

A Time of Ideological Intensity

This is the thirty-third installment in our series on Father's life based on content compiled from the book series True Parents' Life Course, published in Korean. In this issue we cover the Korean movement's development, including the publication of Exposition of the Divine Principle, the launch of CARP and the Victory Over Communism campaign, the beginnings of interfaith work and the opening of a machine factory.

What's happening now in Japan? Our Collegiate Association for Research of the Principle (CARP) is registered in fifty-six universities,¹ and doctoral graduates are quietly researching our theology. Students involved in CARP and communist students are fighting each other. In the midst of this conflict, the communist students at one university did a volte-face and became Unification Church members. Members of one of the underground organizations that the communists had set up in key places to bolster their activities made a complete turnaround and joined the Unification Church. This caused some trouble, because people started saying that the communists joined the Unification Church to clandestinely evaluate us and to make it look as though we are a rebel organization. This created problems on all campuses in Japan, from Tokyo University to Kyoto University and Tohoku University. Whenever CARP held meetings, people made a fuss, saying that CARP was a communist front.

Do you know what pleased me? More than five hundred intelligent young students at renowned universities in Japan joined the Unification Church, which came from Korea, and they became active church members.

The winter forty-day witnessing campaign and VOC work

As we pass through the three-year course and the seven-year course, if you go to a farm village, pick up a hoe, love the farmland along with the farmers, shed tears out of a sincere heart and cultivate the land. We should take hold of and teach children who have not been educated because of their parents' ignorance. Since the parents had no interest in education, we should help them recognize the need. Since people have reverted to selfish individualism and have no interest in or attachment to the nation, we must cultivate those qualities again.

The important tasks for 1966

Invest at least a third of the members in witnessing activities. Next, we must become sacrificial

¹ Father said this in December 1965.

June 26, 1966: Commemorating the establishment of the church for Seoul's region 3; seated are Rev. Hyo-won Eu and Rev. Jae-seok Lee.



Photos courtesy of the Korean History Committee

volunteers to fight, on behalf of the country, against communism. After we do anti-communist work, we must prepare to do Victory Over Communism activities. From now on, we must take the offensive against communism. The time has come. I am creating an organization to do that. From now on, I think, we should visit schools and public offices and give lectures to everyone.

1966 and mobilization of the spirit world

I had said that a holy, spiritual movement would begin from 1966. These days the winds of spiritual confusion are blowing through the established churches. Do you know why this is happening? They are engaging in spiritual work without fully understanding God's will. Yet, if anyone can bring order to the chaos of the spiritual world, it will be God's sons and daughters.

These days, spiritualists frequently say that Korea is where the Lord will come. Yet, they do not know how he will come. Without knowing that, how can they predict what Korea will become like? What will happen to these people if they continued to do this and then go to the spiritual world?

I am praying these days so that I can mobilize your ancestors in the spirit world. My idea is to mobilize them and have them cooperate with you on the indemnity course. In the future, if you set out to pay indemnity centering on yourself, you will instead be paying indemnity centering on your family and tribe. If a few Unification Church members pray that they will take responsibility, you will see indemnity being paid on a tribal level. This happens because your ancestors return and cooperate with you. In



Father speaking in Gangwon Province during a nationwide speaking tour in the campaign to quadruple membership (1966)

order to hasten restoration, incidents will occur with ancestors striking their descendants or even sacrificing them. You just wait and see whether these things happen or not. That's how it will be.

I know those times will come, which is why I'm putting you through suffering. Once the condition is set of having suffered for God's will, you can be freed. Don't think of relieving yourself of the burden of indemnity until the restoration of the world is complete.

Witnessing in the provinces

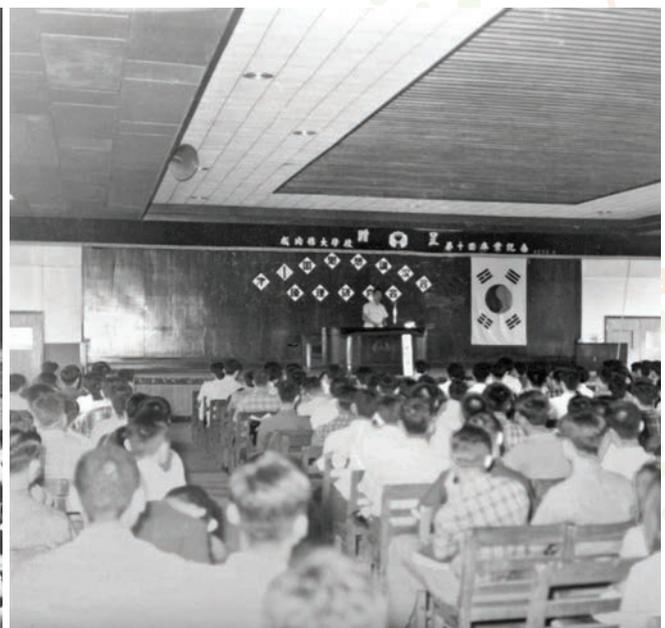
When you pioneer the provincial areas, you may find nothing to eat or wear. When you look at the hands of a person who has suffered, they do not look elegant. Inevitably, they are stiff and weathered, because he or she has slept in cold rooms and has eaten cold food. How sorrowful that is!

You may feel you have bad luck and are held back, but these obstacles do not block you. The fate of the Unification Church is not determined by these things.

Establishing CARP, January 10, 1966

We have to demonstrate that this nation has to work with members of the Unification Church. Korea as it is now has no way to prevent a communist invasion. Communists infiltrate into the lower-middle classes of society. Accordingly, we have been engaged in efforts to enlighten people in the provincial areas by conducting Divine Principle workshops and counseling them on how to live.

Each group of three in each district (township) must take responsibility for teaching Divine Principle, counseling people



Left: The first CARP rally for high school student leaders (in Tokyo, August 10, 1966); Right: Sungkyunkwan University CARP's first lecture meeting to present their teachings (in Seoul, June 10, 1966)

and promoting the enlightenment movement.²... If college students go to rural communities and take charge of the education of middle school students, they will come to grasp the situation of farm villages and feel a spirit of patriotism as well. We should leave behind a true doctrine that teaches young people to sacrifice for the nation.

In the society today, universities and colleges are bases that can influence philosophies and dogmas. For this reason, I established the Collegiate Association for the Research of Principles (CARP) in order to affect the philosophical field in universities around the world. However, it seems that our members in the countryside are not interested in CARP. I placed the highest quality members in CARP, so that it can serve as the basis of our operations in various respects. In Japan, CARP was not well recognized in the beginning, but it has come to be well recognized and recently has achieved good results.

From now on, through CARP activities you have to testify to students and professors, particularly professors of philosophy, that they cannot surpass our theology and ideas in terms of theory. We have to help people around the world recognize it.

CARP's mission and the direction of its activities

It is our mission to unite the democratic and the communist camps. For that purpose, we must assign at least one member to each one of the 2,400 districts across the nation. If we want to assign three members forming a trinity, we must have about seven thousand members whose educational level must be college graduate or beyond. I originally wanted to assign mainly Ewha Woman's University and Yonsei University graduates, but that became difficult. I therefore changed the policy to one of sending mainly middle school and high school graduates.

At present, there is no way of preventing the communist forces from increasingly infiltrating the nation. Therefore, we must strengthen our foundation until it is recognized by the nation and also present our principles to the people.



Father with the participants of the second national workshop for university students, in 1966

Children of the wealthy can live as they wish, but children of poor farmers have to live in farming villages all their lives. Consequently, those poor children are likely to feel inferior. When children are very young, they are all friends. Yet, as they grow, the children of rich parents enter middle and high schools in Seoul and other cities, while the children of poorer parents remain in villages. After the rich children graduate from school and come back to their villages, they do not regard their old, poor friends as friends. At the same time, the poor young people separate themselves from the rich and become critical. In this way, people become divided into groups. Communists exploit this division to subvert people. We must campaign to bring them together in harmony.

Earning money

After designating the holy grounds in 1966, I gave instructions for "economic restoration." Before that, I had prohibited members from carrying out economic activities,³ in other words, from earning money. If they had made money before that time, it would have created a bad condition. In God's providence of restoration, the principle is to find people first, which is why you cannot touch material goods before finding people. Because of this, we went about finding people even if it meant going through suffering by selling off everything we had; we did not engage in money-making campaigns.

I prohibited all financial activities save those involving manual labor where you shed your blood or sweat. Anything where you did not shed blood or sweat, I prohibited. The blood or sweat was like the payment of a price, which may help you understand how much suffering our Korean members went through then.⁴

Tongil Machinery Factory, Sutaek-ri,⁵ inaugurated April 15, 1966 (expanded the following year)

I go to the factory every day at present because we are in an era when we must restore all things and the nation.



Father and Mother at the dedication of the expanded Tongil machinery factory, in Sutaek-ri (outside Seoul), March 17, 1967

2 During the forty-day witnessing campaigns, members taught practical skills (often reading and writing hangul) to rural residents. Their work inspired the Park Chung-hee Administrations' Sae Ma-ul (New Village) movement, which tried to bring scientific improvements to rural Korea.

3 Father uses a term that means "restoration of economics, or finances."

4 This short section comes from what Father said at our church in Essen, Germany, in March 1972.

5 Sutaek-ri means Sutaek village; in fact this is now part of Guri City, just outside of Seoul. This site is now used by the Ilhwa Company.

You have to offer your utmost dedication. All of you should, but as you are unable to, I am doing it.

Offering a donation to build a factory is to connect to the conditions being established. You have to publicly establish a standard related to material things and incorporate that standard into your lifestyle.

Doing business was not my purpose at the outset, but considering our circumstances, it was inevitable that I would go into business, which is why I implemented an emergency strategy from this year. Without having a single penny, I have built a large factory, which we are now running successfully. No other person in the world would do business in this way. I am probably the first in history to do it.

All of you, look at how I established Tongil Industries. At times, I climbed that hill and visited the factory three times a day. I often went twice a day, and certainly at least once a day. Why did I do that? I had to work hard and with sincerity in order to become a major player in global industrial circles. I knew that only when my devoted effort, generated from my blood and tears, had touched the heart of Heaven, moved the hearts of all the industrialists who have gone to the spirit world and brought the people on earth to surrender, could the factory be brought under Heaven's ownership. That's why I offered my sincere, dedicated effort.

The people at the factory may think, "Rev. Moon must be busy. Why does he come to the factory every day? He doesn't have to come every day." Yet, they'd be wrong. You may think that what you saw yesterday evening and what you see this morning aren't very different, but if some development occurred since yesterday, seeing that difference creates great inspiration. Even if you are making the same machine, if you check and see something has improved since yesterday, no matter how small the development, it is exciting. This is where we are hoisting our flag. You can sing praise to God and establish conditions in front of Him.

Exposition of the Divine Principle released (May 1, 1966)

In the Unification Church, President Hyo-won Eu has been playing the role of the adopted son. Therefore, I will not approve a Divine Principle book written by anyone other than President Eu. I will not approve of anyone else dealing with my teachings. No matter how well a person may be able to write, I will not give my teachings to anyone other than him. I'm telling you that all Unification Church members must follow him.

The Divine Principle book is fearsome. Many people make light of it, saying it is a book written by President Eu. If I had written this book, what would happen? All those who might make light of it would be in trouble. You could go to the spirit world and see. Even if some mistakes appear in the book, you should not be contemptuous of it. If you do, you will be accused. You must be aware of why it was written in that way.

The difficulties in completing the Divine Principle book

The Divine Principle will not change even after a thousand years. If I were required to write it myself, I would write several books based on knowledge that I alone have, which for others would be difficult to understand even after thousands of years had passed. I would like to leave behind some written works, investing all my prayer and heart. Why? I would like to leave behind great descendants whose sincere hearts permeate their bones. Who can eternally take care of my written works? From that point of view, I am thinking of writing the Divine Principle from a new angle in the days ahead. I know that in the Divine Principle written by President Eu, some points need to be corrected. But, I have said nothing because he wrote it with his deepest sincerity.

Trying hard in campaigns throughout the nation

The six-year course will be over soon. Thanks to Heaven's intervention and protection, we have been able to come this far, although we have been in difficult circumstances because of the cold attitude and accusations of people in society. The time



Father, Mother, Rev. Eu Hyo-won and Mrs. Won-pok Choi looking at the first edition of the *Exposition of the Divine Principle*, which Father trusted Rev. Eu alone to produce

has come for all 30 million people in Korea to recognize that the nation cannot be saved without our teachings.

When you work in the rustic areas, you will have many difficulties. I remember that when I went on a tour of the rural locations, where thousands of members were assigned during a forty-day training period, I cried after I left them and returned home. I have never forgotten that, even now. During this tour,⁶ I met some of those who were young in those days. I found them to have grown enough spiritually to be able to take leadership positions in country areas.

When I visit the churches in the provincial areas, I see our Unificationists living in terribly miserable situations. Whenever I see this I pray to God saying, "Father, please be with them! Whenever I was in an environment like that, You were always with me. Didn't You tell me, though, that I still had a lot more

⁶ Beginning May 21, 1966, Father toured the provinces in support of a nationwide campaign to quadruple church membership (see photo p. 11)

work to do? Please allow these members to experience similar bonds with you.”

Special workshop for district leaders nationwide July 5–8

We must visit every single village and hamlet without exception and convey these teachings. By the conclusion of the seven-year course, we must make sure that nobody can say that they haven't heard of the Unification Church.

We should hold revival meetings from October. I hope you can all exert your best efforts and fight on well. You should not do less than the members in other countries.

What you need most is someone to carry on after you. If possible, you should convert people who already have a foundation in a life of faith and raise them to become your successors. If you can do that, you will be able to gain many times greater results.

Establishing the headquarters of the Christian ecumenical movement (November 7, 1966)

The path of religion is one of sacrifice and service. For religion to sacrifice and serve, separating it from Satan's world is absolutely necessary. I had to choose the way of religious faith because I had to walk the path of indemnity....

Centering on Christianity, we must make our Unification



Religious leaders meet at Academy House in the hills of northern Seoul to prepare to inaugurate the Supra-denominational Christian Association; at right is Jae-seok Lee (36 couples), who worked in the interfaith arena for many years following this early initiative.

Church stronger within Korea and unite the many religions. For that purpose, since 1965, we have been promoting an ecumenical movement. In other words, we must develop our ecumenical activities, centering on Christianity, so that the Unification Church can be recognized as having common ground with the Christian churches. Furthermore, the Unification Church must be recognized on the national level as having the highest doctrine. That is the purpose of starting the ecumenical movement....

International marriage

The other day a Malaysian, Mr. Kirpal Singh, came all the way from his country to visit me. I talked to him about international marriage.

How should we unite the world in the future? How can we build a foundation for an exchange of heart? These are important issues. I am going to promote marriage between Japanese

and Korean young people, which is what God wants. He does not want young people to stay comfortably within Korea. God wants everything to be done in a manner that is acceptable from His viewpoint.

For women living in communist countries, their highest hope is to marry laborers. However, daughters of the Unification Church must become greater than those communist women.

Births of In-Jin nim⁷ and Heung-Jin nim⁸

What kind of families developed from the original thirty-six couples? They are the ancestors, humankind's ancestors, restored within the satanic world from our fallen descendants. Based on these restored ancestors, humankind is transformed, renewed and enters the kingdom of heaven. For that purpose, blessed families, which are in the external position, and True Parents' family, which is in the internal position, must unite based on my family. The four-position foundation is the basis of the family standard. Thus, it represents the number four....

Looking at my family, when Heung-jin was only a year-old, if someone asked him to get him something, he would [forcefully] say something like, "You want me to get you what?" and throw everything around him or pick up something large and throw it down with a bang. That's the difference between

men and women. In-jin is Heung-jin's older sister. This [Father may be indicating a box] has both her older brother's and her belongings. She would take out everything to pick out her doll. She doesn't like big dolls. She plays with small ones. I wondered, How can they be so different when there is only one little difference?

No matter how much you educate them, you cannot make them change their ways. Even if you were to spank them, you can do nothing about it. If I ask them, Which do you prefer? They would say, I like this. I would say, Which do you like? And they would reply, I like that one. Which one would belongs to the men? "This" is for men. Is "that" for men? [This] That is small and this is big, right? Words can be quite interesting.

In-jin is also very entertaining. You had to wear an inflated plastic inner tube⁹ if you were going to go to Cheongpyeong at night. I asked her, "If I made you wear a tube and threw you into the lake, do you think you

would be able to cross to the other side?"

She said, "Yes, I would." She was saying that she would be able to cross it even if it took her all night. This was actually quite a dangerous place, so I asked her if she wasn't scared. She replied, "Why would I be scared? I have God with me."

Seeing this, I exclaimed, "Wow, it's commendable that these children would have such faith." Is that how it is with you? If a child were to cross the waters at night all alone without knowing anything, think about all the difficulty she would have to go through. I had asked her if she knew what was there. In-jin replied that God was there. You need to have that kind of faith. *JW*

7 4:08 am on August 14 (7.18 on the lunar calendar) 1965

8 12:33 am, December 4 (10.23 on the lunar calendar) 1966

9 Because at that time the only way to reach the land at Cheongpyeong was by boat; roads had not yet been built