reading and writing hangul) to rural residents. Their work inspired the Park Chung-hee Administrations' Sae Ma-ul (New Village) movement, which tried to bring scientific improvements to rural Korea. 3 4 Father uses a term that means "restoration of economics, or finances." This short section comes from what Father said at our church in Essen, Germany, in March 1972. 5 Sutaek-ri means Sutaek village; in fact this is now part of Guri City, just outside of Seoul. This site is now used by the Ilhwa Company)

Offering a donation to build a factory is to connect to the conditions being established. You have to publicly establish a standard related to material things and incorporate that standard into your lifestyle.

Doing business was not my purpose at the outset, but considering our circumstances, it was inevitable that I would go into business, which is why I implemented an emergency strategy from this year. Without having a single penny, I have built a large factory, which we are now running successfully. No other person in the world would do business in this way. I am probably the first in history to do it.

All of you look at how I established Tongil Industries. At times, I climbed that hill and visited the factory three times a day. I often went twice a day, and certainly at least once a day. Why did I do that? I had to work hard and with sincerity in order to become a major player in global industrial circles. I knew that only when my devoted effort, generated from my blood and tears, had touched the heart of Heaven, moved the hearts of all the industrialists who have gone to the spirit world and brought the people on earth to surrender, could the factory be brought under Heaven's ownership. That's why I offered my sincere, dedicated effort.

The people at the factory may think, "Rev. Moon must be busy. Why does he come to the factory every day? He doesn't have to come every day." Yet, they'd be wrong. You may think that what you saw yesterday evening and what you see this morning aren't very different, but if some development occurred since yesterday, seeing that difference creates great inspiration. Even if you are making the same machine, if you check and see something has improved since yesterday, no matter how small the development, it is exciting. This is where we are hoisting our flag. You can sing praise to God and establish conditions in front of Him.

Exposition of the Divine Principle released (May 1, 1966)

In the Unification Church, President Hyo-won Eu has been playing the role of the adopted son. Therefore, I will not approve a Divine Principle book written by anyone other than President Eu. I will not approve of anyone else dealing with my teachings. No matter how well a person may be able to write, I will not give my teachings to anyone other than him. I'm telling you that all Unification Church members must follow him.

The Divine Principle book is fearsome. Many people make light of it, saying it is a book written by President Eu. If I had written this book, what would happen? All those who might make light of it would be in trouble. You could go to the spirit world and see. Even if some mistakes appear in the book, you should not be contemptuous of it. If you do, you will be accused. You must be aware of why it was written in that way.

The difficulties in completing the Divine Principle book

The Divine Principle will not change even after a thousand years. If I were required to write it myself, I would write several books based on knowledge that I alone have, which for others would be difficult to understand even after thousands of years had passed. I would like to leave behind some written works, investing all my prayer and heart. Why? I would like to leave behind great descendants whose sincere hearts permeate their bones. Who can eternally take care of my written works? From that point of view, I am thinking of writing the Divine Principle from a new angle in the days ahead. I know that in the Divine Principle written by President Eu, some points need to be corrected. But, I have said nothing because he wrote it with his deepest sincerity.

Trying hard in campaigns throughout the nation

The six-year course will be over soon. Thanks to Heaven's intervention and protection, we have been able to come this far, although we have been in difficult circumstances because of the cold attitude and accusations of people in society. The time has come for all 30 million people in Korea to recognize that the nation cannot be saved without our teachings.

When you work in the rustic areas, you will have many difficulties. I remember that when I went on a tour of the rural locations, where thousands of members were assigned during a forty-day training period, I cried after I left them and returned home. I have never forgotten that, even now. During this tour,⁶ I met some of those who were young in those days. I found them to have grown enough spiritually to be able to take leadership positions in country areas.

When I visit the churches in the provincial areas, I see our Unificationists living in terribly miserable situations. Whenever I see this I pray to God saying, "Father, please be with them! Whenever I was in an environment like that, You were always with me. Didn't You tell me, though, that I still had a lot more work to do? Please allow these members to experience similar bonds with you."

Special workshop for district leaders nationwide July 5–8

We must visit every single village and hamlet without exception and convey these teachings. By the conclusion of the seven-year course, we must make sure that nobody can say that they haven't heard of the Unification Church. We should hold revival meetings from October. I hope you can all exert your best efforts and fight on well. You should not do less than the members in other countries. What you need most is someone to carry on after you. If possible, you should convert people who already have a foundation in a life of faith and raise them to become your successors. If you can do that, you will be able to gain many times greater results.

Establishing the headquarters of the Christian ecumenical movement (November 7, 1966)

The path of religion is one of sacrifice and service. For religion to sacrifice and serve, separating it from Satan's world is absolutely necessary. I had to choose the way of religious faith because I had to

walk the path of indemnity.... Centering on Christianity, we must make our Unification Church stronger within Korea and unite the many religions. For that purpose, since 1965, we have been promoting an ecumenical movement. In other words, we must develop our ecumenical activities, centering on Christianity, so that the Unification Church can be recognized as having common ground with the Christian churches. Furthermore, the Unification Church must be recognized on the national level as having the highest doctrine. That is the purpose of starting the ecumenical movement....

International marriage

The other day a Malaysian, Mr. Kirpal Singh, came all the way from his country to visit me. I talked to him about international marriage. How should we unite the world in the future? How can we build a foundation for an exchange of heart? These are important issues. I am going to promote marriage between Japanese and Korean young people, which is what God wants. He does not want young people to stay comfortably within Korea. God wants everything to be done in a manner that is acceptable from His viewpoint.

For women living in communist countries, their highest hope is to marry laborers. However, daughters of the Unification Church must become greater than those communist women.

Births of In-Jin nim⁷ and Heung-Jin nim 8

What kind of families developed from the original thirty six couples? They are the ancestors, humankind's ancestors, restored within the satanic world from our fallen descendants. Based on these restored ancestors, humankind is transformed, renewed and enters the kingdom of heaven. For that purpose, blessed families, which are in the external position, and True Parents' family, which is in the internal position, must unite based on my family. The four-position foundation is the basis of the family standard. Thus, it represents the number four....

Looking at my family, when Heung-jin was only a year-old, if someone asked him to get him something, he would [force fully] say something like, "You want me to get you what?" and throw everything around him or pick up something large and throw it down with a bang. That's the difference between men and women. In-jin is Heung-jin's older sister. This [Father may be indicating a box] has both her older brother's and her belongings. She would take out everything to pick out her doll. She doesn't like big dolls. She plays with small ones. I wondered, how can they be so different when there is only one little difference?

No matter how much you educate them, you cannot make them change their ways. Even if you were to spank them, you can do nothing about it. If I ask them, Which do you prefer? They would say, I like this. I would say, Which do you like? And they would reply, I like that one. Which one would belongs to the men? "This" is for men. Is "that" for men? [This] That is small and this is big, right? Words can be quite interesting.

In-jin is also very entertaining. You had to wear an inflated plastic inner tube⁹ if you were going to go to Cheongpyeong at night. I asked her, "If I made you wear a tube and threw you into the lake, do you think you would be able to cross to the other side?"

She said, "Yes, I would." She was saying that she would be able to cross it even if it took her all night. This was actually quite a dangerous place, so I asked her if she wasn't scared. She replied, "Why would I be scared? I have God with me."

Seeing this, I exclaimed, "Wow, it's commendable that these children would have such faith." Is that how it is with you? If a child were to cross the waters at night all alone without knowing anything, think about all the difficulty she would have to go through. I had asked her if she knew what was there. In jin replied that God was there. You need to have that kind of faith.

(7 4: 08 am on August 14 (7.18 on the lunar calendar) 1965 8 12:33 am, December 4 (10.23 on the lunar calendar) 1966 9 Because at that time the only way to reach the land at Cheongpyeong was by boat; roads had not yet been built).

The Business of Restoration

(This, the thirty-fourth installment in our series on Father's life, is based on the book series True Parents' Life Course, published in Korean in twelve volumes. This installment features the development of the business foundation in the Korean movement in 1967.)

The questions are, how can we win over the materialistic communist world with the ideas of democracy and how can we win over both the democratic world and the communist world with the Unificationist view? There are many hills to climb on our way.

We must wisely both defend ourselves and take the offensive. I sincerely hope that you will fight desperately until you achieve victory. Let's fight strongly during the rest of this year, and let's pay attention to where we are on the path of restoration.

The concluding year of the seven-year course (1967)

This is the year of our all-out advance. We must devote all our efforts to sacrificial work because we must indemnify the national sins that remain. We are now crossing the last ridge of the seven-year course. This seventh year is the year of the Sabbath, so True Parents must rest. If parents rest, children need to take responsibility on their parents' behalf.

A campaign for doubling membership in four stages

If Koreans that are not yet able to distinguish between right and wrong sign a membership form and become members simply because their hearts are moved to do so, they will stand on Heaven's side through that condition. Because restoration is through indemnity, not many people are being restored. That is why I say that you should not worry if membership is not increasing much in terms of numbers. Why do we witness? To multiply. Multiplication does not arise through a vertical relationship. It is only possible when you unite and engage in mutual interaction horizontally. Therefore, you must become one with members horizontally, centering on the church leader. Only then can there be development in all dimensions.

The people you should concentrate on witnessing to are people in authority, the ones with real power. ...

You must bring three people into the church each month, twelve all together, between June and September. Those who oppose the Unification Church are mostly your relatives and friends. You must pray for them and witness to them with a sincere heart.

I have given instructions that the lectures presenting the counterproposal to communism should all have been given by the end of September. People in the police and the intelligence agencies support and defend us nowadays. Even many volunteers embrace us. Therefore, I am saying that you should eagerly hold revival meetings for six months from October and kindle a fire under the nation's 30 million people.

Completion of the economic foundation

Up until now I have been emphasizing the importance of economic restoration through business so that it may become a foundation for supporting you. It is also to help create a stepping stone for God to work and to uplift your heart.

This year we must safeguard our economic foundation. If you do business, members of the established churches will say that young members of the Unification Church are engaged in business and that the Unification Church is not a religious organization.

You must not pay attention to them. No matter how difficult it may be to make sales, you must be more sincere and serious than anyone else when you do business.

Managing the factory

When you are in the presence of something in the public realm, you must be humble. I have fought ideologically both in the spirit world and on earth. You should increase your level of devotion in relation to the business side. You should strive until other people respond to that and until you build a foundation to support the factory. We must still make great effort, which is why I don't pray to Heaven to ask for money....

Now we should build an economic foundation and go forward. A global economic foundation is needed in order to restore the world. That is why I am going to operate factories.¹

(1 According to one of our church historians in Korea, the church-related engineering business was actually established in 1958 in Incheon. In 1961 the then small operation was relocated to what we now call the old Headquarters Church where True Parents were living. An outbuilding became an ad hoc factory there. This was later expanded and moved off September 2011 the church premises, down the hill to the main road, close to where the current church headquarters office building stands. In April 1966, a new factory was opened in Sutaek-ri, just outside the Seoul city limits. This stood on part of the site where the Ilhwa ginseng and pharmaceutical company is now situated.)

Manufacturing and selling Yehwa air rifles

Because of God's protection today, we have taken hold of these air shotguns. These air rifles fully reflect our strengths—our resourcefulness, our global and historical reach and the progressive nature

of our movement. You must know that by manufacturing air shotguns, we can come to occupy an advantageous position in the global economic sphere.

This year we should not only build an internal foundation, we should also break through the 300 million won target. I am saying that we must establish an economic foundation. This is an absolute necessity. So, anyone who professes to be a Unification Church member should buy a gun. I am not telling our company to sell them. Rather, I am asking you members to purchase the guns [from our company] and then go out and sell them. That is why I am assigning quotas to each member.

If you put a label on this gun and pass it down, then your future generations will say 'This is the treasure that our ancestor bought at the time when they were creating an economic foundation during the seven-year course.' You should all resolve to do so at the district leaders' meeting.

It was not easy to get tax exemption on the guns. We quietly carried out a plan without saying anything to our members. The Minister of Finance, newly assigned this year, revised the tax laws on more than seventy items. Considering the fact that even noodle sellers have to pay taxes now, having our Yehwa guns exempted from taxes is a great accomplishment. We had to convince them to implement that, taking into account the tense relationship between South and North Korea and the fact that South Korea needs to prepare itself in case the North becomes hostile. We are now living in a time where such measures have become necessary. We helped them see that from now on all South Korean will people need to be trained to use guns. This is why our guns will surely become a necessity. Thus, we persuaded them to make our guns a special case, and got them exempted from tax.

My thinking is to sell as many guns as possible. If we can sell about twenty thousand guns this year, I think we can make about sixty thousand pass through our hands next year. That is why you should distribute as many as you can. You should distribute them to government offices and to individuals. We are now making three hundred guns a day, which means we can make a hundred thousand in a single year.

Manufacturing machine tools

From now on, we must manufacture machine tools. I've been making the necessary preparations for the past two years. After almost a year of research, I have become quite familiar with machine tools. I've been going without sleep at night, constantly thinking about this and nothing else.

Originally, when we began preparations, I expected to reach a certain level within three years, but we have achieved that in a year and eight months. For that reason, all the leaders in charge of manufacturing machine tools have become confident, saying, If only we do as Father instructs, we can make anything. What kind of machines will we make? We are going to manufacture lathes....

We plan to produce the machines and sell them inexpensively.... It will take three years to reach the point of being able to produce the machines. We should be able to make seven hundred of them each year. So, that means we must make two machines each day.

A financial foundation and Nongdowon Farm

From now on, we need to divide our members into two groups—those who can stand at the forefront and take actual responsibility for church development and those who can't— and we need to build a financial system in the background. What I am planning to do right now is to establish factories in every district and region. At present, Korea is promoting its second five-year economic development plan. Keeping in step with that, I plan to build factories in a hundred and fifty regions in Korea's eight provinces to establish an internal foundation for our church.

Our church will also need to prepare a certain area of farm land in which our members can cultivate the soil, centering on local village churches. This is why I have begun setting up Nongdownon Farm, which is currently not ready. All the young people who join our church from now on should be brought to Nongdownon and taught how to farm. We should prepare at least three to four acres of farmland and teach farming.

We should also build mills. Even if we were to bring people from rural areas to work in our factories, they cannot be expected to run the machinery from the outset. We should have our members work in the mills. We should bring together all the young people who are doing nothing in the farmers' slack season, and we should buy up all the paddies from the villages and large farms and have the youths hull the rice and then sell it. In this way, we would be farming on two levels. Those young men who look capable can be asked to run the engines in the mills.

We should also teach them to farm scientifically and train them on real farms as their on-site mentors. We need to actualize scientific farming in Korea's agricultural regions. We need to begin working on this project right away.

Korean–Japanese economic exchange

Now the church companies in Japan and our companies here in Korea are under one umbrella. When we make a new company in Korea and have it generate orders, and we buy or send products, people don't need to go to Japan in person. There is a company our church made named Kosei Corporation.

Our church in Tokyo is the central hub. If I give instructions to that headquarters, within three hours those instructions will go out through the Japanese headquarters all the way to Hokkaido and Kyushu area; within five hours, our people will go to the designated company and negotiate. We have an organization that is capable of doing this. Within five hours! How wonderful that is. We can do anything.

In the future, when Korea imports machines that it needs, it will realize that it is more profitable to utilize the Unification Church organization than to try to negotiate directly. This is something that the Unification Church is doing in Korea. However, when you go to Japan to negotiate, the Japanese Unification Church members will deal with the Japanese people and negotiate. Therefore, those we do business with have 100 percent trust in us. Moreover, the Japanese church will guarantee it. Therefore, if products are delivered, the church guarantees payment so it is impossible for a company to be cheated.

The providential era and the ecumenical movement

The time has come when the young brother, Abel, can meet the older brother, Cain. That means it has become possible for the Unification Church to have a dialogue with the established Christian church. That is why we must promote this ecumenical movement within the seven-year course....

In one sense, fulfilling this goal requires people imbued with holy spiritual power. We should carry out a campaign to organize the many spiritualists who are up in the mountains into a group. Everybody needs holy spirits to work with them. Once you have felt their grace, your heart will later feel slightly empty [from their absence]. It doesn't matter if these people do not become our members. We need to have people who are in a midway position. We must promote the fulfillment of the will externally through our outreach activities and internally by bringing together people who have received grace. In this way, they should serve the role of a beacon for saving the Korean churches. People who have spiritual experiences have been completely ignored in the churches. It should not be like that.

Even I cannot do things by myself. One wrong step and a big problem will arise. I make decisions that conform to the global circumstances and the program of the spirit world. We should acknowledge spiritualists and discern whether they are Cain-type or Abel-type. ...

From 1965, grace began again to work within in the Christian churches. They had lost God's grace by opposing the Unification Church. Now the Unification Church has existed for twenty-one years. *(Father is seemingly referring to the point where he went to North Korea in 1946, the beginning of the first seven-year course.)* Therefore, Christian churches are also placed in a position of being able to once again greet the spring. Once Abel's altar is decided, Cain must also prepare an altar.

A three-year intensive campaign (1966–1968)

We held a big event to commemorate the first anniversary of our ecumenical movement. Some five hundred people participated. This surprised the members of other churches. However they looked at it, they could see that the Unification Church was behind it and so they did their best to stop us. However, they failed to follow through on their own strategies. Now, they are even thinking of nurturing us. That's their attitude at the moment. You have no idea how fearful they are of the Unification Church.

From now on, when you visit other churches with confidence, you will find their members trembling in fear. That's why we have become such a problem for other religions. I am planning to expand our church more widely this year. Last year, we focused on contacting the higher officials of other churches, so that they can serve as protective walls surrounding us.

The other day we held a three-day symposium, inviting fourteen Christian church ministers. Some twenty people in all participated. Over the past year, through our ecumenical movement, we did what no other association of Christians could have done. We have invested a substantial amount of money in this ecumenical movement.

Until now, they have never been able to bring together religious leaders from different denominations. But thanks to these meetings, more than twenty religious denominations got together to talk their hearts out. After sitting side by side and talking to leaders of other churches, whom they had always thought of as enemies, they found that such meetings were not unpleasant. These religious leaders came to the interreligious meetings and confessed that they were the ones

who had ruined their churches. Until now, they had thought that it was God's will to fight with other denominations, but in the end they found that they had committed a grave sin in front of God. Thus, they officially repented for their actions and took a step forward. Now our interreligious activities are flourishing more than ever.

At first, Christian newspapers also tried to confront us and destroy us. Now, however, newspapers such as the Gospel Times came to apologize to us and asked for our forgiveness, saying that they would never attack us again. Christian Today, the United Christian Newspaper, and all the press organs that opposed us, now feel they must stop attacking us and nurture us instead .

Japan leg of the global tour (June 12–August 10) 2

I have chosen seventy members to take responsibility to do God's will with sincerity, to closely unite and to pray until I come back. I will give them those responsibilities and leave for Japan. They must pray all night on Saturday; they must pray at the Holy Ground every day; and they must witness and restore more than one person during this period. I want you to pray not for me but rather for the members scattered in Japan, the United States, Germany, and all over the world....

I think that this is a very important time.... Members in foreign countries expect great things from Korea. After coming to know God's will, they are likely to think of Korea and of me as the best and the highest. I do not take lightly those people who offer their sincere heart....

What we have done for Korea's sake must be publicly recognized by the spirit world. Therefore, we must go through trials. On my first world tour, I took with me holy stones and earth. This time I am going to take my sincere heart. I will take some church leaders³ with me to inspire overseas members. If all people can revive by my doing so, I would not mind it if I were to die....

I said to the Japanese leaders, "I will not come to Japan unless you listen to what I say." As a result, over the ensuing year, the church developed to a considerable degree.

The last time I visited Japan, I felt that I must unify Japanese members' hearts with the fatherland of faith. Accordingly, this time I took with me leaders from the church headquarters and sent them to local regions in Japan in order to make connections of heart between Korean and Japanese members.

Soon after I arrived in Japan, I held a two-week workshop, and then I visited the different districts for thirteen days. After completing all that, I visited about ten of our important factories in Japan to see how they were doing.

We have a factory in a city called Kanagawa. In the evening after work, our young members go out and collect discarded items to sell as scrap. As they follow that difficult life style, they long to hear news from the headquarters.

During this time in Japan, I gave instructions that more than one thousand Divine Principle lecturers be trained and sent to the forty-seven prefectures across Japan by the end of March next year and that two hundred and thirty college graduates be selected and trained as lecturers by that time.

I went to Japan thinking about giving the blessing to Japanese members, but they had not even dreamed of receiving it. They asked me if it could be in another two or three years. I felt very

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satisfied. They said they felt they could not yet stand before God because they had not been able to put aside their own situations and live and work truly for the sake of Japan. This is the proper attitude to have.