

Part 2 – Interviews with David S.C. Kim

This section contains three interviews in which Dr. Kim revealed many details about his life of faith as an early Korean member of the Unification Movement. His position is unique as he is one of the five charter members who, together with Reverend Sun Myung Moon, founded the original Holy Spirit Association for the Unification of World Christianity in Korea in 1954. Not only that, Dr. Kim subsequently became one of the first members who pioneered the Western world. Asking him questions directly about his life and work was a great opportunity he kindly agreed to on these three occasions. While some of the questions naturally touch on the same topics, the three interviews are here presented in their entireties since the answers vary in their focus and level of detail.

The first interview was conducted by Mr. Larry Parker from the Communications office of HSA-UWC Headquarters. These topics cover Dr. Kim's early life and religious background which provided the spiritual preparation for his meeting the Unification Movement. He also discusses his experiences pioneering in England as well as the United States where he experienced serious persecution and challenges to his missionary activities. The interview includes details of his struggles to stay in the United States and his insights into how the Unification Movement has continued to grow despite great opposition.

The second and third interviews were conducted by Dr. Sandra Lowen and her husband Reverend John Lowen in upstate New York. The second interview focuses on the spiritual preparation given to Dr. Kim by his family, including his ancestors, that allowed him to meet and join the Unification Movement. Included are four special stories about Dr. Kim's experiences with True Parents, stories which give unique insight into his life of faith and attendance to True Parents. Also in this interview are comments on his experiences in the United States, pioneering, as an International One World Crusade (IOWC) leader, and as president of the Unification Theological Seminary (UTS). Some special insights into problems at UTS are mentioned, with Dr. Kim's acknowledgment that they could have been avoided had he acted differently at the

time. Finally, in this second interview, Dr. Kim shares, with his characteristic optimism, some insights into what he sees as the future of the Unification Movement.

The third interview focuses on Dr. Kim's interests, study, and work on marriage and family counseling. Here he shares how he studied many counseling methods, both religious and secular, and has found valuable insights that he has shared with Blessed Families. Many insights and much valuable guidance for Blessed Couples and Families of the first and second generation of the Unification Movement are shared in this interview.

Interview with David S.C. Kim conducted by Larry Parker, Production Assistant, HSA Communications, May 28, 1984

First Question: What year did you join the Unification Church? Can you tell us about the circumstances surrounding your joining as well as the general social/political climate surrounding the church during that time?

a) Date of joining the Unification Church

I accepted Reverend Sun Myung Moon (as my personal savior) around the latter part of February 1954 when I made a special trip to the city of Taegu, in the south eastern part of the Korean peninsula, where Reverend Moon and a few of his followers were spreading the Good News. I visited the group for my own personal investigation.

b) Circumstances of joining the Church

I was a high ranking official in the National Korean Government of Syngman Rhee for 14 years since 1945, the year of Korean Liberation from Japan.

My family background is religiously inter-faith oriented. My father and I were Christian. My grandmother and mother were devout Buddhists, Confucian oriented, and had a special interest in Korean Messianic groups, many of which gathered in the mountains.

From nine years of age I was inquisitive about spiritual phenomena which I observed with great curiosity when many religious people from outside the Christian Church visited my grandmother. Centering on my grandmother were a wide-range of religious people; psychically sensitive, divine healers, and miracle workers who gathered in our home. Also astrologers, spiritually open people from remote mountain areas, strong Shamanistic sacred persons, Buddhist psychics, priests etc. were included in my grandmother's associates.

As I grew up I developed the idea of “One Religion Under God,” contemplating a “United Religions,” after the pattern of the United Nations structure, to bring an ideal world of Christianity and Buddhism, and at the next stage to unite all the World Religions.

During the Korean War in 1950 my life was saved when God appeared to me in a vision and directed me to get help from a Buddhist priest in the area. I was in the mountains near Nam Won City, in the southwestern region of the Korean peninsula, which was controlled by North Korean Communist guerrilla forces. This Buddhist priest hid me for three months in a mountain temple. During that time I came to understand the depth of the Buddhist doctrine and gained spiritual communication skills, giving me a chance to promote my inter-faith consciousness and in the long run to bring unity to all religions. At that time I was a devout Presbyterian deacon and choir director of the church.

In February 1954, I was recommended by my friend Mr. Aum, now a renowned architect in Korea, and Mr. Lee, my college alumnus, to make a special trip to Reverend Moon’s small group in Taegu, “City of strong Christianity.” There I experienced God’s intervention again, the same as I had in the mountains four years earlier in 1950 during the war. God intervened in my life this time to give me a message for the future.

Two spiritual experiences in Taegu with Reverend Moon’s small group made me dedicate myself to follow Reverend Moon since then up to this time 30 years later.

c) Official Inauguration of the Unification Church of Korea

Reverend Sun Myung Moon officially inaugurated the Unification Church of Korea on May 1, 1954 in Seoul, Korea when late President Eu, Mr. Lee, and I pledged with a few others to follow Reverend Moon. The name of the organization is “Holy Spirit Association for the Unification of World Christianity” (HSA-UWC). The purpose of the association is to bring:

- 1) Unity of the scattered Christian denominations
- 2) Unity of the major World Religions
- 3) The realization of the Ideal world centering on the Lord of the Second Coming.

At that time the Unification Church had a few dozen followers in three places; Seoul, Taegu, and Pusan. In both Pusan and Taegu the same persecutions prevailed on Reverend Moon's group as in North Korea. However after May 1, 1954 those early members of the three cities began active witnessing and evangelical work. Especially in Seoul we were vigorously campaigning on Christian College campuses, at Christian Churches and to non-Christian people as well.

d) General Social and Political Climate Surrounding the Church (1954-1959)

Syngman Rhee's regime was predominantly controlled by the established Christian Church leaders. Therefore they (and especially vice-president Lee and his wife Mary) were a powerful influence to persecute Reverend Moon's young religious movement. In 1955 the Unification Church message had spread to Christian mission schools such as Ehwa Women's University and Yonsei University. In a short period of time many converts were gained including a few professors. Our movement became a threat to the established Christian churches who received subsidies from American missions. This led to systematic persecution with the help of the government, news media, propaganda and all kinds of people who made false accusations. The nature of the persecution then was similar to that which we have received in America since the 1970s up to this date.

On July 4, 1955 while I was in England, Reverend Moon and five of his followers in Seoul were arrested and investigated, indicted for nothing. Then, on October 4, 1955 Reverend Moon was proven to be innocent along with his followers. The government's intent was to destroy Reverend Moon's movement but, contrary to that, it not only survived but it expanded following his release from prison. Eight students and a few professors were expelled from Ehwa University and became full time members of Reverend Moon's church. We began to rebuild and strengthen the church again even under the continuous persecutions from both the established churches and consecutive governments as the regimes changed.

In 1958, Reverend Moon sent the first missionary to Japan, Mr. Bong Choon Choi. And in 1959, both Miss Young Oon Kim and I were sent to America in order to spread the Unification message to the Western world.

Second Question: In August or 1954, Reverend Moon asked you to be one of the first missionaries to foreign soil, England. Can you tell us about your departure from Korea, Reverend Moon's hopes and your experience in England?

a) Reverend Moon's hopes for my work in England

Reverend Moon predicted that his new message would receive persecution from the established Christian churches because of its newness and the radical elements of its interpretation of the Bible based on the Unification principles. The Principle Reverend Moon taught was not systematically written at the time; it was just hand written by the early followers for mutual exchange. The late Mr. Eu was the first one to put Reverend Moon's direct inspired writings into chapter sequences for lecture purposes.

Also, Reverend Moon believed that his new message must be spread throughout the world and that the dispensational nation of England should accept his message first. The United Kingdom was to participate in this new church movement and promote Reverend Moon's work and ministry. Dispensationally, England should have received his message.

At that time I was prepared by Heavenly Father to go to England. I receive a two-year United Nations scholarship to England by the government in order to study and research "Social Policy and Administration" to help our war-torn nation of Korea. Going for this scholarship was the only way we had to introduce our movement to England and then bring God-prepared people back to help us advance our work, which was then under constant attack and persecution.

Reverend Moon's hope for me was that I would find those people whom God had prepared in England and that they would hear his message, and then make a strong connection with our new Christian movement in Korea centering on Reverend Moon. His

high hopes are for the unity of Christianity and the unity of all religions in the long run, and then finally to establish God's ideal world centering on the Lord of the Second Coming.

b) My experiences in England

I left for England on August 17, 1954 and immediately settled at the University College of Swansea, one of four constituent colleges of the University of Wales. During my stay, when I had free time from my regular U.N. program, I visited and preached in many churches and witnessed to many people on the contents of the Unification Principle. Then, toward the end of my stay in England, I was given the great opportunity to attend the "Annual International Convention of Apostolic Church" held at Penygroes, South Wales. On October 3, 1955 I spoke to that general assembly about our movement in Korea. [See Part 3 for text of this speech.] I spoke about spiritual and other important aspects of our church. Finally, I appealed to the 3,000 Apostolic members and church leaders (who were very fundamental in their beliefs) to support our movement. My special emphasis was the request that a representative be sent to Korea to set up a permanent mission to help our church movement centering on Reverend Moon.

My appeal was well received and, as a result, in 1956 Pastor Joshua McCabe was sent from the Australian Mission Headquarters to investigate our movement in Seoul. He stayed for 80 days, during which time he was taught the Unification Principle by Miss Young Oon Kim, aided by Mrs. Won Bok Choi and myself. By that time I was working in the Ministry of Foreign Affairs in the Korean National Government.

Pastor McCabe was the first foreigner to learn the contents and depth of the Unification Principle. He even helped Miss Kim with the English translation. Thus, before he left Korea for Australia, Miss Kim published the first English edition of the Unification Principle. Pastor McCabe was also the one who suggested the book be named "Divine Principle." Miss Kim published 700 copies before he left. She gave him many copies for his further studies and distribution. Also, hundreds of copies were sent throughout the world to religious leaders and organizations. That was the first

declaration of the Unification Principle to the entire world. That was in 1956.



Pastor McCabe in Korea with Reverend Moon, Miss Young Oon Kim, and other members in 1956

Pastor McCabe presented detailed reports and proposals at the Board of Trustees meeting to get approval to establish a Korean mission and help us out. However, because of the contents of the Unification Principle, especially the doctrine of the Second Coming, the proposals were not accepted by the entire Board. Therefore, our first desperate attempt to reach the Western world centering on England failed. Subsequently, Reverend Moon sent Miss Kim and myself, after a few years, to the next dispensational nation, America, again to spread his message to the Western world.

Third Question: Later, you were sent to America as a pioneer. Can you tell us a little about that? For example, what were some of the greatest obstacles or challenges you faced pioneering in the West?

There was absolutely no way for anyone to go abroad at that time, especially to America as a pioneer missionary of a minority religious movement like ours. The only way to come to America was as a student, but this route was also very complicated. In 1959, after a few years preparation working in the Ministry of Foreign Affairs, Miss Kim and I were able to come as pioneer missionaries

to the northwest portion of North America. I came to Portland, Oregon on September 18, 1959 as a student of Western Conservative Baptist Seminary; and Miss Kim arrived on January 4, 1959 in Eugene, Oregon as a student at the University of Oregon. That was the first landing of pioneer missionaries from our movement to the United States of America. We came empty handed, carrying only the new message of Reverend Sun Myung Moon for the Western world.

a) Obstacles and challenges confronted as a pioneer missionary.

I registered at the seminary in a two-year M.R.E. course (Master of Religious Education). Besides attending regular classes in Seminary, on weekends and evenings I did personal witnessing and I attended speaking engagements sponsored by the Seminary. I visited many different Christian churches in the Portland area in order to find God's prepared men and women to receive this new message for the new age. This was the same as I had done in England in 1954-1955. This is the Heavenly tradition of our church. I was given a full scholarship including tuition and room and board. Sometimes, however, I worked at night at a Baptist Church cleaning toilets and doing other janitorial work. Other times, I earned a minimum wage by cutting grass on the grounds of a mental hospital. Especially my hay fever and allergies gave me a difficult time in both spring and summer. So, physically as well as spiritually I had to go through many struggles as an ambitious young pioneer to save America and its people.

In November 1959, I found the first follower of Reverend Moon in St. Helens, twenty miles from the city of Portland. I found a few others in the city of Portland soon after. I laid a pioneer foundation in America with three people listening to the Unification Principle. At that time we used a more detailed English translation of the Unification Principle called the "Divine Principle," a manuscript written by Miss Young Oon Kim. It was based on the late Mr. Eu's draft manuscript and notes spread and exchanged among the early members since 1954. This was more understandable and theologically developed than the first Korean edition from 1956.

We held Sunday and midweek services every week according to the same pattern as other established churches in St. Helens and in Portland, Oregon. The first American convert who came in November 1959 was Mr. John Schmidli. Then a few more were added to our group: Vernon Pearson and Gerald Johnson. I began to conduct a Bible study in Portland, interpreting the Bible based on the contents of the Unification Principle. This gave greater depth and understanding to the Bible. My study of the Old and New Testament, many other courses and my daily attendance at morning services at the Seminary chapel helped me tremendously in my pioneer work and fit well with my missionary endeavors.

I hung two signs at the home of John Schmidli, who owned a sizable motel. The two signs read: "St. Helen's Bible Research Society" and "United Chapel of St. Helen." These have been a source of strength for me, they were the foundation of my northwest mission and they represented the goals of my work until 1972. We held a dedication ceremony on the day of glory of our True Father's birthday, January 6, 1960 (lunar) February 1, 1960 (solar).

My work expanded in Portland. Eileen Welch from Miss Kim's group came to Portland from Eugene to buy a house for her family. Later, her home became the first official Unification Church in America. We dedicated that chapel to Jesus Christ on his birthday January 3, 1961. It was a relatively large home with room for more than 50 people to attend lectures in the living room. Now that house is called "Father's House," and has been kept by the Pearson family for all these years.

The solid foundation for my mission was strengthened while I continued my studies in the Seminary, until persecution began through a defector from the group and this resulted in my discharge from the Seminary. The nature of the persecution was the same as that of Reverend Moon in North Korea and South Korea. I was well aware that I would follow the same pattern that he did and that attempts would be made to destroy and hinder our work, but I never expected it to come so soon.



The early days in Oregon

Early members in Oregon

Fifteen days before my graduation in 1962 I was accused by the Seminary of teaching heresies called Divine Principle and for believing that Master Moon was the Lord of the Second Coming. Therefore, I was considered a very dangerous person in the dormitory and in the entire Seminary. The Seminary administration plotted to deport me back to Korea by having an inquiry and hearing (like a school court trial) under the secret presence of the Portland Immigration and Naturalization Service. However, with

God's help and guidance, I was able to remain even in the midst of this surprise attack. The Seminary president, a renowned theology professor and the dean of the Seminary were strong opponents against me, and one Biblical professor was semi-sympathetic to my situation. Through this sympathetic professor we made a workable compromise and negotiation.

They brought out all proofs obtained at my private Bible meetings, the contents of the Divine Principle. They were especially excited about points about the Fall of Man as adultery and the Second Coming taking place in human form as a man from Korea. They were really shocked and almost had a heart attack because of me. I was supposed to become a good conservative Baptist minister after graduation, but from their point of view I had betrayed them as a full scholarship student. They really must have been upset because my mere presence created a great disturbance in that conservative seminary community.

I don't really blame them, but I had a revolutionary task to do as my mission. I needed to rearrange and reconstruct a new strategy in order to avoid immediate deportation. It was difficult though, because this all happened so suddenly. I never dreamed that there would be betrayal from the group, nor that the seminary administration would kick me out and send me back to Korea with the help of the Immigration and Naturalization Service. The attack was a total surprise to me.

One exciting and dramatic episode took place on the third day of the school court trial during the hearing of my case. All the faculty members and other witnesses were present. The immigration officials were in the next room secretly tape-recording everything I said to use as evidence to deport me. The crucial point was the appearance of one of my Divine Principle study members who had, months before, pledged to follow our movement. He was the very one who gave hostile witness against me. His negative remarks were most detrimental to my insistent protest that I had the right to believe in our doctrine that is based on everything I had learned in the seminary. Also, I insisted that our work was of high quality being highly moral and ethical, not working to destroy the family but rather to unite the family in peace and love. Because of the hostile testimony I was unable to win over my opponents'

accusations and the entire court trial. I saw at that moment that my mission had come to an end and there seemed to be no way to break through. Yesterday's follower became my betrayer, just as Judas Iscariot became Jesus'.

When I observed and acknowledged my situation realistically I saw no hope and no further defense. As one final try and final action I stood up and shouted to my betrayer: "You betrayer! I condemn you eternally. How could you dare betray me and this movement? You had better learn a lesson from me right now." Then I dashed at him, grabbed his necktie and white shirt in front of all the faculty members and others in the trial session and of course the immigration officials in the private room. Immediately his shirt was torn. He and I locked together for a few seconds and then the fight continued. In a short time I had control over him completely and I threw him on the ground. Under these new circumstances the trial session was thrown into confusion and a commotion prevailed over the large room. Everyone jumped up to separate us from continuing the fight and the dramatic scene was over. However, I had already won over him and that was basically what I had intended to do. I wanted to insult him and the entire faculty showing my innocence by fighting to the very end as my final action and then I was ready to give up. However, this unexpected incident threatened the seminary administration because they were afraid that the news media would report on the unfairness and discrimination shown me. Also, there were a little frightened with the fight between me and the betrayer, so in order to avoid bad public opinion the semi-sympathetic professor diplomatically proposed a compromise between the administration and myself. These are the terms we reached:

1. I was to be immediately removed from the dormitory Room #10 and relocated outside the seminary campus.
2. I could not graduate in 15 days and I was forced to drop out completely, withdrawing from my courses and losing all credit I earned in the last semester.
3. They stopped the procedures for my deportation and promised to give me letters of recommendation to help me enroll in another school.

The very next day I moved out of the dormitory, where my members always came to visit me and set up our witnessing plans. I found and rented a small room near the seminary with the help of my remaining members. I still had five ardent followers who took care of me after this shocking incident and persecution. We went to Mt. Tabor Park, located behind the seminary in the middle of the city of Portland, where we pledged ourselves to advance and rebuild our work. These early followers included John Schimdli, Eileen Welch, Vernon Pearson and Gerald Johnson, who are still alive and well today. That Mt. Tabor Park later became our Holy Ground when Reverend Moon came to visit the city of Portland in 1965.

A few years later I found out that soon after I left the Baptist Seminary both the president and opposing dean died, but the semi-sympathetic professor became a prominent dean of the seminary. The man who betrayed me became confused, empty-minded, divorced his wife, and was admitted to a mental hospital.

From then on I had to struggle to stay in America. I had to look for another school, and then every six months I was required to report to Immigration showing them that I was carrying at least nine credits with a B average or above, otherwise I would lose my student visa and have to go back to Korea, abandoning my God-given mission of the Unification Movement. So I transferred from one school to another—from the Baptist Seminary to Portland Catholic University, then to the University of Oregon in Eugene where I got my M.A. degree in Education in 1965. Then, in order to remain in the United States, I transferred to the Pacific School of Religion in Berkeley, California. But all this time I never neglected my pioneer missionary work for our movement.

The next challenges and obstacles for me were the court battle in Eugene, Oregon with the early followers from Miss Kim's group. They totally dedicated themselves, even giving up their spouses and children to follow our movement. The persecution which began in Eugene, Oregon forced them to move to the Bay Area of San Francisco. The FBI began investigating and filed the lawsuit against Miss Kim's group and my group in Portland as well. At that time, the authorities with the help of established Christian churches (the same pattern as Reverend Moon experienced in Korea) were investigating our movement and even regarded it as Communist.

This is one of the reasons why my permanent visa was suspended for several years, until one congressman from Utah helped me out.

In this court case the opposing lawyer was Jewish and our lawyer, who had volunteered with no charge, had no religious background. He, however, was not too much help to us and I was forced to take care of the case by myself even though it was connected to Miss Young Oon Kim who was in Korea at the time. Theological and doctrinal arguments as well as issues of destruction of the family came out in the court. I argued and presented information about our work. Finally, I won this case with no great damage done. The same false accusations came out at that time in the 1950s and 1960s as Reverend Moon received in America in the 1970s and 1980s.

In 1966, after nine months internship as a rehabilitation counselor at the Goodwill Industries in California, I got a job with the Department of Labor programs for American youth at Clearfield Job Corp Training Center in Utah. This is a place where 3,000 problem youths from all over the United States were trained through a rehabilitation program and vocational guidance. Even during these years of employment with this U.S. government program I never neglected my mission.

During this period, I covered seven western states and part of Canada as my mission territory: Oregon, Washington, California, Idaho, Utah, Wyoming, Illinois, and from Seattle, Washington we expanded our work to the western part of Canada. This northwest group under my guidance sent pioneers to spread the new gospel to the western states until 1972, when our beloved Reverend Moon came back to America for the third time (he visited previously in 1965 and 1969).

At that time he united the four pioneer missionaries—Young Oon Kim, Col. Bo Hi Pak, Sang Ik Choi and myself. Then the Unification missionary work of the early 1950s and 1960s was completely integrated under Reverend Moon's direct command and control. Upon that foundation, Reverend Moon initiated his seven-city tour of the United States.

Fourth Question: In Korea, in the meantime, the Church continued to grow, but not without intense persecution. People were expelled from universities, others were imprisoned. Nevertheless, the Church continued to grow and prosper. If possible, can you elaborate on this?

The superb leadership of Reverend Sun Myung Moon is a great factor in the growth and prosperity of the Unification Movement. Our movement advanced through hardship and suffering according to the same pattern as the early Christians. Through enduring persecution the early followers of Christ created a new religious movement called Christianity. This is one of the spiritual laws applying to religious work.

Reverend Moon knows these spiritual laws better than anyone in the past, more than the saints, prophets and other religious founders. The movement will grow regardless of persecution, even with the recent conviction of Reverend Moon. This is proving to make him more popular and advancing the movement to launch forward to the world-wide level. We can easily see Reverend Moon's leadership in many areas: academic, religious, scientific, economic, in technology and so on. His continuing leadership is the key to church growth and prosperity.

His teaching, the Unification Principle, contains idealistic components which give hope for the future to all people and all nations. His teaching is universal and contains the formula for the solution to world problems, such as: decline of religious values and the movement away from the spirit of America's founding fathers; moral decay of world youth; and the world threatening ideology of Communism. Reverend Moon is already solving these three problems in Korea, Japan, in America and in other nations around the world. His teaching attracts not only young and old individuals but many groups and nations.

The continuous dedication of loyal followers of Reverend Moon is another key to the growth and prosperity of the Unification Movement. His followers are one with his ideal. They are thinking about God and practicing His love toward others. They are practicing what they preach. Many of his followers are of the younger generation from many different faiths and cultures; however they live together in peace and harmony. Three million of

the world-wide membership are working for humanity, living for others, practicing Reverend Moon's motto—Give sweat for earth, tears for man and blood for heaven. These young people will be the leaders of the next generation. They are the hope for the future of America and the hope for the entire world.

In addition to these three factors, God protects Reverend Moon and his movement because Reverend Moon is fulfilling God's will and purpose for creating man and the universe. I believe Reverend Moon is fulfilling a messianic role in the contemporary world today. God has been protecting him and his movement from its very beginnings in Korea, Japan and America and now in over 130 overseas mission countries. So God blesses Reverend Moon and his movement to continually grow and prosper.

Fifth Question: What, would you say, has been the most exhilarating work you have done in the Church?

I had the honor of being one of the charter members in the inauguration of the Unification Church on May 1, 1954 with the founder Reverend Sun Myung Moon. At that time I could vividly see his vision and believe in the ideals he spoke of, which are now being fulfilled. Without this initial foundation by Reverend Moon the destiny of the Unification Church would have been difficult. Since this epoch making event I have been supporting him, never doubting his dispensational plans. This inauguration was for me the most exhilarating and historical event in my life.

Then, in August 1954, I went to England as the first Unification missionary abroad, setting the example of the pioneer spirit for our church.

I continue to support Reverend Moon as President of the Unification Theological Seminary (UTS) where future leaders are being trained. At UTS I am setting up Reverend Moon's new educational system and establishing the "Unification Tradition."

I laid the foundation for interfaith work with my participation in its inauguration. Interfaith work provided an ecumenical consciousness in our movement. In 1975, a small group of like minded people began the interfaith work which has grown to the national level, culminating in the establishment of the National

Council for Church and Social Action (NCCSA). It is most exciting to see how fast it is growing in the 1980s.

I laid the foundation for the International Relief Friendship Foundation (IRFF) which has spread from the national to the world-wide level, helping with domestic as well as overseas needs.

I laid the foundation for the Global Congress of the World's Religions (GCWR) with its inauguration as an independent legal entity, but we are working together on the basis of Reverend Moon's ideal. This work will help to reinstate the Parliament of World Religions which was started 100 years ago. It has been fascinating to see such small projects grow bigger and bigger and advance to fulfill God's will and ideal.

As a pioneer in the Unification Movement I have been one of the invisible "cornerstones." I have been involved in many new projects and programs for Reverend Moon in the early days of our church during the 1950s, 1960s, and 1970s. Presently I am proud to be the "man behind the scenes" encouraging and training our next generation of young leaders. I enjoy being a pioneer for this movement and I am happiest being a cornerstone that Heavenly Father and Reverend Moon can build upon.

Interview with David S.C. Kim conducted by John and Sandra Lowen, Poughkeepsie, New York, May 11, 1997

Mrs. Sandra Lowen and her husband, Reverend John Lowen, residing in Beacon, NY, videotaped an interview with President David S.C. Kim on Mother's Day, May 11, 1997, commemorating the 43rd Anniversary of the founding of the Holy Spirit Association for the Unification of World Christianity (HSA-UWC) in Seoul, Korea on May 1, 1954. The interview took place in the offices of the International One World Crusade, Inc. (IOWC), located at 40 White House Avenue, Poughkeepsie, NY. The following are nine questions regarding President Kim's youth, early days in the church, pioneering days in America and other unknown facts surrounding his life and work in our movement. The interview was transcribed and edited by President Kim with the assistance of Mr. Christopher Ching.

1. What were your ancestors like, and what deeds or conditions might they have made for you to follow True Parents at such an early time?

My ancestors are South Koreans. I have a copy of the Kim family genealogy, inherited from my father, going back twelve generations. They were primarily well-to-do people: landlords owning farms and government officials in the Lee Dynasty. One of them was an army general who served the Lee Dynasty at the provincial level, according to an engraved tombstone found in one of two Kim clan cemeteries. It is located in Changdan-gun, Kyunggi-do Province, now part of the De-Militarized Zone between North and South Korea (the other is located in Juksung-gun in the eastern part of the same province). There is no way to enter the first cemetery now, except with government permission on Sung-myo Day (Spring visitation of ancestors tombs) once a year. A few years ago, one of my distant cousins who lives in Seoul, Korea visited that Kim family cemetery, which is on three or more acres of land, to renovate and repair the burial grounds that were neglected for many decades.

Just before I left for America in September 1959, my father handed the original genealogy to myself and my wife. He passed away in October 1959, after telling my wife not to inform me of his death because it might disturb me in my special mission as pioneer in America. However, through my prayer, I sensed his departure from this world. At the time of his death, he was attending Unification Church Sunday services regularly, and even participated in the first Divine Principle examination conducted by the late President Eu. All members of the church at that time were receiving severe persecution and paying individual indemnity. My father, in those early days of suffering, firmly believed in Divine Principle and True Father's teachings.

I went to Chosen Christian College from 1935 to 1939. It was established by missionaries of the Presbyterian Church of America. I attended the College when I was 20 to 24 years of age, a pure virgin bachelor. On my summer vacations I regularly visited Changdan Village, in Kyunggi-do Province, where I received lots of love and attention from my relatives. I was the source of pride and envy of my grandparents, aunts, uncles and cousins, because I was the sole heir of the entire Kim clan birthright and I was studying at an American missionary college. Even in Japanese colonial days, Chosen Christian College, along with Ewha Christian College (a women's college established by the Methodist Church of America) were the most prestigious colleges amongst the educated Korean elite. This American missionary college produced many Korean leaders not only in the fight against Japanese domination, also to lead the nation of Korea in the years following liberation from Japan in 1945.

I greatly enjoyed those summer vacations, where I received such overwhelming hospitality from my Kim family relatives. One of many fond memories concerns the specialty dish called "king-sized *mandoo-kuk*" (dumplings in soup), which you can find in Korean restaurants everywhere. Aunts and cousins made such delicious dishes that I broke the record of eating 25 king-sized *mandoos* in one meal (twice as much as in Korean restaurants). The more I enjoyed it, the more these relatives gave me and the more I ate until I achieved the top record of eating 25 *mandoos* at that time. This was just one of the ways I experienced the power of love, togetherness and cohesiveness of the family unit. It exemplifies the

respect of elders and the solidarity and unity of the extended family structure. Of course, they also expected that I would become a successful representative of the whole Kim clan and give our ancestors glory, honor, respect and worship.

During these summer vacation trips, I visited my ancestors' tombs, making a tribute to them according to our family traditions at that time. I have a map of these ancestors' burial grounds located on a hillside on approximately three acres of land. Nine of my ancestors are buried as individuals or as husband and wife together, with beautiful views overlooking the hillside.



Sign at entrance to burial ground of Kim ancestors

As I understand it, the Kim clan had lived in the past centuries in two localities—one in Changdan village in Kyunggi-do Province, the other in Chulwon city in Kangwon-do Province. Even as recently as the Japanese colonial days, the two localities were a good distance away from each other, so no much contact was made. Each developed in their own way.

While the first group engaged mostly in business and farming for many generations, the ancestral group from Chulwon city was very rich, landlords with many properties and farms. In Japanese colonial days, they were called the “Owner of 1000 *Suks* of Rice Harvest” (*Chun Suk Kun*), which means quite a lot of wealth and riches. When I was a senior in college, from 1938 to 1939, I tutored one of my Chulwon city relatives, a high school student, in their big

mansion. I can still recall what luxury they lived in, with many servants and household helpers at that time.

The other ancestors' burial grounds for hundreds of years have been located in Paju city, Juksung-gun, Kyunggi-do Province. It is located on around one acre of land where we identified four early ancestors, who were buried singly or in couples. Because my immediate family holds the birthright of the whole clan, we are responsible for maintaining the ancestral burial sites and lands, which were neglected for so many decades. In 1996, my second son, Harry H. Kim, began to restore the tombs and renovate the land. This year he plans to complete renovating the ancestors' burial grounds.



**Harry Kim in front of renovated
tombs of Kim ancestors**

The reason I mention those ancestral burial grounds is that they are located in the same district as our church's Won Jeon sites, which were donated by a church member to True Parents in the 1970s. Is that a coincidence? You asked me what kinds of deed and conditions my ancestors set up for me to meet True Father.

Spiritual connections can be made even in ancestral burial lands too. There is definitely a connection between God's Dispensation and my ancestors a long time ago.

With regard to the Kim family genealogy book, I have accounted for my lineage over the past 12 generations (my sons are the 13th generation and their children the 14th generation). What about our lineage prior to the past 12 generations? An organization called the Korean Clan Root Research Association in Seoul, Korea, that keeps all traces of the origins of all family names, has traced it back through the early Koryo Dynasty, to the Silla Dynasty in the Three Kingdom period. Representatives of the group visited a few years ago and gave me some calligraphy on the family and a Filial Piety poem that I put in the student lounge of Unification Theological Seminary (UTS). I made many copies with English translations as UTS graduation gifts from me. The following is the translation of the contents of this poem:

*Love and serve your parents
With all your heart and soul
While they yet live.*

*Once they are gone,
You may beat your breast
Wailing and grieving.*

*It will be to no avail,
For this one thing
You cannot change.*

Given to the Unification Theological Seminary by the
Korean Clan Root Research Association.

If I made a formal request to trace my ancestors back to the remote time beyond 12 generations through the Korean Clan Root Research Association, some interesting findings would probably be obtained.

Because one of my ancestors was a general in the Lee Dynasty army, I must have some kind of warrior's spirit, temperament and disposition inherited in my blood. I even see that kind of trait in my second son, Harry, and his eldest son. My son served in the U.S. military. He is well organized, disciplined, precise and accurate. He is now a Certified Public Accountant. Harry and his family want their eldest son to go to West Point after completing high school in the future. I think that God and True Parents and using my warrior spirit in the battle between good and evil, God and True Parents' war against Satan. I consider myself the "Heavenly General MacArthur" of the Unification Movement for the last 43 years.

Looking back at my life in our church (in Korea, in England and in America), I was ready to fight on behalf of God and True Parents to help build the Kingdom of Heaven on earth. In the 1960s, I fought against the immigration authorities in Oregon who wanted to deport me because I was teaching Divine Principle and witnessing to True Parents at the conservative Baptist seminary I attended. In the 1970s, for more than ten years, I led the spiritual and legal fight to obtain the absolute charter for UTS, battling all the way to the United States Supreme Court. I brought success to many other events in my work in America by fighting like a general on the battlefield, seeking victory, not defeat. During the 1960s and 1970s, I always felt that I was a spiritual five-star general, commissioned by True Parents and Heavenly Father. Definitely this nature is from my ancestor, the general in the Lee Dynasty.

As far as my immediate ancestors are concerned, my grandmother, widowed when my father was three years of age, had a great impact on my whole family. She was a spiritually gifted lady, a devout Buddhist, always offering special prayers to Buddha for her grandson's future. My father was a son of filial piety to his mother. He was scholarly and well respected as a leader among the whole Kim clan. He was well informed, reliable and respected regarding Christian issues and he supported the Christian church and the local educational system. My mother was an ordinary woman from Seoul, keeping the home well managed, organizationally and financially. She took excellent care of me, especially during my college days in Seoul, Korea. I owe my mother so much for helping me become a Heavenly pioneer missionary. I have no way to repay her.

My wife's Kang ancestors originated from North Korea. During the 1920s Independence Movement from Japan, the whole Kang family migrated from North to South to avoid destruction of the Kang family, due to my father-in-law's involvement in the Movement. Under the constant surveillance of Japanese police and detectives at that time, they settled in Kimchun city, Kyungsangbuk-do Province, in southeastern Korea. Her father was successful in the wholesale business of marine produces in South Korea. He became well known in the Christian community as well as the business community in South Korea. The whole Kang family were deeply dedicated, conservative Christians. He was later honored by the Korean government as a "Patriot of the Korean Independence Movement." He passed away in 1955 while I was doing pioneer missionary work in England.

My wife gave birth to five children—one daughter and four sons. Our children are now grown up, but they were brought by my wife in the Unification Church traditions and practices during the early days of suffering and indemnity, while I was serving as a missionary in England and the United States. We now have ten grandsons and granddaughters—one of them in graduate school and four of them in college. My wife's Kang family made a great contribution to the Kim lineage.

Finally, I would like to mention my family's dispensational numerology. My grandmother's birthday is January 6 (lunar), the same as our True Parents' birthday. This year, we celebrated my grandmother's memorial birthday at H-K House for the first time in Poughkeepsie, New York. I and my wife were married on January 6, 1942 (solar) in Kimchun city, Kyungsangbuk-do Province. What an amazing part January 6 (solar and lunar) has had in my life! Based on these events in the life of the Kim clan, January 6 may mean something more than simple Biblical numerology. As a renowned television evangelist said recently, "You go nowhere by accident. God is there with you."

2. What were the circumstances of your early life, conversion and Blessing?

I am the only son of my father, who was also an only son. Thus, my grandmother, father and mother were especially protective during my early childhood, molding me into an

independent, egocentric and strong character. I became the sole object of all the attention in my family. If I wanted something, I always got it. This over-protective environment made it very difficult for me to adjust to life in high school, college and the outside world. On the positive side, it helped me keep my purity and innocence, encouraged me to think naturally and simply, made me take individual responsibility, gave me a keen sense of good and evil/right and wrong and enhanced my love for nature from the early days of my life.

As I mentioned in my testimony on the 30th Anniversary of HSA-UWC at the Manhattan Center in New York City, I was interfaith-oriented, open minded to other religions, even as a deacon of the Presbyterian Church and church choir director in Kunsan city, Chullnabuk-do Province. This background made it easy for me to come to True Parents in early February 1954. There was nothing to question about the contents of Divine Principle; no doubt that our True Parent (Master Sun Myung Moon) came as the Messiah at this time.

My wife, who came to Kunsan city to look for a job after graduating from Seoul Teacher's College in 1940, was a teacher at the Presbyterian Church school. We met at that same Presbyterian Church and married on January 6, 1942. Another reason she came to that city to interview for a job was to avoid her parents' demand that she marry based on her parents' recommendations. So she ended up marrying me. We had our first daughter on November 1, 1942.

Even in Japanese colonial days, I and my wife lived well, since I was an employee of a government-controlled industrial organization. I held a good position and received good compensation until the end of World War II in 1945, when Korea was liberated from Japanese domination. In 1953, before I met True Parent's group, the Korean government, instigated by the Korean Christian politicians, had started persecuting our movement severely. This was part of a campaign to label and destroy our movement as a so-called "cult." When I met our movement in early 1954, I was a third-tier ranking official in the Korean government under President Syngman Rhee. I was selected by the Korean government to study in England for two years as a United Nations

scholar, along with other under-developed nations' representatives, at Swansea College, University of Wales. Externally I was a U.N. scholar, but internally I had a mission to spread True Parent's message to Christians overseas and around the world.

During my stay in England, I succeeded in contacting a conservative Christian organization called the Apostolic Church International, which was holding a World Convention in South Wales at that time. I was allowed to speak for 30 minutes, appealing to 3,000 participants at the World Convention about the situation of Master Sun Myung Moon, our movement, and the Korean government persecution. In 1956, the Apostolic Church International's Australian mission headquarters sent Pastor McCabe to our group in Seoul, Korea. He studied Divine Principle for 80 days and helped with Professor Young Oon Kim's English translation of Divine Principle. Seven hundred copies were completed and distributed throughout the world during Missionary Pastor McCabe's stay with us.

Another contact I made in England was a lady who was open-minded and very active with the International Esperanto Language Society. I made all the arrangements to get her a visa to Korea, but in the final stage the Korean government rejected her visa application, simply because she was liberal in her thinking. She came to Tokyo, Japan, but was unable to land in Korea. I have often reflected on what would have happened if she had met our Father and heard his message at that time.

My Blessing as part of the 36 Couple category took place in 1961 while I was pioneering in Oregon, where I arrived on September 18, 1959. Providentially speaking, my wife and I are the elder of elders in our church, the grandparents of overseas missionaries in our movement and the oldest of the 36 Couples now living in the United States. We received the Blessing simultaneously: my wife in Seoul, Korea and I in Portland, Oregon in the United States. After hiring a lawyer and fighting against the immigration authorities, my wife and five children were finally able to join me in 1965 to support my work in the United States. We have been married 55 years since 1942 and we have been Blessed for 36 years now, setting records in our movement. What a blessing the Kim family received from Heavenly Father and True Parents.

The story of my conversion can be found in the UTS student publication, *The Cornerstone*, May 1984. It describes the vision and electrifying spiritual experiences at Taegu city with Mrs. Grandma Sei Hyun Ok. It also commemorates the 30th anniversary of the establishment of HSA-UWC on May 1, 1954.

3. Are there any special stories about your experiences with True Parents that you would like to share with us?

I would like to share four stories with you regarding my early days in the Unification Movement.

A. Kim's Chicken Complex

When I met our True Father in February 1954, I was a third-tier ranking official in Syngman Rhee's national government. I visited the so-called "Three Door House" (*Sedai Moon Jip*), located in Bukhak-dong, Sung dong-ku, Seoul. It was a small house of two rooms, one for Father and the other for the late President Hyo Won Eu. At that time, Father and a small group of followers from North Korea were under investigation and surveillance by the police. They moved from Pusan to Taegu to Seoul as part of a new witnessing campaign to recruit converts. I, a high ranking government official, showed up unexpectedly at this critical juncture of our movement.

Our True Father and a few followers were constantly changing locations to avoid probably arrest or confrontation with the authorities. By now the group had settled in Seoul, renting the above-mentioned small house. Following my acceptance of Father and Divine Principle, I visited that place after work on a regular basis. New contacts were coming to listen to Mr. Eu's lecture of parts of Divine Principle. We copied each other's notes to study and practiced lecturing. Mr. Eu was teaching in the small room lying down because of his left leg, paralyzed earlier in his life.

At that time there was very little money. A few members who were spiritually open were living near the place where Father and Mr. Eu stayed, which became the new headquarters of the movement in Seoul. Interesting spiritual phenomena were happening. The constant changing of locations made it difficult from some members, except those in the "inner circle," to find the

home to which True Father moved. Spirit world would give them instructions to buy some of Father's favorite foods and guide them spiritually to the new place Father and his key members were staying. These psychic phenomena were like those that occurred to the Apostles in the New Testament, as described in the Book of Acts. I was well acquainted with this type of spiritual phenomenon, since living with my grandmother from the age of nine.

Late one afternoon, I saw two live chickens in the kitchen, tied together. Some member must have brought them for Father, since they are one of Father's favorite foods. The next morning, I visited Father's quarters and found that the two chickens had been killed and were being served on Father's breakfast table.

This was the first time in my life that I saw chickens killed and cooked for food. Because of my vegetarian upbringing, based on the Buddhist doctrine of "not killing any living thing," I was horribly shocked. Having also never experienced eating chicken in my life, I could not bear the scene of that breakfast. An anguished feeling penetrated my mind, causing me to get sick to my stomach and almost vomit. Ever since that incident in 1954 at Father's "Three Door House," I have continued to manifest the so-called "Kim's Chicken Complex," an anti-chicken eating syndrome. Throughout my pioneering days in America (38 since 1959), many American families made special chicken dishes for me, not knowing of my problem. But I could not enjoy them.

When somebody served me chicken, my complex appeared. I could not continue to eat my meal or overcome it, because my complex was so deep. I immediately visualized the live chicken walking toward me saying, "Help me, help me!" Scenes of chickens being killed would also come to mind, along with anguished feelings and an upset stomach. Am I sick or what?

Good news regarding my complex! I tried hard to overcome it and since 1992 I have been able to eat one or two pieces of well done, fried chicken (leg only). That is quite some progress, but there is still no way for me to eat other parts of the chicken. I wanted to share this well-known story from my early days in our movement, concerning our precious Father's favorite dish—chicken.

B. “Promise-Breaking” Dispensation

Mr. Duk Moon Aum and Mr. Chang Whan Lee met with me in 1954 to discuss how I could meet the leader of a powerful spiritual group in Taegu City in late January and early February, 1954. They already knew our Father’s group and its power so they wanted me to be involved as well. Mr. Aum is a heavenly architect for our church movement now and Mr. Lee was a junior alumnus of Chosen Christian College, now Yonsei University. Finally they persuaded me to travel from Seoul to Taegu, where this group had moved from Pusan, avoiding arrest and persecution from the authorities. The location of the meeting was arranged and a date set to meet the leader of this “spiritually powerful group of people who could communicate directly to God’s throne,” as they described it.

When I arrived on schedule to visit the group with great expectations, the leader was absent. Only one old lady, Mrs. Sei Hyun Ok, was waiting for me. Of course, I was very annoyed and extremely upset. I, a third-tier ranking official in the Korean national government, highly educated, well-to-do even in the days of Japanese occupation, had been “stood up,” after traveling all this way. Nothing to be afraid of, full of self-pride and arrogance. Furthermore, I had made a special trip to Taegu, at the insistence of my two friends, Mr. Aum and Mr. Lee. I did not want to come, but out of respect for them, I made this special trip. I was very furious that this group’s leader had insulted me by not keeping the appointment.

In my own heart, I already believed in the reincarnation of Buddha, Mohammed, and Confucius, even in the incarnation of Jesus Christ, because I had been receiving messages for so many years from the spirit world. Later that evening, before I tried to return to Seoul, a miracle happened to me. Mrs. Ok and God worked as a team and through her God directly revealed my life’s mission. My testimony about this experience appeared in the May 1984 issue of *The Cornerstone* on the 30th anniversary celebration of the founding of the Holy Spirit Association for the Unification of World Christianity in New York City.

Because of Father’s rejection of me at that first appointment, Mrs. Ok and Heavenly Father together were able to help me overcome my fallen nature and my ignorance of God’s dispensation

centering on the 34 year old Master Sun Myung Moon. Because of Master Moon's rejection of me, I was able to receive and accept God's voice through Mrs. Ok:

"You have the mission of David. You must go overseas and fight as a general, like King David did in Biblical days ..."

I immediately surrendered myself for my mission. A few months later, I met Father in person in Seoul. It was not breaking a promise, it was giving a greater blessing to me. What did I learn from this experience? God and True Father cannot guide and lead us directly. Through an Abel figure, however, you can come to God and True Parent's direct control when you have absolute obedience and absolute faith, which rids us of Satan's invasion and control.

C. Public Punishment by Our Master to Save the Whole World

When True Parents came to America in 1972, the entire American membership was asked to assemble in San Francisco. The four pioneer missionaries were working very hard in their respective regions until True Parents' arrival in America in 1972. Missionary Bong Choon Choi (also known as Mr. Sang Ik Choi) was working in the California region. I was working in the northwestern region, covering seven states, Miss Young Oon Kim and Col. Bo Hi Pak were covering the entire East Coast, centering on Washington, DC.

However, there was no unity or cooperation. They even competed against each other, trying to influence the others so that they could become the leader over the entire nation of America. These conditions came to the attention of our newly-arrived True Parents, disappointing and angering them. At the San Francisco gathering, Father announced plans to organize International One World Crusade teams and Day of Hope tours in America, and dissolve the four missionaries' territories.

During the course of the general meeting, Father expressed his anger at the failures of the early Korean missionaries during the pioneering years. Suddenly Father walked toward the four missionaries, who were standing nearby, dashed at me, shouting loudly, and kicked me twice very hard in front of 800 members who were gathered at that time. The even came so suddenly and

unexpectedly. It was as if a great storm, with thunder and lightning, struck the whole congregation speechless.

However, I was aware that heavenly chastisement and punishment should come to us anyway. Later, I realized that I represented all four early missionaries who did not completely fulfill their mission to Heavenly Father's expectation. Miss Kim was a woman, Mr. Choi was unhealthy, and Col. Pak perhaps was spiritually not ready, though he was an army colonel. Then who could receive the punishment on behalf of the four missionaries? I believed I was chosen for that purpose. Heavenly Father and True Parents, in a split second, chose David Kim as the embodiment of all the missionaries' failures in America.

My family, especially my five children, were upset when they later heard that their father was beaten by True Father, not understanding the dispensational significance of the event. A few days later, news came from True Parents' quarters in San Francisco. Our True Mother had asked Father why he picked on elder son, David Kim, kicking him at that gathering. Father simply replied, "Only David Kim can bear this physical chastisement and punishment as total indemnity. No one else can take it anymore. Therefore, I had to hit, kick, and beat him as a lesson for all of them." I had already overcome my humiliation and accepted this event as an honor, privilege and gift from our True Father in 1972.

This old story, never revealed in the past, holds lessons for all of us—Tribal Messiahs, National Messiahs, and Blessed Couples all over the world. In 1975, America, Germany, and Japan each sent missionary representatives to 95 countries to pioneer and to save the nations to which they were assigned. Some succeeded, but others failed because of the lack of unity between the three nations' representative missionaries.

In 1996, two decades later, our True Parents again sent out National Messiahs representing Korea, Japan, America, and Europe to restore 185 nations to God and True Parents' sovereignty. They must be united into one, centering on the Korean National Messiah in each nation. Otherwise, we will all be punished, paying an even greater indemnity than I did in 1972, if these four National Messiahs are not united into one.

4. “God’s Three Great Sorrows and Tragedies” Revealed by Reverend Moon in His Press Conference in San Francisco, 1972

I don’t remember the exact date of the press conference, held at Mr. Choi’s church building in San Francisco. However, I have always kept Reverend Sun Myung Moon’s statements at that press conference in mind. Now, I am telling everybody in our movement. The contemporary press and media did not pay much attention to this historic statement about God’s three great tragedies and His “*han*” (heavenly grudge).

God’s number one tragedy was the Fall of Adam and Eve, which destroyed God’s Ideal of Creation for the Universe and God’s Plan of an Ideal World on Earth. His second great tragedy was Jesus’ crucifixion on the cross 2000 years ago. Contrary to the Christian faith, this event was a tragedy and a source of sorrow to God. God’s third great tragedy was Korean Christianity’s rejection of Master Sun Myung Moon as the Messiah. In the 1950s, not knowing God’s Providence, they rejected him, persecuted him, and helped put him in jail. Our Master felt uncomfortable talking about himself, but he had to proclaim it.

However, the press and news media never published or aired any of his remarks. It was very eye opening and astonishing to me that he made such a proclamation and they did not even print it. We have to teach our future generations more about God’s sorrow, resentment and feeling of tragedy. They have to be able to accept, trust and love True Parents absolutely, more than 100%. We have to proclaim True Parents to the whole of humanity. They are King of Kings, Lord of Lords.

5. How were you chosen to come to the USA? What special qualities do you feel True Parents found in you and the other missionaries who came first?

I was already experienced in special missions having already traveled to England to study at the University of Wales (Swansea College) in South Wales as a United Nations scholar. I was also among the so-called “elite class” of Korean society since the Japanese colonial days and an official in the Korean government since 1945. I was thus widely experienced and highly educated.

There were not many highly educated and socially experienced members in our movement in the 1950s. Long before that, True Father planned to initiate missionary work in the United States. When I landed in America on September 18, 1959, it was my second mission overseas (following my first mission in England).

Miss Young Oon Kim, Col. Bo Hi Pak, and I were the three original missionaries sent by our True Father to the United States in the late 1950s and early 1960s. In January 1959, Miss Kim was sent to America as a student. At that time, Koreans were only allowed to come to America on a student visa. I produced her passport when I was working in the Ministry of Foreign Affairs in Seoul. Father chose Miss Kim because she was well qualified to be one of the pioneer missionaries to America. She had been a Professor of Christian Theology and Social Welfare Services at Ewha Women's University. She arrived on January 2, 1959 as a student at the University of Oregon in Eugene, Oregon. She worked very hard there, but received a great deal of persecution. She then moved to Berkeley, California.

A few years later, she moved to the Washington, DC area to join Col. Pak, who had arrived there on February 25, 1961. Col. Pak worked at the Korean Embassy as the Military Attache. He had already done well witnessing and lecturing prior to Miss Kim's arrival. He always was an eloquent speaker and an excellent lecturer of Divine Principle since his regional director's days in Korea. During the 1960s, he influenced the political and cultural realms in America with many projects.

In November 1966, Mr. Sang Ik Choi, the first pioneer missionary to Japan in the 1950s, moved to America because of visa problems there. His wife arrived in December 1966 and they settled in the San Francisco Bay area of California. Kenji "Daikan" Ohnuki and Yonsu Im, who were serving as staff members in the United States for the Little Angels world tour, joined them at that time. They were very active contacting people directly on the streets, especially young tourists from Europe and other countries. Their work expanded and they gained many members with their unique methods of witnessing and teaching Divine Principle.

These witnessing techniques gained quite a few good members, while creating controversy as well. Many battles with

deprogrammers and numerous law suits from the anti-religion movement resulted. However, through this struggle, this group centering on the San Francisco Bay area produced many leaders for our American movement, many of whom are still spiritually vital and dedicated.

The four pioneer missionaries gave their best efforts in an extremely difficult mission. Then we turned over control and direct supervision over the work of restoration to our True Parents when they arrived in America in 1972. Thus, the pioneering days of the first Korean missionaries to the United States were over.

6. What were the conditions you hoped to make in America? Were you given substantial goals to fulfill? What were True Parents expectations of America? What was the relationship between early missionaries who came first?

Since my arrival on September 18, 1959, I attended the Conservative Baptist Seminary in Portland, Oregon and learned about America and the Christian churches in the Western world. I used to visit Christian churches every Sunday, making seminary-sponsored tours and speaking to the congregation. Through my visitations, I found several contacts at the churches. As my work bore fruit, I formed Divine Principle study groups in these contacts' private homes. The seminary began to watch my ministry to see whether I was teaching the Bible in a false way or in conservative Christian ways. Soon, persecution began coming from the Seminary, which had been informed by one of eight Divine Principle study group members. The entire contents of Divine Principle was revealed to the seminary professors and its chief administrator.

In the end, the seminary and the immigration authorities conspired to deport me to Korea immediately following a school court hearing held two weeks before I was to graduate and receive my Master of Religious Education degree in 1962. My "sins" were" 1) I was teaching the "heresy" of Divine Principle (e.g., that there were two manifestations of the human fall—spiritual and physical); 2) our group prays in the name of Master Moon, not in the name of Jesus Christ; and 3) I sent a contribution of \$100 to Master Moon on his birthday on January 6, 1961.

A big battle took place in school court hearings between the Seminary, the informer and myself. Since everything I was doing was exposed to them through the informer, whom they called upon as their witness, I had no defense. Fortunately, one of the Biblical professors sympathized with me. He suggested a compromise between the school authorities and myself. This was the result: 1) my Master of Religious Education degree was withdrawn; 2) all the work I had done in the last semester was negated and no credits would be issued; 3) I would not be allowed to graduate; and 4) instead of deporting me to Korea, the Seminary would recommend letting me transfer my one and a half year's credits to Catholic University of Portland and continue my studies on the subject "Sociology of Marriage and Family" on the graduate level. The case was thus settled. I enrolled at Catholic University to avoid being departed and abandoning my heavenly mission. My deportation was temporarily suspended while I remained in this country on a student visa.

However, I never abandoned my mission. During my ordeal, my eight followers prayed together about what to do at Mt. Tabor Park, near the Seminary. The part later became Holy Ground in 1965, when True Parents established Holy Grounds in all 50 states. We rebuilt our group, started witnessing, held revival meetings, carried out group studies of Divine Principle and conducted other activities. One of those activities was a weekly Divine Principle radio broadcast by Mrs. Eileen Welch, begun early in 1962 in Portland. At the time we were covering seven states: Oregon, Idaho, Utah, Wyoming, Washington, Illinois, and Vancouver, BC, the western province of Canada where Seattle members were sent as missionaries.

After Miss Kim moved from Berkeley to Washington DC, I moved down to Eugene, Oregon and obtained a Master's degree in Education from the University of Oregon. Later, I moved down to Oakland, California and worked together with Mr. Choi's group in the San Francisco Bay area. Thus, in the early 1960s, the American missionary territory came to be divided into the West Coast under Mr. Choi and myself and the East Coast under Miss Kim and Col. Pak. When our Father officially arrived on American soil in 1972, the pioneering work of the first four missionaries ended.

7. How was it decided who would go to the East and who would go to the West? What were the early days like? How did you find members? Please share a little bit about them.

I already mentioned in my answer to the previous question how Miss Kim and Col. Pak came to be on the East Coast and how Mr. Choi and myself came to be on the West Coast. In the San Francisco Bay area during the 1960s and 1970s, Mr. and Mrs. Choi, along with Kenji Ohnuki and Yunsu Im, actively witnessed and taught Divine Principle in a very serious manner. This intense outreach effort also resulted in negative reactions from parents of new members, which in turn led to charges of “brainwashing” and harassment from deprogramming professionals. The more active our witnessing campaigns were, the more serious was the opposition from parents who lost their children to so-called “cult movements.” We had to face lawsuits and court trials for alleged “brainwashing” on the West Coast, but not on the East Coast.

During this period, our Father purchased the HSA-UWC headquarters, the New Yorker Hotel and started a newspaper in New York City, later combining it with the *Washington Times* daily newspaper in Washington, DC. Our True Parents initiated many worldwide projects at that time. Most members then were single, actively teaching Divine Principle and witnessing to gain members. Flower sales were a popular and profitable activity to finance the church. International One World Crusade campaigns and Day of Hope tours produced great excitement—lots of television interviews and news media publicity—in every city and town our True Parents visited proclaiming a new message and receiving citations from governors and mayors.

To gain members, we did not visit Christian churches but witnessed on streets and college campuses. Targets for new membership were college and university students. The most active region was the San Francisco and Berkeley areas. Mr. Choi’s group conducted daily lecture presentations, shared meals and entertained new contacts.

The West Coast group and the East Coast group started newsletters on their own, competing with each other and stimulating each other to increase their membership in the United States. On several occasions, the leader of the West Coast and the

East Coast met to help each other and learn other techniques to promote our movement in America. However, the four missionaries and their respective groups did not unite, instead thinking who should control America or who would dominate the other group. Before 1972, there was no unity between the West Coast and East Coast groups. Only our True Father united the two groups. He took over the restoration work of America.

8. What were your early feelings about America and Americans? How have those feelings evolved over the years?

After coming to the United States in 1959, I realized that Americans would not easily accept the new and revolutionary teachings of Divine Principle. My two years of pioneering experience in England taught me that acceptance of our message would be hindered by the deep-rooted mainline Christian doctrine. The fact that our message comes from the Orient, and racial prejudices Westerners have towards under-developed nations like Korea, only further exacerbated the difficulties. However, since Japan was gaining on America and the Western world industrially, I saw that the time was coming for Americans to pay attention to Oriental culture, including its new religious movements.

Therefore, I thought that education and tradition based on the Unification Principle must be developed. Our primary goal in America should be to train and educate American leaders for the future. Therefore, I suggested to True Father to begin a seminary in 1973. Since the pioneer missionary days were over, our new direction was to train and educate the next generation. Numerous seminars and conferences, sponsored by the Unification Theological Seminary or initiated by its graduates, have been held on the worldwide level. Our True Father has poured millions of dollars into these programs, laying seeds of true love from our Heavenly Father and True Parents. Now, we are harvesting the fruits of that labor.

Our True Father has accomplished more than any other government or nation, past or present. Through these accomplishments, America has hope for the new millennium. Looking back at the world wide situation over the past 45 year, I

can see that our True Parents were mobilizing America and the Free World based on a providential timetable for world salvation.

I am very glad and take great pride that I served at the Unification Theological Seminary for 20 years (1974-1994) to train future leaders of our movement. Among these leaders are more than 36 UTS graduates who received their Ph.D.s from distinguished universities throughout the world and are now serving our True Parents, the nation of America, and the world in academic and religious areas. The result is that our True Parents' worldwide providence is culminating in a number of federations being set up, such as the International Federation for World Peace, the World Religious Federation, the Women's Federation for World Peace, the Youth CARP Federation, the World Martial Arts Federation and the Family Federation for World Peace and Unification. And there will be more to come.

Education, training, and tradition are three pivotal axes for our generation and the generations to come, in order to eliminate Satan and his existing system, which has dominated the world for more than 6,000 years. When American political and religious leaders unconditionally accept our True Parents and participate in the coming 3.6 million worldwide Blessings in November 1997, then America will be ready to enter the 21st century and new millennium with pride as the heavenly archangel nation. America is the sole world power founded by Heavenly Father and supported by True Parents' efforts and sacrifice.

We must continue educating, training, and establishing Unification tradition throughout the world, spreading the new message of "True Family Values" everywhere we go. Thus, God's Kingdom of Heaven on Earth will be realized centering on the True Parents of all humanity.

9. Of your missions, as a pioneer, IOWC Commander and UTS President, which was most challenging? The most exciting? Are there things you would do differently? Are there things you would like to have accomplished that could not happen now?

I would like to quote the Apostle Paul's letter to his spiritual son, young Timothy, regarding his mission and approaching death:

For now I am ready to be offered, and my time of departure is at hand. I have fought a good fight. I have finished my course. I have kept my faith. (II Timothy 4:6-7)

I feel like the Apostle Paul, with one major difference. Our mission does not end when we die, but continues in Heaven after we depart this life.

As a pioneer missionary in America, I initiated new practices in our movement in the 1960s—emphasizing Divine Principle lecture practice for new Western members; practicing True Parents’ teachings in our daily life; and educating members in heart, mind, and soul.

As an IOWC Commander, it excited me to be involved in a war between God’s side and Satan’s side. As a heavenly general, I led our heavenly troops, marching through all 50 states in the 1970s. I felt like David smiting Goliath, the enemy of the Israelites, whenever we proclaimed Divine Principle in each state and city.

I fought against the immigration authorities in Portland, Oregon for several years when they planned to deport me to Korea in the 1960s. I finally won the battle, bringing my entire family to America. The Baptist seminary I attended in Oregon planned to expel me with the help of the immigration authorities, but because of my fighting spirit, the seminary allowed me instead to transfer to the Catholic University of Portland, Oregon.

In the 1970s, our True Father’s projects of International One World Crusade (IOWC) campaigns and Day of Hope speaking tours spread success to other parts of the world, based on the efforts made in America. I am still inspired by our True Father’s concept of IOWC and its goal to influence and save the entire world. I continue to carry out small projects in the name of IOWC: These include publication of the Day of Hope in Review series and other books and radio broadcasts of “The Unification Hour” and “True Love Journey.” “The Unification Hour” has been airing for the past 22 years in the Hudson Valley area. In 1993, we started airing another program called “True Love Journey,” proclaiming the identity of True Parents, teaching the meaning and significance of the worldwide Blessings, and reaching out to the Christian community as well as communities of other faiths.

As Vice President of the Unification Thought Institute (UTI) of America, I helped publish some UTI books and set up a club for the intensive study of Unification Thought. Sadly, Dr. Sang Hun Lee, President of the Unification Thought Institute, passed away suddenly on March 24, 1997. Subsequently, following our True Father's instructions, UTI has moved to UTS under the direction of its new President, Dr. Theodore T. Shimmyo.



Dr. and Mrs Kim with Dr. Sang Hun Lee

It has been my privilege to work with the late Dr. Lee who had such a deep knowledge of Father's message. I admire tremendously his power to systematize Unification Thought into a framework for easy comprehension. He contributed so many things to our movement and to the academic world. Several years ago he lectured to and trained twenty-one UTS faculty and UTS graduates who hold Ph.D. degrees. One of the most exciting experiences in my life has been to work with Dr. Lee these past many years.

Without any church support, I continue to keep the spirit of IOWC that True Father established in the 1970s, waiting for my successor to appear before I depart to Heaven. It has been most exciting to be a spiritual commander in God's Providence centering on True Parents while battling in Satan's territory. For myself, I would revise General Douglas MacArthur's statement to say:

*A general never dies or fades away,
But prays continuously for Kingdom-building on Earth.*

This is the nature of David S.C. Kim—to keep fighting whenever and wherever there are trouble spots or challenges coming to our Unification Movement. I am still ready to fight back no matter what the odds.

As UTS President, I did my best to set up the tradition for our movement worldwide and for the next generation to come. The 36 Blessed Couples are already physically old and must pass the torch to the next generation. Some are already gone. This is part of the natural law of the universe. The next generation, like Joshua and Caleb in Moses' time, are the hope of God and True Parents. Top leaders of the future must be produced at UTS, which openly teaches courses such as "Divine Principle," "Unification Thought," "The Life of True Parents," and "Korean Language." These are other academic and intellectual courses will influence communities throughout the whole world and promote our True Parents' Providence. This was the most exciting adventure and challenge I faced during my 20 year term as President of UTS.

The next generation of UTS leadership under its new President, Dr. Theodore T. Shimmyo, recently obtained Middle States Association (MSA) accreditation in a very short period of time. They now plan to obtain accreditation from the Association of Theological Schools (ATS), which has rejected our membership for many years simply because we are not a Christian organization. Another big battle is ahead for them, but I believe the present UTS administration under Dr. Shimmyo shall defeat our adversary in a short period of time, as they did in the MSA case.

Although I have few regrets from my 20 years as President of UTS, there are a few events I wish I could have done differently:

We obtained the provisional charter in 1985, after spending untold energy, money, and time to fight prejudice, persecution, and oppression for more than 10 years in the midst of a government investigation of our church and True Parents. We had to go through a legal battle all the way to the United States Supreme Court. However, in 1975-1976, we could have obtained an absolute charter and avoided the all-out government persecution and

investigation of our church and True Parents. If we had deposited a \$750,000 endowment in the bank, the state government would have issued an absolute charter immediately. Our application had already been submitted, but the lack of an endowment was the only weakness in our charter application. There was no political pressure to persecute the Unification Church and UTS at that time. It was our five percent responsibility to get the \$750,000 deposit and unfortunately, we failed in that responsibility. Thus, we lost ten years and in 1985, we had to deposit a \$3,000,000 endowment. We were “penny wise and pound foolish.”

We had a lawsuit for an automobile accident which happened at the intersection of Route 9G in Barrytown. An overseas student was driving negligently on a rainy day and an old gentleman was killed. I felt great pain and loss at the time, not only for the gentleman and his family, but also for the Seminary's reputation. It also resulted in a million dollar lawsuit and put UTS under tremendous financial strain. With attorney Farley Jones' representation, we were able to settle the case for a cash payment and 10-15 years installments on a monthly basis. Looking back, if I had restricted our foreign students' driving and instituted driver education and testing by the administration, this serious accident could have been prevented.

A UTS student, spiritually open and possessed by evil ancestors, caused a lot of trouble to the UTS community and to the Blessed Families in the Hudson Valley area. He and his group of supporters endeavored to entice staff and faculty to join his group, which was practicing bizarre rituals. For a few years the troubles continued. I finally separated their evil power from the root, expelling him. His group subsequently underwent internal confusion. With cooperation of faculty and staff we succeeded in preventing this problem from escalating. The situation was finally settled without further spiritual and physical damage to UTS and the Red Hook community. Having the experience and knowledge of spiritual phenomena and the operation of good and evil spirits, I would have deterred the advancement of this group if I had known about it earlier. We could have avoided their powerful invasion of our church and the Seminary.

10. What do you see at the future of our movement?

No one in our movement or in the world is qualified to comment on or predict the things True Parents have done or are doing in the course of God's Providence. How much more unqualified am I to comment on or predict the future of our movement. We followers of True Parents are just a small part of his great plans and worldwide accomplishments. We assist him in a tiny portion of his dispensational plans because True Father needs to delegate certain things at a certain time to his loyal disciples to educate us in heavenly ways (not worldly ways) to build the Kingdom of Heaven on Earth.

We can only vaguely guess from his work how he is developing certain important events. We can clearly understand only when he explains why he did something, after he has done it. Because of Satan's determination to attack and destroy God's Providential work through True Parents on earth, True Father cannot announce or reveal his plans in advance, until the time is ripe. As his followers, we must observe heavenly laws through our absolute trust and absolute obedience, especially those key leaders surrounding our True Parents.

Since my retirement from UTS in 1994, there have been few opportunities to see True Parents in East Garden, which always was a special honor and privilege for me. Therefore, I do not know all the details of their providential work. Their new projects and international conferences, however, give us an idea which direction the world is heading, in order to accomplish the ideal for Heavenly Father. Often, True Father cannot proclaim certain matters beforehand to the public. Until a providential time period passes, he and Heavenly Father keep them under heavenly lock and key.

If I may make a small observation from my indirect point of view, the coming November 1997 Blessing of 3.6 million people throughout the world will be a great success. It will shake up the entire world—the religious, spiritual, moral, ethical, and academic worlds. People will not know how to react to the new Unification Movement, and especially Reverend and Mrs. Sun Myung Moon, who already proclaimed, "We are the True Parents of all humanity!" There will be spiritual revivals and revelations about our movement received by spiritually gifted people. Religious doctrinal differences

will no longer be obstacles to knowing our movement and True Parents. On April 10, 1997, True Father changed the name of our Unification Movement from “Holy Spirit Association for the Unification of World Christianity” (HSA-UWC) to “Family Federation for World Peace and Unification” proclaiming and teaching “Heavenly Family Values” throughout the whole world. After 43 years of work True Father accomplished his mission, advancing to a new phase of Kingdom-building centering on the Ideal Family. The purposes of HSA-UWC have been completed:

1. Unification of world Christianity,
2. Unification of world religions, and
3. Establishment of world peace.

In the long run, religions will disappear from the earth. The family unit will be established as God’s dwelling place, centering on Blessed Couples’ homes as God’s Temple. This will be the basic unit of the Kingdom of Heaven on Earth. More than 400,000 Blessed Couples already live on earth as members of the Kingdom of Heaven. Soon, 3.6 million couples will be added to this number. Think about this phenomenon! From now on, God and True Parents are going to guide and direct the whole family and all of humankind. I think that this must be True Parents’ vision of the future of our movement. It must also be God’s Providential plan. When God purposes it, it shall be accomplished.

However, I believe that without our effort and fulfilling our five percent responsibility, as Tribal Messiahs, National Messiahs, Blessed Couples, and Blessed Second Generation, this Kingdom-building centering on Blessed Families will not be complete. We Blessed Couples have all been appointed Messiahs by our True Parents. This mission to build the Kingdom of Heaven on earth must and shall continue until it is completed by each of us. We must recruit more people to our movement and increase the number of citizens of the Kingdom of Heaven. Also, we have to continue educating, instilling discipline, and teaching Unification tradition and Unification Principle. This education includes Father’s direct message and words to Second Generation and new members.

We must also raise new Blessed Couples to become spiritual parents, otherwise Satan and his agents will try to take God's children back to their old system and traditions, tempting them with secular habits, sexual sins, and other worldly influences. Satan will try to utilize the remnant of our sinful and fallen nature. He will not easily surrender without extracting an indemnity price from us. Thus, fighting and struggling against evil will continue until the world is completely free of Satan. Under these circumstances confronting us, we have to equip ourselves with spiritual armor and powers to counter-attack against evil forces all around us. We have a heavenly promise described in Isaiah 9:6 in the Old Testament:

For unto us a child is born, unto us a Son is given and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Almighty God, the Everlasting Father, the Prince of Peace.

Though originally, these five names or five roles as Messiah belonged to Jesus Christ and True Parents, but as Tribal and National Messiahs, we are inheriting the missions and Messiah's titles. You have a heavenly guarantee from the Word of God. Even if you fulfill just one out of five titles proclaimed, you are qualified.

I have great optimism in the future of our new movement. Let us march on toward building the Kingdom of Heaven on earth with our existing Blessed Families, who are scattered throughout the whole world. Furthermore, let us march forward with great hopes, together with the coming 3.6 million Blessed Couples in November 1997. Then God's dwelling place on earth will have more than four million Blessed Families of His and True Parents' direct lineage. It shall bring great joy, happiness and glory to our God and True Parents on earth and in heaven.

From now on, this will be the work of the Family Federation for World Peace and Unification in more than 185 nations throughout the world.

Mansei Man-Mansei! Uk-Mansei to our Heavenly Father and True Parents!

**Interview conducted by John and Sandra Lowen at
Broadway House, Newburgh, New York, December
14, 1997**

1. What prompted you to study marriage and family as early as you did, when even True Father was not speaking publicly about Absolute Marriage and Absolute Family?

When I first met True Father in 1954, his message addressing the breakdown of the family as a contributing factor to the decline of moral and ethical values in the Last Days was a clear indication to me of how I should direct my life. When I came to America in 1959, I attended schools of higher education and saw that Divine Principle and its message regarding ideal marriage and family needed the scientific, scholarly approach to complement it. Therefore, I directed my studies in these areas, foreseeing that the movement in the future would need broader academic research into marriage and family based on the Principle.

During the period from 1959 through 1965, I attended first a conservative Baptist seminary, then the University of Oregon (in Portland) and finally the University of Eugene (in Eugene), where I received my Masters of Education, in Counseling. The subjects I was most interested in and enthusiastic about were Sociology of Marriage and Family and Sociology of Religion. I also did post-graduate studies in Christian counseling at the Pacific School of Religion, a seminary in Berkeley, California. This academic study and research helped me to understand the kind of scholarly approach to ideal marriage and family our movement should eventually adopt for both the religious and academic communities. I researched two specific questions: 1) What is the possible relationship between My Pledge and western or eastern concepts of marriage and family, and 2) What are the similarities and differences between them?

True Father replaced the practice of reciting My Pledge with the recitation of the Family Pledge on May 1, 1994, the 40th anniversary of the founding of the Unification Church. Altogether eight Pledge points (the eighth point was added in January 1995) have been established to date. Holy Spirit Association (HSA)

headquarters of America published *True Family Values* by Dr. Andrew Wilson and Dr. Joong Hyun Pak (HSA Continental Director at that time), to present these eight Pledge points in an academic manner. This book has become very popular not only for intensive study by our own church leaders and members, but also to explain the relationship of our Family Pledge to Christianity.

As to the second question, during the early years of my presidency at the Unification Theological Seminary (UTS), I found that there were struggles between conservative and liberal Christian approaches to marriage and family issues due to different interpretations of Biblical scripture. I was confident that Unification Principle and our True Parents' message on ideal family could resolve this struggle.

I demonstrated effective approaches to the issues in 1990-1993 in 90 minute presentations at the Red Hook Unification Church. My weekly presentations to more than a dozen key members during the three-year period covered all aspects of and controversial issues existing in American family life. I presented material from renowned televangelists, academic and religious researchers, and psychological counseling practitioners.

These sessions are now kept in two sets of videos, one at the Red Hook Church and the other for my personal copy. I also presented some of the material at the Unification Church in Newburgh, New York and also at the Unification Church's Belvedere Estate in Tarrytown, New York. My method of presentation is always to refer to True Father's teachings of marriage and family as the highlight of the evening session.

I continue to do counseling work, even after my retirement from UTS in 1994. Since 1997, I have been a charter member of the American Association of Christian Counselors, which promotes national and international conferences and seminars where new research materials are made available. My vision on ideal marriage and family is to develop combined academic, sociological, biological, religious, and psychological approaches, leading to a comprehensive holistic methodological approach to making the ideal marriage and family where the Kingdom of Heaven begins. From the ideal family, the vision expands to the clan, society, nation, and world levels. This is the original purpose of creation of

marriage and family, which God wanted to create in the Garden of Eden before the Fall of our ancestors Adam and Eve.



David SC Kim being interviewed by John and Sandra Lowen

2. How have you been able to apply what you have learned about marriage and family to the Providence?

I paid special attention to how to minimize and reduce the breakdown of our Blessed Couples, problems of couples adjusting to one another and conflicts between parents and children within our Blessed families. How do we show the world that our Blessed families are better than family models promoted by other religions?

With spiritual insight, I observed that modern families, including those of our deviated Blessed couples, have a deep-rooted problem. The problem is that the power of evil is still rampant and dominating the world. It has infiltrated for many generations. Religious values, based on Judeo-Christianity, are almost consumed by satanic forces. The war against evil has lost ground and positive, religious values have almost vanished.

However, I also observed that there are optimistic signs because Completed Testament Age work on earth and in heaven, centering on True Parents, is gaining a strong foothold. There is

hope of bringing victory in the war against satanic forces, whose strategies seek to destroy heavenly goals and power. For example, there is the recent phenomenon of youth movements which proclaim slogans such as, “No Sex/Wait Until Marriage,” “Pure Sex Rally,” and “Pledge Purity Until Marriage.” Conservative Christian movements like the “Women’s Rally” and “Promise Keepers” also exemplify a growing national trend to combat evil forces set on destroying Biblically-based Judeo-Christian values.

Thus, God’s dispensation is quickly advancing alongside our youth movements and groups like Women’s Federation for World Peace, which advocates “Ideal Marriage and Family Values” based on the Bible and True Father’s teachings. As the work of True Parents on earth brings greater success and Blessed Couples and their future generations multiply throughout the world and expand that success, the secular and satanic powers will gradually subside. It is time for us to work together with existing Christian groups and other religious orientations, forming a united front to combat our common enemies on earth. The goals are the same, the direction is the same, and we will be victorious eventually.

UTS is also taking initiative together with the University of Bridgeport and Sun Moon University to develop academic, psychological and theological approaches to marriage and family counseling to equip our Blessed Couples and younger generation to keep our values and battle secular and evil influences. We not only protect our values, we also rally others to stand up and fight against evil influences already infiltrating all levels of modern society.

Many seminaries already provide two year master degrees in professional counseling to meet the needs of modern marriages and families. These subjects are very popular and very practical. I have long contemplated this type of curriculum. Now is the time to take action. We have the resources and educational institutions worldwide. Shouldn’t we also actively develop curricula on marriage and family counseling?

So far, I proposed this idea based primarily on the humanistic aspects of behavioral sciences and academic disciplines existing today in seminaries and university campuses. However, this approach is incomplete without another dimension, the “vertical” or spiritual dimension. In other words, the spiritual/religious/faith

dimension is absolutely necessary to perfect marriages and families already broken and damaged. In conclusion, I would like to make some recommendations to help Blessed Couples find healing and harmony in their marriages and families.

- Receive personal counseling with prayers of healing.
- Engage in small group counseling (not more than eight people).
- Study Divine Principle and conduct Hoon Dok Hae daily.
- Constantly confess your sins and mistakes to God.
- Participate in the ceremony to transfer evil spirits and evil ancestors in our body and mind to Dae-mo Nim's and Heung Jin Nim's 100-day workshops in the spirit world.
- Attend the 40-day Cheong Pyeong Lake seminar, if couples have not already done so.
- Make an annual retreat to Cheong Pyeong Palace in Korea with your whole family.

3. It is somewhat rare for someone to hold a position for a long time in our movement; it seems that people are often moved around over a period of time. How do you account for having held your position at the Seminary (UTS) for such a long period of time?

Yes, indeed it was a long time—1974 to 1994—20 years. However, time and place are not important to me. Rather, the quality of the work centering on our True Parents is important. I recall that under the serious providential period of the 1960s to the 1980s, first in Korea and then in America, the most critical issue was how to win True Father's court cases. Related to that issue was the governmental persecution of UTS, which I was personally involved in. In 1975, the New York State government rejected the UTS Charter application based on negative perception and publicity of the church and True Father.

It took more than 10 years fighting in court to get the UTS Charter recognized. It was a tough battle against powerful persecution from an arm of the state government. We fought all the

way to the United States Supreme Court, which rejected the case and suggested that New York State and UTS should work out our differences together, not in court. As a result of that perseverance, we overcame the state's prejudice and obtained our Charter. This prolonged battle for the UTS Charter was one reason I remained at UTS for 20 years.

Another reason I stayed at UTS so long was to develop other projects, such as creating evangelization programs embodying the spirit of the International One World Crusade (IOWC), publishing 46 books under the names of UTS, IOWC and my publishing company (The Rose of Sharon Press), and most significantly, educating and supporting 35 UTS graduates in their doctoral studies. These doctoral candidates attended other universities worldwide and were trained to become "Academic-Spiritual" leaders for the future of our movement. After receiving their doctoral degrees, they now hold important positions in our worldwide movement. They are the "Unification Family of Scholars and Academics," increased to more than 40 graduates at this time.

UTS also gave birth to many new organizations as our movement advanced—for example, International Religious Foundation, New Ecumenical Research Association, International Relief Friendship Foundation and National Council for Church and Social Action. These and numerous other projects were initiated at UTS in the early American movement. UTS served as the birthplace for new organizations of our worldwide movement. I had the honor to be personally involved in these significant events. I feel that all these projects and organizational development were another reason I stayed so long there.

The third reason why True Father let me stay in one place so long is that he knew what I was capable of doing. My leadership style is not to wait for instructions from above. Through my absolute faith and devotion, and through a strong and vital life of prayer, I received constant inspiration from heaven. Thus, I knew how to help True Father's will, what his intentions were and how to make him happy. I strove to be a responsible leader, not just a follower. From my youth, my spirit of independence and sense of mission and responsibility gave me a strong and disciplined, yet loving style of leadership.

Finally, I am also a persistent and diligent student of worldly knowledge with a deep understanding of Divine Principle and True Father's thought. This quality, in addition to me education in England as a United Nations scholar and my two seminary education experiences in America, helped me to remain at the forefront of our movement's leadership even into old age. For these reasons, no other leader could replace me in the early years of the movement.

4. When in your life of faith did you feel the most uplifted; the most joy? When did your faith undergo the greatest trial, and how did you overcome?

There was no specific time or event that I could say was more joyful or inspiring than any other time. Some events are more joyful than others. For example, I am probably the most joyful and happiest when I have a chance to be at East Garden for leaders conferences, special church holidays and especially on True Parents' Birthday celebration (January 6 lunar). East Garden is a special holy place for our movement and for Heavenly Father. East Garden is the most "Holy of Holies" and Belvedere Estate is "Mecca" for the Unification Movement worldwide. My wife and I lived at Belvedere for 20 years, from 1973 to 1993. I still keep an office for IOWC there, a small room shared with the Westchester Unification Church director.

Whenever we go to East Garden my wife and I are spiritually lifted up, cleansed of all our secular and worldly worries, anxieties, and personal difficulties, arising from individual or official mission-oriented problems. I feel reassured when I am visiting East Garden. There, I can casually meet True Children, with whom we feel a reverent and spiritual intimacy, because of Heavenly Father's joy, happiness, and divine love toward them. Spiritually, I sense the Divine dwelling upon them, so much so that my spirit, soul, and mind are uplifted.

True Father's direct words and speeches also nurture me and fill my hungry and thirsty soul with Truth and Heavenly Love, forming complete oneness with him. Even when he speaks for 10 or 12 hours, I feel like only one or two hours have passed,

experiencing a continuous blessing of fellowship with him spiritually.

Those speeches provide yet another source of spiritual joy and blessing: to listen to and take notes of True Father's words in Korean, and then to hear the English translation. In the past, Mrs. Won Bok Choi, Dr. Bo Hi Pak, and Col. Sang Kil Han translated True Father's speeches. More recently, Reverend Peter H. Kim has been translating. Translations can never be perfect, but at least 70-80% of the content may be accurate.

I used to translate True Father's speeches in the 1970s and always felt guilty and inadequate knowing I was unable to translate 100% of Father's message into other languages. After graduating from True Father's so-called "Translation Training Course," I can now compare the translations of others with my own and feel how much better they have done. At the same time, I receive the blessing of hearing True Father's messages twice—once in Korean and then in English. This means I have a double blessing, and can learn more from the different expression between the original words and the translation of True Father's message.

I constantly thank God for my Korean descent, which enables me to listen directly to True Father's message without translation or other means of communication. It is my special privilege and for that I am grateful to Heavenly Father. I also thank God for my long life on earth as one of the 36 Blessed Couples, able to understand the depth of his message at this crucial time of the Providence to save the land of America.

I have previously spoken of my intense interest in marriage and family counseling. The pursuit of that interest has provided some joyful and uplifting experiences as well. I presented material on ideal marriages and families in 90 minute sessions entitled "Family Education" from 1990 to 1993 at Red Hook Community Church. These sessions covered all sorts of issues dealing with marital and family relationships, drawn from academic and scholarly studies as well as practical problem-solving material. More than a dozen attendees participated on a regular basis.

After the sessions were over, I would drive back to my home at the H-K House in Poughkeepsie, New York. On the way, I would pull my car into the Burger King parking lot in Hyde Park village,

usually around 9:00pm. It was usually very quiet and spiritually tranquil, because by 9:00pm Burger King is relatively empty. This became an exclusive time for myself. I would park there and enjoy a simple dinner box meal, prepared by Father's kitchen staff at UTS with respect, love, devotion and service.

Every week, the eating of this simple meal, consisting of rice, sushi, Japanese soup, and kimchee, made me feel like a royal prime minister. I felt a sense of relaxation and accomplishment through hard work. I was helping to build the Kingdom of God on Earth by sharing True Parents' teachings on marriage and the family institution. Ever week, the food was similar but every week there was renewed joy, happiness, and thanksgiving to Heavenly Father and True Parents for everything. Because I felt I was accomplishing something very important to God and True Parents, these evening meals became so special and joyful. I never forgot the joy and happiness of eating dinner in that same place, for three years.

In response to the second part of the question, as I previously stated in my published testimony, because of my strong and unshakeable faith, I did not experience any period of trial or doubt regarding Divine Principle and the Second Coming of Christ. My testimony 20 years ago, even 43 years ago, is the same: I have never questioned my faith. Perhaps I passed to a stage of spiritual maturity far above the growth level.

Many people, even some leaders in our movement, may not fully understand True Father's providential words, his disciplinarian methods, his strategies for members, his stern words and measures toward some followers and his new providential projects on earth and in spirit world. That lack of understanding is the reason why disbelief and betrayals have appeared within our movement in the past and will continue to appear in the future too. That is also one of the reasons True Father emphasizes absolute obedience. Only absolute obedience can safeguard us from Satan's invasion. Without it, evil thoughts will invade and cause us unbearable damage and hurt God's dispensation.

As far as my attitude of faith is concerned, if I want to know something or have questions or unclear points regarding True Father and his work, I pray to receive a direct or indirect revelation from God. We are imperfect beings with limited experiences and

limited knowledge. Therefore we can be trapped by doubts and criticism coming from Satan's direct agents and evil people on earth. These doubts and criticism will lead us to consciously or unconsciously commit crimes against heaven. This action explains why certain little-understood events happened and are still happening in our movement worldwide. The best way to safeguard yourself is to make efforts to reach individual and family perfection. We still have a long way to go to fulfill our 5% responsibility after receiving the Blessing from True Parents.

I am not saying that I have no problems to confront. However, I do not consciously make mistakes and commit crimes against Heavenly Father and True Parents. I remain "one" with Heavenly Father and True Parents through my daily prayer, meditation and other practices that True Father taught us to do. In this way, I get answers directly and indirectly through revelations. If you have problems or questions, why not seek help from heaven?

I have some suggestions for the younger generation to help overcome faith problems and spiritual trials:

- Be happy and joyful, because we are progressing toward individual perfection and a world of perfection. Right now, as the Bible says, there is no perfection and Christ does not control the Satan-dominated world. However, based on Divine Principle, True Parents' teachings and True Parents' providential projects, we are making progress and will eventually be victorious over Satan and his evil system.
- Read Divine Principle and True Father's speeches daily—day and night—in order to strengthen your life of faith. Your spirit and soul need to be nourished, just as eating three times a day nourishes your physical body. Your spirit and soul need the spiritual nutrients of God's Word, True Parents' speeches and Divine Principle to protect you from constant temptations and Satan's attacks.
- Engage in regular fellowship with your spiritual brothers and sisters. Welcome advice and counseling from church elders. Elder brothers and sisters are more spiritually mature, especially those who have raised their children to be spiritually beautiful and healthy.

- Witness to your relatives and other people as much as you can. This activity gives you a chance to study more, experience God's and True Parents' heart and grow spiritually. Faithfully conduct and fulfill your Tribal Messiahship responsibility as Blessed Couples. Your personal problems will be minimized and you will harvest victory, becoming joyful, happy and renewed every day.
- Pray unceasingly for True Parents, True Children, Unification saints, overseas missionaries and the 185 National Messiahs in their difficult missions throughout the world. Our struggles, compared with theirs, are relatively easy to overcome. We are very lucky, especially if we are American, living in the United States of America. Pray especially for the overseas Blessed Couples who are confronting cross-cultural and financial difficulties now.

5. Would you comment on your course in relationship to Home Church and its providential significance?

In the 1970s Father emphasized that every member at the time should engage in the Home Church providence. Many people followed the direction with success, while others did not do so well. Personally I was involved in a mission to build UTS and in important special projects at the time. In Japan, there were determined and dedicated members who fulfilled the Home Church mission, bringing 360 or more members from their neighborhood and local community. I remember Father gave special awards and cash gifts at East Garden to those who accomplished the Home Church providence.

In America, many neighborhood contacts were made and a book, Home Church, was published containing all of True Father's speeches on the subject of Home Church. In the 1990s, the Home Church providence progressed and developed into the "Family Federation Ideal." Thus, the Home Church providence became fulfilled and superseded by "Family Church."

Jesus' teaching of "Love Thy Neighbor" can be compared to the family-centric approach embodied in the Family Church concept of salvation of the neighborhood. Of course, this approach

is still based on the cell system of Home Church. In God's providence, when one project is accomplished with success, a higher level project will appear, amalgamate with it and supersede it. The concept "Home Church" is still valuable in one sense. However, the Home Church providence is now encompassed and superseded by the Family Federation ideal.

6. What correlation and insights relation to Absolute Sex as the Principle teaches have you found through your study of marriage and family therapy?

The goal of Christianity worldwide is to bring happy and ideal marriages and families. This is also the goal of our Family Federation for World Peace and Unification. Though Christians have very similar approaches and goals as ours, they are not aware of God's plan beyond obtaining their goal of renewing Judeo-Christian values based on the Bible. That is something we have to offer. At the same time, I have carefully and objectively studied contemporary Christian psychological therapeutic approaches to marriage and family counseling. These well-developed areas of counseling are things we can learn from. There is much that we can learn from one another.

For example, our "Pure Love" campaign for teenagers in America gave providential support to American Christians who are also desperate to save others. Our young people's movement is gaining ground in high schools under the banners of "Pure Sexuality" and "Absolute Sexuality." This movement is based on Biblical concepts of sex and love. Therefore, it leads others to adopt "absolute sexuality" in marriages and the family institution.

It is time to join efforts with Christian churches to find some mechanism to purify the contaminated sexuality in American youth. Furthermore, we need to promote a national campaign with all other major religions to create a national marriage and family movement. The campaign should even spread to college campuses where promiscuity, free sex and sexual pollution are rapidly spreading and contaminating the nation and the world.

We also need counseling programs for veteran married couples, either to heal or improve their relationship. These programs should be initiated in order to facilitate stable marriages

and families. Furthermore, we need to implement pre-marital counseling programs as well, to maintain sexual purity in newly engaged couples. Thus, the sacred aspect of sexual life can be taught, practiced and passed on to our offspring. Sex is a gift from God. It is holy and sacred. It can no longer be the devil's or Satan's palace anymore. Purification, fidelity, and loyalty—the True Love Movement—will oust Satan's occupation of the “Sacred Love Palace” of God's children.

7. How has the Blessing enhanced your relationship with your wife and family?

My wife and I were married more than fifty-five years ago on January 6, 1942. Recently, I have become more relaxed and peaceful in my relationship with my wife. The intense responsibilities of my mission ended after my retirement from UTS on May 18, 1994. Released from long service and heavy pioneering work since 1954, my wife and I are adjusting to a retired life and devoting more time to our health problems. Every week, month after month, we have an appointment with some doctor or specialist, as our aging processes continue. Recently, my wife has been diagnosed with many medical problems. These problems led us to draw closer to each other as an aging Blessed Couple.

In the past, my nature was domineering, thinking only about the heavenly mission, and neglecting my wife's feelings, emotions, physical and spiritual needs. This has gradually changed and is still changing in our marriage. We are exercising more mutual respect and understanding of each other's original personalities. This mutual consideration can bring more harmony and unity centering on True Father's teaching, leading to oneness between mind and body and oneness between husband and wife. As we get older, we have more appreciation for each other and more understanding of various counseling techniques, such as the four personality types taught by Reverend Gary Smalley. We are looking at each other and finding the beauty of elderly persons as they complete their spiritual maturity based on True Parents' ideal, drawing near their stage of perfection.

We have five children and ten grandchildren now. Our children are mature adults and the younger generation are all young adults to

whom we give love and try to pass on our movement's traditions and teachings before we move on to the next world. In this way, we are fulfilling our responsibility as parents and grandparents.



David SC Kim and Mrs Kim with two of their grandchildren

At the same time, as one of the oldest 36 Blessed Couples on earth, I am honored to be called “Grandpa Kim,” a title bestowed upon me by all the loving first and second generation church members, as a result of my early IOWC and UTS work over the last 43 years. We love you all dearly, just as Heavenly Father and True Parents love you. Nothing more, nothing less. We want you all to inherit True Parents heavenly blessing and traditions.

8. What advice would you give to individuals of First and Second Generation who are preparing for Blessing today?

To individuals of the first generation: This is a blessed time in God's dispensation in which God is offering the heavenly blessing of marriage on the highest level call “Globalization of Holy Wedding Solemnized by True Parents.” In the past, many indemnity conditions had to be paid to accomplish the Holy Wedding of 3.6 million couples. There was persecution, financial burden, Satan's frontal attack and worldwide opposition. Korean early followers of this movement had to go through unimaginable

and unbearable circumstances to pay for subsequent generations' Blessings. My advice to the first generation Blessed Couples is:

- Honor and value the real meaning of this Blessing, remembering what many early saints of our movement endured in the past. We have to express our sincere appreciation to Heavenly Father and True Parents for this Blessing. If you maintain your Blessing successfully on earth, you will no doubt enjoy an eternity in the Kingdom of God in your continuing journey following this earthly life.
- Witness continuously to people whom you meet—not only your relatives—people at work, friends, and neighbors, in order to increase the number of citizens in the Kingdom. By witnessing to people, we wipe out Satan's control and dominion as we restore them to God.
- Attend to your Tribal Messiahship mission, which includes your family, clan, and tribe. You have to guide, teach and train your heirs in God's way. By all means, protect and safeguard them from Satanic and worldly influences, regardless of any hardship, obstacles and opposition you may confront.

To individuals of the second generation: You are the future hope for God, True Parents and your parents, the first generation. Because of this fact, Satan never sleeps and continually works to destroy your blessed generation. Because 6,000 years of Satan's evil power is being destroyed, Satan and his agents are rebelling and counterattacking against your second generation. The new millennium is beginning and ideal marriages and families will be realized, cutting off Satan's blood lineage. The Book of Revelation and messianic prophecies are being fulfilled. Satan and his agents will tempt you and trap you by all kinds of means and through a variety of methods, such as sexual promiscuity, drug abuse, atheism, and secular humanism, delivered through popular music and movies, over the Internet and so forth. Then how do you safeguard and protect yourself from these disastrous and destructive influences and be victorious against the evil system and power still existing in this world?

First, adhere to True Parents' teachings and the traditions and practices of our faith. For example, try to recite the Family Pledge (eight items) every day, morning and evening. This Pledge is your goal and purpose of life on earth. By doing so, your spirit, mind, and soul are strengthened and purified, your body and mind become one, and the spirit of God and True Parents will dwell in your body and mind. Another practice of our faith is to pray daily. Through your daily prayer, you can sharpen your conscience, giving you good judgment and the power to defeat any temptation and evil attack.

Second, join in fellowship with your Second Generation peers. Avoid secular peers who are already polluted and contaminated by evil worldly elements. Unity among the Second Generation can be a might fortress against Satan's infiltration and frontal attack. However, do not depend on others to protect you or fulfill your duty to God and True Parents. You are individually responsible for building the Kingdom of Heaven on Earth, not others. You are not automatically entitled to enter the Kingdom of Heaven upon receiving your Blessing. You must attain it yourself. That is your 5% responsibility as a Blessed Couple.

In summary, first be one between your body and mind, then you and your spouse become one. Thus God will be able to control you and your spouse directly. You become an ideal family centering on Heavenly Father and True Parents. Then join together as Second Generation Unificationists and Blessed Couples to support and uphold one another. Please try hard to bring about 100% success in this endeavor. Amen.

9. As the Grandfather root in America, what insights do you have of how to unite the Three Great Kingships that the Family Pledge talks about, representing Grandparent, Parent and Child positions?

Living the Family Pledge is our ultimate goal as Blessed Couples and Blessed Families, but it does not come automatically. Our 5% responsibility is to fulfill each of the three positions, the Three Kingships. We are to make it work in our individual family. True Parents gave us detailed directions, spiritual blueprints with which to accomplish that goal.

It seems like a long way to go, but we are definitely walking that path, whether we are ready or not. There is no other choice in the universe. Sometimes we struggle, carrying many hang ups, old habits, hopeless feelings and fallen nature. But we have to overcome them and march forward. Eventually we shall succeed. We should master skills and techniques from the academic disciplines—positive thinking, physical therapy, and psychological/behavioral counseling—based on the Bible. Special counseling must also be developed from Unification Principle and True Father's words and speeches, which contain abundant resources.

Some of my insights regarding the Three Kingships follow:

- Grandparents represent God and Heaven in the Blessed Family. They must practice total, genuine love and filial piety to Heavenly Father, True Parents and their physical parents, if they are still alive on earth, achieving maturity of True Love and respect for their ancestors. This is the first qualification for grandparents. Secondly, they must unconditionally love their children, the present parents (king and queen in the family), and their grandchildren (princes and princesses in the family). The complete array of love—parental, conjugal, and brother-sister forms of love—must be embodied in daily life as a living model for the whole family. Thus three generations can be united in the family and become one. All their life experiences and past struggles against evil can be passed on to their children and grandchildren. By inheriting these experiences and accomplishments, their children and grandchildren are ensured a smoother spiritual journey to the Kingdom of Heaven later in their life. Thus, grandparents should be absolute role models to the second generation and the core of the ideal family.
- Parents stand as king and queen of the Blessed Family. On a vertical level, they must show filial piety and love to Heavenly Father, True Parents, and their physical parents (grandparents) above them. They also must exhibit true love to their children below. On a horizontal level, they must show true love for their brothers and sisters. The three

absolutes (Absolute Faith, Absolute Love, and Absolute Obedience) for God's Will must be exemplified before their children. "Practice what you teach and believe" is the parental standard.

- Children stand in the position of princes and princesses of the Blessed Family. They must be taught, trained, and disciplined by parents, with the help of grandparents. Since we are living in secular societies and nations, special protective measures and home education must be practiced to safeguard heavenly children from contamination from the satanic world. Extra effort must be made at home and in the church to teach family values and traditions of our faith—respecting and honoring Heavenly Father, True Parents and elders, respecting their parents, practicing a life of daily thanksgiving, serving others, and following church ceremonies and traditions. By leading a life of prayer, reading the Bible and True Parents' words daily, and living these values and traditions, we give no conditions for Satan to invade and accuse.

If we fail to unite the three generations, even devoted Blessed Families may suffer dreadful consequences. Grandparents, parents, and children could be attached and become victims of Satan's strategy to destroy the Blessed Family. We must avoid this imminent disaster, by working hard to bring unity among three generations and by making constant efforts to build the Kingdom of Heaven in our Blessed Families.

In conclusion, I would like to re-emphasize that the role of grandparents is crucial in establishing unity and building an ideal family. Especially in the Blessed Family, grandparents should listen, give everything and accept everything in the family. Grandparents are "release valves" for all pressures of grandchildren's lives, as well as their adult children's (current parents') lives. They are also the constant sources of comfort, continuity, and safety for younger generations. Finally, as scholarly family experts say, grandparents can make children feel lucky. Amen.