

1955년 이화여대 14명의 퇴학사건

끝나지 않은 역사

A study on the oral history of Unificationist students expelled from Ehwa Womans University

김상희 지음

1955년 1학기, 이화여대는 교수 5명을 면직하고 학생 14명을 제적 처분했다. 언론은 이 사건을 ‘이화여대에
때 이닌 종교 과동’ (평화신문, 5. 15), ‘이화여대에 제적 사태’ (조선일보, 5. 16), ‘덕화력의 경쟁’ (동아일보, 5.
17), ‘신앙의 이유로 퇴학을 시킬 것인가’ (한국일보, 5. 23)로 비중 있게 다뤘다.

무슨 일이 발생했던 것일까? 제적 처분된 학생들의 경험과 기억을 역사적 관점에서 재구성하고 복원한다.

In the first semester of 1955, Ewha Womans University dismissed five faculty members and fourteen students. This incident received significant press coverage, under titles such as “An untimely religious crisis at EWU” (*Pyunghwa Shinmoon*, May 15), “An expulsion crisis at EWU” (*Chosun Ilbo*, May 16), “A competition in virtue” (*Donga Ilbo*, May 17), and “Should students be expelled for their religious belief?” (*Hankook Ilbo*, May 23). What happened? This book reconstructs and restores the experiences and memories of the expellees from a historical viewpoint.

Sang Hee Kim:

MA in reading education
Catholic University School of Education

PhD in theology
Sun Moon University

Adjunct professor
Sun Moon University

The Unfinished History

The expulsion of fourteen students from Ewha Womans University

Sang Hee Kim

Translated by Jin Seung Eu

Prologue

I remember what a woman in her twenties said in a reading club: “We are capitalists to the bone. The blood of capitalists is flowing in us. It’s hard to think of anything else.”

In Korea you need carry items of well-known luxury brands; if you are too poor to have one, you must at least have an imitation. What is the difference between an original item and an imitation? A university professor has said that the difference is nothing more than the difference of money. I agree.

I am not sure when this trend started. In our society we get anxious if we do not belong somewhere. I must have what others have, and I must watch movies and dramas others watch. I must be able to join their conversation. We make hard efforts to be part of the flow, even if it does not agree with our sentiments, beliefs, or tastes. Why? Perhaps we have a certain fear of being alone, and this may be why we are hesitant to live by our conviction. Perhaps for this reason, in the field of humanities it is those who can keep their belief and clearly speak their thoughts that are defined as human beings.

A few years ago, while working as a religion reporter I had a chance to meet followers of a new religion in Korea. They were early members of that religion. In their stories I could have a peek into the depths of their lives layered like tree rings and smell the aroma of sincerity. They are the nine narrators and also the heroines of this book (Jungwon Kang, Gyungshik Kim, Youngsook Park, Gilja Sa, Myungjin Suh, Mishik Shin, Gyesoon Lee, Dehua Chung, and Sengryun Chi). They unreservedly gave their twenties to what they believed in and gladly took the suffering in an effort to go beyond petty gods of the haves towards the infinite God, thereby purifying and glorifying their souls.

This book does not just describe a history of a Korean religion; rather, as the saying goes, “Things resemble their user as time goes by,” it focuses on revealing lives of people who have been pillars of that religion.

When you go to another country or visit other people’s home, you must let go of your ways and attitudes to be able to see them properly and taste true joy there. The same is true when you want to understand other people’s lives and religion. Let us lay down our attachments, concepts, and religious colors for a while. Then we will surely discover and obtain many things and perhaps even

enjoy the peace and harmony we find in them.

This book is a revision of my 2011 work. To make it into a book I changed the old title and structure and added a list of source materials. I extend my deep gratitude to those who helped publish this book. First of all, I thank the nine narrators, who are the actual people involved in the 1955 incident of expulsion and helped write this book without disruption. How difficult it is to reveal your life from birth, a life deeply entangled in tribulation! I truly hope there will be a time when this story of their lives finds echoes in your heart.

Finally, I extend my gratitude to director Chan Yong Chung, President Goo Hyung Chung, and other staff members of Kookhak Jaryowon Publisher. Furthermore, I send my love to my wife Sang Mi Lee and my children Choonghyun, Joonsung, and Joonsoo, who always remind me of where my life should be directed.

Sang Hee Kim

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Abbreviations

EWU: Ewha Womans University

FLPS: Faculty of Law and Political Science

SNU: Seoul National University

HSA-UWC: Holy Spirit Association for the Unification of World Christianity

WFMS: Woman's Foreign Missionary Society of Methodist Episcopal
Church

Chapter 1: Starting the history of a fringe group

The reason for my interest

“Nothing can change the past, but our understanding of the past can be changed, improved, and advanced.” (Bloch 1993) This is possible when new material is discovered or the past is approached from a different viewpoint. Likewise, the history of a religion can be reconstructed in various ways according to how the course it steered is studied today.

It is generally understood that in Korea, after the founding of Donghak by Soown Choi in 1860, about 500 new religions have emerged. However, it has not been long since their systematic studies began (Kim 1997). The studies have tended to be limited to hermeneutical discussions of their doctrines and beliefs. Some results have emerged through fieldworks. However, there is difficulty in obtaining dynamic materials because many of the studies have been done under the influence of the researchers’ personal religiosity and prejudice with an aim to expose the falsity of these religions. Radical criticisms and revelations can provide an important basis for establishing the truth, but they do not by themselves exist as the truth. In this connection Edward Said has said that the spirit of denial may be a necessary condition for denial but not a sufficient condition for affirmation. These materials have been spread in distorted forms and brought the risk of misunderstanding these new religions.

Around the time of Korean liberation and Korean War the new religions of Korea emerged as millennial movements. It has been more than half a century since then. This means that their founders and first-generation followers are disappearing. Hence, more urgent than ever is a study that expands the horizon of their understanding and goes beyond the dichotomous thinking to understand their religiosity, beliefs, and acts.

This book studies the Holy Spirit Association for the Unification of World Christianity (to be called ‘Unification Church’), which is considered one of the main forces in the Korean messianic movements of the last fifty years. Founded on May 1, 1954, the Unification Church draws attention from many angles in Korean society. In terms of the number of followers they are inferior to the established religions. However, they are active in many areas such as politics, culture, art, sports, and religion; especially their economic activities and the Blessing of Marriage never cease to be an object of public interest.

This book is not a study of the doctrine of the Unification Church; rather, it is a study from a historical point of view of the experiences of some of its early members, who have been marginalized and unable to express their voices and feelings due to the misunderstanding by Christianity and the world. It is mainly based on in-depth interviews of nine of the fourteen people who were expelled from EWU in 1955 after choosing to follow the Unification Church.

The number of EWU students who officially joined the church or occasionally visited it were remembered differently by different narrators. One said 500 ~ 600, while another said 400. Another said that 40 ~ 100 students visited it in a day. There seems to be no record of this even in the Unification Church headquarters. Thus, based on the overall accounts of the narrators, I estimate their number to be at least 400.

Considering the fact that in 1955 EWU had 4,038 students in total (Committee for the Publication of 100-year's History of Ewha 1994a), a 10% of the students being attracted to the Unification Church could not have been a negligible phenomenon. Moreover, even a few of the professors joined and actively proselytized for the church as well, and this must have been highly alarming. To cool off the fever of the Unification Church the university took a harsh measure, firing five professors in March 1955 and expelling fourteen students in May 1955. While this measure worked well to kill the new religious passion in the university, it drove the Unification Church into the greatest crisis since its foundation one year before, with its founder and core members taken to prison. After this their mission activities unfolded differently from the past.

This study focuses on the following aspects of the 1955 incident: First, It studies the sense of historical identity and conversion experience of the students who kept their faith despite the strong pressures and punishment of expulsion. For this, based on in-depth interviews, it chronologically reconstructs their oral histories, including their personal backgrounds, motivation for going to EWU, and experiences of conversion to the Unification Church.¹

Second, it studies the church's mission activities in EWU and the Unification fever it aroused. After its foundation in 1954 in Seoul, the Unification Church focused on universities for their proselytizing activities. The heated responses from professors and students were enough to alarm the establishment. This study will follow the process where negative views of the establishment toward the Unification Church formed and the struggle and marginalization of the EWU unificationists.

Third, it studies the diversity of the historical situations experienced by the narrators as Unification Church members. To suppress the rapid spread of the Unification doctrines and religious enthusiasm the university took the harsh

measure of expulsion. This book examines the social situation that allowed the university to punish them by overriding the freedom of religion guaranteed by the Korean constitution.

Fourth, the narrators claim that the view of the Unification Church as a false religion was established and publically entrenched, on the one hand, by major newspapers, which had a change of heart, and, on the other, by EWU and the Korean government elites, which joined forces to exterminate the Unification Church. This book examines this based on the narrators' memories and experiences and their psychological interpretation.

Oral history seeks to discover what is hidden

This book is about reconstructing and restoring, through their own voice, the historical experiences and memories of the students who were expelled from EWU in May 1955 because of their choice to follow the Unification Church. For this purpose, I took the methodology of oral history, which is one of the qualitative research methods, and approached the issue from a historical point of view.² This method microscopically follows and reconstructs, through stories of some of the EWU expellees, the foundation of this Unification Church in 1954, the dismissal and expulsion of the professors and students from EWU in 1955, the imprisonment of Rev. Moon in July of the same year, and his later acquittal and release. Whereas the studies of the Unification Church so far have generally been conducted based on the stereotype of new religion and researchers' religious tendencies and ideologies, we may say that the present study provides alternative writing of history.

History is a description of the past. Historical description changes according to which part of the story is chosen and how the cause and effect are constructed. Thus, behind every historical description there is an invisible discourse. This discourse serves as the basis for systematizing an overall plot, which determines which materials to select and where to lay emphasis. Thus, the plot is not a fact but a result of an ideology (Kim 2009).

Consequently, much of what we know about new religions can only be based on the work of the ruling class, who can express their own voice and leave official records. Barraclough stressed that "the history we learn is strictly speaking not a fact but a series of widely-approved judgments although it is based on facts." (Carr 1961) In other words, not all of what is written by religion scholars and recorders about new religions can be facts. There is a high chance that their writing is solely based on their viewpoints, dialogues and choices. In line with this, I have used oral history as the main resource for the present research.³

Oral history is highly personal and subjective because it describes a person's life story and experience. For this reason, it is often criticized as untrustworthy and lacking in historical value (Lee 2002). However, oral historian Jan Vansina rejects "pure objectivity," claiming that all existing historical materials have

personal bias from the beginning.

What makes some memories remain in historical documents and some disappear from history? Foucault explains this by saying that history is a form of knowledge and power (Kim 2006). Thus, oral history focuses on capturing microscopic phenomena by emphasizing personality and subjectivity, which have been neglected by the existing historical studies. By embracing live experiences and subjective memories of the people who have lived through the event, it can reveal aspects of history that have been hidden from official documents (Yom 2006).

The biggest difference between oral material and documentary material is that the former has not been written. Thus, its contents can change according to the situation where the story is told. Since the story telling proceeds in an in-depth interview as a joint work between the narrator and interviewer, everything including personality, atmosphere, and environment can influence the shape of the story being told (Ryoo 1998).

Stories are expressed not only through words but also through other things such as the peculiarities of the language of the narrator, her pause and silence, and height and tone of her voice. The closeness the narrator feels towards the interviewer significantly influences the direction of the story. Hence, oral material cannot be free from the criticism that it is seriously influenced by the time, place, narrator, method, and reason for the interview (Korea Association for Oral History 2005). Nevertheless, an advantage of oral history is that it can restore live experiences that rarely emerge in historical documents and reveal the harm done by the ruling class that may otherwise be buried in history. Thus, oral history often deals with sensitive issues in modern history experienced by narrators (Kim 2002). The incident of EWU expulsion can be considered one of them.

Previous studies

It is not easy to find fair-minded studies related to the Unification Church. Most of them are studies by hostile Christian intellectuals or media reports seeking commercial gains. However, in the dearth of studies of the Unification Church, even these materials have some information value. On the other hand, the scholars who have made objective efforts to study it as new indigenous religions of Korea include Dongu Kang, Jingoo Lee, Gilmyung Noh, and Jinhong Jung.

Over a long period Kang made a field investigation and in-depth analysis on the Unification Church. In late 1980s he participated in their mass wedding ceremony conducted in Jamshil Olympic Stadium; in mid 1990s he went to their Sunday service at the headquarter church; in March 2006 he visited the Cheongpyeong, which is their central holy ground, and participated in the two-day ancestors' liberation and Blessing ceremony; in April 2006 he participated in a three-day Divine Principle workshop at the Guri workshop center with four graduate students; in August 2006 he participated in the five-day national leadership seminar in Japan.⁴ Based on these experiences he analyzed the Unification Church's scripture, view of God, view of history, and view of human beings; and tried to objectively understand the purpose of the Cheongpyeong Training Center, which is called "the restored and completed Garden of Eden." (Kang 2009)

Lee, on the other hand, took interest in the issues of orthodoxy versus heresy, Christianity versus non-Christianity, and true religion versus false religion, which emerged in the confrontation between Christianity and the Unification Church; and examined what kinds of arguments the Unification Church presented as it sought to secure its place within the religious establishment. He also analyzed its arguments of religious unification. When the Unification Church changed its name to the Family Federation for World Peace and Unity in April 1997, Lee explained it by saying that after the church had secured the human, material, and systematic resources to be self-sufficient, it chose to avoid unnecessary conflict with Christianity by boldly removing the title "Christianity." Furthermore, he noted that by basing itself on family, which is a more general unit of society, the church sought to go beyond religions and

nations and build an all-encompassing world.

Noh chronologically describes Rev. Moon's birth, growing process, and founding of the church. He discusses the religious practices of the church and organizes and analyzes the main concepts of the Divine Principle, which is its scripture. His assessment is that from historical point of view, apart from the issue whether the Unification Church is Christianity or not, the church has inherited the traditional philosophy and cultural heritage of Korea and seeks to elevate the suffering of the Korean people toward providential liberation (Lee 2004).

Finally, stressing that in studying the Unification Church efforts of understanding must precede criticisms and judgments, Jung has closely analyzed the ritual structure and meaning of the holy wedding ceremony, which is one of the main rituals of the church and an actual ceremony of salvation. He understands that its ritual symbolism performs the functions of unification and regeneration in all aspects through the channel of sex, with a note that there is no ground for criticizing how this marriage-based ritual becomes religious experience and reality (Jung 1980).

General characteristics of the narrators

It was in 2002 that I decided to study the expulsion of the EWU unificationists. This is because I believed that it is this incident that started the misunderstanding of the Unification Church by Christianity and society.

To approach it through the method of oral history, it was a matter of urgency to find narrators. All 400 people who had been to the Unification Church at that time could be narrators. However, it was a difficult job to find narrators who understood the overall situation and could vividly reproduce their experience. Seeing that the best people for the purpose of this study, which is about the expulsion, are the expellees, I made the first-stage plan to secure their stories. Indeed, the expellees were the best people to narrate, with the feelings and memories of the ruled class, the Unification fever in EWU, the situation of the expulsion, and the experience of fighting the harsh measure of the establishment.

EWU expelled the 14 Unificationist students.⁵ Among them I have conducted an in-depth interview with 9 including those living outside Korea.⁶ Currently 13 of them are alive, as Seunggyoo Park passed away in Japan in Oct 17 2009. Jungeun Kim is suffering from speech and memory loss due to Alzheimer's. So unfortunately I lost the chance to interview them. Among the rest I have not been able to interview Seunghee Yim, Soonhwa Choi, and Sookja Kim. Although I feel the duty to interview them, I have been unable to because I do not know their whereabouts. They have left (or are resting from) the Unification Church, and the narrators do not know where they are.

Especially I am eager to interview Soonhwa Choi. She must be interviewed because even before the Unification Church was founded in Seoul she joined the church in Busan through her mother Deuksam Lee and followed Rev. Moon. Through Professor Joonghyun Choi, who is researching Korean messianic movements, I contacted an acquaintance of hers, but he could only say: "I only know that she moved to Arizona a few years ago. I don't know where she is now. I will contact you when I find out." I will continue pursuing interviews with the remaining expellees including Choi.

With some narrators it took a few years to find them. One narrator sternly refused to be interviewed, and I had to wait for four years before I could finally

interview her. However, after we built some rapport, she even allowed the use of a recorder and the interview went on smoothly.

It took a long time to do in-depth interviews with the nine narrators and finalize the oral data. Among them six were still maintaining their faith in the church, while three had left it ten to fifty years before.⁷ I paid closer attention to those three. An important point in oral history is the “interaction between memory and culture.” This is because a memory of the same events can be shaped differently according to the narrator’s social position and situation and psychological basis (Yom 2009). Hence, the memories of those three can reproduce their experiences and situations more elaborately. Among the three, two were still active in society despite their old age—one was running a pharmacy store, and the other retired after serving as a university professor. The six who remained in the church had the positions of a president and/or an elder in the church.

Four were interviewed outside their home, and five in the peaceful and natural atmosphere of their home. The interviews gave me detailed oral materials concerning the power and influence of the Unification Church in its early stage, its financial situation, the environment for its proselytizing activities, the tension between EWU and the church around the time of the expulsion, and psychological states of its members at that time.

The first interview took place in February 2002 with Sengryun Chi.⁸ After her husband’s death she emigrated to the US in 1973 and visited Korea occasionally. I interviewed her when she came to Korea for a special church ceremony. The other narrators were interviewed between 2010 and 2011.

General characteristics of the expellees

	Name	Major · Year at expulsion	Birthplace	Father's job (Finalcial situation)	Current residence	Religious background
1	Jungwon Kang	Law · 2	Seoul (S)	Rich	Chunan	No religion
2	Gyungshik Kim	Pharmacy · 4	Pyongyang (N)	Businessman (Rich)	Seoul	Christianity
3	Youngsook Park	Politics and Diplomacy · 2	Okkoo, Chunbook (S)	Businessman (Rich)	Cheong-pyeong	No religion
4	Gilja Sa	Pharmacy · 4	Hamheung, Hamnam (N)	Lawyer	Seoul	Christianity
5	Myungjin Suh	Pharmacy · 4	Chunjoo, Chunbook (S)	Head of Monopoly Bureau (Rich)	Pajoo	Christianity
6	Mishik Shin	Pharmacy · 4	Wngjin, Hwanghedo (N)	Principle of marine school	USA	No religion
7	Gyesoon Lee	Law · 2	Wonsan, Hamnam (N)	Businessman (Rich)	Busan	Christianity
8	Dehua Chung	Family Affairs · 3	Changyun, Hwanghedo (N)	Businessman (Rich)	Seoul	Christianity
9	Sengryun Chi	Law · 4	Kimhe, Kyungnam (S)	Town Head (Rich)	USA	Buddhism
10	Jungeun Kim	Pharmacy · 4	Ulsan, Kyungbook (S)	Judge	Seoul	Too sick to be interviewed
11	Seunghee Yim	Politics and Diplomacy · 2	To be interviewed in the future		USA	
12	Sookja Kim	History · 1			Korea	
13	Soonhwa Choi	Korean Language and Literature · 1			USA	
14	Seunggyoo Park	Medicine · 3	Passed away in Japan in Oct 17 2009, not interviewed			

Rapport formation and recording

The process began after I informed them of the purpose of my study and obtained their agreement on an interview and recording. I collected oral material not only on the incident of expulsion but also on their life history including their birth and growing up, school life, conversion, expulsion from EWU, and life afterwards.⁹ It took a long time to establish a rapport with them, which was required for drawing out oral material in full.¹⁰ In this sense, we may say that the in-depth interviews began even before 2010 and 2011.

When some rapport was established I gave each narrator a question sheet before the in-depth interview, so she could bring back her memories in a relaxed and safe atmosphere without surprises. During the in-depth interview I maintained a relationship of active response, taking her silence, hand gesture, sighs, facial expressions, voice tones, etc. as forms of emotional language.

After the interview I transcribed the recording myself, which took a long time. I kept the narrator's unique interjections, dialects, and grammatical errors as they were. When information such as names, dates, and numbers was hard to hear I went back to the narrator. When necessary I conducted a second and even a third interview.

Personal histories of the narrators

The nine narrators share the common denominator of having lived through national crises from 1930s through 1950s. However, this is not enough to understand their unique personal histories. We need to know the geographic and economic background of their birth and growing up. Furthermore, we need to understand their psychological makeup that took shape within their family relationship and their understanding and response to the situation of their time. These are important factors in examining their personal characteristics and religious sensibilities.

Jungwon Kang was born in Seoul in October 1935. Her family had a huge amount of land and a large house where 50~60 people lived including her relatives and servants. Her father was a highly successful businessman and had political ambitions. However, after he lost a parliamentary election in 1950 he no longer had interest in politics.

After the Korean liberation in 1945 there were sharp clashes between right-wing and left-wing, and her family was devastated by ransacking followers of communism. The sense of crisis and anomie in such social environment led Kang toward religion. She remembers her state of mind at that time:

I was eleven at that time. When I asked, "Why must people of the same race fight? What is democracy and what is communism?" nobody answered me. But one day I talked to a relative woman about this, and she said, "Go to church. All people are equal before God and Jesus. So go to church." So I went to a Christian church. The pastor said, "In year 2000 this earth will be destroyed, and Jesus will return on the clouds. You will be able to meet the Lord if you keep your heart clean." This meant that I would meet the Lord at sixty four or five. But it did not make me feel obliged to live a life of faith. The only questions that rang in my mind were "What are democracy and communism? Why do they fight? What is rich and what is poor? What is the difference between rich and poor? Why should some be born rich and some poor?" Then Korean War came. The tragedy of the same race killing one another and communists' reckless acts made me wonder deeply, "How can world peace be achieved and how can our country be a beautiful country?"

Gyungshik Kim was born in Pyongyang in July 1933 as the third child among four boys and two girls. Her father graduated from Yonhee University (currently Yonsei University), and her mother graduated from Soongee girl's High school; they were elites in their time. Her uncles were highly talented and even went to America for overseas study. Her family was very rich, and had had Christian faith for three generations.

Kim's father accumulated his wealth by traveling between Seoul and Pyongyang and running a wallpaper and linoleum business. After the Korean liberation, however, her family became the communists' number-one target of attack, so they moved to South Korea in the summer of 1949. Kim remembers that time:

We were a target in the North. We were intellectuals, Christians, and rich. So we were on top of their purge list. We would have all died had we stayed there. They put us in electric chairs and tried to kill us. So we abandoned everything and ran at night over the 38th parallel. Our large assets had kept us from running, but we ran because we were desperate. When we came over the 38th parallel we were carried like cargo. ... We were six brothers and sisters. I was the eldest daughter and had two elder brothers and three younger brothers and sisters. Yeah, we suffered a lot while coming over.

They were stopped at a 38th parallel checkpoint. To avoid suspicion her father and elder brother wore a mourning suit while she wore rubber shoes, which she had never worn before. While her father and brother passed safely, she failed the check. But luckily she found a chance to back step and run. She said she would have been killed otherwise. After passing the 38th parallel her family stayed in Kesung refugee camp. On the way her father had been caught, sent back to Pyongyang, and then escaped again. She said this was "God's help." Afterwards, her family all met in Kesung camp and came down to Seoul. At that time she was a middle school third grader. Her academic zeal and independence were such that in Seoul she went to a school and applied for enrolment all by herself.

They settled down in Seoul, but then moved to Busan when the Korean War broke out. Kim said she felt horrified when she saw corpses all around her. Her family rented a truck for the trip, but the truck driver cheated. So from Chunan they had to ride on the roof of a train to Busan. In Busan Kim again found a school and registered by herself.

We took refugee, but there seemed to be no school. But I found Sodo Girls' High

School, which opened in tents. They had a temporary school in Busan. So I went in there and asked, "Can I study here?" They said, "You can join as a probationary student." So I did.

Youngsook Park was born in Okkoo, Chunbook in January 1935 (by lunar calendar) as the eldest daughter among one boy and two girls. She had a trouble-free, happy childhood. Her father was an "enlightened person" open to new things and lifestyle, and so her family was modern and had little of the traditional Confucian atmosphere. On the other hand, her maternal grandfather accepted modern civilization and Christianity, so her mother went to Mary Bolton Girls's School in Koonsan, which was founded by missionaries. Her mother became a Christian through her father, but she could not maintain her faith after her marriage.

Park's father served as the chair of the Chunbook state congress. Her father never used the car provided by the congress for personal purpose. Park had pride in her father, who made a clear distinction between public and private things. She said:

My father was, so to say, a modern-styled man. He was into labor movement and was an anarchist. So he did a lot of work on the side of workers. ... He even brought beggars home. Anyway, he was quite special. He tried to live poor. When he made a lot of money he made a self-accusation about accumulating wealth. He tried to use his money for others.

Gilja Sa was born in Hamheung, Hamnam in October 1933 and moved to Chunjoo when she was four. Afterwards her parents had five more children. When she was eight her father and her uncle became famous by becoming the first Koreans to pass the board exam. They took it in Japan, and passed it together, which became a news story in Japan. A graduate of the law department of the prestigious Kyungsung Imperial University, her father served in Busan, Koonsan, and Chunjoo as a prosecutor. Then he resigned and worked as a lawyer. Sa said that her father became a lawyer mainly for financial reason:

I guess it is when I was a second grader. I started school in Chunjoo, and then moved to Busan when I was a second grader. Then perhaps when I was a fourth grader my father was transferred to Koonsan. He met the Korean liberation as a prosecutor in Koonsan. As the Japanese people who were in top positions ran away to Japan, he went to Chunjoo and became a chief prosecutor. He was so clean and took no bribe. So even now when I hear that a judge or prosecutor is

rich, I say, "Ah, he took some bribe." As public officials prosecutors have small salary. So we did not even have the money to send my brother to hospital. So he reluctantly changed his job to a lawyer. But to his brother he said, "I will make money as a lawyer and support you. Please keep your honor and continue as a judge." So he did and eventually went up to the position of Supreme Court judge.

As Sa's family were from the North and in legal profession, they could not but be the first target of the communists. When the Korean War broke out her father and uncle fled together with other law officials. Afterwards communists rushed into her house looking for her father. When they did not find him they placed her house under constant surveillance.

At the time of the Korean War I was a second grader in high school. My father was a prosecutor and then a lawyer. My uncle was in Seoul but fled to Chunjoo, where we were, before they blew up the Han River bridge in Seoul. Then the two fled together. The communists considered those who left the North enemies. Moreover, a job of prosecutors and judges at that time was to kill communists. So they must have had a very strong order to get these vicious enemy Sa brothers. They marched into Chunjoo in three days after the start of the Korean War.

Things were all out of control. People came into our house and asked for my father and uncle. When I told them that they had fled south, they checked our storage, attics, and even under the floor. My father and uncle had been told that communists killed people, and no hiding or begging would work. That's why they fled. They went to Busan via Kyungjoo and Daegu, and then came back alive.

Myungjin Suh was born in Kosadong, Chunjoo, Chunbook in 1933 as the second daughter among one boy and two sisters. Her father worked as a public official in the monopoly bureau after graduating from a farming high school in Chunjoo, and her mother, from Koonsan, was an elite who graduated from Sookmyung Women's University. Her brother died from intestine infection when he was an elementary school first grader. Her mother was so grieved that she pass away for three days, and her house atmosphere was severely down. However, her mother came back and concentrated her mind on the children's education. To resolve financial difficulty she ran a clothing factory, which made them much richer than before.

Suh's grandmother was a devout Buddhist, so devout that she built a few temples in Namwon, Chunbook. Under her influence everything in the house

was done in Buddhist way. Suh's mother was also a Buddhist. By contrast, Suh's father followed the tradition and culture of Confucianism. When he was young, Christian missionaries came to his hometown. He was nice to them and even gave them a room to sleep in, but was not interested enough in Christianity to convert.

Regardless of her parents' religion Suh started to go to church alone when she was in elementary school. The reason was that under the Japanese rule churches were about the only place where there was freedom to use the Korean alphabet. She says:

When I was growing up there was a church near the house. So I started going to church, not because I was serious about God and Christianity but because they taught us to sing and dance and to use the Korean alphabet.

Suh kept her Christian faith in her middle and high school years, again, not so much for faith itself as for friendship. She says:

The church near my house was a Methodist church. It was only like a hundred meters away. But I did not really believe in God or dedicate myself to God. It was more like an object of interest and habit. I went to church because it was close to my home and the people were so kind and friendly. They taught me the Korean alphabet and how to sing and dance. It was an interesting place to go. In my middle and high school years I followed my friends to church and had a good relationship with the pastor.

Mishik Shin was born in Yongho Island, Wngjin, Hwanghedo in February 1932 as the last child among one boy and three girls. Her father worked as the principal of a marine school in Yongho Island. When she was seven, her family moved from Yongho Island to Manchuria. Her family was not rich, but she says that they lived psychologically healthy lives. She recalls her life in Yongho Island:

My father was a public official and we were not rich. But in that small island there was a marine school and also some marine research institute. So there were many Japanese. The school taught how to fish but also how to make cans and other products and ocean voyage as well. My father graduated from a marine university in Tokyo. So he was like the head in that small town. ... There Koreans and Japanese lived as neighbors. My mother was Japanese, and my father a leader. So I lived in good environment.

Her family moved to Manchuria because a rich friend of her father's ran a textile factory in Manchuria and asked for his help. Her mother was ill and had several surgeries, and her relatives were also poor. So her father gave up his job as the principal and accepted his friend's offer.

Shin studied in Daryen with her sister, and her parents lived in Pansuk, which is near the Killim Province. When Japan surrendered, she was a middle school second grader. She tried to go to Pansuk with her sister but was not allowed to move freely. She barely managed to go to Seoul and meet her family. It was then that she learned that her mother had died of heart attack in Manchuria.

After the Korean liberation, while living through political turmoil and Korean War, Shin became deeply concerned with fundamental questions of life:

Now I was back to Korea, but my mother was gone, and my family insecure. Then the Korean War broke out and we took refuge in Busan. While going through this I started asking fundamental questions such as "Why do I have to live?" and "What must I live for?" I didn't know the purpose of life. Everyone may have these questions when they are young, but the war, which was an unsolvable problem, really hit me with these questions. Even before the Korean War, there was great turmoil and killing. I didn't know what was right and what was wrong. Everybody was saying they were right, but I didn't know what it was all about. People around me died in bomb explosions. So there was no answer to life. I didn't know why I should live and why these things were happening.

Gyesoon Lee was born in Wonsan, Hamnam in October 1935 as the third child among two boys and four girls. She practiced Catholic faith as she went to a Catholic kindergarten. Her maternal grandmother and her mother were deaconesses and her aunt an evangelist. On the foundation of three generations of Christian faith in her mother's line, she went to a Protestant church from elementary school. She loved singing and was called "a singing girl" in the church.

On the other hand, her father's family was predominantly Confucian. But her father accepted Christianity near the time of death. Lee's father went to an engineering university in Daryen China on government scholarship and after graduation worked in commerce in Wonsan Hamnam and China. She lived in China until she was ten, and after Korean liberation returned to Korea and went to a secondary school in Seoul.

Her father then quit his job and focused on gold mining. He accumulated

considerable wealth, and in his heydays he lived sitting on an actual gold cushion. She says that it was because of her family's wealth that she could receive university education:

In the past we were rich. My father did mining and trading businesses. But around the time of my university age they were not going well, and we had some difficulty. But before then we were very rich. That's why I could dream of going to university. We had times of difficulty, but still we had some solid foundation. At that time it was rare to send girls to university.

Dehua Chung was born in Hejoo, Hwanghenamdo, where her mother's family was, in December 1932 (lunar calendar) as the first daughter among one boy and two girls. Her maternal grandfather was a famous millionaire and community leader and ran an oriental medicine store. Her paternal grandfather was also very rich. He had a big wood business in Changyon, Hwanghenamdo and opened a public bath for the first time in the region.

On the other hand, Chung's father was a city hall employee, and her family was not financially comfortable. When he saw no clear future, he went to China when she was in elementary school and did grain business. He made a lot of money from it, and her grandfather kept buying land with this money. However, after the Korean liberation it was all confiscated by the communist government.

Chung went to a girl's middle school in Hejoo. She remembers her school life and personal situation after the communist takeover of North Korea:

Under the absolute communist rule, we were forced to take their education. They had a reading association, which made us read The Rodong News in the first class. Sometimes communist leaders would come and ask questions, for instance, "When is Stalin's birthday?" and "When is Kim Il Sung's birthday?" They educated us in communism. After returning from school we worked. There were piles of bags. They were worn out and we mended them by sawing. I was hungry because I only had small porridge for breakfast. Right after the Korean liberation there were good teachers at the school, but one by one they left for the South. So I was looking for a chance to go to the South. My parents had already gone to the South.

Her family moved to South Korea while she was going to school in Hejoo. In November 1947 she made it to the South and met her family in Seoul. Afterwards, however, she had a long struggle with pleurisy, which started when she was in Hejoo.

I came to the South in November 1947. Before then I worked too hard while eating little. I made a bowl of porridge and ate a half in the morning and ate the other half in the day. So I believe I got pleurisy through malnutrition and overwork. I was hospitalized in Hejoo and was seen by a Soviet doctor. But I managed to find a chance to come over to the South. I met all my family in Seoul.

After she settled down in Seoul she entered Sookmyung Girls' Middle School as a third grader. While in school she came to have many disappointments and worries because compared to North Koreans, who were united under one ideology, South Koreans seemed to be going through great ideological confusion. She remembers that time:

When I came to Seoul, I saw ideological chaos. North Korea, at any rate, was united under communism and Kim Il Sung's ideology. But here there was no unifying ideology, with communism, democracy, believers, and non-believers all jumbled together. The North was emphasizing communizing the South at all cost, but in the South people proudly talked about their father or relatives being imprisoned for following communist ideology. So I was worried and said, "Alas, when Korea is united the South will surely be eaten up by the North ideologically."

When the Korean War broke out the school was closed, and everyone started to leave. But Chung's family could not leave because her mother had given birth to a baby two weeks before the war and could not move easily. But this worked for their advantage. As people who had left the North, they were in danger. However, when they put a golden line across their gate to indicate childbirth, North Korean soldiers became sympathetic and did not bother them. So her family were relatively safe while in Seoul. Then they left Seoul during the 1.4 Retreat.¹¹

During the war Chung's father became hugely successful with mining business. He saw the great need for minerals such as anthracite, copper, and tin, and made great profit through mining. So even during their life as refugees they had a house in Busan and also had no problem with housing when they moved to Masan. Her studies continued as well. She said in Masan a temporary school was opened for students who came from Seoul as refugees. At that time the buildings of Masan Girls' High School were being used by the army, so they had to study in tents.

Seng Ryun Chi was born in Kimhe, Kyungnam in September 1931 (lunar calendar) as the third daughter among one boy and five girls. Her father served as a town head three times, and was very rich with large land. She remembered that she received from her father strict education in good manners and from her mother guidance to build good character through frugal lifestyle and reading.

Her house produced many Buddhist monks. Her grandmother was also a devout Buddhist. She built a temple when she was thirty and became famous in Kimhe area. Under her influence Chi accepted Buddhism as culture of life rather than as a religion, and learned that faith cannot be deepened in comfortable environment but requires hard efforts. She was often told by her grandmother that Buddha would be born in Korea. It meant the return of Maitreya, which corresponds to Christian idea of messianic return. She remembers her grandmother's story:

In Korea hour "Yin" starts at four o'clock. We learned that Buddha would be born at hour Yin. So we already learned the messianic idea at that time. My grandmother was saying that the Messiah would come to Korea, that is, the Buddha.

Conclusion

The interviews have revealed that most of the narrators were born to rich elites and grew up in highly comfortable environments. Their parents were highly educated, which must have influenced their education.

The in-depth interviews showed that the crises and chaos of the time were not necessary elements in evoking their religiosity. Five narrators inherited the religious background of their parents: Gyungshik Kim, Gilja Sa, Gyesoon Lee, and Dehua Chung had Christianity, and Sengryun Chi had Buddhism, as their religious foundation at birth. By contrast, Myungjin Suh pursued Christianity alone, apart from her parents. But this was not a religiosity springing from a sense of crisis but a mere pursuit of friendship. In the rest of the narrators no trace of religious enthusiasm was found during their childhood or puberty.

Although the narrators did face social crises while growing up through Japanese colonialism, Korean liberation, and Korean War, they did not ruin their mental world or exert great influence on them. Although it is true that national crises had impact on everyone who lived in the age, the interviews showed that before an individual becomes independent as an adult it is her family environment that has a greater impact on her. During their growing up the most important basis for the development of their intelligence, character, and religiosity was their parents and family. Their parents' financial stability, social position, education, and religious views all served to nourish their growth, lead them to higher education, and significantly shape their religiosity.

Chapter 2: An encounter with a new world

This chapter describes, based on the in-depth interview materials, the period from the time immediately before the narrator's entrance to EWU to the time of their conversion to the Unification Church. To aid the readers' understanding it first describes the backgrounds of the founding of the EWU and the Unification Church, after which it describes the narrators' motivation for going to EWU and converting to the Unification Church.

The founding of EWU and its process

Ewha Hakdang (school)

EWU declare its foundation day as May 31, 1886, when Mary F. Scranton, a missionary dispatched by Woman's Foreign Missionary Society of Methodist Episcopal Church (WFMS), started a class with one student.¹² Scranton heeded the call from WFMS in 1884 at the age of 52, and ever since she came to Korea in August 1885 she devoted herself to the education and medical care for women. She agreed with WFMS on the need for a women-only school and treatment center, and received funding from the Methodist overseas missions to purchase the land in Seoul.

The school building was completed in November 1886 and had a classroom with the capacity of 35 students and a dormitory for teachers. But Scranton already began teaching in May this year by taking in one student. The official name of the school, Ewha Hakdang, was given by King Kojong in February 1887, which meant a national-level trust in the school. Ewha Hakdang had 12 students in autumn 1887, 28 students in January 1890, and 76 students in 1901, most of whom were from Christian families (Committee for the Publication of 100-year's History of Ewha 1994a).

Early school facilities

In the summer of 1889 Ewha Hakdang added another classroom. But in 1896 its student size grew to 52, and its classrooms were overflowing. With the support of five branches of WFMS Ewha Hakdang built a two-story western-style building in 1900, which was used as the headquarters building. On the front right there was a hall that was also used as a chapel, and on the left there was a dormitory for missionaries. In the back there were a student dormitory with the capacity of 120, classrooms, a dining hall, a public bath, and so forth. These modern buildings stood gloriously in grandeur (Committee for the Publication of 100-year's History of Ewha 1994a).

Education philosophy

Scranton, the principal of Ewha Hakdang, stated the purpose of her women's education work in Korea as follows:

Our goal is not to change Korean girls to fit we foreigners' lifestyle. We will be satisfied with making Koreans better Koreans. We hope that they have pride in things that are Korean. Furthermore, we also hope to make them perfect Koreans with the teaching of the Christ (Committee for the Publication of 100-year's History of Ewha 1994a).

Believing that women's education should help Korean women live a humanly enriching life, Scranton sought to liberate them, who she believed were struggling in oppression and pain, with Christian truth. She based her education philosophy on the Christian spirit, which pursued sacrifice, service, and love, and in concrete terms followed the missionary goal of WFMS (Committee for the Publication of 100-year's History of Ewha 1994a).

For 20 years from its founding Ewha Hakdang ran without a clear system and the distinction of school years; at that time the social understanding of women's education was too meager for an education system to develop. It was a rule for students to live in the dormitory except in special circumstances. Since women married early at that time their marriage was the time of their graduation. However, Ewha Hakdang started to refine its education system from 1900, when the headquarters building was completed. In 1904 it opened a four-year secondary school for the first time with a state permission and in June 1908 it had a graduation ceremony (Committee for the Publication of 100-year's History of Ewha 1994a).

Changes in school system and establishment of a university

After the Hakdang period of 1886 through 1909, Ewha rises as a full-blown higher education institution from the spring of 1910. Ewha calls this “a period of higher education” and takes it until 1925. It established a middle school in 1904, an elementary school and a high school in 1908, and a university in 1910, which was the highest institution for women’s education. When it was approved by the Japanese colonial government in 1912 it had a kindergarten, elementary school, middle school, high school, and university. However, its registered name was “Private Ewha Hakdang” and not a university.

In this period Ewha Hakdang declared its purpose in article 1, chapter 1 of its school regulations as follows: “This Hakdang aims to cultivate morality and develop knowledge in women.” After annexing Korea, Japan declared the first version of the Korean Education Creed in August 1911. Embodying Japanese militarism, this creed aimed to produce people of loyalty. Hence, university education was limited to practical knowledge (Kang 2011). This is the reason Ewha Hakdang did not receive the name of university despite having a university system. The only institution approved as a university in the colonial period was Kyungsung Imperial University, which was a state university.

After Japan declared “specialized school regulations” and “revised private school regulations” in March 1915, Ewha Hakdang reorganized its courses and school system accordingly. In 1925 it was approved as “Ewha Women’s Specialized School.” The period of specialized school continued until the Korean liberation of 1945. What is noteworthy in this period is that on April 11, 1939 the principal was changed to Hwallan Kim (7th) and the director was changed from WFMS to a Korean who graduated from Ewha.

Ewha’s name was forcefully changed in March 1945 to “Kyungsung Women’s Specialized School” as part of the Japanese policy to root out Korean nationalism, and was restored after the Korean liberation. On September 24, 1945 it presented itself as “Ewha Womans University” and started recruiting students through the newspaper *Meil Shinbo*. On October 10 same year interviews and written tests were conducted. President Hwallan Kim passed

most of the applicants, saying, “To build our liberated homeland, we should provide a chance of higher education to as many women as possible.” On August 15, 1946 it was approved by the government as a university, acquiring the official name of university, with nine departments and three schools.

The Korean War and postwar reconstruction

In September 1958 the newspaper Moongyo Wolbo reported that the Korean War completely destroyed 23% of the school classrooms and half destroyed 25% of them. Furthermore, it reported that only 40.8% of the university lecture rooms remained intact. When the universities returned to Seoul in August 1953 the shortage of university lecture rooms was as many as 3,100.

In the case of EWU the war inflicted 10~40% damage on the buildings that were in construction. During the war it built a temporary campus in Busan and opened on September 1, 1951. That year a total of 859 students returned. In 1952 it had 1,500 students and in 1953 2,328 students. After the ceasefire in July 1953 it returned to Seoul in August. After the return it focused on the building and repair of main buildings and took on increasing number of students. It had 3,136 students in 1954 and 4,038 in 1955. It secured 100 full professors and 100 lecturers.

Narrators' motivations for going to EWU

The narrators either entered EWU in the Busan temporary campus or in Seoul. But this difference seems to have had no direct or indirect influence on their experience of joining the Unification Church.

Jungwon Kang originally wanted to apply to SNU law department. This was because of her high school ethics teacher, who had studied law in SNU and served as a judge. However, her father recommended her going to an all-woman university.

Kang said she had to follow her father because he was passionately devoted to the children's education, incomparably more so than other parents. Even during the time of Korean War he took care of the children's education. About him she says the following:

When we were refugees my father built a temporary school. When I went to a girls' middle school in Busan they were studying on straw mats. My father was not happy with this, and decided to build tents, desks, chairs, and blackboards for the school. He also took care of the teachers of his eight children. This is how we were educated. He was so passionate. As the president of the parent-teacher association, he took care of personal troubles of the teachers, so they could concentrate on teaching.

Gyungshik Kim went to Sodo Girls' High School in Busan. Her school record was good enough to get her into SNU, but living in the tradition of three generations of Christian faith, she took it as a matter of course to go to a Christian university. As she was good at mathematics and chemistry, she originally planned to apply to the chemistry department but ended up choosing the pharmacy department. This was mainly for financial reason:

In fact my plan was to study chemistry. I wanted to study pure chemistry. However, it was a war time, and such things were of no use. If you graduate in pharmacy you can open a pharmacy store. At that time pharmacy was harder to get in than even medicine. People who got rejected from pharmacy went to medicine. Pharmacy was toughest, because you can open a pharmacy store. If

you opened a clinic you had a difficult time. So anyway pharmacy was tougher than medicine. It was the best at that time.

Youngsook Park entered EWU in 1954, one year after it returned to Seoul. She emphasized that in the patriarchal culture of the time it was almost unthinkable for daughters to go to university. The social atmosphere was such that even if a daughter was a good student and the family had the money, she was rarely sent to university. So Park had high pride in her having been able to go to university. She explained that she went to EWU because of its reputation of being the best university for women and her respect for President Hwallan Kim, who was widely known in South Korea.

I never thought about going to a university with men, not even once. Ewha was the best university. President Hwallan Kim was there. All good women were there. President Kim was like our idol.

Gilja Sa was a brilliant student recognized by graduates of her school Chunjoo Girl's High School. In her high school years she almost monopolized the first place in academic performance. She said she did not think a lot about her university. Like the other narrators she chose it naturally because she was a Christian and a woman. But she did agonize over her major, and was forced by her father to choose pharmacy. She says:

Originally I liked music, especially piano. This arm of mine was injured when I was little because my grandfather pulled it up suddenly. So I could not do fast scales. So I was thinking about being a composer. I also liked English literature. My father was really good at English. He taught me English ahead of the class, and the class went like a breeze. ... When my father went to Busan everyone there was poor. But he saw a truck from a pharmaceutical company selling drugs like hotcakes. People look for medicine first when they are sick, don't they? So he made a determination, saying, "Gilja is smart, so I will make her a pharmacist." He wanted me to take care of my younger ones. But he was mistaken, because girls are gone when they are married. But he suffered so much during the war, so wanted me to study something that would make a lot of money. At that time pharmacy was very popular.

Myungjin Suh also chose EWU because of her Christian faith. She made up her mind when she was a high school third grader, as EWU's motto "to realize mankind's hope for a perfect human being complete with intellect, morality, and

beauty” resonated with the ideal she pursued. She chose pharmacy as her major, not because of her parents’ pressure but because she thought it was a job she could continue even after marriage.

I chose Ewha and went there. I met the Korean War when I was eighteen, a high school third grader. ... Even before the war there were fights between right wing and left wing even in schools. We lived through that hardship. For my university I chose Ewha. Ewha’s education philosophy is Christianity and love, and its motto is truth, goodness, and beauty. I really liked truth, goodness, and beauty, although I was not a devout Christian. I made an embroidery with this motto, hung it on the wall, and always meditated on it. So I chose Ewha and went there, pharmacy, because it was something I could do even after marriage.

In 1950 Mishik Shin was studying to go to SNU. However, after the Korean War broke out her plan had to be changed. After one year of spiritual wondering with the question “What is the essence of life?” she finally chose EWU, and chose pharmacy for financial reasons. She describes this process:

I was planning to go to SNU. That was the year of the Korean War, 1950. I liked biology. I submitted my application to SNU in biology and was supposed to go there for a test when the war broke out. Anyway I agonized a lot over questions of life. I became quite negative about studying, wondering what the point was if I didn’t know about the fundamental things. When I was in Busan as a refugee I did some work for pay, but I did not feel like studying. So I was about to give up everything. But on the other hand I wondered whether my study might not provide some answers. This way I spent one year away. So there was a one-year gap before my university. Although I had prepared to apply to SNU I no longer had the confidence after one year’s gap. ... So I applied to Ewha. ... I majored in pharmacy. Why did I study it? I originally wanted to study literature, but at that time how would you have fed yourself studying literature? So I thought I could be a pharmacist, sell my license, and do what I wanted to do. That’s why I chose pharmacy.

For Gyesoon Lee the decisive reason for her applying to EWU was that she is a woman and it is a Christian school. She majored in law because she had a dream to be a judge. She recalls her conversation with the head of the FLPS at the interview:

At the interview the head asked, “Why did you come to Ewha with such good

record?” I replied, “A woman should of course go to a woman’s school, why SNU?” I went there because I am a woman and it is a Christian school. Why did I choose the law department? At the interview I said, “When I become a judge or prosecutor in the future, I will set aside all the law books and judge with the Bible. I will not use human judgment but God’s judgment.” ... I really liked Ewha.

Dehua Chung chose EWU because she had Christian faith under her mother’s influence. After the war pharmacy and medicine were the most popular subjects, but she chose the family affairs department. She explains the reason as follows:

While thinking deeply about what to major in university, I thought that a woman is happiest when she is a wise mother and good wife. There was the family affairs department, which men could not go to. So I decided to go there. I wanted to support my husband and raise good children, so he could express his full potential in society. Other people went to pharmacy and medicine, saying that after the war even women should be able to make money. But I had no interest in practical issues at all. I considered EWU and SNU. I chose EWU because my first priority was to feel God’s existence and possess eternal life.

Sengryun Chi entered the law department of EWU in Busan campus. Her mother strongly opposed her going to university because she thought women did not have to go to university and she worried about her daughter living away from her family. However, she could go to university because her sister actively supported her:

My mother was absolutely determined not to send me to university. So I cried a lot. At that time my elder sister stayed with me.

The founding of the Unification Church

Early history

Rev. Sunmyung Moon, the founder of the Unification Church, was born in Sangsari, Dugunmyun, Chungjoogoon, Pyungbook in 1920, one year after the March 1 independence movement, as the second son among eight children. His father was Gyungyoo Moon and mother Gyunggye Kim. His hometown Sangsari was a farming village about 8 km away from the sea. It was a village of Moon clan with less than twenty households. His grandfather used to be very rich, but Yoongook Moon, the youngest of his three sons, devoted himself to the Korean independence movement and used up most of the money, and the family had many difficulties when Rev. Moon was growing up (HSA-UWC Culture Department 1986).¹³

From age seven to thirteen he received a traditional Korean education based on Chinese characters. He then went to Wonbong School at fourteen, and entered Osan Elementary School in third grade only at fifteen, in 1934. The reason for such delay in his education was that his family was trying to protect him, after all second sons in the house had died early. In 1938 he graduated from Chungjoo Middle School at age nineteen.

Rev. Moon's house had followed Confucianism from early ancestors, but converted to Christianity when he was fifteen. He claims that one year later, in Easter week on April 17, 1935, he made a spiritual communication with Jesus and received God's revelation, which called upon him to "spread the Divine Principle to the ends of the earth."¹⁴ We may say that this spiritual experience served as a decisive starting point for his becoming a devout Christian and later founding the Unification Church (Family Federation History Committee 1999a).

After graduating from Chungjoo Middle School Rev. Moon entered Kyungsung Vocational School to study electric engineering in 1938 and lived a sincere life of faith as a Sunday school teacher of Myungsoode Church. In April 1941 he went to Japan for overseas study. He entered the Waseda Engineering School, which was attached to Waseda University, in electric engineering. During this time he devoted himself to elucidating and systematizing the Divine Principle while participating in the underground Korean student movement

against Japan, thereby becoming a target of Japanese surveillance (HSA-UWC Culture Department 1986).

Due to the escalation of the Second World War, he graduated a semester early, in August 1943, and returned to Korea. In December of the same year he was engaged to Sungil Choi, whom he had met through one of his distant aunts, and married her on May 4, 1944.¹⁵ In 1944 he was employed by the construction company Kashmagumi as an electric engineer in Seoul. In October of the same year he was arrested by Japanese police after his underground activities were uncovered, and imprisoned and severely tortured until February 1945 (Family Federation History Committee 1999a).

Around the time of the Korean liberation he finished the investigation and systematization of the Divine Principle. To spread the truth he entered the Israel Monastery in October 1945, founded by Chowon Bekmoon Kim, and continued communication with Chowon until April 1946. Chowon testified about Rev. Moon in front of his followers as one with the mission of King Solomon, and yet did not work with him. Rev. Moon left the monastery after six months and arrived at Pyongyang in June of the same year, starting serious religious assemblies (Family Federation History Committee 1999b).

As sincere Christians gathered around Rev. Moon, the church leaders accused him. Under the charge of being a South Korean spy he was imprisoned by the North Korean government in August 1946 and then released in November the same year. Rev. Moon continued with his mission and held assemblies. During this time he met core members such as Sehyun Ok, Seungdo Chi, Injoo Kim, Wonpil Kim, Sangsoon Cha, and Darok Chung. In February 22 1948 he was imprisoned again thanks to the jealousy of the Christian Church and placed in Heungnam, Hamnam. Then, on October 14, 1950 he dramatically escaped the prison after UN troops reached Heungnam (Family Federation History Committee 1982a). Afterwards he walked to the South with his disciples Wonpil Kim and Junghwa Park.

He arrived in Busan on January 27 1951 with Wonpil Kim and earned his livelihood as a laborer at Busan harbor. In August same year he built a clay house in Busan with Kim and completed the writing of the Original Divine Principle. With the conversion of Hyunshil Kang, a Christian evangelist, and Yohan Lee, a Christian minister, he started on his mission full force to spread the Divine Principle (Family Federation History Committee 1982a).¹⁶

The process of foundation

Rev. Moon stepped up his mission activities even while moving his houses four times a year. In April 1953 the whole family of Bongoon Lee pledged to follow Rev. Moon through the guidance of Yohan Lee. After July Lee and Kang began their mission work in Busan, and Rev. Moon went up to Seoul to establish a church. Shortly afterwards Hyowon Eu joined, who systematized *Explanation of the Divine Principle* and *Exposition of the Divine Principle* from *Original Divine Principle* and found a new breakthrough in the church's mission (Family Federation History Committee 1982a).

Hyowon Eu went to Kyungshung Imperial University as a medicine major. But in April 1939 he had to drop out because of illness that originated from his hip joint.¹⁷ After agonizing for a long time with questions of life, he met the Divine Principle through Yoonshin Yang, Deuksam Lee, Youngchoon Oh, and Wonpil Kim. After reading *Original Divine Principle*, he shed tears of joy and wrote a long letter to Rev. Moon pledging to be his disciple. On December 24, 1953 Rev. Moon went to Busan to meet him (Family Federation History Committee 2007).

Rev. Moon continued holding assemblies in Busan and Daegu, and Eu added strength to it. From January 1954 Eu studied the Divine Principle intensively and systematized it under Moon's guidance in a manner that could be easily understood by all. In February same year he started lecturing the Divine Principle in full power (Family Federation History Committee 2009).

On March 6, 1954 Eu wrote on his diary "determined to move to Seoul," and then on March 8 he wrote "leaving Busan and building a church ..." This suggests that he had some agreement with Rev. Moon about establishing a church. After moving to Seoul Eu found a room in Shindangdong only after mid-March. He writes on April 26, "We moved to 391-6, Bookhakdong, Sungdonggoo (first church)." On May 1 he writes, "We put up the new signboard." By putting up the signboard that said "HSA-UWC Seoul Church," Rev. Moon officially founded the church (Family Federation History Committee 2009). It can be seen as the official organization to fulfill God's mission he had received at sixteen.

The church members called the church building "Three-Gate House" or "Three-Gate Church" because it had three gates in a row along the entrance.

Here the members experienced works of Holy Spirit similar to what happened in the early Christian church, mystical experiences that could not be explained in worldly terms. Jungwon Kang talks about that time:

We started in an unimaginably small place, Bookhakdong, Sungdonggoo. The house has been demolished during a city development. In such a wretched environment works of Holy Spirit arose like fire. Young friends would not understand because they have not experienced them. For instance, I could not act on my own wish. If I decided to go to the church my legs would move, but if I decided to go to the movies my legs would get stuck to it. While Father (Rev. Moon) was sitting, some members would get pulled towards him and stick to him shouting “Father,” with their hands burning red. So rumors spread that we had an electronic device that makes people stick to it, although we had no such a thing. I saw that clearly with my own eyes. My body was always hot. I felt God on my right and Satan on my left, which felt cold. During the service time my body would jump up and down, by tens of centimeters from the floor. When a new person came, someone next to him would check out his spirit. Someone would speak in tongues and another interpret it, thoroughly figuring out his spirit. So he could do nothing to resist.

Gyungshik Kim also testifies that the spiritual phenomena at the Three-Gate Church were tremendous:

Oh, God! There were so many spiritual phenomena. There were a lot of people speaking in tongues. Grandmother Sehyun Ok did a lot of that, speaking about Jesus. She said Jesus was treated unfairly, and did not even get a single birthday party. So she spoke for him, saying “I want to have a birthday party.” After we understood Jesus did not complete his mission, we had great pity on him. As we accepted the Divine Principle everything became resolved, and I accepted everything without getting stuck.

When Kim saw no cross on the church, she just thought it was because it was a pioneering church. At that time it was not Rev. Moon but President Eu who stood in the front and gave lectures. So the newcomers found out about Rev. Moon only after a while. Kim also first thought of Rev. Moon just as one of the ministers. Most of the lectures were given by Eu, and Rev. Moon only did so much as giving Sunday sermons.

What obviously differentiates the Unification Church from the Christian churches is the absence of the cross. This is due to their doctrine of the Messiah.

Rev. Moon and Eu emphasized that Jesus' death on the cross was not God's original plan, and Jesus was supposed to live and build the kingdom of heaven on earth, saving human beings both physically and spiritually. According to them, Jesus died on the cross because of the faithlessness of the Jews, so he had to return to complete the providence of salvation (Unification Church 2010). Thus, Rev. Moon understands the cross as an execution device that killed Jesus and served as a bridge for Satan's invasion (Committee for the Publication of Rev. Moon's Speeches 1988), which caused God even more sorrow than he experienced at the time of the fall of Adam and Eve (Committee for the Publication of Rev. Moon's Speeches 1983). This is why the Unification Church does not uphold the cross.

Why did they join?

What is the reason for the narrators to join the Unification Church? What made them walk the path to expulsion? What gave them the strength to make such a firm determination and act? According to them, the Divine Principle and their mystical experience were a wonderful shock and power source for their change of beliefs. From the Christian viewpoint, however, their turn to the Unification Church meant heresy and a fall.

Jungwon Kang joined the Unification Church on November 27, 1954. On September 30, two months before her joining, she had a mystical experience in her dream, which served as a decisive basis for her conversion. The next day she told her friend Gyesoon Lee about her dream.

The next day was Friday, and there was a class on the history of Christian culture. I had never skipped school from elementary school, however sick I was. I had cried all night, and my eyes swelled up, but I still went to school. A friend of mine asked me, "Why did you cry?" and I said, "I don't know. I had a dream I cannot deal with. God said now is the Last Days, the age of Father, so I should look for Father, showing me things I didn't know from Genesis to Revelation of John like a movie. So I cannot deal with it." That friend went to secondary school with me and now was with me at Ewha as a law major.

After the Korean War new religions in the tradition of Christianity held large-scale assemblies and sent messages of salvation to the people, who were eager for hope. The most representative of those was Elder Tesun Park. Park held revivals all over the country. Gyesoon Lee also participated in one of his assemblies, but had no special experience. She envied Kang when she told her about her experience of Holy Spirit in her dreams. Kang says:

She (Lee) said she had been to Tesun Park's revival the previous day. Great things happened there, but she felt nothing special. She encouraged me, saying, "You must have been chosen by the Heaven because you have a good and beautiful heart."

After this, Kang was in deep agony for a month, with a burning desire to find the Father mentioned in her dream:

I agonized for a month after that dream. I prayed to God. The day after the dream I prayed, “God, then what should I do? You said now is the Last Days and the age of Father and I should find him. Then where can I meet him?” The answer came, saying, “I will lead you there when the time comes. Now go to a church near you.” So I went to Yundong Church in Chongro a few times.

In 1954, in the second semester of her first year, Kang took an English class taught by Professor Choonghua Han.¹⁸ From October of that year Han talked about the Bible for ten minutes at the end of each class. But her arguments were opposed to Christian doctrines. She rejected the view that Adam and Eve fell by eating a fruit, saying, “If Adam and Eve had fallen by eating a fruit, we must be saved through a fruit, but who has been saved by eating a fruit?” She also asked how it was scientifically possible for Mary to bear a child as a virgin, and if John the Baptist was a great prophet, why the Bible said that even the least was greater than him in the kingdom of God. She argued that the Bible has many metaphors and symbols that must be interpreted correctly. She also raised questions about Jesus’ return on the cloud and asked if it was scientifically possible. Kang fully agreed with Han’s arguments.

I watched her for a month, thinking that she could help me realize God’s direction to find the Father. On Friday November 26 I went to her office, and she told me to wait for her in the prayer room. So I went to the third floor prayer room with two of my friends. Professor Han came in. When she said, “Jungwon, you have a question of faith, don’t you?” tears came out like a waterfall and I nodded yes sobbing. She said, “Tomorrow is Saturday. If you come out to Jangchoongdan Park by nine I will introduce you to a great teacher who will be able to solve your problem with life, faith, and the world.” So I went there with the two friends and met Professor Han there.

Kang was taken to the house of Yoonyung Yang, who was a lecturer in vocal music at EWU. Yang had already joined the Unification Church and offered her house as a gathering place for the church. There Kang heard a lecture from Hyowon Eu, then the president of the Unification Church. When Eu introduced the Divine Principle as the “Completed Testament, which completes the Old and New Testaments,” Kang sharpened her attention, thinking that it was the word of the one who came with the mission of the Father. She recalls that situation:

It was said to be “the Completed Testament, which completes the Old and New

Testaments.” I said to myself, “The Old Testament came with Moses, the New Testament came with Jesus, and the Completed Testament comes with the Lord of the Second Advent, right? So who is the one who brought the word?” This must be the one with the mission of the Father, so I asked who it was. But then they withheld an explanation. At that time they hid everything. It was not an age where such things could be spoken of lightly.

While Kang was listening to the Divine Principle in Yang’s place, a lady called Shinduk Lee suddenly came in with a child. She said she had been too busy with her house work to come out, but had received a revelation to testify to the Father for an EWU student. Lee joined the church through Hyunshil Kang in July 1953 while she was a war refugee in Daegu. She testified that evangelist Kang had found her house with directions from heaven and brought her the word that led her to Rev. Moon. This gave Kang the expectation that she would be able to meet the one called Father. When Eu asked Lee to pray, Kang heard a mysterious song and dialect from Lee.

Then came an old lady named Jegon Kim. She also came after receiving the revelation to go in a hurry and bear witness for a beloved daughter from EWU. Eu asked Kim to tell Kang how she met God. Kim said she had learned from spiritual revelation that Adam and Eve fell through illicit sex not fruit eating, and then attained clear understanding after coming to the Unification Church and listening to the Divine Principle. To Kang all these were like a dream and unbelievable. However, she could not but sympathize with it because her own spiritual experience was also hard to explain in rational terms.

After the testimonies of Lee and Kim Rev. Moon came in wearing a tattered brown jacket. He had received the report of a visit by an EWU student. Although it was the first time he saw Kang he started speaking right away. While listening to him she made a provisional conclusion that he was the Father about whom she had dreamt a month before. She explains the situation:

At that time they used large papers to give lectures. I believe his first lecture was on the relationship between spirit self and physical self. Although there were not many people there he spoke as if there were hundreds, thousands, or tens of thousands. So passionate. But the question kept ringing in my mind: “Is he the Father? Is he the Father?” Oh, that was a spiritual phenomenon, a work of the Holy Spirit. There was not yet the basis for thinking about this question, but why did I keep thinking about it? “Is he the Father? Is he the Father? Is he the one who came with the mission?” I found myself focused on these questions. I now think those were not my thoughts.

While listening to Rev. Moon, Kang soon realized that his words were not based on academic theories. She felt that Rev. Moon was an incarnation of truth while he was talking about the relationship between human body and human spirit. It seems that this is what gave her the faith and conviction.

Meanwhile, at Yang's house there were other people than Kang's company who also came to hear the Divine Principle. Among them, Changsung Ahn was a history teacher at Yongsan Middle School. He was an elite, a graduate of Joongang Theological Seminary and SNU in law. It was his fourth day of listening to the Divine Principle. What brought Ahn to the Unification Church was his father in law's request to get his son Seungtek Oh out of the Unification Church. A Yunhee University student, Oh was fascinated by the Unification Church and refused to leave it. Ahn became deeply moved by the Divine Principle, which he had started listening with critical intent. Hence, he brought his sleeping bag and began listening seriously. Also, there was Changyoon Kim, who was studying physics at SNU.

The people at Yang's house sang hymns led by Rev. Moon. They were favorites of the Unification Church members. Kang had never heard them as she was not a Christian, but she found herself singing along together. At some point she started experiencing vibrations so strong as to be uncontrollable. She remembers the situation:

It was the day when three students from Yunhee University came back from a three-day fasting prayer at Mountain Samgak. Their prayer was for restoring Ewha and Yunhee Universities, so there was intense spiritual atmosphere. When Father said, "let's sing," they sang "The Lord into his garden comes. The spices yield a rich perfume." Although I had never heard it the song just came out of my mouth. How embarrassed I was as a first year university student! I was sitting by a piano and holding on to one of its legs to stop myself, but I was jumping up and down, singing "The Lord into his garden come. The spices yield a rich perfume." How embarrassing! As I came to feel God's heart I was shedding tears. He asked me if I knew the song, and I said I didn't. Then he sang "Come, Oh ye friends, to the Garden of Eden." This song also came out of my mouth. He asked me if I knew it and I said I didn't. So this is how the Holy Spirit worked from the first day.

Kang said he was also deeply moved by Rev. Moon's prayer. Compared to the prayers of established Christian churches, the prayers of Rev. Moon and his followers were mainly about doing and achieving things for God. Their prayers

were loud crying and wailing, and she was deeply moved by this.

Next day, which was Sunday, Kang voluntarily did a cold shower and headed back to Yang's house. It was her own condition for participating in the Unification Church's service. When she arrived at the house she heard Yang and Han talking to each other inside, saying, "How can we take Jungwon to the church?" Kang could not understand it at first. But when she followed them to the Three-Gate Church she could understand their concerns. It was because the Three-Gate Church was too shabby to be called a church, and that was why Yang's house was used as a witnessing and lecturing post. It was the first church for the Unification Church but it is now completely gone and replaced by a road. Kang recalls the moment she saw the Three-Gate Church:

When I got to the church, it was like a small hut. The ceiling was low, and inside was dark. But the signboard said, "Seoul Church, Holy Spirit Association for the Unification of World Christianity." At that moment a thought came to me: "Jesus was born in a horse stable. So what is the matter with this place?" So I went in. There was a gate after one step in, and another gate after another step in. So it was the Three-Gate Church. Inside there was a small well and a jar stand. There were two rooms and a floor in between.

Kang says that she is the first of the EWU students to join the Unification Church. Two EWU students had visited the church before her, but they did not stay. After Kang and after December 1954 visits by EWU students started to increase.

At the interview of Gyesoon Lee, Jungwon Kang was also present. It was because Lee could be contacted only through Kang, who is an old friend of Lee's. Lee had lived for fifty years away from the Unification Church. She did not leave the church because she did not like it but because she did not accept the Blessing of Marriage offered by the church. She still seemed not free from the Unification Church. Her interview suggested to me that it was more appropriate to describe her as resting from the church than as having left it. Lee said she first visited the Unification Church in order to rescue her friend Kang:

She (Kang) used to know nothing about faith, and yet she was now into a church and trying to convert me. I thought it was strange. So I went there to rescue her, and then I got hooked. ... She was not a Christian, although she received the wholesale baptism provided by Ewha. But I had pretty good knowledge of Christian faith, as I had three generalizations of faith as my background. But she was saying something different from Christian doctrine and saying that I had to

follow her to go to the heavenly kingdom. But I did not follow her, saying that she was into heresy and she was strange. When she was going there with Professor Han I did not go, and she went with other friends. I opposed her, saying, "You are strange. You are going in the wrong direction." But I had a dream. I did not want to believe it, I didn't.

In 1954, two days before Christmas Lee had a strange dream. She told Kang about her dream and decided to visit the Unification Church. But now, after fifty years, Lee did not clearly remember the content of her dream. Rather, Kang remembered it vividly as if it was her own dream and said the following:

You (Lee) forgot all about your dream. On 23rd you had a dream. There appeared a beautiful palace in the sky and there was River Jordan. You were told that you had to cross the river to go to the heavenly kingdom. On the other side of the river I was standing, calling your name. So you followed me and crossed the river. After that dream you came to me. You forgot all about it, my friend.

After this remark Lee recalled the time of her visit:

I knew her (Kang) as a real pure and good person. I absolutely trusted her words. We were that close. No matter how bad a thing she did, I would defend her and speak on her behalf. I knew that she had had no faith until then. My family had been Christians for three generalizations. I thought she was naively hooked into something. Perhaps because I always had this in mind, I had such a strange dream. At that time I said it was really a strange dream. Anyway, I said let us go. I believe I asked first. Let us go, because she was talking about it. ... It was two days before Christmas, so I had to make preparations at the church, staying up all night. I had to teach songs to children, and I was also supposed to sing and do Oratorio as well. But the dream was quite unusual. She had been saying I had to come to her to be saved. I had not paid the slightest attention, but it was proven in my dream. So I could not just pass it. So I called the children together in the evening and told them I would go there and just take a look and then come back. I went wondering whether it was the palace I had seen in my dream.

Lee was very disappointed to see the church because it was so different from her imagination. But for three days she had an experience that was wholly different from any experience she had before:

They took me to a house that was utterly shabby and rundown, so different from the house I had seen in my dream. But there some strange person came out, and I could not move. It was as if I turned into a rock. I could not even greet, could not move at all. Such a strange person came out. It was our Teacher (Rev. Moon). So I just collapsed and sat down. From that moment I listened to the Divine Principle lectures, even forgetting to eat. Mr. Hyowon Eu gave the lectures, lying down. It was not possible unless he was bewitched by something. So I was sucked in there and spent three days and three nights there, forgetting what I was supposed to do over Christmas. Christmas passed, and I did not know how the days went by and whether I ate or not. Nobody was sleeping. Everybody was like that, continuously.

After hearing the Divine Principle she cut off her three generations of Christian faith in a single breath and went over to the Unification Church. Her case shows how great influence the Divine Principle could have on the life of a person.

After the three days were over, it was really the new heaven and new earth. It was an utterly different world. I found myself wondering, "Have I ever lived here?" I don't care what my motivation was. I became a member from that moment. I had refused her (Kang) and despised her. But as soon as I heard the Divine Principle, I could see the whole picture like a movie, the story from the creation to the Second Advent. It came right into my head. ... I was shedding tears upon tears, did not wash my face for three days. So when I came out and saw the world, I felt that it was the world to be re-created by the Lord of the Second Advent. I felt it was the only way to live. ... So I cut off that church (Methodist church), without even looking back.

When Gyungshik Kim joined the Unification Church she was a senior at EWU in pharmacy. She was the president of YWCA at the pharmacy department and led chapel services. But such a person came to join the Unification Church all of a sudden. It was professors Youngoon Kim and Choonghua Han who led her this way.

Teacher Youngoon Kim was a professor of religious studies, and teacher Choonghua Han taught us English. She was also the dormitory dean. I did not live in a dorm, but Gilja Sa, Myungjin Suh, and Jungeun Kim were all there. ... Teachers Kim and Han took me to the place. Mr. Hyowon Eu was giving a lecture. He had a spinal disease so could not sit straight. He had to lie down or

stand. He was lecturing while sitting sideways on a chair.

According to Kim, Youngoon Kim had a haughty and intellectual image. In the university she had the reputation of being taciturn and difficult to approach. When a respected professor who was teaching the history of Christian culture suggested visiting a teacher who explained the Bible well, she had no reason to refuse.

What made Kim, who had three generalizations of Christian faith, actively accept the Divine Principle without resistance? While studying the Bible she struggled a lot, especially with the Revelation of John. Also she could not understand the law-like culture of faith. She was disappointed with the fact that the life taught in the Bible was almost impossible to live and no one was living it.

I struggled a lot with Predestination. In fact, it is not easy to follow Jesus and be a believer, is it? You are told to serve and love. If you are hit in the left cheek you are to turn the right cheek. I said I could not do it. It says give your food to others. How can you do that? I could not do it. I agonized a lot over these things. I wanted to live by the Bible, but I could not. How could I live the world by the Bible? When you are asked to go five miles, go ten miles. When you are asked for a half, give it all. When you are hit in the left cheek, turn the right cheek. How can you live by the Bible? These things were stuck in my heart, as I was studying it intensely at that time.

Kim's thoughts started to turn as she heard Hyowon Eu's lectures. She "fell intensely in love" with the Divine Principle after it helped her understand why the Bible demanded such altruistic deeds. After this she visited the Three-Gate Church voluntarily to hear Divine Principle lectures. She said that the Divine Principle was the true principle, and she "just fell in love" with everything. She recalls her excitement at that time:

I fell in love on the first day, and from then on I went there on my own, to hear the Divine Principle. At that time everything made clear sense in my mind. I was absorbing it like a sponge. That's how it approached me. I was listening and doing question and answers continuously and fell in love with it in the process.

From her childhood Mishik Shin had no interest in religion. For her religion was nothing but a means whereby those whose will to life was weak could rely on a god. She describes her past understanding of religion:

At the matriculation ceremony President Hwallan Kim spoke. At that time I hated religion. I thought it was something weak people relied on. I did not believe at all anything said about God, Jesus, Buddha and so forth. But Hwallan Kim, who was supposed to be a top-class educator in Korea, was saying, "My purpose of teaching you for four years is to make you understand the spirit of Christianity." The spirit of Christianity. This made me say to myself, "Alas, one with such a great reputation says such a foolish thing!" because I was someone who completely ignored it.

However, under the circumstances of her time, shin devoted herself to finding an answer to the question of the purpose of life. When she failed to do so, she lost interest in life itself, not to mention her study. Her health deteriorated seriously:

After studying in the Busan campus I moved to Seoul and continued my study. But I could not resolve the question of life. I had no strength to study. ... In my dormitory after studying for five days I had to lie down on Saturday and Sunday. I could not get up and prepare for the following week. That's how weak my body was. As I did not understand the purpose of life I fell into pessimism. I even said to myself I would kill myself after finishing this, as I did not know why I had to live. I came to that point. Then I got insomnia.

In her third year at the university she made up her mind to commit suicide. However, at that time her mother was deceased, and seeing that her death on top of that would seriously hurt her father, she postponed her suicide until her graduation. From that time on she pondered on how to live her life before her death and concluded that she should live a life of goodness. So she began to get up at four in the morning and clean around the university.

One day she was invited by one of her dorm mates to a morning prayer meeting. She declined it because she was skeptical about religion. But the friend did not stop inviting her. She declined the second invitation. When she was invited a third time, however, she thought it was not right for someone who was seriously struggling to understand the purpose of life to refuse religion without fully understanding it. Hence she attended the prayer meeting. After participating in the prayer meeting for three months she accepted Christianity, because she found her own answers to questions over which she had agonized.

There were many daughters of Christian elders and ministers in our dormitory.

That was Ewha. I was a serious person. When I decided to do something I did it correctly on time. I went there for about three months. There was nothing, no awakening or realization. ... Things were murky and confusing. I believe I did it for about three months. But one morning when I was reading the Bible, I saw the passage, "I am the way and the truth and the life. No one comes to the Father except through me." I am the way and the truth and the life. Right, I have been looking for the way, the truth, and questions of human life. I have been looking for these three things. Then who am I? It is Jesus Christ. It is Jesus. Then so far, for seven years in my calculation, I have been looking for the one person of Jesus with all my questions. This way I answered my own questions. The passage "I am the way and the truth and the life" was shining. The bright light entered and filled my heart. Oh, I have been looking for Jesus. "I am the way and the truth and the life. No one comes to the Father except through me." Does it mean that I have found Jesus? While saying this I was changing. I was filled with joy. In full joy, I was saying, "Now I am saved. Now I am saved, I am saved."

When I went to class after the prayer meeting, my friends said, "You have changed so much, your face and everything." Previously I had always been depressed and looking down, but now my eyes were shining. From that point I was a Christian. I was going around witnessing, all by myself.

But after embracing Christianity, Shin was troubled by even deeper questions. She made a serious prayer every morning over the questions of God's purpose of providence, the purpose of creation, peace of mankind, and redemption of human sin.

After becoming a Christian, I studied the Bible very hard, and came to have many questions about the Old Testament. The New Testament was fine because it has good words of Jesus. But Old Testament had many things hard to understand. I had experienced two wars. My fundamental question was what on earth was God's providence and God's Will. Christians say, "Please do as You Will," but what is God's Will? There are numerous Christians all over the world, and they have to fight on behalf of their own countries. They have to aim guns at one another and become enemies. I could not resolve contradictions of history such as this.

So where on earth is God's Will? We all desire peace and love, but why don't we have them? Although I became a Christian through the work of the Holy Spirit, there was one thing I could not understand: what does it mean for Jesus to have died because of my sin? He died 2000 years ago. How is his cross related to my sin, who was born 2000 years later? I could not completely understand the

teaching that Jesus died because of my sin. When I asked pastors about this, they said that I should just believe. But I could not understand it. But one pastor said that I could understand it through the work of the Holy Spirit. He taught me that just as I had come to accept Jesus through the work of the Holy Spirit, only through it could I understand the fact that Jesus' bloodshed was due to my sin. So from that time on I started praying. Every morning, prostrating on the concrete floor of an Ewha building, I prayed with these three questions. It was a showdown prayer. At that time I didn't know it was a showdown prayer. Anyway, I prayed with the three questions: "What is God's Will?" "How can world peace be achieved?" "How is it that Jesus shed blood on the cross because of my sin?"

At the beginning of the first semester of her fourth year five professors including Wonbok Choi¹⁹ were fired because of their faith in the Unification Church. At this time Gyungshik Kim, Shin's classmate in pharmacy, approached Shin and connected her to the Unification Church:

I became a senior. Rumors of the Unification Church were spreading in the university. This is because professors such as Wonbok Choi, Choonghua Han, Yoonyung Yang, and Youngoon Kim went over to the Unification Church. The rumor said this church was heresy and antichrist. I had met Jesus and God through such a difficult path, so I was determined not to fall into heresy, and had no interest in it. But those professors I respected. One day, during a lecture break, Gyungshik Kim came to me. ... She originally had a Christian background and was active in WCC and YWCA. She was a leader. ... She asked if I wanted to go and listen to the lecture. I refused, saying, "I have met Jesus and God through such hardship. Why would I go to an antichrist and heresy?" Then she said: "You are a college senior. Why do you only rely on rumors? Don't you have your own rational mind to see and hear and decide for yourself? Can't you trust yourself as a college senior?" It really offended me, so I said, "Let's go."

Shin found answers to her three questions in the place she had refused to go:

Famous teachers went to the Unification Church. The Unification Church was called an antichrist, because they believe that Rev. Moon is the Christ. In the Christian school, the label of antichrist was fatal. But the famous teachers went to such a place. So I followed her to hear the lectures. At that time President Eu gave lectures to the visitors one by one while one lying down. ... I went there and heard his lectures. The Principle of Creation helped me understand God's Will in

His providence. Human Fall helped me understand the question of sin. The Principle of Restoration helped me understand how Jesus is related to me with regard to sin. In other words, the lectures resolved the problems I had been struggling with. I was moved most when the Principle of Creation taught me clearly that God created human beings on this standard, I have such a high value, and here lies God's purpose of creation. Only then did I finally realize how much gap there was between the standard and my present self. Only then did I realize what my sin was. It was not a murder, cheating, or hating someone. Rather, my sin was falling short of the standard and the purpose of God's creation—to be in a shape that was not beautiful in God's eyes. So from that moment I started crying.

After Shin joined the Unification Church, she introduced the Divine Principle to many students in the dormitory, and Gilja Sa and Jungeun Kim joined through her.

I was not a very expressive person. So later I heard that President Eu complained to Gyungshik, saying, "Hmmm, Gyungshik, you brought a tough person. I am not sure if she understands or not." But at that time I was moved intensely. Nobody had been able to tell me that. The answers to the problems I had prayed about came from there. So from that time on I was fixed. "Oh, I see. That's how it is." So I understood like that. When I went back to the dormitory and looked at the Bible, there was nothing I could not understand. Everything fell into place as if I was reading a novel. I was so happy, and started witnessing to my friends in the dormitory, talking and talking on paper. Through this Gilja and Jungeun, the wife of Mr. Sanggil Han, joined.

Gilja Sa joined the Unification Church in early March 1955 through Mishik Shin. Her story shows that negativities about Rev. Moon formed at EWU by that time. Nevertheless, their mission activities continued actively in EWU. Sa describes the situation before her joining:

My father was so honest and incorruptible that he got a job at an inspection agency for public officials, which brought us to Seoul. Then I joined the Unification Church. I went there on March 2, 1955 and made up my mind on March 3. Mishik Shin is my spiritual mother.²⁰ Initially, I did not budge when many Ewha students were going to the Unification Church. This was because my family were Presbyterians for three generations. I said, "I cannot even be a good believer in my own church, so why go to another church?" Furthermore, rumors

of Rev. Moon being a heretic and antichrist and having complicated relationships with women kept me away.

What gave Sa a strong interest in the Unification Church was the news that Youngoon Kim had joined the church. She wanted to see Kim there for herself:

There were many rumors about the heresy. ... Teacher Youngoon Kim fell completely into it. She completely surrendered and followed Father. The whole school learned the history of Christian culture from her once a week. Her major was Swedenborg. The spirit world is mysterious. For instance, she said: "Ladies and gentlemen, the heavenly kingdom has three stages. At the stage closest to God, the people are naked with no clothes on; at the second stage, they wear white clothes; at the third stage, they wear something like light blue clothes." She studied Swedenborg in Canada. Swedenborg was a very unusual person and was considered the heretic of all heretics. Christianity could not accept him because he kept talking about things they did not understand. Professor Kim received persecution because she studied that heretic. She wrote on Swedenborg in her dissertation. The professors held a meeting and questioned why such a bright student wrote on Swedenborg. But they eventually decided to pass her dissertation as a special case on the strength of her excellence. She cried whenever she talked about Swedenborg, because of the persecution she had received. ... She was immersed in the grace of theology, and gave brilliant explanations. Her interpretation of The Epistle to the Romans was famous. She was not satisfied with the letters of the Bible so tried to get close to the spirit world and found Swedenborg in this process. She looked down on men around her and even said she wanted to marry Swedenborg. ... When I heard such a person went over to the Unification Church, I really thought it was not a small matter. Such an inspiring person. We cried together with her when she said "Swedenborg." So that history of Christian culture class was more of a spiritual revival. When I heard that a person who had strove to be a good believer fell in love with the Unification Church, I went there to see her, to see how she was doing.

On the day Sa visited the Heungindong church with Mishik Shin and saw Youngoon Kim. Sa says that the sight of Kim there was unforgettable:

Mishik led me to a Wednesday night service. Before the service started we went to the Heungindong church first. She (Youngoon Kim) was a haughty person. When she walked on the Ewha campus she did not see straight forward but a

little bit upward, because she did not want to see the people of the world. So she was even called arrogant. The students used pencils a lot during classes. When some of them sharpened their pencil making a grinding sound, she would take it as insult for her lecture and leave. They called her “ice girl” because she was so cold. She was a lady like ice. Her knowledge and teaching were excellent, but she was frightening. But in the church, she was cleaning, with a towel tied around her head like a farming woman. I was so surprised and asked her, “Are you Teacher Youngoon Kim?” She said, “That’s right, I am. Welcome.” This gave my heart a great shock.

After Youngoon Kim’s conversion, Sa also got shocked by Rev. Moon’s sermon. His sermon deviated wholly from the existing Christian doctrines. But Sa felt sincerity from his tearful sermons:

On that Wednesday, at the night service, Father spoke in the Heungindong church. But I could not understand it at all. But he said God was sad and Jesus was sad, and his death on the cross was so heartbreaking and unjust. But my understanding was that God is God of glory and Jesus came as a Lord of glory and was supposed to die. But he was saying that Jesus was grieved because of the disbelief of the people. He was wailing loudly. This made me think that even if he was not the Lord of the Second Advent, he would surely lead us to him, because he loved and knew God and Jesus more than anyone else did. At that time we had thought that the Lord would return on the clouds and take us to heaven. I did not understand the content of the sermon at all, but it made me cry a little as well. He was crying so loudly and bitterly.

On top of the conversion of Youngoon Kim and Rev. Moon’s sermon Sa heard Divine Principle lectures from Hyowon Eu, after which she decided to convert. Especially, the principle of Creation, which provides evidence to God’s existence, gave her the conviction that the Divine Principle is the truth. Here an important role was played by her experience during the Korean War, where she was confronted by communists to produce evidence of God’s existence:

On that day I listened to the Divine Principle lectures from the morning. It was by Mr. Eu. ... At first I could not understand, but my eyes opened up when he started lecturing the Principle of Creation. This is because I studied theoretical physics and chemistry as a pharmacy major. I knew the basics of atomic theory. When I heard that God consists of plus and minus I was shocked. During the Korean War, after the tanks swept by, communist intellectuals

followed, with the task to brainwash people. Kim Ilsung University professors and students came. They took me in and asked for my father. I said I didn't know where he was, but they kept taking me in. When I went out of my house I saw someone spying on my house in hiding. One day they took me in and interrogated me, and the next day they took my mother in and interrogated her. My mother suffered a lot. It had been only a few days since she had a baby. They were so hard on me and I came out crying every time. They had a pile of papers about me. The conversation went as follows: "You believe in Jesus, don't you?" "Yes, I do." "Where is God?" "In heaven." "What, in heaven? There is nothing but clouds, so how can anyone live there?" "He is in my heart." "Have you then seen him?" "No, I haven't." "If you haven't seen him, how can he exist? You Christians are like opium. Religion is opium. When you take opium you become drowsy and powerless. We have established a paradise on earth and are working hard. But you are not working but just begging Buddha or Jesus for things. You will rot if you keep begging like this. This is why we are here, to liberate South Korea and make it free of religions." At that time a thought flashed by me: "Communism is not God's Will because it frightens and kills people." ... I cried hard, wondering why the Presbyterian Church did not have a theory to show God. I was so miserable and angry. They kicked me out because I was crying too much.

We were so frightened that we fled to the countryside. From that time on I had the homework to show God. So when I heard the Principle of Creation tears poured out from me. I saw that God could be shown that way, with scientific evidence. I thought the Christianity of today could not meet the challenge because they just called out "Lord, God" with their eyes closed and could not touch God or explain God theoretically. So my homework was done.

Myungjin Suh, who was in Mokpo with her parents during the spring break before her fourth year, received a letter from her friend Jungeun Kim. It was about the Unification Church. It was the beginning of the transformation that changed her life. Suh describes her excitement at that time:

I think it was the spring break before my fourth year. I was at home. There I got a letter from Jungeun Kim. There she said: "You must have gone home for the vacation. But I have been to the controversial Unification Church. There I heard the word and found them to be the truth you and I have been looking for." We were very close, so we talked a lot. She was hoping that the school would reopen soon and I would go and hear the word as well. It made my heart beat loudly and I wanted to go to Seoul as soon as possible. ... So I went up to Seoul

immediately after reading the letter.

Kim led Suh to Hyowon Eu's lectures. In two days, Suh re-discovered the value of her existence and decided to convert to the Unification Church:

I followed her to the Heungindong church and heard the word. President Eu was the lecturer. One day on Part One and another day on Part Two—I heard all two parts in two days. While listening to the word I had no desire to deny it. “That’s right, that’s right, Yes, I have been looking for this.” I resonated with the word. I was so moved. It was something I had never heard before, and none of which I could deny. I accepted it with all positivity. After hearing both parts, I felt in my heart that God was not far away but close by, but we did not know. It enabled me to receive God sincerely in my heart and believe in Him. I had never felt that kind of inspiration and joy before. So I made up my mind, after hearing it for two days. From that time on I went to the church every single day. ... I had not known my own value before. But after hearing the Principle of Creation I understood my value. I was deeply moved by the relationship between heaven and me.

Myungjin Suh designated Choonghua Han as someone who gave her the fuel for her journey to the Unification Church:

EWU had chapel services. Many pastors and Christians and theology professors came and gave sermons. But there were few who gave tearful sermons and made tearful prayers like Professor Han. ... I was always moved by her prayers and sermons, and they helped my faith grow.

Another person who had a deep influence on Suh was Youngoon Kim. Her conversion already had been making great impact on EWU students including Gilja Sa. This shows how great an impact someone can have who has proven her excellence in character, faith, and intelligence. Suh describes her influence:

During my dormitory life I was inspired by two people—Professor Han and Professor Youngoon Kim. Professor Kim was not a dormitory dean but occasionally came to the dormitory and gave us sermons and faith testimonies. I really liked these two people. Professor Kim taught the history of Christian culture. She translated Swedenborg into Korean. During her classes she told us a lot about him. So I came to admire him a lot and received a lot of influence from him. Through her lectures I came to understand the reality of the spirit world as conveyed through Swedenborg. I was so moved by him that I wrote in

my notebook “Swedenborg, Swedenborg, Swedenborg, Swedenborg, Swedenborg, Swedenborg, Swedenborg” while studying.

Youngsook Park said that the initial occasion for her joining the Unification Church was provided by the university pastor Chansun Cho. She was the first year politics and diplomacy major at that time and knew nothing about the Unification Church. But she became interested in it as Pastor Cho emphatically admonished the students not to go to there:

One day during a chapel service the pastor said, “Do not go if you are told that the Lord of the Second Advent is in the east; do not go if you are told that he is in the west.” So I said to myself, almost as a joke, “Oh, did the Lord of the Second Advent come in the east? If so I would like to go.” I studied politics and diplomacy. I came to Ewha from the countryside with a great dream to be a diplomat. I wanted to graduate from there and be a diplomat. While studying in the library, I asked a friend of mine, “Chungshil, we’ve just been told not to go to the east or west. What is the church where the Lord of the Second Advent is supposed to have come?” She said, “I’ve been there the day before yesterday.” So I said, “Let’s go now.” This was my first step.

Park went there although she was studying for the finals. She was very much inspired by President Eu’s lectures. She was so fascinated with the Divine Principle that she even skipped her class once shortly before the winter vacation.

It takes one hour from Shinchon (location of EWU) to Dongdemoon. The road was not paved, as it was right after the Korean War. I went there at the end of my first year, when it was not long before the finals. Chungshil did not continue. She just went there briefly to hear the Divine Principle lectures. There were many students like that. But in my case I was inspired a lot from the beginning. I don’t know why.

By the time Park went to the Unification Church, the Unification Church phenomenon had already escalated high in EWU. We may say there was a boom, where everyone knew about it to some degree and thought of it as a matter of course to visit it at least once, so Pastor Cho had to speak directly against it.

Then I went down to Chunjoo during the vacation. There Gilja called a meeting and about twelve students came. She said, “Yongsook, I heard you have been to

the Unification Church.” I said, “Yes, I will go there again when the school reopens.” Then she said, “OK, go and listen to the lectures carefully.”

Park started going to the Unification Church seriously in April of her second year. Among the students from Chunjoo, she was the last one to join the church. She recalls that time and Hyowon Eu’s lectures:

The school reopened and I started going there to listen to the Divine Principle lectures. I and Myungjin joined the latest. The other students had already joined in winter. ... How would I know the Divine Principle, when I did not even know the Bible? But my heart was drawn towards Hyowon Eu. At first I was a bit offended when he lectured lying down, uncomfortable with getting lectured by a cripple. However, as I listened on I found the lectures really enticing. I did not even study the Bible. If everybody in the world were like me, they would all have become Unification Church members. I don’t know why people like me don’t appear. (laughter) Anyway, I was listening from the Principle of Creation. During the lectures the lecturer asked if I had a question. So I said, “We don’t even know whether God exists or not. So I cannot catch your points about things such as the purpose of creation.” Then he said, “What kind of student are you? She doesn’t even know whether God exists or not!” (laughter) Anyway, I listened for two full days. After hearing the whole of the Divine Principle, I found myself crying loudly. Tears were coming down. I wish such work of grace happened again. I don’t know how much I cried. The thrill of having met God was bursting out from me. It is strange, why I felt such a thrill.

At that time people normally stayed in the church for a few days to hear the Divine Principle lectures. But Park was living in the dormitory, so she did not sleep there. On the third day of listening to the lectures she came to meet Rev. Moon:

Next day I went back there and studied the Divine Principle. Towards the end, it was Father. At that time people wore army trousers a lot. He was wearing them. President Eu was very good looking, but Father at that time was skinny. He came in and said, “Is this the student who cried so much?” ... Chunjoo is close to Jiri Mountain. After the recapture of Seoul they captured communists operating in Jiri Mountain and tied them in front of the Chunjoo city hall for public viewing. Father was like one of those communists. (laughter) I don’t know why I got that impression.

When she returned to her dormitory she found herself preoccupied with questions about Rev. Moon. She had seen even Youngoon Kim, who was most authoritative in theology at EWU, getting advice and guidance from Rev. Moon, and this intrigued her even further. But she made a prayer, which she had never done in her life, during which she made the most important decision of her life. She describes her state of mind at that time:

When Father came in, President Eu, who had been lecturing, made a serious face and kneeled down. So did everyone in the room. So I wondered who he was. In the evening I made a prayer for the first time at home. I was wondering why everyone kneeled down before him, who looked so shabby like a communist. Professor Youngoon Kim, who we looked up to like heaven, was asking questions to him and not to President Eu. So the question came to me as to who he was. So at home I prayed for the first time in my life. Then a prayer of promise came out of me, where I pledged to follow this way and spread the word for the rest of my life. At that time I did not know about the Blessing.²¹ A prayer came out of my mouth where I said that I would follow God and spread this Divine Principle to the world even if I had to give up my marriage and go alone. I say this because that prayer of promise has tied me here for all my life. Father one day said, "If you have questions, open the Bible, and you will get many answers there." So I tried opening the Bible. What showed up was a scene where John the Baptist, after bearing witness to Jesus, asked him if he was the one who was to come. Jesus asked him what he had seen after witnessing to him. This meant he was the Lord. This gave me a hint. Then I asked teacher Han about this, and she said, "You can understand as you feel." (laughter) But now I got the idea.

Through the prayer Park decided to convert and confessed that Rev. Moon is the Lord. And she made a determination to devote her life to spreading the Divine Principle. This was a voluntary decision, as was the case with the other narrators.

There are many different types of cases of religious conversion, and liberation from illness is more powerful than other types of cases. Dehua Chung's case seems to be one. While she was studying at the university in Busan, pleurisy returned, which she had suffered from seventeen. While she was receiving treatment during the vacation, the university moved to Seoul.

In her third year she moved to the dormitory. But her health was not getting

better, and pleurisy returned again. It was the third attack by the disease. Finally she took a leave in the second semester of her third year and was even hospitalized for a month.

While wrestling with the disease she was becoming worn down in spirit. Her thoughts became focused on suicide, which naturally aroused her curiosity about heaven and hell and the world after death:

While agonizing about the purpose of life and happiness in my sickbed, I reached the conclusion that I would be happiest dead. I had no confidence to get married and live happily with my husband, children and in-laws. I knew it was against filial piety to commit suicide, but on the other hand it would make everyone happy if I disappeared and stopped worrying them. But I had learned that those who kill themselves go to hell. So I was dying to know whether there was really spirit world and heaven and hell. When I asked a famous pastor at Ewha he had no answers. He just said, "Sister, you don't know because your faith is weak. You will naturally come to an understanding if your faith becomes deeper. Hell and heaven exist absolutely." But this gave no strength to me, who was facing a suicide.

One day some members of Jehovah's Witness came to visit Chung. She studied the Bible with them for two months. But she got no clear answer about the world after death. Their conclusion was that when the seven-year war of Armageddon was over the dead would rise from their grave, regain their original forms, and live forever on earth. Chung found no meaning in continuing a meeting with them.

While she was spending meaningless days in illness, Soonshil Choi came to see her. She was a student at Yonhee University and had met Chung in Busan during the Korean War. Her mother is Deuksam Lee, and they had been following Rev. Moon from Busan. Choi talked about the Bible from a viewpoint that was wholly different from Christian doctrines. It was the Divine Principle of the Unification Church:

She came to see how I was doing. She talked all day, the Divine Principle. "Dehua, do you think Jesus will return on the clouds? No, he comes as a person. Do you think he came 2000 years ago to be crucified? No, he was crucified because the people didn't know he was the Messiah. I have seen Jesus spiritually and even touched his nail wounds. Also I met Mother Mary. Catholics say that we will be saved through Mother Mary, but this is absolutely wrong. So she is deeply lamenting." She was talking about formation, growth, and completion;

resurrection; and the Lord coming as a human being rather than on the cloud. I did not understand a thing, but did not dislike it.

On February 1, 1955 Choi visited Chung again and took her to the Unification Church.

I asked her, “What church is it?” and she said it was Seoul Church, as I would not have understood “Unification Church.” So I was thinking to visit Seoul Church when I was healed. Then I missed her so much. I was wondering, “Why isn’t she coming? Why isn’t she coming? I need to go to the church, I need to go to the church.” It was only on February 1 that she came, at around 6 pm—I don’t even forget the time. She said, “A famous teacher is coming to Jangchoong Dong for a lecture, would you like to come?” So I went unreservedly. At that time velvet skirts were the most expensive skirts. My mother had bought me a velvet skirt and a brocade jacket, so I could wear them when I recovered, and I wore them.

Chung headed for the Heungindong Church, led by Choi. It was one week after Rev. Moon’s birthday. She says there was some unfamiliar atmosphere in the church:

I went there. The door was so small. As I entered the place with Soonshil a strange thought came to me—a thought of Jesus visiting door to door with his disciples 2000 years ago. Why did I have that thought at that time? I was saying “Ah, I have come to a strange place” when President Eu, who was limping, received me with a smile, saying “Welcome” as if he had seen me before. So I said, “He has never seen me before, but why is he welcoming me like this?” We went into a room of dadami (Japanese-style straw mat). I sat there with President Eu and two ministers, and he began the lecture at around 7. Sitting in our back were spiritualists who had come for Father’s birthday from places like Busan and Daegu. They had no academic degrees but were very spiritual, communicating with God through prayer and deciding the direction of their faith through prayer. The ministers could not ignore them but listened to them. Such spiritualists were sitting behind us, praying for the lecturers and listening to the lectures.

She describes how she felt after listening to the Divine Principle:

I was listening to the Divine Principle while leaning on something. How deeply

it touched me! I listened to it with great fun for an hour or two, saying, “Ah, sure. Ah, of course. Oh, that’s how it should be.” When the night became dark, the lecture was over, and I came out with Soonshil.

At that time the sole income source of the Unification Church was picture sale. So in the next room some people were developing pictures. They headed for this place, and that’s where Chung met Rev. Moon:

There the Teacher was standing wearing a jacket. He said to my friend, “Hey, is this kid the one you said you would bring?” pointing at me. I said to myself, “This is a strange young man, calling a grown-up lady he first met ‘this kid.’” This was my first encounter with him.

For about a week Chung went to the Heungindong Church every day and formed a strong sympathy with the Divine Principle. She had pleurisy at 17 and suffered a lot from other unknown forms of disease afterwards. But she was healed in the Unification Church, and had a mystical experience at the same time:

I took notes while listening to Divine Principle lectures. But President Eu said to me, “Take notes later, and try to understand what the core problem is.” So what was the core problem? I just wanted to find out whether the spirit world exists. We believed in God, but not with the knowledge of His existence. Our faith was just an effort to live a life of goodness in accordance with the Bible, not a determination to give our life for something. So I just wanted to know as soon as possible whether the spirit world exists. But while listening to the Principle of Creation, I was saying, “Ah, sure, of course,” whereupon a fire entered my heart. Then my pains started disappearing one by one. My head used to hurt so much, but the headache disappeared. When I said, “Ah, of course,” a fire rushed into my heart, a fire I could not handle. ... So words of the Divine Principle healed me, and they became my life, in less than a week. This way I started receiving God’s grace. All things bowed down to me. A pine tree bowed down to me. All things are supposed to be ruled by human beings. So much joy sprang forth in me. I saw everything spiritually.

Chung was deeply moved by the explanation that the invisible world exists just as the visible world does. As she found a firm conviction in God’s existence, she was able to drop her suicide wish. Also, she shed tears of repentance in deep sympathy with the point that Jesus died unfairly. Having experienced the healing

of the Divine Principle and in addition having gained a conviction in the world after death, she immersed herself in voluntary witnessing.

So I went around witnessing. I witnessed to my friends who knew I had been on leave due to my sickness. I walked around so much that I lost all my weight and my shoes got a hole on the front. I didn't even know that. I wanted to give everything I had at home to the church. So my mother was worried, saying, "She went somewhere and came back crazy. She will be back in bed in less than a month." But I almost dragged my father, mother, and younger sister to the church, saying, "He healed me, who had been sick for months, so should you not at least go and greet them?" They said, "Yes, that's right." So they all came to Jangchoong Dong and bowed down to Father. Later my parents received an established couple's Blessing and my sister 1800 couple's Blessing.

As she received the Divine Principle and started living a second life, Chung was intoxicated with the grace of the Holy Spirit. She recalls a time when she was wailing loudly and uncontrollably:

One day the members who came from outside Seoul were leaving, and before their departure they gathered in Father's small room. I took the courage to go in there. After a short while I started crying loudly. It became a loud wailing. I felt as if my intestines would be cut off. I was pounding the floor and saying, "God, I am sorry. Jesus didn't come here to die, but the Israelites killed him out of unfaith. No, I killed him. I killed him. Please forgive me." This way I was wailing pounding the floor and dropping tears, snot, spit, and I believe even urine. Liquid was coming out from every hole of my body. When some deaconess tried to give me a spiritual massage, Father told her to leave me alone and let me cry as much as I wanted. Ah, I could hear such things. I did that for such a long time. I don't know how much I cried and wailed. In old times people did a crying ceremony when their parents passed. But this does not even compare to my wailing. After repenting and wailing I was born again. I threw away all my medicine. I was determined to live. I was not healed by someone's spiritual massage or someone's prayer. It is the Divine Principle that healed me.

Chung said that there is nothing that can be compared with the deep inspiration she had from the Divine Principle. She understands that her sickness was Heaven's plan to guide her to the Divine Principle and Rev. Moon.

In the early period Rev. Moon was called by the members "the Teacher." While they individually confessed him as the Returning Lord or the Savior, no

one used the title Messiah for him or leaked the words that he was the Messiah.

Chung also confessed Rev. Moon as the Messiah one month after her joining. At the beginning she called him the Teacher just like everyone else did. She thought of him as nothing more and nothing less than a minister and a teacher. But a chance came when she could understand his true significance; it was a dream she had one day:

In February I was living in joy, not knowing the day and night and heaven and earth. But I didn't understand the central problem—didn't know who the Teacher was. Then God taught me that twice in my dreams. In one dream I was crying in repentance on my father's laps. But when I looked up it was the Teacher, not my father. So I said, "It's strange. Why did I cry on the Teacher's laps?" But I still did not understand. In the next dream my father came into my room, but when I saw him on the way out it was the Teacher. So then I understood, that he came as the Father and he is the Returning Lord. From that time on I became careful relating to him. Previously I was self-absorbed. I used to sit besides him, calling him "Teacher, Teacher!" and say whatever I wanted to say. No one taught me he is the Returning Lord. This was an absolute secret, and you had to find out yourself. ... Even Soonshil, who witnessed to me, also just said, "Pay attention to him," without telling me that he came in place of Jesus.

In order to lead Sengryun Chi to the church, her friend Sookja Chang visited her often. Since there was already a rumor of Rev. Moon being the Messiah, Chi was quite negative. Finally, however, Chi gave in to Chang's unrelenting entreaties to listen to the Divine Principle. She was surprised and greatly moved to see that it was very much in line with her view of life:

They must have wanted me to join the church. I asked her, "So how handsome and smart should a man be to be the Lord?" and she said, "Would you like to go and listen?" At that time we were already college seniors. ... Sookja especially chose me and pushed me to go there. We went to high school together, and she was now studying medicine. She visited me about three times. I asked my elder sister about this, and she said, "She is a close friend of yours. It at least makes an ethical sense to go and listen once." At that time you had to be there for three days to hear the word. I went to Yoonyung Yang's house and listened to President Eu's lectures. What moved me most was the point about the three great blessings. I was deeply moved by the idea of meeting an ideal spouse and having ideal children. This made me realize that President Hwallan Kim, who was single, was not walking an ideal path. She encouraged us to stay single like her. However, I

said to myself, “Ah, I have many shortcomings, but I still want to get married, have children, and fill our deficiencies together. It seems that I will be able to meet a good husband here.”

Although Chi was moved by the Divine Principle, it was not enough to make her join the church. She was following Buddhism, which her family had followed over many generations. But suddenly, she joined the Unification Church on January 10, 1955. The decisive reason for her conversion seems to be her mystical experience, which is found in other narrators as well:

One day a school friend asked me why I was not coming to the church, and I answered, “I cannot come until I have put everything in order.” That night I suddenly had stomach pain and lots of sweat. The people around me thought I had appendicitis and suggested going to the hospital. But I went to Yoonyung Yang’s house instead. There Hwanche Hwang and President Eu greeted me, and I said I came because my stomach was sick. They were kind like my father. After a while someone came in wearing a jacket. It was a feeling I had for the first time in my life. Fire came out from Father’s side. Strong sunlight, something that was too hot to bear, was coming onto my whole body. ... So I thought it was strange and looked toward his side. His body looked twice as big and his nose was like that of a Jew. Such a holy body emerged, on such a grand scale. I doubted my eyes and recalled the rumor that this place seduced people with electronic devices. So I looked again very carefully, and he was still there in the same form. It was so grand. While they were introducing the Teacher and so forth, I found my pain gone. ... Afterwards, I prayed for three days and saw Jesus. ... I went over the steps and said, “Jesus, I am here.” He stayed until then. I dreamed all night long. I was thinking: “Other people fail to see Jesus even after tens of years of life of faith, so it is great that I am seeing Jesus just with a three-day fast here.” While thinking this I had a bowl filled with rice and heard Jesus say, “Carry that rice and follow me.” So I was following him with the rice, when I woke up. This made me want to believe in Jesus rather than Buddha. I chose a nice date to join the church—January 10, 1955. Number ten works for everything. So I joined.

After her joining it was Rev. Moon’s sermons that moved her most. They even gave her the determination to protect him:

When Father spoke there was not enough room, but he spoke as if speaking to thousands or tens of thousands. At this sight I cried to the point that water could

be squeezed out of the towel. At that time the grace was given to everyone evenly, so everyone wailed loudly. ... Ah, I met Father as my first faith. When I saw him, a thought sprouted in me that I should never let him be sacrificed like Jesus.

Conclusion

The postwar fever of new religions is often attributed to anomy and a sense of crisis. The ruling view is that factors such as rigid social structure, postwar destructions, ideological conflicts between democracy and communism, greed and incompetence of the existing religions, and political corruption prompted people towards new religions that presented a vision of the new age (Noh 1992). However, an individual religious phenomenon cannot be safely forced into some generic theoretical frame. Especially, to understand the significance of new religious phenomena we need to reconstruct inner experiences of religiosity that operate behind the external occurrences. In understanding other religions, rather than trying to expand the horizon through self-guided interpretations, we should see it as a truth or fact despite its unfamiliarity and approach it in empathy from the position of the phenomenological suspension of judgment (van der Leeuw 1948).

It seems rash to say that the narrators joined the Unification Church because of the chaos and anomy of the postwar society. Five of the nine were Christians, and one a Buddhist. All had a stable family and financial foundation. Furthermore, all were college students, and their parents were also highly-educated members of the elite class.

I believe that the greatest force behind their conversion was the Divine Principle, the doctrine of the Unification Church. As we can see from their narration, they were deeply attracted to and in strong agreement with the Divine Principle regardless of their religious backgrounds. Especially, they were strongly touched by the scientific presentation of the Principle of Creation in areas such as God's existence and relationship between the visible and invisible worlds. This is supported by the fact that among the fourteen expellees six were students of medicine or pharmacy, and three students of law.

Of course, the narrators experienced the Holy Spirit through their dreams, saw or personally experienced mystical phenomena such as fire and bodily vibration, and directly or indirectly felt the religious charisma of Rev. Moon. However, I cannot conclude that this played a decisive role in their religious conversion. Their experiences as a whole suggest that the essence of the Unification Church witnessing was the theological system of the Divine Principle, and their

conversion was a result of the common ground that formed through the Divine Principle between the educators Rev. Moon and President Eu, on the one hand, and the EWU students, on the other.

Chapter 3: To live as “I”

The conversion of faculty members

The Unification Church celebrates May 1, 1954 as the foundation day. However, even before they put up the sign “Seoul Church, Holy Spirit Association for the Unification of World Christianity” on the Bookhakdong church, Rev. Moon and President Eu started their pioneering and witnessing activities in Seoul.

In Eu’s diary the name Yoonyung Yang, the first to join the church from EWU, first appears on April 1, 1954. It records that she visited the temporary gathering center at 304 – 604 Shindangdong to hear the Divine Principle (Family Federation History Committee 2009: 21):

April 1, 1954 (Thursday)

Jesun visited from Busan. The Teacher visited.

Elder sister Yoonyung came.

He explained the Divine Principle, and she listened to the Principle.

From the beginning, Rev. Moon had university students as the first target of witnessing, and especially focused on Ewha and Yonhee Universities, which are Christian universities, so their students could accept the Divine Principle and play a main role in missions in Korea and world.²² Yoonyung Yang experienced a spiritual phenomenon while listening to the Divine Principle, and after joining the Unification Church she actively supported the church, offering her house as a witnessing post. In deep agreement with the Divine Principle, she stood in the forefront of witnessing to faculty members and students. Wrapped in uncontrollable excitement and joy and burning in the desire to spread the Divine Principle to the entire university, she even brought the Vice President Maria Park to the Three-Gate Church. On that day President Eu gave a Principle lecture to Maria Park, Hongsoo Lee from the intelligence department, and Officer Yu from the police department (Family Federation History Committee 2009: 25). However, the church environment was too meager for Maria Park to open her heart to the Divine Principle; her social status and dignity did not allow it (Family Federation History Committee 1999a: 72-3).²³ Gyesoon Lee understands that Maria Park rejected the Unification Church because she did not have a

spiritual experience. She said that it is impossible for social elites to join the Unification Church without spiritual experience, which is the work of the Holy Spirit:

Without the Holy Spirit it will not work no matter who tries. It worked for me because the Holy Spirit worked and God chose me.

Jungwon Kang says that had Maria Park accepted the church, its social status and the scope of its mission in EWU would have changed dramatically. However, she rejected it, and this served as a decisive hurdle against their EWU mission and a cause of their life-and-death crisis in 1955. However, the Divine Principle of the Unification Church, after entering EWU, started to exercise strong power over the faculty members and students. Yoonyung Yang joined in April 1954, followed by Choonghua Han, Wonbok Choi, and Jungho Lee.²⁴

Choonghua Han, the second EWU faculty member to join, can be credited with having made the greatest contribution to student witnessing. In the dormitories, which represented another world in the EWU campus, there were vigorous witnessing activities headed by Han, the dormitory dean. Han first met the Unification Church in October 1954. According to Hyowon Eu's diary, on October 21, 1954 Han listened to the Divine Principle from Rev. Moon and President Eu until 3 am at Yang's house, and again on 23 and 27 she stayed up until 4 am. She went deeply into the Divine Principle and became a member of the Unification Church (Family Federation History Committee 2009: 38 - 39).

According to Gilja Sa and Myungjin Suh, Han's husband was a member of the Korean parliament.²⁵ But he was taken to the North by communists during the Korean War, so she was raising her children alone. Perhaps for this reason her prayers were always tearful pleas and always about the safety and wellbeing of the people and the country. Such sincere faith of hers deeply moved the students and naturally supported her witnessing for the Unification Church. Myungjin Suh reminisces about Han:

It is through the Unification Church that my life of faith changed and I came to meet God. It is during my life at the Ewha dorm that I met the true God. There were three units, Jin (truth), Sun (goodness), and Mi (beauty), and I lived in the Sun unit. Professor Han was the dean of the dormitories. She was the wife of a member of the parliament, who was abducted to the North. She had a great faith. As her husband was taken to the North, she never stopped making tearful prayers. As the dormitory dean she had to wake up earlier than the students. She prayed tearfully for the people. When the students came for the early morning

prayer at 5 am, she prayed with them in tears and through this moved and changed us.

Gilja Sa remembers her as follows:

At every early morning prayer with us she wailed loudly. She changed completely. She was very said, as her husband had been taken to the North. ... I am not sure it was an abduction or not. Anyway she lost her husband all of a sudden and was living with her children.

After Yang and Han, Wonbok Choi joined third, in December 1954. In 1929 she entered a girl's high school with the top score. When a student movement arose against the Japanese colonialism in Kwangju, she led a student movement in Kesung, for which she was arrested and imprisoned for forty days. In 1933 she started a full-blown academic journey by majoring in English literature at Ewha Women's Specialized School. In 1937 she graduated, enrolled in the graduate program of the English literature department at the same school, and became a teaching assistant. After this she served as a lecturer and then as an associate professor until 1947. In 1950 she was accepted to the faculty exchange program sponsored by the US state department and studied teaching technique and English language at Michigan University until 1952.

After returning home, from 1953 she served as an associate professor of English literature and the dean of students of the FLPS at EWU. As the university was founded by the Methodist Church, She was required to give sermons to students quite frequently, which made her begin to study the Bible. However, the more she studied it, the more questions she had. She ardently prayed for answers only in vain. She struggled with Biblical contents that are against reality and logic. It was during this time that she was led by Choonghua Han to the Unification Church and heard the Divine Principle (Family Federation History Committee 2006: 36 - 37). It appears, however, that her conversion was due more to spiritual grace than to the rational persuasion of the Divine Principle.

*People say that human life is empty. But I was in the golden time of life, where I had never thought of life as empty. I was at the age when I started understanding the taste of life while moving toward maturity. At this time I came to the church as if someone called me. If it had been just logic and truth I would never have followed, because I was of a rather rationally recalcitrant type. However, there was a spiritual work that supported the truth.*²⁶

Some details of the “spiritual work” mentioned above are found in the narrations of Jungwon Kang and Gyesoon Lee. Kang recalls that on January 3, 1955 Choi had a spiritual experience and received a special mission from Rev. Moon:

Teacher Wonbok Choi came after Gyesoon Lee. It was on January 3 that she made a full pledge before the Heaven. On January 3, the day of Jesus’ birth,²⁷ a spiritual work occurred at the Three-Gate Church. It is then that Father decided to take Choi. Present in the room were Father, Teacher Choi, Gyesoon, and me. President Eu was there as well. A spiritual work arose then, and we dropped tears and snot. ... A spiritual work arose, and Father decided then.

Gyesoon Lee explained that Rev. Moon “taking her” means that he made her “a great worker for God.” Hyowon Eu also writes in his diary that on this day Choi shed tears of great sorrow, and this also moved him to tears of joy (Family Federation History Committee 2009: 47 - 48). In the early days of the Unification Church many members seem to have experienced spiritual phenomena, which moved them deeply. According to Gyesoon Lee:

Now people don’t know so much. But that was the time when Father was working on establishing God’s Will, spreading the word, and gathering people. Since it was a small group of people, there were strong works of the Holy Spirit. So whenever we gathered and prayed a work of the Holy Spirit arose, which moved us, changed us, and made us cry and shake.

Meanwhile, to stop the rush of the faculty members and students to the Unification Church, in December 1954 President Hwallan Kim commissioned Youngoon Kim, who was teaching the history of Christian culture, to listen to the Divine Principle and produce an official critique. Kim was the most knowledgeable professor in the field of theology at EWU and was complete in all aspects including intellect, character, and faith; hence she was even talked about as the successor of Hwallan Kim. Jungwon Kang notes:

She lived a strict life of faith and studied Christianity. So although Teacher Youngoon Kim was not a graduate of Ewha, she was a strong candidate for the next president. But they threw her out because she fell into the Unification Church.

Gyesoon Lee also says:

In terms of the rank, second to President Hwallan Kim was Youngoon Kim. She was a promising candidate for the president. ... It was before Okgil Kim. They both taught the history of Christian culture, but it was Professor Youngoon Kim who was really respected, and Professor Okgil Kim was just her rival. But as she dropped out, Okgil Kim rose up. She was a good person, but it was Youngoon Kim who was respected.

Sengryun Chi also says:

The one students and professors respected most was Teacher Youngoon Kim. She was on the short list for the next president, along with Okgil Kim. But Youngoon Kim was respected more. After such a famous person came here, listened to the words, and accepted and believed them, about 600 students visited here.

Youngoon Kim was rational and sharp, so much so that she was called an “ice girl” at EWU as told by Gilja Sa. Dehua Chung also has a similar memory:

Teacher Youngoon Kim taught the history of Christian culture. There she taught the Bible. I had heard all those words in the church before, but her teaching was so spiritual. She would not give lectures unless the atmosphere was really quite and full of grace. Even the sound of a pencil rolling would stop her lecture.



Narrators on EWU campus (while they were still enrolled)
 (Top from left) Myungjin Suh, Gilja Sa, Gyungshik Kim
 (Bottom from left) Jungeun Kim, Mishik Shin

Yungoon Kim graduated from the Kwanso University, Japan in theology. In 1948, with a scholarship from a Canadian mission, she did a master's degree in theology from the Emmanuel College and an honorary doctorate in humanities from the Lecol College, University of Toronto. In 1954 she was not in good

health, as she had been hospitalized for three weeks for stomach cramps.²⁸ Nevertheless, she went to Yang's house and listened to Hyowon Eu's lectures.

At the beginning the lecture could not progress well because Kim stopped it frequently with critical questions. However, Eu made hard efforts with patience. Gilja Sa describes the process of her conversion as follows, based on Kim's testimony before Rev. Moon and members:

Teacher Youngoon Kim, who was theoretically sharp and knowledgeable about the spirit world, changed completely. She had nephritis. The doctors could not cure it despite their hard efforts. It makes you unable to eat salt, so you have to eat bland, and it's very hard. But the doctors stopped giving her medicine and freed her from food control, which meant that they gave up and decided to let her die. She left the hospital and was in bed when President Hwallan Kim visited her in a rush, saying she was the only one for the job. She was an excellent scholar. She was the only woman who made it to the Kwanso University in Japan. She had an excellent record at the University of Toronto and wrote an original thesis on Swedenborg. She was a model in character and faith. So although she was not a graduate of Ewha, President Kim had her as one of her potential successors.

When she heard the Divine Principle, it was very different from the existing theology. Although it appeared right to her, she fought very hard against it to defend her dignity. She was arrogant and not comfortable with people around her, so everyone was praying outside. Some members were peeping through holes on the door and windows. The whole church went upside down to capture her. As she would not succumb to the Divine Principle, Father finally said "enough" and walked in and started talking. In her study of Swedenborg she understood only 80%, and was eager to understand the remaining 20%. To her great surprise, Father was talking about that missing part although she had not even asked about it. So she wondered how somebody who was not a famous theologian or a PhD would know something she did not know. Father read her mind.

In the mealtime, we only had very salty side dishes. We were very poor, so each person would just get a bowl of rice, a few salty slices of radish, and Kimchi soup. How could Teacher Kim eat it? She was just staring at the food in fear. Father said, "Please eat it," but she replied, "I cannot eat this. I cannot eat salt. I even boil spinach and eat it without seasoning. So how can I eat this?" But Father insisted, saying, "No, please listen to me and eat it." She was almost losing her mind at the thought of eating it. But at that point she found willingness

to believe what Rev. Moon said and ate it. But her stomach did not turn upside down; rather, it was calm. It was peaceful at the next meal as well. So she was inspired by this. Next, she was boiling her oriental medicine. Father asked, "What is it?" and she said, "It is oriental medicine." Father asked, "Why are you eating it?" and she said, "Western doctors gave up on me and stopped giving me medicine, so I am now trying oriental medicine." But Father said, "Stop it," and she did. But she was fine, and her body was getting better. This inspired her again. So she ran to Hwallan Kim and said, "This is an incredible truth, the best that has ever existed in the world. He is someone who will do greater work than the work of Jesus."

Hyowon Eu writes about the first day of his lecture to Kim in his diary on December 27, 1954:

I explained the Divine Principle to Ms. Youngoon Kim. She did not accept it.

As told by Gilja Sa, Kim submitted herself to Rev. Moon, and from the next day she wholeheartedly accepted Eu's lectures and formed deep sympathy with it. Eu writes about her change:

Tuesday, December 28, 1954

I explained the Divine Principle to Ms. Youngoon Kim. Very good results.

Wednesday, December 29, 1954

I explained again to Ms. Youngoon Kim. She acknowledged the Lord.

Saturday, January 1, 1955

Our members still surrounded the Teacher and stayed until midnight to say farewell to the old year. While standing against a post in a corner of the room, I said, "I have received the new year standing," whereupon Father replied, "It means you should work while standing." Some members who had been waiting for the midnight took out a cake and apples, prepared for this time. Father's new year's motto given at the end-of-year gathering is refreshing: "Know the primary characteristics of the fallen nature. Have dominion over yourself before you wish to have dominion over the heaven and earth." We slept after 3 am. The center of today's meeting was to establish Ms. Youngoon Kim. She is already infused with a new worldview and new life. To see in her face a dawning light of life gave me insuppressible joy.

Sunday, January 2, 1955

Day service: read Ephesians, last verse of the last chapter; The Lord gave a sermon.

After the service I explained the Principle to Wolsung Lee at Teacher Yang's house. Four or five more came and left. We did a vigil until 3 am next day. He gave a speech about the life of Jesus. ... Ms. Youngoon Kim even brought her own sleeping gear, and all our members stayed up with the Teacher, in a night overflowing with joy.

After her conversion Kim went to Hwallan Kim and introduced to her the Divine Principle and Rev. Moon as she understood them. At the beginning, Hwallan Kim listened positively and left a room open for further conversation (Family Federation History Committee 1984: 207).

Sermons under the established system

According to *In Spring Breeze*, which records a 100-year unofficial history of EWU, in mid-December 1954 the university pastor Chansun Cho deplored “with a violent voice” in his sermon that some twenty students of EWU fell into the Unification Church and reached a point of quitting school. He also lamented that the three professors who had gone there to rescue the students also got sucked in:

These days, a heretic sect, so called “Holy Spirit Association,” is running wild like a ghost. Regrettably, some twenty students of Ewha have been infected by it and even come to a point of abandoning their school. The three professors who had gone there to rescue them got also infected. How lamentable! (Min & Park 1981: 301)

Jungwon Kang, who was a first-year law student in 1954, points out that the time of the above sermon is early 1955, not December 1954. According to her, EWU did not know much about the Unification Church in 1954, so there was not much of a violently hostile atmosphere at that time; hence, Cho’s sermon, which represented the official response of EWU, could not have come out in 1954. Gyesoon Lee, saying that she could not forget Cho because he had baptized her, supported Kang’s words. Moreover, Kang says that *In Spring Breeze* has her joining date wrong. According to her, “Miss K” who appears in the book under the small heading “Troublesome events” is her, and it says that she joined the church on October 27, 1954, although the correct date is November 27, 1954. We will now look at EWU students’ Unification fever, which was controversial enough to be a topic in a chapel sermon.

The student converts visited the Unification Church as a mandatory routine before or after their classes and did fasting prayers almost as often as they ate to convert others. Meanwhile, the church moved to Heungindong on January 17, 1955. The building was again a rented house. According to Myungjin Suh, it was a Japanese-style dadami room and had about 100 members in a Sunday service. Female members outnumbered male members, with students and housewives forming the largest groups. From the time of Heungindong church their

witnessing activities on young intellectuals, especially university students in Seoul, gained vigor. Although EWU students were led to the Unification Church mainly by these activities, a large part of the visits were self-initiated. Jungwon Kang speaks:

Ewha students flocked in, and it was hard to say who brought who. At that time the total number of students was 3,000.²⁹ Each day, 40 to 50, or even 60 people came. But the rumor was that 500 to 600 people joined the church.

Youngsook Park also speaks about the student inflow. According to her, at that time there were not yet serious negativities against the Unification Church. Many faculty members and students were already going there, and the social instability of the time led many to visit with curiosity about a new philosophy.

They came in large numbers, 50 or 100 each day. They came pouring in each day. They filled the buses. I had been a class rep for two years and also served as a department rep in my first year. So they listened to me. If someone begged me for a stamp on the chapel card after missed a chapel service, I would say to her, "I will help you if you go to the Unification Church tomorrow." ... I am very good at joke. ... At that time they did not label the Unification Church as heresy. It was like other good lectures such as Sukhun Ham's and talks at YWCA and YMCA. It was a postwar period so people had curiosity about new things. They heard that the Divine Principle of the Unification Church was fascinating, so they were interested.

The dormitory residents formed a large part of the Unification fever. Choonghua Han, who was the dormitory dean, and the student converts joined forces to maximize the fire power. Gilja Sa played an important role in this process:

Many came to the Heungindong church. There were three houses in the dormitory: Truth House, Goodness House, and Beauty House. ... I was the head of the Truth House. The lights-off time was 11 pm. We had to sleep, period. I had the duty to check each room to make sure. I took this as a witnessing opportunity: I knocked on each door, asked about their upcoming lecture schedule, and arranged a visit. There was a bus stop right outside the school gate. I took them on the bus to the Heungindong church. Oh, the Yonsei university students had started coming earlier, but they were no match for Ewha students, because we knew the contradictions of the Bible.

Sa explains the reason many Christian EWU students including herself were inspired by the Divine Principle:

It helps you understand what you didn't know and what established churches have taught you wrong. When I was doing a mission work in America one of the biggest questions Jewish people had was why Jesus died if he was the Savior. They reason that although they persecuted him a lot, God should have kept him from death. So how can he die and be a Messiah? They are right. We also had that question. When we were told we were saved through the blood of the cross, our original mind had the question, "Is it so, really?" The Divine Principle explains that point precisely.

The student converts were filled with God's grace and had meetings on campus on their own. Especially the dormitory students had gatherings that were more active and deeper in meaning. Myungjin Suh speaks:

We just wanted to go to the church, day and night. So we were always eager. In the dormitory those who had been to the Unification Church would gather around in the evenings and share the grace until 9, 10, or even 11 o'clock. The church encouraged us to keep sharing the grace. We had a blissful, loving atmosphere, where the converts and visitors were glad to meet again on campus. When we went to the early morning prayer Teacher Choonghua Han guided us with words of grace.

After their classes the students talked about their visits to the Unification Church and actively discussed their views on inspiring parts of the Divine Principle. The pharmacy students discussed the Divine Principle even in their labs. Gyungshik Kim recalls this:

It is when Mishik, Myungjin, and Jungeun all joined. Now that we had a good number on board, we became bold enough to write contents of the Divine Principle on the blackboard and even lecture on it in the lab.

Rev. Moon also actively participated in the EWU witnessing mission. He met with EWU students every week to spread the Divine Principle and guide their faith. He focused on the EWU and Yonhee University students because he believed that the fastest way to restore the country and the world to God was to raise second generation youths in Christian universities (Family Federation

History Committee 1999c: 55 - 59). Jungwon Kang, who received faith guidance from him, recalls the time:

Every Wednesday Father came to our campus. Midway between Ewha and Yonsei there were university houses for the faculty members. He would come to Youngoon Kim's and talk to us. ... Around lunch time people started to flock into her house. It only had a small room. So we opened the windows so people could listen from outside.

The impact was greater in the FLPS because headed by Wonbok Choi, the dean of students, Sengryun Chi, Gyesoon Lee, and Jungwon Kang were actively involved in the mission. Although Lee was only a first-year student, she was the general manager of music for the celebration for the 54th anniversary of the university's foundation. This became an important opportunity for her to stand out among the students and served to interest many students in her church—the Unification Church. According to Lee:

There was a big commotion because big shot students and Professor Wonbok Choi, who was highly respected, all joined. In the FLPS there were five, including us two, Sengryun Chi, Youngsook Park, and Seunghee Yim. Youngsook Park was the student rep of the department of politics and diplomacy, and I was a scholarship student of this (law) department.³⁰ Big shots were moving. First our faculty and the pharmacy department were in turmoil. ... Most of the people around us were on the visitor list. If you didn't get an invitation, you were a loser. So everybody was going. Furthermore, thanks to God's work, we had control over students of all years, from first to fourth. So the upper-class students also trusted our words. ... I was a first-year student, but for the school event I directed everyone including the fourth-year students.

It is because the Divine Principle provided a new approach to the Bible in terms of cause and effect and with logical clarity that it swayed so many EWU people in such a short time. Gyungshik Kim speaks:

Learned people cannot but fall in love with the Divine Principle. If you have a strong prejudice it will not work. But if you listen with a pure heart, there is no one who will not fall in love. ... So I don't care about churches or anything else. I just fell in love when I heard Hyowon Eu's Divine Principle lectures.

Nevertheless, in realistic terms, the Unification Church was not in suitable

circumstances for religious mission. Judging by the external circumstances, it was nearly impossible to join the church. Then what was the decisive factor that made those people, who had social status and wealth, go to the Unification Church? We may first talk about its vision of the new age and its systematic theology centered on the Bible; however, this is not enough to provide a full explanation. We must consider spiritual grace culminating in the experience of the Holy Spirit. Gyesoon Lee explains:

Without the experience of the Holy Spirit, who would throw away her entire life and achievement so far and follow them in such a shabby hut? But the spiritual phenomenon came down directly. I feel that at that time heaven's work came down directly. I had 20 years of faith before going there, where things happened to me that I had never experienced, things I had only read about in the Bible. ... We had repentance. I think we were given such grace so we could believe, in a world where it was hard to believe anything. It was a time when it would have been hard to accept the church in heart. Social elites were coming to such a small house, so it would have been difficult for them to believe without God's work.

Youngsook Park also clearly remembers her spiritual experience immediately after she joined the church:

After I heard the Divine Principle many times it appeared to me that the Principle of Restoration was artificially concocted, especially the Moses' course and providential parallels. I said to myself, "How did they put them together so well?" When my mind became fresh and clear this idea came up. It was starting to rain a little. When I said, "Oh, they have concocted it so well," my feet got stuck and could not move. Then a school friend of mine asked, "What's happening to you?" and I replied, "I said they have concocted it well, and my feet are stuck." Then she said, "Repent, quickly repent."

Gyesoon Lee's enthusiasm for the Unification Church was restrained by her parents, who finally imprisoned her; indeed, her behavior crossed the red line from the common sense point of view.

I threw away all the faith I had had until then. My parents opposed me so hard that against them I quoted the Bible verse that says, "I have enemies in my own house," and they chastised me so hard for it. I was so crazy to go there that they tied me down. So I said I had enemies at home. I was like a crazy person. I

wanted to go so much and I was going crazy. That's why they tied me down.

Sengryun Chi says that up to about 600 people visited the Unification Church from SNU, Yonhee University, Sungkyunkwan University, and EWU combined. However, the other narrators did not mention the number 600, so we will need a further investigation to obtain the precise number.

Reason it could not be overlooked

EWU could no longer overlook the rapid spread of the Unification fever. First of all, as it was founded by the Methodist Church, it had to prevent the dissolution by the Divine Principle of the Christian spirit declared in article 1 of the university regulations. Second, it could not ignore the influence of WFMS and other Christian organizations that had been supporting it financially for a long time, especially in the postwar period, when they were receiving even more support for restoration and expansion.

Although the establishment of Ewha Hakdang Foundation was approved by the Japanese colonial government and a fund of 2 million won secured on August 7, 1943, EWU still did not have financial independence. EWU and several other universities in Korea were desperately dependent on support from overseas Christian organizations. Especially, the restoration of the buildings and facilities after the war required enormous funds, and thus support from WFMS and other Christian organizations. After returning to Seoul EWU pursued a three-stage restoration project. The first stage was to repair the buildings by November 1953; the second was to repair or newly build a science building, president's house, a home affairs practice center, and an elementary school by September 1955; and the third was to expand the university hospital and dormitory houses and newly build a student center and the main auditorium by May 1956. Most of the funding came from overseas Christian organizations and other related organizations as follows:³

*WFMS: \$2,500 (used for repairing the main hall)

*Canadian mission department: \$7,000 (used for repairing dormitory houses)

*Korean-American Foundation: \$8,000 (used for expanding the university hospital and scholarship)

*Women's Association at Church: 3,377,930 Hwan

*Parents Association: 5,062,500 Hwan (scholarship)

The wishes of these supporters were that many students be raised as competent individuals based on Christian spirit, in other words, be Christians. According to A 100-year History of Ewha, 58% of the students were Christians in 1954, and this number increased to 60.97% in 1955. On the other hand, those without a religion occupied 32% in 1954, and this number dropped to 29.17% in 1955.^b

EWU Religious statistics							(Unit: %)
Year	Division	Christian	Catholic	Buddhist	Confucian	Other religions	No religion
1954	Students	58	7	2	1.5		32
	Staff	55.2	2.8		1.4		40.6
1955	Students	60.97	5.13	2.68	2.06		29.17
	Staff	67.69	1.02	0.51	5.13		25.64

There is no explanation given for the increase of Christians over the year. This may be due to the entrance of more Christian students; however, a greater reason seems to be the university's Christianizing policy. This is supported by the change in the percentage of the Christian staff, who had much less newcomers than students: in 1954 Christians represented 55.2% of the staff; one year later, however, they increased by 12.49% to represent 67.69% of the staff. It seems that this increase was strongly driven by the university pastor office, which started in 1955. To realize Christian spirit and meet the expectation of WFMS, EWU ran chapel services for the students and staff, where they were baptized and Christianized.

The chapel service was a mandatory course for all students. It gave 0.5 credits each semester, and 4 credits, 1 in each year, were required for graduation. Youngsook Park, who entered EWU in 1954, talks about the chapel service:

When I entered EWU I had to attend the chapel service every day, from noon to 1 until Friday. It gave 1 credit a year. You could not graduate without 4 credits. I attended it without heart, just to get credits and also because I was a student rep.

I had to collect chapel attendance cards. You got credits with attendance; there were no tests.

Jungwon Kang says that this was the reason EWU opposed the spread of the Unification Church on campus:

That university was demolished in the Korean War, so had to rebuild itself with the support of American missions. Its students going to the Unification Church in large numbers would have jeopardized the support. They had to report each month the number of chapel attendees.

EWU, however, could not easily suppress the Unification fever on campus. Many faculty members who had been devout Christians joined it, even including Youngoon Kim, who had been sent to study and critique the Divine Principle. The critical message of Pastor Cho backfired and intensified students' interest in the Unification Church. Gyesoon Lee remembers the situation at that time, when the number of student converts was rising daily:

That number was rising to make it very hard to suppress it. ... We were changing, changing as human beings. We were dying to speak about it and bear witness to it. The students kept following us when we spoke, and the number was rising day by day, making it look like the whole school would turn upside down. They saw that when left alone the Unification Church would take over the entire school and lead it away from the Methodist spirit. So they were scared. It was not losers but elites who were joining, so the general impression was that "all the smart people are going there."

Finally, on March 24, 1955 EWU fired five faculty members: Yoonyung Yang, Choonghua Han, Youngoon Kim, Jungho Lee, and Wonbok Choi.

The formation of heresy discourse

EWU attempted to cool off the Unification fever even by taking the extreme measure of dismissing faculty members. As for the dormitories, they strengthened the rules and changed the curfew from 10 pm to 8 pm. Nevertheless, the zealous students did not stop going to the Unification Church, and found various ways to get around the rules. Myungjin Suh speaks:

The dormitory residents were eager to go to the Unification Church. So they said they were just going out or going to a public bath and then went to the church instead. So some people came to the church holding their bath gear. We always worried about the church and longed to be there. Such an atmosphere continued on. We lied to the new dormitory dean and went out. There were many students who would have gone to the Unification Church if left alone.

Even after the dormitory dean was changed from Choonghua Han to Jungja Cho and Youngjung Kim, the students' visits to the Unification Church continued.³¹ Dehua Chung speaks about the situation:

Some people came with their bath gear. The dadami room was always full for the lectures. ... I don't think the people there were just Ewha students. I didn't know. I had no room to wonder about that because I was going crazy and jumping up and down with joy at that time. Many good people came, and I think the number was around fifty or sixty a day. After that we talked with the Teacher, sang, and so forth.

It seems that the prejudiced faculty members did not make full efforts to talk to and rationally persuade the students out of the Unification Church. This resulted in the students losing faith in the university and strengthening their stance about their new faith. Dehua Chung speaks:

We students kept witnessing and kept going to the church. If they had talked to us and explained why the Divine Principle was bad, things could have been different. But they just kept condemning the Unification Church, saying, for

instance, that it is heresy, and they are sexually promiscuous. Would we listen? No.

Jungwon Kang echoes Chung:

If the school had talked to us rationally and truthfully, explaining, for instance, what was wrong with the Principle of Creation, how the Human Fall made a wrong interpretation, how they had a better understanding of resurrection, and why it was wrong to say that the Lord would return in the flesh, we would not have rejected them so strongly. Rather, they were talking nonsense, saying, for instance, “There they dance naked, and men and women have free sex.” Our church was too small to have any place for dancing. We also understood the danger of sexuality through the Human Fall, so men and women sat separately. Furthermore, Father educated us strictly and made us wear long skirts and close our chest neck tight.

Why did EWU see the Unification Church with prejudice? One important reason, of course, was that the Unification theology clearly differs from the established Christian theology. Another important reason, however, was negativity about the founder.

Hwallan Kim, who heard about the Divine Principle through Youngoon Kim, showed interest at the beginning. But why did she suddenly become strongly negative? Jungwon Kang finds one reason in Professor Okgil Kim’s involvement. Kim had learned about Rev. Moon’s activities and their consequences in Pyongyang through her middle school friend Injoo Kim. This prejudiced her against Rev. Moon and Unification Church, a prejudice she then passed on to Hwallan Kim and other members of the university leadership.

On June 10, 1946 Injoo Kim attended Rev. Moon’s gathering in Pyongyang. Many spiritual phenomena occurred in his assemblies. At that time he only wore white clothes, and his members followed him and only wore white clothes. When the atmosphere heated up, the members received an uncontrollable “fire”, with their bodies vibrating, and wailed unrestrainedly. There was a chance that this would be seen by outsiders as men and women dancing together.

Kim became zealously involved in the Unification Church, incurring a severe persecution and even imprisonment by her family. The Christian churches in Pyongyang, unable to overlook the situation because most of the assembly goers were Christians, reported the Unification Church to the police (Family Federation History Committee 1982b: 105 - 12). As a result, Rev. Moon was imprisoned on August 11, two months after he arrived in Pyongyang in early

June 1946, for swindling under the pretext of religion (Family Federation History Committee 1999b: 89 - 90). Afterwards he was moved to Dedong Security Station and stayed there until November 21 of the same year. During his imprisonment he was tortured for being a spy for America and the Korean President Syngman Rhee as well as for causing social distress.

Okgil Kim knew about the religious enthusiasm of her friend Injoo Kim and the social crime and imprisonment of Rev. Moon, which gave her enough reason to actively oppose the Unification phenomenon in EWU. According to Jungwon Kang:

When her problems were resolved, Professor Youngoon Kim went to the President and said, "There I resolved the problems I had not been able to as a theologian." At the beginning the president was sympathetic with her, but after talking to Professor Okgil Kim she turned negative, now calling her crazy. Why? Professor Okgil Kim, who was under President Hwallan Kim, had heard bad things about our church in North Korea through her school connection with Deaconess Injoo Kim, and told Hwallan Kim about them. The one who had the key at Ewha was Professor Okgil Kim. ... When Father was witnessing in a place called Gyungchangree, Injoo Kim was intoxicated with his words, so her husband held her back, beat her, and imprisoned her in the room. This is understandable in some sense, because a young woman turned fanatical. All her family were Presbyterians, so they persecuted her for slipping into a mystic sect. Okgil Kim, who succeeded Hwallan Kim as president, was among those who knew well about this.

Mishik Shin also thinks that the one who decisively influenced the university to take the extreme measure of expelling the Unificationist students was Okgil Kim. She thinks so because in her individual interview with Okgil Kim she strongly criticized Rev. Moon as someone who caused social distress in North Korea:

It is likely that Okgil Kim pushed it strongly. She is someone who knew well what had happened in North Korea. She said, "You guys don't know. You guys don't know Sunmyung Moon's background, how the Unification Church started in the North before it came to Busan and Seoul, and what kind of problem they caused there. So you don't know the depth of the problem and how heretic they are." She didn't tell me details of what happened, but just kept saying that we didn't know the problem, there were many problems we didn't know, and so we should not be fooled.

Eunsook Suh, the student affairs director, also maintained to the end her negative stance against the Unification Church. Gilja Sa believes that her prejudice was caused by her misunderstanding of the Unification Church as a line of Sungjoo Church, founded by Sungdo Kim, whose members did dance naked:

Eunsook Suh, the student affairs director, said to us, "You guys danced naked, too, didn't you?" So I said, "Maam, we don't even dance wearing our clothes. Is the place some kind of a dance hall? If I wanted to dance, I would go to a dance hall; why would I go there and dance in the name of the Lord?" But she kept saying, "No, you did." The members of the Sungjoo Church did dance naked. ... Sungdo Kim received the revelation that the human fall was caused by sexual promiscuity and Jesus would return to Korea in the flesh. So when I told her that these points were central tenets of our church, she figured that we were with those who danced naked. ... At that time, they wore no underwear. They danced a lot, singing that "Thank You Song". As they danced and danced and got totally into dancing, their pants came down without their knowing, and their lower bodies became naked. Then they said, "Oh yes, in the Garden of Eden Adam and Eve were naked but were not ashamed. Now that we have received words of life through the new Lord, this is the Garden of Eden. So let's go ahead and dance naked."

So they took off all their clothes one by one, incurring severe consequences. As they sang and danced like crazy in their courtyard and even outside every day, people reported them to the police. The Japanese police took them away and beat them. But they were soon released because they had done no anti-Japanese activities.

From that time the story of Sungjoo Church members dancing naked spread. As their doctrine converged with the three most important points of our Divine Principle, we got falsely accused for naked dancing. So one day Father said to Sugon Chung, a daughter of Sungdo Kim, "Sugon Chung, it is you who danced naked, but the accusation came down to us Unification Church real hard. Tell us about it here," and she told the story in tears, explaining why they danced naked. According to her, they did not dance because they were boiling in lust; rather, they took off their clothes while singing the song of gratitude as they had been intoxicated with God's grace. There were no young men or women there but just people in their fifties or sixties. So she asked in tears if they could ever have danced out of lust.

According to Choi (1999: 18 - 53), the name “New Lord Sect” means “those who believed in the new Lord” and refers to the faith community that confessed Sungdo Kim, from Chulsan, Pyungbook, as the Messiah. They began in early 1920s. Around 1935 to 1937 they got an approval from the Japanese colonial government for the name “Sungjoo Church” and started their mission in full force. In their early days Bekmoon Kim, who founded the Israel Monastery, participated for a short while, and also Pastor Namjoo Bek, who founded the Jesus Church, acknowledged and served Sungdo Kim as the new Lord.

As described by Gilja Sa, the Sungjoo Church is also called “Thank You Sect” or “Thank You Church.” Their story began in February 1931, when a revelation came to Sukhyun Chung, a daughter of Sungdo Kim, that they should repent because the new Lord had appeared, whereupon all her family did a three-day fasting prayer. During this time, her family believed that they could restore “the freedom of life” only by receiving a prayer from Sungdo Kim, and sang the Thank You Song, which they received in revelation:

Thank you, thank you.

Thank you, for we have found the freedom of life.

Thank you, for we have found the freedom of life.

Thank you, for we have found the freedom of love.

Thank you, for we have found the freedom of love.

Thank You for burying Satan, the enemy of freedom.

Thank You for burying Satan, the enemy of freedom.

I am joyful and thankful because the new Lord has come.

I am joyful and thankful because the new Lord has come.

Thank you for the victory over Satan.

Thank you for the victory over Satan.

Thank you for the glory that I will enjoy.

*The Satan’s power has all disappeared in the world,
and the Lord’s voice enters my ears.*

*When I raise my head and step out to the new heaven and earth,
a vast and bright Garden of Eden has opened.*

*As I rejoice the Garden of Eden,
an endless river of life flows in my body.*

*In the new heaven and earth with the work of the new Lord
my soul, which was dead, has come back to life (Chung 1982: 353; Choi 1999:
25 - 26).*

- 1.The root of sin does not lie in eating a fruit but in a fornication between a man and a woman. In other words, sexual promiscuity provided the motivation for the human fall.
- 2.Jesus did not come to bear the cross; he should have lived and fulfilled God's Will.
- 3.God has two sorrows. The first is the sorrow that He could not intervene in the process of Adam's fall even though He knew it; the second is the sorrow of watching Jesus die on the cross due to human disbelief.
- 4.The Lord will return not on the cloud but through a woman's womb.
- 5.The Lord will return to Korea, and all people will come to Korea as their fatherland of faith.

Today the above points are explained in detail in the *Exposition of the Divine Principle*. However, at the time of the active EWU mission the Unification Church did not have an official doctrine book. True, there was *Wolli Wonbon* (The Original Text of the Divine Principle), produced by Rev. Moon on May 10, 1952, after he came to the South, but it was not widely distributed and read by the members. *Wolli Wonbon* was concretized and systematized as a doctrine by Hyowon Eu, a disciple of Rev. Moon and the first president of the Unification Church, who pursued the task despite his busy schedule of daily lectures. His work started in 1954 and resulted in the publication of *Wolli Heseol* (The Explanation of the Divine Principle) in August 1957. Then, on the basis of the latter, *Wolli Gangron* (first translated as *The Divine Principle* and later as *Exposition of the Divine Principle*) was published on May 1, 1966.



As students of pharmacy at EWU
(bottom) Jungeun Kim, (center) Gilja Sa,
(back left from center) Myungjin Suh

Following their policy of suppressing new religions, the Japanese authorities imprisoned and tortured Sungdo Kim for her refusal of the shrine worship in 1943. She was released after 3 months, but died from the side effects of the torture in April next year, leaving the following last words: “The Will of God

entrusted with me will be realized through another person. That person, like me, will be misunderstood as leading a sexually lustful group, and be persecuted and imprisoned. If you see this kind of church, go and follow them.” As the Unification Church later decorated newspaper front pages as a lustful group and was persecuted by the society, her family members joined the Unification Church on their own (Chung 1986: 201; Choi 1999: 39).

The extreme measure of firing the five faculty members did not extinguish the Unification fever at EWU. Rather, their persistence in faith despite their job loss served to fuel the fire, and the student converts stepped up their witnessing activities. Mishik Shin speaks:

(Before joining the Unification Church) Gilja opposed us most. But after she heard the Principle she got sucked in. Everything was explained logically, so the students accepted it. Sometimes there were dozens of them there. They stopped studying and came every day to hear the lectures. ... So the school was alarmed. By the way, those were all excellent students. Gilja had high marks and so did Jungeun. I did not have high marks myself but did well in my high school.

Dehua Chung says that had EWU responded rationally to the Divine Principle with proper criticism and persuasion, things may have been different, but they had little chance of success because the Divine Principle was superb.

They did not have the ability to persuade us, because the Divine Principle is so much superior to the Christian theology.

To live as “I”

To deal with the Unification phenomenon on campus EWU did interviews with student converts. Eunsook Suh, the student affairs director, took the lead, with other faculty members doing individual interviews as part of student guidance. Especially, the fourth-year students were advised to stay away until their graduation. Nevertheless, Mishik Shin decided to keep her chosen path:

The faculty was alarmed, and talked to us one by one. They were even talking about expulsion. Other teachers who loved us also talked to us individually. They said, “Why are you doing this? You only have a few months before your graduation. So why don’t you just say you will quit and then go back there after getting your diploma?” Then I remembered President Hwallan Kim’s words: “If you have understood the Christian spirit within the four years, my purpose of teaching you and my work will be complete.” I had no fear of my expulsion because I felt that I had achieved the purpose of coming to Ewha, because I understood Jesus, God’s Will, and Christian spirit. So it did not matter to me whether I left with a diploma or not. I found what I had been seeking in my life. ... I had nothing to fear because it was the answer I found after searching so hard for the purpose of life at the risk of my life. So I made the decision and left.

Gilja Sa, who was also a fourth-year pharmacy student, has a similar memory about the school’s efforts of persuasion. Especially, while remembering her trouble with communists during the Korean War, where she was strongly challenged to prove the existence of God, she expresses her faith in the Unification Church as follows:

They told us please to graduate and then go back, but we said we could not do that. I said, “It has not been long since the Korean War. Without this communists cannot be stopped, and another Korean War will kill us all. I cannot yield.” The university kept urging us to graduate, as five of us had only one semester left before graduation. But we said absolutely not. The Korean War served as a stimulus to move us to the Unification Church. We had so much religious persecution during the war, and many Christians died. ... Everybody we met was

telling us that; they were trying to graduate us by all means. They also felt bad because it was a matter that would affect our entire life. But we jumped up and down. We were not to be captured.

Gyesoon Lee was also advised to sever her ties with the Unification Church. Eunsook Suh even did a healing prayer with her. She told her, “You have grown up in a Christian family, and you are a girl talented enough to take the leadership of the university. So why did you slip into that swamp and are suffering? It’s so miserable and I cannot bear to see it.” She also had an individual interview with Hwallan Kim. She became a focus of attention because she had stood out as a first-year student during the music event at the celebration for university foundation, and her family was Christian for three generations. In fact, the interviews were not given evenly for the student involved. Rather, the university interviewed only some they had interest in. Gyesoon Lee speaks:

At the FLPS they didn’t do that, because even our dean of students (Wonbok Choi) was here, and also the head of the FLPS did not have much interest in religion at that time. It was just the student affairs director, Okgil Kim, and the president who persecuted us. They called us to one-to-one interviews. I was called many times.

Gyesoon Lee remembers her interview with Hwallan Kim quite clearly and says that she could find sincerity in her advice:

She said, “You are an elite and can even work in the university. You grew up in a Christian family. So why are you going to a place where they distort truth? If you defy the university’s guidance and get expelled, you will soon regret. It will remain as a great stain in your life. Everywhere you go, it will block your success in society.”

As for Jungwon Kang, a professor advised her to quit the Unification Church, saying, “You have grown up in an affluent environment. What are you lacking so you had to go to the Unification Church?” Sengryun Chi was approached directly by Youngsuk Lee, the head of the FLPS. Lee was especially sorry for her because she just needed 0.5 chapel credits to graduate. Although she was only two months away from her graduation, she expressed her determination to choose the Unification Church if she was to be forced to choose between it and the university. Chi accepted her expulsion as a destiny:

At that time I was close to everyone, so they tried very strongly to stop me, saying, "How much do you know? You can have your faith as much as you want after graduating." But I had a dream. In my heart I said to God, "As long as I accept the Divine Principle, if You guide me with dreams, I will go this path with confidence." It was a dream about Ewha. The entire buildings were on fire. ... Even the roofs were burnt up. Suddenly, a dark cloud appeared and nothing could be seen. So I thought, "Alas, this should not be." Then a large bull came running from the dormitory like a horse. It then lied down on the school yard and said it was so so unfair. It was shedding tears, saying, "It is so unfair, unfair." From the dark smoke a few students came out and went on something like a train. I also went on there, and we were going somewhere. Far away there was a light, and we were moving to a shabby hut. I found myself there. This gave me a wish to stay connected through the small condition of expulsion. Even now I always think that without such a connection my faith would not have been as firm as now.

Youngsook Park received a consultation from Okgil Kim in a prayer room. She recalls, however, that it was a low-quality consultation, trying to persuade her with words such as "You won't be able to get married if you say you have been to the Unification Church."

As mentioned above, EWU did not do interviews with all students who visited the Unification Church. Youngsook Park guesses that EWU picked the core people for interview. However, I have not been able to find reliable material for ascertaining the criterion of selection. Youngsook Park speaks:

I think it depended on individual students. In my case teacher Okgil Kim called me and tried to persuade me. ... It seems that they sent something like a spy to the church to pick out the core members. They picked those who came most diligently. Otherwise, how could they have known? It is clear from the fact that I was included although I had joined only shortly before. I wrote the membership form on April 17 and was expelled on May 11. They knew who the core members were, and that's why they included me.

Conclusion

The Unification Church chose the university students in Seoul as the first target of witnessing. Among them, it focused especially on EWU, which is a Christian university. After joining the Unification Church, Yoonyung Yang, a lecturer in music at EWU, offered her house as a Divine Principle lecture center and led the witnessing efforts for the faculty members and students. The Divine Principle started making inroads into EWU, and faculty members and students started joining. Especially, at the faculty level, Yoonyung Yang was followed by Choonghua Han, Wonbok Choi, Jungho Lee, and Youngoon Kim. The conversion of Choonghua Han led to vigorous and efficient witnessing operations in the dormitories.

As the number of student converts rose, they had unofficial gatherings on campus. They had discussions about the Divine Principle even in lecture halls, not to mention after lectures. Many visited the church with curiosity about a new idea. In addition, Rev. Moon himself directly participated in the EWU mission. Once a week (around Wednesday) he came to EWU and looked around, and then taught students from EWU and Yonhee University in Youngoon Kim's house.

On the other hand, EWU could no longer stay uninvolved because first, it has its roots in WFMS, so it had to prevent the dissolution by the Divine Principle of the Christian spirit declared in article 1 of the university regulations; and second, it could not ignore the expectations of WFMS and other Christian organizations that had been supporting it financially for a long time, especially in the postwar period, when they were receiving even more support for restoration and expansion. Thus, to suppress the Unification fever on campus, EWU took the stern measure of dismissing the five faculty converts to the Unification Church. It also tried individual interviews with student converts and strengthened dormitory rules.

No less intense than the Unification fever on campus were negativities against the Unification Church. Pointing out Professor Okgil Kim and Director Eunsook Suh as the main sources of these negativities, the narrators see that their campus mission activities started facing obstacles because of those two. However, even without them, EWU would by no means have overlooked a situation where the entire university was at the risk of being taken over by the Unification Church. If

as many as 400 of its 4,038 students were visiting the Unification Church in 1955, an extreme measure was necessary for its survival.

Chapter 4: A history of memory

Restoring the identity of the EWU expellees involves, first, restoring the history of that time in their language—in other words, reconstructing the incident of expulsion not from the standpoint of EWU, who was part of the ruling establishment, but from that of the Unificationist students. From the standpoint of the narrators, EWU did not form a relationship of understanding and engagement with the students but that of exclusion. This chapter will examine the EWU measure of expulsion on the basis of the historic experiences and memories of the expellees, who were in the position of the ruled.

Expelled

Gyesoon Lee judges that the greatest reason for EWU's extreme measure against the Unificationist students was the difference in doctrine. She says that the Unification Church was condemned as heretic because its doctrine directly clashes with the existing Christian doctrines on so many points, and EWU felt threatened by the geometric increase of the number of student converts.

According to Mishik Shin, although there was no article at all in the university regulations whereby students could be punished for their religious belief, EWU being a Methodist university and the rapid spread of the intoxication into supposedly a religion of antichrist made an extreme measure necessary. The university must have judged that the zeal of the student converts and those sympathetic with them had crossed the red line.



On EWU campus

(Top from left) Gyesoon Lee, Gilja Sa, Sengryun Chi, Jungwon Kang,
Dehua Chung, Soonhwa Choi

(Middle from left) Gyungshik Kim, Seunghee Yim, Youngsook Park

(Bottom from left) Mishik Shin, Myungjin Suh, Jungeun Kim, Sookja Kim

Finally, EWU decided to expel the student converts as a measure to stop the Unification phenomenon on campus. To implement this with a fair standard and minimum damage, it ran a survey. According to the narrators it had ten questions. However, it is not clear how EWU determined the survey targets, and the survey questions are currently unavailable. Especially, the narrators have different memories as to how EWU ascertained the student situation in relation to the Unification Church. Gilja Sa, who was the head of the Truth House, says that EWU assembled the entire dormitory residents and found Unificationist students from them as survey targets. Myungjin Suh, on the other hand, says that EWU only called for the survey the Unificationist students found through a prior investigation. Mishik Shin also says that EWU had a list of about 100 Unificationist students through a pre-investigation, although she could not

remember a precise ground for her remark.

There were no clues to this issue in the memories of the other narrators. Gyungshik Kim and Youngsook Park say they were not given a survey at all. However, judging from the fact that Gyesoon Lee and Dehua Chung, who were not dormitory residents, did a survey, it is clear that the survey was given outside the dormitories as well. It also remains a question, then, how EWU established the survey target list for the rest of the university.

The survey was given before May 11, the day of the expulsion; the narrators' stories suggest that its date was May 8 or 9. Below is a reconstruction of the survey questions based on the narrator's memories:

Survey

Department: _____

Year: _____

Name: _____

1. When did you start going to the Unification Church?
2. Who led you to the Unification Church?
3. How much inspiration have you received from the Unification Church?
4. Do your parents know that you are going to the Unification Church?
5. Do you know that the university is against its students going to the Unification Church?
6. Will you continue to go to the Unification Church?
7. If you had to choose between your university and the Unification Church, which would you choose?
8. Would you gladly take any punishment from the university for keeping your faith in the Unification Church?

The survey questions show how the university will respond to the student converts. Five faculty members had been already dismissed, and it was clear that a similar measure would be taken against the student converts.

The survey and its analysis were done swiftly. On the next day of the survey, EWU ordered those who had declared to keep their Unification faith to leave the dormitories. Then on the following day EWU announced the list of expellees on

the bulletin board of the student center.

Gilja Sa estimates the number of EWU students who went to the Unification Church at hundreds. At the survey she felt her immanent expulsion:

One day we gathered in the prayer hall of our dormitory. They called to the front those who had been to the Unification Church at least once. So we ran out wondering if this was some good news. They then gave us survey sheets. I don't know how many questions the survey had, but the questions were roughly: "your department", "your name", "your year", "How long have you been going to the Unification Church?" "Who led you there?" "What is your impression?" and "Will you keep going there no matter what punishment you get?" Some people who were not ripe enough in their faith cried, some tore off the survey sheets and ran away. They did not want to get expelled. But I made a determination. Why? Five faculty members had been already fired. At that time, I felt it was time for us to go as well. So to the question "What is your impression?" I replied, "I am just infinitely joyful and grateful. I will gladly take any punishment." The next day they selected those who answered like that and put their names on the dormitory bulletin board; they had an order to leave the dormitories. The following day the names of the fifteen students were on the student center bulletin board.

Mishik Shin lived in a dormitory although she had a house in Seoul because of her health. Contrary to Gilja Sa's memory, Shin believes that the university had already secured the names of about a 100 Unificationist students. Most of them gave up their faith under the threat of expulsion.

I believe there were about a 100 names on the list. But the university's strong reaction scared them away from the church. When the issue of expulsion emerged, it was only we fourteen who remained. ... I know we were called to them all the time, but I don't know if it was the case with the rest of the 100. I was called to the student affairs director and also to Okgil Kim.

Myungjin Suh says that in the dormitories the dean and vice dean called Unificationist students individually for interviews. In line with Mishik Shin, she says that the university had a list of about a 100 people. About the survey, Suh says:

I lived in sync with the church, even forgetting the passage of time. There was a young dean in the dormitory. She called us one day. I don't know how they found

out the Unification Church goers. They found out and called them all. So we assembled in some place in the dormitory. Then she gave us some sheets and told us to fill them out. They had ten questions including: “When did you start going to the Unification Church?” “Do your parents know your relationship with the Unification Church?” “Do you know that the university is against you going to the Unification Church?” “How much inspiration have you received?” and “Will you keep going there?” So I did. Then two or three days later we received expulsion notices.

Gyesoon Lee, who did not live in the dormitory, wrote on the survey, “Show me a better and greater truth than the Divine Principle. Please help us stop going to the Unification Church. If this is heresy, show me the truth.” But upon receiving the survey, Lee also made a grim determination, sensing an imminent punishment from the university:

We will go even at the risk of death. That was my heart at that time.

Noting that the mandatory chapel classes rarely succeeded in converting the students to Christianity, Gyungshik Kim says that EWU took the measure of expulsion out of the fear of seeing the stature and tradition of their Methodist foundation crumble. In the case of Jungwon Kang, facing the demand to choose between the university and the Unification Church, she decided that she could not postpone her faith and continue her study. Some faculty members advised her to suspend her faith until her graduation or keep her faith at a mediocre level while meeting the university’s guideline; however, she says that this would have meant deserting her faith, which would have made her unable to return. Indeed, Kang recalls that there were many who decided to accept the university’s demand and keep their faith at the same time, but eventually they failed to keep their faith and left. This must have been due to the burden in their heart that they had not been able to join those who fought for their faith against EWU.

Even after announcing the list of the expellees, however, EWU made an exception for Sengryun Chi and held off on her expulsion, giving her three extra days to reconsider her decision. It was because she only needed a few chapel credits to graduate. Chi speaks:

They gave me three days, saying, “Can you not go back to your faith after your graduation?” ... At that time Ewha decided to sacrifice what was small to save what was big for them. They seriously investigated us and asked to choose between the Unification Church and EWU. ... I was given three extra days to

think again, and was expelled on May 14.

I was thinking I must acknowledge the Heaven on this earth, but unfortunately, if a woman were to get expelled it was over for her, you know. However, because I had a dream ... It gave me the conviction that I absolutely must go this way. I cannot say, "I will come back after my graduation." I cannot do that. Although I am not worth much, I should sacrifice myself to protect the Divine Principle and the Teacher. If we deny this and call it heresy, how can I face the Heaven without shame? Such a heart came to me very strongly. So I was supposed to graduate on July 20 but got expelled on May 14.

Initially, the total number of students expelled from EWU was fifteen. On May 15, 1955, *Seoul Shinmoon* reported the list of the expellees as follows:

As of 14th, ten students have received an expulsion notice, and five are yet to receive one, which has been dispatched:

Those who have received a notice: Mishik Shin (pharmacy, year 4); Gilja Sa (pharmacy, year 4); Jungeun Kim (pharmacy, year 4); Myungjin Suh (pharmacy, year 4); Gyungshik Kim (pharmacy, year 4); Yunrye Kim (family affairs, year 2); Dehua Chung (family affairs, year 3); Seunggyoo Park (medicine, year 3); Soonhwa Choi (Korean language and literature, year 1); Sookja Kim (history, year 1).

Those soon to receive a notice: Youngsook Park (politics and diplomacy, year 2); Gyesoon Lee (law, year 2); Jungwon Kang (law, year 2); Seunghee Yim (politics and diplomacy, year 2); and Malsook Chi (law, year 4)³²

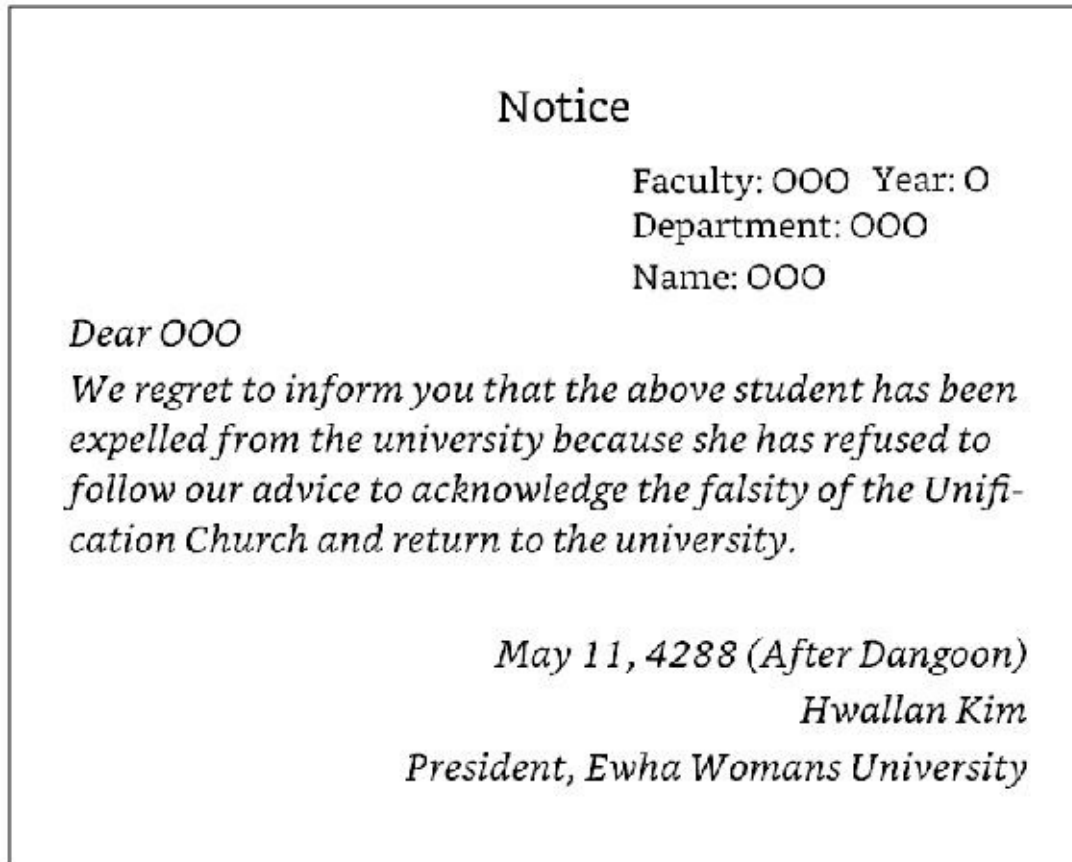
Among them, however, Yunrye Kim was allowed to return to EWU because of her mother's desperate plea, and it is said that she cut ties with the Unification Church. Gilja Sa says that Rev. Moon remembered and asked about her after a long time:

Among the fifteen was Yunrye Kim. Her mother was Japanese. She beat her so hard that she could not hold out. ... Her mother dragged her to the school and pledged never to let her go to the Unification Church. So she was allowed to return. But Father has not been able to forget her even now. He says, "Where does Yunrye Kim live? Do you see her at all?" Yeah, Father does not forget her because she was expelled because of the church. But she never appears.

Youngsook Park speaks about Yunrye Kim:

She was a weak type. I know her, she returned to the university. The school said they would take her back if she pledged to stop going to the Unification Church.

EWU announced the list of the expellees on the school bulletin board and posted an expulsion notice to their families on May 11. This notice appeared on *Seoul Shinmoon* on May 15:



The notices greatly shocked the parents. Gilja Sa's father, after receiving a notice, went ballistic and beat her black and blue:

How disappointed my father must have been. It was his great pleasure to pay my tuition every semester. But when his daughter came back expelled all of a sudden, he was disappointed and outraged beyond description. He beat me so much. He told me to go back to the university and beg, but I said I couldn't. But I wrote a fake apology because otherwise he would have killed me. But my father was a prosecutor, who knew the motivation behind a writing very well. So he

said, “You bitch, you will not pass with this. If you are serious about going back to school write it again.” So I got beaten again.

By contrast, Myungjin Suh’s parents started having interest in the Unification Church through the incident of her expulsion. When Choonghua Han was dispatched as the leader of the Chunjoo Unification Church, they even donated their house to the church. Especially, her mother was very active in witnessing and brought many intellectual women in Chunjoo to the church. As for her father, although he also joined the Unification Church, he never got over the expulsion of his daughter and lost temper when he was drunk. Myungjin Suh speaks about her father:

My father did not come because he understood the Divine Principle and felt inspired by God's Will; rather, he came because of the atmosphere around him and my mother's lead. He even received the Blessing. Nevertheless, when he came back after drinking, he would cry profusely, saying, “I raised you with so much care, like a son. How can you go a path your parents do not want?” When I was home in summer vacation he would come back drunk and explode, throwing an electric fan at me.

Mishik Shin’s father did not greatly oppose her keeping her faith at the expense of her EWU diploma. When she was expelled, he suggested that she transfer to another university. At that time, however, there was no mood in the Unification Church to discuss the expellees’ transfer; they were waiting in the hope of EWU cancelling the expulsion. Mishik Shin speaks:

My father was very generous and understanding. He said, “I can say little about your faith, but expulsion is better avoided.” But I did get expelled, whereupon he said, “For your future and even for your mission work, wouldn't it be better for you to graduate from somewhere?” He then piled up a large amount of money in front of me and said, “Take this and go to another university.” ... My father had a connection in education, so could help me get into another university. But I refused ...

After the incident, some parents grounded their daughters. Gyungshik Kim was under severe opposition and surveillance, forced to stay away from the Unification Church for a while. On the other hand, Youngsook Park and Myungjin Suh moved in together to a room in front of the Unification Church. Park’s parents did not persecute her for her religion but trusted her despite the

negativities in the society:

Other parents dragged their daughters away. Gilja's father came and took her away; he scolded her and even beat her. But my father was different. I stayed in Seoul. I lived in a room in front of the Jangchoongdong church with Myungjin. ... I visited home for a couple of weeks. When I came back I found that Gilja was getting a lot of persecution. Her father was a famous lawyer and a Christian elder. My parents were not the kind of people who find fault with others and curse others. They were open to all religions, as long as it was not Bekbek Church. You know there was Bekbek Church in Kimje. It just had to be something other than that church.

Dehua Chung's mother sided with her and fiercely criticized EWU. Although she was also hurt by her daughter's expulsion, she did not criticize Chung for it, because Chung had been rescued by the Unification Church from her long struggle with pleurisy:

My mother came to the university and cursed at the dean of students, pounding on the desk and asking why they expelled me. He said, "This university has non-believers, Buddhists, Confucianists, communists, and even daughters of shamans. So why did you expel my daughter, who has decent faith and studies hard?" She was yelling and shouting like a gang member. I am sure the faculty members were very afraid of her. She was wearing a Korean traditional dress and tied her waist belt tight. That's how we were. My family knew that the Unification Church had saved me.

When Jungwon Kang was expelled, her father immediately attempted to enroll her in the family affairs department of SNU. However, as her co-expellees were still in difficulty, she thought it was not the time and postponed it to the following year. By contrast, Gyesoon Lee, who had a devout Christian background, received a serious persecution and had serious conflicts with her family members. She says:

Although my heart was filled with God's grace, I had a great struggle because my family opposed me so strongly. ... I was under a lot of pressure because I received a scholarship and drew attention as a promising girl. I was tied down at home.

Speak again from the freedom of faith

The fourteen expellees began their fight against EWU based on the declaration of the freedom of faith in the Korean constitution. No question can be asked about the freedom of faith, which is guaranteed by the Korean constitution.³³ However, we may wonder if EWU had a special regulation that defied the constitution, although the narrators emphasized that there was no article in the university regulation that could provide ground for their expulsion.

A 100-year History of Ewha : Source Material shows EWU regulations from September 1904 to January 28, 1977 (Committee for the Publication of 100-year's History of Ewha 1994b). Unfortunately, however, it shows no regulations between 1954 and 1955. It shows *The Regulations of Ewha Women's Specialized School* that went into effect on April 1936, and then skips straight to *The Regulations of Ewha Womans University* that was revised on January 28, 1977. The amendment record does specify that an amendment to the regulations was approved on April 13, 1954, but provides no detail. Thus, we can only have an indirect view of the 1954 and 1955 regulations through the 1936 and 1977 regulations, focusing on the parts that concern expulsion.

The Regulations of Ewha Women's Specialized School

Chapter 1. General regulations

Article 1. On the basis of The Decree on the Education for Chosun, this university aims to provide to women specialized education in literature, music, and family affairs.

Chapter 4. Admission, withdrawal, leave, suspension, and expulsion

Article 25. Those to whom one or more of the following apply shall be expelled.

*They behave badly and have no desire to change.

*They have inferior academic record and show no possibility of continuing their study.

*They have been absent from the university for one year or longer.

*They have been absent from the university for one month or longer without a proper reason.

*They have been irregular in their class attendance and negligent in tuition payment.

Article 26. If it is deemed necessary for their education, the president may take a disciplinary action against a student; if the case is serious, she may suspend her.

The Regulations of Ewha Womans University

Chapter 1. General regulations

Article 1 (purpose). Based on the educational philosophy of the Republic of Korea and the Christian spirit, this university aims to raise women leaders who can make a contribution to the development of the nation and human society by teaching and researching profound academic theories and their wide and precise applications and polishing their characters.

Chapter 8. Leave, return, expulsion, withdrawal, and re-entry

Article 28 (expulsion). Those to whom one or more of the following apply will be expelled by the president.

1.They have not returned within three weeks after their leave expired and have given no proper reason.

2.They have been absent without a note for three weeks or longer, and their attendance is irregular.

3.They have not paid their tuition and fees within the due dates.

4.They have a bad character and show no possibility of succeeding in their work.

5.They have failed to complete the required courses within the time enrolled.

6.They have entered another university.

7.They are married.

These regulations carry no provision at all that students can be expelled on religious grounds.

Furthermore, the religious statistics provided in chapter 3, which shows a fair degree of religious diversity, suggests that EWU did not take issue with the non-Christian students and staff but rather respected their freedom of faith as decreed by the constitution. The expulsion, therefore, was a self-contradictory act by EWU and a violation of the Korean constitution.

Based on the constitution, the expellees set out on a campaign to regain their student status, criticizing EWU for violating the freedom of faith. Youngsook Park explains speaks:

Even daughters of shamans go to EWU, so why not the Unification Church? That was our main claim. That's right. There were Buddhism, Confucianism, Taoism, and all kinds of other religions, so why just call the Unification Church heresy?

Even after their expulsion, the Unificationist students went to EWU and attended classes as usual. When the expellees were there, the classes could not go on smoothly. Jungwon Kang and Gyesoon Lee, students of law, said they sat in the front row, ignoring the uneasy eyes around them. The faculty members and students could neither kick them out nor welcome them, because their attendance was not a senseless act, as it was a protest against the violation of the constitution by their own school. About this Jungwon Kang says:

Our law professors were rather gentlemen. They lived by the law. They did not persecute us very hard. Even after our expulsion we went to classes for a few days and listened to lectures.

Gyesoon Lee has a similar memory:

Whatever the people said, they put on a thick face and sat in classes, saying, "What crime have we committed? Let's go and listen to lectures." ... When we went there after the expulsion our friends were stiff and hesitant to greet us. But we said, "Did we commit any crime?" and sat in the front. Then the professors felt awkward as well. ... We were not unknown people but those who used to be well known and take leadership. As such people were sitting in the front the professors must have found it difficult to give lectures.

Jungwon Kang says that the courage to attend classes even after the expulsion

was “a work of the spirit world and God’s guidance,” and even today this is empowering her to continue her faith in the Unification Church. Gyesoon Lee also says that it was not a human power.

As for Mishik Shin, she had no lingering attachment for her student status at all because she had declared in the survey that she would choose the Unification Church even with punishment. However, she says that the position of the Unification Church was that they must restore the freedom of faith, and the expellees took a collective action in line with it. She says she could not forget the memory of getting kicked out from a class and of her friends shedding tears at the sight:

I am not good at sitting somewhere where I am not invited. But I was told to fight. The school told me to leave, but I was told to go back and sit there. So I went and sat there. They were all close friends. They were feeling so bad, even more than I did. For myself I was proud and joyful because I had found what I was looking for, but to them I looked pitiful. I was asked to leave while sitting there. I insisted on staying there. My friends were crying because of me. ... The professor could not do it himself but some employee came and did it.

The Unification Church, which was in the position of the ruled, hoped that the freedom of faith would prevail on campus. Hence, it encouraged and expected the expellees to protest strongly. Dehua Chung tells of the trouble she had while attending classes:



The EWU students who entered a new world of truth

After their expulsion, the expellees managed to meet President Hwallan Kim on May 23, 1955. But her response was cold. This picture was taken on campus after this meeting. In April 2015, Gilja Sa remembered that time, saying, "We smiled brightly, although even crying was not enough to soothe our sorrow."

(Top from left) Myungjin Suh, Gyesoon Lee, Gilja Sa, Sengryun Chi, Youngsook Park, Jungwon Kang, Dehua Chung

(Bottom from left) Sconhwa Choi, Seunghoe Yim, Jungeun Kim, Mishik Shin, Seunggyoo Park

After our expulsion Father said, "Whoever kicks you out, do not go out, and go back to the classroom. Ignore your expulsion and go to school." So we all went to school. Then the faculty members did not teach. When we were there they did not teach. ... They did not check attendance. So we felt sorry to our friends, you know.

Sengryun Chi, who was expelled while trying to get her chapel credits, recalls her trouble:

When we were in classrooms they kicked us out. The university called securities and kicked us all out. We persisted to the end, but they informed the securities

not to let us in. Our friends sympathized with us and thought that the university was unfair, because we had not done anything bad but just had strong faith. There were a lot of people at EWU with all kinds of difficulties, you know.

In the case of pharmacy department, negativities against their attendance emerged among old friends of the expellees, most likely because studying pharmacy required many hours' investment and concentration. Myungjin Suh remembers the day:

The atmosphere changed after we got expelled. We were pharmacy students. But they did not give us the experiment equipments like cylinders. Their thoughts were: "Once you are gone to the Unification Church, why come back and linger around? You should either cut off your ties with the Unification Church or leave your school and stay at the Unification Church. Why come back and linger around?" So even my good old friends became distant. ... The situation became quite awkward, so we stopped and left.

Gilja Sa also has a similar memory. She says that some of their friends cut off their friendship with them because they feared that having a relationship with expellees might bring them disadvantage from the university:

What crime had we committed? We went to classes. The professor said, "The expelled students cannot be here, so please leave." But we stayed put. Then students started staring at us, suggesting that they could not study because of us. In the pharmacy department, missing even one class causes substantial disadvantage. So we left, because everybody was opposing us. But I said something on the way out: "Now we are leaving like this, but we will be back in 20 years." Now it's already past 20 years. ... They were talking among themselves. ... They were all Christians and sided with the university. They turned blind eyes for fear that being close to us might give them disadvantage. Many had come to the church, but everybody fled because of the expulsion.

Youngsook Park remembers the sorrow of fighting alone in her classroom and being kicked out by her professors repeatedly:

Even after our expulsion we went to classes for a month. We could not accept it. I was alone in my classroom. The pharmacy students were three or four; they went in together and got kicked out together. But I was alone. I don't know how they knew. After calling attendance, they called my name and told me to leave. I

don't know how they knew. I was most sorrowful at that time. ... How great the sorrow was at that time. I was sitting all by myself. After calling the student names for attendance they called my name and asked me to leave. ... But I kept going to class. My friends looked at me with strange eyes. ... There was no layer of people who supported us. None at all. When I was in class, how did they know my name so they could call it out? When I think of that time I long for the day of restoring Ewha, even in 100 years, 200 years, or 300 years from now.

While protesting with class attendance, the Unificationist students also attempted to get a direct interview with President Hwallan Kim. It was difficult to contact her on campus, so they visited her home. However, Kim did not want to meet them. They even staged an all-night vigil only in vain, for which they were taken into police custody. Myungjin Suh speaks:

We did whatever we could to fight; for instance, we visited Hwallan Kim. We kept visiting her home for a few days. Okgil Kim's younger brother was a professor at Yonsei University. ... He was at Hwallan Kim's home. He locked the gate and did not let us in. So we went back there next day and did a vigil, asking to see her. We fought, saying, "Why aren't you seeing us after having done something to ruin our lives?" Hwallan Kim refused to see us saying she was sick. So we went back there the following day, and she refused again. Then they had the police take us to the police station. ... We were taken to the Chongro Police Station at night. There we pleaded with the officers, saying how such a thing could happen in Korea. We even witnessed to them. We were determined to continue until she saw us.

Youngsook Park also speaks about this experience:

When we were expelled ... Was it Hwallan Kim? By her Kahoedong house we did a vigil. So police officers came from Chongro Station and took us there. A protest. We were asking her to see us. But after expelling us, she refused to see us. ... The university had a bulletin board. ... A large list was posted by the Humanities division.

Gilja Sa describes her night at the police station, which she visited for the first time:

Okgil Kim's younger brother, what is his name? ... I don't know if he is still alive. He was there at the house, I don't know what had brought him there. When we

asked to talk to the president directly, he came out. Then he shouted at us. He called the police, and we were all taken away. They said, "Why are you ladies fearlessly roaming around at night?" The prison was quite dirty. It was rather an office. We sat there and stayed the night. There was a curfew at that time. So we were stuck there until the curfew was lifted. They didn't care if we slept or not. What is most memorable is that there were tons of bedbugs—they were lined up on the bench. My leg was getting bitten. I am quite weak at bedbugs, while mosquitoes don't bite me. That was quite memorable.

After such trouble, they finally got an interview with Hwallan Kim at her office. However, no sincere conversation took place between them. Myungjin Suh recounts that meeting:

We stayed one night at Chongro Station. She then told us to come to her office on the next day. So we went to the university the next day, and she was there. She only gave us ten minutes. What she said was: "Now your eyes are blinded by a dark screen." In other words, she was saying we were crazy. She said, "Now you can see nothing because of the dark screen. So come back after the dark screen has been lifted." So she would see us then. She just said this and then left, saying that she had a meeting to attend.

Gilja Sa also has a similar memory:

At that time we had not quit school completely; we were holding out while attending classes. We finally went to President Kim's office. There she said, "Look, look at your eyes. You are all crazy. Crazy. You are out of your mind." She scolded us hard and said, "I cannot cancel your expulsion."

Even after the short meeting with Hwallan Kim, their in-class protest continued. Meanwhile, a few days after the expulsion, Sengryun Chi wrote her determination of faith with her own blood and had Jungwon Kang and Gyesoon Lee join her. This incident left a deep impression among the narrators. Sengryun Chi speaks:

A few days after our expulsion an idea sprang in me that this was a historic revolution, and revolution required blood. I thought if there was no one at Ewha to shed blood I would shed blood to make the condition. I had a white skirt that I had worn for Easter in 1955. I tore off a section from it. Then I cut my hand with a razor. I also thought that I alone was not enough to make the condition, and

there had to be three people. Then I thought of Jungwon Kang and Gyesoon Lee from FLPS. ... Those two just wrote their names. I thought my establishing a condition of blood could lead to the accomplishment of the revolution and indemnification of Eve's sin. ... This is what I wrote: "2000 years ago the priests and rabbis crucified Jesus not knowing that he was the Messiah. Now, when a new history begins, we should not make the same mistake and be priests or Pharisees who crucified the Lord."

We put up this blood writing on the bulletin board, which drew many students. We put it up after a chapel time. Then an assistant professor came and pushed us out mercilessly, and we could not match his strength. He then took it away, our writing. No one knows what happened to it, but I read it with Jungwon and Gyesoon. We wrote it on a skirt. ... We three put our names there and did it. This has never been announced, and no one would know about it. ... If it was here, it would be an eternal relic.



The expellees formed an association entitled "Myung Won Hoe."

(From left) Seunghee Yim, Gyungshik Kim, Jungwon Kang, Gilja Sa, Soonhwa Choi, Sengryun Chi, Sookja Kim, Youngsook Park, Jungeun Kim, Myungjin Suh, Mishik Shin, Gyesoon Lee

Jungwon Kang, who joined Sengryun Chi's blood-writing protest, recounts the event:

Her (Sengryun Chi's) zeal was such that faced with the university's persecution ... She said she alone was not enough to move the Heaven, so we FLPS students should write together. So we went to Teacher Youngoon Kim's house, because there was no other place to do it. We spread it out. She brought a US-made razor blade. So I asked, "Woo, what are you gonna do with it?" Then she told me to close my eyes, saying she would take care of it. She cut here (pointing to her finger)! She cut it! Then blood rushed out. I wrote "Jungwon Kang," and Gyesoon Lee, whom I had brought to the church, wrote "Gyesoon Lee." ... After the chapel service came lunch time. The student center was in the basement, and there was a bulletin board there. We took very strong pins, which we had obtained from a US army camp. Her younger brother worked there. It was all quiet because everybody was in the chapel service, and we put it up there. After the service was over, students flocked in. After the service they always came to the student center to get their letters and do other things. Dozens of students stood around it, which alarmed the university office. A certain faculty member by the name of Cho came and looked. After reading the content he took it off and took it away with him. I could not even try to stop him, but Sengryun was quite tough. She went to him, fought him, and tried to stop him. But we lost it at the end. There must have been quite a commotion in the staff office. How shocked they must have been. There has been such a history, although it has now gone by as an old page.

The expellee's protest did not continue long because of the university's blocking and students' cold response. Afterwards, they entered Mountain Samgak in Seoul to make a fasting prayer. There they experienced works of the Holy Spirit and recharged themselves internally. Gyesoon Lee recounts her experience in Mountain Samgak:

When we prayed in Mountain Samgak we had the Holy Spirit come down to us. We spoke in tongues and made a big noise. I spoke in tongues and even sang. Wow, something could come down because I was pure and clean water. The work of the Holy Spirit. ... There I sang a song of Heaven and decided to be a musician. ... Ah, when we were making a fasting prayer in Mountain Samgak everyone received the graces of speaking in tongues, translating, and so forth. I received the grace of singing the song of the Heaven. Perhaps because I like the song so much, I sing the song of Heaven. When other people were praying, I

found myself singing the song of the Heaven. They said it was so beautiful and graceful.

Myungjin Suh also speaks of her experience in Mountain Samgak:

As our efforts did not work, we all entered Mountain Samgak to make a fasting prayer. There is a place called Eden Monastery in Mountain Samgak. There was a cave where you could pray. We went in there and stayed up all night fasting and praying. Then a strong spiritual phenomenon occurred. Somebody said, "You will win. Win. So fight, without losing heart. Fight, without losing heart." People like Sengryun Chi sang. Immersed in such spiritual atmosphere, we forgot the passing of the night.

They went to the mountain with the plan to do seven-day fasting. However, Rev. Moon came with a male member and advised them to shorten it to three days, which they did.

For whom does the press speak?

How could EWU be so bold as to defy the constitution and the freedom of religion and purge the Unificationists? The narrators say that EWU had the government power behind it. Specifically, they designated Maria Park as the one who actually led the execution of the extreme measure and served as a bridge to the government power.

Park became the first vice president of EWU in 1954, when this post was newly created one year after EWU returned to Seoul. She was in charge of academic matters and public relations, and the other vice president took care of external administration and the business of the foundation. She could mobilize the government power because she had a powerful husband: Kiboong Lee.

In December 1953 Lee became the chairman of the central committee of the ruling Freedom Party; from June 1954 he served as the 3rd and 4th speaker of the House of Representatives; in 1955 he was elected as the first member of the International Olympics Committee. With these career advances he rose to the second most powerful person in the Rhee government. There were even rumors that while Lee monopolized access to the president and allowed him to exercise dictatorship, it was Park who controlled Lee at will (Min & Park 1981: 310).

Park was born in 1906 in Kangreung, Kangwondo. Her father died when she was little, and she grew up in hardship with a single mother. She graduated from Ewha Women's Specialized School with a BA in English literature in 1928. While working as an English teacher, she went to America with the help of a missionary. She returned to Korea with a master's degree in 1932 and started teaching at her alma mater. She married Lee, who was ten years older than her, in 1935, and then worked as a general secretary for Korean YWCA for ten years. At that time the Japanese colonial government placed the Korean YWCA under the Japanese YWCA, in line with their policy of the unity of the two countries. Here she had important responsibilities while working with people such as Hwallan Kim and Kakgyung Yu. She actively participated in intellectuals' speeches supporting the Japanese wars of aggression (<http://ko.wikipedia.org/wiki/박마리아>). After the Korean liberation her husband was chosen as President Rhee's secretary and started on a full-blown political career, while she herself returned to EWU and served as the dean of the English

literature department, head of the humanities division, and then vice president (Min & Park 1981: 311).

The narrators see that EWU could dare to take the measure of expulsion because it had a powerful support from Park and Lee. About this Gilja Sa says:

*At that time the wife of Kiboong Lee was Maria Park, and she was the vice president. To expel the students they needed some political support. They counted on the House Speaker Lee. Also, his eldest son was adopted as President Rhee's son, so the two families were like one. The Freedom Party was a Christian party. They all supported what EWU did, so they could take the measure with confidence. ... Our country's constitution says we are free to have a religion, but they could defy it because they had the powerful background and political protection.*³⁴

Youngsook Park agrees:

We thought it was Maria Park. Also they had the political support of Kiboong Lee. ... They must have thought that they had to put us down when we were still small in number, so no more students could join us.

Jungwon Kang adds:

As for Maria Park, she was in a position to cover everything political because her husband was the second man in the Freedom Party.

As a decisive ground for saying that Park persecuted the Unification Church with the support of her husband's political power, the narrators pointed out the change of tone in the major press coverage at that time. Initially after the incident of expulsion, the press reports were fair and objective. After a while, however, they deteriorated into a kept press that spoke only for the establishment.

On May 15, four days after the expulsion, *Pyunghwa Shinmoon* carried a balanced coverage of the incident under the title "An untimely religious crisis at EWU," where it said: "EWU has dismissed several faculty members and over ten students for the reason that they were starting a new religious revolution, and this is creating a great stir in the world of religion." Also on May 15, with the title "A heresy controversy among Christians," *Seoul Shinmoon* reported the incident giving equal weight to both EWU and the Unificationist students. On May 16, with the title "An expulsion crisis at EWU," *Chosun Ilbo* wrote a fair

story carrying an interview with Director Eunsook Suh and ones with Choonghua Han and Youngsook Park.

On May 17, *Donga Ilbo* wrote an editorial entitled “A competition in virtue,” where it rebuked EWU, saying: “Our constitution guarantees the freedom of faith, and this means that the government guarantees the citizen’s freedom of faith. ... Competition among religions should be a competition in virtue and moral persuasion; religions should never use forceful means to undermine or suppress other religions.”

On May 23, in an editorial entitled “Should students be expelled for their religious belief?” *Hankook Ilbo* argued that there was no justifiable ground for the expulsion of the student converts:

*First, is it because that organization is heretic? They seem to be Christians because they claim to believe in Jesus and take the Bible as their scripture. Even if they were heretic, this cannot be a reason for their expulsion because currently a considerable number of students of both universities have no religion or belong to different religions.*³⁵

Second, is it because that organization is a deviant religion? If they ignore the national authority or practice shameless acts such as theft, this should be investigated and exposed first, and measures such as expulsion can be taken afterwards.

Third, is it because that organization is heretic? Even if they may be an apostasy denying Christian faith or falling off from faith, there is no reason for their expulsion because students with other religions or no religions are already allowed on campus.

Moreover, at the end of the editorial, *Hankook Ilbo* pointed out a possibility of religious and political pressure by saying, “If we cannot say that the two universities, which admit students from outside their own religious denomination, forgot about the proper steps to take, we may suspect that the expulsion was irresistibly imposed by a force outside the universities.”

The fair press coverage at the beginning was due in large part to the expellees’ efforts. After their on-campus struggle hit a dead end, they turned to the press. They visited major dailies and actively expressed their position. Jungwon Kang has a strong memory of Jongin Hong, the chief editor at *Chosun Ilbo*:

After our expulsion we went to Mountain Samgak to pray and then to

newspapers. We met the chief editor at each company and defended our position. They all knew that we were in the right. Chosun Ilbo chief editor Jongin Hong, I don't remember other chief editors. He advised us, saying, "You are right, but as you are students, return to school now and prepare yourself to own the future."



"A competition in virtue," a Donga Ilbo editorial on May 17, 1955

Contrary to Jungwon Kang's memory, however, Mishik Shin says she did not get positive supports when she visited newspapers:

Around the time of our expulsion various sexual rumors spread in magazines and newspapers. So it became a social problem. So no matter how much we said to newspapers this was unfair, they would not support us. Rather, they wondered what relationship these girls had with Rev. Moon.

Myungjin Suh says that the newspaper companies made different responses depending on whether they were on the side of the ruling party or the opposition party:

We came out of the university and went to newspaper companies, posing the question why our university did not give us religious freedom, when we had never made a pledge at the time of entrance to be Methodists. We visited all major newspapers. When we went to Chosun Ilbo ... they said to us, "If a monk does not like the temple food, he should leave. What freedom does he have? If you have chosen this path because you like it, you should just quit and leave EWU; what for do you make all this fuss?" Many reporters visited the church as well. On the other hand, Donga Ilbo, which was on the opposition side, ran a big story criticizing EWU's infringement of religious freedom.

At a regular press briefing on May 21, 1955, the education secretary said that the education department could not intervene in the incident of expulsion, and they were investigating whether the Unification Church was a proper religious organization. He endorsed the measure by saying that expulsion of students was a matter to be handled by the school according to its own regulations (Seoul Shinmoon: 5.22.1955). The state was supporting a violation of religious freedom and an act that had no ground even in the university regulation.

As time passed, the press reports turned completely one-sided and negative. On May 27, 1955 *Choongang Ilbo* ran an interview story with the main title "Is the Unification Church a deviant religion?" and a subtitle "It is similar to nudism." Quoting what it said were opinions of various sectors of the society, *Choongang Ilbo* spurred the spread of negativities against the Unification Church. It carried a remark from a police officer: "Although we cannot yet publicize a concrete piece of evidence about their sexual practice, they seem to be connected to the New Lord Sect, those nudists in Pyungbook." It also had a remark from Gion Che, their chief editor in Christian communication: "They

understand everything in terms of sex. Their three-day brainwashing was quite convincing; however, acts that deny the Bible cannot last long. I am certain that EWU took a wise step.”

Yonhap Shinmoon fueled the negativities by saying: “A hot topic: Is the expulsion unjust? The expellees should not return to school” (May 26); “The founder claims to be God. The members cry wildly and sing hymns, saying that diseases are cured by prayers and baptism of fire” (June 4); “Their uniqueness lies in being based on sex. Even faculty members who went there to check the situation joined them” (June 5); and “They deny the whole of the established church and claim they will unify the world religions.” Jungwon Kang says that behind this was a pressure from the establishment:

At the beginning, newspapers such as Donga Ilbo, Chosun Ilbo, and Seoul Shinmoon defended us. They said the Korean constitution guarantees the freedom of religion. ... They ran an editorial criticizing the suppression of religious freedom. But after a few days this changed. At that time, the first man in the Freedom Party was President Rhee, and the second man was House Speaker Kiboong Lee. Lee’s wife Maria Park was the vice president of EWU. So they struck us politically, talking about sex and so forth. It was awful.

Dehua Chung thinks similarly:

They sympathized with us and even wrote editorials in our favor. But all this changed 180 degrees the next day. Now they were saying the Unification Church was heretic. It was the age of Kiboong Lee. His wife was Maria Park, who was the vice president of EWU. At that time everything changed with a single word of the powerful. So they were taking orders from them.

Youngsook Park says that the expulsion was only the beginning. She affirmed that EWU tried to bury the Unification Church by using political power:

It was the time when Maria Park and Kiboong Lee had the helm. Lee was the vice president, right under President Rhee. He came to our university church, at EWU. They tried to completely bury us politically. They came out harder.

The Unificationist students also contacted members of the National Assembly, but it was difficult to gain their support. Myungjin Suh speaks:

社 説

信仰의理由로退學을
시킬것인가

世界基督敎統一神學協會 하고 聯合을 經典으로 삼고 있다하니
라는團體에加入하였다는이 基督敎系의 聖花女子大學에서 지난十一日 學生十
五名을退學시킨 事實 이의 이면에는 五
名敎系의 延福大學에서 長은 自由로學
生 七名에게退學을 口頭通告하였다 한
다. 이것은 그學校行政의 內部的인問題
이라기보다 이이제지않은 社會一般의 問題
으로서 생각되지만 아니라고는할 수
는 것이다. 우리는 그團體의 敎理가 어
떻게인지를 知曉하는것도 아니며 따라
서 그團體를 一方的으로 同情해야 할 아
무런 根據도 없는 것이다. 그러나 우리
國徒의 信仰의 自由를 保障하고 있는 以
上 敎育안에서 그 秩序를 維持하기爲한
宗教的制裁를 넣어서 學生의 退學의
라는 하나의 社會的制裁로 나타나게 하
지되었다 하면 容認할 수 없는 問題이기라
묻는다.

理知보다도 同情心에 道德的인 理解를 두
는 基督敎系學校에서 學生에 對한 嚴
大의 懲罰이라 해도 退學處分을 하기
에 이르렀다는것은 그만큼 두는 充分한
理由가 있다고 믿지나와야 하겠지 學
校當局으로서 社會的인 理由의 釋明이
없는것은 遺憾이라 하겠다. 그러나 그
理由가 어떤 事實의 規定이 있을수 있
다. 몇개로 그 團體가 敎理이기 때문인
가. 又開학전대 그團體가 基督敎 信仰

聖典하고 있다면 何處한 初學의 證
明이 앞서야 할것이냐 無力한 學生에게
인제 退學으로 處한다는것은 聖典의 困
難한것이다.

目敎派의 學生이 아니라도 入學을 許
可하고 있는 이團體에서 그 退學을 處
하는 이의의 이의가 前後를 따져
하여갈 鄭次를 追索한것이 아니라면 學
校以外의 壓力에 依하여 不得한 것의
있다는 規定이 있지는않아도 萬一 個
體 地上의 權威의 結合을 認定한
後 聖典을 爲하여도 敎理가 아니냐
다. 聖典은 早速의 無力한 學生에 對한
退學을 處한다는 聖典과 同等的인 正典의
사이에서 「聖典」을 處하는 勇氣를
보여줄것을 期待하는 바이다.

"Should students be expelled for their religious belief?"

A Hankook Ilbo editorial on May 23, 1955

The National Assembly members were also paid by the government. So no one was on our side. They were just saying, "Why are students doing such a thing? Why don't you study when you are supposed to?"

While the negativities of the establishment toward the Unification Church were escalating through the media, a story of a wanton man emerged and shocked the society as a whole. Insoo Park, who had been dishonorably discharged as a navy captain for disorderly behavior, fooled around with 70 women from April 1954 to June 1955 and was sued for “faking the status of a government official and getting sex with a deception of marriage.” His victims included daughters of high-class people such as National Assembly members, EWU students, and graduates of Ewha Women’s High School (Min & Park 1981: 298 - 300).

On June 23, 1955 *Donga Ilbo* decried that social dancing was destroying women’s chastity, and on June 24 *Hankook Ilbo* chided Park’s victims in a story entitled “Women who are careless about their bodies.” The Park incident immensely shocked not only the Korean society but also EWU, where some of the victims were found. As stories of the Unification Church in terms of nudism and sex came under focus as well, there even arose a tendency to identify Park and the Unification Church. Especially, some people even thought that Park’s victims at EWU were the expellees. Gilja Sa speaks:

The newspapers said at the beginning that religion is a matter of freedom. However, after receiving heavy pressure from that side, they stopped saying that. They changed their tones and went over to their side, saying bad things about the founder Moon. There was a really promiscuous rascal at that time. He was Insoo Park or something. It exploded at that time. He seduced many young women. Anyway people identified us with him. It was so unfair. We had so much trouble.

Gyesoon Lee has a similar memory:

The newspapers pissed us off, by putting us almost on a par with those girls who went loose in the Park incident. They were saying that those who got lost in dancing in the Park incident differed little from those who got crazy about a religion. Some of my friends believed it, and some didn’t. Some said, “They are not the kind of people who would get into such a thing,” while some said, “The world is talking like this, and it would not be a lie. There’s no smoke without fire.” Some were sympathetic and went back and forth. But after our expulsion not even one came near us. They did not even want to speak to us.

Youngsook Park also has a vague memory about the Park incident and tells us a story of her father:

Coincidentally at that time, there was a dancing fad, which made us misunderstood by some, especially as this place was rumored to be a promiscuous church. ... There was a place where a lot of lustful dancing went on, and this also appeared in the news. So some people mistook us as them. My father, after receiving an expulsion notice, came to my rented room and said, "Let's go to the church. I will listen to the Divine Principle and find out myself what kind of church it is." He asked President Eu for a lecture on Human Fall and nothing else, because he had heard so many rumors of sexual promiscuity. There had been some incident involving some dance group—it was Insoo Park. People had the delusion that we were involved in it. They were saying that the Unification Church was heretic. But after hearing a lecture on Human Fall my father said, "Of course, my daughter would not be in such a place. It is a religious revolution, and Christian revolution. You have to be smart to join such a revolution as a student."

So after going back to Chunjoo ... My father was the chairman of the Chunbook Do (state) council. He had a drink with the governor of Chunbook and the president of the Chunbook Ilbo. They were saying this and that about the church including sexual misconduct. My father was a man of justice. He turned the table upside down and walked out. It all appeared in the newspaper. He said, "Have you been to the Unification Church? Have you been to the Unification Church? I have, because of my daughter. It is not a lustful church. Absolutely not."

In June, while most of the newspapers labeled the Unification Church as heretic, *Jayoo Shinmoon* ran a story on June 24 that said: "The expulsion of the EWU students is unjust. The investigation ended without having found clear evidence. We are watching the police handling of the suspicions brought against the Unification Church."

An interpretation of the 7.4 Incident

The strong response to the Unification Church, which started at EWU, became intensified with the involvement of the government power. Youngsook Park says:

They were trying to exterminate the Unification Church with their power. Our expulsion was just the beginning. In July they put Father into prison. It was just the beginning. They were trying to exterminate us.

Gilja Sa speaks similarly:

It was all consequences of the expulsion. It was because of us. They wanted to strike at the core in any way possible. ... That was none other than Father. So they wanted to get rid of him. They were trying to pull out the root.

As described above, the persecution of the Unification Church zoomed in on the founder Rev. Moon. On July 4, 1955 the police arrested him for “the violation of the military duty and unlawful detention.” Then, they arrested church leaders Wonpil Kim (July 5), Hyomin Eu (July 6), Hyoyoung Eu (July 6), and Hyowon Eu (July 11) (*Kyungghyang Shinmoon*: July 6, 1955). Gyungshik Kim affirms that the arrest of Rev. Moon was a complete political conspiracy:

There was no question of understanding. They just imposed a crime upon him. What reason was there? The Unification Church caused so much stir that someone, whether Maria Park or someone else, ordered an investigation. So they took him away with the false charge of avoiding military duty. There was no reason. It was the time of Rhee administration. At that time everything was done by Kiboong Lee. They may have taken him away because of Maria Park. Anyway, there was no reason.

The first trial was held on July 20. Dehua Chung recalls that Christians came in droves to watch his trial. He was the most representative anti-Christ in their eyes, and many Christians had sent letters to the police against him. Their

hostility against the Unification Church was intensified by the fact that many long-time Christians left their churches for the Unification Church. About this Dehua Chung says:

They were really determined to remove Rev. Moon. To call him heretic meant that he was an anti-Christ. We were not calling him “Returning Lord”, “Savior” or “True Parents” at that time as we do today. But still people knew by word of mouth. So they were screaming, “We must get rid of that anti-Christ.” Furthermore, people were constantly flocking there. Of the Christians, only those with good faith went there. So they were losing their members.

The prosecutor demanded 2 years in prison for Rev. Moon, 2 years for Hyowon Eu, 1 year for Hyomin Eu, 1 year for Hyoyoung Eu, and 1 year for Wonpil Kim. Dehua Chung, who attended the trial, says she cannot forget the atmosphere of that day, especially the way Rev. Moon responded to the judge’s questions. According to her, although Rev. Moon knew what the judge was asking and what answer he was looking for, he ignored it and tried to explain who he was based on the Divine Principle:

After waiting for about two to four hours he went to the trial. As he entered the court, he looked around as if asking who came, who was well, and if there was anyone who had left because of him, and then sat in his seat. What I remember clearly is that while the judge was asking him questions, he was talking about the tree of life with such a powerful voice, as if he was saying, “You are sinners, not me.” Although he had a body of a criminal, his voice was shaking the hall, as if he was giving a Divine Principle lecture. I believe he was saying that he came as a tree of life. I don’t know if anyone recorded it. There was no one to do it. Dr. Kwangyul Yu was not there, and Hyomin Eu, who was best at recording, was also in custody.

The five core leaders of the Unification Church including Rev. Moon were put in the Sudemoon Prison. After the founder was imprisoned, the church could no longer pay attention to the EWU case. About this Youngsook Park says:

What is there to organize about the EWU case? It was the early stage of our church. After a month Father went to prison on July 4. So the matter of expulsion was now brushed aside. Now the very existence of the church was at stake. It was not just one but five who went in.

While Rev. Moon was in the Sudemoon Prison, other members of the church were also interrogated by the police. Dehua Chung was one of them:

I was interrogated at Yongsan Police Station. I remember them asking about my address, family circumstances, the reason for my expulsion from Ewha, and my experience at the church. They took notes of my answers all right. I don't remember who I went there with. ... Some went to Chongro Station. Even now I can clearly see the scene of my interrogation; I can never forget it. ... They treated us like gentlemen, because we were women and young and came just for questioning not as suspects. So I came out the same day.

When Rev. Moon was taken to the police, the church members were generally not depressed or intimidated. According to Youngsook Park, a prayer vigil was held every day, and there was unity and deep trust among members. Some members left, but the unity at the core became stronger and more mature:

The church atmosphere was very good. We did a prayer vigil every day. ... The members who remained did not budge. Rather, faith becomes stronger when there is persecution. In fact, those who remained became stronger in faith and unity.

The Unification Church calls the incident of Rev. Moon's arrest "7.4 Incident." Dehua Chung remembers the tribulations the Unification Church had from the incident of expulsion to the 7.4 Incident:

We didn't know that he would stay there for so long; we thought he would come out after a brief interrogation. In other words, we didn't think it was the end. At that time, Father could never be at ease. He wore rubber shoes and kept them in the room so he could put them on immediately and run away through the other door whenever there was a suspicious sign. ... He always felt some spiritual pressure. It was always there before the Blessing (his wedding with Hakja Han). Our church has been in Busan and Daegu, and Chungpadong is the fourth place in Seoul. Before we moved here, he always acutely felt the threat of spiritual Satan's invasion. So he kept his shoes in the room, and went out through the other door when he felt something ominous. ... Sometimes reporters would visit, and sometimes detectives would visit. We know that around the church detectives were secretly stationed. ... Sometimes stones would fly in. But we still did our service unperturbed.

The expellees along with the Unification Church members prayed for Rev. Moon and brought various things into the prison. Jungwon Kang still keeps with her an incoming articles approval sheet and visitor application, which she used for her visit to Rev. Moon. Kang brought rice cakes to Rev. Moon, and Gyesoon Lee brought butter to Hyowon Eu. Eu could not bend his crippled leg. In prison he could not get the exercise he needed, and this gave him constipation. So Lee gave him butter to help relieve this trouble. Kang speaks:

Father and President Wonpil Kim were indicted for not carrying out their military duty during the Korean War. When Father was in prison we students prayed every day and took turns to visit him. We also prayed by the prison wall.

Meanwhile, some of the expellees stayed home following Hyowon Eu's instruction. Myungjin Suh explains why:

Teacher Hyowon Eu said to us from prison, "Detectives follow you around from 4 in the morning, so do not come near the church but stay home as much as possible." At that time my home was in Kwangju. I went down to Kwangju and spent each day reading the Bible and praying, reading the Bible and praying. ... We found this out later: even when we went into Mountain Samgak to do a fasting prayer they were following us. When we went down to the village to buy rice, they appeared around there.

In the final trial on October 4, the court declared Rev. Moon innocent due to the lack of evidence for his violation of the military duty. The remaining four were found guilty of such a violation; hence, Hyowon Eu was bailed out for 5,000 hwan, and the remaining three were sentenced to 8 months of imprisonment (*Kyunghyang Shinmoon*: October 5, 1955). So the attack on Rev. Moon by the establishment did not succeed. Jungwon Kang explains that the main cause of the 7.4 Incident was the Unification fever at EWU and the consequent incident of expulsion.

After 1955

Rev. Moon was arrested on July 4, 1955 and released on October 4. Dehua Chung attached a meaning to it, saying that his return in three months has a “great significance.” During his imprisonment the members bought a house in Chungpadong, which the church used as the basis for a new start.

Most of the EWU expellees transferred to another university in the year following the beginning of the Chungpadong period and completed their studies. Jungwon Kang (in 1956) and Gyesoon Lee (in 1957) entered Kyunghee University with new majors respectively in history and vocal music. Youngsook Park entered Hankuk University of Foreign Studies in 1956 with a new major in English literature. Gyungshik Kim, Jungeun Kim, Gilja Sa, Myungjin Suh, Mishik Shin, and Dehua Chung entered Sookmyung Women's University in 1956.



Six of the expellees entered Sookmyung Women's University in 1956 and graduated.

They took a picture with their parents on their graduation day.

(From left) Mishik Shin, Dehua Chung, Gyungshik Kim, Myungjin Suh, Jungeun Kim,
Gilja Sa

Kyunghee University and Hankuk University of Foreign Studies accepted the students without a problem. However, Sookmyung Women's University was hesitant to accept them because of the turmoil that had risen in the previous year. The university even held a faculty meeting to discuss it. It was with the help of Gwangsuk Cha, a professor and a chaplain, that the door finally opened for them. About this Myungjin Suh says:

How did we get into Sookmyung? There was a chaplain there, Rev. Cha, who was not our church member. At that time the university president was in Japan for some educational tour, and Rev. Cha served as her proxy. During this time Professor Youngoon Kim converted him to our church. She said to him, "Please find out about the Unification Church correctly and decide whether EWU's measure was right or wrong." He studied our Divine Principle and changed. So he helped us and had Sookmyung accept us. After we entered there we earned his trust with good behavior and he really loved us.

Gilja Sa also says:

Had Rev. Cha not accepted us, we would not have been able to graduate from Sookmyung, which was next in level to Ewha. Youngoon Kim had been employed there as a lecturer, and it is said that Rev. Cha was greatly moved by her character and faith. He said, "Students taught by such a great professor were in a sense martyred for their faith. How can we not accept them?" There were many Christians in Sookmyung as well, but he supported us with all his might and got us in without a condition.

Gyungshik Kim and Dehua Chung also say that their entry into Sookmyung was possible because of Chaplain Cha's help. When the expellees entered Sookmyung, they did not engage in heated mission activities as in EWU; they focused on their studies, as they had a history of causing a stir. All pharmacy majors passed the pharmacy board test and obtained a pharmacy license.

Gyeseon Lee, after graduating from Kyunghee University as a vocal music major, entered the postgraduate music education department of EWU in 1983, and after graduating from EWU taught at a university in Seoul. About this she says:

I entered the Ewha graduate school with my diploma from Kyunghee University. I said to myself, "I will overcome this place (EWU) and eventually be a professor here," but this did not happen. Nevertheless, I entered the Ewha graduate school at 49 and graduated from there.

After their graduation, the expellees played an essential role in the development of the church. Some traveled the world as missionaries, and some served as presidents of subsidiary organizations. Most of them received the Blessing, and their husbands have served as top leaders of the Unification Church, including four church presidents and a newspaper company president.

Now in 2015, sixty years after the incident, they are living in their own areas of life. Some are keeping their faith in the Unification Church, while some have taken a leave from it and built up their own social foundation. Currently they are living in Korea or America, and Seunggyoo Park passed on October 17, 2009.



With fellow EWU expellees (April 1961)

(Top from left) Dehua Chung, Gilja Sa, Jungwon Kang, Soonhwa Choi

(Bottom from left) Mishik Shin, SengRyun Chi, Jungeun Kim, Myungjin Suh,
Youngsook Park

Conclusion

Even after the dismissal of the five faculty members the Unification fever at EWU did not subside; rather, it was spreading even faster. To protect its basis of existence and dignity as a Methodist school, EWU decided to expel the student converts to the Unification Church. To lay the basis for the measure and minimize the damage, it did a survey. It is difficult to ascertain how many students were given the survey, but it seems to have been given in a wide scope on campus including the dormitories. When it was in progress most of the students concerned gave up their faith or interest in the Unification Church. Through the survey EWU selected fourteen students for expulsion.



EWU expellees 60 years after the incident, on a spring day in April 2015
(From left) Dehua Chung, Gyungshik Kim, Youngsook Park, Jungwon Kang, Gilja Sa

One of the fourteen (Seunggyoo Park) has passed away. They remembered the incident of expulsion very clearly, as if it had happened on the previous day. They are hoping for the day when their honor is restored by EWU.

However, the university regulation had no provision where students could be expelled for their religious faith. Furthermore, at that time EWU was religiously diverse, its students including Christians, Buddhists, Confucianists, and non-religious people; this shows that the EWU regulation otherwise respected the religious freedom of the students as decreed in the Korean constitution.

Hence, the EWU measure of expulsion was a self-contradictory act, violating its own regulation as well as Article 8 ①, Chapter 2 of the Korean constitution. The expellees staged a class-attendance protest, criticizing EWU for the violation. However, it died in two months as it failed to gain positive response from faculty members and students.

The main contents of the survey show that EWU expected the survey to make the students give up their relationship with the Unification Church. As Youngsook Park says that EWU offered to take them back if they said they would stop going to the Unification Church, EWU hoped that the expellees would give up their faith and return. However, the Unificationist students' determination was firm. Thus, EWU had to go ahead with the extreme measure, forced to sacrifice what was small to save what was big for them.

The narrators firmly believe that EWU could take the bold measure because it had the government power behind it. They further pointed to Maria Park as the one who led its execution and served as a bridge to the government power.

As the ground for saying that Park used her husband Kiboong Lee's political power to persecute the Unification Church, the narrators pointed to the change of tones in the leading newspapers' coverage of the incident. At the beginning, the newspapers reported it fairly and objectively; after a short while, however, they turned into a kept press speaking for the establishment. Their tones were uniformly critical, fueling the spread of the heresy discourse toward the Unification Church.

Youngsook Park said that the expulsion was "just the beginning." Indeed, the persecution of the Unification Church, which started at EWU, was taken to a higher level with the involvement of the government power. The focus was now on the founder Rev. Moon. On July 4, 1955 the police arrested him for "the violation of the military duty and unlawful detention" and then arrested four leaders under him within a week. Rev. Moon was acquitted on October 4, however. So the attack on Rev. Moon by the establishment failed.

Although Rev. Moon was released as an innocent man, the Unification Church could not be free from the various accusations and negativities produced by the media. Its social image was damaged, which created a serious obstacle for its mission activities.

The EWU incident nearly dismantled the foundation the Unification Church

had built around universities. Furthermore, it served to prejudice the power elite against the Unification Church, creating a rock on its path to reach out to the intellectuals.^{[36](#)}

Chapter 5: Conclusion

Through the study of the oral history of the EWU expellees I have come to see that the religiosity of the Unification Church was seriously distorted by the dominant discourse produced by the establishment, where it was branded as a heresy.

As we understand that history writing is an exclusive possession of the establishment, the Unification Church, in the position of the ruled, could not be free from the heresy discourse produced by the establishment. This discourse was produced especially by Christian intellectuals through countless writings, and the general society accepted and shared it as if it were common knowledge.

The establishment rarely gave the Unification Church a chance to speak for itself on an equal footing. At the top of the hierarchy of power, they justified their own religiosity alone while excluding and marginalizing that of the others. As a result, the Unification Church failed to secure a chance to communicate to the society and religious world its truth, ritual, culture, and history. Their communications were useless before the dominant discourse built up like a fortress by the establishment.

It is the Unification Church itself that must dismantle the heresy discourse against it, by forming a defiant discourse against the countless documents of critical nature. The establishment cannot be expected to take responsibility for this. Although it may be hard, the Unification Church must return to the point where the heresy discourse began to emerge and clarify by whom, when, where, why, and how that critical discourse was generated. This can be compared to forming a defiant discourse against the “Orientalism” produced by the West towards dismantling it. Thus, the history of the ruled that challenges the history of the winner and the establishment must start with ascertaining the motivation for the formation of the dominant discourse.

From today’s point of view, the incident of the expulsion of the EWU students, the one-side press coverage orchestrated by the government power, and the abuse of power come together to show how immature the leadership of the Korean society was at that time, when democracy had been just introduced. It is the decision of each person living today whether or not to believe and ride along the heresy discourse of the immature establishment against the Unification Church. However, I believe that we need to understand clearly why this discourse arose and how it spread to the general public.

Today, half a century after the incident, the Unification Church has presence

in 193 countries, with solid foundations in the US, Japan, Russia, Mongolia, Europe, Africa, and South America. However, it still carries the scar that it received from the establishment one year after its founding.

The dismantling of its image of heresy shaped by the establishment cannot be done only through efforts within the church; rather, it must strive harder to improve its external image. For this, stories of those should be collected who lived the time when the critical discourse emerged and courageously fought against it, and then they must be reproduced as a historical discourse, a discourse that is not just celebrated within the community but can transform the perceptions of the outer society, communicate with the academia and religion, and spread out to the general public. This is necessary not just for the Unification Church but also for the true progress and health of religion in Korea.

However, the first generation of the Unification Church are now too old to leave their ideas in record; this task is beyond their ability and requires professional skills. I believe a solution to this is oral history. Some may doubt their accuracy, saying that human memory is subjective. However, with me the narrators remembered details of the incident very clearly, including names, dates, and places, as it is something that brought them great pain and shock. Very often I was surprised by the accuracy of their memories while checking them against documents. Due to concerns of objectivity, historians are often skeptical about oral history, which nevertheless represents a pillar of the qualitative research. However, oral history can be highly effective in examining an alternative position to the dominant discourse and studying the experiences, thoughts, and responses of the ruled.

In the future the early history of the Unification Church should be studied by collecting many oral materials from more diverse points of view and comparing them with documents produced by the establishment. Furthermore, qualitative research must continue to produce results to remove or transform distorted materials within religion and academia, and the Unification Church should open its doors in more areas so religious scholars in neutral position can study it more actively.

Finally, it is my hope that my study of the oral history of the EWU expellees contributes to the understanding of the cause of the heresy discourse against the Unification Church and thereby to the undoing of the prejudice that has been imposed upon it.

Appendix

Presented in the appendix is an excerpt from the sermon given by Hyowon Eu, the first president of the Unification Church (currently Family Federation for World Peace and Unification), on October 16, 1963 in Daegu church. I received it from Gilja Sa, the wife of Hyowon Eu, in DVD recording in September 2014. She is one of the expellees and currently the president of the House of Unification for World Peace.

The summer passed and autumn came, and we were moving on with more and more hope. Then Professor Yoonyung Yang joined, and faculty members from Ewha started to come in. Five faculty members joined at that time, and one of them is here with us. As more and more Ewha students came, there was not enough room in the church for lectures. Professor Yang had a large house because her husband was a bank branch manager, so we started giving lectures there.

The number of Ewha students started to swell, and even this house became too small for lectures. So it was in 1954 that we established the church. It was on Dec 24, 1953, one day before Christmas, that I saw the Teacher for the first time. He came up on 23rd and I saw him on 24th. But it was November that I made my determination; it was probably October or November that I sent him a letter of determination saying that I would follow him to the end. So it's been exactly ten years, because it is 1963 now, and nine years since the church was established. It was established on May 1, 1954. The next year, on January 1, we moved to Heungindong. It was because the old place was too small for lectures. After moving to the new place the Ewha students started to come constantly.

When I came up to Seoul from Busan my first witnessing target was Yonsei and Ewha students. So when they came, I would not let them go; I held on to them till the end and gave them words of the Divine Principle. At that time Heavenly works frequently arose, so they would receive revelations and fire during the lectures, almost everyone. Almost 90% of the audience received fire and nodded their heads. At that time, those Ewha students who came were leaders such as class heads and committee heads; only the bright ones came to our church. Such people received fire and acted like this without shame nodding their heads, even to the extent of looking ugly; that's how the spiritual works arose. As student visitors rose in number, this alarmed the university. Professor Youngoon Kim joined then, the one who is currently working in San Francisco. As you know, in Portland there is Dr. Sangchul Kim, Youngoon Kim is in San Francisco, and in Washington DC there is President Bohee Park.

How did Professor Kim join? The swelling number of Ewha students visiting our church scared the university. This is because Ewha is a Methodist school, so could not let their students go to the heretic Unification Church. They tried all sorts of things to stop them, but the students kept coming. So the president thought rather than stopping them by force, she should send someone to our

church to find out about the Divine Principle and teach the students what was wrong with it. She picked Professor Kim for the job.

Professor Kim studied theology in Kwanso University. She is still a virgin, although nearing the age of fifty. Then she studied theology in Canada. There she studied Swedenborg, who saw a lot of the spirit world and introduced it to the people. As a scholar he communicated with the spirit world and wrote a book that records his conversations with angels and what he saw going back and forth between heaven and hell. He wrote exactly what he saw with scholarly conscience. He was treated as a heretic, however. Professor Kim's school belonged to the theological tradition that opposed Swedenborg; hence, her thesis on him posed a problem, and they debated whether or not to pass it and give her the degree. In the end, they passed her thesis because its quality was fine.

With a recommendation from that school she went to Europe to study, and then came back to Ewha as a professor and served there for a long time. She did a lot of work as a Christian, but she was now sick in bed. She had nephritis. She was in bed for months and almost could not get up. She could not even eat plain bread because even the small amount of salt in it would make her body swell. So her food could have no seasoning. Nevertheless, the Ewha president came to her and told her, "There is no one else to send. You will have to go. You will have to go, listen to their doctrine, and reveal their fallacy based on the Bible. Only then will we be able to stop the students from going there. So please go." So she got up with great difficulty and came here. She was so weak that she had to wrap herself with a blanket while sitting in the car. It was when we were still using Professor Yang's house.

So she came and listened to the Divine Principle. After hearing it as a whole she found that it solves the unresolved problems of the Old and New Testaments. Furthermore, to her surprise, it revealed to her facts about the spirit world. Although she studied Swedenborg, she only knew what he wrote, which was only a description of the spirit world; she had no idea about why it was so formed, why it had such organizations, why it had such activities, why the earthly activities appeared in such ways, and what would happen to these activities in the future. But after listening to the Divine Principle, she found that it explained everything Swedenborg had seen and written and revealed what she had not known. When her questions were resolved this way both in truth and spirit, she was stuck here. She became our member. So Ewha president ended up sending us another member. Professor Kim was the best candidate for the next Ewha president. Now Okgil Kim is the president, but she would have been the president had he stayed there. That's how respected she was by the students. The conversion of such a person intensified the interest of the students.

The faculty members who came to the Unification Church were not average ones but the brightest ones. So the students now came in droves. The school tried to block them, but this heightened their interest even more. It's strange. You do something even more if you are told not to do it, especially if you are young. They were wondering what kind of place it was and why everyone who visited got caught.

Professor Kim thought now about who would receive the Divine Principle and picked Professor Jungho Lee. He is now a dean of a university somewhere. He does not come to our church now, but is helping us just like a member. He was at Ewha at that time. He was different because although he was a Christian, he also went to Buddhist temples. Professor Kim approached him and said, "There is a peculiar religious sect in town. Would you like to visit them?" He was studying various doctrines. So his ears perked up when someone with a deep understanding of Christianity came and said that the Divine Principle resolved difficult problems of the Bible and other problems as well. At that time, we asked the visitors to stay at least for three days. The newspapers said that we detained people for three days and worked on them, didn't they? I am not sure if you remember. So one of my crimes was blackmailing and illegal detention. What is illegal detention? It means I imprisoned them. They were imprisoned indeed, but did I do it? No, the Heaven did it. When you listen to it, you get bewitched. If you are roasted in that spiritual atmosphere just for three days, you cannot but give in. If we do it like this, everyone who comes will surely fall into our net. How much closer the spirit world and physical world are now than they were at that time!

At that time, when I was giving Divine Principle lectures, I never uttered first the word that the Lord was coming to Korea. Why? Because it is such a difficult word to understand. I was accused of saying that Jungdoryung was coming to Korea and thereby agitating the public opinion, which was then added to my crime list. At that time you had to be very intensely moved by the Divine Principle to be able to say that the Lord comes to Korea.

When Professor Jungho Lee was asked to stay for three days for the lectures, he gladly agreed. So that university professor came to the church with his mattress and luggage. That was a sight. He was not an ordinary person. It is not a normal thing for a dignified professor to go to a controversial church carrying a mattress and a bag. Now he started listening, and then surrendered after listening to the Principle of Creation. He said it was good enough. Why good enough? He then told us a story of his life of faith. He said although he was a Christian and accepted the Bible as truth, he studied *yukhak* (Theory of Changes) and found it to be true as well. *Yukhak* originated in China and was completed in Korea as

jungyukhak, just as the Old and New Testaments are completed in Korea. He went to the mountains to study it, and he found it to be ineffably true. This made him wonder why the two truths could not be united. In Christianity you cannot even mention the word *yuk*. They believe that it is a big superstition, and God will punish them if they went near it. They think just talking about *yin* and *yang* will get them into big trouble. They must think *yin* and *yang* is only about the man and woman relationship.

When we were on the newspapers, we were labeled as “the church of *yin* and *yang* and black and white.” A reporter wrote, “When I went to the Unification Church, the lecturer said that the entire heaven and earth are created as *yin* and *yang*, aroused thoughts of *yin* and *yang* in the young men and women there, and taught them to do those bad things.” There are many interesting things.

But Professor Lee found *yukhak*, based on *yin* and *yang*, to be truth. Especially, *jungyukhak* says that a great man will come to Korea. It also carries the revelation that the human ancestors fell by illicit sex. ... So *jungyukhak* contains prophecies about what will come to pass in Korea. He knew that the great man must have a truth that endorses and reconciles Christianity and *yukhak*. When he heard the Divine Principle, he saw that it is that truth. So he clapped and slapped his lap.

With him we had five high-ranking faculty members, and this shocked the university. The students were flocking to our church. On a day their number could be as high as thirty. So the university put a guard at the gate. But the students passed the guard with excuses such as going to a public bath. On Saturdays their number could be as many as thirty. The number of student visitors was increasing, and it was powerful. At that rate the university would be turned over in a short time. This is because those visitors were all bright and leading students. So the university was seriously worried. Whenever bright faculty members came here, they were caught, and whenever students came here, they were caught. The university was telling them not to come here, but this only provoked curiosity in the young people. ...

Think about it. Women are different from men. If you were expelled even as a middle school girl, you would not be able to find a husband. Who would marry such a girl? If you are a university student, your parents have made great sacrifices to get you there. Moreover, over half of them were only a few months away from their graduation. So it was an extremely serious matter to expel them. The university didn't even have the time to talk to their parents. They called the students and asked them to choose between the Unification Church and the school. But would the students quit the Unification Church? They picked fourteen students and had a straight talk.

Those students found a firm center in the Divine Principle. They said, “We found the truth, so what is school?” They were witnessing very actively on campus. The dormitory residents were kicked out and scattered around. Think about it. Their parents raised their daughters like jewels. They were eager to see them graduate from a good university and get a good husband. But these daughters were expelled because of the controversial Unification Church. How would the parents feel?

After leaving school, did they have a place to go to? They didn’t, so they lived with no place to go to, carrying their mattresses and luggage around. But when they found the truth, what does school matter? They were kicked out of their dormitories first. Then the university called them in and advised them, but eventually expelled them from the university because they did not budge.

It was the same with the faculty members. The university was in chaos, and they were given a choice between the university and the Unification Church. Professor Lee had been teaching at Ewha for ten years. He was living in a nice university house, where he had a comfortable and neat basis of living and even extra income through pig and chicken farming. But he relinquished the place, saying that it was nothing compared to the truth he found. So altogether five faculty members and fourteen students were kicked out.

After this, however, the problem started to snowball. The newspapers started blasting Ewha, criticizing it for giving a punishment for difference in doctrine. The five major newspapers were hitting Ewha. They asked when Ewha had many students with a non-Christian faith, why it made an exception with the Unification Church and sacrificed so many students. ... To defend their controversial position, the university declared the Unification Church as a sexually promiscuous church and advised the students never to go there.

Think about it. This is not in the Divine Principle or anywhere, so you should listen carefully. This is my conjecture. One week before Jesus died on the cross, as he walked up to the Jerusalem Temple, Jews took him as their king, sang hosanna for him and laid their clothes under him, didn’t they? (They did.) But when he was going on the cross a week later, those people had changed altogether and called Jesus a traitor to be killed immediately, didn’t they?

Now, what do you think the people heard about Jesus to do that? Don’t take it wrong. This is not a Divine Principle lecture or anything. This is just my conjecture. If they had heard that Jesus was a thief, would they have believed it? If you keep hearing that somebody is a communist, you will eventually come to think it could be true. Think about what rumors about Jesus could have turned people’s attitude around so radically. If someone fabricates a liar upon another, will it eventually work? (It will.) It will work more often than not.

What was the man and woman relationship like at that time? It was a time when a sinful woman could be stoned to death. They brought a promiscuous woman to Jesus and told him to stone her to death, didn't they? They had strict laws for man and woman relationship. Jesus was a bachelor until the age of thirty. But how many women did he walk around with? Moreover, a virgin came to Jesus and washed his feet with her hair dropping her tears. How would it look in the people's eyes? They were trying to get rid of him by all means, and would they overlook this chance? So they put that charge upon him, and he could not get out of it.

Again, this is my conjecture, and it seems to make sense. In terms of the Divine Principle, how did Satan hit the Heavenly providence? He made them fall with illicit sex. As Satan originally ruined the Heavenly providence with illicit sex, it is the only way he can strike at the Heavenly providence. For this reason, from the day of Jesus until today Christian figures have been commonly accused of sexual promiscuity.

In North Korea long before the Korean liberation many spiritual people prepared for the coming of the Returning Lord working with the spirit world. Among them there was someone who came with the mission of John the Baptist, and his name is Yongdo Lee. He gave powerful sermons. At that time the Japanese frequently meddled with sermons, lest the preachers instill patriotism into people. Christians were very patriotic. Look at the Old Testament. It is filled with patriotism. When you see the prophets loving the people, you cannot but be aroused with patriotism. So the Japanese hated people reading the Bible.

When people heard about the Jews loving their country, many of them cried, taking the sorrow of the Jews as their own. So the Japanese hated people having revivals at this church. Although he did not have the Principle, when Rev. Lee spoke he sent out fire of the spirit world. So Japanese police officers who came to arrest him would lay down their swords and cry. Such things happened a lot.

Anyway, Professor Youngoon Kim used to follow Rev. Lee. After she joined the church, a pastor friend of hers, whom she loved most, wrote her to warn her about the Unification Church. He said that the Unification Church had twelve stages; Professor Kim was only at the third or fourth stage, and she would see everything when she went up to the twelfth stage. This shocked Professor Kim and made her pale with anxiety. She could not speak to anyone, and she could just pray.

But one day Rev. Lee appeared to her and reminded her of how he had died. How did he die? When he pulled in many Christians through revivals, the established churches united to accuse him of sexual promiscuity. So he suffered under the heavy weight of worries and died at the age of 33. He said to her that

she knew he was innocent, and now Rev. Moon was being accused just like him; hence, she should follow Rev. Moon until the end in order to find her path of life and also help Rev. Lee partake in the benefits. This relaxed her.

Why do I talk about this? Until now, Christians, especially those who have communicated with the spirit world, have received this accusation. Who would believe it when you call a follower of Jesus a liar? But a spiritual group has men and women singing, clapping, and praying until late at night. So they can be easily accused of sexual misconduct. This is the best way of making Christians fall. That's why Christians especially spiritual groups have been receiving such accusations. Our church came to take one as well. ...

Anyway, as bad rumors were going around, detectives started coming around to investigate after we moved to Heungindong in January 1954. We found out after everything ended. Then the Ewha incident broke out, and the university started to bring false charges against us to justify their own controversial position. Also one faculty member and three students were expelled from Yonsei University. Many students came from Yonsei as well, although this died down after the expulsion. Now Yonsei and Ewha joined forces to attack us, and soon the press joined them and started writing bad stories about the Unification Church. As time passed, every media company in Korea without exception was striking at the Unification Church, accusing us of sexual promiscuity and thereby plunging us into a swamp we could hardly get out of. One day you may see these newspapers, but I cannot speak about it any further. Their words were so dirty that I cannot even think about it. Such stories appeared on newspapers. So they investigated us for many months. A few detectives even heard Divine Principle lectures. But they could find no evidence for the charges. ...

Source materials

In-depth interviews

- MP3 file of Jungwon Kang interview on 4.5.2010
- MP3 file of Gyungshik Kim interview on 12.7.2010
- MP3 file of Youngsook Park interview on 7.28.2010
- MP3 file of Gilja Sa interview on 12.9.2010
- MP3 file of Myungjin Suh interview on 6.26.2010
- MP3 file of Mishik Shin interview on 11.25.2010
- MP3 file of Gyesoon Lee interview on 5.3.2011
- MP3 file of Dehua Chung interview on 8.5,7.2010
- MP3 file of Sengryun Chi interview on 2.23,24.2002
- A transcription of a reply speech at the banquet for the eightieth birthday of Mrs. Wonbok Choi

Newspaper reports

- Kyunghyang Shinmoon, 5.16.1955
- Kyunghyang Shinmoon, 5.16.1955
- Kyunghyang Shinmoon, 5.16.1955
- Kyunghyang Shinmoon, 5.16.1955
- Kyunghyang Shinmoon, 5.16.1955
- Degu Ilbo, 5.22.1955
- Donga Ilbo, 5.17.1955
- Donga Ilbo, 5.19.1955
- Donga Ilbo, 5.28.1955
- Seoul Shinmoon, 5.15.1955
- Seoul Shinmoon, 5.22.1955
- Seoul Shinmoon, 5.23.1955

- Seoul Shinmoon, 6.5.1955
- Seoul Shinmoon, 6.6.1955
- Yonhap Shinmoon, 5.19.1955
- Yonhap Shinmoon, 5.26.1955
- Yonhap Shinmoon, 6.4.1955
- Yonhap Shinmoon, 6.5.1955
- Yonhap Shinmoon, 6.6.1955
- Jayoo Shinmoon, 5.20.1955
- Jayoo Shinmoon, 6.24.1955
- Chosun Ilbo, 5.16.1955
- Chosun Ilbo, 5.17.1955
- Chosun Ilbo, 5.26.1955
- Choongang Ilbo, 5.18.1955
- Choongang Ilbo, 5.27.1955
- Choongang Ilbo, 6.5.1955
- Pyunghwa Shinmoon, 4.16.1955
- Pyunghwa Shinmoon, 5.12.1955
- Pyunghwa Shinmoon, 5.15.1955
- Pyunghwa Shinmoon, 5.18.1955
- Pyunghwa Shinmoon, 5.30.1955
- Pyunghwa Shinmoon, 7.30.1955
- Pyunghwa Shinmoon, 9.21.1955
- Pyunghwa Shinmoon, 12.26.1955
- Pyunghwa Shinmoon, 4.16.1955
- Hankook Ilbo, 5.17.1955
- Hankook Ilbo, 5.23.1955
- Hankook Ilbo, 5.24.1955
- Hankook Ilbo, 5.25.1955
- Hankook Ilbo, 5.26.1955
- Hankook Ilbo, 5.19.1955

Court records

- Verdict of Seoul District Court, 10.5.1955

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Footnotes

1) “Oral history is a form of history writing that interprets the past based on spoken stories; it has its unique theory and methodology because spoken stories differ from historical documents” (Lee 2002). There are various definitions of oral history, which is regarded as one of the qualitative research methods. The oral historian Valerie Yow defines oral history as including life-history, self-report, personal narrative, oral biography, memoir, testimony, and in-depth interview (Kim 2006).

2) “The qualitative research method seeks to understand the experiences and values of the object of study from his own point of view by observing and participating in his daily routine. Thus, this method includes an interaction between the researcher and the research object and establishment of the research context. The qualitative research includes fieldwork, ethnography, folklore, and focus group interview” (Yoon 2005).

3) Stephen Taylor says, “Oral history rebels against written history by reminding us of the importance of dialogue and communication and by reviving our past” (Tyler 1986)

4) Cheongpyeong is heavily built up with facilities such as Cheongshim International school, Cheongshim University, Cheongshim International Hospital, Cheongpyeong Heaven and Earth Training Center, Palace Museum, Cheongshim Center for World Peace, Cheongshim Youth Training Center, and Cheongshim Village.

5) Initially the number of expellees was 15: Mishik Shin (pharmacy, year 4), Gilja Sa (pharmacy, year 4), Jungeun Kim (pharmacy, year 4), Myungjin Suh (pharmacy, year 4), Gyungshik Kim (pharmacy, year 4), Yunrye Kim (family affairs, year 2), Dehua Chung (family affairs, year 3), Seunggyoo Park (medicine, year 3), Soonhwa Choi (Korean language and literature, year 1), Sookja Kim (history, year 1), Youngsook Park (politics and diplomacy, year 2),

Gyesoon Lee (law, year 2), Jungwon Kang (law, year 2), Seunghee Yim (politics and diplomacy, year 2), and Sengryun Chi (law, year 4) (Seoul Shinmoon, 5.15.1955). However, Yunrye Kim later made a pledge to give up the Unification Church, and EWU allowed her to return.

6) In fact I interviewed 10 people. However, as Jungeun Kim was suffering from Alzheimer's, I only briefly interviewed her husband Sanggil Han. According to him, Kim was born in Ulsan, Kyungbook and her father served as a judge in Ulsan. Han married Kim in the Unification Church Blessing of Marriage in 1961. On Rev. Moon's direction he went on American mission alone in 1972, and ten years later Kim followed him on the mission. After a long stay in America the couple returned to Korea in 2012 and are currently living in Seoul.

7) The narrators who kept faith wanted those three to be described as "resting from faith" because of hardship rather than as having left faith.

8) The original name of Sengryun Chi is Malsook Chi, which was used in the newspapers stories of the EWU expulsion. But according to the narrators she was called Sengryun Chi in the Unification Church. Thus this name is used in this book.

9) "Personal memories in oral history appear in the form of life history. Life history is a personal description and a self-reflective first-person description which depicts the narrator's personal experience and ideas of others. Life history shows an interpretation of one's life course in historical and cultural contexts." (Yoon & Ham 2006)

10) "In oral history research, the oral historian, just like anthropologists, must use himself as a research tool and make a relationship with the object of his study—the people and organizations. The most important thing in this process is rapport. It is not easy to define rapport, although it is understood as empathy, mutual trust, understanding, agreement, friendship, and so forth, because rapport refers to an aspect of human relationship that cannot be measured (Yoon & Ham 2006)

11) Translator's note: After the first retreat from Seoul, the allied army regained Seoul. However, they had to retreat again on January 4th after China sent troops to support North Korea.

12) WFMS started in South Boston in March 23, 1869 as an organization to support Indian women with medical care, education, and orphan care. It worked to dispel women's illiteracy and expanded its work to China, Japan, Korea, and several South East Asian countries (Committee for the Publication of 100-year's History of Ewha 1994a).

13) In December 26, 1990 the Korean government awarded the national independence medal "Ejokjang" to Rev. Yoongook Moon.

14) The Unification Church celebrates April 17 as the actual day of Jesus' resurrection.

15) Choi was born on March 21, 1925 in Chungjoogoon, Pyungbook as the last daughter among six children. She gave birth to a son in Seoul in April 1946. However, in May of the same year Rev. Moon left his family for North Korea following the heaven's revelation. While doing mission work in Pyungyang he was imprisoned because of accusations by Christian churches. He lived away from his family for seven years until 1952, when he returned to South Korea and settled in Busan. As Rev. Moon continued with the work of spreading the Divine Principle, however, Choi and her relatives actively opposed him. At last, Choi divorced him on January 8, 1957. However, she was cared for by the Unification Church and she is said to have gone to the church and signed the membership form on June 18 2001. She died of sickness on November 16, 2008.

"One week before my marriage my father in law (Choe's father) suddenly passed away. So my marriage got delayed and took place on May 4, 1944. May is glorious spring, but on that day it poured in rain. My marriage was officiated by Rev. Hobin Lee of Jesus Church. Rev. Lee went to the South after the Korean liberation and established the ecumenical Central Theoretical Institute. We started family in Heuksukdong." (Moon 2009)

16) Hyunshil Kang (born in 1927 in Youngjoo, Kyungbook) met Rev. Moon on May 10, 1952. As a Christian evangelist, she scolded a Christian student who was impressed with Rev. Moon. After praying for three hours daily about Rev. Moon, she visited him to bring him to Christianity. But after listening to his words and experiencing three days of speechlessness and spiritual revelation, she ended up being his disciple (Family Federation History Committee 1982b).

Yohan Lee (born in 1916 in Sunchun, Pyungbook) graduated from a theological seminary in Japan and started as a Methodist evangelist in Hwanghedo in 1946. In December 1952 he heard the Divine Principle directly from Rev. Moon and

joined (Family Federation History Committee 1982b).

17) Hyowon Eu was born on September 25, 1914 in Chungjoogoon Pyungbook.

18) Han was an assistant professor in the English department and the dean of the dormitories.

19) Associate professor of English literature, dean of students of the FLPS

20) The Unification Church members call the person who brought them to the church their “spiritual parent” and “spiritual father” or “spiritual mother.”

21) The “Blessing” in the Unification Church means marriage ceremony, which is one of the most important rituals of the Unification Church. They emphasize that people can reach salvation through Blessing. “The holy marriage of the Unification Church is a ritual to establish the order of love blessed by God. In God’s love, we become true couples, forming families and bearing children of goodness and extending this to the nation and the world. This way we will establish God’s nation on earth and in heaven. The purpose of the Blessing and mass wedding is for the entire mankind to be brothers and sisters with God as parents and form one world” (HSA-UWC Culture Department 1986).

22) “Yonsei and Ewha, they were the best representatives of men and women. If God's Will had been realized there, they would have become the center of all organizations of this country. If they had been restored, all sons and daughters of the six major denominations of Christianity would have come together and completely occupied the second generation in an instant. Ewha and Yonsei are like Adam and Eve. They are second generation. They would have grabbed the essence of the second generation. They are Christian second generation. The first generation is stuck in the fallen world. God takes what is precious. In the past Satan took the precious things, but now the age of restoration puts the second generation in the front. The places where Christian second generation come together are Ewha and Yonsei, aren't they?” (Family Federation History Committee 1999c: 57)

23) “The Teacher even thought that if we conveyed our message to the Korean President and through him to the US, it would rapidly spread to the world. Perhaps for this reason, the Heaven instructed us in dreams and revelations to focus on Maria Park. When I visited her with the Teacher’s instruction to get

checks from her, she would give me two or three checks. Anyway, I knocked on her door every dawn. I was one of her pupils, so I could get in easily. When I said to her, “Since there is a new truth, would you like to listen to it?” she made no response except saying, “Why are you talking nonsense?” I even visited her in her school office. So she finally gave in and came to the Three-Gate Church. But after talking with Hyowon for thirty minutes, she got up and left, saying, “So is this what you are going to save the world with?” (Family Federation History Committee 1982b: 150)

24) Professor of Korean language and literature, dean of the department

25) About Han’s husband I have not yet been able to find accurate information, and there is a need for a further investigation.

26) From Choi’s reply speech at her 80th birthday celebration, June 8 1996

27) The religions that celebrate January 3 as Jesus’ birthday include, in addition to the Unification Church, Sungjoo Church led by Sungdo Kim of Chulsan, Jesus Church, and Israel Monastery led by Bekmoon Kim (Choi 1999)

28) Some members of the Unification Church who knew Kim say that she was suffering from nephritis when she joined the church.

29) The number of EWU students was 3,136 In 1954 and 4,038 in 1955.

30) The FLPS at EWU at this time consisted of the department of law and the department of politics and diplomacy.

a) Committee for the Publication of 100-year's History of Ewha 1994a: 331

b) Committee for the Publication of 100-year's History of Ewha 1994b: 298

31) A 100-year History of Ewha: Source Material records that Choonghua Han served as the dormitory dean until September 1954 (p. 239). However, the circumstances of that time suggest that she served as the dean until early 1955.

32) Malsook Chi is Sengryun Chi’s original name, and it was used in the newspapers stories of the EWU expulsion. But the narrators call her Sengryun Chi, and so this name is used in this book.

33) Chapter 2. Rights and duties of the citizens. Article 8. ① All citizens are equal before the law, and shall not be discriminated on the basis of their gender, religious belief, or social status in any area of life including political, economic, and social. Article 12. ① All citizens have the freedom of faith and conscience. ② No national religion is recognized, and religion is separated from politics. (The Constitution of the Republic of Korea, 1948 July 17)

34) The First Republic, which started with an absolute support from the American military government, almost exactly inherited its policy line. The first president Syngman Rhee started his inauguration pledge with a prayer. He took the suggestion from Christians that the salute to the flag being practiced in schools was an idol worship, and replaced it with an attention to the flag. In 1951 he started a military religious service but only Protestants and Catholics could participate. ... At that time 21 of the 90 members of the interim parliament and 38 of the 190 members of the first parliament were Protestants. Of course, Rhee himself was a Methodist elder, and Vice President Lee was a Methodist deacon. They were surrounded by countless Protestant personnel. This way, although the constitution declared the separation of politics and religion, the First Republic was in fact a Protestant republic. (Lee 2001: 125 - 26)

35) Here “both universities” means EWU and Yonsei Universities. In Yonsei University a faculty member was dismissed for following the Unification Church in March 1955, and two students were expelled for the same reason in July (Family Federation History Committee 1982a: 29).

36) “At that time, the expulsion forced me into prison, and posed a serious problem for God’s providence. The Unification Church almost closed down because of the Ewha and Yonsei incidents.” (Family Federation History Committee 1999c: 81)

Abstract

A study on the oral history of Unificationist students expelled from Ehwa Womans University

Kim, Sang Hee

This is a study about the Unification Church, one of the new religious which is considered to have made history in the messianic movement in Korea for the past fifty years. Even now in the year 2011, the Unification Church, founded on May 1, 1954, exists in Korean society while drawing the attention of various circles. It is strikingly inferior in terms of the number of followers when compared to the established churches. Despite this disadvantage, it has carried out continuous activities in the fields of politics, culture, the arts, sports and religion. Especially in the field of economics and the blessing marriage, which most prominently displays the color of this religious organization, the Unification Church has constantly been at the center of attention.

This study is not a hermeneutic analysis on the doctrine and ideology of the Unification Church; rather it is a study that takes a historical approach to the experiences of Unificationists in the early years of the church which were filled with instances where they were unable to fully express their voice and emotions due to the misunderstanding they faced from Christianity and society, and the remote position they found themselves in due to unnatural means of communications. In particular, in 1955, fourteen of its followers were expelled from Ehwa Womans University for choosing and maintaining their faith in the Unification Church. In this paper, we selected and studied important oral data collected from in-depth interviews with nine of these fourteen students.

Through this study on the oral history of Unificationist students who were expelled from Ehwa Womans University, the writer was able to discover how the religiosity of the Unification Church was severely distorted by the meta-discourse formed by the established circles. The writer was able to confirm how the Unification Church was branded a heretic due to the emotionally charged and biased views of the established circles. History records are the privilege and exclusive property of established circles. In this light, the Unification Church,

placed in an inferior subjugated class, was never free from the heresy discourse instigated and formed by the established circles. This heresy discourse led to the production of numerous literature criticizing the Unification Church especially by scholars and intellectuals who were based in the Christian faith. Such literature was continuously supplied and shared with the general society as if it was the universal norm.

Furthermore, the established circles virtually gave no right or opportunity to the Unification Church to speak for itself on an equal footing. Under this system of authority, the established circles justified their own religiosity while separating and alienating the rest. In the end, the Unification Church was unable to secure a chance to fully express its truth, rituals, culture and history to the religious circles and society.

The Unification Church must take it upon themselves to deconstruct this heresy discourse. The Unification Church should form a defiance discourse against the countless criticism that were documented. This is not something that the established circles or existing religions will shoulder. It may begin as an arduous task but the Unification Church should go back to the first instance when such heresy discourse against them began to emerge, and clarify by who, when, where, what, why and how this critical meta-discourse was created. This task may be something in common with the deconstruction process and formation of a counter discourse of 'Orientalism' which was formed by the occident.

With this deconstructive perspective, the writer was able to identify the following points through this study. First, the writer discovered that the heresy discourse regarding the Unification Church was formed from within a college campus, the Ehwa Womans University. Second, this heresy discourse regarding the Unification Church which was triggered at the Ehwa Womans University became a social issue through the newspaper, a leading means of mass communication, and was intimately shared with the general public. Third, the writer confirmed that the strong response against the Unification Church escalated to include even intervention of state power. Fourth, the writer confirmed that the professors and students who were dismissed or expelled from Ehwa

Womans University because of their faith in the Unification Church later became the key force within the Unification Church in its revival.

A half a century later, the followers of the Unification Church have shown strength in Japan, the United States, Russia, Mongolia, Europe, Africa and other regions, and boasts mission foundations in 192 nations. However, the scars caused by the established circles one year after its foundation still remains.

Efforts to deconstruct this heretical image branded by the established circles should not be limited to within the Unification Church. The Church should make more effort to actively improve its social image. For this purpose, the Church should collect oral and other related material containing the experiences of the very people who lived at the time when these early critical discourses were created and of those who fiercely opposed and lived within such heresy discourses. This material should then be produced as historical discourse. It should not simply remain a story of their faith that is upheld solely within the religious community; rather it should be produced as a discourses that can cause a shift in the perception of society, while being communicated to the religious and academic circles and expanded to the general public.

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