



FAMILY FEDERATION
FOR WORLD PEACE AND UNIFICATION • USA

2026 Commemoration of the Holy Births of the True Parents and the 13th Anniversary of Cheon Il Guk Foundation Day

February 12, 2026

Dear Family,

Thank you for your constant prayers and unwavering devotion to True Parents. We are especially grateful at this time for the brief improvement in True Mother's circumstances, and we continue praying with all our hearts for her complete protection, health, and liberation.

This month marks a sacred time in our global movement as we celebrate two of Heaven's greatest victories: the Holy Births of the True Parents of Heaven, Earth, and Humankind, and the 13th Anniversary of Cheon Il Guk Foundation Day. These Holy Days are not only milestones in history. They are opportunities for us to renew our hearts, deepen our unity with Heaven, and offer our gratitude as sons and daughters of filial piety.

13-Day Special Devotional Period

February 17 – March 1, 2026 (1.1 – 1.13, 14th Year of Cheon Il Guk)

To prepare for these Holy Days, members around the world are invited to join in a 13-day period of devotion and reflection. While each region and local church may offer their own guidance and spiritual programs, we share the following international points of unity:

Daily Prayer Focus

Let us offer sincere prayers each day for:

- The health and complete liberation of True Parents
- Healing, hope, and awakening in our communities and nation
- Harmony, peace, and happiness in our own families

Donation of Gratitude

During this special season, families and individuals may feel moved to offer a donation of gratitude. Offerings can be given through your local church or online at

"GOD'S DREAM, ONE FAMILY"

familyfed.org/donate by selecting “True Parents’ Birthday” as the donation purpose. Any amount is prayerfully received and deeply appreciated.

Reading and Reflection

Suggested devotional readings include [The Epic History of the Chosen Han People](#) and other texts that help us connect with Heaven’s providence. Families and local pastors may decide how best to engage with these [materials](#).

Additional devotional practices, such as acts of service, letter writing, or group reflections, may be guided by your local church leadership. Please connect with your pastor for local schedules and opportunities during this period.

Let us take these 13 days to open our hearts, draw closer to Heaven, and bring the light of True Parents into our families, communities, and nations.

Commemorative Events in Korea

The following events will be held in Korea. Some may be made available for online viewing. We will share viewing details as soon as they are confirmed:

- Cheon Il Guk Gyeongbae Ceremony — February 22 at 8:00 AM (KST)
- Commemorative Worship Service — February 22 at 10:00 AM (KST)
- Cheon Il Guk Special Youth Envoy Commissioning Ceremony — February 22 at 10:00 AM (KST)
- Cheon Il Guk Leaders Open Forum — February 21–25
- Hyojeong Cheonbo Special Great Works — February 20–22 (North America Participants can register through Cheon Shim Won USA for Workshop Participation, login to register at: <https://cheonshimwon.org/2026-winter-great-works-group-registration/>)
- International Academic Conference (Chosen Han People Research) — February 21 & 23

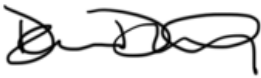
“GOD’S DREAM, ONE FAMILY”

- Special Holy Ground Pilgrimage — February 23–25
-

As we honor these Holy Days, may we offer our hearts with new determination to live as True Mother's filial sons and daughters. Let us raise our voices and hands in gratitude, deepen our love for one another, and bring hope to Korea, Japan, and the world.

May Heavenly Parent bless you and your family richly during this sacred season.

With love and appreciation,



Rev. Demian Dunkley
Continental Director



HELP US FULFILL GOD'S DREAM OF ONE FAMILY

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06 Members

[About the Reading Material for the Special Devotions Marking the Anniversary of True
Parents’ Holy Births and Foundation Day]

On the occasion of the 13th Anniversary of Cheon Il Guk Foundation Day, which Heaven ushered in based on devotions offered, we would like to offer a 13-day devotional period including hoondok devotions, in keeping with the anniversary of True Parents’ Holy Births, to support the realization of Heaven’s will on earth.

True Parents have been unfolding the providence to recover the number 13—the heaven-centered number of completion—in which the number 1, symbolizing the sovereignty of Heaven, is added on top of the fully established system of the number twelve.

Accordingly, in commemoration of the “Holy Births of the True Parents of Heaven, Earth, and Humankind and the 13th Anniversary of Cheon Il Guk Foundation Day,” all blessed families and members throughout the world are asked to deeply reflect on the meaning of the “Epic History of the Chosen Han People of Korea,” which True Parents have bequeathed to us, and to participate together in hoondok devotions wherever we are, one in heart and mind.

	Reading Content from the Epic History of the Chosen Han People of Korea	Page in the Epic History
Day 1	1. The Han People Prepared by the Heavenly Parent	7
Day 2	2. The Roots of a Culture of Attendance	10
Day 3	3. Longing for Heavenly Parent’s Nation	14
Day 4	4. A Culture of Attendance to the Heavenly Parent	18
Day 5	5. National Identity and Independence	21
Day 6	6. Creativity, Science and Culture	26
Day 7	7. National Foundation for the Birth of the Only Begotten Daughter	29
Day 8	8. Christian Foundation for the Birth of the Only Begotten Daughter	34
Day 9	9. A Global Foundation for the Birth of the Only Begotten Daughter	38
Day 10	10. Final Preparations to Receive the Only Begotten Daughter	44
Day 11	11. The Holy Wedding and the Advent of the True Parents	47
Day 12	12. Works of the True Parents of Heaven, Earth and Humankind	52
Day 13	13. Toward a Heavenly Unified World	57

This file contains the complete text of *The Epic History of the Chosen Han People of Korea*, including prefaces, etc. It is not formatted in the same style as the book, however, so, for example, words that appear in italics in the book are not italicized in this edition. We hope that reading this text will permit the reader to gain insight into the history and culture of the Korean people and their forebears and how that relates with the present time.

The Epic History of the Chosen Han People of Korea

Preface to the English Edition

On the Korean Peninsula, where ancient dynasties honored the ancestor deities with sacred rites and where countless generations have looked toward Heaven with reverent hearts, a remarkable story has unfolded—one that spans millennia yet culminates in the present time. This is the epic journey of the Han people of Korea, a people whose path through time has been guided by divine providence toward the **fulfillment of Heaven’s longstanding hope.**

The Han people’s sacred connection to Heaven stretches back to their very origins.

Their founding legend speaks of Dangun, who established a nation guided by the noble ideal of hong-ik in-gan—devotion to the welfare of all humankind. This principle became the philosophical and spiritual foundation of a culture that would maintain its unique identity through millennia. The Han (韓) dynasty of ancient

Korea emerged from the Dong-yi (東夷, Eastern Yi) people who had migrated eastward from far away, establishing what would become the ancient kingdom of Gojoseon and laying the groundwork for the spiritual destiny of the Han people.

Over the course of their history, the Han people developed a culture of diligently attending Heaven. They assimilated the teachings of the great religions into the fabric of their society, offered God the first grains and fruits of the harvest, and studied the heavens. Their emphasis on moral cultivation reflected their **understanding of humanity’s divine origin and their white clothing symbolized their** devotion to purity and simplicity. This spiritual depth was matched by practical creativity—as seen in innovations such as the Han-geul writing system, which made literacy accessible to common people, and printing technology that allowed the wide dissemination of scriptural works.

The modern era has brought unprecedented challenges to the people of the Korean Peninsula. In the early 20th century, they endured the trauma of colonial annexation by Imperial Japan, accompanied by efforts to eradicate Korean culture. Following the **country’s liberation in 1945, instead of being able to celebrate, Korea found itself torn** asunder, separated into North and South by Cold War powers. Ever since the

devastation of the ensuing Korean War, the scar of the world's most heavily fortified border has remained, transforming one people into adversaries despite their shared heritage, language, and ancestral bonds.

Yet from the pain of war and division, an extraordinary story of resilience emerged.

South Korea's transformation from one of the world's poorest nations into a global economic and cultural powerhouse stands as testament to the innovative spirit and industrious character of the Korean people, while at the same time North Korea's separate, undeveloped status reminds us of the cost of the ongoing divisions within humankind.

By the time of the Joseon dynasty, the Korean Peninsula had already become the soil in which Christianity would take root in a unique way. Unlike many other nations **where the Christian faith arrived through foreign missionaries, Korea's earliest** Christians sought out the gospel themselves, traveling to China to learn about Christ and returning to establish churches even before the evangelism of Western missionaries began to bear fruit. This led to a flourishing of faith in the early 20th century, featuring great revivals, where the outpouring of the Holy Spirit prepared the way for an even greater dispensation to come.

The convergence of Christianity with the traditional spirituality of the Han people created a unique environment in which various religious movements arose, many led by spiritually awakened men and women who received revelations about the coming of a new age. A number of Spirit-led Christian groups, particularly those guided by **women, accurately predicted that the environment was now prepared for Heaven's** profound intervention.

Two people, both born in what is now North Korea, their early lives shaped by the turbulent forces transforming their homeland, came as the Only Begotten Daughter and the Messiah at the Second Coming, their joint calling as the True Parents of humankind sealed by their holy marriage in 1960. Their names are Han Hak-ja and Moon Sun-myung.

These two people have shared a profound vision of God's original ideal, central to which is the role of the family as the school of love, where sons and daughters would grow to embody the perfect love of their Heavenly Parent through the guidance of their parents who have achieved spiritual maturity. Even in a world adrift from such an ideal, this vision of families as the place for us to grow our hearts so we can embrace people from all different cultures, religions and situations serves as the cornerstone for peace in the future.

Today, in the years since True Father's passing, True Mother continues True Parents' sacred work, carrying forward the mission of realizing our Heavenly Parent's ideal on earth. Under her leadership, the movement that she and her husband led and inspired is continuing to work toward the peaceful reunification of Korea—in the **knowledge that just as the peninsula's division symbolizes humanity's separated state, its reunification under Heaven's guidance could light the path toward global** peace and harmony.

This book therefore traces the epic journey of the Han people—a story of endurance, transformation and spiritual awakening that began more than 4,000 years ago. It reveals how their unique history and tradition have prepared them to stand at the center of a new culture of heart that promises to bring humanity together as one family under God. As we explore this epic history, we discover not only the story of a **noble people, but also that of the unfolding of Heaven’s providence that continues** today as Korea stands at the threshold of a new era, preparing for the settlement of **God’s kingdom on earth.**

Abridged Prologue to the Korean Edition

The history of humanity is an epic story. Throughout history, as they faced challenges and difficulties, people have always dreamed of a better future and have tried to guide history toward that purpose. The story of Korea is part of that epic tale. Over the centuries, the Han people of Korea have shown great strengths and tremendous resilience, yet the modern nation has encountered new challenges, such as increasing tension between North and South, challenges to traditional values in society and, in **South Korea, one of the world’s lowest birthrates ever recorded. Amid these** difficulties, South Korea is seeking the path to peace on the Peninsula and to the realization of its fullest potential as a member of the global community of nations. Since ancient times, the Korean people have looked to Heaven and prayed for wisdom, and for help in times of crisis. With a sense of their divine destiny, they have always believed in and relied on the Heavenly Parent, who, whenever they needed to renew their hope and vision, provided them with new insight and spiritual power. In 63 sections arranged in 13 chapters, The Epic History of the Chosen Han People of Korea tells the story of the people of Korea, who, from the earliest of times, have identified themselves as the Han (韓) people.

Written to awaken the Korean people, this historical account reminds them that the spirit and lives of their Han ancestors have not merely been decorating the pages of **old history books; they were entrusted with the role of fulfilling God’s plan for**

humankind. Under the protection and guidance of the Heavenly Parent, the Han people have traveled a long road toward peace, justice and love while overcoming hardships and adversity.

This small book sheds light on the path the Han people have already taken through **the historical flow of Heaven's preparation that led to the coming of the Only Begotten Daughter**—the feminine aspect of God in substantial form—and suggests the direction they must take in the future. It also describes the role the Han people must play to uphold their calling as those whom Heaven has prepared, devoting themselves not only for their own nation and people, but for the peace of all humanity.

The book describes how the Han people have preserved their national identity throughout the millennia by maintaining their autonomy and focusing on the greater public good, even when faced with unfriendly incursions from neighboring lands. Their experiences throughout the course of their history offer vital lessons for unity **and cooperation that the Korean people, and indeed all the world's people, need today.**

Although Korea has suffered the division of its people, and contemporary South Korean society is buffeted by social and political conflict, this book was written with the hope that it will strengthen the national consciousness and spirit of the Korean people and foster a sense of community both locally and globally.

Since ancient times, the Han people have maintained a deep religious connection **with Heaven. This story views them as an “alpha and omega” people, who have** attended the Heavenly Parent since their beginnings and will do so until the end of time. Settling on the Korean Peninsula, they established unique cultural and religious traditions, which have been passed down to the present time through treasured myths and rituals, forming the foundation of their national identity. This book seeks to help the Korean people hold fast to their roots and traditions, allowing them a clear new appreciation of their national identity. This will permit **them to creatively embody the Korean constitution's mandate to “contribute to lasting world peace and the common prosperity of humankind.” This is not the mere** continuation of a tradition of religious practices and devotion from past ages, however. It presents the future direction that Korea, having now entered the ranks of the advanced nations, should pursue in the world today and into the future.

This narrative reveals a national, religious, and social history that has striven to reach beyond the male-centered concept of our Creator as a Heavenly Father to also recognize and welcome the substantial manifestation of the Heavenly Mother, who embodies the essential truths of the creation of life, inclusiveness, care, harmony, integration, and unity.

The love of the motherly aspect of the Heavenly Parent can illuminate the route we must follow to address such fundamental problems as inequality, conflict, population decline, family breakdown and generational conflicts, which South Korea and indeed all humanity are facing. This will provide the needed momentum for people to

resolve social issues and pursue an elevated life of religious and spiritual inspiration **through the vision of “One Family of Humankind with our Heavenly Parent at the Center.”**

The description of a religious tradition of attending our Heavenly Parent can connect all people to moral standards and ethical values deeply rooted in the culture of the Han people. Notably, the culture of filial piety in attending the Heavenly Parent remains an important ethical value today. The Korean people have long emphasized a moral life based on their loyalty and filial piety toward Heaven, and these values can still serve as valid standards in modern society.

Therefore, as it recounts the history of this people and their attendance to God as the Heavenly Parent, this story can contribute to the re-establishment of moral standards and a healthy society based on ethical values. This will not only positively **influence individual lives but also illuminate the concept of “community,”** thus countering the trends of an increasingly individualistic modern society.

At the same time, it can be an effective vehicle for providing the international **community with a view of Korea’s unique historical, cultural and religious traditions. While in recent times it is Korea’s rapid economic development that has brought it** into the view of the international community, Korea also has a distinctive history, religious tradition and cultural heritage that can be of tremendous value to the world. Korea needs to be recognized not just as a country with a powerful economy, but as a peace-loving people with a unique culture. The history of the Korean people provides the world with a model of a people whom Heaven has directly governed and protected. This model can provide great inspiration to all of humanity as a means to achieving sustainable development and happiness.

This suggests that if the Korean people, constrained and discouraged by the ongoing division of their nation, could achieve the peaceful reunification of North and South, it would be a major turning point in human history and a significant contribution to world peace. The role of a people chosen to take the lead in building the kingdom of God on earth is thus a great blessing from Heaven that all Koreans should understand and accept, and one that others should embrace together with them.

This epic is a song of hope and vision that can, furthermore, open a new era of peace in attendance to Heaven and the Only Begotten Daughter who has been sent **representing Heaven’s hope and peace to the world.**

A people whom the Heavenly Parent has established and prepared! The Korean people must change the future by connecting with the heart and love of our Heavenly Parent! It starts here through understanding the story that unfolds on the pages of the Epic History of the Chosen Han People of Korea.

Translators' Note

The original text of *The Epic History of the Chosen Han People of Korea* was written for a Korean readership familiar with Korean history, culture and spirituality. To assist readers of the English edition in enjoying the same level of understanding, the translation team has added contextual details or brief explanations. In the book, some otherwise ordinary words are imbued with distinctive meanings, for example, **“foundation” and “providence.” A short glossary of these terms has been included at the back of the book to help readers better understand them in the spiritual context in which they appear.**

The South Korean Ministry of Culture adopted new Revised Romanization (RR) spelling standards on July 7, 2000. These new standards were developed to eliminate the need for diacritical marks, and thus facilitate the online use of Romanized Korean words. The system is officially used in South Korea for all words including **proper nouns, with only one category of exception, which is people's personal names.** We have primarily used the RR system for this text. However, for some names we have chosen different spellings that we feel will help English readers pronounce them more correctly. Additionally, the names of some historic figures are spelled in accordance with existing preferences, but we have endeavored to check all of them to confirm that the spellings used in the book are readily locatable on internet searches. We have also inserted dates to make it easier to understand the time frame, and in many instances, we have included the Chinese characters, which have been used for many centuries in Korea, for the names of people, and for philosophical terms. These, we hope, will also aid further research.

Although it is often said that Korea has a 5,000-year history, in reality the nation of Korea that we know today came into existence much more recently, in 1948, when the Republic of Korea (大韓民國, Daehan Minguk) was established. Prior to that time, it was known by other names. In this book we have sought to reflect the historical reality of the path of the Han people, starting from their earliest discernible origins, by using the authentic names of the nations and peoples as they were known in the times being described.

Thus, in addition to the Han people, the reader will encounter Gojoseon, Goguryeo, Silla, Goryeo and Joseon—a name by which Korea was referred to for many centuries.

From the 19th century, people in the English-speaking world began using “Corea” as the country’s name, and since about 1895, it has been called “Korea.”

We hope you will find this account of the Korean Han people to be a meaningful and enjoyable excursion through their culture and history.

1. The Han People Prepared by the Heavenly Parent

1-1) Heavenly Parent’s Ideal for the Creation

The Bible explains to us that over the course of six days, the Creator, our Heavenly Parent, created light, the heavens and the earth, the seas, the plants, the sun and the moon, animals, and finally human beings. Adam and Eve, the ancestors of humankind, were formed in the divine image of the Creator, who meant for them to **establish and live in a peaceful world. However, Adam and Eve did not listen to God’s Word, and did not do as our Heavenly Parent had asked. From that time on, they became unable to hear God’s voice, feel God’s love or understand God’s heart. Rather** than loving those around them, as our Heavenly Parent wished them to do, they prioritized their own interests, and this self-centered character has been passed down through the generations up to this day.

1-2) The Semites Who Went East

Among the descendants of Adam and Eve, Noah’s son Shem became the ancestor of the Semitic peoples. According to the Bible, after the flood judgement, the **descendants of Noah’s three sons**—Shem, Ham, and Japheth—were scattered throughout the world. The early Semites integrated the Sumerian civilization (the earliest known civilization) and some of the Semitic people then moved west, while others among them moved east, forming the roots of various cultures and religions across Asia. Among the Semites, the Heavenly Parent selected two peoples as the chosen peoples for the salvation of humanity and the realization of the original ideal

of creation—the people of Israel in the west and the Han people in the east.

1-3) The Origins of the Korean People

One of the tribes among the descendants of the Semites moved to East Asia, passing through the Baikal region and northern Manchuria and later settled on the Korean Peninsula, becoming the Han (韓) people and later the people of present-day Korea. Among the Semites who became the Dong-yi (東夷, Eastern Yi) people, those who settled in northern Manchuria formed the Korean Han (韓) people, which in turn led to the establishment of the Gojoseon kingdom (古朝鮮, 2,333–108 bc), occupying an area including Manchuria and the northern part of the Korean Peninsula. The culture and faith of these people who descended from the Semites passed through various regions with distinct religious traditions and rituals, and many of the ancient myths, legends and ceremonies among these remained within the culture of the Han people. Through these traditions, the Heavenly Parent created a foundation among the Han people on the Korean peninsula for the birth of the Only Begotten Daughter, the Mother of the Universe for whom the Heavenly Parent had been waiting from the beginning.

1-4) Ritual Offerings to Heaven

The Han people worshipped and offered rituals to Heaven (Heavenly Parent), including prayers for good harvests and for peace, and established a peace-loving culture that enjoyed music and dance. During the time of the kingdom of Gojoseon, they conducted such rituals, feeling themselves to be descendants of Heaven (天孫, Cheonson).

Later, in the Three Kingdoms Period, rituals such as Yeonggo (迎鼓) in Buyeo (扶餘, 2nd c. bc–494 ad), Dongmaeng (東盟) in Goguryeo

(高句麗, 37 bc–668 ad), and Gabae (嘉俳/嘉排) in Silla (新羅, 57 bc–935 ad) were offered, petitioning for rain and for good harvests. These were principally ceremonies **to express gratitude to the Heavenly Parent for the year's harvest. The people of** Gojoseon also held festivals where families and tribes gathered and enjoyed time together. In these ancient dynasties, national-level ritual offerings to Heaven were made centered on the king, in the belief that the monarch was a son of Heaven (天子, Cheonja).

In some ancient dynasties on the Korean Peninsula, there were priestesses (信女, shin-nyeo, holy women) residing in the royal palace who received revelations from

Heaven, and interpreted and confirmed the Will of God. Important political decisions were often made based on the prophecies and revelations these priestesses received. Additionally, the rituals they performed became significant social events related to the agricultural cycle or to ongoing conflicts and wars. This tradition of the palace priestesses fostered a nationwide culture of revering Heaven, both within the political leadership and among ordinary people in society.

1-5) A People Prepared by the Heavenly Parent

Because the Han people understood themselves to be a people that the Heavenly Parent had prepared, they held to a Cheonson (天孫, descendants of Heaven) ideology. This ideology, from the legend that recounts the founding of the first kingdom of Joseon, tells of a descendant of Heaven coming to earth to establish a nation. Revering Heaven, the Han people were careful in their actions and sought to create harmonious families and peaceful societies. The concept that they were a people that Heaven had specially blessed became a source of national pride. As the heirs of Heaven, the Han people developed a national character that emphasized the **importance of living according to Heaven's Will.**

1-6) The Cheongju Han Clan

Among the various Korean families, the Cheongju Han clan (清州 韓氏) and the Nampyeong Moon clan (南平 文氏) are lineages that the Heavenly Parent specially prepared. The founder of the Cheongju Han clan is said to have been a sacred being who descended from the heavenly realm and settled in the Cheongju region of the Korean Peninsula to establish a family. These legends have strengthened the historical identity of these clans as having a special connection with the Heavenly Parent in the position of children.

1-7) The Origins of the Cheongju Han Clan

Han Ran (韓蘭, 10th c. ad), the founder of the Cheongju Han clan, was believed to be a descendant of Heaven with sacred power. He had received a command from Heaven to descend to earth with the mission of saving, then governing the human **world. Han Ran came at the Heavenly Parent's command to help people correct** chaos and injustice and set things right. He was later moved by the beauty of the Cheongju region and the warm hearts of its people and decided to settle there, establishing his clan. Since then, the pride of the Cheongju Han clan has been their historic identity as a clan descended from Heaven.

2. The Roots of a Culture of Attendance

2-1) The Dangun Legend and Hong-ik In-gan

The legends and rituals in ancient Korean faith revering and honoring the Heavenly Parent are deeply embedded in the life, culture, and history of the Han people. Notably, the legend telling of the founding of their first kingdom includes the idea that Dangun (檀君), or Dangun Wanggeom (檀君王儉), the founder of Gojoseon, originated from Heaven. In the legends of the origin of the Han people and the founding legends of Gojoseon, the Heavenly Parent is expressed as Han (韓), Han (汗), or Hwan (桓). The origins of the name Daehan Minguk (大韓民國, Republic of Korea) and the surname Han (韓) also derive from this same source.

In the Dangun legend, Hwan-ung (桓雄), the son of Hwan-in (桓因), the supreme and only God of heaven (also called Han-nim, Hanal-nim or Hanul-nim), who governs the universe and all creation, descended from the heavenly realms to rule the human world. Hwan-ung received three divine seals (天符印, Cheonbuin) from Hwan-in. He then led a group of 3,000 people to establish Shinsi (神市, the City of God or divine city) under the Shindansu (神壇樹, sacred tree) on Mount Taebaek (now Baekdu Mountain), connecting the Manchurian plain and the Korean Peninsula. Accompanied by the wind god (風伯, Pungbaek), the rain god (雨師, Usa), and the cloud god (雲師, Unsa), Hwan-ung taught people agriculture, medicine, and law, practicing the ideology of Hong-ik In-gan (弘益人間, devotion to the welfare of all humankind). This ideology reflects the Will of the Heavenly Parent, and the desire of all people. It became the founding principle of Gojoseon and a guiding light for the

mind and spirit of the Han people.

The legend relates that one day, a bear and a tiger came to Hwan-ung, wishing to become human. Hwan-ung gave them sacred mugwort and twenty cloves of garlic, **saying, “If you eat these and avoid sunlight for 100 days, you will become human.”**

The bear thus transformed into a woman. She married Hwan-ung, who had temporarily become human, and this led to the birth of Dangun.

Dangun, the progenitor of the Korean people, not only advocated for Hong-ik In-gan (弘益人間, devotion to the welfare of all humankind) but also championed the ideals of Jae-se I-hwa (在世理化, governing and enlightening while in the world), Ido

Yeochi (以道與治, ruling with the Way), and Gwang-myeong I-se (光明理世, governing the world with bright light). Centering on these peaceful principles, Dangun ruled Gojoseon, and became a symbol of the vision of the Han people who **strove to live according to God’s Will and serve the Heavenly Parent, while working** to create the universal peace that all of humankind desires to see.

The fact that the statement, “Our people are one people, our nation is one nation, and our culture is one culture” made by Korean human rights activist Ham

Seok-heon (咸錫憲, 1901–1989), is still an active sentiment today signifies that at the core and foundation of the Korean culture is faith that they are all from one root, as descendants of Heaven, with one Heavenly Parent. It is said that in earlier times, a local deity on Jeju Island known as Cheonji Wang (天地王, King of Heaven and Earth) fathered two sons with a mortal woman, and that one of them became king of the mortal world. Later, after the introduction of Confucianism, Buddhism, and Daoism, these grandfather deities Hwanin and Cheonji Wang came to be called Je (帝), Sangje (上帝), or Jeseok (帝釋). The emphasis on grandfather deities such as these is evidence that faith in deities who take the position of parents from heaven has been rooted in the spirit and history of the Han people for thousands of years. This close connection to these ancestor deities has cultivated a people with a love for peace, characterized by kindness to others and the courage to serve both people and country.

Based on their sense of being descendants of Heaven, the Han people came to believe that they all share the same roots, and thus their hearts are interconnected. This shared root of the heart is called han-ma-eum, **which means “one heart” and therefore signifies God’s heart. This emotional quality of the Han people has** developed into concepts of oneness, organic collective consciousness, and further into a sense of community. Because a national character that has embraced this kind of philosophy and culture of peace and coexistence based on han-ma-eum **connected to God’s heart, dwells within the Han people on the Korean Peninsula, they are the ones to whom our Heavenly Parent could send those who were aligned with Heaven’s Will.**

2-2) The Legends of Mago and Princess Bari

Among the legends of the Han people, there are also legends about female figures such as the Mago Legend and the Princess Bari Legend. Mago, also known as Mago Halmi (Grandmother Mago), is a goddess who created heaven and earth with her creative power and divine nature. She is said to have passed down her power to a shaman (巫堂, mudang) before ascending to heaven. On Jeju Island, there is a similar legend about a goddess called Seolmundae Halmang (Grandmother Seolmundae), a grandmother giant who created Jeju Island. These legends tell of a heavenly mother figure actively investing in the process of creation.

Princess Bari was born as the seventh daughter of a king but was abandoned, and was raised by an elderly couple. One day, the king and queen fell gravely ill, and it was said that only the water of life from the underworld could cure them. While the six older princesses refused to undertake the perilous journey, Princess Bari, despite having been abandoned by her parents, chose to go to the underworld to save them. She successfully brought back the water of life, and it cured them. Subsequently, Princess Bari became the ancestor of the mudang (shamans) who serve as the bridge between the Will of Heaven and the Han people.

In these legends featuring women, the deities are divine beings at the root of life, encompassing both the natural world and humanity. They preside over birth, bestow new life, and are particularly characterized by their connection to female shamans who alleviate the bitter pain people suffer as they pass through the cycle of birth, aging, sickness, and death. The Han people have furthermore established a **foundation on which God's perfection as a Heavenly Parent could be revealed by** simultaneously revealing God as the Heavenly Father based on the Dangun Legend, and God as the Heavenly Mother through the legends featuring female deities.

2-3) Ceremonies Dedicated to Heaven

Because religious rites were a key focus of the culture that flourished in ancient Korea, the culture of the Han people can be described as a culture of Cheonje (天祭, ceremonies for Heaven), centered around ceremonies dedicated to the Heavenly Parent. In ancient society, these rites not only facilitated communication with Heaven (Heavenly Parent) but also played a crucial role of bringing together and maintaining bonds among the people in each village and across the nation. Throughout the ancient history of the Han people, the founding kings—who were considered descendants of Heaven as well as rulers of an earthly nation—built altars to Heaven. This was done not only in the kingdom of Gojoseon (古朝鮮, 2,333–108 bc), but also in the kingdoms of Buyeo (扶餘, 2nd c. bc–494 ad), Goguryeo (高句麗,

37 bc–668 ad), Goguryeo, and Silla (新羅, 57 bc–935 ad). Accompanied by music and dance featuring drums, bamboo flutes and other instruments, they conducted rituals before Heaven, offering their first grains and firstborn livestock.

The ritual of offering pure well water has also been practiced since ancient times, primarily by the women of the households, as an expression of reverence and gratitude toward Heaven (Heavenly Parent) and as a means of purification. The act of drawing the clear water from the well and offering it to Heaven while praying was an important ritual that honored the sacredness of Heaven and was a means of **conveying people's wishes to the Heavenly Parent.**

These ceremonies reflect the Han people's understanding that they were descendants of Heaven. They tried to actualize the Will of Heaven as individuals, in their villages and in the nation. Through their traditions of starting the day by greeting Heaven at dawn, offering newly harvested grains and first fruits to Heaven, and performing artistic rituals, they lived in attendance to Heavenly Parent. This ideology is well reflected in the Dangun Legend, various other legends and the culture of ritual **offerings, which provide a foundation to support the Han people's conviction of their** special relationship with Heaven. This conviction propelled the development of a culture and national character of striving to live in communion with God.

2-4) Cheomseongdae and Passion for Astronomy

The Han people had a profound interest in Heaven, which they considered their origin, and they were knowledgeable in astronomy, as evidenced by the Cheomseongdae Observatory (瞻星臺), built to study the stars and planets. In addition to its function for observing the movements of the heavenly bodies, Cheomseongdae is also believed to have been a site for religious ceremonies for the **worship of Heaven and for gaining understanding of Heaven's Will. This reflects the people's religious aspiration to honor Heaven. The knowledge of astronomy they** gathered was applied in the rituals they offered to the Heavenly Parent, whom they attended in their daily life. In essence, this formed a firm foundation for an advanced and enlightened culture among the Han people, one that viewed Heaven, humankind, and earth (the natural world) as the three elements (三才, samjae), which constitute one harmonized universe. They continued to seek deeper understanding of the Will of Heaven along with the principles of nature, pursuing a moral and ideal life that maintained the harmony of these three elements.

3. Longing for Heavenly Parent's Nation

In the history of the Han people, the universal human characteristic of yearning for a peaceful new world where the dream of our Creator, the Heavenly Parent will be realized is clearly visible in their various religions and ideologies. One inspiration that the Han people have particularly held to is Daemang Sasang (大望思想, Great Hope Thought), which foresees the coming of a person who represents Heaven and will open up a new world.

3-1) Pure Land Buddhism and the Maitreya Buddha

The Pure Land thought of Mahayana Buddhism (大乘佛教, Great Vehicle Buddhism), which seeks to rely on the original power of Buddha to realize an ideal world free from suffering and anguish, has flourished on the Korean Peninsula from the time a monk brought Buddhist images and scriptures from China to Goguryo in 372 ad. Pure Land Buddhism provided a way for the Han people to express their desire for **the realization of our Heavenly Parent's nation. The Maitreya Buddha (彌勒佛,** Buddha who is to come), believed to be the ultimate savior who will appear in this world in the future to save all sentient beings and end all suffering, holds an important position in Korean Buddhism. Amid the various hardships and chaos throughout their history, the Han people held on to the hope that the Maitreya Buddha would appear and save the world.

The main statues of Buddha at Heungnyunsa Temple (興輪寺, 527), the first temple of the Silla period, and the Geumsansa Temple (金山寺, 599) of the Baekje period, were Maitreya Buddhas. Many monks prayed devoutly before these statues, asking that the great saint (大聖, [the Maitreya Buddha]) would appear in the world incarnated as a Hwarang (花郎, elite youth warrior). During the Unified Silla period, in the reign of King Gyeongdeok (景德王, 723–765), there were various stories of miracles related to statues of the Maitreya Buddha. In one of them, the legend of Josin, a temple manager had a dream that guided him to unearth a stone statue of Maitreya at the place where he had buried his dead son. In the Goryeo period

(高麗時代, 918–1392), the Dharma Characteristics Order (法相宗) of Buddhism, which believed in the Maitreya, held annual Maitreya Bodhisattva meetings and Amitabha Buddha meetings at Hyeonhwasa Temple (玄化寺, founded 1020), focusing on the coming of the Maitreya.

During the Joseon period (朝鮮時代, 1392–1910), in the reign of King Sookjong (肅宗, 1661–1720), a time of drought and famine, a monk named Yeo Hwan (呂還), sometimes called a living Buddha, spread the Maitreya faith widely and promised to free the lower classes from the oppression of their difficult lives. He told them that when the rain came on July 15, the era of the first Buddha, would end and a new Maitreya Buddha would rule the world. Yeo Hwan gathered followers and prepared a rebellion. However, when it did not rain as he expected, he lamented that Heaven was not responding due to his lack of virtue and ultimately gave up.

Although Yeo Hwan's uprising failed, the Maitreya faith continued to provide new hope for people suffering from poor harvests and disease in unstable and difficult times. Even afterwards, the Maitreya Buddha faith continued to provide comfort and hope to many, becoming an even stronger focus of faith during times of social turmoil. This Maitreya faith shaped the Han people's national character based on their cherished hope for salvation through an absolute being and their longing for and belief in a better, peaceful future.

3-2) The Confucian Ideal

The Shan Hai Jing (山海經, Classic of Mountains and Seas), an Ancient Chinese literary work, describes the people of Gojoseon as righteous people possessing the virtues of generosity, philanthropy, courtesy, integrity, and self-respect. These virtues converge into benevolence, the greatest virtue of the Confucian sage. In Confucianism, a sage (聖人) **is a person who receives Heaven's mandate and achieves moral perfection.** Some of the most revered sages in China are the legendary emperors Yao (堯, 2323–2255 bc) and Shun (舜, ca. 2294–2184 bc), the philosopher Confucius (孔子, 551–479 bc), and also King Wen of Zhou (文王, 1113–1056 bc) and his sons King Wu of Zhou (武王, reigned ca. 1049–1046 bc), and Zhou Gong, the Duke of Zhou (周公), who were major contributors to the culture of the Zhou dynasty (周, 1046–256 bc), viewed by Confucius as a model of an ideal harmonious society, which he reflected when he formulated Confucian ideology (儒家思想).

They are venerated as the founders of civilized culture, who introduced rituals, music,

and structure for society, and as ideal people who embodied the Way (道, the Dao, the natural way of the universe) of compassion, duty, propriety and integrity (仁義道德), the highest ethical values taught by Confucius.

From ancient times, the Han people viewed these Confucian sages as people who embodied the Will of Heaven in the human world. Confucius, the most highly regarded among them, laid a moral foundation for society and sought to achieve social harmony and peace by following the Will of Heaven. Inspired by this, the Han people, who possessed the innate qualities of a righteous nation, studied the teachings of Confucius and pursued the ideal of the Confucian sage, striving to **realize our Heavenly Parent's ideal and establish the framework for a moral lifestyle and a moral society.**

3-3) Korean Prophecies

In addition, during the Joseon period, collections of prophecies were compiled, including the Jeonggamnok (鄭鑑錄) and Gyeokam Yurok

(格庵遺錄). Some of these prophecies predicted that the corrupt and unjust world would collapse, and that a saintly king would appear in the future to save the world and usher in a new era. For example, Jeonggamnok, a collection of prophecies drawn from writings from various times during the Joseon era, was particularly popular in the later part of the Joseon period (朝鮮時代, 1392–1910) and provided hope to the people amid the chaotic social situation caused by repeated invasions and the corruption and moral decay of the rulers. These prophecies reflected their **deep-rooted desire to see the fulfillment of Heaven's Will.**

Gyeokam Yurok contains earlier prophecies recorded by the mid-Joseon scholar Nam Sa-go (南師古, 1509–1571, pen name Gyeokam) similar to those in

Jeonggamnok. This book's detailed predictions about the future also mention the appearance of a sage king, and subsequent changes in the world. Gyeokam Yurok also provided hope for the future to the people during times of instability in Joseon society and reinforced their faith as they waited for the day when Heaven's Will would be fulfilled.

3-4) Donghak, Cheondogyo and an Ideal World of Peace

Donghak (東學, Eastern Learning), a new social movement that emerged in the mid-19th century during a time of unwelcome visits by Western nations, and Cheondogyo (天道教, the Way of Heaven), a new Korean religious movement that **inherited many of the Donghak traditions, also embodied the Han people's anticipation of the establishment of our Heavenly Parent's kingdom. Donghak was**

founded by Choe Je-u (崔濟愚, 1824–1864), who embarked on a spiritual quest to find a way to save his nation and foster peace, focusing on boguk anmin (輔國安民, national and public welfare) and gwang-je chang-saeng (廣濟蒼生, providing broad relief to the people). **After receiving revelations about the “Great Infinite Path” from the Lord of Heaven (Haneul-nim), he began teaching that the fortune of the era before the coming of Heaven was declining, and the fortune of the era after the coming of Heaven was on the ascent, heralding a new beginning. He also taught the doctrine of Sicheonju (侍天主, Serving the Lord of Heaven), meaning that human beings and all things in heaven and earth become precious through their attendance to the Lord. Donghak drew support from the general public with its emphasis on serving the Heavenly Parent in one’s heart and practicing love and equality. This led to the Donghak Peasant Movement, which sought social reform. The teachings of Donghak reflect the desire to realize the Will of Heaven and the anticipation of a new era.**

It was Sohn Byeong-hui (孫秉熙, 1861–1922) who systemized and developed the Cheondogyo (天道教, the Way of Heaven) faith from Donghak. He had also played a central role among the 33 national representatives leading the March 1st Movement for independence during the Japanese colonial period after the Donghak Peasant Revolution was thwarted. Among the central doctrines that Cheondogyo inherited **from Donghak can be found such principles as “serving God” and sa-in yeo-cheon, (事人如天, respecting people as you respect God).** Cheondogyo expanded on these with the principle of Innaecheon (人乃天, within humanity, there is Heaven) and pursued individual self-perfection, while on a societal level, it aimed to protect the nation and provide for its people. Seeking to spread virtue throughout the world, the goal of Cheondogyo was to save all of humankind and establish the kingdom of heaven on earth.

To this end, Cheondogyo actively incorporated the new ideas of the age and engaged in new social initiatives such as independence activities, projects to support the **peasants, and women’s and children’s activities. Cheondogyo taught that people should include rituals and practices such as prayers and pure water rituals to express their hearts and dedication to Hanul-nim as part of their daily lives, and that such practices would help society to achieve social justice and peace.**

Cheondogyo seeks to reinforce the Korean people’s consciousness as descendants of Heaven, as they aspire to a world of Hu-cheon-seong-yeong (後天仙境, Heaven’s fortune that is to come) where the dignity of all human beings is restored. This can also be understood as part of the Korean people’s religious effort to know and realize the Heavenly Parent’s Will.

It can thus be seen that a faith that presents and awaits a model of a global ethical

society—a new, ideal world of true peace and happiness that our Heavenly Parent desires—has appeared in various forms throughout the history and culture of the Han people. Their aspirations for a new, peaceful world formed a culture nurturing the faith that one day a person prepared by Heaven would appear among them and the belief that an ideal world of peace would surely be realized.

4. A Culture of Attendance to the Heavenly Parent

The culture and traditions of the Han people, who have long sought to live their lives in attendance to the Heavenly Parent, are deeply rooted in ethical and moral values. A culture of utmost filial heart (孝情, hyojeong) and purity toward the Heavenly Parent was built on the tradition of practicing these values in daily life.

4-1) Hyojeong and Honoring One's Ancestors

The hyojeong (孝情, filial heart) traditionally practiced by the Han people, goes beyond repaying the debt of gratitude (報恩, boeun) **to one's own parents; it is also** the root of ethics, of human existence, and of fundamental self-respect based on which people cherish and revere the source of all life. It is thus something that **all people must practice. Filial devotion protects one's parents, one's family and one's** neighbors, becoming the driving force for overcoming national crises. It is the spirit that, beginning with the family, sustains the society and nation.

In 1973, when Dr. Arnold Toynbee met a group of Korean politicians who were on a visit to London, he was moved to tears at what they told him about the Korean culture of filial piety (孝, hyo). **He praised it highly, saying, "If the Earth was destroyed and people had to move to a new planet, [this Korean] philosophy would be the very best cultural element they could have to go with." He added that with this**

filial piety as the basic value and spirit of the Korean people, they would be able to achieve rapid economic growth.

The hyojeong (filial heart) of the Han people, expressed in the loving response of children in gratitude for the profound love they have received from their parents, has resulted in a significantly large number of historical texts and literature, stories and legends of filial piety that model its practice. Revering the Heavenly Parent, they considered filial piety the foremost of the Three Bonds and Five Virtues (三綱五倫) taught by Confucian sages and always strove to practice it by respecting and honoring their parents. Children were well-behaved and careful in their words and actions in front of their parents. They also cherished the life and body given to them by their parents, and strove to bring joy to their parents by establishing their own name and place in society. As long as their parents were alive, the sons and daughters would greet them every morning and evening, prepare their beds for them at night, **and offer care to support their parents' physical, financial, and mental well-being.** In this deep-rooted culture of attending and honoring parents and ancestors, even after **their parents' passing, the children would attend their graves daily for three years,** holding memorial rites for their parents and ancestors with utmost sincerity.

Joseon dynasty prime minister Hwang Hui (黃喜, 1363–1452) was both an outstanding statesman and a filial son. When his parents became elderly, he practiced filial piety by resigning from his official position and returning to his hometown to care for them. After his father and mother passed away, he built a thatched hut near their graves and lived there for three years. This was in keeping **with the Han people's longstanding tradition of children devoting a three-year period** of mourning to express the filial heart (hyojeong) and respect they had not fully demonstrated while their parents were alive.

The story of Shim Cheong (沈淸), who loses her mother at a young age and lives with her blind father, taking care of him with utmost devotion, is much loved by the Korean people. In the story, Shim Cheong sacrifices her life by throwing herself into **the sea to restore her father's eyesight. Through Shim Cheong's filial piety (孝, hyo)** that moves Heaven, father and daughter are later reunited, and the father regains his **sight. This story's emphasis on a child's utmost filial love for her father depicts the** filial heart of the Han people.

Honoring ancestors and practicing memorial rituals, spending time to remember and **express gratitude for the grace received from one's forebears, is an important cultural tradition that aligns with the Heavenly Parent's Will. Moreover, this practice of filial piety** has the function of strengthening family bonds and increasing social solidarity.

4-2) A Culture of Virtue and Familial Love

The Han people cultivated a culture of purity and chastity, striving to live according

to their conscience while revering Heaven. Key moral values for accomplishing this include distancing oneself from self-**centered desire, conducting one's life centered** on the conscience, and maintaining order in both family and society.

Keeping purity and chastity, beyond being an individual virtue, was recognized as an important factor in maintaining family honor and social trust. Women, in particular, set examples of purity and fidelity, and respected their parents. As wise and kind mothers they raised their children to be virtuous and played a firm role in maintaining the Korean tradition of living in the service of the Heavenly Parent.

Shin Saimdang (申師任堂, 1504–1551) was a scholar of the mid-Joseon period whose purity and fidelity is characteristic of countless Korean women. She showed outstanding talent in art and academic pursuits and is known for her life-like paintings of plants and insects. Despite her outstanding talent, she always maintained a humble attitude, devoting her life to her family and neighbors, and, as a wise mother and good wife, her ideas and virtuous conduct were widely known. Shin Saimdang directly educated her children, encouraging them to devote themselves to reading and academic studies. Even when her son Yulgok Yi I (栗谷李珣, 1536–1584) was playing outside, she instructed him to observe the mountains and rivers with a studious eye and taught him to have an academic **perspective. Influenced by this, Yulgok grew up to be one of Joseon's best-known** Neo-Confucian scholars.

Another notable Joseon mother, the mother of Han Seok-bong (韓石峯, 1543–1605), has been compared to the mother of Chinese philosopher Mencius (孟子, 372–289 **bc**). **She is described in the Chinese saying, “Mencius' Mother Moved Three Times,”** which is often quoted to make the point that a parent should do anything they can for **their children's well-being and education. Despite the Han family's poor** circumstances, Han Seok-**bong's mother did her best to provide her son with a** rigorous education, and he developed into the best calligrapher of the Joseon period. She is respected for her emphasis on keeping the right mindset and living in a **manner that underscores the importance of children's education.**

A tradition of attending the Heavenly Parent in purity and fidelity has been passed down through numerous stories of virtuous women and men who valued remaining faithful to their spouses. Women, in particular, strove to be upright in mind and body, maintaining their purity before marriage and their loyalty and fidelity to their husbands thereafter. One of the most beloved stories of the early Joseon period is The Tale of Chunhyang, (春香傳, 13th c. ad), which recounts the life of a woman who remained faithful to her husband even though doing so put her life at risk.

The daughter of a gisaeng (妓生, female entertainer), Chunhyang secretly marries Yi Mong-yong, a nobleman, but when a new local magistrate named Byeon Hakdo comes, he refuses to recognize their marriage. Despite being pressured to abandon

Mong-yong—who is away studying for the civil service exam—and become one of the **magistrate’s concubines, Chunhyang remains faithful to her husband even under** torture and the threat of death. She upholds her chastity and loyalty even in these most difficult circumstances. Eventually, she is reunited with Mong-yong, who returns after passing the civil service exam, and they are able to begin their married **life together. Chunhyang’s story illustrates the virtues of conjugal love and loyalty** that are important in attending the Heavenly Parent.

The Han people developed “oneness of heart” connected to Heaven, and a culture of family relationships and familial love through which they attend God as the parent of humankind, providing a valuable model for all people. This has shaped the spirit of the Han people to positively embrace a wide range of circumstances and overcome difficulties through divine inspiration (神明, shinmyeong). Through this, they have cultivated the heart of hyojeong (孝情, filial devotion) to attend Heaven in any **circumstance, laying the inner foundation to uphold Heaven’s Will.**

Thus, throughout the history of the Han people, a culture of filial piety has developed through which people attend God as their Parent, and which is visible in a family culture, marriage culture, and child-rearing culture devoted to Heaven. This national character is built upon love for God and family, enabling people to overcome hardships and manifest the power to make the impossible possible.

5. National Identity and Independence

The peace-loving hearts of the Han people were reflected in their characteristic white traditional clothing. As a people whom the Heavenly Parent had chosen, they lived through the external invasions that punctuated their history by working together with one heart to preserve their proud national identity and autonomy.

5-1) The Korean Tradition of Wearing White Clothing

Since long ago, the Han people have been known for their white clothing. According to early Chinese historical records, the Korean people, influenced by the jecheon (祭天, rituals to honor Heaven) philosophy of worshipping the Heavenly Parent, valued the color white, representing the brightness of the sun, and therefore chose to wear white clothes. This reflects their conviction that they were prepared as a priestly people before Heaven. It was also due to their love for purity and peace that the Han people wore natural and unadorned white clothing. The value they placed on peace, morality, and love for humanity was based on a faith grounded in attendance to the Heavenly Parent.

This habit of wearing white clothes that grew out of the religiosity and purity of the Han people continued and became one of their treasured national traditions. During **the Japanese colonial period, as part of their efforts to eradicate the Korean people's national identity**, the Japanese authorities imposed administrative disadvantages on people wearing white clothes and prohibited them from entering government offices. In response, people wore white clothes even more frequently to underscore their **national identity and their resistance to Japanese rule. The Han people's tradition of wearing white thus came to symbolize their spirit to protect their national identity along with their consciousness of being a people chosen as descendants of Heaven.**

5-2) Safeguarding National Independence

The Korean Peninsula has experienced numerous invasions by neighboring countries including China and Japan. The Han people have a loving and caring nature, focused on forgiveness rather than revenge; even so, when it was necessary in times of national crisis, they have joined together to fight with one heart in the spirit of justice (公義, gong-eui), to preserve their national autonomy.

General Eulji Moondeok (乙支文德, 7th c. ad) of the Goguryeo kingdom (高句麗, 37 bc–668 ad) is known for defeating the large Chinese Sui dynasty (隋, 581–618) army in the Battle of Salsu (薩水大捷, 612 ad). He prayed to the Heavenly Parent for **victory in battle and, with Heaven's support and his effective military tactics, he repelled the Sui army. Eulji Moondeok's bravery and wisdom played a significant role in protecting Goguryeo, and his faith became an example for later generations of soldiers.**

A few centuries earlier, one of Goguryeo's strongest kings, Gwanggaeto the Great (廣開土大王, 374–413) had bolstered the country's defenses against foreign enemies and pursued various policies for internal stability and economic development, to further the prosperity of the nation. King Gwanggaeto placed great importance on the strength of the Goguryeo kingdom, emphasizing the right of his people to self-determination and autonomy. His impressive reign marked a historical turning

point for Goguryeo, ushering in its golden age.

General Gang Gam-chan (姜邯贊, 948–1031) of the Goryeo period (高麗時代, 918–1392) prevailed in the 1019 Battle of Gwiju (龜州大捷) against the Khitan (契丹, 4th c.–1125) invasion, holding firm to his belief in the Heavenly Parent's Will. His strategic wisdom and courage made a great contribution to the protection of Goryeo. In the late Goryeo period, even when facing pressure and incursions from the powerful Mongols and finally being invaded and forced to move the capital to Ganghwa Island, the people reinforced their will to resist by carving the 80,000 wooden printing blocks of the Tripitaka Koreana (八萬大藏經, a complete collection of the Buddhist scriptures) while praying for the protection of the nation. They also strove to protect their sovereignty from foreign powers through bloody resistance put up by groups such as the Sambyeolcho (三別抄), a private army sponsored by noble families of the period.

During the Joseon dynasty, Admiral Yi Soonshin (李舜臣, 1545–1598) defended the country against the Japanese invasions of 1592–1598, also known as the Imjin War (壬辰倭亂). Prior to engaging in battle, he would pray to Heaven for guidance. As in response to his prayers, a divine figure (神人, Shin-in) appeared in his dreams, imparting military strategies. Consequently, through his exceptional tactics and bravery, Admiral Yi achieved numerous naval victories. With his triumph at the Battle of Myeongnyang notably demonstrating his outstanding leadership under our **Heavenly Parent's protection, Admiral Yi is revered as a hero who protected Joseon** against foreign aggression.

5-3) Righteous Armies

Occasions on which the Han people, despite their peace-loving nature, demonstrated their righteous courage to defend their nation include the Sambyeolcho private army during the Goryeo period and other private armies during the Joseon period.

Augmenting the nation's armed forces, citizen volunteer armies—including armies of Buddhist monks and other private militias—would join and fight. Notable among these were private armies led by the Buddhist monks Great Master Seosan (西山大師, 1520–1604) and Great Master Sa-myeong (四溟大師, 1544–1610), who issued a call **to arms beginning with, “The vicious enemy, defying the principles of Heaven, has crossed the sea with thousands of warships,” and gathered armies of monks to engage in battle. These Buddhist warriors fought to uphold Heaven's law and were victorious in numerous engagements.**

In addition to armies made up of Buddhist monks, many righteous armies of patriotic citizens rose up voluntarily to resist foreign invasions. Righteous armies

spontaneously organized by the people to protect the country when it faced national crises played a crucial role in its history. In particular, the activities of righteous armies were prominent during the periods of the Imjin War (1592–1598) against Japan and the Manchu Invasion (丙子胡亂, 1636) by China's Qing dynasty.

During the Imjin War, righteous armies rose up all over the country. Gwak Jae-u (郭再祐, 1551–1592), known as the “Red Coat General” for his red clothing, raised a volunteer army in Eui-ryeong, Gyeongsang Province, and used guerilla tactics to great effect against the Japanese army. Joseon scholar Go Gyeong-myeong (高敬命, 1533–1592) organized a righteous army which was active mainly in Jeolla Province, working to cut off Japanese supply routes and disrupt their rear positions. Other active righteous army leaders included Kim Cheon-il (金千鎰, 1537–1593) and Jo Heon (趙憲, 1544–1592).

Righteous armies were organized voluntarily to protect local communities, without the assistance of the government or regular army. They utilized tactics and strategies suitable for the local terrain they knew well, employing guerrilla tactics that maximized their mobility and flexibility. Other local residents lent active support by providing food and supplies.

These monk armies and righteous armies fought devotedly to protect the independence and identity of the Han people and the country that the Heavenly Parent had chosen and prepared. The righteous sacrifice and courage that they demonstrated while protecting their nation from unjust external forces form a legacy for later generations.

5-4) Korea's Independence Movement

The independence movement during the Japanese colonial period showed a continuation of the spirit of the Han people through their desperate effort to regain sovereignty as a nation. Many independence activists such as Lee Hwe-yeong (李會榮, 1867–1932), Ahn Joong-geun (安重根, 1879–1910), and Yu Gwan-soon (柳寬順, 1902–1920) offered their lives for their nation's independence and peace.

Lee Hwe-yeong, a devout Christian believer born into a noble family, was a dedicated independence activist following the Will of the Heavenly Parent during the Japanese colonial period. After providing funds to support righteous armies fighting the Japanese, he freed all the slaves in his family and moved to Manchuria with his brothers to actively engage in the independence movement. He played a significant role in establishing the Shinheung Military Academy (新興武官學校, est. 3 May 1919) in Manchuria and organizing independence armies.

Aiming to support Korea's fight for independence, Ahn Joong-geun (安重根,

1879–1910) was the Korean independence activist who assassinated senior Japanese government official Ito Hirobumi (伊藤 博文, 1841–1909) in Harbin in 1909. Before being an independence activist, however, he was a devout Catholic and peace activist, **and in prison following his arrest, he wrote “On Peace in East Asia” (東洋平和論, 1909)**, expressing his ideal and vision for peace. With the hope of seeing the peaceful world desired by the Heavenly Parent, he sacrificed his life for the independence and peace of his country.

Yu Gwan-soon (柳寬順, 1902–1920) participated in the March 1st Movement (萬歲運動, Mansei Movement) in 1919 at the age of 17 and died for her country while in prison for leading Mansei demonstrations for independence resisting Japanese colonial rule. She was a high school student at the Ewha Academy in Seoul and a **Methodist who sought to live according to the Heavenly Parent’s Will. With strong faith**, she attended the public reading of the Korean Declaration of Independence on March 1st and the accompanying demonstration, and later returned to her hometown of Cheonan to lead Mansei demonstrations. Even after she was confined in Seodaemun Prison (used from 1908–1987), she continued to resist every day by **shouting “Mansei for Korea’s Independence!” Yu Gwan-soon’s courage and sacrifice**, resisting bravely for the independence of the Korean people with a pure spirit, continue as a spiritual legacy.

Through a series of essays entitled “The Ancient History of Joseon”

(朝鮮上古史, Joseon Sang-go-sa, pub. 1931) written during the Japanese colonial period, Shin Chae-ho (申采浩, 1880–1936) shed light on the origins of the Joseon dynasty. He organized the history of the Han people from the perspective that they are a chosen people, emphasizing exemplary and unique aspects of their ancient culture. These essays provided a historical basis for maintaining and strengthening the cultural identity of the Han people.

In the situation where the Korean people had no choice but to contend with Japan’s occupation of their country, the Heavenly Parent guided them to become one in heart through faith centered on the Almighty, to unite spiritually and ideologically, and to protect their national spirit with a just and righteous mindset.

6. Creativity, Science and Culture

The rich culture of the chosen Han people features inspiring creativity and significant scientific advancements throughout their history.

6-1) Korea's Unique Writing System

Our Heavenly Parent guided the Han people to create a writing system through **which True Parents, who would later come as the Heavenly Parent's representatives to realize God's original dream, could convey Heaven's words and heart in their** mission to save humanity through love. Created by scholars in the court of King Sejong the Great (世宗大王, 1397–1450) in 1443, this new writing system, originally called Hun-min-jeong-eum, and later referred to as Han-geul, is uniquely scientific and systematic.

Han-geul represents sounds through syllable blocks composed of a combination of consonants and vowels. Han-**geul's consonant and vowel symbols were created with** a scientific design based on the shape of the vocal tract. Han-geul follows clear and consistent phonetic rules, so that anybody who learns it can pronounce Korean accurately.

These characteristics make it an excellent writing system, but the most notable aspect of Han-geul is the motivation for its creation. Han-geul was created in 1443 **in the direction of King Sejong with the "spirit of loving the people" because he wanted** to endow all his people with the power that comes with the ability to read and write. The yangbang (nobility) and educated class of Joseon wrote with Chinese characters, but the number of characters and their complex structure made it extremely difficult for ordinary people who did not have the time to study them. Out of his love for the people who did not know how to read or write, King Sejong had a script created that was easy to use.

Even though he faced strong opposition from many court officials regarding the **promulgation of this new writing system, he stood firm on the basis that "the use of Han-geul benefits all people."** Thus it truly embodies King Sejong's spirit of loving the people (愛民情神, ae-min jeong-shin) by enabling all people to have access to knowledge.

Han-geul was created out of the love of a king for his people and country, like a parent caring for his children. This is like the heart of the Heavenly Parent who cares for all of humanity with love.

6-2) Advancements in Science and Technology

The Han people developed science and technology in various fields including astronomy, printing, medicine, and agriculture. These were significant achievements **by a people who understood Heaven's Will and the principles of nature, and were striving to create a harmonious and ideal world.**

From ancient times, the Han people have had a great interest in the heavens and were knowledgeable about astronomy. The Cheomseongdae Observatory (瞻星臺), **designed for observing the movements of stars and planets, is one of the world's oldest existing observatories.** Built in the mid-seventh century, its structure and function demonstrate an advanced level of astronomy for the time, nearly a thousand years before Galileo.

Later, in the 14th century, based on the comparatively advanced astronomy of the time, King Taejo (太祖, 1335–1408), the first king of the Joseon dynasty, created the Chart of the Constellations and the Regions They Govern (天象列次分野之圖). This chart accurately recorded the constellations, in total 1,467 stars, and played a significant role in agriculture and administrative management. Within a few decades, King Sejong, the fourth Joseon king, had developed a celestial globe to accurately track the movements and positions of stars and planets. The celestial globe provided a model of the universe with Earth at its center, and by measuring the paths of celestial bodies it was used to observe constellations and predict planetary orbits, solar and lunar eclipses, and other phenomena.

This foundation in astronomy led to efforts to measure time during the reign of King Sejong. A concave sundial was invented that allowed accurate time measurement in the latitudes of the Northern Hemisphere. Incorporating a number of improvements over the stone concave sundials of ancient Greece, this advanced concave sundial was a unique time-measuring device in the Joseon period. Moreover, so that they could tell the time even when the sun was not out, they developed a clock that measured time by the flow of water and automatically rang a bell to indicate the time of day. These clocks provide examples of technology that was sophisticated for the period.

The Han people's practices of observing the heavens through the ages and developing technology, in addition to the tradition of performing rituals before Heaven, are evidence of the unique culture of a people who sensed they were descended from Heaven and who could implement responsible stewardship of their world.

In keeping with their love for knowledge, the people of Goryeo developed printing technologies with which to share that knowledge with others. During the Silla period, woodblock printing had advanced enough to mass-produce single books, but the method was not efficient for producing a variety of books in small quantities. This led, in the Goryeo period, to the invention of metal movable-type printing technology. Notably, as Buddhism became the state religion, efforts were made to develop

printing technology for the wide dissemination of Buddhist scriptures so that believers could easily come to know the teachings. By the close of the 12th century they had developed metal movable-type printing technology, using one metal block for each Chinese character. Thus, some two centuries before the West developed a comparable method of printing, moveable type was used during the Goryeo period to produce the Sangjeong Gogeu Yemun (詳定古今禮文 Detailed and Arranged Texts on Rituals of the Past and Present). Unfortunately, no copy of this work has survived. The Jikji Simche Yojeol (直指心體要節, an anthology of Buddhist teachings), printed **with metal movable type in 1377, is recognized as the world's oldest remaining** metal-type printed work, published six decades before Gutenberg invented his printing press. The advancement of Goryeo period metal-type printing technology was motivated by the desire to spread the principles of Buddhism, the mainstream religion at that time. This foreshadowed the time when the Heavenly Parent would send the True Parents among the Korean people to disseminate their newer expression of truth.

As can be seen, these various creative efforts permitted the development of **innovative technologies that led to a system and culture through which people's lives** were improved.

6-3) Technology Benefitting Daily Life

Largely dependent on agriculture for their livelihood, the Joseon people published a number of books on farming and developed agricultural technologies to improve **people's standard of living and develop the economy. The leading book on agriculture** was Nongsa Jikseol

(農事直說, **Straight Talk on Farming**), published in 1429 during King Sejong's reign.

Jeong Cho (鄭招, ?–1434) and Byeon Hyo-mun (卞孝文, 1396–1461) were among the compilers who, with reference to Chinese books on farming, systematically set out **agricultural techniques suitable for Joseon's climate and soil.**

In addition, agricultural tools such as a rain gauge and water level gauge were developed during the Joseon period. Around 1440, Jang Yeong-shil (蔣英實) **developed an accurate rain gauge as the world's first standardized device for** measuring rainfall. By collecting rain in a standard-sized container for accurate measurement, it provided important data for agriculture and played a significant role in enhancing agricultural productivity.

A water level measurement system was developed to measure the level of the Han River. This played the important role of accurately tracking river levels to mitigate the effects of natural disasters such as flooding and to efficiently manage water resources.

This tradition of pursuing economic development through technological

advancement is evidenced today by Korea's position as a global leader in technology.

6-4) Celadon and White Porcelain

The Han people have expressed their love for the clear blue skies and purity of spirit in their daily lives by incorporating them into their pottery. The celadon (靑磁, cheong-ja) pottery of the Goryeo dynasty is famous for its clear, blue-green hue, while the white porcelain of the Joseon dynasty is highly regarded for its pure white beauty.

Goryeo celadon, with its iron-rich glaze and reduction firing process, achieves a transparent, clear jade color that elevates its beauty. The sanggam inlay technique, an intricate and delicate process, further enhances its value. Compared with celadon, the white porcelain of Joseon captures a simpler and more elegant beauty in its white color. Fashioned of pure white clay, Joseon white porcelain aimed for a refined and restrained beauty, reflecting the pursuit of a frugal yet dignified lifestyle.

The cultural legacy of the Han people reflects a culture based on heart that reveres God as our Parent (愛天, ae-cheon), loves and cares for the people (愛人, ae-in), and forms a nation wherein God can dwell (愛國, ae-guk). These aspects are important elements that shape their identity and pride, even in the present day.

7. National Foundation for the Birth of the Only Begotten Daughter

Throughout the history of the Han people, various religions and philosophies have co-existed and developed, and their various traditions underlie the national-level foundation that God prepared for the birth of the Only Begotten Daughter and the Messiah at his Second Advent. Buddhism, Confucianism, indigenous Korean faiths and Christianity have all rooted themselves deeply in the lives and culture of the Han people, and many religious leaders have played significant roles as spiritual and moral leaders of the nation.

7-1) Buddhism in the History of Korea

Because the Han people maintained the philosophy and lifestyle of attending Heaven (Heavenly Parent), they actively embraced the great global religions, which then flourished in their culture. Introduced during the Three Kingdoms period (三國時代, 18 bc–660 ad), Buddhism thrived later during Goryeo, becoming the mainstream religion of the people. As a model for religious life, Buddhism has played a key role, with much spiritual and cultural influence.

Silla dynasty scholar Choe Chi-won (崔致遠, 857–900) presented a harmonized thought system that combined Buddhist teachings with Confucianism and Daoism, based on his deep understanding of all three traditions. Earlier Buddhist teachers who had advocated for reconciliation within Buddhism included Great Master Wonhyo (元曉大師 617–686), who compiled Hwajaeng thought (和諍思想) and Great Master Uisang (義湘大師, 625–702) who founded the Hwa-eom Order (華嚴宗) of Korean Buddhism. Some centuries later, during the Joseon period, Great Master Seosan (西山大師, 1520–1604) and Great Master Sa-myeong (四溟大師, 1544–1610) led armies of monks to protect the nation. Still later, in the Japanese colonial period, Buddhist monk Han Yong-oon (韓龍雲 1879–1944) strove to **address corruption through his “Treatise on the Reformation of Joseon Buddhism”** (朝鮮佛教維新論, pub. 1913) while engaging in the independence movement to **safeguard the nation’s identity.**

7-2) Confucianism and Social Order

Adopted as the guiding philosophy during the Joseon period, Confucianism played a crucial role in maintaining morality and order in society. Jeong Do-jeon (鄭道傳, 1342–1389), known as the architect of the Joseon dynasty, made Confucian ideals the foundation for a new nation. Subsequently, the scholars of Joseon strove for personal cultivation and for the creation of an ethical society grounded in a family-centered ideal.

One of Joseon’s most notable Neo-Confucian scholars, Toegye Yi Hwang (退溪李滉, 1502–1571), further developed the Confucian teachings of Zhu Xi (朱熹, 1130–1200), a Chinese scholar who introduced the idea that Li (理, principle) precedes and guides Qi (氣, vital and material energy). Yi Hwang’s long-running Four–Seven Debate with other Neo-Confucian scholars deepened Confucian thought on human nature,

culminating in the “Ten Diagrams on Sage Learning” (聖學十圖, 1568), which established the Joseon Neo-Confucian thought system based on Zhu Xi’s theories. Yi Hwang also established Confucian academies for the education of gifted scholars. He set an example of living in attendance to the Heavenly Parent, cultivating strong moral practices through the concept of gyeong (敬, respect) that focused on the “one heart” bestowed by Heaven and ways to pursue the unity of mind and body.

Working from a more concrete and practical perspective, Yulgok Yi I (栗谷李珥, 1536–1584) developed a version of Neo-Confucianism centered more on Qi with the theories that “Li and Qi are inseparable” (理氣一元論) and “Qi generates and Li follows” (氣發而理乘之). He wrote Gyeongmong Yogyedol (擊蒙要訣, The Secret of Expelling Ignorance) and taught many students the basic ideals of Confucianism and methods of moral cultivation. Neo-Confucianism thus led to a religious culture under which people sought the path to personal perfection. Furthermore, Confucianism strengthened the social order by expanding the family-based concept of filial piety (孝, hyo) to society and the state.

7-3) The Influence of Silhak Scholars

In the late Joseon period, Silhak (實學, practical learning) scholars emerged who developed the Han people’s concept of “loving the people” (愛民情神, ae-min jeong-shin) from a more practical perspective. These scholars loved the common people and strove to improve their lives. Pioneers of Silhak, such as Yu Hyeong-won (柳馨遠, 1622–1673) and Yi Ik (李穡, 1681–1763), proposed various policies for reforming society. Notably, the late Joseon period Silhak master Jeong Yak-yong (丁若鏞, 1762–1836) embraced “Western Learning” (西學, Seohak), a term that included Catholicism. He sought to restore the Lord of Heaven, the personal God (上帝, Sangje), as the moral authority. Based on his various academic achievements, Jeong led the Neo-Confucian reform movement of the late Joseon period, seeking to improve the lives of his fellow citizens. He wrote Mokmin Simseo (牧民心書, Admonitions on Governing the People), which was consulted by many leaders of the Joseon period.

In fact, this idea of loving the people was not only passed down in the founding ideology of hong-ik in-gan (弘益人間, devotion to the welfare of all humankind) and in the teachings of religious scholars and philosophers; it can also be seen in the lives of various forefathers throughout the history of the Han people. One of these was

Moon Ik-jeom (文益漸, 1329–1398), who smuggled in cotton seeds from China, thus making comfortable cotton clothing more readily available to the people of the Goryeo period. Another was Jo Han-joon (趙漢俊), who used all of his family fortune to build a bridge over the Dallae River for Chinese envoys to cross as they traveled to the capital.

7-4) Integrating Confucianism, Buddhism, and Daoism

Embracing Confucianism, Buddhism, and Daoism, the Han people have striven to maintain their original pure traditions as well. While pursuing and developing harmonious interaction among themselves, they established a lifestyle and culture of religious harmony. When Buddhism was introduced during the Three Kingdoms period, it was accepted along with Confucianism and Daoism and influenced the spirituality of the Han people who sought freedom of mind through ascetic practices. Buddhism contributed to a harmonious philosophical foundation together with Confucianism, which sought to realize ethical ideals in society, and Daoism, which pursued life in harmony with the principles of the natural world.

In the Goryeo period (高麗時代, 918–1392), Buddhism established itself as the state religion, but Confucianism and Daoism also coexisted and influenced everyday values and culture. In the Joseon period (朝鮮時代, 1392–1910), although Confucianism was adopted as the state ideology, the influence of Buddhism and Daoism still remained. Even though there were periods of political conflict, the religious culture of the Han people developed the tradition of harmoniously integrating other religious values centered on Heaven rather than excluding or conflicting with them—even when a particular religion became the state ideology.

7-5) Donghak and New Religions

Donghak (東學, “Eastern Learning”) emerged when the identity and tradition of the Han people were influenced by Christianity after its introduction from the west in the late Joseon period. Choe Je-u (崔濟愚, 1824–1864) embarked on an extensive spiritual search with the objective of saving the world and its people (濟世救民, Je-se Gu-min) through an integrated philosophy of Confucianism, Buddhism, and Daoism. **At the conclusion of his quest, he received a revelation from Heaven about the “Great Infinite Path” (無極大道, Mu-geuk Dae-do).** In 1860, he began formulating a new Korean religion to counteract the recent popularity of Western Learning (西學, Seohak), and named it Donghak. **Choe Je-u’s Donghak philosophy was centered around the concepts of Sicheonju**

(侍天主, **Serving the Lord of Heaven**) and **“Heaven’s heart is the same as the human heart; my heart is the same as your heart”** and taught that people should serve Heaven (Haneul-nim) in their hearts, and should serve all people and all things in the universe with the same heart as they serve Heaven. After inheriting the teachings of Choe Je-u and **Donghak’s second leader Choe Shi-hyeong** (崔時亨, 1827–1898), Sohn Byeong-hui (孫秉熙, 1861–1922) renamed Donghak as Cheondogyo (天道教, Religion of the Heavenly Way). He adopted the **principle of “People are Heaven”** (人乃天, Innaecheon) as its central tenet, holding that human beings are God, thus no person should be subject to contempt or **discrimination. The principle of “People are Heaven” highlights the dignity of human beings** who have been blessed with the heart of Heaven. It expresses the ideal of Heaven on earth, that is, of establishing a new world where all people can live with proper human dignity, where all are considered equal and are endowed with human rights. Many other new religions emerged during the Joseon period, including Daejong-gyo (大倮教, in 1909) founded by Na Cheol (羅喆, 1863–1916), Jeungsangyo (甌山教, in 1902) by Gang Il-soon (姜一淳, 1871–1909), and Won Buddhism (圓佛教, in 1916) by Sotaesan Park Joong-bin (少太山 朴重彬, 1891–1943). These religions endeavored to preserve the national identity and traditions of the Han people with the viewpoint that they should play a central role in the religious movement to realize a new world of true values, by emphasizing the unity and spirituality of their people.

7-6) **An Ode to Korea’s Revival**

Rabindranath Tagore (1861–1941), an Indian poet and Nobel laureate in literature, wrote a poem in 1929 prophesying that Korea, a nation that has attended the Heavenly Parent, would return to its former glory, foreshadowing that its deep **religiosity and cultural traditions would bring light into the world. His poem “The Lamp of the East” gave hope for independence and a vision for the future to the Korean people** who were losing heart during the Japanese colonial period. It foresaw the day when the Korean people would become a light for Asia and the center of world peace with the advent of the Only Begotten Daughter.

The Lamp of the East

In the golden age of Asia,
Korea was one of its lamp bearers,
And that lamp is waiting to be lit once again,
For the illumination of the East.

The Han people have fostered an environment in which various religions and ideologies coexist, nurturing the values of interdependence (共生, gong-saeng) and mutual prosperity (共榮, gong-yeong) to an unprecedented level of maturity. This has prepared them to receive salvation as families and as a society based on their altruistic values, God-centered traditions and culture of interreligious harmony. In this way, the Heavenly Parent has made preparations for global religious harmony and unity, centered on the True Parents whom Heaven has sent.

8. Christian Foundation for the Birth of the Only Begotten Daughter

8-1) The Mission of Christian Civilization

On the victorious foundation of 4,000 years of the providence of restoration, our Heavenly Parent sent Jesus, the Only Begotten Son, through the Jewish people whom he had chosen and established to receive both him and the Only Begotten Daughter. However, as the central figures and the people of Israel were unable to **fulfill their responsibility under God's providence, Heaven's preparations to send the Only Begotten Daughter** were frustrated, and Jesus had to die on the cross. As his mission was incomplete, Jesus said he would come again. It is intimated in the Book of Revelation that when he returns, he and his bride will hold the Marriage Supper of the Lamb. This will take place at the time the Only Begotten Daughter is finally born. **Therefore, after Jesus' crucifixion, our Heavenly Parent shifted the providence** toward establishing Christianity in place of the Jewish people and prepared for the coming of the Only Begotten Daughter.

Although Christian civilization was established and prepared to receive the Only Begotten Daughter, Western civilization centered on Catholicism drifted away from God and towards humanism. With an insufficient understanding of our Heavenly **Parent's heart and ideals, the countries of the Western world could not love the**

world's people enough through their Christian mission work, and in various instances oppressed and dominated their colonies.

When European Christian civilization failed in its responsibilities as the church became corrupt and spiritually degraded through collusion with those holding political power, Heaven initiated the Protestant Reformation and other efforts to set Christianity back on track, including the Pietist movement that later influenced the **Methodist church. The Reformation was strengthened through John Calvin's** (1509-1564) Institutes of the Christian Religion, published in 1543, and over the next 400 years the environment was created within Christianity for the birth in 1943 of the Only Begotten Daughter, whom our Heavenly Parent was finally able to send. Additionally, between 1560 and 1660, the Puritan movement arose in England as a faith movement for the reform of the church, which had become mired in formalism and ceremonies, drifting away from the true path to salvation. The Puritans asserted that fallen people must receive forgiveness of sins through thorough repentance and **can be saved only through God's grace, through faith alone rather than human** achievement. They lived a strict religious life with a godly lifestyle and practiced true faith in order to show that they had received salvation. Upon emigrating to the North American continent in search of religious freedom, they sought first to build the kingdom of God.

8-2) Preparing for the Second Coming

Due to the increasingly materialistic civilization that developed along with the expansion and industrialization of the United States, Puritanism lost its momentum. **A series of religious Awakenings arose to revitalize America's religious spirit. Notable** among them, the Third Great Awakening, which began in the 1850s, was an interdenominational movement in which lay people played a central role. The Awakenings emphasized being ready for the Second Coming of Christ, living a life of dedication to the church through the path of rebirth and sanctification, while experiencing diverse works of the Holy Spirit. Dwight Lyman Moody (1837–1899) emphasized conversion through the experience of the Holy Spirit and preached that young believers should go out as foreign missionaries. Some of the young missionaries inspired by his message came to evangelize in Korea and formed the foundation for Protestantism on the Korean Peninsula. These young evangelists believed in the inerrancy of the Bible and were convinced that the time of the Second Coming was near. Notable among them were Horace Grant Underwood (1859–1916), Henry Gerhard Appenzeller (1858–1902), James Gale (1863–1937), and Robert A. Hardie (1865–1949) who had resolved to dedicate themselves for the Second Coming **of Jesus and the building of God's kingdom and brought the fervor of this spiritual** revival movement to Korea.

8-3) The First Korean Christians

A full century before the Protestant Missionaries came to Korea, the Catholic Church **had already begun to take root there. Growing out of the Han people's philosophy** and culture of honoring and attending the Heavenly Parent, the history of Christianity on the Korean Peninsula had a unique beginning. At first, the evangelistic progress of the Catholic missionaries in Joseon was slowed by the strong Confucian underpinnings in the society.

The earliest development of the Joseon Christian church grew out of the conversion of a number of Joseon scholars who had encountered Catholicism while in China. Without the need of missionizing from the West, the Han people had begun to embrace Christianity under the leadership of these first Joseon Catholic converts.

It was in the mid-18th century that Yi Ik (李瀼, 1681–1763), Ahn Jeong-bok (安鼎福, 1712–1791), and other Neo-Confucian Joseon scholars had gathered in China to pursue an academic study of Catholicism, after which they returned home. In 1784, Yi Seung-hoon (李承薰, 1756–1801), who studied under them, went to China and was the first person from Joseon to be baptized. This was an unusual case of someone eagerly embracing a religion in a region where its missionaries had not hitherto been working, then traveling abroad to seek out a priest in order to receive baptism.

Subsequently, Father Kim Dae-geon (金大建, 1821–1846), the first Joseon Catholic to be ordained as a priest (in Shanghai in 1845), engaged in missionary activities in Joseon. He was martyred in 1846, in the Byeong-o Persecution. Catholic believers faced significant oppression during the Joseon period, and many believers were martyred during the 19th century persecutions, such as the Shinyu Persecution (辛酉迫害, 1801), Gihae Persecution (己亥迫害, 1839), Byeong-o Persecution

(丙午迫害, 1846), and Byeong-in Persecution (丙寅迫害, 1866). Despite these martyrdoms, the faith of Joseon Catholic believers in the Heavenly Parent grew, and people continued to embrace the Christian faith.

Similarly, before Protestant missionaries came to Joseon, a translation of the Bible into Korean had been completed and the gospel was being spread in Korea. Even before American Methodist missionary Robert Samuel Maclay (1824–1907), received permission to evangelize from King Gojong (高宗, 1864–1907) in 1884, Seo

Sang-ryun (徐相崙, 1848–1926) had already been baptized by a Presbyterian missionary in Manchuria, had translated the New Testament, and had begun evangelical work in Joseon. By 1883, he had established Sorae Church and had begun holding services. Furthermore, Lee Su-jeong (李樹廷, 1842–1886), who converted to Protestantism in Japan in 1883, translated the Gospel of Mark into Korean, and prepared Bibles for the American missionaries to take when they traveled from Japan to Joseon. He also helped Missionaries Underwood, Appenzeller and others to

learn to read Han-geul.

Amid these preparations, missionaries Underwood and Appenzeller arrived in **Joseon in 1885. They were people who prayed daily, hoping to see the Lord's Second Coming** within their lifetimes. Because the Han people had developed a culture of attending the Heavenly Parent from early times, they were ready to actively embrace Christianity when the missionaries arrived, and to prepare for the births of the Messiah at the Second Coming and the Only Begotten Daughter. This finally brought together the foundations of both Christianity and the Han people that our Heavenly Parent had prepared.

8-4) The Fire of the Holy Spirit

Thus, the victorious Christian foundation from the West was connected to the cultural foundation of the chosen Han people that our Heavenly Parent had been nurturing. Despite religious persecution under the Joseon dynasty, the people eagerly embraced Christianity, leading to a remarkable spiritual revival movement. A small revival movement began in Wonsan in 1903, and in 1907 a more powerful revival movement led by Pastor Gil Seon-ju (吉善宙, 1869–1935) began from

Jangdaehyeon Church in Pyongyang, with emphasis on repentance and spiritual renewal. Many believers began a new life of faith after repenting of their sins and finding rebirth through personal experiences with the Holy Spirit.

The Holy Spirit poured down during unison prayers in the enthusiastic morning and noon prayer meetings and large-scale revival gatherings. With an emphasis on experiencing the Holy Spirit, the faith of many of those who participated deepened **and intensified. In the 1920s and '30s, the flames of the Pentecostal revivals that had** begun with the Pyongyang Great Revival spread nationwide through pastors such as Kim Ik-du (金益斗, 1874–1950) and Lee Yong-do (李龍道, 1901–1933). The Korean people were thus moved to actively engage in evangelism and missionary work themselves, rather than simply receiving the Christian faith through foreign missionaries. As a result, the Christian church in Korea grew rapidly.

Originally from Anju in South Pyongan Province, Pastor Gil Seon-ju initiated a great revival movement in Korea. An elder at the Jangdaehyeon Church in Pyongyang, in 1905 he began leading its early morning prayers and Bible studies, which opened the way to a spiritual revival. At the forefront of the great 1907 revival, he spread the flames of revival from Pyongyang to Seoul for the awakening of the Korean people. As a Christian leader, he participated as one of the 33 national representatives in the 1919. With a firm belief in the Second Coming and a clear vision for the Last Days, he **planted hope in the hearts of the Korean people for our Heavenly Parent's nation, the kingdom of heaven on earth.**

8-5) A National Foundation

The Pyongyang Great Revival movement led to a wave of repentance and confession of sins before Heavenly Parent, fostering a strong faith that enabled believers to overcome the persecution and suffering that the Korean people as a whole, and Christians more severely, experienced under Japanese colonial rule. The number of people who prayed and prepared to meet the Lord of the Second Coming with devout faith therefore increased, readying the nation to welcome the Only Begotten Daughter and to see the day of the Marriage Supper of the Lamb.

Since the late 19th century, Japanese Christians have also made active efforts to spread Christianity through evangelical exchange efforts on the Korean Peninsula.

Kanzo Uchimura (内村鑑三, 1861–1930), a great Japanese Christian evangelist of that time, witnessed the Pyongyang Great Revival and testified that God loved Korea and had sent the Holy Spirit whose power is greater than armies and warships. He **recounted that as he carried out the “Second Advent Movement” over a period of 18 months** beginning in 1918, signs foretelling the Second Coming of Christ appeared most clearly in world events between 1919 and 1920. He perceived that Christianity would take root among the Korean people and then spread to Japan. Missionary Uchimura predicted that, in the same way that the Jewish people had brought their religion to the West, Korea could become the center of spiritual enlightenment in the East.

The history of Christianity during the Joseon period has played a crucial role in forming a strong religious foundation and bedrock of faith in preparation for the birth of the Only Begotten Daughter and the Returning Messiah. Various Christian experiences and spiritual renewal movements have deeply influenced the spiritual life of the Korean people and given them a new vision for hope and salvation.

9. A Global Foundation for the Birth of the Only Begotten Daughter

9-1) The Spirit of Han (韓) and National Independence

Just as Jesus came during a time of suffering for the Jewish people under Roman rule, the Korean people also suffered under Japanese colonial rule. During this time, devout Christians created an internal foundation for the birth of the Only Begotten Daughter and the Messiah at his Second Advent, while independence activists created an external foundation at the national level.

Independence activists gained hope for independence after hearing the news that, at the Paris Peace Conference following the conclusion of World War I, US President Woodrow Wilson (1856–1924) had proposed the principle of national self-determination, that each nation should be able to determine its own destiny. Leaders among the Korean people issued three major independence declarations in 1919 to express their will for independence: the Daehan (大韓, Great Han)

Declaration of Independence (February 1, in Jilin, China), the February 8 Declaration of Independence (in Tokyo, Japan), and the March 1 Declaration of Independence (in Seoul). Notably, through the Daehan Declaration of Independence in China, Christian leaders and independence activists who regarded Rhee Syngman (李承晩, 1875–1965) as their leader clearly clarified their unique identity as the Han people. The spirit of the Han people revealed in the Daehan Declaration of **Independence aligned with King Gojong’s declaration of the Daehan Empire a few decades earlier in the late Joseon period. It is recorded in the Annals of King Gojong (高宗實錄) (Volume 36), that “through Heaven’s mandate the nation was unified as the land of Three Hans (三韓, Samhan) at its founding; therefore, it would not be inappropriate to determine the name of our nation as Daehan (大韓 Great Han).”**

The Han people have awaited the day of their independence against the background of the rich experiences of their long history.

As Rhee Syngman and other leaders asserted the identity of their nation as Daehan based on the identity of the Han people since ancient times, they declared that the governance and diplomatic affairs of the 5,000-year history of the Han people are grounded in the inherent rights of the Han king and emperor. They also celebrated the magnificent mountains and beautiful waters of the Korean Peninsula, claiming them as the common heritage of all the Han men and women. They declared that with the spirit of the Han people they are capable of defending their own country, reconciling with all nations, and advancing together with the world. The spirit of the **Han people referred to in both King Gojong’s “Daehan” and the later Daehan Declaration of Independence (1919) was reflected in determining the new country’s** name as the Republic of Korea, Daehan Minguk (大韓民國), when it was established as a nation in 1948 under the leadership of Rhee Syngman and Christian leaders. A number of Korean independence activists united in their resolve to demonstrate

Korea's will for independence to the world, and on March 1, 1919, they initiated the Mansei Movement (萬歲運動, March 1st Movement). Their Declaration of

Independence on that day, signed by 33 national representatives, proclaimed to the **world the Korean people's yearning for independence. It declared the invalidity of** the Japan-Korea Annexation Treaty and reaffirmed the sovereignty and independence of the Korean people. It also proposed that the independence movement be carried out through non-violent, peaceful means based on national self-determination, in accordance with humanitarian principles.

In the following three months, patriotic citizens took part in large-scale Mansei demonstrations across the country, showing their strong resistance to Japanese colonial rule. According to the official records of the Japanese Government-General of Korea, 1.06 million people participated in the resistance during that time, among which some 900 died and 47,000 were arrested. Beginning with the first demonstration on March 1, 1919, the Korean people came out to assert their independence through non-violent means, seeking to escape oppressive rule.

Through the March 1st Movement, they found an identity based on the concepts of **“peace” and “justice for a united people.”** The cultural pride they felt eventually established itself as the founding spirit of the Republic of Korea.

The Korean independence movement did more than establish momentum toward Korea regaining its independence and sovereignty. Finally, it led to the establishment of the government of the Republic of Korea in 1948, continuing the history of the Han people that had begun so long before and so far away. This provided the foundation for a new history centered on the birth of the Only Begotten Daughter and the Returning Messiah, who came to work for the unity of all humankind and the peaceful kingdom of God.

9-2) _The March 1st Movement and a Religious Foundation

The March 1st Movement, sometimes called the “Mansei Movement,” was a movement led predominantly by religious figures, with significant leaders from various religions, including Christianity, Cheondogyo, and Buddhism uniting to support the independence movement. The most prominent role was played by Cheondogyo, a native Korean religion, with leaders such as Sohn Byeong-hui (孫秉熙, 1861–1922), Gwon Dong-jin (權東鎭, 1861–1947), Oh Se-chang (吳世昌, 1864–1953), and Choe Rin (崔麟, 1878–1958), jointly taking the initiative. They agreed to use peaceful, non-violent protests as the method for the realization of the movement's objectives. They drafted documents such as the Declarations of Independence, petitions for independence, and demands for the return of national sovereignty. To expand this to a national movement, they decided to invite religious leaders from various faiths to join them—including Christian and Buddhist leaders, and Confucian

scholars.

With Christian leaders such as Lee Seung-hoon (李昇薰, 1864–1930) and Buddhist leaders such as Han Yong-oon (韓龍雲, 1879–1944) joining the Mansei Movement, it became an interfaith collaboration, and churches became important bases for the **movement's work. The independence movement, which began with the leadership of** the indigenous Korean religions and continued with the participation of representatives of Christianity and Buddhism, generated nationwide fervor and became a focus of hope for national unity and reconciliation centered around faith leaders.

The aspirations and dreams for peace of the Korean people accumulated through the unity and harmony of people of faith dedicated to serving Heavenly Parent thus created a strong national foundation. Their yearning to fulfill the new vision of a permanent community of peace prepared the religious foundation necessary for the birth of the Only Begotten Daughter.

9-3) Korea's Provisional Government

As a result of the March 1st Movement, a Provisional Government of the Republic of Korea (大韓民國臨時政府, Daehan Minguk Imshi Jeongbu) was established on April 11, 1919, in Shanghai, China. This was a quarter century before Korea gained its **independence from Japan. As Korea's first democratic republican government, this** government in exile prepared for independence through resistance activities and diplomatic efforts to gain international recognition for their country as an independent nation. On March 1, 1942, the Provisional Government of the Republic of Korea officially requested recognition from the United States, the United Kingdom, the Soviet Union, and China. The first to respond was the Republic of China, which granted formal recognition to the Provisional Government the following month. This was a crucial milestone in legitimizing the independence movement in the eyes of the international community and for Korea to gain recognition as a state. It also advanced the national foundation for the birth of the Only Begotten Daughter. Through the establishment of the Provisional Government during the Japanese colonial period, the Korean people who had longed for independence clearly expressed their goal to build a democratic and free nation. The establishment of the Provisional Government gave hope to the Korean people who had lost their nation after the fall of the Joseon dynasty through annexation by Japan and fueled their struggle for independence. It also made a base for confirming their identity as a chosen people that Heaven had prepared. The global recognition of the Provisional Government in 1942 solidified the national foundation for the birth of the Only Begotten Daughter in 1943. It also formed the key foundation for the political system that established the Republic of Korea in 1948.

9-4) A Global Foundation for Korea's Independence

On January 1, 1942, during World War II, 26 allied nations signed the “Declaration by United Nations” in Washington DC, a document that turned out to be instrumental to the creation of the United Nations. This declaration expressed their common goal to defeat the Axis powers and a willingness to cooperate in building a post-war peace order. It emphasized the importance of international cooperation and unity for peace, and brought hope for the liberation and independence of colonized nations, including Korea. Subsequently, in 1943, after Italy, one of the central Axis powers, surrendered to the Allies, the tide began to turn in favor of the Allied forces, **seen as being on Heaven's side. These developments nurtured the expectations of the people of Korea for their nation's independence.**

The 1942 Declaration by United Nations originated from the necessity to overcome the global tragedy of war and to create a new order and system of peace through which humanity could build a better society based on the lessons learned from wartime hardships. It recognized the need for a global alliance to protect peace and freedom worldwide, aimed at sustainable peace through the suppression of Naziism and fascism, and declared a common goal of peace and integration for all humanity. These worldwide aspirations for achieving a society of lasting peace through global cooperation created the global external foundation for the birth of the Only Begotten Daughter.

In April 1919, after the March 1st Movement ignited, and the Provisional Government was established in Shanghai, women activists established the **Korean Patriotic Women's Association of the Provisional Government, also in Shanghai.** Although the Provisional Government weakened in the intervening years and was forced to relocate, in January 1943 about fifty female independence activists—most of whom were Christian—**reestablished the Korean Patriotic Women's Association.** Through these international preparations with the practical external foundation of the government in exile and the religious internal foundation of these Christian women, Heavenly Parent prepared for the coming of the Only Begotten Daughter.

9-5) The Division of Korea and the Korean War

With the Allied Powers' victory in World War II in 1945, Korea was finally liberated from Japanese colonial rule and gained its independence. Yet as Japan surrendered and withdrew, United States and Soviet forces remained on the Korean Peninsula in the south and north respectively. A demarcation line between the Soviet and American occupation zones, intended to be temporary, was drawn up near the 38th parallel. The December 1945 Moscow Conference of Foreign Ministers sought to establish a trusteeship to guide Korea toward independence, but growing Cold War tensions between the US and the Soviet Union prevented this from succeeding and led to a formalizing of the divide. Despite efforts by national leaders such as Kim Gu

(金九, 1876–1949) to establish a unified government, separate governments were **finally established in the northern and southern areas, resulting in the peninsula's division into two separate nations, the Republic of Korea (South Korea) and the Democratic People's Republic of Korea (North Korea.)**

In June 1950, North Korea under Kim Il-sung (金日成, 1912–1994) invaded South Korea, aiming to communize the entire Korean Peninsula. This was the outbreak of the Korean War. Within three days, North Korean forces captured Seoul and advanced rapidly southward. In response, South Korean President Rhee Syngman (李承晚, 1875–1965) requested support from the United States, which led to the intervention of UN forces. In August, the South Korean Army and UN forces established a defensive line at the Nakdong River in the southern provinces of South **Korea and succeeded in halting North Korea's advance into the major southern cities** of Daegu and Busan. Then on September 15, more than 70,000 UN troops carried by 230 naval vessels landed at Incheon, recaptured Seoul, and forced the North Koreans to retreat back across the 38th Parallel. South Korean and UN forces advanced north to Pyongyang and beyond, pushing on as far as Heungnam by October 13. However, **when the People's Republic of China entered the war, the tide of the war turned once** again and the UN and South Korean forces had to retreat south. Intense fighting continued in the area around the 38th parallel until 1953 when a ceasefire came into effect with the signing of an armistice agreement.

The Heavenly Parent worked to protect South Korea from an atheistic regime that denies the existence of Heavenly Parent, and to safeguard and nurture the Only Begotten Daughter until the time came when she could make the decision to assume the position of the True Mother. Young people from 16 UN member nations participated in the war, representing a global response. These righteous young **soldiers shed their blood to protect Heavenly Parent's nation and the Only Begotten Daughter.**

10-1) Mandatory Shrine Worship

During Japan's colonial expansion period (1895–1945), Japan annexed colonies throughout Asia under the political slogan “Greater East Asia Co-Prosperity Sphere,” and by 1943 had gained control of nations accounting for nearly 20 percent of the world's people. **Korea was one of those colonies, and Japan used it as a base from which to wage war in Asia, while exploiting the country's resources and oppressing** its people. Extreme measures, such as requiring the Korean people to take Japanese names and worship at Shinto shrines were implemented with the aim of obliterating the unique identity of the Korean people and their country and assimilating them into the Japanese Empire.

To reinforce this, after the Japan-Korea annexation treaty was imposed in 1910, the Japanese Government-General had 11 Shinto shrines built in major Korean cities such as Daegu and Pyongyang. In 1918, construction began on the largest of them, the Joseon Shrine in Seoul, which was completed in 1925. The purpose of the shrines was to sever the spirit and soul of the Korean people. After the Joseon Shrine was completed, the Governor-General declared, through the constitution, that all religions were free under the Emperor—while at the same time forcibly imposing worship at the shrines. Although initial strong opposition from intellectuals delayed its full-scale enforcement, from 1931 onwards shrine worship became mandatory for everyone.

Devout Korean Christians refused to comply with the mandated shrine worship, which they regarded as idolatry and as a policy aimed at destroying the spirit of the Korean people. In response, the Japanese authorities imprisoned and oppressed Christians who resisted. Many compromised and accepted shrine worship, but those who maintained their pure faith continued to resist. Those who resisted suffered greatly, some dying in prison under torture. Some Christians went into hiding in the mountains or underground and prayed earnestly to our Heavenly Parent. Through their unwavering faith, they were able to preserve the tradition and authenticity of their faith in attendance to Heavenly Parent.

10-2) Heaven's Revelations and Spirit-led Churches

Heavenly Parent gave revelations to those who prayed, and these led to special preparations for the advent of the Only Begotten Daughter whom Christianity had **been awaiting. At the time of Japan's colonial rule, Spirit-led** Christian groups emerged, receiving the revelation from Heavenly Parent that the Marriage Supper of the Lamb under the dominion of God, awaited throughout history since the time of the Creation, would take place among the Korean people.

In the western part of the Korean Peninsula, Spirit-led churches guided by women emerged, including the Holy Lord Church (聖主教, 1935–1944) of Kim Seong-do (金聖道, 1882–1944), and the Inside the Womb Church (腹中教, 1944–1950) of Heo Ho-bin. There was also Park Eul-yong (朴老婆), who was called the Wife of Jehovah. Spirit-led churches guided by men, among whom Baek Nam-ju (白南柱, 1901–1949), Lee Yong-do (李龍道, 1901–1933), and Kim Baek-moon (金白文, 1917–1990) feature prominently, emerged in the eastern part of the country. They conducted revival activities centered on the Holy Spirit. Through these Spirit-led Christian communities, our Heavenly Parent moved beyond the Spirit-led movements guided by men and established a foundation to prepare for the birth of the Only Begotten Daughter, the substantial Holy Spirit.

10-3)_The Family that Received the Only Begotten Daughter

The mother and maternal grandmother of the Only Begotten Daughter, Hong Soon-ae Daemo nim (洪順愛 大母, 1914–1989) and Jo Won-mo (趙元模, 1889–1967), pursued fervent lives of faith in the Spirit-led churches that prepared for the birth of the Only Begotten Daughter. Thus, they were able to inherit the foundation of the faithful work offered in those Spirit-led churches. Hong Soon-ae had attended the Presbyterian Church until she was 19 years of age; then under the guidance of her mother Jo Won-mo, she connected with the Spirit-led communities, after which she dedicated her life of faith to welcoming the Lord at his Second Coming. In 1933, at the age of 19, Hong Soon-ae Daemo nim became a follower of Evangelist Hwang Gook-ju (黃國柱, 1901–1952), who was bringing down works of the Holy Spirit. While at Ganggye during an evangelical tour with Rev. Hwang and his disciples that had begun from Anju and was set to conclude in Shinuiju, Hong Soon-ae **received the revelation, “Return to your hometown.” She left the tour and returned home.** For the next three years, until 1936, along with her mother Jo Won-mo she attended the New Jesus Church (est. 1933), founded by Pastor Lee Yong-do, repenting and praying in tears each day, in preparation to welcome the Lord at his Second Advent. Then, for eight years beginning in 1936, they were devoted members of **Kim Seong-do’s Holy Lord Church, and for four years beginning in 1944, at the Inside the Womb Church led by Heo Ho-bin who had inherited Kim Seong-do’s mission, they continued to make preparations to welcome the Returning Lord.**

It was the positive guidance and support of her mother, Jo Won-mo, that enabled Hong Soon-ae to devote herself to religious life. Jo Won-mo was a progressive woman who, despite the patriarchal social atmosphere of the time, did not discourage her daughter Soon-ae from taking time away from home to participate in

evangelical journeys, and even encouraged her to seek out Mrs. Kim Seong-do's church. She also provided both spiritual and material support for her daughter's dedicated religious life in both the Holy Lord Church and the Inside the Womb Church. Later, she also helped with the birth and upbringing of the Only Begotten Daughter, the True Mother. The family foundation for the birth of the Only Begotten Daughter was established on the basis of the cooperation between this mother and daughter who had been living a devout life of faith in the Spirit-led Christian communities of the time. They prepared the foundation for victory in the providence for completing the ideal of creation centered on the Only Begotten Daughter, True Mother.

10-4)_Hong Soon-ae Daemo nim and Han Seung-oon Daebu nim

Han Seung-oon Daebu nim (韓承運 大父, 1909–1978) and Hong Soon-ae Daemo nim met while devotedly practicing their faith at the New Jesus Church. They were married on March 5, 1934, with Pastor Lee Ho-bin (李浩彬, 1892–1989) of the New Jesus Church officiating. After preparing for 6,000 years, Heavenly Parent made the final decision to bring about the birth of the Only Begotten Daughter, later the Bride in the Marriage Supper of the Lamb, in their family.

During the course of his faithful Christian life, Han Seung-oon Daebu nim had joined Pastor Lee Yong-do in establishing the New Jesus Church in 1933. Working closely with Pastors Lee Yong-do and Lee Ho-bin, the leaders of this Spirit-led church, Han Seung-oon practiced a deep life of faith and was entrusted with the position of education director in the church, at its main training center.

Daemo nim and Daebu nim met and married while devotedly practicing their faith at the New Jesus Church, and they prioritized their religious life over their family life even after marriage. According to the custom of the time, Hong Soon-ae would have left home and followed her husband, who moved from place to place as a school teacher who went where he was most needed. Instead, she continued to live with her mother and immersed herself in her religious life. Han Seung-oon understood and **respected his wife's choice to focus on her religious calling, and their joint** contribution to that calling created the family level foundation for the advent of the Only Begotten Daughter.

11. The Holy Wedding and the Advent of the True Parents

Heavenly Parent's dream was for Adam and Eve to grow to full maturity, receive Heavenly Parent's blessing on their marriage, form a true family, and become the True Parents of all humanity. However, Adam and Eve fell, delaying the fulfillment of the dream of realizing a true family. Heavenly Parent made a plan to reconnect to this original goal by sending the Only Begotten Son and Only Begotten Daughter to **establish Heaven's Family through the Marriage Supper of the Lamb.** Two thousand years ago, on the foundation of the providence of restoration, the Only Begotten Son Jesus was sent, but because the central figures of that time—including Joseph and Mary, Zechariah, and John the Baptist—could not fulfill their responsibilities and the people of the time were unable to attend Jesus, the Only Begotten Daughter could **not be sent. Heavenly Parent had prepared the Korean people and, after Jesus' crucifixion, established them as the chosen people among whom the Only Begotten Daughter could be sent.** On the foundation laid over the subsequent 2,000 years, Heavenly Parent sent Han Hak-ja (韓鶴子, 1943–) as the Only Begotten Daughter, and called Moon Sun-myung (文鮮明, 1920–2012), as the Messiah at the Second Advent. In 1960, the Marriage Supper of the Lamb established them as the True Mother and True Father, bringing about the Advent of True Parents.

11-1) The Coming of the Only Begotten Daughter

On the 6th day of the 1st month by the lunar calendar in 1943, on the foundation of **our Heavenly Parent's providence for the salvation of humankind, the Only Begotten Daughter Han Hak-ja, the True Mother, was born in Anju, in what is now North Korea.** Her birth as the Only Begotten Daughter, sent for the first time, came on the foundation of the merits of her ancestor Jo Han-joon (趙漢俊), a devoted patriot, and the devotional foundation built by her maternal grandmother Jo Won-mo and mother Hong Soon-ae Daemo nim through their devout lives of faith in spiritual communities, including the Holy Lord Church, New Jesus Church, and Inside the Womb Church.

Prior to her marriage to Han Seung-oon Daebu nim, Hong Soon-ae Daemo nim **received a revelation from Heavenly Parent that “the Queen of the Universe will be born.”** Moreover, Pastor Lee Ho-bin testified that “when a chosen man and woman

marry and have a daughter, she will become the Queen of all humanity.” This contributed to the foundation for the birth of the Only Begotten Daughter amid the Spirit-led Christian community. After her marriage, Hong Soon-ae Daemo nim continued to devote her energy to her life of faith, preparing to receive the returning **Lord. Through her efforts to separate from Satan’s influence through the practice of her faith, she laid the foundation for the conception of God’s Only Begotten Daughter.**

It was on the foundation of her devout spiritual life that Daemo nim had received Heaven’s revelation that **“the Queen of the Universe will be born.”** The Only Begotten Daughter, True Mother was born after people had visions of her as **“the Lord’s Daughter”** and following testimony from those around her that she would be **“the Heavenly Bride.”** Through these revelations, our Heavenly Parent’s primary purpose for selecting the Han people as the chosen people was accomplished.

Hong Soon-ae Daemo nim raised Han Hak-ja, **the Only Begotten Daughter as God’s daughter** in a religious environment completely separated from Satan. Hong Soon-ae maintained the attitude that **she was her daughter’s nanny, taking care of her on our Heavenly Parent’s behalf. She fulfilled her providential calling to protect and nurture her precious daughter so that she could successfully accept and fulfill her mission and portion of responsibility as God’s Only Begotten Daughter.**

In 1945, two years after the birth of the Only Begotten Daughter, the nation of Korea, where Heavenly Parent had established the chosen people, suddenly saw its liberation from Japan through the victory of the Allied Powers in World War II. After preparations spanning 6,000 years of providential history, Heavenly Parent had brought about the birth of the Only Begotten Daughter in Korea in 1943. Heavenly Parent had connected Christianity to the Korean Peninsula so that the Only Begotten Daughter could be found and received. On the basis of revival through the Holy Spirit, Korean Christians created the conditions to welcome the Only Begotten Daughter **under Heaven’s protection, while preparing for integration into the nation of “Daehan” (大韓, Great Han [Korea])** that inherited the tradition of the ancient Han dynasty established on the Korean Peninsula.

After the Joseon dynasty came to an end following Korea’s annexation by Japan, the leaders of the nation dispersed in exile around the world had various dreams for a new nation—some envisioned a democratic nation centered on America and Christianity, others a socialist state centered on the Soviet Union and communism, and still others an independent nation-state. However, they could not reach an **agreement on establishing a nation centered on our Heavenly Parent’s Will.**

In response, Heavenly Parent guided the establishment of the Republic of Korea in 1948, centered on Christian leadership, preserving the identity of the Han people that had endured since the Gojoseon (old Joseon) kingdom some 4,000 years earlier. **The name “Republic of Korea” (大韓民國, Daehan Minguk) includes “minguk” (民國), which means a democratic state, with “Han” (韓) as the essential name. This “Han”**

inherits both the legacy of the first Han dynasty of the Korean Peninsula, Gojoseon (古朝鮮, 2,333–108 bc) and the Three Hans (Samhan, 三韓) that carried on the traditions of Gojoseon. **The addition of “Dae” (大), meaning “great” or “big,” to form “Daehan,” signifies unifying the nation under Heaven’s mandate. Through this name, Heavenly Parent revealed the intention that the Republic of Korea be unified centered on the Only Begotten Daughter, Han Hak-ja. By including in its national anthem the lyrics, “God protect and preserve our nation forever!” and “Korean people, stay true to the Korean way!” the Republic of Korea inherited and maintained the national spirit of connecting to Heavenly Parent’s Will by which the Han people had been established as a chosen people.**

11-2) UN Support during the Korean War

Although Korea was liberated from Japanese rule in 1945 at the end of World War II, ideological differences among the Korean people began to coalesce around the US Army Military Government in the South and the Soviet Civil Administration in the **North. This finally led to Korea’s official division into two countries, North and South** Korea, in 1948, with the border close to the 38th parallel, still more or less as it had been determined by the Allied forces after the war. Under the supervision of the United States and the Soviet Union, the South and North formed independent governments with different systems, one democratic and the other communist. Both sides declared their intention to unify the Peninsula through invasion.

Just two years later, on June 25, 1950, without any declaration of war, North Korea advanced south of the 38th parallel, which set off the Korean War. For the next three years, the battle lines moved between the southern and northern parts of the peninsula, devastating the entire country before an armistice was reached. The Korean War represented the first major military conflict of the Cold War in the aftermath of World War II. Democratic and communist ideologies clashed in a **full-scale conflict which involved the People’s Republic of China, the Soviet Union,** and UN forces in addition to North and South Korea.

In response to the onset of the Korean War, the United Nations organized an international coalition force in which 16 nations sent troops to support South Korea. **The UN Security Council was convened, and with the Soviet Union’s delegate absent** and thus unable to veto it, the deployment of UN forces to the Korean Peninsula was approved. On July 7, 1950, General Douglas MacArthur was appointed Supreme Commander of the UN forces. The first UN forces mobilized to Korea helped **establish the defensive line at the Nakdong River, after which General MacArthur’s** landing at Incheon marked the start of a major counteroffensive by the UN forces. The participation of 16 UN member nations represented international cooperation for the sake of peace. Heavenly Parent, who had established the Han people as the chosen people, mobilized the UN forces from 16 nations to protect True Mother, the

Only Begotten Daughter, who was born to complete the 6,000-year providence. In this way, True Mother, who was just seven years old when the war began, was able to **grow up safely under our Heavenly Parent's protection.**

11-3) **A Life of Faith under Heaven's Protection**

True Mother was born into a family whose devout life of faith was in preparation to meet the Returning Lord. She grew up in an untainted environment aligned with Heaven. After Korea was liberated in 1945 and the communist regime had taken control in North Korea, religious persecution intensified. People fled south to escape this. While remaining in the North to await the arrival of the Returning Messiah, **True Mother's maternal grandmother Jo Won-mo** and mother Hong Soon-ae Daemo nim maintained their absolute standard of faith despite religious persecution, and were imprisoned for 11 days.

In 1948, Heavenly Parent guided these only daughters from three generations to escape from the North Korean communist regime and travel south. This was to protect True Mother and ensure that she could mature to the age when she could determine her own course in life. On the journey, encounters with both communist and South Korean soldiers brought them into imminent danger. Despite the perils of the arduous journey, Grandmother Jo Won-mo, Hong Soon-ae Daemo nim, and True Mother would pause periodically and offer three bows to Heavenly Parent, even while on the road.

Heavenly Parent protected True Mother, her mother and grandmother on the journey South and guided them to meet Hong Soon-ae's brother, **True Mother's** uncle, Hong Soon-jeong, in Seoul. Soon after the beginning of the Korean War in 1950, Heavenly Parent again protected them as they evacuated from Seoul to Jeolla Province, and then later during their return to Seoul. During the January 4, 1951 evacuation, True Mother, not even eight years of age, left for Daegu with her mother, then moved from Daegu to Jeju Island. There, while subsisting on an ascetic diet of raw foods, they maintained a devout life of faith. Later, at the invitation of Uncle Hong Soon-jeong, they returned from the southern provinces and settled in Chuncheon, not far from the North Korean border.

True Mother personally experienced the devastating reality of the Korean War. With these memories weighing on her heart, she earnestly prayed that humanity would not continue to suffer the pain of Cold War division and military conflict, but instead be able to live in a world filled with peace and love—the fulfillment of our Heavenly **Parent's ideal of creation.**

11-4) The Only Begotten Daughter Prepares

In this way, on the foundation of victories on the family, clan, ethnic, national and global levels for the birth of the Only Begotten Daughter, True Mother grew up under

Heavenly Parent's guidance. During her childhood, True Mother was told by her mother and grandmother that God was her father. Throughout her life of faith, she matured under Heaven's guidance through her direct communication with God. Born as the Only Begotten Daughter, she accomplished her individual responsibility by maintaining her purity and chastity and fulfilled the First Blessing as expressed in the Principle of Creation. Finally, in the late autumn of 1959, Heavenly Parent appeared directly to True **Mother with a special message, saying, "I am the Alpha and the Omega; since before I created the world, I have been waiting for the Mother of the Universe."** This confirmed to True Mother, who had completed her responsibility as the Only Begotten Daughter, that she was meant to be the Bride in the Marriage Supper of the Lamb. Through this, Heavenly Parent, who had chosen the Han people and worked with them, completed the second purpose for establishing a chosen people.

11-5) The Marriage Supper of the Lamb

The Marriage Supper of the Lamb is recorded in the Bible as the joyous event through which the Returning Messiah comes to bring salvation to humanity. The Marriage Supper of the Lamb is nothing less than the marriage of a true couple of **Heavenly Parent's lineage, the Holy Wedding that establishes the True Parents of Humankind.**

From early childhood, True Mother received revelations that she would become the Bride of Heaven, for which her grandmother Jo Won-mo and mother Hong Soon-ae had prepared a family-level foundation through their devout life of faith. Always thinking that Heavenly Parent was her father, True Mother naturally learned to live with absolute faith, absolute love and absolute obedience. When she received the revelation that the Holy Wedding was approaching, she prayed selflessly. On February 26, 1960, the Only Begotten Daughter, True Mother, met True Father, the Messiah at the Second Advent. As the Returning Messiah who received his calling from Jesus at the age of 15, True Father had been working to fulfill the purpose of the Second Advent, his responsibility to establish both a Christian and a national-level foundation to receive the Only Begotten Daughter and to successfully hold the Marriage Supper of the Lamb as recorded in the Book of Revelation. True Mother, who was born as the Only Begotten Daughter among the Han people, whom Heaven had prepared, was sealed by Heavenly Parent as the Bride for the Marriage Supper of **the Lamb. and she determined that she would respond to God's call and participate** as the Bride. Subsequently, on April 11 (3.16 by the lunar calendar), the Marriage Supper of the Lamb, the historic Holy Wedding of the True Parents, was held. Through this, Heavenly Parent fulfilled the third purpose of selecting the Han people as the chosen people and realizing the ideal of creation.

11-6) The Advent of True Parents

True Parents' Holy Wedding was the fulfillment of the Marriage Supper of the Lamb prophesied in the Book of Revelation, a historic day when the original Adam and Eve **appeared as True Parents. Heavenly Parent's ideal of creation was for Adam and Eve** to grow to perfection, receive the Blessing in marriage, become the True Parents, and establish a true family. However, due to the Fall of Adam and Eve, the realization of **true families was delayed. Thus, Heavenly Parent's providence of salvation seeks to establish the Only Begotten Son and Only Begotten Daughter as Heaven's family** through the Marriage Supper of the Lamb and restore humanity as Heavenly **Parent's children. Two thousand years ago, Jesus was meant to find the prepared** Bride. Together, they were to participate in the Holy Wedding, and thus become the True Parents. Because this was not fulfilled, Jesus had to come again. Heavenly Parent sent the Only Begotten Daughter to receive the Marriage Supper of the Lamb with the Messiah at his Second Advent.

The Advent of True Parents through the Holy Wedding was a historic moment **marking humanity's unprecedented entry into the final stage of God's providence,** passing beyond the Old and New Testament Ages and beginning the Completed Testament Age. This event also signified the opening of an era in which the ideal of **True Parents, the ideal of creation, would be fulfilled by establishing Heaven's** lineage on earth centered on Heavenly Parent. This opened the way for people to restore their parent-child relationship with Heavenly Parent. The settlement of new love and lineage on earth with Heavenly Parent at the center has marked a historic turning point in the providence of salvation, opening up a new heaven and new earth **aligned with Heavenly Parent's original vision at the time of the creation.**

12. Works of the True Parents of Heaven, Earth and Humankind

12-1) The Gift of the Marriage Blessing

After their Holy Wedding, True Parents—the True Father and True Mother of all the **world’s people**—opened the path to the Marriage Blessing (祝福結婚) that would bring rebirth and salvation to all humankind. As interracial, interreligious, and international providential events, Marriage Blessings are revolutionary and historic **occasions, transforming people into Heavenly Parent’s true sons and daughters. Each person’s original sin is forgiven through this ceremony of rebirth, which can be** performed only by the True Parents—who appeared when their Holy Wedding Ceremony was conducted by Heavenly Parent. The Blessing is thus the greatest imaginable grace. When men and women enter into eternal relationships through blessed marriage with Heavenly Parent at the center and give birth to children free from original sin, unrelated to the Fall, the world will gradually be filled with the ideal families they create.

Through many Blessing Ceremonies over the years, beginning with the Blessing of 36 Couples in 1961, and passing through the 400 Million Couples Blessing in 2000, the World Peace Blessing in 2001, Interfaith Clergy Blessings, and even Spirit World Blessings, True Parents continue to break down barriers between nations, races, and religions, paving the way for all of humanity to form one family under Heavenly Parent.

12-2) True Parents and the Providence of Salvation

True Parents have been victorious as Heavenly Parent’s substantial object partners of love and have completed the four-position foundation (四位基臺) in their family. In **keeping with Heavenly Parent’s ideal, they established true love, true life, and true** lineage on earth, and, through the Marriage Blessing, expanded this from the family to the tribe, people, nation, and world levels, moving toward a world of peace with Heavenly Parent at the center. As the providence of restoration has progressed, True Parents successfully completed conditions of indemnity appropriate to each period **and conducted corresponding proclamation ceremonies to prevent Satan’s invasion.**

12-3) A Global Mission Based in the United States

Notably, after moving the headquarters of their international work from Korea to the United States in 1971, for almost 40 years True Parents conducted their peace movement and true family movement from the center of the Christian world. During **the 1970s, as “firefighters and doctors who came to save America,” True Parents** strove to revive the founding spirit of America as a nation centered on Heavenly Parent. Conducting the Victory Over Communism movement with the aim of galvanizing the democratic world, they made a decisive contribution toward the eradication of communism. They educated young people with the Divine Principle teachings and made concerted efforts for interreligious harmony. True Parents also

held large-scale revival rallies at Madison Square Garden in 1974, and at Yankee Stadium and the Washington Monument in 1976. The work of leading an international mission for salvation centered on the US opened the way to a broader global victory.

12-4) Working to End the Cold War

It was because the communist ideology denies the existence of Heavenly Parent that True Parents felt communism posed the greatest threat to world peace. Therefore, they conducted extensive Victory Over Communism activities focused on Korea, Japan, and the United States. This ultimately led to their productive meetings with communist leaders Mikhail Gorbachev (1931–2022) of the Soviet Union, and Kim Il-sung (金日成, 1912–1994) of North Korea. Since then, beginning with their work for the reunification of the Korean Peninsula, they have been carrying out a movement for a heavenly unified world with Heavenly Parent at the center. Through the power of true love they contributed to ending the Cold War, widening the path toward peace.

12-5) The Opening of Cheon Il Guk

True Parents' lives have been a great journey to liberate Heavenly Parent from deep sorrow, bring salvation to humankind, and realize an ideal world of lasting peace. In particular, since proclaiming the Enthronement for God's Kingship in 2001, they have devoted their efforts to establishing the Cosmic Nation of Peace and Unity (天一國, Cheon Il Guk), the kingdom of heaven on earth.

Through the providential victories of the "Holy Blessing Ceremony for the Parents of Heaven and Earth Opening Cheon Il Guk," the "Enthronement Ceremony of the Parent of the Cosmos and the Parents of Heaven and Earth Who Reign over the Blessed Families as the King and Queen of Peace and Unity," the "Cheon Jeong Gung Entrance Ceremony and Coronation of True Parents as the King and Queen of Peace in Heaven and Earth," and the "Coronation of God, the King of All Kings, with the Authority of His Liberation," True Parents prepared the sovereignty, citizens and territory for the world's people to attend Heavenly Parent in Cheon Il Guk. They held "Cosmic Assemblies for the Settlement of the True Parents of Heaven, Earth and Humankind Who, as God's Embodiment, Proclaim the Word," declaring to the world that True Parents have become one with Heavenly Parent and are firmly settled as the embodiment of the Word.

Based on these accomplishments, True Parents proclaimed the victorious completion **of their mission on the level of heaven and earth, and following True Father's passing into the spiritual realm in 2012, True Mother, as the Only Begotten Daughter and substantial embodiment of the True Parents of Heaven, Earth and Humankind**

declared “Advancement without pause.” Through the proclamation of the

Foundation Day of Cheon II Guk (天一國基元節) in 2013, True Mother boldly opened Cheon II Guk and has been leading the providence for its firm settlement and substantial completion.

True Mother, the Only Begotten Daughter who has come for the first time after 6,000 years of preparation, has been working without rest, especially since the opening of Cheon II Guk in 2013. She has revealed and proclaimed the lost name of **God, “Heavenly Parent,” established the foundation for the traditions and faith** practices of Cheon II Guk by compiling the Cheon II Guk Scriptures and promulgating the Cheon II Guk Constitution. True Mother also devoted her heart to cultivating capable young people for the settlement of Cheon II Guk, including the establishment of the Wonmo Pyeongae Foundation Scholarships (圓母平愛獎學院, est. 2013) and the Universal Peace Academy. She has also focused on the settlement of three generations of the True Family absolutely centered on True Parents. Moreover, True Mother has established and awarded the Sunhak Peace Prize, **promoting True Parents’ philosophy of peace and inspiring the spread of efforts** contributing to peace in the world.

During this time, True Mother, the Only Begotten Daughter, moving forward alone with the heart to find a single needle in an indescribable providential environment of suffering comparable to a desert sandstorm, finally achieved the providential victory of the restoration of seven nations, a continent, and seven religious orders, and offered this to Heavenly Parent.

Based on this victorious course, on the 7th anniversary of Cheon II Guk Foundation Day (天一國基元節7周年) in 2020, True Mother proclaimed throughout heaven and earth the victory of the settlement of Cheon II Guk, where God comes to dwell on earth as our Heavenly Parent. Mother has embraced all people as her children and **unfurled the grand umbrella of Heavenly Parent’s Holy Community, encompassing even the spirit world. Through Heavenly Parent’s Holy Community, True Mother is** revealing to the universe that God is both our Heavenly Father and Heavenly Mother.

12-6) Registration of Cheonbo Families

True Mother is leading the providential era of the oneness of the True Parents of Heaven, Earth, and Humankind, with True Mother on earth and True Father in the spirit world. True Parents have bestowed tremendous grace on the blessed families, representing all humanity, enabling them to inherit the tradition of hyojeong (孝情, filial heart) and be registered as Cheonbo (天寶, treasures of Heaven) families that **have inherited True Parents’ realm of victory.**

True Parents are passing on their tradition to the blessed families so that they may

love and proudly testify to the world's people about the True Parents, who have devoted their lives to Heavenly Parent's Will, and can come to resemble them. The Cheonbo families can be considered the true citizens of Cheon Il Guk (God's kingdom), the original, pure and unblemished families of Heavenly Parent's dream. True Mother has enabled all blessed families to fulfill their responsibilities, and, **having inherited True Parents' realm of victory, be registered as Cheonbo families,** respected and beloved by their descendants for generations to come.

12-7) The Cheonshim Won Prayer Hall

As part of the settlement of Cheon Il Guk, True Parents renamed the Jeongshim Won prayer hall, located at their HJ Heaven and Earth Cheonbo Training Center, as Cheonshim Won (天心苑, Garden of the Heart of Heaven). The announcement was made during the 2020 Cheonbo Festival Victory Celebration. This change came on a foundation of the victories of the True Parents of Heaven, Earth and Humankind and the ongoing series of night prayer vigils at the Cheonshim Won prayer hall. True Parents blessed Cheonshim Won as the central worldwide headquarters for devotions (精誠, jeongseong), **the central hall for Cheon Il Guk's devotional and** spiritual providence, and the center for the spiritual education and development of Cheon Il Guk leaders and blessed families.

Cheonshim Won is a spiritual birthplace where blessed families can resonate with Cheonshim (天心, the heart of Heaven), purify and heal themselves through devotions and prayer, and align their lives with the heart of Heaven. Moreover, through night vigils, spiritual training, and education at Cheonshim Won—where True Mother, the substantial Holy Spirit on earth, works together with True Father in the spirit world—True Parents are cultivating capable men and women who, like pure **water, can convey Heaven's pure and sacred heart. In this way, True Parents are** lovingly governing the people of Cheon Il Guk and expanding its reach.

13. Toward a Heavenly Unified World

13-1) _Opening the Cheonil Sanctum in Cheon Won Gung

Cheon Won Gung (天苑宮), housing the Cheonil Sanctum (天一聖殿) in which our Heavenly Parent dwells, serves as the central administration for Cheon Il Guk from which the True Parents of Heaven, Earth, and Humankind (God and True Parents) directly govern all people of the world. As such, it marks the starting point of the era of the direct dominion of Heavenly Parent under which the victorious True Parents can directly attend Heavenly Parent on earth. True Parents have built and dedicated **Cheon Won Gung as Heavenly Parent's home and temple in order to attend Heavenly Parent** in this era of new creation that has dawned after 6,000 years.

With the historic 2025 Entrance Ceremony for the Cheonil Sanctum

(天一聖殿入宮式) in Cheon Won Gung, our Heavenly Parent's long-cherished dream of living together in oneness with all people can finally be realized. The invisible "God of Night" manifests as the visible "Heavenly Parent of Day," assumes the form of the True Parents, and enters the Cheonil Sanctum (天一聖殿). Thereafter, Heavenly Parent lives as the parent of all humankind throughout the coming millennia and **directly governs the earthly world. This is the fulfillment of Heavenly Parent's plan to be in unity with the victorious True Parents and all re-created people, living together with them, first in the heavenly kingdom on earth and then for eternity in heaven. As the alpha and omega of God's providence and the substantial center point of heaven and earth, Cheon Won Gung constitutes the spiritual and geographical starting point for advancing to a heavenly unified Korea and a heavenly unified world.**

13-2) God and People as One Body of Love

Heavenly Parent created Adam and Eve with the desire for all people to live peacefully and happily as brothers and sisters, as one family attending Heavenly Parent. A world based on the culture of heart, with God and all people as one body of love is a world in which our hearts connect through true love. In such a world, out of their hyojeong (filial love) for Heavenly Parent, all people would care for one another, give and receive true love, and joyfully form one culture transcending the barriers of nation, race, religion, and tradition. The ideal of one family of humankind that Heavenly Parent desires to see is a world without war, conflict, or discord, with all people united by love—the heavenly kingdom on earth and in heaven.

To achieve this ideal, blessed families should become heavenly tribal messiahs, **striving to disseminate Heavenly Parent's Will throughout the world, and Cheonbo families—exemplary, ideal families—that lead their clans and nations as representatives of the True Parents of Heaven, Earth, and Humankind.** Further,

blessed families should, in their local communities, lay the substantial groundwork **for a Cheon Il Guk in which True Parents' love is conveyed to others and the ideal of true families is realized.**

13-3) Renewing the United Nations

True Parents saw that political power alone was insufficient to create a world of peace and that politics must work together with religion. Since its founding in 1945, the United Nations has backed a broad range of activities to foster peace in our world. However, powerful nations prioritizing their own national interests have revealed the **UN's limitations in fulfilling its original mission of realizing true peace. Although the UN should preserve world peace as a top priority, it has lost sight of its original mission and become absorbed in the interests of various nations. To address the UN's limitations on August 18, 2000 at the UN Headquarters, True Parents proposed the creation of a religious body to balance the structure of the UN.**

Their proposal envisioned making the UN a bicameral body by adding an additional house composed of religious leaders to the current UN general assembly. The aim was to supplement the nation-centered operations of the UN with the participation of faith leaders. In 2003, True Parents proposed establishing a spiritually oriented UN, or Abel UN with its headquarters at Panmunjom on the border between North and South Korea. In October of that year, they made a declaration calling for the abolition of national borders. On September 23, 2007, the inaugural assembly of the Abel UN, a parallel UN-style organization focused on spiritual values, was held. To further the vision of a renewed United Nations, in 2005 True Parents founded the Universal Peace Federation (UPF) as the first-stage Abel UN, and have made **comprehensive, global efforts to realize the world of our Heavenly Parent's ideal.** Cheon Won Gung serves as the central administration of the Abel UN, where, centered on Heavenly Parent, the faithful and the righteous pool their resolve and cooperate to realize a heavenly unified world—thus fulfilling the Abel UN providence. With the absolute sovereignty of Heavenly Parent being affirmed through the victorious True Parents of Heaven, Earth, and Humankind, the era of the substantial **governance of God's kingdom is beginning.**

13-4) _Building the Model Community of Hyojeong Cheonwon

Since the 1960s, True Parents have made much devoted effort (精誠, jeongseong) on an area of land known as Hyojeong Cheonwon, adjacent to Lake Cheongpyeong in Gapyeong County, with the aim of creating a model Cheon Il Guk community. There, people of all races, cultures, religions and nationalities from around the world will gather and live together. Through the Hyojeong Cheonwon Development Project, True Mother is establishing this area as the original Garden of Eden—a model of an ideal community—with Cheon Won Gung at its center.

This Hyojeong Cheonwon community serves as a prototype ideal community at the center of the Korean Peninsula, which is home to the chosen people who have received the true love of Heavenly Parent. Here, people live as one international family. Beginning by sharing the love and blessings of Heavenly Parent with the people of Hyojeong, and then across Korea, finally an ideal of peace will be realized as filial love (孝情, hyojeong) for Heavenly Parent spreads throughout the entire world.

13-5) A Homeland for All Humankind

Even amid hardships, the Han people, selected and prepared from the dawn of history, have maintained their identity as a people chosen to fulfill our Heavenly **Parent's dream. With their good and righteous nature and love for peace, they** created a national-level foundation for the Returning Messiah, and the Only Begotten Daughter who has come for the first time, to emerge as the True Parents through their Holy Wedding. Established by the successful efforts of the Han people, as the people to whom True Parents came, Korea must next become a heavenly unified Korea, where North and South unite with Heavenly Parent at the center.

Similar to the land of Canaan envisioned by the people of Israel and by Christians, Korea will serve as the homeland and source of blessings for all humanity. As the **eternal central axis of a heavenly unified world, it will shine as True Parents'**

birthplace and the center of the culture of heart—a culture of filial devotion (孝情, hyojeong) based on true love, where people live for the sake of others.

The Pacific Rim civilization is the final destination of history and of all civilizations. At its center lies the Korean Peninsula, where the Will of the Heavenly Parent, the Creator, the Alpha and Omega, can finally be fulfilled. A historic new era will dawn in **which Heavenly Parent's kingdom and world begin anew, welcoming the liberation of our Heavenly Parent's homeland in the long-cherished land of the Han people.**

This land was prepared for the birth of the Only Begotten Daughter, and its people were chosen to receive her when she came. After 6,000 years of waiting, humankind **has received Heaven's prepared Only Begotten Daughter and, as people are being** reborn through the True Parents of Heaven, Earth and Humankind, they can now attend Heavenly Parent on this earth. With hope, joy, and delight, the people of the world will sing of the new era of the original creation that Heavenly Parent dreamed of in the Garden of Eden.

Major Time Periods in the History of the Han People of Korea

Glossary

Adam and Eve – The first man and woman that God created, and from whom all are said to be descended

Attend/Attendance to – To respect, support and be available to assist someone

Cheonbo family – A family that has been officially recognized for working hard in the community to help other families receive the Marriage Blessing

Cheon Won Gung – A peace center in Korea for the promotion and realization of peace on Earth

Cheonil Sanctum – The chapel (sanctum) housed within Cheon Won Gung

Cheon Il Guk – **A Korean name for God's kingdom in heaven and on earth**

Condition (of indemnity) – the offering of specific effort or devotions (usually over a pre-determined time period) in order to support a desired result; for example, fasting for 3 days, praying for certain points every day for 40 days.

Daebu nim – An honorary title given to the father of Han Hak-ja

Daemo nim – An honorary title given to the mother of Han Hak-ja

Fall / Human Fall – **Humanity's falling away from God through ignoring the** instructions God had given them and pursuing illicit love and self-centered actions

Family Four-Position Foundation – A diagrammatic representation of husband, wife and child with God as their center, a God-centered family.

Foundation – Often meaning that the conditions for something to be achieved have been set through a period of spiritual effort or struggle

Foundation Day – **The day when the nascent kingdom of God (in Korean, “Cheon Il Guk”) was declared**

Hyojeong – a new term combining the traditional concept of hyo (filial duty) with jeong (heart), to describe a broader concept acknowledging that the acts of love and care by children toward and on behalf of their parents and our Heavenly Parent are driven not only by knowledge of duty, but by a heart of love toward them and the **people they care about. It is sometimes expressed in English as “filial heart,” “filial love” or “filial devotion.”**

Hyojeong Cheonwon – An area of land in South Korea being developed as a model **community of the kingdom of God. The name can be translated as “Heaven’s Garden of Filial Love.”**

Hyojeong Cheonwon Development Project – The project to develop the **Hyojeong Cheonwon model community’s infrastructure**

Indemnity – The atonement for past sins, whether by conscious effort or by the **unfolding of events in one’s life (karma); or by creating the conditions for a specific** initiative to succeed through spiritual investment such as prayer, fasting or good works.

Kingdom of heaven on earth – **The concept of God’s kingdom of true love existing** not only in the afterlife, but here in this world.

Marriage Supper of the Lamb – In the teachings of True Parents, this is understood to be the wedding ceremony of the Returning Messiah and the Only Begotten Daughter

The Marriage Blessing / The Blessing – The Blessing in marriage of couples committed to the ideal of one husband and one wife together for eternity.

Only Begotten Son/Daughter – **one who is “begotten of God” and born free of any** trace of the Fall

Providence – **The unfolding of God’s plan**

Providence of Restoration/Salvation – **The unfolding of God’s plan for the salvation** of humankind

Tribal messiah mission – **The concept of bringing the Word of God to one’s extended** family and relatives and seeking their salvation

True Parents – True Father Moon Sun-myung and True Mother Han Hak-ja, who understood their missions from God at an early age and have dedicated their lives for **the sake of world peace and the salvation of humankind. They have realized God’s** dream by restoring the position of True Parents that was lost due to our original **ancestors’ falling away from God. In that capacity they have worked to restore the** basis for strong families in society as the source for true love and peace to fill the earth.



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143 Days and Counting: Inside South Korea's Crackdown on Religious Freedom

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SEOUL — As of today, Dr. Hak Ja Han Moon—an 83-year-old great-grandmother revered by millions worldwide as the “Mother of Peace”—has spent 143 days in South Korean government custody. She is currently in a hospital on temporary release, receiving treatment for pre-existing health conditions that have likely worsened during nearly five months of detention in a 70-square-foot cell at Seoul Detention Center, where she slept on the floor through the Korean winter.

She is nearly blind from glaucoma. She suffers from arrhythmia that carries the risk of cardiogenic shock or stroke. She has fallen multiple times in detention. She requires a wheelchair to move and assistance to eat. Georgetown University professor Alexandre Mansourov has called her imprisonment a “death sentence.”

And the prosecution’s case against her—after all these months—still rests on aide testimonies and organizational flowcharts. No financial records, no direct communications, no physical evidence linking her to the alleged crimes has been presented in court.

But Dr. Han’s ordeal is not an isolated case of overzealous prosecution. It is one chapter in a rapidly accelerating story of democratic erosion under President Lee Jae-myung’s administration: the selective targeting of conservative religious leaders, the proposed dissolution of churches by government decree, the packing of courts, the creation of a “fourth instance” judicial override, the dismantling of independent prosecution, and the criminalization of anti-China speech. Taken together, these actions represent one of the most alarming rollbacks of civil liberties in any U.S.-allied democracy in recent memory.


Who Is Dr. Hak Ja Han Moon?






Born in 1943 in what is now North Korea, Dr. Han co-founded the Family

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Federation for World Peace and Unification (formerly the Unification Church) alongside her late husband, Rev. Sun Myung Moon. She is the mother of 14 children and a great-grandmother. Over more than six decades, she has met with heads of state, addressed the United Nations, and in 1991 traveled to Pyongyang to meet North Korean leader Kim Il-sung in pursuit of Korean reunification. The Universal Peace Federation, which she co-founded, is a recognized UN NGO that routinely hosts conferences with leaders from over 160 countries.

Today, she lies in a hospital under strict court-ordered restrictions—her second temporary release in 143 days. The Seoul Central District Court suspended her detention until February 21 after her defense team cited deteriorating health from recent falls and concerns over cardiovascular shock. She is prohibited from contacting anyone other than medical personnel, her attorneys, and caregivers. She must remain on hospital premises.

The Case Against Her—and What’s Missing

Prosecutors allege Dr. Han orchestrated bribes using church funds to influence the administration of former President Yoon Suk-yeol. The alleged scheme involved luxury gifts to former First Lady Kim Keon-hee—Chanel bags, a diamond necklace valued at approximately \$57,900—and cash payments to lawmakers. The favors she allegedly sought included assistance with a development project in Cambodia, the acquisition of Korean news channel YTN, and a seat at the presidential inauguration.

None of these alleged objectives materialized.

The Family Federation has maintained that these were the personal actions of a former executive named Yun Young-ho, who has since been terminated and is himself in detention. The church denies organizational involvement.

After five months of investigation and 143 days of pre-trial detention, the prosecution’s evidentiary foundation remains troublingly thin. Court records show the case relies overwhelmingly on aide testimonies and organizational flowcharts—not financial records, wire transfers, direct communications, or any physical evidence linking Dr. Han directly to the alleged crimes. As her grandson Shin Chul Moon told *The Washington Times*: “There’s no evidence that she herself ordered any or even had the intention of lobbying.”

The January 29, 2026, verdict on aide Yun Young-ho confirmed that Dr. Han instructed the necklace gift—but again, the evidence cited consisted of flowcharts and testimonies rather than direct proof.

Further undermining the prosecution’s credibility: Yun Young-ho has claimed he *also* provided funds to Democratic Party lawmakers during the Moon Jae-in administration—naming as many as 15 politicians. The special counsel announced these allegations “fall outside” its mandate, which focuses exclusively on the opposition People Power Party. Critics have accused special counsel Min Joong-ki of conducting a “selective investigation.”

The Human Toll: “A Death Sentence”

The conditions of Dr. Han’s detention have been widely condemned. For 143 days, an 83-year-old woman with severe health conditions has been confined to a 70-square-foot cell, sleeping on the floor in winter. She is allowed only five visitors for a total of ten minutes per day. Her attorneys report interrogation sessions lasting 10 to 12 hours.

Temporary releases have been grudging and minimal: three days in

November 2025 for eye surgery, and ten days beginning February 11, 2026, for fall-related injuries and cardiovascular concerns. Authorities have consistently denied house arrest or bail, citing “evidence destruction” fears—regarding a woman who cannot walk without assistance and whose passport was confiscated months before her arrest.

“A religious leader of global stature is kept in horrible conditions,” Mansourov stated. “She may become a martyr.” Even critics of the Unification Church have called the conditions “inhumane.” The treatment appears not merely negligent but potentially intentional—*consistent with President Lee’s repeated public calls for the dissolution of the church.*

Pastor Son Hyun-bo: Imprisoned for Preaching



Dr. Han’s case does not stand alone. Rev. Son Hyun-bo, 62, head pastor of Segeroh Presbyterian Church in Busan—a congregation of over 10,000 members—endured 143 days in detention at Busan Detention Center before receiving a suspended six-month sentence on February 3, 2026.

Son’s crime: violating the Public Official Election Act by allegedly using his pulpit and YouTube to rally support for conservative candidates and opposing President Yoon’s impeachment. A former special forces soldier and one of the most influential Christian leaders in South Korea, Son helped mobilize a historic Reformation Sunday gathering on October 27, 2024, opposing the Comprehensive Anti-Discrimination Law—which conservatives view as restricting religious speech on matters of sexuality and family.

His case attracted attention at the highest levels of the U.S. government. Vice President JD Vance raised concerns during a White House meeting with South Korean Prime Minister Kim Min-seok. Son’s family was invited to the White House, where Secretary of State Marco Rubio and Vice President Vance listened to their story. An estimated 10,000 American pastors advocated for his release.

Upon his release, Son stated: “Separation of church and state means the state cannot interfere with a church’s worship and faith, not that it can silence the church. **This is a matter of freedom.**” He has vowed to appeal.

Son’s case and Dr. Han’s share a common thread: under the Lee Jae-myung administration, prominent conservative religious leaders—whether accused of financial influence in politics (Dr. Han) or of political preaching from the pulpit (Pastor Son)—face aggressive prosecution and extended detention, raising concerns about selective targeting of conservative faith communities.

The Hypocrisy of “Separation of Church and State”

President Lee Jae-myung has repeatedly invoked “separation of church and

state” to justify his crackdown. At a December 2, 2025, Cabinet meeting, he declared: “There have been cases in which religious foundations, in violation of the principle of separation of religion and state, intervened in politics in an organized and systematic way. This is a constitutional violation.” He instructed the Ministry of Government Legislation to review dissolution orders modeled on Japan’s dissolution of the Unification Church, warning that failure to act could lead to “something similar to a religious war.”

Then, 41 days later, he did the opposite of separation.



On January 12, 2026, President Lee convened a meeting with leaders of seven major religious communities—Buddhists, Protestants, Catholics, and others—and agreed with their call to dissolve “illegitimate, heretical religious organizations,” specifically naming the Unification Church and Shincheonji. The religious leaders urged the government to “dissolve religious groups that harm the nation and its people” and to use their seized assets “to support victims of pseudo-religions.” Lee agreed, stating that “the harm to our society has been neglected for too long, leading to enormous damage.”

Prime Minister Kim Min-seok reinforced the message with language that would be alarming in any democracy: “Pseudo-religions are social evils that need to be eradicated.”

In his January 21, 2026, New Year’s press conference, Lee went further still, likening religious involvement in politics to “armed rebellion” and a cause of “national downfall.” He stated: “The current level of punishment seems far too weak,” and called on all political parties to rally against the Unification Church and Shincheonji as an “opportunity” to “root out” religious involvement in politics entirely.

This is the antithesis of separation of church and state. The classical meaning of the principle—enshrined in democratic constitutions worldwide—is that the state must not interfere in religion. What President Lee has done is the precise opposite: he has enlisted favored religious leaders to help the government decide which faiths are “acceptable” and which should be destroyed. He selectively targets conservative religious movements while courting mainstream denominations for political legitimacy.

As Human Rights Without Frontiers noted: “The anti-heresy witch hunt, once the domain of Christian fundamentalists and now seemingly embraced by the President, is incompatible with Korea’s obligation to respect religious liberty under the ICCPR.” CAP-LC, in a formal statement to the UN Human Rights Council, called the rhetoric from South Korea’s highest officials—speaking of “**heretics**,” “**pseudo-religions**,” and “**eradication**”—“a dangerous drift toward state-endorsed religious discrimination.”

Dismantling the Guardrails: South Korea’s Authoritarian Playbook

The persecution of religious leaders is only one front in a broader campaign to concentrate power and dismantle institutional checks. Under President Lee, the Democratic Party of Korea has advanced a series of measures that, taken together, represent a systematic dismantling of South Korea's democratic safeguards.

Packing the Supreme Court: From 14 to 26 Justices



The Democratic Party has advanced a bill through the National Assembly's Legislation and Judiciary Committee to amend the Court Organization Act, expanding the Supreme Court from its current 14 justices to 26. Under the proposal, four new justices would be added each year over three years—a total of 12 new seats, all appointed by President Lee with the consent of the Democratic Party-controlled Assembly.

The bill has passed committee stages but has not yet been enacted into full law; it still requires approval in the full National Assembly and promulgation. But the implications are unmistakable. Under current law, the number of Supreme Court justices is set by statute—not by the Constitution—meaning it can be changed by a simple legislative majority. And President Lee already holds that majority.

If fully enacted, the Supreme Court would operate at nearly double its current size by 2029. The Korea Herald has reported that President Lee could appoint as many as 22 of the court's 26 justices by the end of his term, including replacements for current justices set to retire by 2030. Opposition spokeswoman Ham In-kyung warned: "This is not about numbers. It is about power." Chief Justice Cho Hee-dae publicly objected, calling it "an issue that will affect the country's future over the next 100 years."

We have seen this playbook before. When a ruling party seeks to reshape the highest court by flooding it with sympathetic appointees, it is court-packing—regardless of the democratic language used to justify it.

The "Fourth Instance": Overriding Final Judgments

Perhaps even more alarming is the companion bill—a proposed revision to the Constitutional Court Act that would allow constitutional complaints against final court rulings. In practical terms, this means the Constitutional Court could review and override Supreme Court decisions after a case has already been resolved through Korea's three-instance trial system.

Critics call it a de facto "fourth instance"—a mechanism that effectively eliminates the finality of judicial rulings and creates a pathway for political forces to relitigate outcomes they find inconvenient. Currently, Supreme Court decisions on cases are final and immune from constitutional review—a safeguard designed to preserve judicial independence. This bill would destroy that safeguard.

This bill, like the Supreme Court expansion, has already passed the Legislation and Judiciary Committee. Chief Justice Cho warned the changes

could cause “enormous harm” to the public and “disrupt the constitutional order.” The opposition People Power Party has condemned both measures as “a fatal blow to the separation of powers.”

As recently as today, February 12, 2026, PPP floor leader Jang Dong-hyeok boycotted a planned meeting with President Lee in protest of the bills’ passage through committee, calling it “a political ambush.” The Korea Times reported that Jang stated: *“Immediately after proposing the meeting, the DPK unilaterally pushed through bills that even the chief justice of the Supreme Court has expressed serious concerns about.”*

The “Church Dissolution Act”: The State Decides Which Religions Survive

On January 9, 2026, following personal directives from President Lee, Rep. Choi Hyuk-jin submitted Civil Code Amendment Bill No. 2215932 to the National Assembly. If enacted, it would grant the state unprecedented authority to audit, suspend, and dissolve religious corporations—and absorb their assets into public ownership.



While explicitly targeting the Unification Church and Shincheonji, the law is drafted so broadly that it could be applied to any religious body whose teachings or political views displease the administration. International legal scholars have condemned the bill as violating Article 18 of the ICCPR. Its grounds for dissolution are imprecise and unforeseeable; “political involvement” is not a recognized basis for restricting religious freedom under international law; and dissolving an entire religious corporation while confiscating its assets is grossly disproportionate to any alleged individual misconduct.

As Bitter Winter’s Massimo Introvigne wrote: “The proposed law gives the state the authority to decide which religions may continue to exist.”

Dismantling Independent Prosecution

In October 2025, the National Assembly voted 174–1 to dismantle the Prosecutor’s Office entirely, splitting its powers between newly created agencies. The Lee administration has announced plans to abolish the Supreme Prosecutors’ Office by 2030. This eliminates the last independent institution capable of investigating political corruption at the executive level—a move critics see as removing any remaining check on the administration’s power.

Criminalizing Anti-China Speech: The “CCP Out” Crackdown

The erosion of civil liberties extends beyond religion. According to The Washington Times, President Lee has ordered crackdowns on anti-China rhetoric and street protests, citing anti-hate laws enacted in other democracies. A ruling party legislator proposed in October 2025 banning the “CCP Out” movement’s anti-China slogans and songs, with violators facing up to five years in prison.

The “CCP Out” movement—comprising military veterans, Protestant churchgoers, supporters of former President Yoon, and the conservative youth group Free University—has held growing protests against Chinese Communist Party influence in South Korea, drawing as many as 10,000 participants. According to Pew Research, 60% and 62% of South Koreans feel threatened by China in terms of economic and national security respectively—more than any other Asian nation surveyed.

The government’s response has been to suppress the movement. The Chinese Embassy lodged a complaint with Seoul; the central government barred rallies near the embassy. Protest organizers report being investigated by police for tearing a Chinese flag. After President Lee officially condemned the marches on September 9, 2025, organizers say they were blocked from protesting in the Myeongdong district. These restrictions continued through Lee’s two summits with Chinese President Xi Jinping—at the APEC forum in November 2025 and in Beijing in January 2026—and remain in effect.

At the APEC summit, Xi offered Lee a gift of Chinese-made smartphones. “Are they safe?” Lee quipped on camera. Xi gestured: “You can check for back doors.” The moment drew laughter between the two leaders—but not from the South Korean citizens being arrested for saying “CCP Out.”

Raids on Sacred Ground



Over 1,000 cops stationed on sacred grounds of Unification Church for the raid on July 18, 2025.

The targeting of conservative religious institutions has involved more than arrests. Military-style raids have been conducted on the Family Federation’s main premises and most sacred grounds. The Yoido Full Gospel Church—the world’s largest megachurch—was raided by special prosecutors. Rev. Jang Hwan “Billy” Kim, the legendary translator for Rev. Billy Graham and chairman of the Far East Broadcasting Company, was subjected to investigation.¹

President Trump directly confronted President Lee about these raids at the White House on August 25, 2025, describing them as “very vicious” and questioning whether a “purge or revolution” was underway. Lee’s staff had feared what they called a “Zelenskyy moment.” Lee told U.S. officials the prosecutors were acting independently.

Jan Figel, president of the Forum for Religious Freedom Europe, summarized the situation plainly: “This is not anti-corruption. It is a purge.”

International Response

South Korea’s actions have drawn condemnation from across the international community. Former Secretary of State Mike Pompeo called the prosecution “lawfare” and “a betrayal of the democratic principles that South Korea is meant to espouse.” Former Speaker Newt Gingrich expressed outrage. Vice President Vance personally intervened in the case of Pastor Son.

The issue of religious liberty in South Korea was the last concern raised by the late Charlie Kirk, who called Secretary of State Rubio from South Korea

just days before his death. At Kirk's memorial, Rubio noted: "One of the last messages I received from him was just a few days before his passing, when he wrote to me from overseas: 'I'm in South Korea. I have many concerns I want to share with you when I get back.'"

At the United Nations Human Rights Council, CAP-LC submitted a formal statement denouncing South Korea's growing religious liberty crisis, noting that four UN Special Rapporteurs had already sharply criticized Japan's dissolution of the Unification Church—the very precedent South Korea now invokes. CAP-LC concluded that South Korea's case is "even more blatant than in Japan."

Timeline: The Erosion of South Korean Democracy (2025–2026)

The following chronology draws from court records, The Washington Times, Korea Times, Korea Herald, Yonhap News, Bitter Winter, and statements by international human rights organizations.

May 23, 2025 - Travel Ban on Dr. Han

Special prosecutors bar Dr. Han from leaving South Korea and confiscate her passport amid investigation into alleged luxury gifts to former First Lady Kim Keon-hee.

Jun. 3, 2025 - Lee Jae-myung Elected

Lee wins presidency following Yoon's impeachment. His Democratic Party already controls the National Assembly, consolidating executive and legislative power.

Jun. 5, 2025 - Supreme Court Expansion Bill Advanced

Democratic Party advances bill to expand Supreme Court from 14 to 26 justices—12 new seats added at 4 per year over 3 years, all appointed by President Lee. Chief Justice objects publicly.

Jun. 2025 - Constitutional Court Act Amendment

Democratic Party advances companion bill allowing constitutional complaints against final court rulings—a de facto "fourth instance" that would permit the Constitutional Court to override Supreme Court decisions.

Jul. 9, 2025 - Dr. Han Designated Suspect

Special Prosecutors' Office formally designates Dr. Han as a criminal suspect on charges including bribery, embezzlement, and interference.

Aug. 25, 2025 - Trump Confronts Lee at White House

President Trump presses Lee about "very vicious" church raids. Trump questions whether a "purge or revolution" is underway. Lee's staff had feared a "Zelenskyy moment." Lee claims the prosecution is acting independently.

Sep. 8, 2025 - Pastor Son Arrested

Rev. Son Hyun-bo arrested for violating the Public Official Election Act—essentially for preaching conservative positions from the pulpit.

Sep. 9, 2025 - Lee Condemns Anti-China Protests

President Lee officially condemns "CCP Out" marches. Organizers report being subsequently blocked from protesting in Myeongdong.

Sep. 17, 2025 - Dr. Han Questioned 10 Hours

Dr. Han, 82, questioned by special prosecutors for nearly 10 hours. Appears in wheelchair post-heart procedure. Denies all involvement.

Sep. 22–23, 2025 - Dr. Han Arrested and Detained

Seoul Central District Court issues arrest warrant. Dr. Han confined to 70-sq-ft cell at Seoul Detention Center. Bail denied despite health; prosecutors

cite "evidence destruction" fears.

Oct. 9, 2025 - Prosecutor's Office Dismantled

National Assembly votes 174–1 to dismantle the central Prosecutor's Office, splitting its powers between new agencies.

Oct. 10, 2025 - Dr. Han Indicted

Special prosecutor Min Joong-ki indicts Dr. Han on charges of bribery, embezzlement, illegal political funding, and evidence destruction. No physical or conclusive evidence presented.

Oct. 2025 - Anti-China Bill Proposed

Ruling party legislator proposes banning "CCP Out" slogans and songs, with violators facing up to 5 years in prison.

Nov. 4, 2025 - 1st Temporary Release (3 Days)

Court grants 3-day release for eye surgery. Extension denied; Dr. Han returned to cell.

Dec. 1, 2025 - Trial Begins

Prosecution portrays Dr. Han as "absolute power holder." Defense argues no direct evidence. Case relies on aide testimonies and flowcharts.

Dec. 2, 2025 - Lee Calls for Church Dissolution

At Cabinet meeting, Lee references Japan's dissolution of the Unification Church and instructs legal review. States: "If a corporation commits acts that violate the Constitution, it should be dissolved."

Jan. 9, 2026 - "Church Dissolution Act" Filed

Bill No. 2215932 submitted to National Assembly at Lee's direction. Would grant state power to audit, suspend, and dissolve religious corporations and seize their assets.

Jan. 12, 2026 - Lee Meets Religious Leaders

Lee agrees with 7 major religious groups' call to dissolve "pseudo-cult religions." PM Kim Min-seok: "Pseudo-religions are social evils that need to be eradicated." Denounced at UN Human Rights Council.

Jan. 21, 2026 - Lee's New Year's Address

Lee likens religious political involvement to "armed rebellion" and "national downfall." Calls for using investigation as opportunity to "root out" religious involvement in politics.

Jan. 29, 2026 - Aide Verdict

Court confirms aide Yun's account that Dr. Han instructed the necklace gift, but evidence remains testimonial, not physical.

Feb. 3, 2026 - Pastor Son Released

Son receives suspended sentence after 143 days. Thanks Rubio and Vance. Vows to appeal. Dr. Han remains detained.

Feb. 11, 2026 - 2nd Temporary Release

Court suspends Dr. Han's detention until Feb. 21 for medical treatment. Pre-existing conditions have likely worsened during 143 days of detention.

Feb. 12, 2026 - Opposition Boycotts Over Judicial Bills

PPP floor leader boycotts planned meeting with Lee in protest of DPK's unilateral passage of Supreme Court expansion and Constitutional Court override bills through committee.

The Bigger Picture: A Dangerous Precedent

South Korea's trajectory sets a dangerous precedent for democracies worldwide. When a government can detain an elderly religious leader for

nearly five months without substantial physical evidence; pack the courts with sympathetic justices; create a mechanism to override final court rulings; dismantle independent prosecution; propose laws allowing the state to dissolve religions and seize their assets; enlist favored religious leaders to legitimize the targeting of disfavored ones; and criminalize citizens for protesting a foreign government's influence—the foundations of democratic governance have been fundamentally compromised.

The International Covenant on Civil and Political Rights is unambiguous. Article 25 guarantees every citizen the right to engage in public affairs without discrimination, including discrimination based on religion. Article 18 protects the right to express beliefs publicly. These protections apply equally to Catholics, Protestants, Buddhists, Muslims—and to the Unification Church and Shincheonji. In democracies around the world, religious communities engage in political life. American churches mobilize on issues from abortion to immigration. European Christian Democratic parties are built on religious social teachings. Israel's religious parties are integral to its parliamentary system.

A government that claims the right to silence religious voices it finds inconvenient is not enforcing neutrality. It is enforcing conformity.


The U.S.–South Korea alliance is rooted in shared values of freedom, democracy, and human rights. Nearly 37,000 Americans gave their lives to defend South Korea. Today, that legacy is being tested not by foreign enemies but by the erosion of fundamental freedoms within South Korea itself.

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