

God as Heavenly Parent in Rev. Moon's Early Teachings

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On January 7, 2013, weeks prior to Foundation Day, Mrs. Hak Ja Han Moon, who since her husband's passing on September 3, 2012, has led the Unification movement in her capacity as True Mother, declared that henceforth Unificationists should refer to God not as Heavenly Father but as Heavenly Parent.

Many members regarded this as a controversial innovation. Some objected to what they saw as unwarranted tinkering with time-honored tradition while others welcomed it as a step away from a sexist view of God.

However, the term Heavenly Parent, along with its implication that God is the Heavenly Mother as well as the Heavenly Father, was already an

established feature of Reverend Moon's theology, especially in his earliest teaching, *Wolli Wonbon* (1951).

Although as a rule Rev. Moon referred to God as Heavenly Father, he occasionally gave voice to the term Heavenly Parent. In the *Cheon Seong Gyeong* (2008), a large anthology of selections from his sermons, the term occurs more than a dozen times. For example,

That is something of a revelation about the Korean people — living with the Heavenly Parents for thousands and tens of thousands of years. (152)

By attending the Heavenly Parent, the heavenly kingdom and the heavenly ancestors, a royal domain will emerge (912)

We have not known that we have such a Heavenly Parent. (1151)

Have you shown filial piety to me as you would to your Heavenly Parents? (2225)

The *Cheon Seong Gyeong* (2014) includes an excerpt of a 1977 speech in which Rev. Moon refers explicitly to the two genders of Heavenly Parent, Heavenly Father and Heavenly Mother:

When you go to the spirit world, you will see that there is not only the Heavenly Father but also the Heavenly Mother. Can a living being come to exist without both a mother and father? ... That is why the way to heaven comes through the mother as well as the father. (719)



Andrew Wilson

The term occurs once in *Exposition of the Divine Principle* (151), even though elsewhere God is referred to as Heavenly Father. In fact, that text is equivocal about the gender(s) of God. On the one hand, it characterizes God as primarily a masculine being: "In relation to the universe, God is the subject partner having the qualities of internal nature and masculinity." That statement would seem to imply that as created beings we should relate to God as our Heavenly Father. On the other hand, it states, "God, as the subject partner, has the dual characteristics of yang and yin in perfect harmony." That statement can be adduced as supporting the notion that God is both genders of the Heavenly Parent.

God as the Vertical Parent

Conceiving of God as Parent is fundamental to Unification theology, in particular to its Trinitarian understanding of salvation. In its brief discussion of the Trinity, *Exposition* specifies that because God is a being of dual characteristics, God's primary manifestations must be man and woman: Adam and Eve prior to the Fall, Jesus and the Holy Spirit, and True Parents. (*EDP*, 170-172) This correspondence is strengthened in many of Rev. Moon's sermons, where he speaks of God as the "vertical True Parent" and he and his spouse as the "horizontal True Parents."

The description of God as the "vertical Parent" in this context occurs more than 40 times in the *Cheon*

Seong Gyeong:

God has the qualities of both masculinity and femininity ... The invisible Parent is causal, the visible parents resultant. Thus, in the position of parents, God the invisible Parent and these visible parents are to become one based on love. The latter are the horizontal parents and the former the vertical Parent (1728)

God is our real parent. How close He is to us. God as the vertical parent and True Parents as the horizontal parents together realize ideal love. (206, 1805)

The Creator is the Parent of heart centered on true love, and Adam and Eve are the horizontal physical parents. If the Heavenly Parent and earthly Parents had united and become one, and then had sons and daughters, no one born on earth would need a religion. (CSG, 96)

In other words, creation is based on resemblance, and the core resemblance in creation is between God whose essence is duality and human beings who were created male and female. This is what it means to be created in God's image (Gen. 1:27).

Trinitarian Christology

The Trinitarian union of God the vertical Parent and the human True Parents is also the basis for understanding Christology — the union of the divine and the human in True Parents. Since God has two genders, no individual of one gender can incarnate the full image of God. This means Jesus as the male Messiah is not the full incarnation of God, but can be only a partial incarnation. It takes True Parents as a couple to fully embody God in the flesh. In keeping with this, Rev. Moon understood that the core of Jesus' unfinished mission was to take a wife and establish True Parents.

In many of his late speeches, Rev. Moon referred to True Parents as the “embodiment” (*shilchae*) of God, literally the “substantial being” of God. Yet it should be clear from the above that the basis of their embodiment is not a simplistic identity, as if Rev. and Mrs. Moon were made of some kind of divine substance, but rather oneness in heart and love, position and authority.

Jesus said, “Whoever has seen me has seen the Father” (John 14:9). If so, then what kind of God do we see in True Parents? If God's embodiment is Father and Mother together as True Parents, then the nature of God the Parent must also be as both Father and Mother.



A page from *Wolli Wonbon*, handwritten by Rev. Sun Myung Moon in 1951.

In this regard, the Korean language is helpful because it does not normally distinguish between singular and plural. Its word for parent, or parents, is the same: *bumo* (부모), composed of the words father (*bu*, 부) and mother (*mo*, 모). In English we typically distinguish singular and plural in translation; thus when *bumo* refers to God, we translate in the singular: *jongjeogin bumo* (종적인 부모) is “vertical Parent.”

When *bumo* refers to earthly parents, we translate in the plural; thus, *cham bumo* (참부모) is “True Parents.” Both “parent” and “parents” fit within the ambiguity of the Korean language. The decision of singular and plural is an artifact of English

Heavenly Parent in *Wolli Wonbon*

Reverend Moon's first manuscript of the Divine Principle is titled *Wolli Wonbon* (원리원본) or *The Original Text of the Divine Principle*. He began writing *Wolli Wonbon* at the end of April 1951 and completed the text on May 10, 1952.

Despite the historical importance of this work, to date it has not been published, either in Korean or in English.

Difficulties in understanding its condensed and complex thought, as well as deciphering the script which in some places is faded and in other places covered with corrections, has made the publication of *Wolli Wonbon* a forbidding task.

The Unification Theological Seminary library was able to obtain a photocopy of the original manuscript, written in Rev. Moon's own handwriting and consisting of some 695 pages. We also obtained a photocopy of the handwritten copy made by Won Pil Kim. Efforts to transcribe and translate these

manuscripts began in 2003 and are ongoing.

It is evident that *Wolli Wonbon* is not merely an early draft of *Exposition of the Divine Principle* but a far greater work. Much of it is concerned with the Principle of Creation, or as it phrases it, “the Principle of the Ideal.”

Wolli Wonbon spends nearly 20 pages discussing universal prime energy, in contrast to *Exposition* which devotes only one paragraph to its description and less than a page to explaining its action. Another topic elucidated in great detail is the Principle of the Object Partner, which *Exposition* condenses into one short paragraph about the Three Object Purpose. Then there are scientific topics, including evolution, gravitation, electricity, and magnetism. Also, and *a propos* our topic, there is considerable emphasis on the genders within God and God’s position as Heavenly Parent — Heavenly Mother as well as Heavenly Father.

The God of Two Genders

Wolli Wonbon, in its treatment of God, discusses the dual characteristics of masculinity and femininity, which it calls the two “genders” of God. There is no mention of God as having the dual characteristics of Internal Character (*sungsang*) and External Form (*hyungsang*). That God is a being of dual genders is a major theme from the very outset.

Human beings were created in separate genders, divided from God’s dual genders, so that they can unite in perfect love and dwell in joy:

When God created human beings, He expressed Himself by dividing His genders — male and female, or yang and yin. God created them this way to have them dwell in perfection through their give-and-receive action with each other. (26)

When a man and a woman give and receive such love in oneness of heart and body, then in heaven the genders of God’s love — masculine and feminine — completely manifest the form of God’s Principle of Creation. That is when God can finally bestow His infinite love upon human beings as He has purposed. (31-32)

God as Heavenly Parent—Heavenly Father and Mother

In *Wolli Wonbon*, the God of dual genders relates to human beings as Heavenly Father and Heavenly Mother. People’s ignorance about the Mother aspect of God has prevented humankind from manifesting God’s ideal. Accordingly, coming to know God as both Father and Mother is an important starting point moving forward towards the world that God originally purposed for humankind:

Our original Father is the Eternal Father. He is looking for us because He loves us. When we come to know this Being and attend Him as our Father, and likewise when we know this Being and attend Her as our Mother, that is the time when the ideal of recreation will commence on earth. We must know when this time is. We must have the experience of finding our Father and Mother once and for all. (55-56)

Wolli Wonbon laments that humankind’s insensibility to God as both our Heavenly Father and Heavenly Mother has been a source of tremendous pain and bitterness to God. It stakes out Rev. Moon’s mission and responsibility to resolve this problem:

We human beings must know why throughout human history we have related to God only as our Father and not as our Mother. We have not even thought about why God had to become the Father, but not the Mother. Further, we have not even considered that the fundamental meaning of God is as our Parent — our Father and Mother. How can we even fathom the pain and bitterness of God the Father, who has had to face such children? Human beings have endured all manner of suffering throughout history, yet still they do not grasp this fundamental issue, which is at the root of their difficulties. What a tragedy!

God must be inaugurated as the Heavenly Father and Heavenly Mother. Only then can we begin the ideal family as God’s children... The one who will have to realize this ideal on earth is the Lord of the Second Advent. (278)

This last statement speaks directly to the Enthronement Ceremony for the Kingship of God, which True Parents held on January 13, 2001. At that ceremony, two white thrones were employed, representing Heavenly Father and Heavenly Mother. Fifty years earlier in *Wolli Wonbon*, Rev. Moon already envisioned such a ceremony, bringing God into His/Her complete manifestation on earth as Heavenly Father and Heavenly Mother.

Wolli Wonbon is explicit in stating that the Christian concept of God only as Heavenly Father is incomplete. Yet even though God would wish that humankind knew Him/Her as Heavenly Mother as well as Heavenly Father, that concept could not really emerge into human consciousness until the establishment of True Mother on earth. The following passage speaks to this effort:

God's earnest desire is to realize this purpose, the completion of the Origin. Therefore, to this day He is seeking for the Mother. There must be a Mother from Heaven as well as a Father from Heaven, because there are earthly fathers and mothers. Only when the Mother from Heaven is established can God become the Original Being and can the earth become the second being, His object partner. This is in accord with what God revealed in the Bible, that the earth is a shadow of heaven (Heb. 8:5). Yet it is here on earth that the entire Principle must be fulfilled. (633)

The record of Rev. Moon's usage of the term Heavenly Parent to refer to God is well attested in his words and in his theology. In particular, *Wolli Wonbon*, which he wrote at the very beginning of his ministry, provides a comprehensive explanation of his core theology of God as both Heavenly Father and Heavenly Mother.

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Photo at top: The Entrance Ceremony into the Cheon Jeong Gung and Coronation of True Parents as King and Queen of Cosmic Peace, June 13, 2006. There can be seen two thrones and two crowns for True Father and True Mother; and two thrones and two crowns for Heavenly Father and Heavenly Mother.



A Study of the Formation and History of the Unification Principle

Jin-choon Kim

<http://www.tparents.org/Library/Unification/Publications/Jus-2/JUS-2-4.htm>

"There is a much greater area of truth yet to be revealed. I have already received the revelation, but I am purposely reserving certain truths to be revealed in future days." - Sun Myung Moon'

The Unification Principle, or Divine Principle, was not revealed all at once but step by step over a period of some 50 years. In this paper we will examine the history of the formation of the Unification Principle. Among the questions we will explore: When and how were the contents of the Divine Principle revealed to Rev. Moon? What were the circumstances of its proclamation in the various texts of the Divine Principle? Is there any law or principle governing its proclamation in these texts? What is the relationship between these Divine Principle texts and the wider corpus of Rev. Moon's speeches? This paper will provide an overview of the primary texts of the Unification Principle, investigating the history of their formation and discussing their contents.

Seven periods can be distinguished in the history of the formation of the Unification Principle:

1. The first period was one of searching for the Divine Principle. It extended from April 17, 1935, when Rev. Moon accepted his call from Jesus Christ, to August 15, 1945, the liberation of Korea and the beginning of his public ministry.
2. The second period describes Rev. Moon's early ministry when there was no written text of the Divine Principle. It spanned Rev. Moon's ministry in North Korea and his early ministry in Pusan, from August 15, 1945 to May 10, 1952.
3. May 10, 1952 saw the completion of the hand-written manuscript of *Wolli Wonbon* [WWI], Eng: *Original Text of the Divine Principle*. WWI circulated as a handwritten manuscript during the next several years, a period continuing until August 15, 1957.
4. August 15, 1957 saw the publication of *Wolli Haesul* [WH], Eng: *Explanation of the Divine Principle*. Prepared by Hyo Won Eu, it was based upon the earlier manuscript of WW and added new insights from Rev. Moon's sermons. During this period, which ended in May 1966, WH was the standard Divine Principle text.
5. May 1, 1966 saw the publication of *Wolli Kangron* [WK] Eng: *Exposition of the Divine Principle*. It was also prepared by Hyo-won Eu, based upon WH and adding new insights from Rev. Moon's sermons. During the period from May 1966 until to September 1994, WK was the standard Divine Principle text.
6. On September 30, 1994 a new edition of WK was prepared with color-coded passages. We can refer to the years from September 1994 to October 1997 as the period of the Color-Coded *Wolli Kangron* [CWK].

7. At the end of October 1997, Rev. Moon began the tradition of *Hoon Dok Hoe* using anthologized passages from his many sermons. The *Hoon Dok Hoe* texts stand beside WK as complementary expressions of the Completed Testament Word. This last period, from November 1997 to the present, can be called the period of *Hoon Dok Hoe* texts.

1. The Revelation of the Unification Principle

a. Rev. Moon's Search for the Principle

On the morning on April 17, 1935 (Wednesday), while praying on Mt. Myodu near his home, Rev. Moon met Jesus Christ and received his call. Upon accepting his mission, Rev. Moon understood that he should not only accumulate knowledge and cultivate himself, but also solve the fundamental problems about God, humankind, nature and history. In preparation for his future work, he invested himself especially to seek for the truth, the Divine Principle.

In the beginning of his search for the truth, Rev. Moon met Jesus and God spiritually and received their teachings. He recounted:

It was when I was sixteen years old that I started experiencing God in a poor situation... From then on for nine years I was always with almighty God and Jesus. Many times I entered into the spirit world. Heavenly Father gradually taught me the amazing truth. It was as if the sun was rising in the morning after a long, dark night. I was able to see the dawn of new, glorious civilization within that truth. (79. 1; CS 102-289)

For nine years he continued studying for school, but at the same time he kept searching for the Principle through communication with God and Jesus. Nonetheless, the Principle was never gained with ease. The course seeking for the heavenly secrets required tremendous hardship, loneliness, tears, sweat and blood. He had to pass through intense suffering and overcome incredible temptation, sometimes battling with Satan and millions of evil spirits. Accounts of this serious search for the truth can be found in VVK (p. 12) and VVH (pp. 18- 19).⁷

The first and most fundamental problem in elucidating the Divine Principle was to understand the question of God's existence. Rev. Moon agonized to know the truth about the living and almighty God, about the questions of Life and death, the creation of the universe, and the proper relationship between God and human beings. The official church histories describe his search thus:

To Rev. Moon, the first prerequisite in the search for the truth was to grasp the existence of God. He wanted to systematize and make sure whether God exists and what kind of relationship God and humans have. By this procedure he came to develop The Principle of Creation in today's WK. The other principles were discovered consequent to this one during this period!

Once Rev. Moon obtained a clear answer to the question of God, who is the origin of all beings, he proceeded to inquire about created beings. Recognizing the special position of human beings, he clarified the fundamental relationship between God and human beings:

The primary standard is the parent-child relationship between God and humankind. The parent-child relationship centering on heavenly heart and blood lineage is the rudimentary system of the universe. Therefore, the foundation of the universe is

parent and child. All things make a garden for children. By solving problems in this way, the Principle of Creation became naturally systematized. 9

The next step was to investigate the secrets of the human fall. Rev. Moon fought with Satan for a long time and eventually obtained God's confirmation of his conclusion about the root, process and result of the ancestors' fall.

While Rev. Moon was studying in Tokyo... he discovered the content of the theological doctrine of the Human Fall. One of the difficult problems which Rev. Moon wrestled with for more than seven years after he first encountered Jesus concerned the secrets of the first three chapters of Genesis. The essence of it was to uncover the identity of Satan and learn what happened at the fall of human ancestors. 10

Having ascertained the Principle of Creation and the Human Fall, Rev. Moon proceeded to the problem of restoring the fallen world. In this way he was able to elucidate and systematize the Divine Principle step by step.

The last step in elucidating the Principle was to subject it to a complicated procedure of verification. It had to receive the stamp of approval from God, the saints, philosophers, and even from Satan. Rev. Moon recalled:

Without receiving God's stamp we cannot work for God's will on earth. In order to gain that stamp I had to enter the spiritual world and bring the saints and philosophers to their knees, subjugating them through arguments about what is the essence among the heavenly principles. (89.11.7; CS 195-141)

b. Progressive Revelation

Rev. Moon now had in his possession the truth of the Divine Principle, complete and entire. Nevertheless, he could not proclaim the Principle to anyone until after the liberation of Korea. Speaking of the war years, he said, "Although I had relations with some organizations, I could not tell the Divine Principle, which you are learning now, to anyone. I could not because God told me not to do so.... God's will cannot be accomplished by one person; we must find object partners to work with." (71.12.27; CS 52-140)

Rev. Moon teaches that revelation is proclaimed in accordance with the development of human spirituality and intellect. Sometimes a truth cannot be revealed because there are no people on a level to receive it. Another factor in progressive revelation is the gradual development of God's providence. According to Rev. Moon:

Truth must become incarnate. It must be lived and fulfilled within a living person. Otherwise it can be taken away and misused by Satan. This is why I do not reveal truth until all the conditions are met or the truth is embodied to a certain point. 11

Sometimes I cannot speak certain things to the members or even to the leaders, because they simply won't understand, not because I want to hide something from them. Each person's depth of understanding of the Principle is different. Still there are many things that I cannot speak... There are many programs that I have not started yet. This is the reason why many people who have followed me for thirty years, for a lifetime even, do not yet understand me. How can I relate to them the secrets of heaven? I teach them the secrets as I work with them. (90.6.27; CS 203-280)

2. The Unification Principle as Wollu Wonbon

a. Rev. Moon's Sermons between Korea's Liberation and Writing *Wolli Wonbon*

Korea's liberation on August 15, 1945 had a special significance for Rev. Moon, because it meant that the situation was ripe for him to start and expand a grand movement based upon the truth he had won.

For six months he attended and worked at Rev. Baek Moon Kim's Israel Monastery. When the plan to work through Rev. Kim failed, Rev. Moon traveled to North Korea, arriving in Pyongyang on June 6, 1946. During his years in North Korea he was imprisoned twice, first for three months from August 11 to November 21, 1946 and again from February 22, 1948 until October 14, 1950. Hence, during the years Rev. Moon was in North Korea, he was only able to teach the Principle for about one year and two months.

In those days he gave sermons with tears and sweat, speaking aloud as if he were speaking out to the whole world. Those who attended and listened to his words accepted them, not as a man's words, but as God's message. They cried because they were deeply touched in heart. According to official sources, Rev. Moon did not give systematic Divine Principle lectures. Instead he explained the Divine Principle through his sermons:

Rev. Moon did not give a Divine Principle lecture, but while he interpreted the Bible verses he explained the Principle. The Divine Principle was introduced in the sermons, for instance, "The Principle of God's creation," "The process of the fall of Adam and Eve mistaken owing to the horizontal love with the archangel ... the tragedy of Jesus' cross caused by irresponsibility of providential figures such as Virgin Mary and John the Baptist," and so on. He elucidated the clear and persuasive meaning behind the lines of the Bible. 16

According to Won Pil Kim, Rev. Moon was keeping a notebook with his notes about the Divine Principle, which he had carried with him into North Korea. But unfortunately it was lost during Rev. Moon's incarceration in Hungnam Prison.

When Father arrived at Pyongyang, he already had a notebook... in which he wrote the entire contents of the Divine Principle. One day when I visited Father in Hungnam prison, Father told me to take a "bookkeeping ledger" from Sang Soon Cha and keep it carefully. He was an old member, and by Father's direction he was keeping that notebook during Father's imprisonment. When I then inquired of him about that notebook, he told me that he had lost it. 17

That notebook would have been the predecessor of *Wolli Wonbon*.

b. Writing *Wolli Wonbon*

Rev. Moon left Pyongyang on December 4, 1950 and arrived at Pusan on January 27, 1951. Around three months later he began writing WW at Won Pil Kim's home in Pusan. He continued writing it after he moved into the hut that he built in August. It took around one year to complete, from May 1951 to May 10, 1952. According to an official history,

Around the end of April 1951, during the six months while Rev. Moon was staying at Mr. Kim's home, a special event took place. One day Rev. Moon started writing WW. He titled its first section, "From the One to All Beings." This was the beginning of the Divine Principle on the earth. He was absorbed in writing it for about a year.

While he was writing WW, Rev. Moon sometimes cried, sang and prayed. Won Pil Kim testified about Rev. Moon's manner of writing, and about one event in particular:

While Father wrote WW, I was working at a military base. Each day when I returned from work he would ask me to read what he had written. Yet Father never made any corrections on what he wrote... One day very early in the morning, Father woke me up and told me to prepare paper and pencil. It was very dark except for the light of a single lamp. He asked me to write down what he was saying. He did not stop the dictation session until he completed what he wanted to say. I noted on the last page of my copy that the date was November 18, 1951.

c. Structure and Contents of *Wolli Wonbon*

Wolli Wonbon was composed of two volumes. It was organized like WK with its Part I and Part II. According to Gil-ja Sa Eu's recollection of her husband's ministry:

Pres. Hyo Won Eu... asked Elder Bong Woon Lee to show him if he had any book of Rev. Moon's words. Elder Lee hesitated a moment and discussed with Mrs. Se Hyon Ok; then he lent him the first volume of WW, written in Father's own hand. Some time later Pres. Eu borrowed the second volume and read it seriously. Of course, he copied the entire contents into his own notebook. As he was reading and copying WW, Pres. Eu exclaimed many times his admiration... He read and re-read his copies of the two volumes again and again.

I obtained three copies of WW, including Won Pil Kim's. The three copies are somewhat different in their expressions and section titles. According to Kim's testimony, his copy was exactly identical to what Rev. Moon himself wrote, not only in content but also in its expressions and order. Kim made his copy at Rev. Moon's direction, beginning in September 1953. The other two copies were written by anonymous members, one in June 1958 (after the publication of WH) and the other in July 1969 (after the publication of WK); the latter included only the first volume.

Kim's copy does not have clear division into a Part I and Part II, nor is it organized into distinct chapters and sections, but the 1958 copy has these divisions. According to his testimony, the text of WW in Rev. Moon's hand is organized only by section headings. Although Kim's copy has a table of contents which indicates such a system of organization into chapters, sections and subsections, he claims that it was attached later by someone else.²¹ The section headings of WW are given in Table One.

Table One: The Section Headings of *Wolli Wonbon*

1. From the One to All Beings
2. The Origin of Life from the Pre-existent Being
3. The Fundamental Significance of the Harmony between the Physical and Spiritual Worlds
4. Reciprocity between the World of Spirit Selves and the World of Physical Selves in the Principle of Creation
5. The Center of God's Ideal Is Approached through a Religion of Attendance
6. The Principle of Creation and the Principle of the Fall Originated from Love
7. One Can Know God by Knowing Oneself
8. In Uncovering the Principle, the Bible Cannot Directly Teach It to Us
9. Why God Could Not Directly Undertake the Providential Work from Moses
10. The Fundamental Meaning of the Tree of Life
11. The Fundamental Significance of Why God Could Not Undertake the Providential Work from Adam, but Instead Dealt with Satan from Abel to Noah
12. The First Period of the Providence of God's Responsibility, from Noah to Jesus

13. The Fundamental Significance of the Providential Period of the Responsibility of Jesus, Who Came as the Person Responsible to Accomplish God's Will
14. The Fundamental Significance of the Responsibility of Jesus Working after His Ascension
15. The Fundamental Meaning of Resurrection
16. The Fundamental Meaning of the Angels' Trumpets and of the Second Coming
17. The Fundamental Meaning of the Judgment
18. The Fundamental Significance of Providential Courses Called for to Restore the Forty Days
19. The Proof as Seen from the Development of Human History and God's Providence
20. Proof from the Viewpoint of Restoration that Progress in History Is Limited
21. Proof by the Principle that in History Goodness Is Victorious over Evil
22. The History of Human Development Is the History of Restoration
23. The Theory of the Ideal in View of the Restoration of Creativity
24. The Lord of the Second Advent Is the Foundational Person for the Completion of the Theory of the Ideal
25. The Principled Solution to the Thread of History Begins in Korea

Without a detailed investigation into these contents, one can still discern considerable correspondence between these headings and the content of WH and WK. This is shown in Table Two.

One notable point concerns the term "Reciprocity in the Principle of Creation" in the fourth heading. We do not have such expression in WK or in WH. But Sang Hun Lee used this expression several times in the channeled communications collected in the recent book, *Life in the Spirit World and on Earth*.

Table Two: Comparison of the Chapters of *Wolli Kangron* and *Wolli Haesul* and the Sections of *Wolli Wonbon*

	<i>Wolli Kangron</i>	<i>Wolli Haesul</i>	<i>Wolli Wonbon</i>	
	General Introduction	General Introduction		
Part I	1. Principle of Creation	1. Principle of Creation	1, 2, 3, 4, 5, 6, 7, 23	
	2. Fall of Man	5. Fall of Man	6, 10	
	3. Eschatology	3. Eschatology	17, 19, 21	
	4. The Messiah	2. The Messiah	7. Jesus' Second Coming and John the Baptist	13
	5. Resurrection	4. Resurrection	15	
	6. Predestination	6. Predestination	8	
7. Christology	8. Christology			
Part II	Introduction	Introduction	18, 20	
	1. Foundation for Restoration	1. Foundation for Restoration	11, 12	
	2. Moses and Jesus	2. Age of the Providence of Restoration	3. Prolongation of the Providence of Restoration	9, 12, 13, 14
	3. Periods and Lengths			18
	4. Parallels			21, 22
	5. Preparation	4. Completion of the Providence of Restoration		20
	6. Second Coming			16, 24, 25

The contents of Rev. Moon's sermons have a close relationship with providential events and activities. As God's providence unfolded during the period from May 1952 to August 1957, and new programs were begun, many heavenly secrets were also revealed. (90.6.27; CS 203-283) As new insights were gradually given, they could be well summarized and organized systematically in WH and later in WK. Hence, to better understand the Divine Principle as explained in WH, we should know some of the significant providential events and activities that preceded its writing.

Unfortunately, the records of Rev. Moon's early sermons are quite spotty. The multi-volume series *Collected Sermons of the Reverend Sun Myung Moon* contains his speeches only since April 8, 1956. The first volume contains 20 speeches from 1956, and the second and third volumes contain 38 speeches from 1957. We do not have transcripts of Rev. Moon's sermons covering the more than ten years between August 1945 (the start of his public ministry) and April 1956. The extent of the missing material is partly indicated by a document in the records of Sungwha, the official publishing company of HSA-UWC in Korea. It lists Rev. Moon's sermons in 1954 prior to the establishment of HSA-UWC: on January 22, January 24, February 7, February 9 (celebrating his 34th birthday in Taegu), March 8 and April 3. After the establishment of HSA-UWC on May 1, Rev. Moon preached nearly every Sunday in 1954, and sometimes on weekdays. According to this document he spoke 26 times in 1954, 66 times in 1955, 84 times in 1956 and 73 times in 1957. Thus, we are missing most of the sermons given during the period in question. Nonetheless, the essential truths conveyed in those sermons would be expected to be found in WH.

b. Writing Wolli Haesul

Former President Eu, who joined the church on December 24, 1953 and ascended on July 24, 1970, was the central figure for the composition of WH and WK. Under Rev. Moon's direction, he summarized and organized the Divine Principle in those books.

According to his wife, Gil Ja Sa Eu, the first time Hyo Won Eu studied the Divine Principle he gave it his whole heart. He was desperate to know the truth, feeling that otherwise he could not find any hope for living. When he understood, he was so deeply moved with gratitude that he wept." The hot atmosphere of that workshop, taught by Rev. Moon himself, became the example of early workshops. According to the account in *Tongil Segae*:

On December 24, 1953 Rev. Sun Myung Moon returned to Pusan from Seoul to meet Hyo-won Eu. During the workshop Rev. Moon gave lectures on both part I and II of WW, beginning with "The irresponsibility of John the Baptist." The workshop continued day and night. The direct lecture in Rev. Moon's own sorrowful voice made a startling impression on Eu. The workshop continued for 21 days with sermons, prayers, hymns, testimonies, etc. The atmosphere was so exciting, as hot as a blast furnace, that all the participants deeply experienced rebirth... During the workshop many of the participants were spiritually open. Eu also could see the spirit world-for a while it appeared as if he were watching a movie-and ascertain the contents of the Divine Principle. 21

In the spring of 1955 Eu started writing WH based on WW and Rev. Moon's sermons. For almost two years he invested himself in this work, making effort to follow Rev. Moon's detailed guidance exactly and to write the manuscript accurately and systematically. WH was published on August 15, 1957.

Why, among the many notable figures in the early history of the Unification Church, was Hyo Won Eu asked to write? Was it because he was the president of the church?

Or was it because he was eager to write and had knowledge adequate for writing it? Rev. Moon explained the reason from a different perspective:

Pres. Eu was six months older than Father. John the Baptist was six months older than Jesus. So Pres. Eu stood in the position of John the Baptist. He must explain the Divine Principle in the position of John the Baptist. He did not write the book by his own will. When he wrote it I directed him to write this way and that way. (71.12.27; CS 52-138-14)

John the Baptist was supposed to have testified to Jesus, followed Jesus and attended Jesus. As if the reincarnation of John the Baptist, Eu was to fulfill this mission before the Lord at the Second Coming, testifying to Rev. Moon by writing WH. Rev. Moon also said that only when a person unites completely with the returning Messiah centered on a new world-level expression of truth (Divine Principle) can he indemnify John the Baptist's failure. Eu accomplished this task; hence, Rev. Moon said he could acknowledge his words. Although others had the ability to write well, Rev. Moon would not permit them to write the Divine Principle. Rev. Moon said that Unification Church members should follow the book written by Hyo Won Eu. (72.9.25; CS 62-186-47) This tells us that Eu's chief qualification to write WH was his oneness with Rev. Moon.

Why, then, did Rev. Moon himself not write WH? If Rev. Moon wrote a book explaining the Divine Principle, people could surely understand its meaning more profoundly. Rev. Moon once explained the reason in the Principle itself why he did not write it. He said, "While my mission is to fit with the indemnity conditions for the matters of the completion stage, Pres. Eu's mission is to teach the Divine Principle for the completion level of growth stage." (67.4.10; CS 157-284) Until Rev. Moon's work reached the completion level of growth stage, Rev. Moon would teach the Principle himself. But since by that time Rev. Moon had already gone beyond the growth stage, he asked Eu to write the text explaining the Divine Principle. Though it is difficult to conjecture, we may presume that Rev. Moon had reached the completion stage by 1955, when he asked Eu to write WH. He wrote it representing John the Baptist introducing Rev. Moon as the Messiah.

Eu suffered from a physical condition that made it extremely difficult for him to write WH. He could not write for long stretches of time. Also, at that time HSA-UWC could not afford to give him a private office where he could focus on writing. He would find an empty comer or sometimes go to a coffee shop to write. Nevertheless, he went over the manuscript ten times to correct its grammar and phrasing before its publication. Without a doubt, WH allowed members to better comprehend the Divine Principle and witness much more effectively.

c. Contents and Structure of Wolh Haesul

The Introduction of WH states:

This truth, although it is only a portion of the truth, was first proclaimed only three years ago. This book is just a record of the lectures given daily by some disciples, as they try to explain what they heard and witnessed from their teacher. We do not understand either the extent or the nature of all that was revealed to him. But we are very sure that in the future more of this truth will be proclaimed, according to the capacity of Christians to understand it. This author (writer) is truly sorry that owing to his lack of ability in description, he is unable to explain this truth's deep meaning. (WH, p. 19)

This passage tells us that WH is the record of lectures explaining the Unification Principle -- evidence that it was systematized from WW and Rev. Moon's sermons. Generally speaking, the basic contents of WH are similar to those of WW and WK. The Table of Contents of WH is given in Appendix A-a more detailed analysis being beyond the scope of this paper. Yet even from a cursory examination of its chapter and section headings, one can recognize its close structural resemblance to WK, even as it is quite different from WW (see Table Two, above).

Interestingly, in this passage from WH Eu refers to himself as the "author (writer)"; he does not refer to himself at all in WK.

One year after Eu commenced writing WH in the spring of 1955, he began to publish its contents serially in the HSA-UWC magazine *Sungwha*. "The Principle of Creation" was published in volume 7, on June 15, 1955. Consisting of seven sections, its content was similar to what was later published in ". More of WH was published in succeeding issues of *Sungwha*: "The Advent of the Messiah and the Necessity of His Second Coming" in volume 8 (August 1956), "How Human History Will Be Consummated" and "Resurrection" in volume 9 (September 1956), "The Human Fall" and "Why God Permitted Humans to Fall and Then Commenced the Providence" in volume 10 (October 1956), "Predestination in View of the Providence of Restoration" and "John the Baptist's Coming as Elijah and the Second Coming of Jesus" in volume 11 (November 1956), "Christology" in volume 12 (December 1956), "The Course of Human History as the Providence of Restoration through Indemnity" in volume 13 (February 1957), and "The Age of the Providence to Lay the Foundation for Restoration" and "The Age of the Providence of Restoration (2,000 Years)" in volume 14 (June 1957). This series finished just two months before the publication of WH.

Before ending this chapter it may be interesting to comment on the earliest English translations of the Principle. Young Oon Kim published the first English version of the Principle, *The Divine Principles*, on September 25, 1956. This was more than one year after Eu started writing WH but one year prior to its publication. *The Divine Principles* has an organized structure, with chapters and sections similar to the serialization of VVH in *Sungwha*. It was based on WW and especially on the unfinished manuscript of WH.

Dr. Kim published a second English version of the Principle, also titled *The Divine Principles*, in August 1960, three years after the publication of WH. It is not an exact translation of WH. For instance, instead of WH's Introduction it has Dr. Kim's own preface. Its structure of chapters and sections also differs from WH, having no division into Part I and II, and with some differences in chapter names and chapter order. Dr. Kim might have added some of her theological perspective and knowledge for the sake of westerners. Significantly, it contains many of the English terms that would be utilized thirteen years later by Won Pok Choi in her translation of WK.

4. The Unification Principle as Wollli Kangron and Beyond

a. Writing Wollli Kangron

Early in the 1960s Rev. Moon directed Eu to write a new text of the Divine Principle which would better fit with the new age. It was to have an improved theoretical structure and more descriptive explanations in view of the needs in delivering the message. During the nine years between the publication of WH and WK we have about 430 sermons of Rev. Moon in the *Collected Sermons of the Reverend Sun Myung Moon*. Presumably, Eu took on the difficult task of abstracting from these sermons certain essential teachings to be included in WK. As mentioned earlier, the

structure and contents of this book are very close to those of WH. A detailed discussion of the formation of WK is beyond the scope of this paper.

Three years in preparation, WK was published on May 1, 1966. It has become the official text of the Divine Principle. On September 30, 1994, HSA-UWC published an edition of WK with added colors to distinguish several levels of the message.

b. Rev. Moon's Words and Limitation of Wolli Kangron

In the 32 years since the publication of WK, Rev. Moon has proclaimed and taught numerous new concepts and revealed many heavenly secrets. Such topics as Tribal and National Messiah, the Four Great Realms of Heart, the Three Great Kingships, the Realm of the Royal Family, absolute sex, the importance of the sexual organ, the Three-Subject Thought, the Cosmic Sabbath of the Parents of Heaven and Earth, the unified blessing of spiritual and physical worlds, etc. are not found in WK. Four-fifths of the sermons in the 233 volumes of Rev. Moon's collected sermons published to date -- about 2,000 sermons -- were delivered after the publication of WK. In this sense WK suffers from a limitation.

Strictly speaking, the Korean WK has no such words as "true love," "true family" and "purity." The phrase "true love" in the English version of WK (EDP, p. 50) is a translation of "perfect love," and the phrase "original, true love" (EDP, p. 97) is a translation of "original love." Also, the phrase "the true love of parents, the true love of husband and wife, and the true love of children" (EDP, p. 283) is a translation of "the love of parents, the love of husband and wife, and the love of children" in the Korean text. How about the word "purity"? The phrase "the purity of the people" (EDP, p. 81) is a translation of "sinless people," the phrase "a life of purity" (EDP, p. 316) is a translation of "a life of separation from Satan," etc.

Yet surprisingly, Rev. Moon had already spoken about "true love" even before the publication of WH in August 1957. For instance,

Judaism, having been prepared for 4,000 years until Jesus' advent, should have given a true love that would have made Jesus rejoice. (57.2.17; CS 240)

When humankind comes to realize its ignorance, unable to distinguish true truth, true life, and true love... (57.3.17; CS 2-131)

Before a movement of true love occurs, there will be a movement of false love. (57.3.17; CS 2-139)

All human beings should find the standard of true love, true life, and true hope by which they can overcome this age of obstacles and horrors. (57.4.7; CS 2-164)

Between the publication of WH in August 1957 and WK in May 1966, Rev. Moon also spoke many times about true love. For example,

Our hope is to restore the parent-child relationship with God centering on true love. (57.9.15; CS 3-25-4)

Jesus' three years of public life was a life of true love, the course of one with a parental heart sacrificing for his children. (58.1.26; CS 3-297-6)

God's will was to realize true love on earth with heaven's thought at the center. (58.2.16; CS 4-7-6)

A nation which professes religion and seeks for God should ever be a witness for true love. (58.5.18; CS 4-235-7)

True Parents come with true love, by which they can protect human history and eliminate the invader. (66.3.22; CS 16-177- 10)

Why, then, is there not an single word about true love in the WH and WK? Rev. Moon once said,

We should have given an explanation of the origin of true love in WK, but I did not because the time had not yet come. If I had written about it, people would have said, "Rev. Moon put in this sweet word to deceive love, because he has a devilish nature." Hence I left the word out. But in the end I must explain in words that the origin of true love is God. I am the only person who is allowed to change the content of WK. (91.11.24; CS 224194-20)

This reason is consistent with the idea that the Divine Principle is proclaimed to humankind in stages, according to the level of human intellect and spirituality and the development of God's providence.

Furthermore, WK explains that the main reason why Jesus had to die on the cross was due to the ignorance and disbelief of John the Baptist. (EDP, p. 130) But if we read the relevant story about Jesus' death in the speech "View of the Principle of the Providential History of Salvation," we learn that there were far more complicated, serious problems in the families of Zachariah and Joseph. The difficult Cain-Abel relationship between Elizabeth and Mary and the issue of Jesus' marriage were added obstacles in Jesus' path. Rev. Moon said, "The younger sister of John the Baptist was to have been the wife of Jesus... It is not in WK, but it is true, and I can explain it in detail." (91.10.14; CS 220-45-6) WK has many other limitations, as Rev. Moon has mentioned:

So far the Unification Principle has taught only how to indemnify as individuals. It does not teach how to indemnify as a family. (71.4.18; CS 4337-13)

Now I will explain why we cannot go beyond unless we love our enemy. Though it is not in WK, you should know it because it is very important. (71.12.22; CS 52-60-28) Three generations of grandmother, mother, and daughter should become one and attend the Lord at the Second Advent. That is according to the Principle, although it is not in WK. (91.7.14; CS 218-121-15)

Finally, although WK elucidates when the Messiah comes, how he comes, and where he comes, it does not state clearly who the Messiah is. Nor does WK describe what kind of life he has lived, nor what course he must follow to fulfill God's providence. Rev. Moon once said, "We need to add to the Divine Principle the history of Unification Church, which includes Father's history." (69.6.8; CS 23-255-1)

c. Promise of a New Text of the Principle

Reverend Moon has confirmed that WK needs correcting: "I know that there are some things to correct in the WK written by Pres. Eu, but I have not said anything about them because he wrote it with sincerity." (70.8.9; CS 331 - 1) Rev. Moon has mentioned several times that he himself will write the new text of the Principle:

In the future I would like to leave another book that includes such contents that, although I understand, humankind cannot understand even some thousand years later. I want to write it with prayer and utmost sincerity... In the future, I intend to write a Principle book with a new perspective. (92.12.9; CS 239-296-11)

What shall I do after the third seven-year course finishes? I will rearrange the Principle and all the publications of Unification Church. I should put my hands on WK, and who knows whether I will make it thicker or thinner. (75.4. 1; CS 77-96)

On February 3, 1977, during a nine-hour interview with Frederick Sontag, Rev. Moon said that although the basic content of the revelation will never be altered, he will standardize the Principle by himself and leave it to history:

Sontag: "As I understand it, the original Divine Principle was oral in nature. The earliest disciples told me that they heard it in sermon form, and the disciples in Pusan said that they were with you when the Principles were finally written down. In contrast to the very earliest writing, the present book is more elaborate, more detailed. Do you foresee the possibility again of any change, elaboration, addition, or subtraction of the present Divine Principle book? Is its form fixed now?"

Rev. Moon: "The expression of parts of the Principle here and there have been greatly experimented with. But from the very beginning to the end, the basic content of the revelation has never altered. For example, in "The Principles of Creation ... The Fall of Man," and "The Mission of Jesus," the central ideas have never changed. I know there are difficulties in expressing certain concepts and ideas of our philosophy, so one of my projects, which will take a great deal of time and efforts, is once again to standardize the Principle myself and leave it to history. This job remains to be done. The Divine Principle is not the kind of truth that you have a conference about, and if people do not like it, you can change it. That will never happen."

Although Rev. Moon has often spoken of his intention to write a new book about the Unification Principle by himself, without yet fulfilling this wish, on October 13, 1997 he established the tradition of *Hoon Dok Hoe* and set up several texts as readings. They are mostly anthologies of excerpted sermons: *Blessed Family and Ideal Kingdom I, II*, twelve volumes of *Selected Speeches of Rev. Sun Myung Moon*, *Prayers of Rev. Sun Myung Moon*, *Life in the Spirit World and on Earth*, and more to come.

What is the relationship between WK and this expanding corpus of *Hoon Dok Hoe* texts? As I see it, WK may be regarded as the textbook introducing the Messiah, while the *Hoon Dok Hoe* texts are like companions for attending and living together with True Parents in the Completed Testament Age.

5. Conclusion

To receive the revelation of such profound heavenly secrets as are found in the Unification Principle must have required incredible sacrifice and indemnity. Knowing that, we can surmise that the completion of WW must have been a day of rejoicing for God and Jesus Christ. Rev. Moon not only discovered the Principle, the hidden truth of God. He also did an amazing job to systematize the bits and pieces of revelation accumulated over many years into the theoretical structure we find in WW, and further refined in WH and WK. This paper examined the heretofore hidden history of the development of the texts of the Principle, from WW to WH to WK. In the future we hope to compare and contrast the contents of these three books in detail. We also intend to scrutinize the development of specific Principle concepts. As further research, it will also be valuable to study how content from Rev. Moon's speeches during the mid-50s influenced the development of WH from WW.

Appendix A: Table of Contents of Wollli Haesul

Introduction

Part I

Chapter I The Principle of Creation

Sect. 1 The Dual Characteristics of God and the Created Universe

Sect. 2 The Completion of Created Beings and their Growing Period

Sect. 3 Universal Prime Energy through Give and Take Action

Sect. 4 The Purpose of the Creation of the Universe

Sect. 5 The Invisible Substantial World and the Visible Substantial World Centered on Human Beings

Sect. 6 The Relationship between the Spirit Self and the Physical Self

Sect. 7 Love and Its Purpose

Chapter 2 The Purpose of Messiah's Coming and the Necessity of the Second Advent

Chapter 3 The Consummation of Human History

Chapter 4 Resurrection

Sect. 1 The Meaning of Resurrection

Sect. 2 The Resurrection of Earthly Saints

Sect. 3 The First Resurrection

Sect. 4 The Resurrection of Spirits

Sect. 5 The Transmigration of the Soul as Taught by Buddhism

Sect. 6 The Descent of All Kinds of Evil Spirits

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Sect. 1 The Root of Sin

Sect. 2 The Fall of the Archangel and Eve and the Fall of Adam

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Chapter 6 Predestination in Light of the Providence of Restoration

Sect. 1 The Meaning of Predestination

Sect. 2 God's Predestination and the Human Portion of Responsibility

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Chapter 7 John the Baptist's Coming as Elijah and Jesus' Second Coming

Sect. 1 Elijah and John the Baptist in Light of the Providence of Restoration

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Chapter 8 Christology

Sect. 1 Adam and Jesus as Regards the Restoration of the Tree of Life

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Sect. 3 Adam and Jesus as Regards the Dual Characteristics of the Logos

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Sect. 1 The Dispensation of Restoration with Adam's Family

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Chapter 2 The Age Providence of Restoration (2000 years)

Sect. 1 The Age of Persecution in Egypt (400 years)

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Sect. 1 The Age of Christian Persecution in the Roman Empire (400 years)

Sect. 2 The Age of Church Patriarchs (400-800)

Sect. 3 The Age of Christian Empire (800-918)

Sect. 4 The Age of Divided Empires, East and West (918-1305)

Sect. 5 The Age of the Babylonian Captivity of the Papacy (1305-1375)

Sect. 6 The Age of Returning (1375-1517)

Sect. 7 The Age of Preparation for the Second Advent (1517-1917)

Chapter 4 The Completion of the Providence of Restoration (1920-)

Sect. 1 The Development of History in Light of the Providence of Restoration and the Significance of World War III

Sect. 2 From Where Will the 6,000-Year Providence of Restoration Finally Be Solved?

Sect. 3 The Cause of the Chaotic Profusion of Languages and the Necessity for Their Unification

Sect. 4 The Mission of the Korean Nation in the Last Days

Notes

1. Frederick Sontag, *Sun Myung Moon and the Unification Church* (Nashville: Abingdon, 1977), pp. 140-47.

2. Compilation Committee of Rev. Sun Myung Moon's Speeches, *Collected Sermons of the Rev. Sun Myung Moon*, 240+ vols. (Seoul: Sungwha, 1984-1997), henceforth termed CS. Passages will be cited as "68.11.20; CS 21-18 1" where "68.11.20" is the date of the speech, i.e., Nov. 20, 1968, and "CS 21-181" means page 181 of volume 21. Sometimes a passage will be cited as "CS 11-179-22" for the 22nd subtopic of a list which started on p. 179 of vol. 11. This is the notation used in the *TP Speech* CD-ROM.

3. Wolli *Wonbon*, handwritten manuscripts, 1953, 1958, 1969.
4. Hyo-won Eu, Wolli *Haesul* (Seoul: Sungwha, 1957).
5. [Hyo-won Eu], Wolli *Kangron* (Seoul: Sungwha, 1966-1994); translated as *Divine Principle* (New York: HSA-UWC, 1973) and *Exposition of the Divine Principle* [EDP] (New York: HSA-UWC, 1996).
6. Unification Church History Committee, *Field of Sufferings* (Seoul: Sungwha, 1983), p. 15.
7. See also the recollections in Rev. Moon's sermons and speeches, e.g., "The Role of Peninsular Nations in the 21st Century," Federation of Peninsular Nations for World Peace, Inaugural World Convention, Keynote Address, August 21, 1996, Sheraton Walker Hill Hotel, Seoul.
8. Unification Church History Committee, *Sabo* 44, pp. 8-9.
9. *Unification Church History I* (Seoul: Sungwha, 1978), p. 26.
10. *Footprints of the Unification Movement I* (Seoul: Sungwha, 1996), p. 24.
11. See also 1968.5.19; CS 159-304.
12. Sontag, *op. cit.*, and CS 91-125
13. Sontag, *op. cit.*, and CS 91-129.
14. *Unification Church History I*, p. 36.
15. *Ibid.*, p. 40.
16. *Ibid.*
17. Won Pil Kim, interviews on August 7, 8 and 13, 1988.
18. *Unification Church History I*, p. 95.
19. Won Pil Kim, interview.
20. Gil Ja Sa Eu, "Pres. Eu as Seen by His Wife," *Tongil Segae* 116 (1980): 100- 10 1.
21. Won Pil Kim, interview. Kim was living in Pusan and working at the U.S. military base when, in September 1953, he made this copy from Rev. Moon's original manuscript. Rev. Moon requested it as he was about to depart for Seoul to lay the foundation for the church there.
22. Sung Han Lee, *Life in the Spirit World and on Earth* (New York: FFWPU, 1998), pp. 58, 62.
23. Gil Ja Sa Eu, *Tongil Segae* 116 (1980): 111.
24. "On the Tenth Commemoration of Former President Eu," *Tongil Segae* 116 (1980): 101.
25. *Sabo* 137 (Sept-Oct 1994): 27. See also *Unification Church History, Enlarged* (unpublished).

26. Sontag, pp. 146-47, and CS 91-124.

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