

## Father's Life in His Own Words - Part 77

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June 26, 1966: Commemorating the establishment of the church for Seoul's region 3; seated are Rev. Hyo-won Eu and Rev. Jae-seok Lee

### The Course of the Korean Members

*Following True Parents' Holy Wedding, True Parents' built the movement together. From about that time, Father spoke less about his own course and more about the providential events surrounding him. His words to his disciples from these times in the 1960s reveal many aspects of his outlook and heart.*

What's happening now in Japan? Our Collegiate Association for Research of the Principle (CARP) is registered in fifty-six universities, [\[1\]](#) and doctoral graduates are quietly researching our theology. Students involved in CARP and communist students are fighting each other. In the midst of this conflict, the communist students at one university did an about-face and became Unification Church members. Members of one of the underground organizations that the communists had set up in key places to bolster their activities made a complete turnaround and joined the Unification Church. This caused some trouble, because people started saying that the communists joined the Unification Church to clandestinely evaluate us and to make it look as though we are a rebel organization. This created problems on all campuses in Japan, from Tokyo University to Kyoto University and Tohoku University. Whenever CARP held meetings, people made a fuss, saying that CARP was a communist front.

Do you know what pleased me? More than five hundred intelligent young students at renowned universities in Japan joined the Unification Church, which came from Korea, and they became active church members.

### The winter forty-day witnessing campaign and VOC work

As we pass through the three-year course and the seven-year course, if you go to a farm village, pick up a hoe, love the farmland along with the farmers, shed tears out of a sincere heart and cultivate the land. We should take hold of and teach children who have not been educated because of their parents' ignorance. Since the parents had no interest in education, we should help them recognize the need. Since people have reverted to selfish individualism and have no interest in or attachment to the nation, we must cultivate those qualities again.

### The important tasks for 1966

Invest at least a third of the members in witnessing activities. Next, we must become sacrificial volunteers to fight, on behalf of the country, against communism. After we do anti-communist work, we must

prepare to do Victory Over Communism activities. From now on, we must take the offensive against communism. The time has come. I am creating an organization to do that. From now on, I think, we should visit schools and public offices and give lectures to everyone.



*Father speaking in Gangwon Province during a nationwide speaking tour in the campaign to quadruple membership (1966)*

### **1966 and mobilization of the spirit world**

I had said that a holy, spiritual movement would begin from 1966. These days the winds of spiritual confusion are blowing through the established churches. Do you know why this is happening? They are engaging in spiritual work without fully understanding God's will. Yet, if anyone can bring order to the chaos of the spiritual world, it will be God's sons and daughters.

These days, spiritualists frequently say that Korea is where the Lord will come. Yet, they do not know how he will come. Without knowing that, how can they predict what Korea will become like? What will happen to these people if they continue to do this and then go to the spiritual world?

I am praying these days so that I can mobilize your ancestors in the spirit world. My idea is to mobilize them and have them cooperate with you on the indemnity course. In the future, if you set out to pay indemnity centering on yourself, you will instead be paying indemnity centering on your family and tribe. If a few Unification Church members pray that they will take responsibility, you will see indemnity being paid on a tribal level. This happens because your ancestors return and cooperate with you. In order to hasten restoration, incidents will occur with ancestors striking their descendants or even sacrificing them. You just wait and see whether these things happen or not. That's how it will be.

I know those times will come, which is why I'm putting you through suffering. Once the condition is set of having suffered for God's will, you can be freed. Don't think of relieving yourself of the burden of indemnity until the restoration of the world is complete.

### **Witnessing in the provinces**

When you pioneer the provincial areas, you may find nothing to eat or wear. When you look at the hands of a person who has suffered, they do not look elegant. Inevitably, they are stiff and weathered, because he or she has slept in cold rooms and has eaten cold food. How sorrowful that is!

You may feel you have bad luck and are held back, but these obstacles do not block you. The fate of the Unification Church is not determined by these things.

### **Establishing CARP, January 10, 1966**

We have to demonstrate that this nation has to work with members of the Unification Church. Korea as it

is now has no way to prevent a communist invasion. Communists infiltrate into the lower-middle classes of society. Accordingly, we have been engaged in efforts to enlighten people in the provincial areas by conducting Divine Principle workshops and counseling them on how to live.

Each group of three in each district (township) must take responsibility for teaching Divine Principle, counseling people and promoting the enlightenment movement.<sup>[2]</sup>... If college students go to rural communities and take charge of the education of middle school students, they will come to grasp the situation of farm villages and feel a spirit of patriotism as well. We should leave behind a true doctrine that teaches young people to sacrifice for the nation.

In the society today, universities and colleges are bases that can influence philosophies and dogmas. For this reason, I established the Collegiate Association for the Research of Principles (CARP) in order to affect the philosophical field in universities around the world. However, it seems that our members in the countryside are not interested in CARP. I placed the highest quality members in CARP, so that it can serve as the basis of our operations in various respects. In Japan, CARP was not well recognized in the beginning, but it has come to be well recognized and recently has achieved good results.

From now on, through CARP activities you have to testify to students and professors, particularly professors of philosophy, that they cannot surpass our theology and ideas in terms of theory. We have to help people around the world recognize it.



*The first CARP rally for high school student leaders (in Tokyo, August 10, 1966)*

### **CARP's mission and the direction of its activities**

It is our mission to unite the democratic and the communist camps. For that purpose, we must assign at least one member to each one of the 2,400 districts across the nation. If we want to assign three members forming a trinity, we must have about seven thousand members whose educational level must be college graduate or beyond. I originally wanted to assign mainly Ewha Woman's University and Yonsei University graduates, but that became difficult. I therefore changed the policy to one of sending mainly middle school and high school graduates.

At present, there is no way of preventing the communist forces from increasingly infiltrating the nation. Therefore, we must strengthen our foundation until it is recognized by the nation and also present our principles to the people.

Children of the wealthy can live as they wish, but children of poor farmers have to live in farming villages all their lives. Consequently, those poor children are likely to feel inferior. When children are very young, they are all friends. Yet, as they grow, the children of rich parents enter middle and high schools in Seoul and other cities, while the children of poorer parents remain in the villages. After the rich children graduate from school and come back to their villages, they do not regard their old, poor friends as friends.

At the same time, the poor young people separate themselves from the rich and become critical. In this way, people become divided into groups. Communists exploit this division to subvert people. We must campaign to bring them together in harmony.



*Father with the participants of the second national workshop for university students, in 1966*

### **Earning money**

After designating the holy grounds in 1966, I gave instructions for "economic restoration." Before that, I had prohibited members from carrying out economic activities,<sup>[3]</sup> in other words, from earning money. If they had made money before that time, it would have created a bad condition. In God's providence of restoration, the principle is to find people first, which is why you cannot touch material goods before finding people. Because of this, we went about finding people even if it meant going through suffering by selling off everything we had; we did not engage in money-making campaigns.

I prohibited all financial activities save those involving manual labor where you shed your blood or sweat. Anything where you did not shed blood or sweat, I prohibited. The blood or sweat was like the payment of a price, which may help you understand how much suffering our Korean members went through then.<sup>[4]</sup>

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<sup>[1]</sup> Father said this in December 1965.

<sup>[2]</sup> During the forty-day witnessing campaigns, members taught practical skills (often reading and writing hangul) to rural residents. Their work inspired the Park Chung-hee Administrations' Sae Ma-ul (New Village) movement, which tried to bring educational and economic improvements to rural Korea.

<sup>[3]</sup> Father uses a term that means "restoration of economics, or finances."

<sup>[4]</sup> This short section comes from Father's words to members in Essen, Germany, in March 1972.