

## **Chambumo Gyeong - Book 3. - The Beginning of True Father's Public Course and the Founding of HSA-UWC**

### Chapter 1. True Father Begins His Course of Public Life 216

Section 1. Father's Public Course 216

Section 2. Pyongyang 225

Section 3. Eight-Stage Restoration and 43-Day Battle for Victory 233

Section 4. Hungnam Prison 238

### Chapter 2. True Father's Journey to South Korea and His Course in Busan 243

Section 1. Journey to the South Father's disciples 243

Section 2. A New Beginning in Busan Refugee life 247

Section 3. Wolli Wonbon 255

Section 4. Pioneer Outreach 259

### Chapter 3. Founding the Holy Spirit Association for the Unification of World Christianity 265

Section 1. Background 265

Section 2. The Cheongpa-dong Headquarters Church 276

Section 3. Conditions of Devotion and Guidance on Faith 282

Section 4. Pioneer Outreach to 120 Areas 290

Section 5. Missions to Japan and the United States 296

## **Book 3. - The Beginning of True Father's Public Course and the Founding of HSA-UWC**

*With the liberation of Korea on August 15, 1945 True Father began his public course for the providence of restoration. It was the beginning of a long, drawn-out march toward the liberation of God, the salvation of humanity, and the realization of a peaceful world. Though he was ushering in the new age, long awaited and anticipated by humankind, inexpressible suffering still lay ahead on his providential path.*

*Initially True Father could not publish his new teaching, and when he met other pastors and church elders, it was almost impossible for them to recognize him as the new Lord of the providence. Therefore, he had no choice but to find and work with spiritual groups that communicated directly with God. One in particular was the Christian Israel Monastery led by Rev. Kim Baek-moon, whose spirit was at the highest level. True Father visited this group in October, 1945 and for six months he devoted all his energy as a volunteer to serve and work for them. In early March of the following year, Rev. Kim testified that True Father was "the man who comes with the glory of King Solomon." But after that testimony, Rev. Kim did not serve or follow True Father. True Father came to feel that he could not fulfill the Will of God as long as he stayed there, so he left the monastery.*

*When it became impossible for True Father to lay a foundation for the providence in South Korea, he received a revelation to go to Pyongyang, and he immediately set out. He arrived there on June 6, 1946, and, with ardent prayer and devotion, set about building an altar. In Pyongyang, devout Christian believers guided by heaven came flocking to him. Because of their testimonies of what they experienced, the number of people attending his church services grew rapidly. However, other pastors and church elders thought True Father was stealing their followers and, due to their opposition and accusations, he was imprisoned at the Daedong Detention Center on August 11 of the same year.*

*True Father was actually hopeful when he was imprisoned. He knew that in the Daedong Detention Center he would meet the leader of a spiritual group. Rev. Heo Ho-bin, founder of the Inside the Womb Church, who had received revelations that the Lord would come again in the flesh, was also imprisoned at the detention center. True Father secretly passed a note to her that said, "Pray to find out who I am. Deny everything and be released." But she disbelieved True*

*Father, and the note was discovered by the jailers. As a result, True Father was tortured severely, and when he was released, he was at death's door.*

*In the end, True Father was opposed by Christian leaders and spiritual groups in both South Korea and North Korea. Therefore, just as Jesus had to go through a 40-day fast and the three great temptations due to the opposition of the chosen people of Israel, Father too had to endure severe torture in the Daedong Detention Center and walk the course of three great trials.*

*The first of these trials was brought by Pak Eul-yong, the self-proclaimed "Wife of Jehovah." True Father ultimately triumphed in the course of restoration through indemnity, advancing up through the eight stages of restoration from the position of a servant of servants to the position of God's substantial object partner.*

*The second trial was the 43-day battle for truth in which he had to engage all the sages in the spirit world. This was a heated debate concerning three topics: first, change of lineage; second, change of the right of ownership; and third, change of the realm of heart. In the end, True Father received God's Divine Seal and His official recognition, "What Sun Myung Moon says is right." Thus, he prevailed over them.*

*The third trial was the course to restore through indemnity the sufferings Jesus had endured when he lost his 12 disciples and was nailed to the cross. Father had to go through this course in order to begin his work as the one who had been named the heir to Jesus' mission. True Father triumphed by restoring more than 12 disciples in Hungnam Special Labor Camp, which was for him the same as being nailed to the cross. True Father underwent forced labor in the Hungnam labor camp for two years, four months and 25 days, beginning May 20, 1948.*

*Life in the Hungnam labor camp was itself a living hell, with poor rations, dreadful living conditions and severe hard labor. Every year 40 percent of the prisoners died. True Father had to find 12 devoted disciples in such a place while struggling to stay alive, and he could neither talk nor act as he liked. The only way for him to witness to others was to practice a life of devotion that moved heaven and the spirit world. Then ancestors in the spirit world would send revelations in dreams and visions to their descendants in the prison. In this way, many people came to serve and follow True Father.*

*When the Korean War broke out, UN troops arrived and engaged the North Korean forces. True Father was freed from Hungnam Prison the day before his scheduled execution. He walked for ten days to get to Pyongyang, where he searched for those who had followed him before he was sent to the prison camp. He first sought out Kim Won-pil, whom True Father had witnessed to before his imprisonment. Father asked him to visit the other members, but not one of them re-joined True Father. After staying 40 days in Pyongyang, True Father left the city on December 4, 1950, together with Kim Won-pil and Pak Jeong-hwa, who had been in prison with him. Mr. Pak could not walk due to a broken leg, so True Father put him on a bicycle, he had found and together they headed south. On January 27, 1951, 55 days after departing for the south, True Father arrived at Choryang Station in Busan. Beginning on May 11, and over the course of that year, True Father wrote the Wolli Wonbon, the Original Text of the Divine Principle. On July 20, 1953, he sent Gang Hyeon-sil to Daegu as the first missionary. This was the first time the Divine Principle was taught publicly.*

*True Father founded the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) in Bukhak-dong, Seoul on May 1, 1954. HSA-UWC was founded to establish the Abel church representing Christianity, based on the victorious foundation of Father's indemnity course in North Korea. This meant that God's providence of restoration had begun anew, centering on this new organization.*

## **Chapter 1. True Father Begins His Course of Public Life**

### **Section 1. Father's Public Course**

#### **God's victory in World War II**

*The foundation for the providence centered on the Lord at the Second Advent was established through the victory of God's side in World War II centered on Christianity. The liberation of Korea on August 15, 1945, ended 40 years of Japanese colonial rule. This was a singularly notable event in the history of God's providence. When Korea was finally freed from Japanese colonialism, it became possible for the providence to advance to a new level.*

1. World War II was a war in which England, America and France united and fought against Japan, Germany and Italy. What was sown at the Fall had to be harvested. The seed that began with individuals

bore fruit in nations on the world level. Fallen seeds were sown by Adam and Eve and then divided into Cain and Abel. Hence, the world was divided into two: the God's side Adam, Eve, Cain and Abel, and the Satan's side Adam, Eve, Cain and Abel. England was Eve on God's side, America was Abel on God's side, and France was Cain on God's side. On Satan's side, Japan was Eve, Germany was Abel and Italy was Cain. In World War II, God's side and Satan's side fought each other, and Satan's side was defeated. (189-212, 1989/04/06)

2. During the First and Second World Wars, Korea was under Japanese rule and Korean patriots fought against Japanese imperialism. Korea suffered under Japanese rule for 40 years. During those 40 years, Japan attempted to erase the Korean traditional culture, and even the Korean language.

Due to the Fall of the first human ancestors, God lost the four-position foundation. Therefore, God's purpose for the providence of restoration was to restore the four-position foundation. This is why the number four appears so often in God's providence as depicted in the Bible. There are many indemnity periods of 40 and 400 years in the Bible. Restoration through indemnity is always achieved by this principle.

For Korea to become the Adam nation in God's providence, it first had to be ruled by an Eve nation. And then Korea had to overcome that Eve nation and achieve independence. During that time, Japan united with Germany and Italy. These countries were on Satan's side. Japan was the Eve nation on Satan's side. The United States, Britain and France were on God's side. During World War I, Germany was almost completely destroyed. Twenty years later, Germany had revived, and had a providential role during World War II.

The country that strikes another country first is always defeated. This is why the United States, England and France joined forces and together defeated the nations on Satan's side.

Korea had to live under Japanese rule for a period of 40 years. Japan was the Eve nation on Satan's side. During that time, Japan tried to get rid of Korea's traditional culture and even the Korean language. (052-138, 1971/12/27)

3. While under Satan's dominion, first the nation of Israel and then Christianity fought against Satan physically and spiritually. Likewise, while the land of Korea was dominated by its enemy Japan for 40 years, Korean patriots who were internally determined to die for the nation led an independence movement. Centered on such a spirit, God continued to expand His investment in the providence. Those patriots worked together in unity and established a nation centered on those who believed in Christianity. It was extremely significant for the providence that Christians who loved Korea at the risk of their lives established a patriotic standard while the nation was under 40 years of Japanese occupation. (071-230, 1974/05/01)

4. After the liberation of Korea, a new providential movement could have been launched centered on America. On the foundation of a worldwide victory centered on Christianity and America, God's providence could have begun a new era. Because Father knew the new level of truth, the Principle, he had been active in the Korean underground independence movement. With the liberation of Korea, the time had come when Father could work publicly.

At that time, the United States military stationed in Korea set up a government administration. Many Koreans who worked for the US military administration were those who had come home from their studies overseas. These people could easily unite with the military administration. Those Korean Christians that had been informants for the Japanese government, worshipping at Shinto shrines, also had connections with the US military administration.

On the other hand, Christians who had been active in the underground were members of locally rooted groups and were not used to relating with people from foreign countries. Therefore, they were not able to form relationships with the office of the US administration. Hence, in the end the Korean Christians divided into two groups: those who had cooperated with the Japanese and those who had opposed them. (161-069, 1987/01/02)

5. The purpose of religion is the perfection of Adam. The purpose of God's restoration providence is also the perfection of Adam. During the Creation, the archangel helped God in the Garden of Eden for the sake of Adam's perfection. God created angels as His helpers and supporters. God's purpose and the angels' purpose were the same: the perfection of Adam.

Therefore, the standard of perfection must be indemnified at the world level, in the spiritual world and in the physical world. Christianity is the religion of the archangelic realm on God's side. The environment created immediately after World War II was one in which Christianity was able to move the world. The whole world moved toward heaven's side. Adam would certainly appear at such a time.

Satan's world and the archangelic realm on God's side had fought both spiritually and physically. In a biblical sense, this was the war of Armageddon. The victory of God's side in World War II meant that heaven's archangelic realm in the spiritual world and in the physical world defeated Satan's world. Hence, the time had come when Adam could appear on earth. This is why I am saying that right after World War II was the time when the Second Coming of Christ could occur. (122-094, 1982/11/01)

6. When World War II was ending, Japanese oppression made it difficult for devoted Christians to keep their faith. Koreans prayed to God for decisive action in Korea, and many people were directly guided by God or by the spirit world. They were able to escape from or evade arrest by the Japanese police. Most of them knew Japan would be defeated. Many people in Korea received revelations that after World War II world history would unfold centered on Korea.

I was connected with several groups of such people. But I could not reveal anything of the Principle that you are now learning. I could not tell them, because I received instructions from God and promised God that I would start my work only after the liberation of Korea, when the proper conditions had been set. God's Will cannot be achieved by only one man. There must be people willing to work with that man. God also revealed that after World War II the Christian churches would be divided. (052-139, 1971/12/27)

7. Right after the liberation of Korea in 1945, if Korean Christianity had united with the Unification movement and with me, then, based on the Christian cultural sphere, the work of uniting the entire world could have begun immediately. Then, from such a position, the providence easily could have expanded beyond the national level. At that time, Korea did not control its own sovereignty, but had inherited the foundation of the adopted son based upon the foundation of the victorious realm of America, the archangel nation, centering on the Christian cultural sphere. On this foundation, had the Unification movement established a worldwide foundation, the angelic world and the adopted son's world could have reached perfection and could have entered the era of the world cultural sphere that would have received the Son and Daughter of God's direct lineage. If the realm of the Abel culture centered on the returning Christ had been realized, the realms of the archangel and adopted son could have been connected to the realm of the True Son. Thus history, as a vertical line, is to become one with the horizontal reality. Unless I can manage to forge this unity, it will not be possible to remove Satan's base. (131-045, 1984/04/01)

8. If I had been able to establish a foundation centered on Christianity before the August 15 liberation of Korea, the Jaegeon Christian group -- those who were imprisoned for refusing to worship at Shinto shrines -- could have taken a central position based on my foundation of faith.

If that had happened, Christianity could have followed my guidance and stood in the position to welcome the United Nations troops. The UN troops would then have been welcomed by those who had been imprisoned, and the whole world could have been connected. If the UN had been welcomed in North Korea at that time, Korea would not have been divided into North and South. If the spiritual groups had been united in welcoming the UN troops, there would have been no place for Satan to invade. However, this ideal vision was not realized. Therefore, I had to restore this by making other conditions.

In particular, Rev. Heo Ho-bin's spiritual group did not receive me. In a lonely place, I had to send messages more than three times. After I reported to heaven, I made it clear to them, "Unless you accept my guidance, your nation and the world will be destroyed and all the merit you have built up will be taken away by heaven." By giving them this warning, I laid a foundation that I could harvest later. Then I waited for the liberation of Korea. After Korea was liberated, I had to travel around the world. (134-076, 1985/01/04)

9. I grew up during the time of Japanese occupation. Under the circumstances of that time, even though I had a great vision and hope in my heart, I could not express what I had in my mind. Even when I had extraordinary thoughts, I could not express them without being circumspect and checking whether speaking was appropriate. However great the thought or idea I may have had, it was not the time when I could express myself unless I felt clearly it was safe to do so. In other words, it was a time of restrictions. Under these circumstances, I prepared myself and fought to feel my way forward in the course of restoration. I had to take the path revealed in the Principle, which nobody knew.

Then in 1945, Korea was liberated. I was 25 years old. All the Korean people were happy as they celebrated their liberation. In an uproar they shouted, Mansei! They were filled with joy as if all of heaven and earth was theirs and they could turn the world upside down. I was happy as well. However, except for that day, I have not shouted Mansei for the liberation of the nation. Even though I was happy, I could not be truly happy. This was because I knew the Korean people were responsible for making a new start, and I myself had to make a historical new start as well, and make the first step toward world restoration. Since I was in South Korea at that time, I invested all my heart in pioneering the path of restoration centered on Seoul. (157-071, 1967/02/14)

*Christian disbelief*

*The liberation of Korea came at a turning point in world history. In 1945, an opportune moment had come in the providence of restoration to establish heaven's sovereignty and restore the world centered on Christianity. However, Christianity did not accept Father, the very person leading this providence. Father was then faced with the difficulty of having to prepare a new providential foundation.*

*After his first attempt to begin the providence, focusing on Seoul, was frustrated, he put into motion his second attempt at the providence, focusing on Pyongyang, beginning in June, 1946. However, all the providential foundations that God had prepared collapsed in failure, and Father was forced to walk the path of suffering in prison. Among the many Christian denominations in Korea, there were some that had given in to Japan's coercion and had worshipped at Shinto shrines. There were other patriotic believers who had remained underground and had fought the Japanese, keeping true to their faith while waiting for the day of liberation.*

*Under such circumstances, spiritual groups that had actively worked for the 14 years before Korea was liberated were laying foundations to receive the Lord at the Second Advent. In particular, men from Wonsan were doing spiritual works in the eastern part of Korea. At the same time, women appeared who were doing spiritual works in Cheolsan, in the western part. Among these women, the most notable were Rev. Kim Seong-do of the Holy Lord Church, Rev. Heo Ho-bin of the Inside the Womb Church, and the elderly Mrs. Pak Eul-yong, who was called "the Wife of Jehovah." The most notable men were Rev. Yi Yong-do and Rev. Kim Baek-moon of the New Jesus Church. Rev. Kim Baek-moon, in particular, was entrusted with the mission of John the Baptist. He testified that Father was going to achieve the worldwide glory of King Solomon. But he did not serve or follow Father, so the providence could not begin at that time.*

10. The democratic world centered on global Christianity is the realm of the Second Israel. Christianity is in the position to offer a worldview to guide the democratic world. This is similar to the position of Judaism in the First Israel. Israel and Christianity are thus spiritually connected. Therefore, the work of the Lord at his Second Coming must be done upon the victorious foundation through which he can inherit the realm of the spiritual Israel. He must appear on earth upon the victorious foundation on the spiritual individual level, the spiritual family level, and the spiritual tribe, spiritual people, spiritual nation, and spiritual world levels. The Lord at the Second Advent cannot put the world in order without having such foundations.

After subjugating the entire spirit world and taking control of it, he reigns over the world following God's Will. After that, he needs to go through the substantial indemnity course, this time on earth. Spiritually, the realm of the Second Israel was victorious worldwide. This worldwide realm of Israel, which won spiritual victory, corresponds on the world level to the angelic world. Since the Returning Lord is the Third Adam, he has to inherit the foothold of the realm of the spiritual Israel which the Second Adam, Jesus, had won. (038-099, 1971/01/03)

11. After its liberation from Japan, Korea was supposed to have been established as a republic in the context of a united world, protected by the democratic world of the Christian realm. At that time, I expected to start at the highest level, fulfilling a new historical mission by joining hands with the leaders of the newborn country. However, things were interrupted when some pastors representing Christianity opposed me. A nation built around Christianity could have been formed, but the top leaders of Christianity opposed me, and that led all of Christianity in Korea to oppose me. (067-248, 1973/07/01)

12. In the effort to annihilate Christianity in Korea, Japanese imperialists forced Christians to worship at Shinto shrines. There were two types of Christian groups at that time: those who accepted worship at Shinto shrines and those who rejected it. Those who rejected it were imprisoned or went underground. Those who accepted worship at the shrines became prominent in society. At that time, the spiritual groups who went underground received revelations that the Messiah would come in the flesh and lead their groups, though they did not know who he was. Therefore, they were in the subject position to educate the Christians who were prominent in society. These groups could have united and taken the role of the leading people when Korea gained its independence.

After the liberation of Korea, the underground spiritual groups were supposed to have taken the subject position. But the opposite happened. Those who worshipped at the Shinto shrines and those who had studied abroad and had contacts in America took the subject position. A Christian revival movement could have been initiated under the ideal of the Returning Lord and based on the Returning Lords new understanding of God, but that chance was lost.

Around the time of the liberation of Korea, most Korean churches were in North Korea. Since the majority of churches were in Pyongyang, it meant North Korea was the center of Korean Christianity. Therefore, the Christian movement in North Korea could have established the framework of the nation and become the spiritual foundation of providential activities to revive worldwide Christianity. However,

it failed to do so. Instead, when the nation was formed, Christians fought among themselves like Cain and Abel. Before the churches could establish the proper foundation, Satan invaded, and the Cain nation was established first.

In this situation, a new nation needed to be established to at least protect the southern part of Korea. This is why Korea could not be unified. It was divided into two nations. Korea could have become a unified nation with Christianity at the center and become the base for God's Will. Instead, it began to fall into Satan's hands. (146-118, 1986/06/08)

13. After the liberation of Korea, three groups of Christian churches appeared: those that worshipped at the Shinto shrines; the Jaegwon group who took it as their mission to rebuild the church and whose members chose to go to prison rather than obey orders to worship at the Shinto shrines; and the Spirit-led churches. In terms of the Principle, the first group was the formation stage, the second was the growth stage and the third was the completion stage.

The group of Spirit-led churches took on the mission to restore the Garden of Eden. This group consisted of three churches. Their respective leaders were: Rev. Pak Dong-gi, representing the Old Testament Age; Rev. Kim Baek-moon, representing New Testament Age; and Rev. Heo Ho-bin, representing the Completed Testament Age. Rev. Heo's church was led by women.

These groups were to restore the formation, growth and completion stages vertically and restore the Old, New and Completed Testament Ages horizontally. The group of churches that worked to restore the church and the group of Spirit-led churches were to have united together, and I was meant to stand on their foundation. However, just as John the Baptist did not support Jesus, the leaders of these Spirit-led churches could not recognize who I was, even though they knew that the Lord would come again as a person in the flesh. (165-020, 1987/05/19)

14. Rev. Bum Seong-do had the mission of Eve, and Rev. Heo Ho-bin had that of Mother Mary. Jesus came to earth and lived 33 years. His life ended by execution on the cross without being able to complete his mission. Therefore, Rev. Heo's group prepared everything to indemnify that. She prophesied that the Messiah at his Second Coming would come to Korea. She even received revelations about the height and build of the Messiah and prepared clothing, bedding and everything else for him.

She received that originally all these things were to have been prepared for Jesus at his coming, and that if there were nobody to prepare them for the Returning Lord, God could not send him. In the past, not even one room was prepared for Jesus to lie down in. Consequently, he was laid in a manger. Since God felt bitter sorrow over this, God selected one person and had her prepare everything needed for the Messiah's daily life, including his clothing, his room and so on. God had her prepare everything of the best quality, things that would be considered the best by anyone, whether in the East or the West. (008-224, 1960/01/06)

15. On the eastern coast of Korea, Rev. Yi Yong-do was a leader of one of the Spirit-led churches. He ignited the fire of the Holy Spirit in many people. Through such spiritual work, heaven tried to unite all the spiritual figures into one group. The spiritual work was divided into two categories: one was internal and the other was external. Rev. Yi established a church called the New Jesus Church. At that time, the Inside the Womb Church in western Korea received a revelation instructing its members to unite with the New Jesus Church. So they visited the New Jesus Church in the east, but the eastern group did not accept the western group. Because they did not unite, God needed a pioneer for a new movement.

God wanted to find another person who could accept His direction. That person was Rev. Kim Baek-moon. Rev. Baek Nam-ju was the formation stage, Rev. Yi was the growth stage, and Rev. Kim was the completion stage. Rev. Yi was in the position of Jesus. He died in 1933 at the age of 33. From this, we can understand that God made extensive preparations in this way for the Second Coming of the Lord. God started these early preparations so that Korea would be able to overcome Japanese oppression. Under these circumstances, I started to prepare for my own course. (052-148, 1971/12/27)

16. When I was around 25 years old, I met all the famous religious people in Korea, including Christian pastors, Buddhist monks, astrologers and spiritualists. I used to debate with them on views of faith, comparing what they knew and what I knew. When I asked Christian ministers, "What was the Fall?" none of them knew. They did not know how humanity fell. Although Christianity had made amazing progress and had achieved world-level results, if its leaders were unclear about what happened at the start of human history, they would not be able to reach perfection. Yet these pastors were all completely unaware of the cause of the Fall. Nevertheless, although I knew how the Fall took place and all of its circumstances, all the so-called knowledgeable people whom I met did not know about it. Still, the time was not ripe, so I could not make it known. (211-135, 1990/12/30)

17. As I grew up from childhood to adolescence and became more mature, I deeply researched the contents of the Bible. I came to understand everything about God's providence. Then at age 26, with the

liberation of Korea, I made a new start. I had begun visiting underground churches at the age of 24, before Korea was liberated. I was thinking, "What kind of path do these spiritual people take? God's providence should go this way, and certain groups must be prepared for this purpose." With this in mind, I met many prominent spiritual people. But they did not know God's Will and its direction.

Therefore, I began preaching with all my heart, and I made relationships with them. I visited underground churches, and even though the leaders did not recognize me, the people in those churches who communicated with the spirit world testified to me. When I stayed there just one week, the spiritual people there followed me. Such phenomena occurred. That divided the underground church into two groups. I had to gather people who understood me in order to form a spiritual church. I had to teach them that the Messiah was not coming on the clouds. I knew that many Christians would join me if I kept that truth sealed for about ten years. But heaven did not allow me to do so. God's providence required a frontal assault. God is invisible, so I needed to be His visible instrument to cope with and overcome the world dominated by the invisible Satan. (211-142, 1990/12/30)

18. I met Rev. Kim Baek-moon in October 1945, three months after the liberation of Korea. I knew he had a great mission. In those days, he was the leader of the Christian Israel Monastery, which he had founded at heaven's direction. He knew he needed to prepare a foundation to receive the Lord at the Second Advent. It was the direction heaven had given him. I visited his group and stayed there for six months. During that period, God worked through various means. (052-150, 1971/12/27)

19. I went to Rev. Kim Baek-moon's group and attended him as a servant. You cannot even imagine how many tears I shed at that time. I prayed with a sincerity that people could not fathom. The wooden floor on which I prayed was always wet with my tears. I could have criticized the contents of Rev. Kim's teaching. I could have fully subjugated him and his followers by speaking out about the revelation I received. But instead, I continued serving them without saying anything. As a result of this, God was with me, and since they were also spiritually pure, God gave them the direction to follow me. (023-283, 1969/06/08)

20. Jesus was baptized by John the Baptist. Similarly, it was ordained that I was to inherit everything from Rev. Kim Baek-moon. After six months, Rev. Kim received a revelation from heaven, and he put his hand on my head and blessed me, saying, "May all the glory of King Solomon from throughout the world be on you." My encounter with Rev. Kim was significant in the providence. At that point, since heaven told him to bless me, he should have asked me and found out why I was given such a blessing. This was his five percent portion of responsibility. However, as his devoted followers started to follow me, he was displeased. Regardless, I received the blessing from him, through which I inherited what he had. (052-150, 1971/12/27)

21. After the liberation of Korea, I wanted to make my providential start with Rev. Kim Baek-moon. Rev. Kim and I were in the positions of Cain and Abel, or John the Baptist and Jesus. He was a Christian, and he said Jesus was of the same rank as God. He did not know the fundamental truth, but spiritually he certainly had the highest level of Christian faith at that time. Because Rev. Kim's chief disciples and other followers were communicating with the spirit world, the spirit world told them to follow me. But I did not say a word, because I could not destroy another person's foundation after entering it. I needed them to submit to me voluntarily. So I shed many tears and stayed there in silence as an exemplary member of the church. When the church members decided to follow me, problems occurred. (038-060, 1971/01/01)

## **Section 2. Pyongyang**

### **God's command**

*On May 27, 1946, True Father received heaven's command to go to the North and immediately set out for Pyongyang. At the time, Pyongyang was occupied by the Soviet Army which had set up communist rule there. True Father arrived on June 6. Pyongyang was known as the Jerusalem of the East and as the hub of Christian faith in Korea. Even so, the church had suffered greatly and people aspired to rebuild it. After arriving, True Father stayed in Gyeongchang-ri, and worked from there to spread his message. Father stayed at the home of a devout person with whom he had developed a close bond while at the Israel Monastery.*

1. There will come a time when the representative with the internal mission and the representative with the external mission will encounter each other. In other words, at the summit of the 6,000 years of biblical history, Cain and Abel will meet each other once again at the summit. There, restoration through indemnity must be fulfilled. When Cain accepts the heavenly teaching and establishes the standard of following Abel, they can unite and go over the hill of indemnity together. When Abel and Cain go over this hill, each goes to the other's position. This is what was supposed to happen, but only Abel was able to go over the hill.

Originally, when I started my public course, it was God's Will that I walk hand in hand with President

Syngman Rhee. From the providential perspective it could have happened, but due to opposition from Christian quarters at that time things went wrong. Because this route of taking the high-level course to accomplish the providential will was lost, I had to go down and begin a course at a lower level. Once I had to go down, it had to be to the lowest position. That was why at that point I had to go immediately to North Korea and begin again from there. (016-058, 1965/12/26)

2. When I started my public course, I asked myself if I was prepared to give my life. I even wondered in what manner I would die. I imagined that I would be executed by firing squad, or that each of my limbs would be chained to an oxcart and my body torn to pieces. I also thought of what kind of words I would leave behind at my death. I did not think of how to survive. Since I was shouldering something so substantial as the providence, centered on the Republic of Korea, I was ready to face death. I had to go to the front line, the stronghold of the enemy. The foundation of Christianity in South Korea had fallen to Satan. Therefore, I went to North Korea, to Satan's den, in order to restore that foundation. (034-048, 1970/08/29)

3. Since I would eventually have to fight against global communism, I went to North Korea. I went prepared to be handcuffed and imprisoned. I never succumbed to any of the cruel ordeals I was put through. I never lost my dignity as God's representative, even when suffering from extreme hunger. I never violated heavenly law even during the most brutally impoverished circumstances, even when I underwent regimented prison life. Even while under such restrictions, I was able to restore what had to be restored. Furthermore, I was able to create the base to make a new start in the presence of God and to find new motivation for my life. I started my mission without thinking of my own survival, but rather, being willing to die. (034-048, 1970/08/29)

4. After Jesus was opposed and rejected by his own people and religion, he was exalted and honored by pagan peoples who believed in pagan religions. Likewise, I had to take the same course. I had to restore an enemy country. Everyone in North Korea was an enemy. The whole country was an enemy. Everywhere I went was full of enemies. Not only did the government and churches try to knock me down, the people did as well. How could I survive there? If I had fought back, I would have perished, so I was obliged to sacrifice myself and serve. My strategy was to pray for their fortune even though they struck me ten times and scorned me thousands of times. I practiced such a strategy. Even though I was wronged thousands of times, God loves these people and has been patiently enduring with them, so I had to do likewise. (037-051, 1970/12/22)

5. I was on my own. I was completely by myself. Although I tried to establish a foundation with the Christian churches, I was rejected. In fact, I received opposition on a scale larger than ever I could have imagined. Fallen human history started with an elder brother striking a younger brother. Accepting the direction of a younger brother is very hard to do if you do not truly understand and believe in God. It is hard because the traditional teachings and customs of your own environment are already a part of you. That is why I was in the position to be opposed by the Christian churches, my older brothers.

Like Jesus, I had been rejected. I had to inherit Jesus' course in a very real way. Therefore, I had no choice but to go through that course of indemnity. I have been fighting to indemnify 2,000 years of history in only 20 years. In order to accomplish this, I went into Satan's stronghold, into North Korea, into the communist den which is Satan's world. (035-175, 1970/10/13)

### ***Building a following***

*After arriving in Pyongyang on June 6, 1946, True Father took a room in Gyeongchang-ri and began his church work with prayer and devotion. At the time in Pyongyang, there were still many Christian churches and devout Christian believers. Though many of them looked at True Father with unfriendly glares, he still sought new followers with the conviction that he would convey the Word to save even one life. Many were the times that he looked out of the door with anticipation as he waited for these new church members to come.*

*Some people found their own way to where True Father was, and later they brought other Christian believers to him. True Father held church services for those people. In particular, after True Father's arrival, some people began receiving revelations about him. These devout believers found him through the guidance of those in the spirit world. Many of those who came had been long prepared for the coming of True Father, and among them were people who had been prepared to receive True Father from even before he was born.*

*The spirit world transcends time and space, and the connections of the world of the heart are linked in mysterious and profound ways. The people who had thus become connected to True Father were so overwhelmed by true love that when they so much as touched the hem of his clothes, they felt as if they were floating on air and could dance for sheer joy. True Father stayed up nights talking to whomever came to see him, whether old or young.*

6. The three years following Korea's liberation were a period of chaos. There was chaos within Christianity, the political world, and in every other area of Korean society. Everything was in flux. Within Christianity there was no thought about whether the Messiah would return and no understanding of God's Will. At that time many new churches arose, including the Jaegeon Christian group and the Koryupa Church. All were competing with each other over who had the truth. I had to step forward and build relationships with these churches, but their belief that the Lord would return riding on the clouds was an obstacle.

No one believed that the Lord would return as a human being except a few groups, such as those led by Rev. Heo Ho-bin, Rev. Kim Seong-do and Rev. Baek Nam-ju, who already knew that he would come in the flesh. These were the groups that were prepared for the Completed Testament. They knew the Lord would come as a human being, but they had not had the opportunity to meet him in person. Even if they had met the Lord, he would not have looked like the Messiah to them. That was a challenge to them, and I could not tell them who I was directly. They had to be pushed into a corner and figure it out for themselves.

In fact, both spiritual and non-spiritual people have to do that. Spiritual people do not move an inch without instructions from the spirit world. On the other hand, people who are not spiritual can move forward by understanding the Word. It was a confusing situation. Mainstream Christians were saying that the Lord would come on the clouds. The ones who said that he would come in the flesh were being put down as members of sects. The non-spiritual people could not easily believe either. This became a problem.

I gathered the smartest people from 40 Christian churches in Pyongyang. In those days, I had to teach them with the words of the Bible; no other materials would do. The spirit world worked to connect people to me. God prepared these spiritual people in advance and sent them to me. (223-215, 1991/11/10)

7. Satan's efforts bore down on me constantly when I was in Pyongyang. But even in the midst of this, I always prayed for the members. I would offer a prayer for someone in the morning, and then wait to see whether they would come or not. As expected, they came without fail. When you pray during such Holy Spirit experiences, you will learn how valuable and effective prayer is. Then your work becomes fun, and you gain the conviction that God is always with you. (042-161, 1971/03/04)

8. No one can rival me when it comes to the Bible. I was 26 years old when I went to North Korea. I was an enthusiastic young man. At the time, there were big churches in Pyongyang, which was known as the Jerusalem of the East. All the intelligent members of those churches were enthralled by me. When I taught the Bible, such as Paul's Letter to the Romans or the Book of Revelation, they were astonished at my explanations. If they were still alive today, they would say to me, "You understand the thousands of years of history in the Bible. How could you know it so accurately?" (227-245, 1992/02/14)

9. When I was in Pyongyang, North Korea, I met a woman who was more than 30 years older than I was. She said to me, "I am here with you today because of the guidance of the spirit world," and then she said, "It is strange." I asked her, "What is so strange?" She said, "This is impossible. This is so strange," and she shook her head. I asked her again, "What is so strange?" She answered, "This is so puzzling for me. You gave me guidance when I was 24 years old." In other words, she said that she had received guidance from me even before I was born.

You cannot understand such a phenomenon by just looking from a physical perspective. But looking at it from the spiritual dimension, because God is the vertical Parent, anyone who seeks the heart of the True Father will be with God always. Therefore, although I appear with a shape and body now, in terms of the world of heart, it is the same in the past or in the present. Because God reigns over the world of heart, that woman had met me, even though it would be many years before I would come. Thus we say that the spirit world transcends time. It is possible because of the connections that are made within the realm of heart.

Suppose that within God's heart, He has an idea that such and such a man will be born at a certain time in the future. Then, through that heart God can teach someone about that man and create a connection between them. This is possible because we relate through the world of heart. (063-306, 1972/10/15)

10. How much do you think God had to prepare before I went to evangelize in Pyongyang? There was another woman I met there whom God had told 20 years earlier that she would meet me at someone's house and hear God's Word from me. I was 26 years old when I went to North Korea. God told her this when I was only seven years old. I certainly did not know that woman, or that she had received such a message. How on earth could people believe such a story?

While I was in Pyongyang, quite a few people shared that sort of testimony. They had the mission to testify to me from the position of the archangel. From the perspective of the Principle, before I came to earth, there had to be people who were even more prepared than I was. Even several centuries before my coming, the spirits who would attend me in the future had to cooperate with people on earth in order to

establish the foundation for me to deal with Satan's world. (025-343, 1969/10/12)

11. Grandfathers and grandmothers are fond of me. There were 80-year old grandmothers who, guided by the spirit world, came to see me when I was in Pyongyang. Why would they come to see me, walking with their canes? Those grandmothers who came to me under the guidance of the spirit world were so happy even to touch the hem of my garment. When they went back home they spontaneously danced with joy. After touching the hem of my garment, they felt like they were soaring through the sky. They were so overjoyed, dancing all day long, that they even forgot to eat. How could that be? I did not use any magic.

When we taste the atmosphere of true love, we become this way. We become happy without apparent reason. We are happy to give and keep giving. We are joyful even when people curse at us. We are happy, no matter how hard we have to work. (121-208, 1982/10/27)

12. Nobody witnessed to Grandmother Ok Sae-hyeon. When she asked in prayer how the Messiah would come, God told her that he would come in the flesh, not on the clouds. That is what God told her. She absolutely believed this no matter who opposed her. In her prayers, she asked, "When will the Messiah come?" and, "Where will he come?" Then God said, "He is in Pyongyang now. He is hiding in a room in Gyeongchang-ri." Since I was hidden away there, and no rumors had yet circulated about where I was, she could not find me. This was during the time that I was pioneering in Gyeongchang-ri. (141-048, 1986/02/16)

13. When I was in Pyongyang, an elderly lady came to visit me. I was 26 and she was over 70. She had received God's grace while worshipping at the churches of Rev. Gil Seon-ju and Rev. Yi Yong-do, and she performed great spiritual works the likes of which no one else could do. She used to offer prayers at Moranbong in Pyongyang. She received the revelation that in the future Japan would try to eliminate Christianity in Korea and that she should prepare herself for that time. She used to pray there at 2:00 or 3:00 a.m. Although her husband opposed her, she fended off all opposition and continued her prayers for many years. She knew that Korea would become the chosen nation. She taught the women of Pyongyang about the new world that awaited them in the future and that a joyous and prosperous era would begin soon in Korea.

It is because of the existence of people such as her who prayed in this manner that God's work for the Will could be maintained. The Lord must not be alone when he comes, only to be chased and cornered and die with no one at his side. Because there were such women on earth who offered their lives, praying to God and relating to His Will, the foundation of God's providence of restoration could be sustained on earth. (023-271, 1969/06/08)

14. I went to Pyongyang at the age of 26 and caused quite a commotion. When I was in Seoul, the same thing happened. When I would go to a village, the people in the village were willing to stay up all night at my home, talking. So I became the object of much debate.

Even the village children would come and pee in the toilet that belonged to the house where I was staying. Why? I told them interesting stories and folktales. My stories were so entertaining that the children would forget about eating. We had fun playing games together, and I invented dozens of games every day. While playing with them, I asked them, "Where are your mom and dad?" After finding out about their parents' situation, I would keep playing with them. After playing at my house until late, the children would become tired and fall asleep. Then I would visit their homes and witness to their parents.

What a wonderful way to witness! Since the children had fallen asleep after playing until late, I would carry them on my back to their mom and dad. What parent isn't grateful to someone who has just brought their child home on his back? They would invite me in for a cup of tea. That is how I witnessed. (095-234, 1977/12/04)

15. When I was living in a boardinghouse in Pyongyang, I offered bows to a three-year old boy. I attended him like I attend heaven. It says in the Bible that unless you become like little children, you will never enter the kingdom of heaven. I honored him above myself to such a degree that he asked me in tears to stop. I recited poems, sang songs and praised him as God's son, even using honorific language. Having done that, I was recognized by God and the child praised me.

Since the Human Fall reversed the original order of above and below in heaven and on earth, I had to set the order straight through such actions, which is the path of restoration. After I established such a reciprocal base by which others could receive me with a joyful heart, only then could I stand in the position of their teacher. (060-203, 1972/08/17)

### ***The Daedong Detention Center***

*When Father's church in Pyongyang became filled with spiritual phenomena, many devout Christians stopped attending their own churches and instead went only to where True Father*

*was. Subsequently, their church pastors and elders came to True Father's place and became hostile, sometimes even kidnapping their church members. When things did not turn out as they had hoped, these ministers eventually reported True Father to the communist authorities, saying that he was a suspicious fellow from South Korea who held illegal meetings. That is why he was confined in the Daedong Detention Center on August 11, 1946.*

*Yet, even under such dire circumstances, he welcomed his imprisonment, for he knew that in the detention center he was going to meet the founder of a spiritual church. Rev. Heo Ho-bin, the founder of the Inside the Womb Church, and her principal followers were imprisoned there at that time. Because Rev. Heo was a woman, she was placed in a separate prison cell from True Father. But Father was in the same cell as one of her male followers, and Father was able to share many words with that man.*

*At that time, members of the Inside the Womb Church believed that the Lord was in Rev. Heo's womb, and she led her followers with spirit-filled words that came to her whenever her belly contracted. True Father told Rev. Heo's follower that she should deny her revelations and be released from prison, but this cellmate did not believe True Father's words. Therefore, as a last resort, True Father secretly sent a note to Rev. Heo. She then stood in the position of having to choose either to believe True Father's words or not to believe. Because she had never met him, she deemed it her duty to the Lord she was serving to keep true to her revelations rather than trust the words of True Father, so she discarded Father's note.*

*If she had known that True Father was the Messiah, she would have treasured his words. Because she thought his note was worthless, she threw it away without a second thought. The note was then discovered by the authorities, and True Father was severely tortured, eventually cast out of the detention center, and left on the street on the verge of death. The members of Gyeongchang-ri Church brought True Father to the church and nursed him back to health with utter devotion. Thanks to them, True Father regained his health, but Rev. Heo Ho-bin and her principal followers later died in prison or suffered other wretched circumstances.*

16. The Communist Party began to suppress all the new religious groups throughout North Korea beginning in June 1946. Any group that was similar was treated the same way. At that time, I was pioneering in Gyeongchang-ri, Pyongyang. Why did I go from South Korea to North Korea? It was because at the time Pyongyang was the center of Korean Christianity. It was where Korean Christians had fought throughout history to keep their faith. I went to North Korea to fulfill my mission to make a new beginning on the foundation that heaven had prepared. On August 11, 1946 while pioneering, I was arrested by the communists and imprisoned at the Daedong Detention Center. (024-192, 1969/08/10)

17. In 1946, I was caught by the Communist Party and imprisoned at Daedong Detention Center. This was after Korea's liberation from Japan, and Christians were rebuilding their churches and making a new start in Pyongyang to accomplish Christianity's historical mission. I went into this environment and worked to build a new movement. In those days the movement to rebuild churches and reform people's faith was in full swing. Korea's Christians were filled with joy and new hope after the liberation of Korea from Japanese occupation, which for many years had caused extreme suffering, hardships and sorrow for Christian believers. It was there, where the zeal for building new churches was spreading like wildfire, that I started the Gyeongchang-ri Church. Once I started it, leaders from those Christian congregations, as well as those who received spiritual guidance, came to my services instead of attending their own churches, which became a problem. In those days, I was laying the foundation to begin my church by witnessing in Gyeongchang-ri, close to the west gate. (024-187, 1969/08/10)

18. When I was imprisoned, one of the things the communists accused me of was that I was connected to the church of Rev. Heo Ho-Bin. In the prison I managed to pass a slip of paper to her that read, "The person who wrote this has a heavenly mission. You must find out who he is through your own prayer. If, in front of the communists, you deny the revelations you have received, you will be released from prison." But she did not believe this, and the paper was discovered by a prison guard. That was at 2:00 p.m. on September 18, 1946, and on account of that I was subjected to severe torture.

An investigator from the Soviet Union interrogated me to find out if I was a spy for the US troops in South Korea, an offense for which I had been charged. He determined that I was not guilty, and I was released on the afternoon of November 21, 1946. Rev. Heo and her followers did not listen to me. She was executed, and during the Korean War her followers were all massacred. Due to the failure of that group, I needed to find other followers. I worked until I could gain a certain number of members as a condition. (052-154, 1971/12/27)

### ***Section 3. Eight-Stage Restoration and 43-Day Battle for Victory***

#### ***Vertical restoration***

*True Father was supposed to meet a woman in the position of perfected Eve on the foundation of having received the blessing from Rev. Kim Baek-moon. The woman was the elderly Mrs. Pak Eul-yong, the self-proclaimed "Wife of Jehovah." At the time, she was in a position where God guided her and the spirit world followed her. Therefore, True Father went to look for Mrs. Pak in order to restore and take back the right of dominion from Eve.*

*He served her from the lowest possible position, even looking after her children for her, walking the path of sacrifice and service. This woman testified to True Father as he passed through each one of the different stages of servant of servants, servant, adopted son, stepson, son, prime minister of the heavenly kingdom, the position of Jesus, and the substantial object partner of God. In this way, having searched for and established all positions of the vertical eight stages, he concluded the work of restoration to regain the right of dominion from Eve.*

1. Having received the blessing of inheritance from a male representative, I also needed to receive it from a female representative. Without this, restoration could not be accomplished. I had received the male blessing from the group of Rev. Kim Baek-moon. The restoration of the blessing from a female representative still remained to be completed. Without it, I could not inherit the entire providential foundation that God had prepared in Korea.

I left Rev. Kim after establishing the standard of receiving his blessing, and now I had to restore the same thing through indemnity in order to receive the blessing from a woman. Since it was a woman who caused the Fall, fundamental restoration must be done through a woman. This is why women had to go through suffering courses until now. They had to go through hardships throughout the course of history in order to open the gate to the positions of servant, adopted child, and son and daughter. (023-287, 1969/06/08)

2. I had heard a rumor that there was an eccentric elderly lady in Pyongyang. The spiritual people in the area communicated well among themselves, and they all knew about her. That lady claimed she was the wife of Jehovah. Secular people said she was crazy. Even Christian churches said she was crazy. But I had been waiting for such a woman, and I was very happy to hear what they said about her. Upon hearing about her, I prayed, "O, Heaven! For the fulfillment of the mission of restoration, You have prepared the foundation of heavenly law for this Korean Peninsula. Through these women, Heo Ho-bin and Pak Eul-yong, You have been preparing to resolve the matter of the Fall, which still remains. Therefore I will go to Pyongyang." In my prayer I reported this to heaven.

Since Christianity failed to attend this matter of the Will, that history must be restored through indemnity. God guided and prepared everything for me. Even when I was crossing the 38th parallel, a rainbow showed me the way forward. It directly guided me for 50 kilometers. By following this kind of amazing guidance, I eventually visited Mrs. Pak in Pyongyang and concluded the restoration of that history through indemnity. (023-284, 1969/06/08)

3. Even the Returning Lord must go through a process to receive blessings. He has to receive the blessing as the world-level Abel. He should meet people who can bless him in this way, and then offer them sincere devotion day and night so that they will feel no regret in passing all their blessings onto him. He must receive their world-level blessing, which at the same time is heaven's blessing. He should be blessed not only as Abel but also as the Messiah. In order to become the Returning Lord, he must receive the blessing while standing in the position of the world-level Abel and the heir of the Messiah. But a son cannot bless the Messiah. Only a mother can do so. The only ones who can give birth to the Messiah are a mother and God. The Messiah is born through a woman, and for that reason only a mother and God can bless him. Therefore, a woman who is also the wife of God must appear. She must appear and testify that she can serve him as the Messiah. However, in order for the mother to give such a testimony saying, "You are my beloved child," the candidate for the Messiah must give her absolute obedience. He has to advance in such an environment. In order to receive that blessing, he must serve her in the role of a servant of servants. (133-144, 1984/07/10)

4. When I received precious things from people who wanted to follow and attend me, I gave them all to this elderly woman, Mrs. Pak, who was called the wife of Jehovah. Today our church members, in order to restore the Korean people, are taking care of elderly men and women in rural areas and wiping the runny noses of little children. But that is nothing compared to what I did in those days. I did everything for Mrs. Pak, which included laundering her undergarments, something even other women were reluctant to do. I needed to do whatever she told me to do, because that was the formula for the providence of restoration. God's history of restoration through indemnity started from the position of a servant, and so I myself needed to be treated as a servant in the beginning. When I offered my sincere devotion in the position of a servant, I could restore that position.

You do not know how exciting it was to have this kind of experience. This time was like a testing period leading up to the point where I could proclaim, "Ah! This is how the Principle works." It was a time period to test whether or not the Principle was true. Because I had such an attitude and practiced it, heaven was sure to give me the blessing. I began restoring the blessing, starting from the position of

servant of servants. After I was recognized as the best servant of servants, I went up to the position of a servant. Likewise, with further devotion, I received the blessing in the position of an adopted son. (023-286, 1969/06/08)

5. I heard a rumor that there was an elderly woman who said she was the wife of Jehovah, so I went to look for her. I visited her and discovered that she was living such a spiritual life that she would dance with the saints and the sages who lived in the spirit world. Jesus would come to her and give lectures. Confucius and Moses would come to her and speak with her. I joined them, and in the beginning I entered the position of a servant to the archangel. All the people there said that a servant of servants who is loved by heaven had come to them. Then they realized I was superior to the other servants of servants, so they said, "Wow! Now, you are a servant." That was how they testified about me. Then they said, "You are the younger brother of Jesus," and then later, "You are Jesus' twin brother." This is restoration. With each new statement from them, I continued to be elevated, "You are the elder brother of Jesus," and then, "You are the prime minister of the heavenly kingdom." The position above the prime minister is God. I was then the prime minister of the heavenly kingdom, so they said, "You are the king of the heavenly kingdom!" But to be the king was not enough. "You are the teacher of teachers who teaches us about the spirit world, and you are the father of fathers. At the same time, you are the king." In this way, Mrs. Pak stood in God's place and acknowledged my progress. Finally, after I had started by serving Mrs. Pak from the position of a servant of servants, our positions were completely reversed. (438-292, 2004/02/18)

#### ***43-day course in the spirit world***

*After finding and establishing the positions of the vertical eight stages, True Father had to endure 43 days of trials sent by the spirit world. The situation was such that Jesus and all the saints and sages in the spirit world refuted True Father's word of the Principle. Armed with the laws of heaven, Father faced all their opposition by himself and fought them to the end. God ultimately declared that True Father's assertions were indeed the principles, secret truths and laws by which the work of restoration can be completed. Then God bestowed His Divine Seal on True Father.*

6. After I received the blessing from Mrs. Pak, I told her who I was. I told her what kind of mission she had, and that she needed to submit herself to God's Will that seeks to resolve the bitter sorrows of restoration. She had to hear all that from a young man whom previously she had been able to control as she wished. She must have been very shocked to hear that she now had to submit to me, especially since in those days, she was considered to be the wife of Jehovah. If she had followed me at that time, I would not have gone on to suffer such hardships. She was supposed to yield to me, but it was too hard for her to do so. With that failure, about 1,000 people were disconnected from the providence. The moment she went against me, rather than yielding to me, she became mentally ill.

Until I came to inherit internal and external blessings, the spiritual test I had to go through was beyond description. It was the test of the 43-day course. During that period, all the spirits in the spirit world raged against me. However, I fought against them with heaven's principle. For 43 days, I fought against the entire spirit world including all the religious leaders, Jesus, and even God. God could not allow the spirit world to turn into a battleground. He had to declare the verdict, but did so only after 43 days had passed. Without heaven's principle, the heavens and the earth will perish. The path I had found could not be wrong. In the end, I received the ruling from heaven that I had won the final battle in the spirit world. (008-229, 1960/01/06)

7. What was it that the Returning Lord had to accomplish? Due to the opposition of Christianity, the entire foundation in the spiritual world and the physical world that had been laid for my victory had completely collapsed. Therefore, I had to rebuild it. All of the 4,000-year history of the providence of restoration on the levels of the individual, family, tribe, people and nation had to be reorganized in the spirit world. That is why I entered the spirit world and fought against numerous people there. The spirit world was against me. They were on Satan's side, opposing me and accusing me of being a heretic.

Restoration through indemnity is inevitable. I had to deal with it first as an individual. We had ideological disputes over the truth. I could not build the kingdom of heaven on earth just with my fists. I had to win the fight with truth and true love. Consequently, there was great chaos in the spirit world for 43 days. People did not know that the religious leaders had failed to fulfill their portions of responsibility, or that the process of restoration is accomplished through changing the bloodline centering on the heart. Through my proclamation of such truth, the spirit world is now aware of these things. They disputed with me, and they lost. (261-123, 1994/06/09)

8. In order to become the Lord at the Second Advent, I had to enter the spirit world and obtain God's Divine Seal. I entered the spirit world and fought there for 43 days. From the bottom of hell to the top of heaven, the whole spirit world said, "Moon is a heretic." I had to bring order in such a situation, starting from the bottom. In the end, I had to fight the saints and sages, and even God, regarding who was the rightful owner of the providence. At that time I said, "All the people in the spirit world are from the

wrong bloodline. Did you know that you must change your lineage?" The second issue was the restoration of the authority of possession. I said, "Anyone who had their own right of possession on earth is a traitor to the heavenly kingdom!" The religious founders considered themselves very distinguished, but this became their stumbling block. That was why in the spirit world I took a firm stand and fought with full confidence, saying, "How can this be heresy?"

Toward the end, when it seemed that great chaos might break out in the spirit world, even God, the presiding Judge with the power to declare the verdict, opposed me. Further, it was in accord with the principle of restoration through indemnity that since Adam betrayed God, God also had to betray the perfected Adam. Only then could the sorrowful walls in God's heart be torn down. Therefore, the whole spirit world and even God opposed me, leaving me to stand alone. Still, God could not leave the spirit world in such a state, and had to declare the final verdict. He said that what I had said about restoring the heavenly bloodline, the authority of possession, and the realm of the heavenly heart was all true. I received God's Divine Seal as the victor and returned to earth. (264-050, 1994/10/09)

9. Immediately after liberation, Korea and all its Christian churches, which are components of the free world, united to oppose me. Just as in the past, when the government and the religious authorities united to kill Jesus and John the Baptist, similar things happened in Korea. Satan killed Adam and destroyed Adam's family, and he killed Jesus, postponing the development of the Christian cultural sphere. Likewise, now that we had come to the worldwide level, he mobilized all his might to attack me on the physical plane. That physical attack was fearful, but Satan even attacked me spiritually. Satan launched attacks from both the spiritual and physical worlds.

God said to Satan, "Do whatever you want to do! Do everything you want to do!" What Satan wanted to do was to challenge me to find out if I was qualified to be the Father of the entire spirit world and physical world combined. Satan said, "I have established my foundation through my descendants in the world and in the spirit world. You claim to be the True Parent who has come to earth in order to liberate humankind from this, but I will not recognize you as the True Parent unless you first overcome all the challenges from the spirit world as well as from the physical world." From the Principle perspective, God had to accept what Satan said. Knowing this, before I faced the attack of the entire world, I first went to the spirit world in order to unite its many levels. (268-279, 1995/04/03)

10. Adam betrayed God, and that needed to be restored through indemnity. The principle of restoration through indemnity is merciless; there is no forgiveness. Since Adam betrayed God, in the Last Days, in order for the Lord of the Second Advent to appear, Adam's betrayal has to be restored through indemnity. That is why God could not express His love for me, but instead had to strike me. Under such circumstances God opposed me, but I fought back, insisting that what I said was true. God could not leave the spirit world in never-ending chaos, so He had to proclaim the victor within 43 days. I had to come back from the spirit world with His Divine Seal testifying to my victory through such a proclamation. God is the root of everything, and after receiving God's Divine Seal for having made the complete foundation for victory, I came down from the spirit world to the earth. In this way, I resolved all the disputes in the spirit world that had been going on for 4,000 years. (261-124, 1994/06/09)

11. I never complained even during hardships. Even amid persecution, I did not complain. Nations, communities, families and individuals in the spirit world continually attacked me until the end of my 43-day course, but they could not defeat me. They were all defeated. Later, even God struck me. However, no matter how God treated me, I held onto God. Since God opposed me, Jesus, Confucius, Buddha, Mohammed, and the whole spirit world opposed me. However, during those 43 days I never yielded. Finally after 43 days, God had to reach a verdict. That is why God proclaimed me as the greatest victor in heaven and on earth. (161-041, 1987/01/01)

#### **Section 4. Hungnam Prison**

##### ***Inheriting Jesus' mission***

*True Fathers suffering in Hungnam Prison was the indemnity course that made it possible for him, as the Returning Lord, to continue Jesus' mission. For the Returning Lord to continue Jesus' mission, he needed to survive despite the opposition of Christian believers. He could not die on the cross as Jesus had. Additionally, the Lord at the Second Advent had to find more disciples than the 12 who abandoned Jesus at the time of his crucifixion. Hungnam Prison in North Korea was like the cross. It too killed its inmates slowly and gradually. True Father not only had to survive but also had to find and establish more than 12 disciples. He was not allowed to witness to those around him, but even so, ancestors of the prisoners appeared to them in dreams and taught them to serve True Father and attend him well. When True Father finally left prison, he had more than 24 disciples.*

*For the first two weeks of his imprisonment at Hungnam, he shared half of his rations with cellmates. His mother in Jeongju took great pains to prepare powdered mixed grains and clothes*

*for him, but he gave them all to other inmates. Moreover, during the course of his imprisonment, he was given the exemplary laborer award three times. Father always kept a little of his daily ration of drinking water to clean his body before going to bed. He did this with the awareness that he was God's Son. In these ways, he led such an exemplary life that God Himself could not help but be moved.*

1. In the spirit world, Jesus had to go to the bottom of hell for three days after his crucifixion and overcome a path of suffering there, to make the starting point of victory both in spirit and flesh. Unless he was able to open the way to liberate those in hell, Satan would be able to accuse him; therefore, he had to make a way for them. This is the reason Jesus went to the spirits in hell and pioneered a way for them. Because I knew this principle, when I went to North Korea I was willing to go to prison there.

Even while I was being led away in shackles for incarceration in Pyongyang Prison, I was promised by the spirit world that I would meet certain people in prison. In other words, I was promised, "If you go there, you will meet people who are like Jesus' three disciples." If this were not so, it would not be in accord with heavenly laws that govern the realm of fortune and restoration. That is why even the path of shackles and imprisonment can be the path of the greatest hope. In other words, I actually went to prison with hope and expectation. I knew, "I will meet such and such a person." I did not go to prison in despair. Since I went to prison with such a hope, at the prison I made my own way, and through the merit of that hard labor I enabled that door to be opened naturally. To do this, I had to make a total indemnity condition. I knew that while I was living in prison I had to become a sacrificial offering. This is why I took on the most difficult tasks while I was there. (047-190, 1971/08/28)

2. After the liberation of Korea, I began to propagate the Word in North Korea, even though it was overflowing with my enemies. I started on that path in prison. When I went to Pyongyang Prison, I knew that I would not die. I even knew whom I would meet there. When I needed something, the spirit world would sometimes instruct other prisoners -- for instance, ignorant thieves, robbers or murderers -- that in a certain prison cell there was an inmate with number 596, and they should bring a certain thing to that person. When it became winter and the weather grew cold, and I had no clothes to put on, they were instructed to bring me clothes. And when I was really hungry because I had nothing to eat, the spirit world sought out people who had never met me and, telling them my name and my number, compelled them to bring me food. Such things happened, not once or twice but many times.

Since I knew that there were people prepared for me to meet in Pyongyang Prison, where I remained until May 20, 1948, I kept hope. It feels like only yesterday that I saw the willow leaves brushing against the prison window. I can still recall it vividly. I met people there who had promised to follow God's Will. With those meetings, the secret meetings of heaven began from the deepest valley in the land of the enemy. From there, I started to recruit heaven's soldiers. Since I was cornered and driven away by the families and the society, I had to start my work in this way from prison. (022-129, 1969/02/02)

3. My transfer in shackles from Pyongyang Prison to Hungnam Prison took 17 hours. What do you think was on my mind as I rode in that vehicle? I felt so miserable, thinking of God who would have to see me in this situation. He had no one but me to restore through indemnity the 6,000 years of His providence, yet I ended up in this kind of situation. I was the only one who knew what should be done for God. Can you imagine how serious I must have been as I looked at the fields and mountains through the window? At the time, I was shackled in the vehicle together with a violent thief. As I sat there, I wondered with deepest seriousness, "How can I survive in these circumstances?" (221-068, 1991/10/23)

4. I spent two years and eight months in Pyongyang Prison and Hungnam Prison in North Korea. This corresponded to the three years of Jesus' public life. While there, I was able to restore more than 12 people. By doing so, I restored all the conditions that Jesus had lost. Even though most of them did not follow me to the end, when I was freed from prison I put other people in their positions. Since I had completed all that I had planned to do, heaven directed the United States, the archangel nation, and UN troops to attack North Korea in order to liberate me. That was how I came out of prison. Four people continued to follow me at the time. The UN troops protected South Korea. This set a global condition for heavenly fortune to come back to the democratic world, and the work of restoring Christianity could be launched. (052-185, 1971/12/29)

5. When Jesus was made to walk the path of death, the people of Israel and even his three beloved disciples betrayed him. That is why, according to the principle of restoration through indemnity, when I was in prison I had to restore the number 12 through indemnity, the same number as the 12 disciples that Jesus had lost. Since I was in such a position, even though I did not witness at all while I was in Hungnam Prison, people in the spirit world, who belonged to the realm of the Second Israel, witnessed to 12 inmates to follow me and fulfill that number. Such was the historical connection I experienced. Even while I was under the strictest surveillance in prison by the communists, God took responsibility to secretly organize people who united in heart with me. All this was unknown to anyone else. While there, I could not witness openly. Yet, even when I stayed silent, the spirit world witnessed to people for me. (016-059, 1965/12/26)

## ***True Father prevails***

*While in Hungnam Prison, True Father went to sleep later than anyone else and woke up before anyone else. At the labor site, for the sake of his fellow inmates he always volunteered for the most difficult tasks. Because his lifestyle was so remarkable, True Father was nicknamed the Saint of the Prison. Heaven could not but be moved by his absolutely sacrificial heart. In this way, he set all the conditions necessary for the providence of restoration through indemnity.*

*After the UN troops landed in Hungnam on October 12, 1950, the North Korean army began executing prisoners. True Father's execution was scheduled to take place on October 14, but on that very day UN troops launched a full-scale attack and the North Korean army retreated. This enabled True Father and all the remaining prisoners to be freed. Right after he came out of prison, True Father set out for Pyongyang on foot, arriving there ten days later.*

6. October 14 is the day I came out of Hungnam Prison. Can you imagine how miserable I must have felt when I entered that prison? I had to survive it by all means. To survive, I had to go through a course in which I was willing to die. We did forced, hard labor, but even so I became the prison's model worker. That was the secret of my survival. There were not just dozens of workers, rather there were close to 1,000 workers there. Even from among that number the jailors chose me as the worker with the best results. Do you think that was easy to accomplish? That is how I survived. By taking this kind of path, I was able to proceed toward the fulfillment of the Will.

Where is the leader who will overcome the obstacles of restoration, filled with bitter sorrow? I took responsibility to digest everything -- the sorrows of the people, God's bitter grief resulting from the failures of world Christianity, and all the difficulties related to those. As God's co-worker, I stood on His side and recreated my path. I organized the ideal Christian cultural sphere that could resonate with my mission from God. (220-078, 1991/10/14)

7. I was the champion laborer at the fertilizer factory in Hungnam. Because of that, all the prisoners followed me around. Every morning, the guards organized us into teams for work. We were not allowed to work with the same people every day. So, when the time came to organize teams, if, for instance, I had gone to the toilet, others waited for me to come back and then lined up behind me. In this situation, all the best workers ended up joining my team and I became their leader.

I made a science out of how to tie a bag, carry it, and load it onto the train. I designed the most efficient method to accomplish these tasks. Therefore, when I worked I did not have to think about what I was doing, but was freed to think of other things. I was making plans for the future, thinking about the nation and the world. While I formulated such plans, I often lost track of time and the working hours flew by. Consequently, even though I was sweating as much as the others, I did not feel exhausted. Working in this way was mentally empowering. Every time they gave out the awards, I received the award for being the model worker. This is how I survived there. (222-295, 1991/11/03)

8. On August 1, 1950, during the Korean War, American B-29 bombers launched an all-out attack on Hungnam. I knew this would happen. I foresaw it. Additionally, I knew that God would protect me, providing a circle of safety 12 meters around me during the attack. I told those who were close to me to stay near me. As the bombs were falling, I meditated silently. I was not thinking of the bombing but was rather thinking about the ideal world in the future.

Ultimately, the most worthy people are those with a clear vision of the ideal. If a person is carrying out a mission of providential restoration, sending that person to the spirit world would be a loss for God and for the cosmos. So, God desired to protect me at any cost, and in fact He had no choice but to do so. (035-189, 1970/10/13)

9. A few days before the UN bombers attacked, the communists began to lead some of the prisoners away. One day they started to collect hemp strings, such as are used for corpses. I intuitively felt that some kind of final reckoning was imminent. I offered a very serious prayer. The guards called the prisoners one by one and explained that they would be transferred to another place. The prisoners did not realize it, but I knew it was their final call. They threw each of the prisoners upside down into a well, killing them. The next day it would have been my turn, but that very night, at 2:00 a.m., the UN troops launched an all-out attack, and it was thanks to them that I was able to leave Hungnam Prison alive. (035-189, 1970/10/13)

10. The UN troops bombed North Korea in 1950. The first place they bombed was the Hungnam area. The place they bombed was very close to Hungnam Prison where I was being held at the time. Thanks to those UN troops, I was able to walk out of prison. There are many behind-the-scenes stories of how this came about. From Hungnam, which is located on the east coast, I returned to Pyongyang on foot. I walked from the shores of the East Sea all the way to Pyongyang, which is situated in the west. Once I arrived in

Pyongyang, I informed every person who had followed me previously that I had returned. I searched for all my disciples. Even though most of them did not come back, I was able to gather a few people together. (052-156, 1971/12/27)

11. I was set free on October 14, 1950, and, after following the coast of the East Sea for a short distance, I walked to Pyongyang, accompanied by four followers who had been in the labor camp with me. When we reached the border between North and South Pyeongan Provinces, we discovered that the North Korean soldiers who were fleeing over the mountain passes were executing anyone whom they believed harbored defiant thoughts towards communism. Our path brought us directly through just such a mountain pass. Dozens of people were being lined up and killed. But we were not in our prison uniforms, so the North Korean soldiers did not recognize us as the enemy. Four times during that journey we faced such life-and-death situations. (549-208, 2006/12/26)

## **Chapter 2. True Father's Journey to South Korea and His Course in Busan**

### ***Section 1. Journey to the South***

#### ***Father's disciples***

*From February 22, 1948, until October 14, 1950, True Father persevered and prevailed, first enduring severe torture at the Pyongyang Internal Affairs Bureau and Pyongyang Prison, and then overcoming cruel forced labor at the Hungnam Special Labor Camp. As he persevered in his course of indemnity, at times he was close to death. After leaving Hungnam Prison, True Father went to Pyongyang in order to meet and care for his members. Many of the residents had already fled to the South.*

*Forty days after his arrival, on the night of December 4, True Father, together with Kim Won-pil, a representative of Christianity in the position of the bride, and Pak Jeong-hwa, the representative of his disciples in prison in the position of the archangel, set out for South Korea. They crossed the Daedong River by boat at Hanggae, downstream from Manggyongdae. Because Pak Jeong-hwa was injured, True Father pushed him on a bicycle.*

*When they reached Byokseong-gun in Hwanghae Province, they passed through Yongmae Island in the southern part of the Cheongryong Peninsula to reach the Imjin River. Crossing that frozen river, they finally entered South Korean territory. True Father's difficult path guiding his two disciples to the South from Pyongyang symbolizes one aspect of the providence, that heaven guides humanity from the fallen world to the ideal world of the original creation.*

1. After I was released from Hungnam Prison, I went to Pyongyang. I could have visited my hometown where my parents were, but I did not. I thought that before I went to my hometown, I should first know the whereabouts and condition of the members who had followed me before I went to prison. I had to take care of them. That is heaven's way. In the meantime, the war situation changed and I was not able to go to my hometown. Nonetheless, I had foreseen that this might happen. It was all the more reason that I hurried to visit my members rather than first going to visit my hometown. With this in mind, when we crossed the 38th parallel I prayed, "It is for heaven that I leave for South Korea without going to my hometown. When I return, I will liberate North Korea and visit my hometown to celebrate the victory of heaven." My whole life I have been fighting in order that one day I could fulfill this prayer. (125-295, 1983/03/29)

2. What did I do when I returned to Pyongyang after leaving Hungnam Prison? I wanted to find the members who had followed me before my imprisonment. I met them one by one. Among the last three I tried to visit, two had already died of old age. There was one person in particular whom I wanted to meet. I knew where he was living, so I sent someone to find him. But my effort did not bear fruit, and before we could meet I had to leave the city.

Then the North Korean army entered Pyongyang and the purges began. On December 4, 1950, we fled south, pushing Pak Jeong-hwa with his broken leg on a bicycle. We left Pyongyang with the sound of North Korean army gunfire within earshot. The army occupied the state roads, so refugees traveled south using narrow paths, going over mountains and through fields toward the 38th parallel. As we traveled, the North Korean army was only ten kilometers behind us. Pak Jeong-hwa said, "In this situation, all three of us will die. Therefore, leave me here." He thought he would be a burden on the way and contemplated suicide, but I realized this and scolded him. Then he calmed down and agreed to stay with us all the way to South Korea.

To go to Yongmae Island, I had to carry him across a mud flat on my back. If the tide had come in, we might have drowned. I can never forget that difficult, muddy stretch of our journey. (549-209, 2006/12/26)

3. The South Korean guards were on the south side of the 38th parallel, and the North Korean army was on the north side. Since the guards were protecting the border, all roads to the south were blocked. The 38th parallel was heavily guarded, and no civilians were allowed to cross. Therefore, we had to take a boat at Cheongdan. I sensed ahead of the others that something unusual was taking place at the 38th parallel. The South Korean guards were stationed on the road at the border crossing, so the guards would be able to mobilize quickly if there was any disturbance at the 38th parallel. I had sensed the day before that the South Korean guards were going to mobilize, so we left the border area right away. We walked toward the dock but there was no ferry, so we had to go to Yongmae Island.

It was six kilometers from the dock to Yongmae Island across a tidal flat. The challenge was to make it in two hours during low tide. We had to rush to get across before the tide came in, or it would have been a disaster. I can never forget those six kilometers, running through the mud while carrying Pak Jeong-hwa and with Kim Won-pil at my side. We ran with all our strength, trusting in heaven. By the time we got to the other side, we were covered in mud from head to toe. We barely got across before the tide came in. (603-115, 2008/11/18)

4. When I headed toward South Korea, I foresaw that shortly North Korea would close the border. Therefore, I was very concerned about how to cross the 38th parallel. If those who fled with me had not listened to me at that time, we would not have made it across. The situation was very dangerous. The South Korean guards were pulling back from the 38th parallel, and we had to move quickly, so I pushed my companions to hurry without rest. To get on a boat heading south we went to Yongmae Island. But since all the South Korean guards were retreating from the border and commandeering any boat they could find, civilians were not allowed to board boats. There was no boat we could get on, so we had to come back to the mainland and continue on foot to look for a way to cross the 38th parallel. (158-056, 1967/02/14)

5. When we were close to the Imjin River, I felt intuitively that we had to reach the riverbank before nightfall. In that situation, I needed to take emergency measures. I raised my spiritual antenna to the highest level. This was not something I normally did.

That night, as usual, other refugees sought a place of rest in a town. Yet, sensing that danger was approaching, we continued on our way even past midnight. At around 1:00 a.m. we arrived at a house near the river. The house was empty. The owners of the house had left for the South, so we entered. We continued on and arrived at the riverbank before dawn, but the waters of the Imjin were not yet frozen. I was worried and thought, "The water must freeze before daybreak. What if it doesn't?" Thank God, the river froze and we could cross over very early that morning.

We thought we were the first ones to arrive in the South, but there were many others who had arrived before us. As the United Nations troops retreated, they blocked the road behind us. Those who came after us had to return northward. If we had hesitated for even one minute, what would have happened? One minute can mean life or death. This kind of incident can happen often in our lives, especially when we are following heavens way. Heavens way is that serious. (057-273, 1972/06/04)

6. After leaving Hungnam Prison, I lived as a wanderer without anything to my name. For two months, traveling from Pyongyang to South Korea, I begged for food. Sometimes I was indescribably hungry. However, I could never pray to God asking, "Dear God, there is nothing to eat today. Please give me something." Rather I consoled God. Sometimes I felt, "Tomorrow, surely, on the road a good-hearted woman will give me something."

The next day, a woman in white clothes was waiting on the road and gave me something to eat, saying, "I had a dream last night, and in it I was told to prepare some food for you. That is why I am waiting for you. Please enjoy this food." This kind of thing happened quite often. I have had such experiences; nobody can deny this.

When the time comes, I want to repay the people and communities that helped me. God and I have the same heart. No one on earth could know the tears I shed together with God as we embraced each other. No one can ever measure my profound feelings toward God. All the cells in my body feel pain, just thinking about those times. (035-190, 1970/10/13)

### ***Promise made at the 38th parallel***

*As he crossed the 38th parallel, True Father offered in prayer a tearful, solemn vow, "I will rally the free world with these two hands, overcome the Communist Party, and liberate North Korea. Ultimately I will unite North Korea and South Korea, whatever the cost." He never forgot his prayer and the vow he made on that day. True Father fought throughout his life to achieve it.*

*On December 21, 1950, True Father crossed the Imjin River and began the 80-kilometer walk to Seoul. On the way, he passed Munsan Station, just south of the demilitarized zone. He crossed the*

*Han River 24 days after leaving Pyongyang, on December 27, and reached Heukseok-dong in Seoul, where he had lived during his school days.*

7. I can never forget my prayer when I crossed the 38th parallel. "Father! I am going to the South. I came to the North, but I was not able to fulfill the Will as I originally hoped. I could not avoid imprisonment, and the most painful thing about that was the feeling of defeat when I could not accomplish the goal. Now I am being chased to the South with other refugees. I know that even in the South I will receive persecution. No matter what, I will keep going on this path, even if my way is blocked for ten years or 20 years. I know that one day I will have to return to the North. If I cannot return there in person, I will have my descendants go there, and if they cannot go I will have my disciples go there."

This was the resolution I made as I crossed the 38th parallel. Ever since then I have been fighting. With that determination, I consider ten years as if it were one day. Having made this pledge before God, I look upon the path differently from how you do. (064-251, 1972/11/12)

8. No one can fathom what I pledged in my heart as I was crossing the 38th parallel. Nor can anyone fathom the content of the prayers I offered for the future of the providence in South Korea while I was imprisoned almost three years in North Korea's Hungnam Labor Camp. No one can imagine my tearful prayers on the day I crossed the 38th parallel amid those sorrowful circumstances.

I can never forget my prayer for my mother and father, who raised me with their utmost love and care, and whom I had to leave behind in my hometown. I prayed, "Please do not die. I regret that I had to be unfilial to you, but wait until I return." I also made a pledge while I was being tortured by the communists, "I will see the day with my own eyes that I bring your people to submit to God and praise His holy name. You will testify about Him with your own mouths. I will usher in that day before I die." You cannot fathom these resolutions of mine. They are lodged deep in my heart. (051-260, 1971/11/28)

9. When I journeyed from the North to the South, I felt as if I were all alone. It seems like only a few days ago. Many nightmarish things happened during this period. I was only 31 years old and still a young man when I left Hungnam Prison in North Korea. When I left I was determined to make a new start. I had faced many hardships in North Korea, but I forgot all the difficulties I had been through. I used my experiences as motivation for my new start, not letting their memory hinder my way. I felt responsible to fulfill the way of God's Will by whatever path would be required of me.

As a young man in my thirties just released from prison, I had the strong determination to make a new start. It took me almost two months to travel from North Korea to Busan. My journey took me across the 38th parallel and through the city of Gyeongju. Busan was filled with countless refugees, and there was nowhere to stay. I had no choice but to build a small hut on a hillside for my dwelling. (100-168, 1978/10/14)

## ***Section 2. A New Beginning in Busan Refugee life***

*Upon arriving at Heukseok-dong, Seoul, True Father found his way to the home of Kwak No-pil, a fellow believer with whom he had been close when they both attended the New Jesus Church in Myeongsuda. Mr. Kwak, however, had already left for Busan. True Father unpacked his things and stayed there for a few days.*

*On December 30, 1950, after searching far and wide, he found the residence of his former landlord Mrs. Lee Gi-bong and her family and met with them. They talked long into the night. After he returned to Mr. Kwak's house early on the morning of December 31, the police came and took him to the Heukseok-dong police substation for questioning. Earlier Kim Won-pil had been called to the military recruiting station to possibly be drafted into the defense corps; now True Father likewise had to go in for processing. He was given a physical checkup at the military field base set up in the Changgyeong Palace.*

*However, seeing True Father's short hair and hearing his explanation that he had come from North Korea, the examiner gave him a class C exemption, because he was worried that if Father were a spy or a deserter from the North Korean army, it might cost him his job. The result was that True Father was exempt from military service. Kim Won-pil was also given the same exemption. Both then returned to Mr. Kwak's house in Heukseok-dong, where they welcomed the New Year. Two days later, with his exemption papers, True Father went to the police substation and was issued a refugee ID.*

*On January 3 the entire population of Seoul was ordered to evacuate the city because the South Korean army would be starting its retreat the following day. True Father and his companions joined the refugee trail once again and headed for Busan.*

1. When I traveled to South Korea from North Korea, I had a shaved head. In those days, when you joined

the army they shaved your head. As I was young, when I came to South Korea I was supposed to enroll in the army. New recruits would undergo their physical examinations at the Changgyeong Palace. I had been released from prison not so long before then, but still I wasn't too skinny. As they were taking my medical history, one of the officers asked me, "Where are you from?" In those days, people could not tell who was a soldier and who was a spy. Because of my short hair, he thought I might be a spy. He knew that if he sent a spy to the army, he could lose his job. So, after talking to me, he stamped my paper "third class," which meant I was exempt from military service. I carried this paper with me, and it was accepted everywhere. That was the only identification I had. (187-218, 1989/02/11)

2. I underwent hardships, but they were not just ordinary ones. As we fled south, the North Korean army was so close behind us that we could hear their shouts. Along the way we went through many dangerous situations due to the presence of the Soviet, Chinese and North Korean armies. Finally we came to the refugee area in Busan. Among the refugees, I believe we were the last ones to reach the area, arriving right after the battle at the Nakdong River. The South Korean forces had made their last stand. My path as a refugee was extremely difficult. There were many unforgettable stories.

These were not just steps in my personal life but steps to heal the wounds of God's bitter sorrow by paying indemnity for history. You must understand that from the very beginning I had already made up my mind that I would not tread a comfortable path. I am not the kind of person who looks back to see if there might have been another, easier, way.

While living as a refugee I had no house; I slept outdoors on the grass or in the sandpits with the sky as my blanket, watching the stars and shedding tears of bitter sorrow for the Korean Peninsula. (516-109, 2006/02/04)

3. It took 55 days for us to walk from Pyongyang to Busan. We begged for food along the way and, interestingly, God knew very well when we were hungry and tired. He knew it. Once I thought, "The day after tomorrow, we will get chicken." Then it happened that a lady came and greeted me, saying, "Welcome." I asked, "Who are you? I do not know you." Then she said, "Last night, I had a dream of my great-great-grandfather, who said that a noble guest would come and told me to prepare chicken and rice cakes for him. So I did." I asked her, "How did you know what he would look like?" She said, "I was told he would come as a shabby-looking passerby, and your face looks very similar to his." Can you believe that such things happened? In that way, I was treated to rice cakes and chicken. These kinds of things happened quite often. (153-089, 1963/10/18)

4. Those who followed me in North Korea were very enthusiastic people. They followed me day and night wherever I went, meeting with whomever I met. But after I was imprisoned, most of them disappeared. Even the most unforgettable among them drifted away. There was one person to whom I wrote a heartfelt letter and had someone deliver it to him. But then, when I went to visit him, he had already changed. He said, "If you are the Son of God, why did you end up in prison? Your teaching is all false." He did not even care to read the letter. Instead he said, "Oh, a heretic is released from prison! Did you come here to spread your heresy?" So I took the letter back.

I was still carrying that letter with me when I passed through Yeongcheon, North Gyeongsang Province in South Korea. There, as I was crossing a bridge beside the railroad tracks to go to Busan, I took out that letter and read it one more time. Then I tore it up and threw it away. That was January 18, 1951. There were so many unforgettable incidents like that.

I already knew that even the most zealous among my followers could lose trust, betray me and leave. When I was in prison, that man's spirit had come to me, greeted me, and in tears told me the story of his situation, saying, "I am leaving you now." I had thought, "How can this be?" But, as I later discovered, it was at that time that he left me. (170-016, 1987/11/01)

### ***Father's suffering life as a refugee***

*Arriving at Choryang Station in Busan on January 27, 1951, True Father cooked rice in a butter tin in the waiting room. He ate it with Kim Won-pil, and they spent their first night there. At the time Busan was teeming with refugees. The next morning, they managed to find Kwak No-pil, who had left his Busan address for them at his home in Heukseok-dong, Seoul before fleeing to Busan ahead of them. They spent three days with him.*

*Then on January 31, True Father unexpectedly met his friend Aum Duk-mun, with whom he had studied in Japan. Aum Duk-mun would become a prominent architect and design the Se-jong Center in Seoul. Mr. Aum insisted that True Father come and stay with him at his rented single room in Bumin-dong. Reluctantly True Father went there and stayed for a while with Mr. Aum's family of four -- himself, his wife, and their two children. After listening to True Father's words for a week, Mr. Aum knelt down before him and confessed, "I can no longer regard you as simply my friend; you are my teacher, a great saint and philosopher."*

*In early April, True Father and Kim Won-pil went to live in a laborers' camp, which was nothing but a cramped barracks behind Choryang Station. They stayed there for more than ten days. Then they ran into Kim Won-deok, who had been one of True Father's followers in Hungnam Prison. They stayed at his home in Goejeong-dong for about two weeks. For about four months, from May to August, they resided at a boarding house located at the entrance of Beomnaetgol, which before the liberation had been living quarters for employees of a Japanese-run electric company. They also stayed at Pier Three in Busan Harbor for about half a month, working as porters. Sometimes True Father had no choice but to sleep in a sunny spot in the woods or a bomb shelter. Occasionally he even begged for food and laid down to rest under the eaves of strangers' homes. Such was the tearful life he led as a refugee.*

5. When I arrived in Busan, it was flooded with people; they were packed in like sardines. There were no rooms available anywhere. In every trash can or empty box even, there would be two or three people squeezed in. All the refugees who had fled from all over Korea gathered in Busan. It was like a melting pot. There was no space even to put your foot down. Every village around Busan was overflowing with people. Even when trying to just stand still, I would be jostled this way and that. That was my daily life.

Having come to Busan, I had nothing to wear and nothing to eat. I had to make money, even a few pennies, so I worked at various odd jobs. Even in those circumstances I was still able to start a new church movement.

I had no home of my own and it was February, so it was very cold. I worked on night shifts and came back between 10:00 p.m. and midnight. It was very cold at night, so I would sleep curled up like a shrimp and cover myself with a coat down to my knees. I still remember that experience. I asked a member to keep that coat as a memento, but someone threw it away because it was old and tattered. If that coat had been preserved so that you could see it today, you would shed tears. It was such a memorable coat. Living like that, I walked step by step to lay the foundation we have today. (1974/05/12)

6. In those days, I often slept between two rocks on a hill during the warmest hours of the day, around 1:00 or 2:00 p.m., covering myself with a coat. Then, one rainy day around noontime, in front of the Chohung Bank, I met a friend of mine from my school days named Aum Duk-mun. When I saw him, I could not help but loudly shout out to him, so everyone turned around and stared at me. He said that he never imagined he would see me again. He thought I had died in North Korea. As soon as we met, he invited me into his home. I am still grateful for his act of kindness. There were too many refugees sitting and resting under the eaves of people's houses at night. I can never forget how he took me to his house and treated me well. (485-327, 2005/02/02)

7. After I came out of Hungnam Prison, it took me four long months to get to Busan. You cannot imagine how dirty my clothes became. My clothes were so dirty that I wore them inside out. In Busan there was nowhere to sleep. It was December and really cold, and I was wearing just one layer of clothing. When I came to Busan, I tried to avoid the cold by working as a laborer at the military base near the harbor at night. Working at night was easier than trying to sleep. During the day, I went into the hills around the city to find a place to sleep in the forest and spend some time alone. (052-279, 1972/01/03)

8. When I was a refugee in Busan, I slept near the pier or on a hillside. It was interesting. In early February when it was cold, I would lay down on my military coat and wrap myself up in it. Because it was very cold, I worked during the night and slept during the day, from around 10:00 a.m. to 2:00 p.m. It was good to sleep on the sunny side of the hill, sitting still and sleeping like a pheasant. After waking up from sleep and straightening my clothes, I thought of Kim Sat-gat's poem "The Wanderer." When I had money and wanted to eat porridge, I would go to the harbor near the wharves. There were women there who sold red bean porridge that they cooked, covering their pots with a cloth to keep it warm as if they were loving and caring for their babies. I would buy a bowl of porridge and eat it. In those days, those porridge-sellers were my friends. (153-090, 1963/10/18)

### ***The Beomil-dong mud-wall hut***

*In August 1951, True Father built a small, mud-wall hut on the side of Mt. Sujeong on the outskirts of the village of Beomnaetgol. Its current address is 1513, Beomil 4-dong, Dong-gu, Busan. All he had were earth and rocks to pile up on one another, so the structure collapsed twice before he completed it on the third attempt. It consisted of just one room, less than six square meters in area. It did not have a separate kitchen, just a hand-built stove outside against one wall, on which he could place a pot. Near the stove there was a door, about one meter high and situated right in the middle of the wall, so that one could pass through it only by stepping high over the threshold and bending down almost double.*

*The roof, constructed of cardboard ration boxes joined together, was too low for anyone to stand upright. On sunny days you could see the sky through the roof, and on stormy day's rain poured*

*through the roof into the house. When it rained, a small spring gushed forth from one corner of the room and the sound of water running beneath the house could be heard. The water that came in through the chimney, built on the side facing the mountain, flowed through flues under the floor and out through a fire hole. On the floor there were several layers of straw mats, over which there were three to four layers of straw bags, and a long, wide sleeping pad was spread out on top.*

*In the latter half of 1951, Kim Won-pil worked at a job and True Father assisted him while mainly concentrating on making internal preparations. Kim Won-pil left for work early in the morning and returned late at night. He worked as a sign-painter on the military base, and as a side job he drew portraits for American soldiers from photographs of their wives. Each portrait earned him \$4. He drew around ten portraits a day, and sometimes even 20 to 30 portraits on a good day. At that time, True Father wrote Wolli Wonbon, Original Text of the Divine Principle. At night he looked out over downtown Busan and in his mind he envisioned the future of the providence. Every day in the early dawn he climbed up the hill and offered tearful prayers.*

9. During my refugee days when I first came to Choryang, Busan, I was only 32 years old. I was quite young and even more handsome than I am now. I used to work on Busanjin Pier 4. I remember the women who sold red bean porridge and rice cakes at the harbor. I also remember the days when I wrote Original Text of the Divine Principle in a small room at the laborers' barracks in Choryang. It was such a small room, you could not lie down straight, except when you lay diagonally. And even when I lay down diagonally, my feet touched the wall. (143-171, 1986/03/18)

10. During my time as a refugee in Busan, many people gathered around me. If I told them some interesting stories, they would bring food to share with me. However, I could not just live like that so I built a small hut. It was not much better than a doghouse. The walls and roof were made of mud and stones, and it was a very humble place to live in. I did not even own a piece of land on which to build a house, so I built the hut on a slope. After finishing it, I realized there was a small spring in the middle of the floor. The roof was made of old cardboard boxes, and the one room was really small. I wore the same ragged clothes for four months. I was in such wretched circumstances; nevertheless people who were spiritually guided came looking for me. (052-279, 1972/01/03)

11. As I began my course in Busan, I built a small hut in Beomil-dong that was like a swallows nest. I needed a shovel to build that hut. I tried to borrow one, but no one would lend one to me. Refugees try to sell anything to make money, so people refused to lend me a shovel. I had to build a house, but I had no shovel and no money. What could I do? I had to make do with a fire shovel. I also needed a pick-ax, but since I did not have one, I prepared the foundation of the house with only a fire shovel. I tried to borrow a mold to make bricks but I could not get one. So I went to the US military camp, brought back some empty ration boxes, flattened them, put mud on top, and built a house. It took so much mud. In that way, I built a house like a swallow's nest. (153-309, 1964/03/26)

12. Some of the people who were my followers in North Korea had moved to the South. They could not forget me, so when they heard that I was in Busan, they came looking for me. We held Sunday services in that small hut. The hut may have been small, but it became well-known.

I had no land, so I built the hut by leveling a space on the side of a hill. No one bothered me about digging on a hillside to build a house. When it rained, a spring of water gushed up in the room. How wonderful that was! It was like the best, 21st century modern home. What could I do? I dug about a foot deep into the ground and laid stones to make a drainage trough for the water. I made a way for the water to drain out and put the ondol heater over it. So the spring water flowed under the ondol. It was such a memorable house. (153-309, 1964/03/26)

13. On June 25, 1953, a ceasefire took effect. Shiploads of military goods from the United States filled the harbor in Busan. I used to count the ships every morning. Before the ceasefire there were normally around 50, but sometimes there were more than 100. By looking at them, I could tell how the war was going. If there was a large number of supply ships, I thought, "There is going to be a big battle." And if there were fewer ships, I reckoned, "The war is going to continue at the same level." At that time I had just a few followers. While I lived by myself in Beomil-dong, the people who became members were those who were urged by the spirit world to come looking for me. I recall this as though it happened just yesterday. (143-172, 1986/03/18)

14. In the past, when I lived as a refugee in Busan, there were times when I shed many tears. There was no house in the world like mine. The house was built on a rock. There was a small table inside, and a canvas for painting. The canvas was for the purpose of painting portraits for American soldiers who were returning to their homes after fighting in the Korean War. These were the only two things inside. It was an impoverished existence. I wore an American military jacket, brown with four pockets. I also wore traditional Korean pants dyed blue, but I did not tie the hems around my ankles. I wore mismatched rubber shoes; one was large and the other was small. In that wretched state I would go and sit alone on a

rock, where I would weep as I prayed. That place is the Rock of Tears. (168-036, 1987/08/30)

15. When we were refugees, Won-pil painted portraits and sold them. I made the frames and drew the lines, and he sketched the portraits. After he finished his sketch by drawing the nose, I would set to work painting it. We used to paint all night long, starting at midnight. We could paint up to 30 portraits a night. To paint that many, we had to draw lines first. For 30 portraits, once Won-pil brought the paper, it was I who drew the vertical and horizontal lines. Then, following the lines, he made the sketches.

We received \$4 per painting. What could the American soldiers, who were returning home, bring as gifts for their wives? Since they knew that the best gift they could bring their wives would be their portrait, we did this for them. Today we might sell those paintings for \$30 or \$40, or even \$300. On average, Won-pil painted more than 20 portraits each night. He could not do that by himself, so I assisted him. We would work together all night long. (096-143, 1978/01/03)

16. I think fondly of the time I lived in Beomnaetgol with Kim Won-pil. To me, those were the best of times. We usually think of our preschool and elementary school days as the best times. It is because our mom and dad came to wait for us and bring us home, spending much time with us. That is why we think those days are the best.

Likewise, back then, we had such caring hearts for each other. Because we felt each other's hearts so deeply, it was a good time. I also say it was a good time because, placing God's Will at the center, our relationships of heart were better than at any other time. That is why I say it was so good back then. (033-098, 1970/08/09)

17. Around the holy ground at Beomil-dong in Busan, there was nothing but a valley of rocks near a cemetery. In that place I built my hut, a temporary, humble structure. But when I slept there, I knew I was walking the best path to practice filial piety as the Son of God, greater filial piety than anyone who enjoys the splendor of living in any palace of this world. My greatest aspiration was to reach the deepest internal standard that no one else could reach. In those days, externally I looked like a nobody. I looked like someone of no value at all. I had a beard on my tanned face, and I was wearing a mixture of Korean and Western clothing. (022-186, 1969/02/02)

18. You need to know my desperate, sorrowful heart as I held onto the rock at the Holy Ground at Beomnaetgol. Can you fathom what I prayed about as I looked out over Busan Harbor, which was packed with cargo ships carrying weapons during the Korean War? All my prayers at the time have been fulfilled. The Unification Church, which no one in the world welcomed, which everyone cast out, and which went through all kinds of tribulations, starting from the position of orphan both in name and in reality, now stands tall.

Indeed, there is nothing that I have not experienced. Nevertheless, all throughout my life, I have been doing everything possible to practice filial piety to God. Such is the man, Reverend Moon, whom you are following, believing in and attending. (145-342, 1986/06/01)

19. World-renowned pastors are now visiting Korea, but why do they come to Korea? They come to visit the Holy Ground in Busan, where I used to sit in a pitiful state during my time as a refugee. At that time I sat and thought, "I have to cross the ocean to plant the connection of heart from my country to the lands across the sea. That is what my heart longs to do. I need to sow those seeds."

We were still in the midst of the Korean War. In that situation, the world was like an iceberg, so cold and harsh. Families were separated. Love for parents, spouses or even children could hardly be found. I prayed, looking out over the sea beyond Busan. God answered me, "Look -- in the future the world will be like this," and He showed me a vision. I was on a great heavenly ship pulling into port and multitudes of people were on the pier, shouting with joy and welcoming me. In this way, God comforted me. (148-271, 1986/10/11)

### **Section 3. Wollli Wonbon**

#### **God's authorization**

*On May 11, 1951, True Father began writing Wollli Wonbon, Original Text of the Divine Principle. He completed it on May 10 of the following year. He wrote so fast that the disciple who was living with him was constantly sharpening pencils in order to keep pace with him. While writing the first manuscript of the Principle, he tearfully sang hymns and prayed. Sometimes he climbed to a small outcrop on the mountain behind his cardboard hut to sing and meditate. Then he returned and devoted all of his heart and soul to his writing.*

*The manuscript of Wollli Wonbon consists of five volumes. Each volume was drilled with four holes and tied. The entire manuscript has more than 690 pages. The text is written with a pencil*

*from left to right in cursive script, in both Korean and Chinese characters. The revision work was done using pens with black, blue and brown ink. Red-colored pencils were used to lightly underline texts. Interestingly, in ten pages in the middle (pages 291 to 300), the text is written in blue ink.*

*Wolli Wonbon has great significance in that it was written in True Fathers own handwriting. It is the earliest manuscript of the Divine Principle in existence. In the early days of the church some of his disciples transcribed Wolli Wonbon and shared their copies with others, passing them around.*

1. When I teach about the Principle, I do not refer only to the Bible. Much of its content is not directly from the Bible. I received most of it directly from God. Jesus did not personally write the Bible; the New Testament was compiled by his apostles.

The truth must be kept as the truth. Your own theological view or theory must not be added. Did God authorize you to do so? I am asking you: Are you approved to add your own theory to the truth? I never presented anything that was not approved by God. I first lived it, and then I presented it to the world. There is no question about it. That is why it will not perish. (346-055, 2001/06/21)

2. When I was living in Beomil-dong, Busan, I did not even have decent clothes to wear. I had bushy hair and lived with a young man, Kim Won-pil, in a cave-like shack. When others looked at us, they must have felt pity for us.

One day, Kim Won-pil said he would work to make money and I said it was okay. At that time, when I was writing Wolli Wonbon, the first manuscript of the Divine Principle, having even one companion who followed me, walking the same path, was so precious. You too must experience the taste of such a close relationship.

Every day when Kim Won-pil set out for work, I accompanied him for at least a kilometer without fail. Otherwise, I did not feel comfortable. When it was time for him to return home from work, I went out again to meet and accompany him on the way home. You have no idea how delighted I was to see him again at the end of each day. When we slept at night we did not have comforters, only one thin blanket to cover ourselves. That's how we lived back then. (026-070, 1969/10/18)

3. I wrote a book about the Principle, Wolli Wonbon, at Beomil-dong in Busan, overlooking the harbor. I first noted the main points in outline form, and then started writing. I wrote the ideas in condensed form, like poetry. Since I just wrote the essential points, people could not easily understand it unless I explained the main points to them. This is how I wrote the text, which I completed in May 1952.

After Wolli Wonbon came Explanation of the Divine Principle (Wolli Hae-seol) and then Exposition of the Divine Principle (Wolli Gangnon). (549-211, 2006/12/26)

4. I did not discover the Principle only from reading the Bible. I thought, "If Genesis is the chapter on the Human Fall, the Book of Revelation is the chapter on restoration. Since something went wrong with the tree of life, it must be restored through the tree of life. If it does not work that way, the Bible is misleading." Anything that comes from a seed returns to a seed. That is how it ought to happen. In a similar manner, the sprout from the seed grows upward, and not sideways. It has to be this way.

The Principle that I am teaching you today is in accord with history from the providential viewpoint. It is based on a deductive method. Without a doubt, God is alive. As long as God exists and leads the providence for the Will centering on love, the world will have to enter the era of unity based on the cultural sphere of God's love. From this perspective, I disclosed why God created heaven and earth, how the creation of heaven and earth was carried out, and why God is love. (195-140, 1989/11/07)

5. God comforts all sorrowful people. He is also the Lord who reigns over life, death, misfortune and blessing. That is why human beings want to rely on Him in any situation, especially when in difficult times. So when you have a heart to care about others, God will come even if you tell Him not to. It is because in such a place you form a base upon which He can relate to you as His counterpart. That is why whenever you are doing something good, God will come to you even if you ask Him not to. Wherever there is goodness, God is present.

For this reason, in Wolli Wonbon, the meaning of "object partner" and "the value of the object partner" are presented as entirely new concepts. Once you give and receive, you come to have a reciprocal relationship. The more you give and receive with your counterpart, the better the relationship you will cultivate. Hence, you will eventually become an object partner with him or her. For this reason, if your activity centers on God, goodness or truth, it will surely last. (060-163, 1972/08/17)

6. Whenever you carry the Divine Principle book around with you, you must treat it with great reverence.

Imagine if you had the only existing copy. Think about how serious I was to take care of Wollli Wonbon when I was writing the first manuscript. What would have happened if that manuscript had been lost, or I had died? I am telling you that such seriousness can determine the life or death of the world.

Have you ever considered that whether your tribe, your nation, the world and even heaven and earth will prosper or perish depends upon this book and your attitude toward it? Have you ever considered that each individual's eternal life depends upon it? If you have never entertained such thoughts, you should realize how distant you are from the world of heart, and how long it will take for you to connect with those who are dwelling in that world. (073-065, 1974/07/29)

7. Centered on the Principle, and with the Principle, I have come this far. I laid its foundation with considerable hardships. I invested my blood, sweat and tears while I was writing the Divine Principle book. Please understand that my bloody tears are embedded in each and every one of its pages, and that those tears are crying out to you.

I invested my life and sacrificed my youth for the Principle. That is why I am saying that my blood and tears are pleading to you from its very pages. You must never go against the Principle. Do not ever think the Principle I am teaching you is of no value. Even God solemnly bows down and honors it. Such is the value of the Principle. (199-056, 1990/02/15)

### ***The essence of truth***

*True Father emphasized that when he was writing Wollli Wonbon, Original Text of the Divine Principle, he had little choice but to write in a condensed style rather than with extended descriptions and explanations, because he was presenting the essence of the truth. This text has a historic quality, enabling it to touch one's original heart and bring it to explode with the power of love.*

*Eu Hyo-won, the first president of the Unification Church, had thoroughly explored the scriptures of various religions. However, he confessed that when he first read Wollli Wonbon, he became so deeply immersed in the amazing world of its truth, weeping so profusely, that it took him days to transcribe just one page.*

8. When I wrote Wollli Wonbon, I wrote it in a condensed form. The content of even one page requires dozens of pages of explanation. An ordinary person is simply not able to understand it deeply, even after reading and reflecting on it. One day I asked Eu Hyo-won, who had studied medicine, to explain the Principle, but he said he could not do so. So I explained just one page to him. Then, on the spot, he bowed down to me and said, "I am sorry. I did not realize that the Principle contained such a profound meaning. I could never have figured that out on my own." (415-182, 2003/08/14)

9. After coming down from Hungnam to Busan, I started writing Wollli Wonbon on May 11, 1951. I wrote it in a compact style. No one could understand it well, no matter how much they tried. So I explained it to Eu Hyo-won, and then his mind opened up. From then on he shed tears on reading each page of the manuscript, so much so that it became a "manuscript of tears." He would say, "How on earth could there be such unbelievable contents! With this understanding, the fundamental teachings of Christianity and communism will be completely overshadowed." (485-269, 2005/01/31)

10. After President Eu Hyo-won read Wollli Wonbon, he pledged in writing that he would be forever grateful to God even if his body should become a sacrificial offering in front of heaven. At the time I met Eu Hyo-won, I was walking a solitary path. His coming was truly the work of God. At that time my heart was absolutely serious about the Principle. Since I was so serious, God worked to bring him to me. God did this entirely for me. This is how I have been able to come this far. (045-139, 1971/06/24)

11. I guided and taught Eu Hyo-won in such a way that he was able to systematize the entire contents of the book into the form of Exposition of the Divine Principle.

When I wrote Wollli Wonbon, I sometimes made drastic jumps in logic and wrote the content in a condensed form. Eu Hyo-won was given a copy of the manuscript before he joined the church. As he read it, he cried and cried. I believe that he is the first person in our church's history who was so moved after reading the Principle that he immediately wanted to become my disciple. This happened when he read Wollli Wonbon, which was even before he ever met me in person.

He wrote a letter to me with the vow, "Based on the words I read in Wollli Wonbon, I will become your disciple and serve you for eternity." Moved by his letter, I traveled from Seoul to Yeongdo Church in Busan and held a 21-day workshop, in which he participated. I was told before the workshop that he was anxious, wondering what it would be like to meet me in person for the first time. But when we met, he openly shared with me all of his past life, which was filled with many serious stories, some of which I still cannot forget even to this day.

During the workshop in Yeongdo all the participants had spiritual experiences. So, after the workshop they felt so transformed that when they returned to the reality of their everyday lives, they marveled, "I just experienced a completely different world, which I never imagined could exist!" (292-318, 1998/04/27)

#### **Section 4. Pioneer Outreach**

##### **Pioneering in Busan**

*After arriving in Busan in January 1951, True Father moved around for half a year, living here and there as a refugee. In August he built a mud-walled hut with his own hands in Beomnaetgol, moved into it, and prepared to receive new members. He climbed the mountain every day and prayed tearfully, with a yearning surpassing even that of God who has continually worked to restore His lost children. As a result, members came to him in small groups, responding to revelations they received from God.*

*On May 10, 1952, the day when True Father finished writing *Wolli Wonbon*, Original Text of the Divine Principle, Gang Hyeon-sil, a second-year student at Goryo Theological Seminary, joined him. She was followed by others, including Rev. Lee Yo-han, a young man, already a Christian pastor, who joined Father on December 1. In this way, heaven sent prepared believers to True Father. By January 1953, the number of members had increased, but at the same time, opposition from the families of some members became severe. Consequently, True Father left the mud-walled hut in Beomnaetgol and moved to Sujeong-dong, later moving three more times.*

1. I lived in Busan for three years as a refugee during the Korean War. While I was there I could hear the voices of many people who had promised to meet me, crying out to me. Because I was not able to meet them, my longing heart for those people was indescribable. It was a good opportunity for God to train me so that, as His Son on earth, I could experience the longing heart of God for humanity.

I did not shed tears because I missed my parents, nor did I stay up all night pining for them. The question was how I could complete the restoration of Cain and Abel in accordance with the Principle, which was a stepping-stone for the providence of God to move forward. It was not possible for me to do this with my own family or relatives. I had to establish a victorious foundation with people who were not my own blood relations. I established the tribal-level foundation based on making a foundation with people from other clans. Then I had to advance to the level of the people of Korea. (046-134, 1971/08/13)

2. When I lived in Beomil-dong, Busan, I offered sincere prayer conditions with all my heart, and waited in yearning for those who should be connected to God. Spiritually I could see them coming, but in reality they had not yet come. I had no choice but to wait for the right time. When I was living in Beomil-dong, there were at most three members, including myself. So I communicated spiritually with the ones for whom I yearned and meanwhile lived with the mountains and valleys as my friends. (018-038, 1967/05/14)

3. When I lived in Beomil-dong, I so much missed being with people that I sometimes talked to myself. Spiritually I could hear people talking, as if they were behind a thin paper wall. I could hear them, but I could not see their faces. If only that paper wall were removed, the multitudes could come to me.

I could hear the voices of the people I longed to meet; that is why I missed them so much. From morning until evening, I longed for people to come. It is a very noble thing to long to see others. Once my heart of longing to meet people reached a certain degree, they began to come looking for me.

When people are treated with that kind of heart, since they are spiritual beings, even if they want to leave, it is as if they are glued to the floor and they cannot get up. It is an unusual phenomenon. They become completely absorbed in what is happening around them.

You must know that there were such spiritual works in the early days of the Unification Church. You too should have such a longing to meet people. You should not worry about your spouse and children. You have to yearn to meet people for the sake of the Will. (056-026, 1972/05/10)

4. I am not teaching you thoughtlessly when I say, "With the heart of a parent, shed sweat for earth, tears for humanity and blood for heaven." This is how I have lived. Try witnessing to people according to this teaching. Test whether what I say is the truth or a lie. If you do not have members, open the door and long for them. When you do so, you will hear people coming. Long for people the way I do. Then ways to reach them will open up. When Gang Hyeon-sil came to Beomnaetgol for the first time, I had the heart of a parent yearning for my lost children. (160-183, 1969/05/12)

5. When I lived in the mud-walled hut in Beomnaetgol, there was a rumor circulating about me, "Satan's

ringleader lives at the top of Beomil-dong. Christians, do not go there!" Even when we held our own worship services, everyone in the village church already knew about it and spread rumors, warning people not to go. But I was never discouraged. When I went to pray on the mountain, I would often catch Satan spiritually by the collar and fight him. I fought him saying, "You cannot defeat me in this battle. Someday you will surrender to me." That was how I got started. (153-316, 1964/03/26)

6. When I was in Beomnaetgol in Busan, there was only one other church in Beomil-dong. That church had heard that we were good people, that we knew the Bible well and that we had attended church in the past. So they tried to witness to us. I listened to what they had to say. When they spoke, I listened to them very carefully. They thought that I would surely become a new member of their church and on the first day they were happy and simply left.

Predictably, the next day they returned. I said, "Let me ask you a question." But they could not answer it. So I commented, "Would Jesus not know such things? It seems the Bible does not teach you well enough." I did not speak this way because I thought I was better than them, but because they did not know the Bible accurately. I told them, "No one can say there is a problem with the Bible itself; the problem is that you do not know it well. If you do not know the Bible, how are you going to witness?" I continued, "I do not go to any church. But would you listen to what I know about the Bible?" And I began talking.

At first, I did not say anything that they could not digest. Usually, I would look at the situation and if they were argumentative people, I would take a totally different approach rather than confront them. After speaking like this for several hours, they began to listen to what I had to say. (026-071, 1969/10/18)

7. During the days I spent in Busan as a refugee, I built a house in Beomil-dong, and three of us gathered there to pray and witness. When I spoke to the other two, I imagined that I was not doing so for just those two people. I thought of us as not just three people, but 30 million people. At the time I was speaking to only a few people, but I imagined that I was giving a speech to millions of Christians and all of humanity. I spoke wholeheartedly, shedding sweat, as if the whole town were listening to me. On Sundays, the neighbors would say, "Ah, that young man is doing it again." Even sitting with them knee to knee and whispering they would be able to hear me. However, I spoke so loudly that women at the well 150 meters away could hear me.

One lady who attended the village church happened to hear me when she was passing by. She began coming to my house every Sunday, where she stood outside and listened to me. She felt uncomfortable coming into a room filled with young men. Finally, one day she came inside and noticed how pitiful the room looked. The words I was speaking were big enough to shake up the world, but our reality was miserable. Nevertheless, I talked about uniting the world and said, "God is our Father and we are God's sons and daughters. The kingdom of heaven will be realized and hell will be destroyed." (153-315, 1964/03/26)

8. There was a well in Beomil-dong, and people came to draw water from it. When they overheard our Sunday worship, they were confused, thinking, "There are rumors that the people in that house never fight with each other, but these days it seems that they are fighting."

On one occasion, a student from a theological seminary came to visit me and said, "In history, people even greater than you have also dreamed of uniting the world, but they could not accomplish it. How can you, in this place, think that you will bring unity?" While I was talking with him, I thought about how I looked and realized that I must surely look pitiful. Who would believe the big things I was speaking about in a house built so poorly that people could hear water running through its little drain beneath the floor? My guests ate and dressed better than I did, and had a higher standard of living, so they would not believe what I taught.

When that seminarian heard what I was saying, my words sparked a hot debate in the area. People who talked with the seminarian said, "That man up on the hill seems so naive. He does not look like the kind of person who would say such things, yet his words are incredible. He speaks of turning the whole world inside out, and heaven and earth upside down." They said, "His place is so shabby and miserable that it is a place fit only for spirits to live. Yet he speaks of formidable things such as moving the whole world with one hand, unifying Korea and uniting the world." These were the rumors going around. Even people in neighboring villages heard about me and said, "At the village well we heard people say that there is a remarkable person living on the mountain, although he is a young man of few words." As the rumors spread, more and more people came. (026-072, 1969/10/18)

9. During my time as a refugee, looking out from Beomil-dong I could see the many ships in Busan Harbor. I thought to myself, "The time will come when I will make a ship of my own and sail into Busan." Looking at the big ships moving in and out of the harbor, I could not help thinking, "When will the day come when my beloved sons and daughters can cruise on those big ships and guide the world? When will their circumstances allow them that freedom and equality?" I thought of God, who has held this same hope for tens of thousands of years, a hope that will keep growing with each passing day. Now,

amazingly, I stand on the bow of my own boat as it sails toward the ocean. (109-048, 1980/10/26)

10. Busan was a gathering place for refugees. Therefore, it was also the place where the most fervent Christians could meet each other. Not only that, it brought together people I knew from my school days in the church in Heukseok-dong, the time of my church in Pyongyang, and the time when I was involved in a church in Seoul. These were the circumstances under which I began our church.

After I was released from prison in North Korea, I restored four people. These were three women and a man. The man was in the position of the Archangel. There were three elderly women, Mrs. Ok Sae-hyeon, Mrs. Ji Seung-do and Mrs. Lee Ki-wan. Lee Ki-wan had been living in Seoul. I brought these four people together in Busan and made a new start. I found a house in Sujeong-dong and we started a church. (441-274, 2004/03/06)

### ***Pioneering in Daegu***

*Once new members came flocking in, True Father turned his eyes toward the outside world, instructing Rev. Lee Yo-han to meet with well-known pastors and spiritual leaders. On July 20, 1953, he gave encouraging words to Gang Hyeon-sil, saying, "Do not forget that the living God is on our side and cooperating with us." He directed her to take just one change of clothes and go to Daegu and begin pioneer witnessing there. Daegu would become the first place where the Principle was taught in public.*

*In mid-August, he also sent Rev. Lee Yo-han to Daegu. His plan was for Rev. Lee to build a church on the foundation laid by Missionary Gang. Our Daegu church took root gradually, and started holding services that gathered 30 to 40 new members, despite persecution and opposition from Christian churches.*

11. During the early days, I led a single church. From that beginning, I gathered a few members and had them visit spiritually prepared people all over the nation. Among them was Missionary Gang Hyeon-sil, whom I sent to Daegu. Before she met me, she had been the young lady responsible for the Beomil-dong Tent Church. Other than that church there were only Buddhist temples in the Beomil-dong valley. She heard a rumor that an unusual young man was living in a house at the very edge of town, so she came to witness to me. That is how I met her, and God worked through that. She came looking for me every day. After some time, she decided to leave her tent church and join the Unification Church.

With that condition, I sent her to Daegu to witness. I sent her to Daegu because that region was like the Jerusalem of South Korea. I sent her out empty-handed. There was a reason that I sent her out to witness without even giving her money for a train ticket. It was because in those circumstances the spirit world was compelled to help her. When she arrived in Daegu, she had no place to go. So the spirit world guided her to meet someone who was prepared. That is how the Daegu church began. (143-173, 1986/03/18)

12. I told Missionary Gang Hyeon-sil, "Go to Daegu as a pioneer witness!" When she first went out pioneering, she cried as she witnessed. Then God confided to her, "You have just arrived here, and you are crying, but I have worked for thousands of years while harboring bitter pain." She had been about to leave, but after hearing God's voice she decided to stay and endure. When I think about it, God did not listen to anything she had to say about her situation. He just told her to pioneer and witness to people. Given those circumstances, when I sent her to a certain place on my behalf, someone was waiting for her with tickets for her transportation, and further along the way, another person was waiting with a feast. (348-293, 2001/07/10)

13. When you go witnessing, it will do you no good to just sit down and worry. It is not a mission you can fulfill with money; you have to make conditions of sincere devotion. On that foundation if you pray sincerely, God will guide you. Further, if you work hard until your feet get sore and blistered, God can work through that.

Listen to Gang Hyeon-sil's testimony. She went to Daegu to do pioneer missionary work without knowing anyone there. Did anyone welcome her? How hard it must have been for her when she was wandering around on the streets. She was lamenting about her hard luck and praying, "O Lord, where should I go?" And God said, "Are you complaining after just one day? You are far from reaching the heart of your Father who has suffered for thousands and thousands of years!" He meant that she had to go through more hardships. It is not easy to meet God or to find the Will of God. (235-176, 1992/08/29)

14. When I was visiting Daegu, there was one month during which the church had to move 13 times. Once I came to town, everyone knew who I was. Christians carried my picture, and whenever they saw me they made a great fuss, saying, "There is that Moon so-and-so." Everywhere I went, the churches were in an uproar, saying, "Kick out that ringleader of heresy!" The whole city would growl and try to kick me out. (163-153, 1987/05/01)

## Chapter 3. Founding the Holy Spirit Association for the Unification of World Christianity

### Section 1. Background

#### *Providential background*

*Upon True Father's return to Seoul on September 17, 1953, he began looking for ways to carry out his work in that city in earnest. In addition, he visited the churches in Daegu and Busan to guide and encourage the members working on the front line of those pioneer missions. He offered many sincere conditions of devotion on behalf of Protestant pastors and government leaders who had not accepted him. In this way, he established the foundation of faith for a new beginning. He personally established the standard of Abel's providential mission. On this foundation of vertical restoration through indemnity, and on the foundations of the three churches, in Seoul, Busan and Daegu, he sought ways to carry out the horizontal providence of restoration for the foundation of substance.*

*Finally, on May 1, 1954, True Father founded the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), at a very small house in Bukhak-dong, Seongdong-gu, Seoul. That address was later changed to 391-6 Shindang-dong, Jung-gu, Seoul.*

*The founding of HSA-UWC signified that, in a providential sense, True Father had established a church that could represent Judaism and Christianity -- and that he himself could now stand in the position of Jesus on the foundation of having indemnified what had not been fulfilled through those two religions. It was because of disbelief and rejection by Christian denominations that ultimately True Father founded HSA-UWC. He established it on the foundation of having triumphed in his course of restoration through indemnity in North Korea. In this manner a new mainstream in God's providence began, with True Father at the center, and changes began to appear in all areas of society, in the nation and throughout the world.*

1. Directly after Korea's liberation, I wanted to make a new beginning together with Christianity, but because of opposition from Christian ministers that phase of the providence was blocked. After that, I was supposed to work together with the nation of Korea, but that road also was blocked. Just as Israel and Judaism should have accepted Jesus, similarly Korea and Christianity should have accepted me. They went in the opposite direction, however. As a result, the churches and the nation deviated from God's Will.

I had to restore through indemnity the fact that Christianity had become a gentile religion due to Israel's rejection of Jesus. Just as Christianity had to go through Rome, Satan's realm, in order to develop, I had to go to North Korea, a communist nation that represented Satan's realm on the world level. From then on, I had to carry out the work of restoration a second time. I had to pay indemnity on the individual, family and tribal levels. This is why I have suffered until now. What could have been accomplished in one go had to be repeated several times. The Unification Church has to represent Judaism. God set up Christianity to act on behalf of Judaism, but Christianity also was not able to fulfill its responsibility. Eventually I established the Unification Church to fulfill this responsibility on behalf of Christianity. (039-137, 1971/01/10)

2. After the establishment of the Republic of Korea, it was not Christianity or other spiritual groups but I who stood at the center of God's Will. Ever since I began to be persecuted, I stood alone before God. In the Bible it says your enemies will be members of your own household. Christians were like my family, but they came to stand in the position of an enemy. As a result, all the foundations prepared by God had to be discarded. God's Will came to be centered solely on me, and I had to make a new beginning at a new level from then on. It was a miserable fate for me to bear.

From then on, Christianity drifted further away from God's Will. The democratic world also drifted away from God's Will and began to go in the wrong direction. I had to go through hardships, and this is why I spent three years in prison beginning in 1948. After all, North Korea is also part of the land of Korea, so I had to go there and fight Satan on the front line.

Since South Korea was also on Satan's side, I had to fight in South Korea as well. In both North Korea and South Korea I could not avoid fighting against Satan's side. My time in North Korea corresponded to the Old Testament Age and in South Korea to the New Testament Age. This is why I was imprisoned for three years in North Korea. In December 1950 I left North Korea and laid a foundation in South Korea for four years before establishing the Holy Spirit Association for the Unification of World Christianity on May 1, 1954. (087-057, 1976/05/01)

3. Jesus had to endure prison before dying on the cross. This is why the course of restoration must also begin from prison. Jesus' course should have begun from a glorious position, but his path was completely reversed and turned into the way of the cross. This is why the history of the Unification Church also had

to begin in prison in order to advance to a new level. When Jesus was in prison, he lost his 12 disciples. I had the mission to restore this history substantially, to restore the standard of that lost number. Though I said not a word, God mobilized the spirit world to witness to the other prisoners. Twenty-four prisoners responded to heaven's call and secretly united with me. This enabled me to make a new start.

When I came out of the prison camp, four people accompanied me. In this way, I made the condition to establish the four-position foundation according to the Principle of Restoration. It was thanks to God that this condition could be made. On this foundation, after coming out of Hungnam Prison, I went back to Pyongyang, regathered the lost members and made a new start. That was the beginning of today's Unification Church. (071-231, 1974/05/01)

4. The Unification Church has to indemnify the course of restoration that God had led for 6,000 years. We need to indemnify problems of the individual, family and nation. We have to indemnify everything that should have been realized by the nation at the time of Jesus. Today, God's providence is advancing, with Korea at the center. Before the liberation, God prepared and sent many individuals who had the mission of prophets. Some aspects of the providence were led by women, and others by men. Our nation and devout people of faith were not aware of it, but in order for God to establish His providence for His Will, He worked to raise selected individuals, both internally and externally. This is why, after the liberation, this nation and its people had to make a new beginning based on a new development. The Unification Church was launched to convey God's Will to them. (016-055, 1965/12/26)

5. North Korea, which is on Satan's side, started the Korean War in 1950 in order to take over South Korea. As a result of military successes in the heavy air bombardment of Hungnam and General MacArthur landing his forces at Incheon, I got out of the Hungnam Labor Camp.

Then I trudged to South Korea. At the time, South Korea was in chaos. The foundation I had laid in Seoul and other places had been entirely destroyed. The South Korean government had been swept away. People who had money tried to escape, and Christian pastors sent their children abroad. It was a chaotic time throughout the nation. Under these circumstances, the Unification Church began to lay its foundation.

As the Unification Church was laying its foundation, Korea settled on a new form of government. This is the providential viewpoint. The chaos in society was because the providence of heaven was using Satan's side to create an environment suitable for God's Will. I established HSA-UWC in 1954, and expanded that new foundation in the midst of a chaotic social environment. The Unification Church developed while dealing with opposition from the government and from Christianity. (161-073, 1987/01/02)

6. Even though I had a mouth, I did not speak. Although I harbored bitter sorrow over the way the people of my nation treated me, I endured. It was not because I was spineless. I understood that Jesus had to endure for 30 years of his life, and God had to go through great pains to find the right time to establish His foundation. He persevered for 2,000 years since Jesus' time to lay a solid base to accomplish His Will. Therefore, I too endured, saying, "Let the typhoons come; let the snowstorms blow." I knew these harsh conditions were only temporary and would pass away. It is the same with those in society who boast about their success; it will pass away.

What was my responsibility? What did I have to do when I found myself in the position of being accused, chased out and even sent to prison? For the sake of all humanity, to eradicate all the suffering of the world, I had to be struck. I thought, "In pioneering the path of suffering worldwide, can one avoid difficulties?" I told myself it was natural to face hardship. It was not because I am a fool that I accepted these circumstances. The history of the providence of restoration had to unfold this way. For the providence to advance, there had to be someone like me who was willing to take such a path. This was the condition on which I established the Holy Spirit Association for the Unification of World Christianity. (014-309, 1965/01/10)

### ***The Bukhak-dong three-gate house***

*The three-gate house in Bukhak-dong where the sign of the Holy Spirit Association was hung was a shabby house with eaves so low that people could reach them with their outstretched hands. This being the case, neighborhood children sometimes took down the sign and used it as a game board. Sometimes people who opposed us threw it down and broke it, so it was damaged often and had to be repaired and reattached to the house.*

*When you entered the house, you had to pass under three gates with your head bent low. They opened into a small courtyard of about ten square meters with a well at one corner. Next to the well was a small platform for clay jars filled with traditional Korean condiments. On the right side of the house was the master bedroom, about two square meters in area, so small that when people lay down in it, their feet touched the wall and there was barely room for three. To the left was a second bedroom, a guest room that was not even three square meters in area. The men*

*used the master bedroom, while the women slept in the second bedroom. The rooms had a low paper ceiling that would bend upward if your head touched it.*

*As is apparent from this description, HSA-UWC began in a place that was little more than a shanty. Although only a small number of people gathered inside, True Father still prayed and spoke in a roaring voice as if speaking to thousands of people. He spoke so passionately that his shirt would be drenched in sweat. Sometimes he would speak to just one person, yet afterward he would weep for more than an hour and offer a heartfelt prayer. Everyone who came there was filled with so much divine grace that they all wept their hearts out, and the floor would be soaked with their tears.*

7. The name I created for the Unification Church was "Holy (Divine) Spirit Association for the Unification of World Christianity." It was hard enough to bring unity within Christianity on earth, yet I was striving to bring unity in the spirit world as well. Back then I did not have any money. So I rented this place where the rooms were so small that when I lay down my feet would touch the wall. It was from such a humble place that I started the church. I took the position of a servant, doing everything for the people who came. In this way I advanced from the position of a servant to that of an adopted son. This was the path of my liberation. (093-057, 1977/05/01)

8. The first house where we displayed the Unification Church sign was a small shanty. The entrance had three gates. People who were tall and wide like me had to enter sideways, with our heads down. It was there that we mounted the sign, "Holy Spirit Association for the Unification of World Christianity." It is an enormous task to unite Christianity on earth, and yet this was an association that aspired to unite Christianity not only throughout the physical world but in the spiritual world too. Isn't this a formidable vision? We had placed the sign under the eaves, at one end of the house. Yet despite the grand name on the sign, when you looked at the house, you would see nothing but a shanty. (200-081, 1990/02/24)

9. We put up the first sign of the Unification Church at the Bukhak-dong house in Seoul. That house was probably the smallest house in Seoul. When I lay down sideways, my feet touched the wall. Only when I lay down lengthwise would my feet not touch the wall. One room was like that, and a second room was about the same. This house was known for its three-gate entrance, and so it was called "three-gate house." Those gates were tiny, so we had to lower our heads in order to enter. The sign was hung up under the eaves, which were so low that even children could reach up and touch it. Our sign was not hung on a great big house but on the smallest house in the city. Who would be interested in us? People even pitied the sign because it was so mistreated. The neighborhood children often took it down and played with it, and it was often damaged. Once a person who opposed us came and said, "You want to unite Christianity? That's heresy!" Then he smashed the sign with a rock, breaking it into pieces. I could not throw away this historic sign, so I put the two pieces back together with metal braces and hung it up again. (200-162, 1990/02/25)

10. Whether I lived under the eaves of some house or in a shanty, my thought was, "I have to attend God here and offer greater devotion." My belief was, "According to the Principle of Restoration, the leader who can offer sincere devotion for the world should be able to do it even in the tiniest house." This was my way of thinking. Then I would say, "Now that I have offered sincere devotion in this tiny house, I should be able to offer it in a bigger house befitting a world leader."

The Unification Church began in this place. The Unification Church has grown to this size starting from this tiny Bukhak-dong house with its three gates. This is the main philosophy of the Unification Church. Although there have been many rumors about us, so much so that all the world has heard about us, no has one criticized the Unification Church for its small size. What was most important was what we did in that place. (062-241, 1972/09/25)

### ***The mission of HSA-UWC***

*The founding of the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) is significant in that it was to fulfill the mission that was to have been carried out by Christianity. Of course, HSA-UWC is the parent religion that needs to ultimately take charge of God's providence of restoration. This is why the name includes the words "World Christianity." "Unification" signifies uniting not only Christianity but also other religions and even all humankind. The words "Holy (Divine) Spirit" incorporate the goal of establishing a foundation for the kingdom of heaven on earth and in heaven, through the harmony of the spiritual world and the physical world based on God's truth. The word "Association" refers to an organization that realizes the originally intended, ideal world by perfecting the united realm of the spiritual world and the physical world.*

11. Why did we take the name, Holy Spirit Association for the Unification of World Christianity? Because we had Christianity in our name, we were persecuted. But without it, we would have had to give up the Old Testament Age and the New Testament Age. Without the Old Testament Age, the New

Testament Age could not have come.

Since the Old Testament Age went wrong, the New Testament Age was needed. Without the New Testament Age, the Completed Testament Age could not have emerged. The New Testament Age came on the foundation of the Old Testament Age, and the Completed Testament Age came on the foundation of the New Testament Age, so the Unification Church has to be connected to Christianity. Christianity is the extension of Judaism. If I threw that away, I would have no ground to stand on. The national level that Satan rules is the completion level of the growth stage, and until I can go over that stage and gain an independent foundation, I have to stand on Christianity, the Old Testament Age and the New Testament Age. (284-189, 1997/04/17)

12. I gave such a grand title to our church: the Holy Spirit Association for the Unification of World Christianity. Is such unification even possible? Yes, it will be realized without a doubt. Christianity alone has over 400 denominations that have been fighting each other. But I do not think the unification of Christianity will be that difficult. I believe that if we are a religious group that follows the principle of living for the sake of others, and all other religious groups make an effort to do the same, we will all become one without fail.

Even if religious leaders call this heresy, if we can demonstrate greater love than they do, I believe we can embrace even them. This is because God, the subject partner, is such a being. When we establish a relationship with God, I believe we are bound to come into unity by the power of God. This is logical. It is not so difficult to achieve oneness. The Unification Church was founded on this principle. (072-022, 1974/05/07)

13. When we say "Unification," tong-il, the character tong does not mean "to be guided" but "to lead." You have to lead. When you want to lead someone, you must have qualities with which you can lead. As the subject partner, you need those qualities so that you can take responsibility to protect and raise people. Therefore, the Unification Church has to take responsibility for heaven and earth. The scope of what the Unification Church is trying to do is different from that of other groups.

You then have to protect this world that is being attacked by the realm of evil. You have to protect it by creating an environment in which there is only goodness. You must not only deter the evil things but also develop the good.

The Unification Church is to lead the world and make it one. I am not saying that we should unite the world centering on the Unification Church. We have to unite the world centering on God, the Creator of the universe, the subject partner and root of all. (209-121, 1990/11/28)

14. Unification is simple. The word "unity" is the best gospel. If you want to stand with confidence in front of your father and mother, you have to stand in the place where your mind and body are united. When you look at yourself, if your behavior is aligned with your conscience, or if you are aligned with the standard of the moral teachings you learned in school, you can stand tall. If your mind and body are united, you can uphold your dignity. This is why filial children can stand confidently before their parents -- in their thoughts, emotions and behavior in daily life. It is upon this foundation of dignity that parents find the will to live and establish the dignity of their family.

This is the principle of heaven and earth. This is why the term "unification" is great. After searching through all of heaven and earth, I found that the only appropriate word for the name of our church was "Unification," and this is why I chose this word for our name. (233-030, 1992/07/20)

15. The religion of the son, representing the desire of all religions throughout the Old Testament Age and New Testament Age is connected with the religion of the servant and the religion of the adopted son. At the same time, the religion of the son has to reach the realm of the religion of the parents and form one system that can be recognized officially by God and the spirit world. When that happens, the unification of worldwide Christianity will be accomplished automatically.

Based on this, I put up the HSA-UWC sign. I am saying that it is the association by which the Divine Spirit can unite Christianity. Some may think that it is simply an association of Unification Church members, but in fact it is an association led by the Divine Spirit of God to unite Christianity.

Since we include the word "spirit" in the name of our church, because people in the world do not fully understand the meaning of the Divine Spirit of God that we are centered on, they say we are connected to spirits or ghosts. This is why we Unification Church members are called "michin" (crazy) people. However, this word used as a verb, michida, means "to reach." We are michin people because we are reaching the goal. Ours is the religion that is striving to fulfill the goal of the Old and New Testaments, which is the Will that all the spirits in the spirit world want us to fulfill centering on God's love. This is why in the Unification Church the work of God's Divine Spirit continues. (113-098, 1981/05/01)

16. The Unification Church needs God's help. Of course, it receives support from good spirits such as our good ancestors, but I am saying we should also receive the spiritual support of the founders of the world's religions. We need to expand our scope. We cannot expect cooperation only from the Christian spirit world. The Christian spirit world is only concerned with the Christian world; this is why it is not enough. If we are to unite the entire world, we cannot do so only with the support of the Christian spirits centered on Jesus. We have to receive the spiritual support of all religions. We should receive help from our good ancestors, from the loyal patriots and virtuous women of Korea, and further, we should have the cooperation of the founders and saints of the world's religions. (084-067, 1976/02/22)

17. What is the ultimate goal of God, who has been leading human history for 6,000 years since the Fall? It is to find His sons and daughters, loyal subjects and virtuous women, upon whom He can bestow the marriage Blessing before all of heaven and earth. This is God's work, and it will be done with one place on earth as the central point. In this place, words conveyed with heart on behalf of God will move the spirit world. If these words can reach the hearts of people who are true to their conscience, their hearts will be greedily moved. When these activities become widespread on earth, Satan's world will collapse.

We who are striving to achieve this goal are raising the torch in front of the world and all of heaven and earth. Because during this era we shoulder this tremendous name, the Holy Spirit Association for the Unification of World Christianity, we must not allow ourselves to collapse. We must penetrate God's heart. This is the source of the message by which we can reach every level, from the individual and family to the society, nation, world and cosmos. If we cannot do this, we had better take down the sign. I, whom you have been following thus far, am focused on making this breakthrough. This has been my lifelong goal. (009-115, 1960/04/24)

18. The fact that we established ourselves as the Unification Church was a risky venture. Our name, which includes the word "unification," describes our purpose to unite all religions. What a vast and incredible ambition! When we look at the 2,000-year history of Christianity, numerous theologians came and went, and numerous denominations were created, presented new doctrines and set up their own traditions. Those theologians who started new denominations criticized the older doctrines as mistaken and rejected them. In this way the Protestant cultural sphere was formed. Eventually Protestantism established a worldwide foundation, yet at the same time it divided into numerous denominations. Therefore, Christianity itself is not united. It will not be easy to unite Christianity alone, but we claim that we will unite not only Christianity but all religions, and even the physical world and the spiritual world. (202-008, 1990/05/01)

19. To transform the world of Satan's sovereignty back to the world of God's sovereignty, you must follow God's Word absolutely and unite with Him to defeat the world of Satan's evil. If you do not win this fight, then the Lord at his Second Advent will have to find others and re-engage in this struggle. You have to raise a worldwide movement in which you volunteer to take up this laborious path in order not to leave the Returning Lord in such a difficult and lonely position. Unless you do this, there will be no way forward for Christianity.

Then what should the Unification Church do? We must become a group that absolutely believes in God's Word. No matter how much persecution we face from Satan's world, we must unite with God. The mission of the Unification Church is to grow into a movement that can, with God's love, liberate the world from Satan. We need to establish the worldwide foundation for a new Christianity that transcends national boundaries. What I am saying is that we need to establish a foundation for the Returning Lord to carry out new works worldwide, realizing the sovereignty that the people of Israel could not accomplish on earth. (053-046, 1972/02/06)

20. What kind of truth is religion meant to express? We do not need truth that simply presents doctrines. It has to be a truth with which your body, mind and heart can all agree, saying, "That's it!" We need such principles and teachings. If you hear something about them and then encounter them, your heart will be drawn to them. If you hear teachings that attract you, that make you feel as if you are transcending time and space, then you had better pack up your bags and follow those teachings. You will not perish. You will be remembered in history.

If you want to become such a person, you cannot do it with your old self. Please take off your old, defective mask and throw it away. If you are a religious person, please take off your religious mask. If you are a conscientious person, please take off that mask. Please take down your religions sign. Right now you are all part of the Unification Church, but I long for the day when I can take down the Unification Church sign. I had to put up the Unification Church sign only because of the prevailing circumstances, because there was an opponent to struggle against.

We have to take down that sign someday. What kind of sign do we need in the world of mind and heart? Even without a sign, you will already know yourself. Even without making intentional effort, you will naturally know and do what is right. This is the primary standard through which you will be able to resolve anything. (007-253, 1959/09/20)

21. My purpose for founding the Unification Church was not only to benefit our church. On this anniversary of the founding of the church, we have to broaden our scope. We need to make this day the day for guiding our nation to God's Will, and we need to make this day the day we guide the entire world to build the kingdom of heaven on earth that God hopes to see. It is to fulfill this mission that the Unification Church was founded.

The Unification Church is different from all other churches that have appeared in history. Representing the entire providence, it has to indemnify everything and settle all accounts. At the same time, the Unification Church carries the overall responsibility to leave behind a victorious foundation with which God can be happy and that gives Him hope for the future.

Therefore, the Unification Church was not founded merely to build a denomination. It was founded to take on the whole providence and to build the one foundation that is centered on the Will. Based on the founding of this church, individuals are to stand anew before God. These individuals must solidify a philosophy of life and establish a tradition for new families, new tribes, new peoples, new nations and the new world that will continue on into the future. (043-232, 1971/05/01)

### ***The mission of church members***

*HSA-UWC aims to build a community of family members centered on true love. The term shikku, meaning "family member," refers to the members of a church family who eat together at the same table. Family members have the mission to realize the kingdom of heaven on earth, centering on God's love and the ideal of creation. They also have the responsibility to dissolve the bitter sorrow of Jesus, who was unable to love his parents, relatives, the synagogues, the people of Israel, the nation of Israel and the world. This is why members of the Unificationist family are devoting all of their energy to realizing one world under God, as members of one great family transcending all barriers of ideology, religion, race and nationality.*

22. Jesus and the people of Israel in his day were chosen to represent the 4,000-year history of God's providence. Likewise, you, the saints on earth who are chosen today, represent the entire world and its 6,000-year history, transcending peoples and nations. If you do that, then God's judgment as foretold in the Bible will be removed from the earth.

To achieve this standard, we hung up the Unification Church sign, and we call each other "family members." We are a family. We are brothers and sisters, although not blood-related, and we are one tribe. We are one brotherhood and one tribe, and we are building the Israel that will take responsibility to establish the Parent-child relationship with God. To do this, we must experience Jesus' bitter sorrow, take the path of pioneers, go through the course of fighting against Satan, and fulfill God's Will. (002-221, 1957/05/26)

23. When we established the Unification Church, it was as if we were finding and reestablishing Judaism as God intended it to be. To build up the Unification tribe is as if we are recovering the lost tribes of Israel and recovering the brothers from whom those tribes stemmed. In this sense, all Unification Church members need to become brothers and sisters. It is only by making that connection of brotherhood that we can form a tribe. Unless we connect as brothers and sisters, we cannot build a church, nor can we form a people or a nation.

Therefore, the Unification Church has the mission to connect all people centering on this relationship of brothers and sisters. This is the meaning of the term "family member." Because we are family members, we call each other brothers and sisters. The term "family member" is foundational to building the kingdom of heaven. This is why in the Unification Church we use this term. This is also the reason Unification Church members should love one another. (037-171, 1970/12/25)

24. Today, in the Unification Church we call ourselves a family. However, you also use the term "family" when referring to your family by blood. Then on what basis do we in the Unification Church call ourselves a family? We call one another family based on God's love for us. We do so because God desires to have that precious, loving relationship with all of humankind and for each one of us. And we do so because we are striving to fulfill the ideal of creation that God originally intended to realize. All people in history have wanted to have the kind of connection to one another that we have. These are the kinds of relationships implied in the word "family."

We are here in this movement having this central relationship with one another. Therefore, if we are close to someone, we should love that person with a love surpassing that of anyone in the world. And if we are loving someone who is distant from us, we should love that person with a higher love than others do in the world. (025-285, 1969/10/05)

25. While you are sleeping, some of your brothers and sisters are following the Will, staying up late at

night and shedding tears. While you have a full stomach, some of your fellow family members are going hungry. Therefore, even when you are eating or sleeping, you need to have a tearful heart, help them through spiritual power, pray for them and make an altar for them. You should always keep the altar clean and pray to God, telling Him that you are ready to submit yourself as an offering, day or night. Especially when a brother or sister is going through a difficult course of the cross, you should at least prepare internally to fight alongside the person. Otherwise, sooner or later you will end up being separated from those who are fighting on the front line. If that happens, you will fall behind and end up a defeated soldier. (156-069, 1965/12/07)

## **Section 2. The Cheongpa-dong Headquarters Church**

### **The central base**

*HSA-UWC was founded on May 1, 1954 at a small house in Bukhak-dong, Seongdong-gu, Seoul. On January 17, 1955, the church moved to 241-44, Heungin-dong, Seongdong-gu, Seoul, and on April 27, to a two-story building with a garden at 37, Jangchung-dong 1-ga, Jung-gu, Seoul. On October 7, 1955, right after True Father was released from Seodaemun Prison, it moved yet again, this time to 71-3, Cheongpa-dong 1-ga, Yongsan-gu, Seoul. This is the address that the church used on May 31, 1963, when it registered with the government as Civil Society Organization No. 261. It is where True Father offered countless prayers while shedding tears and where he made many conditions of devotion for the advancement of the providence. It is where he educated members day and night and where he prepared to expand the providence to the worldwide level.*

1. When we think about all the people in today's world who died for God, just as Elijah said, all I can say is, "Lord, I alone am left." It is with that heart that I am leading the providence in these miserable circumstances at the shabby Unification Church building whose address is 71-3, 1-ga, Cheongpa-dong, Seoul. This is the place under the sun where I am expanding the base for the salvation of the fallen world. How sad God must feel as he looks down at this place, where a small band of followers and I are striving to dissolve the 6,000 years of His bitter sorrow. When I think of this, tears well up in my eyes.

Tears flow down my face when I think of God's situation, so sad and painful. But the question is how much you have experienced that heart. In the Unification Church, do you relate to God with such a heart? You have not been thinking this way. (027-075, 1969/11/23)

2. The relationships we have brought for humankind are three-dimensional. They are not based on any philosophy or ideology that ever existed before. They are relationships originating in God's heart and His ideal of creation, and from the standard of original nature and character. These relationships are the essence of all relationships. Therefore, you must guard their absoluteness.

These relationships have emerged here at Cheongpa-dong. The meaning of Cheongpa-dong is "green hills," and green hills symbolize the ideal. At Cheongpa-dong, people live singing and aspiring for the ideal world of peace and freedom, where people sing with hope that is fresh and green. Hence, our Headquarters Church in Cheongpa-dong is the base where we begin the four-position foundation on the horizontal plane. (049-206, 1971/10/10)

3. Cheongpa-dong Church was built on the site where a Buddhist temple stood long ago. During the Japanese occupation, Japanese families lived there. This is such a historic building. After I was released from Seodaemun Prison in 1955, I had nowhere to go, and I did what I had to do to purchase this property.

At first the condition of the house was so terrible that it was like a den of ghosts. Even the poles supporting the ceiling were tarnished black, and we had to wash them with harsh soda to get them dean.

So many past relationships were intertwined within the structure. So after I bought this house, I resolved, "While I am living here, I will ease the pain in all those spirits' bitter, vengeful hearts that have accumulated over a long history. I will make those who whipped others kneel down, and expel those who kicked out the innocent people living there." Even now, I have not forgotten my resolution. Even if everyone leaves me and I am all alone, I will not forget. I will always keep the spirit to subjugate the entire fallen world. (051-227, 1971/11/28)

4. We must plant God's flag to save Korea. We gathered here to praise His victory in all the places where that flag is raised high. From the outside, this building may seem like nothing, but even though I live in this small and humble house, I have a dream of someday leading the whole world.

Some people ask me why Cheongpa-dong Church Headquarters is so shabby, even as the Unification Church makes such a sensation worldwide. Indeed it looks shabby, even to me. Its roof was messy with broken tiles and in need of repair, but I leave it as it is without fixing it. It is not because I do not have the

money, but I would rather save that money and spend it for the salvation of the Korean people.

When my efforts grow from today's fledgling efforts to reach public awareness, the people of Korea will understand what the Unification Church has done for them. When the people come to know our history, how we have fought for this nation on their behalf, they will weep in deep repentance. We sincerely hope to see that day, and we are ever marching forward to welcome it. The problem is not whether the house in which I live needs many repairs. I cannot make my residence comfortable as long as this nation and its people have many wounds that need to be healed. (022-105, 1969/01/26)

5. You need to maintain your dignity as the members of the Headquarters Church. You need to be able to encourage and raise the spirit of overseas members who yearn to visit the original homeland, who yearn to meet the people there, who yearn to live there and even stay there forever. If you cannot be God's representatives, with His heart, and relate to all humanity from that position, you cannot be the people of the original homeland.

You need to have the heart to welcome overseas family members who come to see the original homeland. Whether they are here for a day or two, or even a year, you should be able to live with them joyfully, and so close that your foreheads touch. Because they want to love you, you should be prepared to share all the joys and pains of life with them. Otherwise, you will certainly hurt the many members who will come from abroad to visit Korea and who regard it as their original homeland.

Cheongpa-dong Church is not just an ordinary place. Countless members from Unification Churches from every corner of the world will come to Korea, regarding it as their original homeland. In particular, they will visit Cheongpa-dong Church and hold it in high esteem. Don't be discouraged because its current condition is not good. People who come to visit here will not expect to worship at a majestic palace. Rather, they will come longing to embrace this humble Cheongpa-dong Church. (023-087, 1969/05/11)

### ***A historic holy ground***

*At the original Cheongpa-dong Headquarters Church, the first floor was used as a sanctuary or a main hall, and the second floor housed True Father's bedroom, the church office, a hall for commemorative ceremonies, a counseling office and employees' lodgings. At the time, so many members came to the church. Especially on Sunday, the sanctuary was filled to the bursting point. True Father would pour out his words, full of grace. The atmosphere of the church services was always filled with divine spirit. When former church president Eu Hyo-won began giving Divine Principle lectures every day, the members' spirits were lifted even higher. The sanctuary would be overflowing with members. Behind the scenes, the elderly women members continually prayed and offered devotions. Miracles occurred one after another. It was like a blast furnace of heart, where tears, laughter, reports and testimonies, Divine Principle lectures and the singing of holy songs never ceased.*

*It also was the place for historic events, including True Parents' Holy Wedding, the establishment of the church's four great holy days, the birth of the True Children, the 36 and 72 Couples Blessing Ceremonies, and many others. When members throughout Korea offered their devotions with bows and prayers, they faced in the direction of this main church.*

*The Cheongpa-dong Church is a holy altar and a historic holy ground. It is stained with the countless tears True Parents shed. That is why anyone from anywhere in the world who knows about the providence yearns for this place and finds their way to it sooner or later. For this reason, True Father said that it should not be remodeled but preserved in its original form. This is because, no matter how shabby it may be, it is a place of nostalgia, full of historical memories and stories.*

6. The main Unification Church is here in Cheongpa-dong, Seoul. Do those who work or live here have any qualification to do so? Even though I do not say anything, I shed tears dozens of times a day. Those who live close to me know how I live. Even when I hear one word from a member, I can burst into tears. I am such a sensitive person.

Even at this moment, I hear family members throughout the nation praying in pain and sorrow. Some are going hungry; others are suffering from persecution. Still others are in circumstances that allow them no freedom. You who work or live at Cheongpa-dong need to be the catalysts for conveying my heart to those family members. Since you work here, whenever it is necessary you must be willing to pay a greater price. That is why whenever I want to reveal something new, I do not first speak about it at the Headquarters Church. I share it with the members in the local churches first, and only afterward at the Headquarters Church. Those who live in the local churches pray more than those at the headquarters. As people who belong to the Headquarters Church, you should set the highest standard, so that you will not be ashamed before heaven and earth. (012-327, 1963/08/11)

7. You need to know that there are people who shed tears when they just look at a photo of Cheongpa-dong Headquarters Church or even when they simply remember it. You have to be able to welcome those who come here in tears, become their friends, and comfort them from the bottom of your heart. I sincerely want you to receive many blessings from heaven and become people of whom I can be proud before God. This is because you live together with me and we have a special bond -- a bond formed from having shared all kinds of life experiences, both joyful and sorrowful. (012-329, 1963/08/11)

8. I know it is not easy to live with so many people crammed into this small church. We are not the only ones who are aware of this. God knows it even better than we do. Seeing us like this, people outside our community may think us foolish, but I do not agree. I have never prayed to God, asking, "Please build me a church." I even feel honored to be in this situation, with so many people in this small, cramped place.

When there is an event here, everyone pushes and shoves to come inside. When this happens, rather than feeling miserable, you should have the heart to comfort God's sorrow, praying, "Aren't we fortunate to be in this situation?" You need to attend events with this kind of heart.

When our church has people with this kind of heart, we will be able to pay the indemnity to restore the world. These miserable circumstances are a true treasure that we Koreans experience, and they are a resource we can use for restoration through indemnity. These circumstances are not a condition for unhappiness. They are rather a condition that bestows upon us the benefit and grace of deeply penetrating God's inner heart and situation, connecting us to the level of His heart and His desire to build us a better church. (017-273, 1967/02/15)

9. In the future, people from around the world will come to visit Cheongpa-dong Church. This is not just an empty dream; they will come. Because I lived here, and because from here I pursued the Will of God, they will come, crossing national borders to follow the vision I have been teaching.

If I wanted to build a new church building, I could do it even now. But this house was the main church where many historical events were held. It is the place where heaven and earth wept profusely. It is the place where many people wept as they experienced God's bitter pain. It is the place where I desperately appealed to God, even shedding blood. The stains of my tears in this place are connected to unforgettable memories. It is a sacred altar stained with countless tears of mine and others. It is not the kind of place you can walk in and out of casually. I have never treated this place in such a casual way. (012-328, 1963/08/11)

10. You should not violate the foundation that I created here with my devotions and prayers. The Unification Church has been following God's 6,000-year history, always pursuing God's Will. Therefore, anyone who fails to leave tear-stained footsteps while walking this path cannot become a person of heaven. That is what I believe.

I would like to ask you: When you kneel down and pray in tears on this wooden floor, do you feel that this is the ground of hope that Heavenly Father has eagerly awaited for tens of thousands of years? Do you experience the feeling of your bone marrow melting and feel in your heart that you are connected to God in flesh and blood? Are you ever overwhelmed by sorrow and grief that begins with tears but that tears alone cannot end, so much so that you forget about yourself? Also, when you pray in your daily life, do you ever completely forget about your personal situation?

I have laid my foundation with deep prayer and sincere devotion in the most difficult situations, and you need to do likewise. If you have not, you will be accused by the level of my devotion. It is the same for me. God has walked the path of suffering for eons while offering devotion for the Will, and I think that I shall be judged by the standard of His devotion. To be judged based on His devotion will be a most fearful judgment. Therefore, in every circumstance of my life I struggle desperately with the question of how I can offer even an hour of devotion such that Heavenly Father feels compelled to comfort me. (042-233, 1971/03/14)

11. If visitors complain or make negative remarks about the Cheongpa-dong Headquarters Church when they see it, finding it to have a different standard from what they had expected, the heart of longing they had for the church will vanish. If someone feels, "This is not what I was hoping to see," and utters such words about it, then even though that person offered much devotion for the main church in the past, that offering will have been in vain.

Looking at the shabby Headquarters Church, if that person thinks, "Should this place where I offered devotions for so long remain the way it is? I will pay any price and make any sacrifice to make this church better than any other denomination's headquarters church," and if he makes this resolution before heaven in tears, I believe that he will become my companion in the Will. Because his standard is higher than anyone else's, God will embrace him in His bosom.

I have heard many times, directly and indirectly, that most of the overseas family members cannot help

but feel this way. If this is what family members overseas feel and think, the Unification Church members in Korea should not let themselves fall behind them in caring for the Cheongpa-dong Church. (051-217, 1971/11/28)

12. At the Cheongpa-dong Headquarters Church, we held True Parents' Holy Wedding Ceremony, an event unprecedented in history. Here too, we conducted many historic works; God's Day, Parents' Day, Children's Day and the Day of All Things were inaugurated here. The Holy Wedding took place here in 1960. The 36 Couples and 72 Couples were given the marriage Blessing here as well. This is a historic place and we must not disgrace it.

If I wanted to build a new church, I could do it right away. I could take down this building and build a church structure better than any other church in Korea. However, I am not greedy. I do not hope to get something unless I first offer devotion and my motivation is God-centered. We cannot establish the true history and tradition simply by using money for a beautiful new building. (051-228, 1971/11/28)

13. The Unification Church that you see in front of you with your own eyes is not everything. More important is what is behind it. I visited numerous palaces during my tours of dozens of countries. However, when I visited them I said to myself, "I will save the world starting from my small place." If I offer more devotion in this small place than in the extravagant buildings of the world and make a spring of deep devotion and heart there that God will remember, I believe thirsty people will come to my spring. It does not matter whether the water of life pours out of a rocky cave or from high on a mountain ridge. Everyone will go to that spot regardless of where it is. If that place yields true spring water, even a city will be built there. That place can become the original place of God's history and the birthplace of His culture. (051-229, 1971/11/28)

14. When I see the pillars holding up the ceiling at the Cheongpa-dong Church, I remember the time when I shed tears holding onto one of them. I can recall our church history and remember vividly the time when our whole nation was against us.

I know some people who keep their loved one's handkerchief inside their bosom as a treasure among all treasures and find solace from it throughout their lives. For others, that handkerchief may be something they can throw away in the washroom, but to the former, it is more precious than their own lives. A handkerchief does not cost much, but once love is involved with it, it becomes priceless. (083-172, 1976/02/08)

### ***Section 3, Conditions of Devotion and Guidance on Faith***

#### ***Investment and acts of devotion***

*After he was released from Seodaemun Prison, True Father lived at the original Cheongpa-dong Headquarters Church. The years that followed, until early 1957, were a period when he made preparations to advance to a new stage. During this time True Father devoted all his energy to educating members. He focused on outreach activities, with Eu Hyo-won, the first church president, giving lectures and teaching the Divine Principle. In addition, True Father often took members on recreational outings in nature to cultivate their physical discipline and their relationship to the creation.*

*The life of faith of the members was more intense at that time than at any other time in the history of our church. They attended church services, participated in outreach activities, and studied the Divine Principle. True Father himself led the church services. Although he wore a humble work jacket and the church hall was small, it was always filled with members day and night. In the congregation were many women, many young people, and intellectuals, including university professors. Everyone participated in outreach activities as volunteers, each with his or her own method of witnessing.*

1. During the time of pioneering in 1957, I slept only two hours a day. In those days I would pray together with the members all night. It was in the midst of a seven-year period during which I prepared and trained myself so that in the 1960s, when we would move into a new world, I would not be ashamed before heaven and would be victorious in my 21-year course. (114-232, 1981/10/20)

2. After I founded the Unification Church, I offered prayers and conditions of devotion every day for seven years, staying up in my bedroom until 3:00 or 4:00 a.m. My heart was determined, "I will pour out all my sincerity and devotion. No matter how tired and exhausted I am, I will continue. Even when I am hungry, I will pour out my whole self. I will not let sleep overcome me. I will continue until I build a foundation that meets with heaven's official approval."

My devotion with this kind of heart sowed seeds that were connected to God's heart. They will bring forth growth throughout the world. Even if the members of the Unification Church today cannot inherit those

seeds, some day without fail their fruits will be harvested, if not in Korea then somewhere else in the world. This is what I think. (082-324, 1976/02/01)

3. In the early days of the Unification Church, I prayed so intensely that my nose bled. I thought, "Even though I am bleeding like this for the sake of human history, if that blood moves people to feel indebted to me and so ashamed that they cry bitterly that they cannot repay it, that would be a glorious thing." I also thought, "It is an honor to be whipped on behalf of the people of the world." This is true.

Who is the patriot among all patriots? If two people suffer a whipping for the sake of the nation, one receiving 10 lashes and the other 100 lashes, the latter is a greater patriot. A person who receives 1,000 lashes is an even greater patriot, and if someone appears who is whipped with 10,000 lashes, he will be greater still; all the nation's fortune will adhere to him. Then, what if another man comes and is whipped with 100,000 lashes? Even if this person tries not to take it, all the nation's fortune will be given to him. Don't seek fortune in any other way. This is the way to receive it. (047-334, 1971/08/30)

4. You have to inherit what I prepared when I sacrificed myself in my youth. By so doing, you should advance to a victorious position where all nations praise you. If you live for the sake of all nations, loving them, you will surely attain victory. It is my earnest desire for you to advance to a position even higher and more glorious than mine. But do you want to receive that fortune by just sitting around doing nothing? It is time for you to stand on the front line.

During the early years of the church, I trained members day and night so that they would not be swept away into the evil world. For example, one day when we climbed up Mt. Gwanak, it was raining hard. The path was very slippery, but despite the difficulties we climbed all the way to the top. This is how I trained the members to fight on the battlefield against the nation and the world, so that they would not become remnants of a defeated army. I trained them like this despite all the accusations that came against me. (143-331, 1986/03/21)

5. In 1957 when I was educating the church members in Korea, I used what I call the one-on-one strategy. It is a strategy that will last until the end. I gave my lecture in front of one person as if I were giving it to hundreds and thousands of people, thinking that upon that person would depend hundreds and thousands of people. In order to raise that person as an authentic disciple, I had to pray for him and do sufficient conditions of devotion on his behalf to motivate him to become such a disciple.

In such a case, three levels of relationships are created: me, you and the local members. First, there must be unity between you and me; then you should bring unity among the local members and yourself. Why three levels? It is because originally God and Adam should have been united and then Adam and his sons should have been united. That is a principle. Without reaching perfection through three stages, the realm of perfection of the four-position foundation cannot appear. That is why you have to create others like yourself. (096-285, 1978/02/13)

6. If someone says even one word that touches my heart, I might burst into tears. I have such a heart. There is something in my heart that makes me choke up whenever I think of God. I cannot help this. Since I have such a quality within myself, my life itself is prayer even when I do not pray in a formal way. That is why I always feel God's sorrowful and suffering heart, and why I sometimes fall down, choked with emotion, or grab hold of a tree or a telephone pole while my tears flow uncontrollably. At those times I feel God's heart so intensely that I can no longer stand upright.

When I looked into it, I realized that something happened to God that made Him extremely sad. When I prayed about it, He let me know what happened and where. Since I have the mission of the person with the central responsibility on earth to make a foundation of heart, and to deal with both spiritual and physical issues required to make this foundation, God always lets me know His actual situation. (060-219, 1972/08/17)

7. There was a time when even beggars told each other that they should not go to the Unification Church because the food we offered them was so meager. Yet, we moved up from the bottom step by step.

In the early days I did not even celebrate my birthday. I thought, how many people have died never able to celebrate their birthday while on earth? That is why I fasted on my birthday for three years, to sympathize with them and to connect with them when I meet them in the spirit world.

Also, in the early days I did not wear a suit and tie when I spoke from the pulpit on Sundays. I began my ministry wearing laborer's clothes. Whenever I spoke, whether a sermon or lecture, I invested my sweat and tears, offering my utmost sincerity, even if only one person was listening. I did not treat people as guests who were just passing by. I now miss those early days. (141-056, 1986/02/16)

8. Throughout my life, I invested everything I had to witness to people. When a patient comes to see a doctor at the hospital, the doctor has the responsibility and obligation to invest his life for that patient,

even forgetting to sleep. Likewise, in raising the church members I forgot about whether it was day or night. I often ate breakfast thinking I was eating dinner. There is such a tradition in the history of our church.

When you are witnessing, create an environment in which even nature desires to praise you, in which the water in the river wants to stop flowing to praise you and the fish in the river want to be on your table so you can eat them. Then the people who eat those fish will start responding to you. This is the kind of foundation you should leave behind.

Go around the area you are responsible for 10 or even 100 times. Visit every single house without exception. God goes around the world 1,000 or even 10,000 times searching for His children. How can you become God's sons and daughters and inherit from Him unless you do the same? So in every town you visit, you should want to go around to all the houses in the area 100 and even 1,000 times, and when you are unable to do so, you should repent in tears. As a leader responsible for the heart and spirit of others, you need to do that. That is the way of a representative of the vertical True Parent and the horizontal True Parents. Continue in this way, and your members will take the proper direction without any deviation, find their position, and follow your example. (220-305, 1991/10/20)

9. In 1957, I prayed individually for about 400 members every day. These days I no longer pray like that. However, in those days I needed to pray for them in order to help them transcend a certain level. When I prayed, I could understand their individual spiritual situations. When I prayed, God would teach me because the members were connected to me like branches.

You too should pray for your members, offering your utmost devotion. When you pray for them, if any of them is spiritually injured, God will show you glimpses of their spiritual situations in all kinds of forms: they might be downcast, or have their face covered with a cloth, and so on. When good things are happening to them, you will see them smiling; when they are sad, you will see them with a sad appearance. (070-181, 1974/02/09)

10. Always take the time to offer sincere devotions, prayers and other conditions. Offer them when you get up at dawn, when you are on the borderline between the spiritual world and the physical world and your optic nerves are just starting to function after a restful night. The spirit world will show you something spiritual. Through such experiences, you will be given foreknowledge. Then you will be able to predict, "Today this or that will happen in the church," or "today such and such a person will come."

A capable doctor can tell what kind of illness their patients have just by looking at their complexion, or by seeing how their patients walk. Likewise, your spiritual antenna must be long and have the sensitivity to appraise things. For this to happen, you need to offer conditions of devotion.

Prayer is truly powerful. Prayer allows you to be in complete control of your environment without having to say a single word. Before I go somewhere, I always pray for 24 hours focused on my goal. I pray even while I am eating and resting. I do not pray for my own sake; I pray for the sake of humanity and for God.

Once after I offered such prayers with a single resolve, I visited all our churches throughout the nation. By doing so I brought the churches into a sphere of equilibrium. My prayers elevated the churches into a realm under heavens sovereignty, where conscientious people could be pulled to them. That is why when they met you, they were drawn to you without knowing the reason. That is why I say that you always need to offer conditions of devotion. (207-349, 1990/11/11)

### ***A church with fervor and love***

*In the 1950s, True Father personally guided members with zeal and passion. He listened to members' stories all the way to the end, even late into the night, and then gave them guidance. When he stood at the pulpit, he preached with tears. Because of this, the members always longed for him and visited the church to see him. Once they came they could not tear themselves away to go back home. In such an atmosphere filled with truth, love and the divine spirit, the church overcame hardships and established a firm foothold for the next stage.*

11. The most enjoyable time in my life was when I was personally raising members. I spent time with them until late at night. Even though some members wanted to leave after midnight, I continued speaking because I was immersed in the joy of helping them grow. I would speak to them until 1:00, 2:00, even 3:00 a.m., even as some of the members dozed off.

How different it was then than it is today. The time did not matter; I was so intoxicated with giving advice and encouragement. As I spoke I was often in tears. I was thankful and I was deep in thought. Once I gave them an injection of truth, even those who were on the way to hell would turn around and come back. How exhilarating! Since heaven was with us, a huge electric current was present. A strong power like a 100,000-volt current flowed in us, and we could feel it shaking the entire world. What a delight! After

experiencing it, I could not fall asleep even if I tried. Even while sleeping, my eyes would suddenly open wide. (167-329, 1987/08/20)

12. How much effort have you made to save people, representing God's heart and His role as Creator? This is a serious issue. I have given so many lectures and sermons. In the 1950s in particular, there was not a single day when I did not speak while shedding tears. There was not a single day that I did not cry out in tears. Heaven consoled me and worked with me even as I kept my resolve to move forward, even though those times when I collapsed on the verge of death, shedding so much blood and sweat that I was about to lose consciousness.

Whenever you witness, pray for the people in your area. Pray for them every night before you go to bed. If you are responsible for a district, go up to the highest mountain in the area and pray for the people there. If you cannot do so, go down to the deepest valley and pray there. Don't stop praying. Afterward, go to the holiest place, the church sanctuary, and pray there. Do not let the church sanctuary remain dry without tears. (172-196, 1988/01/21)

13. What remains in history is not ability, but results, not the preparation, but the foundation we lay. This is true; these are not simply my own words. It applies at school and anywhere.

So when you speak, do not just speak words. You have to live by your words and bring your own result; then your words carry weight. When you lecture, you must touch the hearts of your listeners by connecting your words to experiences that bring forth tears.

In the early days of our church, I gave sermons with my blood and tears amid harsh persecution. I invested all my heart and soul, speaking at the top of my lungs in order to touch the hearts of my congregation. I did this even though the persecution grew more and more each day. We still had a long way to go, and I had to invest my whole being to keep the members on the path. It was exhausting, but I gave them all the energy I had. I led the members that way because we had to bring results. (133-232, 1984/07/19)

14. In 1957 and 1958, what kind of person was I? I was a great listener who patiently heard the stories of every member, young or old, who wanted to share with me. People recognized me as someone who would listen to their stories, perhaps better than anyone else in Korea. When elderly ladies came to see me, they would talk about their marriage life from their wedding day, even telling me exactly how they loved their husbands. They shared everything they kept in their hearts. Anyone who came to see me said, "Father listens to all my stories."

When they had nothing left to say, I started to speak. If you want to fill a bowl with something new, first you have to turn it upside down so that everything is emptied out.

That is why I listened to them, putting myself in the position of enjoying what they had to say more than anyone else, even staying up all night to hear it. It is all about genuinely listening to others and then genuinely talking to them. That is the secret. That is how you give and receive. (096-322, 1978/02/13)

15. When I was doing my outreach work, I treated even an 80-year-old woman who visited me with the same regard as I gave to young people in the prime of life. Is there anyone in heaven or on earth who wouldn't like to be treated with such a heart?

So if such a woman comes to you, welcome her, rejoicing as if she were your ancestor come back to life. Welcome her more than you would your own grandmother. Your ancestors cannot come from the spirit world unless you make such conditions with other elderly people. Therefore, you should treat them with such heart. It is heavenly law that you must treat elderly ladies well. To treat the elderly well is like building a bridge according to the order of heaven. In fact, the oldest grandfather is God. (047-321, 1971/08/30)

16. The members who followed me in those days built a deep bond of heart with me, and many shed tears whenever they thought of me. Even though they had their children, grandchildren and spouse, they still shed tears when thinking of me. You also have to be like that. When I had something to eat, I kept the food and waited until I could eat it with them. I only wanted to bring them joy by helping them with their difficulties and uplifting them whenever they seemed down. That is why, when they faced persecution from their villages, and even from the nation, they still followed me. In the early days of the church, we lived in such an atmosphere.

Once new members joined the church, they wanted to see their spiritual parents and came to the church to see them every day. That was the atmosphere then. I told the members to create such an environment in order to guide their spiritual children. I also educated the new members to do the same. So, to them our church was better than their home, their school or their workplace, and they preferred to come to our church. That became a problem for society. (096-144, 1978/01/03)

17. In the early days of the church, the female members were dying to come to the church. Their hearts kept shouting, "I want to go!" I could hear their inner voices. When I began listening to them, they began speaking in the language of another world. They entered into a spiritual state of mind. If I liken God's love to electricity, it was just like they were connected to that love through an electric cable.

Once they entered that state, they could see things in spirit. Even while at home, they knew what I was doing at any given time. They knew specific things like, "Today Father is not in a good mood, so I'd better not go to the church," and they tried to stay away from me. Yet even with that determination, they still could not help but come to the church.

The Cheongpa-dong Church is on a hillside, and that hill had spiritual power to attract people. Who can block the magnetic needle of a compass from pointing south and north? Even if they were determined not to come to the church, they would soon find themselves leaving their room and walking around in circles in the courtyard of their home. Finally they would open the gate, catch a bus and arrive at the church, despite themselves. The Unification Church on that hill had such mysterious power. If you have never had such experiences, you do not yet know true love. (166-228, 1987/06/07)

18. Unification Church members in those days were the most miserable people. They were persecuted and chased out. I know members who were kicked out of their own homes on cold, snowy winter nights. Having nowhere to go, all they could do was keep on praying and try to keep themselves warm by leaning against the wall of a neighbor's house.

My heart was filled with bitterness and sorrow over how they were mistreated, but because I knew that heaven endured such hardships again and again, I forgave their families who opposed them. I did this because the families did not know what they were doing. Truly, I have gone through so many situations and have so many stories to tell. Yet, who knew that I lived with the indescribably bitter sorrow of heaven and earth within my heart? While walking this path, I swallowed countless tears. (157-138, 1967/04/02)

### ***Continuous teaching***

*In the early days of the church, former church president Eu Hyo-won single-handedly undertook the task of giving Divine Principle lectures to the guests who were witnessed to. Newcomers listened to his lectures in the evenings, and people who came to hear three days of lectures usually slept at the church during the time that they listened to the lectures. It was as if they were attending a three-day workshop. President Eu set the record, giving lectures for 18 hours in a single day.*

*He could not stand up due to the condition of his legs, so he gave his lectures while half-lying on the floor, propping himself up with one arm and writing on rough printing paper. After President Eu finished his lecture, True Father would speak to the guests. He spoke with all of his heart and strength, until his whole body was soaked in sweat. Those who went through this process were moved and touched by the profound truth of the Principle. From this experience alone they resolved to walk the path of the Will.*

*Later, President Eu gave introductory lectures in the mornings and afternoons as well.*

19. For three years and eight months President Eu Hyo-won gave lectures without taking a break for even one day. This is the historical reality of our church. He gave the lectures despite his disability. When I think of how I pushed him to lecture, I feel as though I am a merciless person. In those days we did not have many members like we do now. When we had one new guest, he would give lectures just for that person, and when we had no guests, he gave lectures to the members. I am sure there are many members who remember this. (172-047, 1988/01/07)

20. I did not rest while President Eu Hyo-won was giving lectures. Sitting in my upstairs room, I listened to all his lectures. I was given reports about who had come. In the evening I came down to give lectures myself. Less than a minute after I started speaking, I would see him doze off from fatigue. Then I would pray for him in tears. We experienced such a tearful history together.

The history of the Unification Church is so painful. Why did I have to do that? Why did President Eu have to do that? It was for God. Nevertheless, the spirit world supported us. If it hadn't, it would have meant that the spirit world does not exist. (107-249, 1980/05/19)

21. Even if there is no one at the church when you are giving a sermon, keep the door open and preach while wailing in tears. Then, your neighbors will come and ask what is happening. People will come to see what is going on. Then you can ask them to listen to your sermon.

You should speak with tears. For whom do you shed tears? You do it for the nation, for humankind, for

the world and for God. That is the way that you must go. If you collapse while giving lectures on the Word, I will take care of you; if you die from that, I will hold the funeral for you. You will have things to say when you go to the spirit world. You can say you were following my instruction, and while giving lectures, speaking at the top of your lungs, you died.

How serious it is to give lectures on the Word! Do it as a matter of life and death. That was the attitude I had. As a result, God helped me, and I now have become a worldwide figure. (107-248, 1980/05/19)

22. After you come out of a seven-day workshop at the Unification Church and walk the streets of the city, you feel as if there is something different about the world. The trains look as if they are out of an ancient legend, and every bus going down the street seems to be upside down. Even the people may seem to be walking backward.

After having such an experience, would you stop coming to the church because you were told not to? In the early days, even if our main gate was locked, members climbed over the church fence. When I told them not to come and chased them out through the front door, they turned around and came in through the back door. It was common for members to stay up all night praying, weeping and crying out in tears.

We need such a spirit at the church. Then something great will erupt like a volcano. In order to make this happen, you have to give lectures day and night. That is why I asked President Eu to give lectures for as much as 18 hours a day, which he did for three years and eight months. (107-244, 1980/05/19)

#### **Section 4. Pioneer Outreach to 120 Areas**

##### **Forty-day pioneering**

*Beginning July 1, 1957, the members fasted for seven days together with True Father, who continued this fast for a total of 40 days. Then, beginning on July 20 he dispatched the members in two-member missionary teams for a 40-day pioneer outreach campaign in 120 areas throughout Korea. Through this full-scale outreach activity, membership increased and new local churches were established. In 1958 Father further strengthened the system of outreach. In 1959 headquarters organized three different 40-day workshops to train evangelists. Later, 40-day Divine Principle workshops were held regularly as part of the work to raise up leaders.*

1. How are we to live when carrying out God's Will? You cannot live just for yourself and be concerned only with solving your own personal problems. You need to go beyond that and be concerned with the problems of the whole. You must make a pure offering of eternal value. Engage in providential activity as an evangelist of heaven. If you feel called for this mission and go out to witness, God will be with you. If you live with this heart, the historical re-creation of love will surely take place. (002-014, 1957/01/06)

2. A special 40-day outreach campaign started on July 20, 1957. All the members in Korea began a seven-day fast on July 1. Through fasting they made a new start. I fasted with them and announced this special 40-day campaign.

In the Unification Church, we hold a 40-day witnessing campaign starting on July 20 every year. This is during the school break, the hottest time of the year. We need to sweat and work intensely for the providence during the hottest period of the year. This is a good way to pay indemnity. Indemnity conditions have to be set strategically. That was why I chose this most difficult time for witnessing.

When you go out witnessing, you are not to carry any money with you. If you have money, you should give it away. You have to go to your assigned area and meet your expenses by doing manual labor or whatever jobs you can do that will help the people in your area. By shedding your blood and sweat in activities to help the people, you are undergoing training. (167-240, 1987/07/19)

3. In 1957, when the Unification Church started its outreach activities for the first time, I sent missionaries out to 120 locations throughout Korea. I instructed them to go to their assigned areas with only two changes of clothes and enough money for a one-way trip. It was during my 40-day fast, and I encouraged them to do a limited fast, such as a liquid fast with a drink made from mixed grain powder. I said they had to start by doing manual labor for their food, then later they could accept the food that people offered them. This is what they did, starting from the lowest position of having nothing and overcoming.

I too went this path. For three years I fasted on my birthday. I ate sitting on the floor, setting my food on a newspaper as if it were a dining table. I ate only a bowl of grains with no more than three side-dishes, including kimchi and soy sauce. This was how we climbed up through all the stages. This is restoration through indemnity. Even the clothes I wore were hand-me-downs. (125-126, 1983/03/14)

4. When the members left to begin the 40-day outreach campaign, they did not complain or ask for

money. Even though they were persecuted in their areas, they went from house to house to save even one more soul. As they went around early in the morning, all the dogs in the village barked at them. That irritated the villagers, so they would not give our members any work there to earn money. That is why they had to take a bus early in the morning and work far away.

With the money they made from their labor, they bought puffed rice. Then they offered that as a snack to guests before giving lectures. You need to know that practices like these are recorded as part of the providential history of the early days of the church. (215-043, 1991/02/06)

5. During the outreach campaign that we held in 1957, there were memorable moments. When members ran into each other on the street, they were so happy. They shed tears when they said their goodbyes, hating to separate from each other and looking forward to meeting each other again. This was also the bond that members created with their spiritual children, with whom they spent many hours walking along mountain ridges together. When they had to separate, they were so sad to have to say goodbye to each other.

You cannot buy such moments, not with any amount of gold. Do you feel how priceless they are? If you forget such memories, what do you think will be precious in your life? In the future, you must accompany me not only in Korea but throughout the world, implanting my new teaching and introducing the heavenly tradition. That will be the source of your pride. Yet, when can you make and collect the precious stories and teaching materials that you will need to share in order to do this work? There is no better time than now. (051-272, 1971/11/28)

6. Throughout the 1950s, even before the Unification Church was officially launched, I gave members all kinds of training. I directed them to fast, go pioneering, and much more. In those days members missed me very deeply. They came to the church to see me, staying late into the evening. I would walk with them to their homes, but even then we could not say goodbye and ended up walking back to the church together. Sometimes we spent all night like that, coming and going. And it was not only with me; the members did the same with each other.

In those days in Korea, we did not have many vehicles like we do today. Most people walked. On many occasions as we walked home in the moonlight or at dawn, we shed tears with burning desire and determination, pledging to live for the nation, the world and heaven. I have many unforgettable memories of those times. They were circumstances that taught us the real meaning of patriotism, of putting the nation ahead of one's family. The high spiritual atmosphere moved us in those days. It was stronger than one's first love in the secular world. I will always remember that time.

As church leaders, it is your responsibility to maintain that atmosphere. It has to be one of the goals of your activities. Make effort to maintain the standard that connects your church to this foundational tradition. Understand how I established this tradition and teach your successor how to inherit it. Even if you are doing well now, if your successor cannot do better than you are doing today, the Unification Church will decline. The future must always be better than today. Always keep in mind that you need to invest yourself into the members now, for the sake of the future. (184-112, 1988/12/20)

7. It is not enough for you leaders to just speak or lecture about the Word. More importantly, you have to be able to plant the Word so that it yields a harvest. You cannot harvest these fruits in an instant. It takes more than three years. That is a principle. That is why you need to work hard for three years.

Hence, in 1957 I chose 120 locations for witnessing activities and sent our members there as missionaries, saying, "Go with the attitude that this 40-day assignment to your area will continue for three years. Take the position of servants. Be loyal to the people you meet in your village, and work for them as hard as you would if they were paying you to work as an employee. This is how you can teach them the way of loyalty. Don't just talk about loyalty, but demonstrate it through your actions. Then, even if you do not say anything, other people will contribute to keep the work going after you have left. When people begin to respond this way, your work can truly take root in that village." (029-194, 1970/02/28)

### ***Witnessing atmosphere***

*When True Father dispatched witnessing teams to all parts of Korea, he allowed them to take only two changes of clothes and only enough money for a one-way fare. Not only that, he also instructed them not to eat anything other than steamed barley rice. Members who went witnessing survived on a drink made from mixed grain powder dissolved in water. Sometimes they even ate the scraps and bones that were to be fed to dogs. They carried out their pioneering work in the most miserable conditions possible. In those days, a day's wages were not enough to buy even one meal. At times these members, suffering from hunger, stumbled on the road.*

*They could not even say that they were from the Unification Church. Instead they woke up early in the morning and swept the village streets or helped the villagers in their fields. That is how*

*they made connections with them. In the early days, our members sacrificed and abandoned everything when they joined the church. This resulted in intense opposition from their family, neighbors and friends in the secular world.*

*Beginning in 1960, members carried out witnessing activities on the streets of all the cities across Korea, as well as in the major parks in downtown Seoul.*

8. All of us, young and old, have been waging bloody battles to this day. Many trials have blocked our path, but we overcame them by focusing only on God's Will. We did not have decent food to eat or fine clothes to wear. We put everything into our struggle, shedding blood, sweat, and tears to lay the foundation for victory.

When you started out on your first three-year course, I asked you to go the path of a repentant sinner. In those years, we who were not sinners walked the path as if we were sinners. I know how hard you fought to protect your area from being taken away by Satan, and how you would not retreat. I know some of you sold your blood for money to protect your assigned area. You worked hard in limited circumstances. However, there was also incredible spiritual effort behind the scenes to support you. Your toil prepared you for the future, and it is a foundation for advancing toward a new world. (012-270, 1963/06/20)

9. When the Unification Church started witnessing for the first time, the members did not have to witness with words. People were witnessed to through their dreams. In dreams, people were told, "Go to the Unification Church!" When people did not follow the direction given in their dreams, they were hit with a bat. The spirit world witnessed to many members this way. Ancestors said to their descendants, "If you go to such and such a place, you will meet a person called Mr. Moon." This was how witnessing occurred. When people resisted, their ancestors kept pushing them and driving them until they went to that place. This was how the members of the Unification Church were gathered. (049-201, 1971/10/10)

10. During the early days of witnessing, persecution was severe and people who went out to do outreach were extremely lonely. Members had no way of knowing each other's situations and yet they really wanted to stay in touch with each other. Eventually, some would find a high school or college student who would link them together and through them, they could pass messages back and forth to arrange a meeting.

The members' areas were some 20 to 40 kilometers apart, so they would make an appointment to meet at a point midway between them. They would choose a landmark that was easy to find, for example at the crossroads, under a bridge, or at a monument. When they met, did they have anything to eat? Normally when two friends meet after a long time, they eat lunch or dinner together, but these members could not enjoy that luxury.

The members were as close as any brother or sister could get. Who can describe the aching hearts they carried back then? They were not able to express their love and heart toward their own parents or siblings. So they would invest themselves for each other. One of them might resolve, "The next time we meet, I will definitely treat you to a chicken lunch." Then, to raise money to buy that lunch, the member would work for one whole week. But he or she would not say how the money was earned.

Later, when those who were treated to a meal learned about the hard work their brothers or sisters had done, they felt as if their bones were melting. Generally we try to keep our composure, but when we are about to cry our chins tremble first and finally we burst into tears. It was like that. From that time on, whenever they met each other, they did not need to speak words. They just hugged each other and prayed for God's Will while crying their hearts out. You cannot imagine how loudly they wailed. They prayed in tears, paying no heed to the local people who might be staring at them. All those experiences became their personal history, which they could share later. (215-043, 1991/02/06)

11. When the members of our church were doing outreach in their pioneering areas throughout Korea, they would work all day long and barely earn enough for one meal. Sometimes even young members would be so hungry that their legs would buckle as they walked.

The members did not receive any money from our headquarters. They needed to make money to eat. However, if they had worked in their area, the townspeople would have accused the church, saying, "The Unification Church does not even take care of their own members." If such a rumor had spread, the members and the church would have been persecuted even more. So they had to go to another town as far away as 40 kilometers, work there and then return. Many members did that, but they never spoke about it. Six months or a year later, when the students they were witnessing to came to know the situation of our missionaries, they burst into tears. Then they started to give them lunch boxes.

Yet for the older pioneering members, to eat the lunch offered by these pure-hearted students made them feel miserable in their hearts. It was painful for the pioneers to have to rely on these young students for food, and make them skip meals, when in fact they felt responsible to take care of the students. Under

these circumstances, the pioneers and the students helped each other overcome their difficulties, and with the determination, "Let's realize God's Will, even if we die," their hearts connected. (094-229, 1977/10/01)

12. We have the Sung Hwa Student Association, made up of junior high school and high school students who gave food to our missionaries. When their parents severely opposed this, they began to take turns giving them food. Thus, if there were 30 students, each of them would give up their lunch only once every ten days. In this way the missionaries could eat breakfast, lunch and dinner. This was their contribution to support our witnessing activities. When their parents realized what was going on, they were upset. Even so, we had to use this means to move forward. Those lunches were the students' offering to the missionaries who were serving God's Will for the nation and the world. To this very day, those former students praise those glorious days when they could make such an offering. (215-042, 1991/02/06)

13. Before those students joined the Unification Church they used to have good lunch boxes, better than other students. But after they joined the church, instead of taking their lunch, they would hide themselves away on the school grounds, walk around, and then come back to class. Their classmates figured out what they were doing, and when their parents found out, it made big problems. This did not happen just once or twice. Some of them were constantly skipping lunch, so their classmates told their mother, "Your child brought lunch boxes before but now that they have joined the Unification Church, they do not have them. Why are you not making lunch for them?" Then their parents would say to their children, "I heard you did not eat your lunch at school. What happened?" Then the students had to admit they had given their lunch to the missionaries, which caused the parents to oppose our church even more severely. This happened often all over Korea. Christians would oppose us especially severely, saying that a pack of wolves had come to steal God's sheep. How do you think I felt as their leader, having placed the missionaries in that situation? (094-230, 1977/10/01)

14. We have been walking a suffering path to remove the nation's wall of bitter pain that has blocked us in external areas. I want to dissolve this bitterness of the people of Korea. Also, I know the Will of God. Therefore I willingly and gladly accept any kind of hardship. If someone asks, "Who shed the most blood and sweat, and who embraced God's heart and offered loyalty to Him?" we are the ones who can confidently assert that we have the truth and have offered conditions of devotion centered on God. That is why I am saying that we are the only ones who can receive the heavenly fortune that is coming. (035-311, 1970/10/30)

## **Section 5. Missions to Japan and the United States**

### **Overseas missionaries**

*After outreach work in Korea began to take root through the 40-day witnessing campaigns, True Father was able to turn his attention to other countries. In 1956, the year after his incarceration in Seoul's Seodaemun Prison, Father offered prayers at Gapsa Temple, a famous Buddhist temple on Mt. Gyeryong in South Chungcheong Province. While praying, he sensed that Japan would soon once again be in a very important position in Asia. Because the Soviet Union and China were supporting North Korea, Father knew that if Japan stood on the side of communism, Korea would be seriously endangered. Hence, he realized that he needed to send missionaries to Japan to begin to deal with this potential threat. By loving Japan, formerly the enemy of Korea, he would establish it as an object-partner nation on God's side. Herein lay the reason he sent missionaries to Japan, despite the difficult circumstances.*

*At the same time, he also determined to send missionaries to the United States, which was in the same position as Rome at the time of Jesus. He planned to establish the United States as the central nation in his worldwide mission work.*

1. I have truly attended people with the same devotion as I would show if I were attending my own father and mother. Furthermore, in order to make a foundation to restore the society and nation, I have done the same for people I do not even know. According to this principle, I cannot worry only about my own country. Even under the most severe persecution, my prayers and interests were not for Korea alone. I also had to work hard to send missionaries to Japan and America.

When I sent the first missionary to Japan, there were no diplomatic relations between Korea and Japan. Unable to go through any normal entry procedures, this missionary had to be smuggled into Japan on a small boat. As for America, you cannot imagine how hard it was to send even one missionary there. No one could imagine that we could send missionaries to America at the time. Even under such difficult circumstances, I decided to send someone to America to sow the seed of the Principle. I worked day and night to make this happen. The principle of providential restoration works from the outside in. For a country to receive glorious blessings from God, I needed to create a situation whereby the providential Will would come into that country from the outside. (015-072, 1965/02/13)

2. When the Unification Church attempted to register as a church in Korea, there was a big struggle in the government. That was in 1963. I knew that such a day would come, so in the late 1950s I made a condition before heaven to prepare for it. This is why I sent out foreign missionaries. I prepared, knowing that if Abel is constrained Cain can lead the course of restoration through indemnity.

Long ago, Cain killed Abel, but now we could form a Cain-type altar based in foreign nations in order to support and save the Abel-type altar. In order to make such unseen connections between countries in different parts of the world, even though we were chased and beleaguered, we sent missionaries abroad. Taking a serious risk, we sent three people to America and one to Japan.

In Korea, the Unification Church grew despite opposition from the Liberal Party of Syngman Rhee, which controlled the government. That regime thought we would disappear. They never imagined we would prosper as much as we did. Behind this growth, however, there is a history filled with bloodshed. There are so many stories that defy imagination. I anticipated opposition on the national level, so I had to make internal preparations to deal with it. The condition I made was to send missionaries to America, Japan and even Germany. (016-064, 1965/12/26)

3. We need a strategy to do world-level work. The mess that the world is in has to be straightened out centering on True Parents. In order to go through the course of restoration through indemnity on the world level, we have to fulfill our portion of responsibility. Having established a national foundation through the 40-day outreach campaigns throughout Korea, we sent missionaries to countries around the world.

We built our foundation in Korea, which is like Israel in Jesus' day, and then we went on to build a foundation in America, which is the center of the world, much as Rome was in Jesus' day. Our situation is different from that of Jesus, who was beleaguered by the religious leaders and people and bore their persecution. You know how the things I spoke about for the last few years have turned out. It would be an honor if we could die fighting against billions of evil spirits and have our bodies buried in the land of Canaan. (013-212, 1964/03/15)

4. We have to accomplish the mission, not only for Korea but for the world. In order to develop the Unification Church, I had to send missionaries to Japan and America even while being persecuted by the Liberal Party of Korea. Unlike today, in those days the Korean government opposed and persecuted us. So I sent a missionary to Japan on a smuggler's boat. But I did not feel any guilt about that at all. This is because I looked at the situation from the perspective of God's providence. If I had not done that, we could never have made the victorious foundation we have today. (019-141, 1968/01/01)

5. In order to save Korea, and then Japan and the world, I needed to find a way for our strong religious teachings and philosophy to be adopted by the people living in the major cultural centers of Japan. The question was how we could educate the Japanese people and establish ourselves in the subject position, as opposed to going there and being condemned. I believed that this was the only way Korea and Japan could overcome communism. The young missionary who went to Japan and lived there in hiding pioneered the Unification Church and established that new foundation.

In Japan, we focused more on making inroads with Japanese leadership than on creating a nationwide movement. Somehow we had to connect Japan and America to Korea. The Japanese Unification Church began in this way, with the purpose of influencing Japan. (110-167, 1980/11/17)

## **Japan**

*In the early morning of May 30, 1958, in a garden in the pine woods behind the Gapsa Temple on Mt. Gyeryong, True Father spoke for the better part of two hours with Choi Bong-chun (Choi Sang-ik). He then decided to send Mr. Choi as a missionary to Japan. Father made this decision out of his overwhelming love for Japan; he was determined to save that country.*

*Missionary Choi left Busan on July 15, 1958. After traveling for some time, he arrived at the port city of Hiroshima with a heart full of expectation and deep emotion. Upon his arrival, the Japanese authorities arrested him over his immigration status. He had to go through suffering and innumerable hardships before he could finally arrive in Tokyo and begin to propagate the Word. His method included handing out leaflets with the name "Tokyo Church of the Holy Spirit Association for the Unification of World Christianity." He soon found new members. The first church service was held at 85 Nichome, Totsukacho, Shinjuku, Tokyo, on October 2, 1959. Thus the Japanese HSA-UWC was born.*

6. If I look at Japan from my own point of view, it is my enemy. I was tortured many times under Japanese rule. But God commands us not to strike our enemy. Rather, if the enemy does not have clothes or is starving, He says to take care of him. This is why I sent Choi Bong-chun as a missionary to Japan. I knew that the whole of Japan and Korea was against us. But I also knew that in a few decades, it would become clear that this work was for their benefit. I knew that someday the people of both nations would

clasp their hands together in respect and thank me. So I sent him to Japan despite the costs and the risks.

The persecution directed against the Unification Church was at its peak, and it was during such a time that I decided to send out Choi Bong-chun. Nobody understands the suffering we endured to send just one person to Japan. We sent this missionary at a time when not one person could be spared, and we held back our tears as he left. The achievement he made by putting his life on the line can never be erased from the history of Japan. Now Korea is thankful to Reverend Moon.

God loves Japan. I love Japan more than anyone in the history of Japan. I love Japan more than the Japanese themselves. If God loves Japan, I want to love Japan with a deeper heart than even the Japanese. (1969/04/27)

7. Even though Japan is my enemy, I have loved that country more than anyone else has. Because of this, Japan can respond as my object partner and work for God's Will throughout Asia in the future. Otherwise, I would not be able to find a country to serve as an object partner to the subject partner country. Because that is Japan's destiny, in a show of love for Japan stronger than anyone else's, I borrowed money to send a missionary to Japan and thereby save Japan. (083-109, 1976/02/05)

8. In 1958 when we sent the first missionary to Japan, the Liberal Party of Korea was in power. It was vehemently opposed to the normalization of diplomatic relations with Japan. What could I do to ensure the survival of Korea? I knew that the Soviet Union and China were supporting North Korea and Kim Il-sung. For certain we had to find a way into Japan. This is the reason I sent the missionary to Japan. At the time, because diplomatic relations between Japan and Korea were not yet established, it was not easy to send a Korean national into Japan to do missionary work. (110-167, 1980/11/17)

9. If we are trying to fulfill God's Will for the whole world, then we have a responsibility to do the same for the neighboring nation of Japan and many other countries. Thus, we have to send out missionaries to the world, even though we are still on a suffering path ourselves. We cannot wait until we have money to spare. We have to do it under difficult circumstances. Thus it happened that when we pioneered Japan, we borrowed money to send our missionary there. I did this because I knew I had to set the condition of having loved the enemy nation of Japan more than any other person has ever loved it.

Upon the missionary's departure, I told him, "You must give everything you have to Japan in order to save it." It seems like only yesterday that I sent this man off, telling him he had to go even at the cost of his life. We did not even have enough money to make ends meet, yet I borrowed the money to send him. At the time, no one could understand why I did this. The path of God's Will is difficult. It is not the path of happy times, nor is it a smooth road over level ground. (032-307, 1970/07/26)

10. I said to a missionary going to Japan, "I will pray for you and set conditions for you. I will not sleep until you arrive in Japan. Do not come back until you have completed your mission, even if it means death." Upon arrival in Japan from Busan he was arrested and sent to Omura Prison. He was transferred to several facilities until finally he was scheduled to be sent back to Korea. But he felt he simply could not come back, even if it meant his death, since he had already risked his life to go there after I gave him his ticket. While he was on the train to Shimonoseki, he thought of jumping from the train but it was too fast and there were too many tunnels. So he arrived at the prison in Shimonoseki and waited to be sent back to Korea. But he knew that if he was sent back to Korea, everything would be lost. So he used his wits and started fasting. One week, then ten days of continual fasting eventually made him sick, whereupon a doctor diagnosed him with heart disease. He was sent to a hospital for treatment, from which he escaped. This is how he pioneered Japan and eventually trained many brave Unification Church soldiers. (023-137, 1969/05/18)

11. I sent out a missionary to Japan. Heavenly fortune seeks you out when you go beyond manmade systems and laws. Because I know how heavenly fortune works. I have to prepare accordingly, and that generally means that my path is full of danger, pain and persecution. If you always please others, there will not be any persecution. But when you are trying to do what is right for God, then you will be in conflict with others, and if they are in authority they will obstruct you. Despite this, Unification Church members are going heaven's way. (058-317, 1972/06/25)

12. When I sent the first missionary to Japan, I told him, "Love the Japanese people more than anyone else does. Love them even while you are shedding tears and even when you are trapped in a corner. Love them even while you are being chased out. Love them to such a degree that the evidence of it will force them to testify to the fact that you loved them." When a foreigner demonstrates loyalty beyond the level that Japanese people show to their own country, then the Japanese people have no choice but to bow their heads before him. This is an ironclad rule. While following this rule, Missionary Choi was taken to prison, but he managed to escape and started to witness. Some may think what he did was wrong from the viewpoint of conventional behavior, but the Japanese people will remember it gratefully for years to come. At the time, they may have opposed us and judged us negatively, but with the passage of time, their descendants will embrace this phase of history tearfully and take it as a source of inspiration. (159-056,

1968/01/28)

### ***The United States***

*On January 2, 1959 church members gathered with True Father at the Yeouido Airport to give a send-off to the first missionary to the United States, Professor Young Oon Kim. She had been a professor at Ehwa Woman's University until she was forced to resign in March 1955 for being a Unification Church member.*

*When Professor Kim arrived in the United States, she found employment as a researcher at the University of Oregon. However, she soon quit her job and began witnessing full-time, working as an emissary of heaven. She wrote several Divine Principle books in English and delivered the Principle teachings in places where people who were thirsting for new truth and spiritual experiences gathered. Thanks to the devotion of True Parents and the hard work of Professor Kim, on September 18, 1961, the American church received legal certification as a corporate entity from the state of California under the name Holy Spirit Association for the Unification of World Christianity. It was approved as a tax-exempt entity by the federal government in April 1963.*

13. Because history advances through parallels, a Second Israel was bound to emerge. This is based on spiritual truths. Today's Christianity is in the position of Judaism 2,000 years ago. Christianity gave birth to democracy, and democracy carries the responsibility to realize a God-centered world.

Korea is in the same position as Israel, and America is in the same position as Rome. Korean Christianity is in the position of internal Judaism, which represents the internal Israel, and is therefore the microcosm of world Christianity. So Korea is in the position of the internal Israel. In much the same way as Israel was a vassal state of Rome, Korea is influenced by American culture and economy.

Had the Korean people and Korean Christianity united with the Unification Church, I could have indemnified the inability of Judaism to unite with Jesus during Jesus' time on earth. But because of Korea's disbelief, the Unification Church was forced to go the path of Golgotha, just as Jesus did. Nonetheless, we emerged victorious. Our official registration as a religion in America is the manifestation of our victory in the struggle against Christian opposition. Now that we are a registered religion in America, we can begin to establish the original family centered upon the four-position foundation. (013-097, 1963/10/23)

14. We must quickly engage in worldwide mission work. But first, we have to start with America. Say what you will, but when we look at the globe today, America is the center of the world. Economically, politically, militarily, in every respect, America is the center. Of course, Europe pioneered the advancement of western culture, but now it has yielded the leading role to America. When you talk to young people in England, you can tell they yearn for America. British people have a conservative personality and are proud of their country, but they envy America as the new leader, and they want to go there.

It is the same with Germany and France. This sentiment is the same at all levels of society, but it is especially prominent among the youth. They want to know how they can follow America's lead. Seeing how everyone in western countries yearns for America, we can take this as clear evidence that America is playing the leading role in the world. The question now is, how will America carry out its leading role? (024-098, 1969/07/13)

15. Professor Young Oon Kim was sent to America as a missionary. One way she witnessed was to visit spiritualists. She witnessed to them by saying, "Here, take this book and pray about it." What a creative way to witness! She also told them, "Please pray about who Young Oon Kim is." If they prayed as she asked them to, the spirit world would give them strict and precise directions, "When she enters the room, stand up straight, honor her with a full bow, and follow her. She does not have much money, so give her money." This is how the Unification Church of America began. (049-202, 1971/10/10)

16. I sent out missionaries to the East Coast and the West Coast, as well as the American Northwest. I sent a man to the East Coast; a woman to the West Coast; and a man to the Northwest. The man sent to the East Coast represented Adam, the woman sent to the West Coast represented Eve and the man sent to the Northwest represented the archangel.

Eve was the first to arrive in America. She had to come first to lay a path for Adam and the archangel, and then to accomplish her mission, which was to unite the three of them. This is how I saw things. This is the viewpoint of the Principle. Unless they united, it would not work. They could not influence the destiny of America, the archangel nation, if they remained separate. During the tumultuous 1960s, I sent these missionaries to America to accomplish this providence. (067-256, 1973/07/01)

17. It is time for America to wake up. The sun must rise anew in America. You must take responsibility for every state in the nation. Your activities must spread from this state into other states. Even though there are not many of you, you must each be responsible to accomplish this task. Something terrible may happen if you do not fulfill this responsibility. If you cannot fulfill your task, then America, which is in the Abel position, will face significant difficulties from the governments of the communist nations, which are in the Cain position. The free world will come under attack. But if you fulfill your responsibilities, you will save democracy and secure its freedom. (015-073, 1965/02/13)