

A NEW BEGINNING

1951-1953: STARTING OVER IN BUSAN

The port city of Busan was already overcrowded with hundreds of thousands of refugees who had fled from the north during the fighting. In that sea of humanity, Rev. Moon managed to find Duk-moon Eom, a friend of his since their college days in Japan. At his invitation, Rev. Moon stayed with him for several months, and during this time he became one of his new followers in Busan.

Rev. Moon found work as a dockhand on Choryang wharf, to support himself while he taught and preached. He also helped his disciple from the north, Won-pil Kim, a promising young artist who painted scenery and portraits and sold them to American GIs.

In May, Rev. Moon moved out of Eom's home and together with Kim built a tiny church from discarded army ration boxes. It was a six-square meter mud-wall hut on a steep hillside beside a cemetery at 1513 Bumil-dong, and it was barely big enough for three people to lie down in together.

Another of his early disciples in Busan, Hyo-won Eu, was a good teacher and writer. Working under kerosene lamplight in the evenings, he later collaborated with Rev. Moon to produce the second version of the *Divine Principle*. This was the standard text from this time forward.

With not enough food to eat and only one set of clothes on his back, Rev. Moon told his small following that one day the message of the *Divine Principle* would be spread all over the world. He prophesied that people from all over the world would come to venerate that bleak hillside and the little mud hut. Even to his followers, Rev. Moon's predictions sounded unbelievable.

After several months in Busan, Rev. Moon was finally reunited with his wife, Sun-kil Choi. However, caught up with the urgency of his mission and the needs of his growing band of followers, he continued to dedicate himself night and day to his religious mission. In the process, he had little time to spend with his wife and young son.

After five long years of separation, it was too much for her to accept his total dedication to the mission at the sacrifice of his family. For their part, his disciples later said they took far too long to realize that the Moons needed time together.

Choi's family, who were strong Christians, had always been uncomfortable with Rev. Moon's unconventional teachings, and now this devotion to the church community at the expense even of his own family was the last straw. Divorce was not common then in Korean society, but with support from her family members, the marriage ended, despite Rev. Moon's repeated appeals to his wife not to divorce. Their son, Sung Jin, however, remained with his father.

In December of that year Rev. Yo-han Lee, a Presbyterian minister, joined the group. The atmosphere improved as the membership and support increased. The following year Rev. Moon was able to send both Hyun-shil Kang and Yo-han Lee as missionaries to Daegu to set up a pioneer church mission. After the Korean War armistice was declared in 1953, Rev. Moon visited Seoul to organize missionary activities there. In March of 1954, Rev. Moon and his followers moved permanently to Seoul.

A Young Man with a Big Vision

Hyun-shil Kang

I met Father on a small mountain in Busan. At that time, I was a missionary of the Korean Presbyterian Church. One day a lady came to my school and told me of a place named Beomnat-kol and a young man teaching very strange things there.

I became quite interested in her story. I set a one-week prayer condition, asking Heavenly Father, if it was His will, to help me go there and meet this young man. One rainy day, May 10, 1952, while I was praying in the church, I had the inspiration to go. My motivation was quite clear: if this young man was misguided in his efforts, I had to point him in the right direction.

The place was difficult to find, because the directions I had been given were too vague. Eventually I found a hut built of mud and stone; the rain leaking through the roof had left many stains. I thought that if anybody had to live in such a house, he would have to be filled with resentment.

Then a young man came in. My first impression was that he had been doing hard work, perhaps in a factory. He asked me where I was from and then said to me, "God has been giving you so much love, especially during the past seven years."

Then I began to think, "What happened seven years ago?" I remembered that it was exactly seven years

earlier that I had dedicated my whole life to God. How could he have known?

Then he added, "Now nobody knows much about Korea or the Korean people. But some day, Korea will rise up like the top of the mountain, and so many people will wish they were Koreans."

He spoke with so much energy and enthusiasm, as if he were addressing thousands of people. The room was just large enough for two people. I was leaning away from him against the wall. His eyes were shining brilliantly, with light coming from them. This energetic speech lasted for three hours. I thought, "That's enough for today."

I started to leave the house, but he asked me, "It's not very special, but why don't we have dinner together?"

"I have to go," I answered.

But he insisted that I stay. Christian standards were very strict in Korea then, and such a situation was almost unheard of. Dinner was served on a tiny pine table, just big enough for one person. There was no rice, just barley, and it was the badly-hulled type the government gave to refugees. There was some kimchee, turned sour with old age, and bean curd.

At the dinner table, he asked me to offer a prayer, but after listening to

him speak for three hours, I couldn't collect my thoughts.

So he prayed. He said "Heavenly Father, I would like to fulfill Your will. I would like to solve Your grief. I would like to console You. You have been longing to find someone who can fulfill Your will. I want to fulfill Your will and restore the world."

I was so moved by that prayer. I had been praying more than four or five hours every day. I prayed for the president of the country, for the leaders, for North Korean and South Korean people, for poor people, unhappy people. I was also praying for more than 100 members of my congregation by name.

I would pray, "Oh, God, please give me this, help me in that, give me everything." But here this young man prayed, "I will do everything for You." He centered everything on comforting God's heart.

He told me, "Even though this room is shabby and unpresentable, I am opening a door for all mankind. I know that so many people have lost their way and don't know what to do. So many people are suffering. We have to help them. So I keep my door open 24 hours a day."

"The time will come when not only Christianity, but all the religions of the world can be unified," he said. "Someday, in the near future, the whole universe will be one and unified."

I had never heard of uniting the universe! "You cannot even unify several people," I thought. "It's so difficult to unify Christianity, how can you unify all religions and the world?"

At last I determined to pray to God to get the right answer. The answer God gave me was this: "I trust him. You have to help him, follow and support him." And so I did.

1954-1959: FOUNDING A CHURCH

On May 1, 1954, in Seoul, Rev. Moon moved his ministry in a new direction by founding the *Holy Spirit Association for the Unification of World Christianity* (HSA-UWC), which became popularly known as the "Unification Church." Although his original intent was to work with existing Christian groups, after more than a decade of rejection and persecution it became clear that he would have to form a new and united group of his own in order to move forward.

Even so, people, especially Christians, were astonished when they heard the name that Rev. Moon had chosen for the young church. It seemed so grand, even pretentious. They could not imagine how their small group could impact even Korea, let alone unite all of "World Christianity."

However, the small church found itself in the national spotlight, much sooner than they had anticipated. Female students from Ewha University, the nearby Christian women's college, started to flock to his services. With so many students joining the church, the school sent professors to investigate. Soon the unusual story found its way into the newspapers.

When even those professors also joined the church, the school board became very worried, concerned about the reaction of the parent denomination. In the spring of 1955, the university took the unprecedented step of dismissing five professors and expelling fourteen students, including five students in the graduating class, simply on the grounds that they were attending the Unification Church. A similar incident took place at Yonsei University, but on a smaller scale.

Up until that point, the newspapers had been sympathetic to the Unification Church as they reported on the universities' unjust treatment of these professors and students. Suddenly they changed their attitude and

began to print alarming negative reports about Rev. Moon and his activities. In the full glare of publicity, Rev. Moon was once again arrested and jailed. He was released a few weeks later when found innocent, but the press coverage of his innocence was so minimal that few people noticed.

From this time forward, the leaders of other Christian churches and Christian schools objected vigorously whenever their members decided to join Rev. Moon's church. Anonymous reports were made to the Seoul city authorities that Rev. Moon was a traitor who had evaded the draft. In another version, he was said to be accused of engaging in promiscuous acts with members of the church, acts that would have been anathema to the core teachings and practices of the movement.

Rev. Moon was arrested once again, with even more sensational press reports. This time he was held for three full months in Seodaemun prison. In the course of his trial, it emerged that Rev. Moon had been a prisoner in North Korea during the years it was alleged he had been evading the draft. All charges were dropped. The allegations of sexual impropriety were also proved to be libelous and groundless. Those who had made false accusations were reprimanded by the court. However, on the day of his release, there was scant coverage in the press. To this day, similar rumors and prejudices continue against Rev. Moon and his movement.

Amid this severe persecution, Rev. Moon nurtured a growing community of faithful disciples. They became known as the "weeping church" because of the tearful prayers of Rev. Moon and his followers. By 1957, churches had been established in 30 Korean cities and towns. Pioneer Unification missionaries went out to 116 other cities and towns, and Rev. Moon traveled throughout the country visiting them.

Training programs for overseas missionaries were begun. In the late 1950s, the first international missionaries were sent out, Sang-ik Choi to neighboring Japan in 1958 and Young-oon Kim and David S.C. Kim to the USA in 1959. Later, Colonel Bo-hi Pak joined them in 1962.

In 1963, Rev. Moon founded Little Angels Korean Folk Ballet, understanding the power of art and culture to communicate beyond words in any background of nationality, religion and race. The Little Angels introduced the Korean culture and spirit throughout the world during more than 1,800 performances in 40 nations.

Little Ambassadors for Peace Touch People's Hearts

Woo-ok Shim

When the Little Angels were founded, our church was economically so poor that we could not eat even one decent meal a day. We could not afford to eat any rice but only barley. We could not eat even that to the fullest satisfaction and we had only one side dish, radish that was heavily salted so people would not eat so much of it.

Since we did not have funds to support the Little Angels, we had to borrow money at the incredible rate of 10% interest per day.

Whenever leaders were gathered for a meeting, my heart trembled. They would oppose Rev. Moon and say, "Teacher, it is not the right time to start the Little Angels yet. We cannot afford even to eat." Yet, Rev. Moon said, "We must do it."

Rev. Moon gathered together

children from the ages of seven to ten, they were still so young that they sometimes had runny noses and wet their pants. Still, he prepared clothes for them with such precious money. To save money, we mothers made Korean costumes and socks for them.

The children were trained to sing and dance, and they became famous all over the world. They were invited to perform in front of Queen Elizabeth II and Mikhail Gorbachev, and at the United Nations.

Through their performances, they promoted not only the status of Korea but also the transcendent beauty and language of the arts, thus bringing people closer to one another as children of God.

They were indeed the first little Ambassadors for Peace.

1960-1970: EXPANDING THE FOUNDATION

On March 16, 1960, Rev. Moon married Miss Hak Ja Han, the daughter of one of his early disciples. Hak Ja Han and her mother were devout Christians who had also fled south during the Korean War. They soon thereafter joined the Unification Church. Only seventeen years old at the time of the wedding, Dr. Hak Ja Han Moon is now the mother of 14 children and more than 40 grandchildren.

Teaching that a good marriage and a God-centered family are the key to restoring the entire human family, the marriage Blessing of the Moons was quickly followed by a series of Blessing ceremonies for increasing numbers of church members, starting with three couples, then 36, 72 and 124 couples. Soon the curious media coined a new term for the group, "mass weddings."

Forty-day summer pioneer evangelism and education periods were started in July 1960, with 659 members from 413 churches assigned to locations all over Korea. Rev. Moon inspired them to encourage people, who were then still very poor, to revive the nation with a new vision and hope for the future.

The young volunteers taught stories from the Bible and lectured from the *Divine Principle*. In a land still divided and threatened by communists from the North, each summer they also taught the "Victory Over Communism" lectures. They taught children and adults to read, and did community service work in the villages. At that time, Korea was an underdeveloped nation, unlike today. These efforts laid the foundation for the *Saemaul Undong*, the New Village Movement that brought economic prosperity under President Park Chung-hee.

The International Federation for Victory Over Communism was the first of many organizations and activities founded by Rev. Moon to bring about the peaceful end of communism. In the early 1960s, with tensions

rising around the world and an armed and hostile neighbor to the North, the need for ideological and moral conviction in South Korea was particularly intense. Rev. Moon taught that communism, based on atheism, was wrong. The dialectic theory of progress only through struggle was false. Dialectical materialism could only be defeated ideologically, not by military or economic means. He developed education about the fallacies of Marxism-Leninism, offering a counterproposal based on universal principles called Godism.

In 1965, Rev. Moon left South Korea for the first time in 20 years and made his first world tour, visiting 40 nations and consecrating Holy Grounds for prayer in each of them. In 1969 he traveled abroad again, visiting Japan, the United States, and Europe. For the first time, he was able to share the marriage Blessing with international couples.

While on tour in the United States, Rev. Moon took the time to write to members in Korea about his experiences overseas:

Let me tell you something of what I have felt in America during the tour. America consists of all races. Consequently, America addresses many complicated problems. Also, it is such a free land that we can witness many kinds of phenomena there. I strongly feel that America needs an urgent renewal of spiritual and internal matters, and also of social and external matters.

Contrasting American and Korean members, both have relative strengths and weaknesses. I feel that Oriental customs are conservative, but that they do not break new ground, whereas the West is open, realistic and sociable. There is no racial discrimination among Unification Church members. They are noticeably different from other groups.

I think the intimate relationship that exists among members is unprecedented in history. It truly shows we are all brothers and sisters with one heart. I hope all the members will have the opportunity to go abroad.

As he toured the world, Rev. Moon realized that many people did not quite know what to expect. When he visited Europe, one member recalled, "At lunch people were thinking, does the teacher even eat? But when Rev. Moon ate a plate of spaghetti with gusto, everyone relaxed."

However, sometimes the unexpected did happen. One evening in London, Rev. Moon had been speaking for some time about man's purpose and God's creation, when an exotic visitor halted proceedings. There was a knock on the door and in strode an Indian guru, dressed like a Transylvanian count in cape and hat, and accompanied by a valet. Removing his coat with a flourish, he suggested to Rev. Moon that 'the two Masters' should withdraw for higher-level discussions.

Rev. Moon replied that since he had come a long way to be with his family and disciples, the guru would have to ask their permission first. He asked; but the members objected and invited their exciting guest to join the meeting instead. Put out by this refusal, the mysterious Indian spun on his heel and left with as great a flourish as he had arrived.

At the end of all these missionary visits, Rev. Moon returned to his native Korea. Soon a bold plan began to take shape: he would bring his mission to America.



The Moon family home in North Korea. In 1991, the North Korean authorities restored what remained of the family home in preparation for Rev. and Mrs. Moon's visit.



Sun Myung Moon as a student in his school uniform



With some student friends from Myeongsu-daeburch during the late 1930s



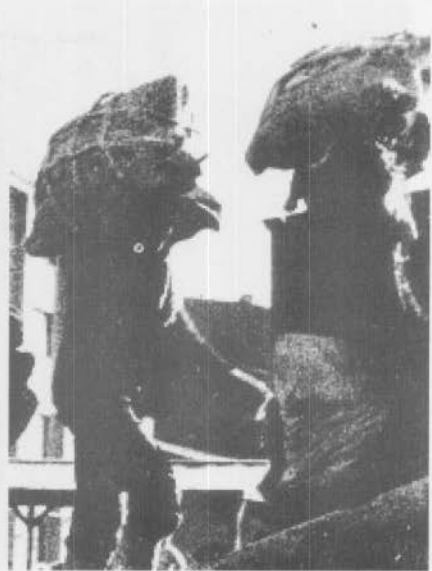
He served other churches as a dedicated member then as a Sunday School teacher. It was his hope that after a period of service in the church, it would be possible for him to share some of his insights with the senior pastors.



Rev. Moon with a missionary during the early 1940s



His fervent preaching and uncompromising stance drew lots of attention.



Arrested in 1948, he was sent to the notorious labor camp at Heungnam.



As the Korean War raged up and down the peninsula, virtually the entire nation found themselves refugees. Busan, the southernmost tip of the peninsula, was the destination of last resort, and the population tripled in a few weeks.



Rev. Moon built a six-square meter mud-walled hut out of cardboard ration boxes on a lonely hill by a cemetery. It is the first secure base he had in a city swollen with hundreds of thousands of refugees.



After becoming a disciple of Rev. Moon, Hyun-shil Kang uses a chart to explain Rev. Moon's teachings to people on a street corner.



Students and faculty from prestigious universities in Seoul joined the movement, causing alarm to school authorities. Eventually Rev. Moon was arrested and imprisoned on various charges that were later all dropped.



Rev. Moon was often jailed for his beliefs. He is shown here on his release from a Seoul prison in 1955.



Two of the earliest members, Sae-hyun Ok and Hyun-sbil Kang, standing outside the first church established in Seoul, in the 1950s



Rev. Moon and members at the official founding of the HSA-UWC in 1954



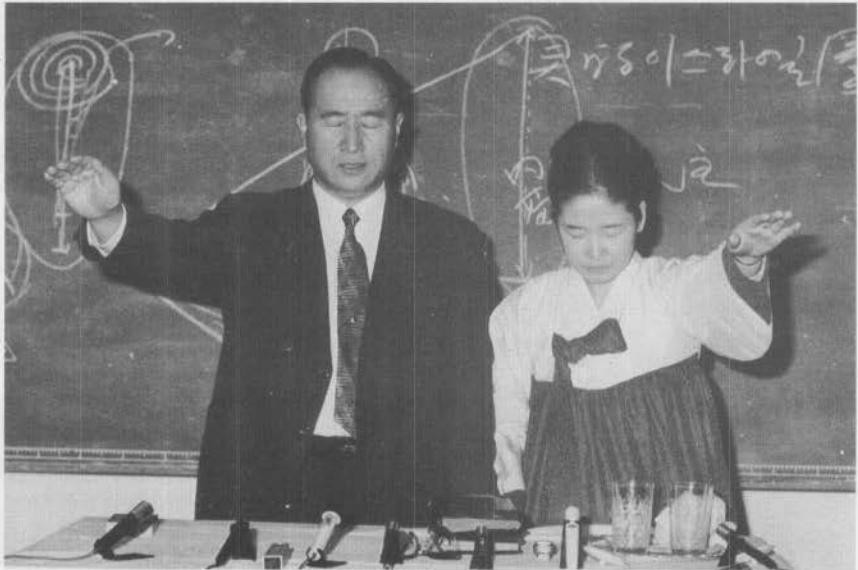
In 1960, Rev. Moon married Hak Ja Han, the young daughter of an early disciple. She and her mother had also escaped from North Korea during the Korean war. Her mother was raising her alone when she joined the Unification Movement.



Rev. and Mrs. Moon officiated at the marriage blessing of their followers.



Rev. and Mrs. Moon with their first son Hyo Jin.



Rev. and Mrs. Moon pray together at a church holy day.



A meeting with Sir Anthony Brooke, British author and former Rajah of Sarawak, at Chuncheon. Rev. Moon had first met with Brooke in London during his first world tour to 40 nations in 1965.



Early members of the church would give speeches and lectures in public places. Here, students gather to hear a talk outside Jeonju Station.



Every summer, the members dispersed from the cities and go into the country. They would lecture the Divine Principle, teach children and adults to read and write, and perform community service. Rev. Moon traveled around by jeep to meet them all.



Helping families to plant rice during the summer season.



In 1965, Rev. Moon's teachings were compiled, translated and published in a book, the Divine Principle. This meant that the global mission could develop to a new level and members started joining in large numbers around the world.



Speaking to members of the large, growing movement in Japan in 1969