

Rev. Sun Myung Moon: The Man and the Myth

“내가 본 인간 문선명 선생”

곽 정 환

1. 제목이 벅차서

“인간 문선명 선생” 너무 높아 다 우릴수없고 너무 깊어 미처 헤아릴수 없는 선생이시기에, 아무리 생각해 보아도 내가 붓을 들기에는 합당치 않은 제목이다.

선생을 가깝게 모신지가 20년이라해도, 아직도 내가 아는 것은 오솔길을 따라 미답의 산을 오르고있는 등산객 모양, 전체가 내 시야에 들어오기에는 너무도 웅장한 산이다. 한가지 분명한 사실은 오르면 오를수록 선경을 경험하는 감격의 연속으로 오늘도 오르고 있다는 것 뿐이다.

지금까지 감탄했던경치는 따지고 보면 전체산이 지나고 있는 조화절경중의 오직 한 모퉁이에 불과 할것이라는 심중이, 가면 갈수록 절실하다. 고개마루 하나를 더 올라서면 비봉우암이 장엄한 자태를 들어낼 것이며 연이러 도착하게 될 계곡 속에는 천길 장폭과 영혼을 적실 신비경의 심연이 또 기다리고 있을것을 예상하는 것은 오히려 자연스럽다.

나는 선생을 더 알고 싶다. 조금씩 알아갈수록 더 목마르다. 망망창해 수평선을 몇시간이고 의시하시는 선생의 마음을 어떻게 헤치며, 너털웃음 뒤에 숨은 그림자를 무엇으로 헤아리랴! 매사에 완벽하게 예민 하시기에 차라리 털수룩하신 그분의 생활속에 숨겨진 참뉘를 알고싶고, 준비없는 땅위에 속인의 상으로 서있는, 선생의 참으로 귀한 내면을 보고싶다. 자리를 함께 했을 때, 말을 먼저 꺼내주시지 않으면 부자유스럽고, 한번 입을 다무시고 지긋이 눈을 감으신 선생앞에서, 무엇을 그리고 어떻게 해야할지 몸둘바를 모르는 자신이 느끼는 선생과의 결정적인 격차를 어떻게 하랴! 그러므로 이 제목은 너무나 벅차다. 다만 선생이 스스로 우리에게 오셔서, 먼저쓰고 함께 덩굴어주시는 모습을 아직도 흐리기만 한 나의 안경을 통하여 보고 느낀대로 쓰는것임을 먼저 고백한다.

2. 문선명 선생의모습

통일교회사 시안에서 유광렬 협회본부 문화부장은 선생의모습을 다음과같이 기술했다.

첫째 그 체격이 건장하고 체력이 뛰어나 어려서부터 노경에 이르기까지 어디가나 군학의 일학같이 우뚝히

by Chung Hwan Kwak

1. Subject Matter: Too Elusive and Difficult

Reverend Sun Myung Moon.

To me he is much like a mountain—so high I cannot see its totality by just looking straight at it. He is also much like an ocean which simply defies my effort to fathom its depths. However, in any description I might give, I am beset with the uneasy feeling that I can never do proper justice to my subject.

I have known Reverend Moon very intimately for the last twenty years. Yet when I think about how much I actually know about him, I must admit that I really know very little indeed. I am no better than a frustrated mountaineer who, determined as he is to reach the peak climbing the steep and untrodden path, has not yet managed to get even a bird's-eye view of the whole mountain; its yet unconquered peak still towers majestically before me. There is, however, only one thing of which I am certain—the higher I climb, the more intensely conscious I become as my eyes feast on a steady succession of various sceneries—one after another, now enchanting and breathtaking, occasionally awe-inspiring, and then sublime. I confess, though, that even today I am still on my climb.

Looking back, I cannot help feeling that what surprises me now, even after all these years, is that the scenes I have thus far encountered represent only a part of the whole mountain in all its total harmony and beauty. I become more and more certain of this feeling as the years roll by.

Each time I reach a new plateau, another towering peak or magnificent rampart-like cliff comes into view. After admiring from a distance the purling of a gigantic waterfall, I naturally anticipate seeing a lake as deep, crystalline and mysterious as it is soul-uplifting.

I have a passion to know Reverend Moon better. As I “drink” of the man, I thirst for more; my craving is not stilled. How I wish I could unravel the inner working of his heart! Sometimes for hours on end he appears incredibly engrossed—staring beyond the horizon while in the midst of an immense ocean! What would I not give just to touch even the shadow of his being when he bursts into a gale of laughter! In all that he does, he is meticulous and alert, yet so sensitive. In fact, I am tempted to look elsewhere—in the unobserved nook and corner of his rare moments of solitude—to catch a glimpse of his unvarnished style of life. Above all, I should really love to discern what is hidden “inside” Reverend Moon. He is one who sojourns on this earth—which is not yet prepared to accept him for what he truly is. On many occasions when Reverend Moon and I

솟아왔다.

그 얼굴모습은 비교적 큰편이면서 조금치도 허술한데
가 없으며 환하게 퍼진 이마와 작은눈, 그위에 높직히
뻗어내린 콧마루가 특징적이나 전체 면상이 한가지
로 확실한 윤곽을 그리면서 대조화를 나타내고 있다.

팔의 크기에 비해 손이곱고 작은편이나 무섭게 날래
고 선함을 지니고 있으며 또 다리의크기에 비해 발이짜
임새있게 작은편이나 역시 드물게 날래고 힘세다.

선생의보행은 대단히 수연하고 여행의 상조차 보이나
그속도와 진도가 매우 빨라 보통사람으로써 추종할수없
을 정도이다.



선생의표정은, 언제나 온화준풍의 기색이나 거기에다
놀라운 강기가 들어있고 위엄이 번진다.

선생의동작은 매우 자연스럽고 자유스러우며 명랑 활
달, 이틀데없이 호방하나 거기에는 언제나 진실내지 진
지성과 예리한 통찰력과 넘치는 자신과 권위가 있고 주
위를 압도하는 위대한힘이 풍기고 있음을 느끼게한다.

전적으로 동감이다. 부족한 나의 필력으로는 선생의
모습을 더설명할길이 없다.

3. 선생의 멋

선생은 안락으로 멋을 지니고 태어나셨다. 선생의 이

목구비 외상부터가 하나님께서 지금 구상하신다해도 첨
가할곳이나 메꾸고싶은 구석을 찾을수 없으실 것이다.

선생의 동작이 또한 얼마나 크고 멋있는가? 장엄한
철성으로 천만인의 심령을 쪼개면서 설교하는 자세나화
동의 자리에서 노래가락에 맞추어 어깨가 덩실덩실하실
때의 호쾌함이 어느것하나 멋있지않은 동작이 있는가?

선생의 큰 멋은 여유이다. 선생이 미국 국회에 초대
되어 강연을 하실때의 일이다. 세계를 안하에 두고본다
는 국회의원들 앞에서 '근간에 이나라 신문이 Brain-
washing 하는 사람이라고 크게 내사진을 싣고 또 잡지
가 천연색 사진으로 표지기사로 다루주어서, 내가돈안



들이고 선전을 잘하게 되어서 먼저 감사합니다... 라고
여유있는 조크를 하심으로써, 신경을 곤두세워 주시하
는 그들을 먼저 웃게 만들고 마음의문을 열게한 다음본
론을 말씀하시는 선생이시다.

노타이 샤쓰 차림에 안경까지 낀 선생을 대하여, 시
내에서는 물론이요 산골짜기 구멍가게에서도 '당신이
레버런 분이 아니십니까? 직접 묻고 다가서는 수가 많
다. 빙그레 웃으시면서 'Maybe... (아마...) '하지고는
말끝을 적당히 흐리는 자연스러움은 참으로 멋있다.

메디슨스퀘어가든 대집회때, 말씀이 시작되자마자물
지각한 한사람이 단하에서 의식적으로 소란을 피운적이

happen to find only each other face to face, an awkward feeling comes over me. *He* is the one who mercifully breaks the silence. When he sits in meditation with his eyes closed, I find myself at a loss as to what to do with myself. I do not know how I can possibly avoid my inevitable feeling that he is so much more highly evolved than I and my worry that I may not be able to tune in to him at all. No wonder the subject I have chosen to write about is too elusive and difficult. Under such circumstances, I still want to offer a brief portrayal of the man who has graciously cast his own lot with so many of us throughout the world. I must say at the same time, however, that it is my own



version, seen as it were through the opaque and imperfect lenses of my own understanding and emotion.

2. Reverend Moon's Appearance

In "A History of the Unification Church," Mr. Kwang Yul Yoo, head of cultural affairs of the Unification Church headquarters in Seoul, Korea, speaks of Reverend Moon's physical appearance in this way:

Endowed from his early childhood with a healthy and strong constitution, one could say that Reverend Moon stands out in the crowd. His face, slightly on the large side for his body, never impresses one as being common or coarse; on the contrary, with his high forehead, small eyes and the long broad bridge of his nose, he rather gives the impression of a clean-cut and well-harmonized countenance.

Compared with his large, powerful arms, his hands are small and expressive, yet extraordinarily agile and strong; his somewhat small feet are unusually nimble and powerful. When he walks, his steps are leisurely yet slow, firm, yet dignified. Even so, if one is to keep up with him at all, one suddenly real-

izes how fast he walks. Indeed, an ordinary person can hardly keep pace with him.

As for his facial expression, it is always full of warmth, mellowness and humanity, braced with a strong will and an air of dignity.

When he moves, his movement has the grace of naturalness and freedom, his manner, the expression of carefree generosity; underneath all these qualities, one easily notices his sincerity and serious-mindedness, his unequalled power of observation, his abundant self-confidence, all of which go to command—not demand—the immediate attention of those near him with such authority and power.

I have no means of giving a more accurate description of Reverend Moon's appearance.

3. Reverend Moon's "Style" and "Personal Touch"

Reverend Moon was born with style. If God chose to "improve" his looks for effect, He would probably hesitate to add anything or take anything away. Indeed, all his movements bespeak his "style," "flair" or "personal touch." When he preaches, his masculine voice, sonorous and deep, stirs the hearts of all his listeners, easily

있다. 호기심많은 청중의 시선이 그곳으로 몰리고, 말 씀은 중단되고, 신사적(?)인 미국경찰이 꽤나 오랜시 간을 끌면서 불량배를 퇴장시킬때, 그자리의 교우들은 누구하나 가슴이 터지는 압담을 느끼지 않은자가 없었 다. 그러나 선생께서는 '내가 노래를 하나 부르겠습니다. 산에는 꽃이피네, 꽃이피네...' 산유화를 큰목청으 로 부르셨다. 삼만 청중은 선생의여유와 멋에 감복하여 장내분위기는 숙연해지고 교우들은 처절한 하늘의 심정 과 연이어서 함께 눈물지우면서 단상의 선생을 영원의 상으로 마음에 새겼던 것이다.

선생은 자유인이요 자연인이다. 선생이 얼마나 자연 을 그리워하시며, 자연속에 심취하기를 잘하는가를 가 잡게 모신 사람은 너무도 잘안다. 사월의 연초록 나무 잎새를 비경처럼 바라보시기도 하고 식탁위에 놓인 아 름다운 꽃잎을 가리키면서 '이 아름다운 조화와 오묘를 쳐다보면서도 세상에는 하나님이 없다는 사람이있지? 하시기도 한다.

선생을 가까이 대해본 사람이면 누구나 그분의 인간 미속에 용해된다.

이미 몇번 들어서 잘알고계신 할머니의 신앙간증을 시간이 가는줄 모르시고 누구보다도 흥미있게 들으시는 가 하면, 지방교회를 순방해서는 시골 할아버지와 농사 이야기로 장시간 담소하는 장면을 우리는 많이 보아 왔 다.

한강 백사장에서 교우역사들과 힘을 겨루면서 씨름을 하시기도 했고 명절때면 식구들이 벌린 윗판 옆에서 누 구보다도 열중하신다. 이렇게 선생은 놀이터의 스스럼 없는 친구도 되시고, 다정다감한 지도자도 되시고 자애 로운 스승이 되셨다.

하나님을 위하여 일생을 바치신 선생께서는 그 연장

으로 사람을 위하는 일에도 지성을 다해 오셨다. 주는 일, 베푸시는 일로 일관하신 선생은 사람들의 아픈곳, 허기진곳, 빈곳을 너무도 잘알아주셨다. 타락한 인간들 의 변화 무쌍하고 얼룩얼룩한 마음을 아시면서도 모르 는척, 당신이 베푸시는일은 한결 같았으며, 가면쓴 속 사람을 상관않고 오직 선생이 위해주는 일에만 전념해 오신 것이다. 온세계에 선생의 호의와 온정을 받은자, 실로 그수가 얼마인가?

언제나 받는자의 생각보다 오히려 더 보태어 주심으 로써 감사에다 흐뭇함을 첨가해주신 선생이시다. 교우 원에서도 감사와존경이 항상 울어나오고 있는 것이다.

4. 집념과 정력의 화신

일을 만나 손에 쥘 다음에는 끝장을 보지않고는 물러 나는 법이없는 강인한 선생의 집념은, 활화산처럼 타오 르는 열정으로 기어히 목적인 바를 이루고야 마신다.

선생의집념은 모두 하나님을 지극히 사랑하시는데 있 다. 하나님을 사랑하시고 하나님의뜻을 기어히 이루시 려는 선생의 무서운 집념이 아니었다면, 거센킥박의 소 용돌이 속에서 통일교회는 존재할수 없었을 것이 분명 하다. 피를 토하는 자리에서도 그 피를 손바닥으로 문 질러 바라보면서 하나님앞에 충효를 맹세하신 선생이셨 다.

목표를 정하여 치솟는 그분의 정열은 낮과밤의 구별 이 있지않다. 식사시간이 따로 없고, 상식이 통용되지 않는다.

선생의뜻에 대한 애착과집념은 한가히 좌정하지 못하 신다. 각기관과 주본부등지를 영일없이 순방하고 일선



moving them either to tears or to cheers. In a small gathering, he often sings and shows us his interpretation of dance. I feel that everything he does could never be said to lack his beautiful and unique "style."

The most distinguishable characteristic is his big-heartedness. When he was invited to address the members of the U.S. House of Representatives, he said:

During the last 14 months I have become an increasingly controversial figure for the mass media and have made headlines in the newspapers throughout the country. Some magazines have even had cover stories on my movement and have put pictures of me on the cover of their magazines. I am flattered that some of the pictures were even more handsome than I am and that, although I am not paying for one penny of advertising, they are making me very famous. I do not know how to thank them properly.

This brought the House down! His keen sense of humor, along with his human touch, instantly broke the ice with the tense audience. As their laughter subsided, they could be truly receptive to what he had to say.

When he sometimes goes out dressed informally, with an open-neck shirt and sunglasses on, strangers stop him—no matter if he is in a major department store of a large city or a small out-of-the-way town—and invariably ask him, "Aren't you Reverend Moon?" Smiling enigmatically, he mumbles, "Maybe..." in a natural and charming tone of voice. There is a personal touch in the way he handles himself on all types of occasions.

As soon as he began to address the audience at the Madison Square Garden Rally in 1974, several loud and noisy hecklers near the podium set about deliberately harrassing and taunting him in order to distract and disturb the audience. As the courteous(!) policeman took his time in escorting these people out of the place, all Unification Church members felt reactions ranging anywhere from annoyance to fury. Yet, Reverend Moon kept calm and collected. He merely announced that he was going to sing a song. "In the mountains, flowers bloom, flowers bloom and bloom..." With deep feeling he sang the Korean song, "Sun Yu Hwa." Call it his "style," "flair," "cool," "personal touch," "showmanship," "magnanimity," it somehow touched the right chord in the hearts of everyone. All 30,000 people in the audience were deeply moved. As silence descended, the audience was struck with awe and reverence. There was no member of our Family who was not moved to tears at that point, seeing in the incident the providential hand of God moving to help the accomplishment of His will. The noble image of Reverend Moon standing on that platform was indelibly engraved in the memory of every Family member.

Spontaneous and free, Reverend Moon is also a lover of nature. His intimate associates and followers know only too well how much he loves and appreciates nature and how often he seems enraptured by the beauty and mystery of God's handiwork. He is often observed sitting for hours in a meditative mood, admiring the grass and leaves that have just turned emerald green in

the early dawn of April. Once, pointing to the delicate petals of a flower on the dinner table, he spontaneously exclaimed, "Are there fools who, seeing the exquisite beauty of a flower like this, *still* deny the existence of God?"

Anyone who comes in close contact with Reverend Moon usually falls in love with his humanity and warmth. On countless occasions people have observed him listening to an old woman's testimony of faith with more courtesy and attentiveness than any other person present, even though he may have already heard her testimony several times. While he was on an inspection tour of Unification Church local branches located in the rural districts of Korea, he was often seen in the company of an old farmer, talking and laughing with him for hours about various problems of farming in that particular district.

On the sandy beach of the Han River, he used to wrestle with the best student wrestlers. On a New Year's eve, when our Family members played the Korean game of "yoot," he was more enthusiastic than any other participant. A friend to all during such festive occasions—a strong, sensitive and humane leader always—he is also a loving and understanding father to each one of us.

Reverend Moon, who has dedicated his whole life to the love and service of God, is also devoted to the well-being of his fellow man. He is keenly aware of not only their suffering and their hunger, but their possible feeling of "emptiness" as well. While he knows only too well an infinite variety of masks which man may wear, he usually pretends not to notice. He has always been a consistent giver. There are countless numbers of people who have known and enjoyed his generosity, good will and love. It is his "personal style," so to speak, to give a great deal more than the beneficiary would ever hope for, so that the latter's gratitude is deepened by his contentment. It is no wonder, then, that our Family members never cease to feel true heartfelt gratitude and to hold him in the position to receive their highest esteem.

4. Reverend Moon as the Embodiment of Perseverance and Energy

Once he makes up his mind to undertake a certain project, he always brings it to fruition; he has never been known to abandon his projects. His perseverance is supreme; once aroused, his enthusiasm spills forth as uncontrollably as the eruption of an active volcano. This is why he usually attains all his goals, in spite of any difficult odds.

Indeed, it is his faith in and love for God which comprises the inexhaustible fountain of his enthusiasm and perseverance. Without his determination to do God's will and without his tenacity of purpose, the Unification Church would no doubt have been wiped out in its early existence, since it underwent incredibly cruel and relentless persecution. One time, when he spat up blood, Reverend Moon rubbed it in his palms and with this action renewed his pledge of eternal love and devotion to God.

His overflowing energy is astounding. Once he sets his heart on reaching a certain goal, he often forgets to eat, as he works day and night to accomplish it. His work schedule disregards common sense. He is constantly "on the move," going from one Unification Church center to another,

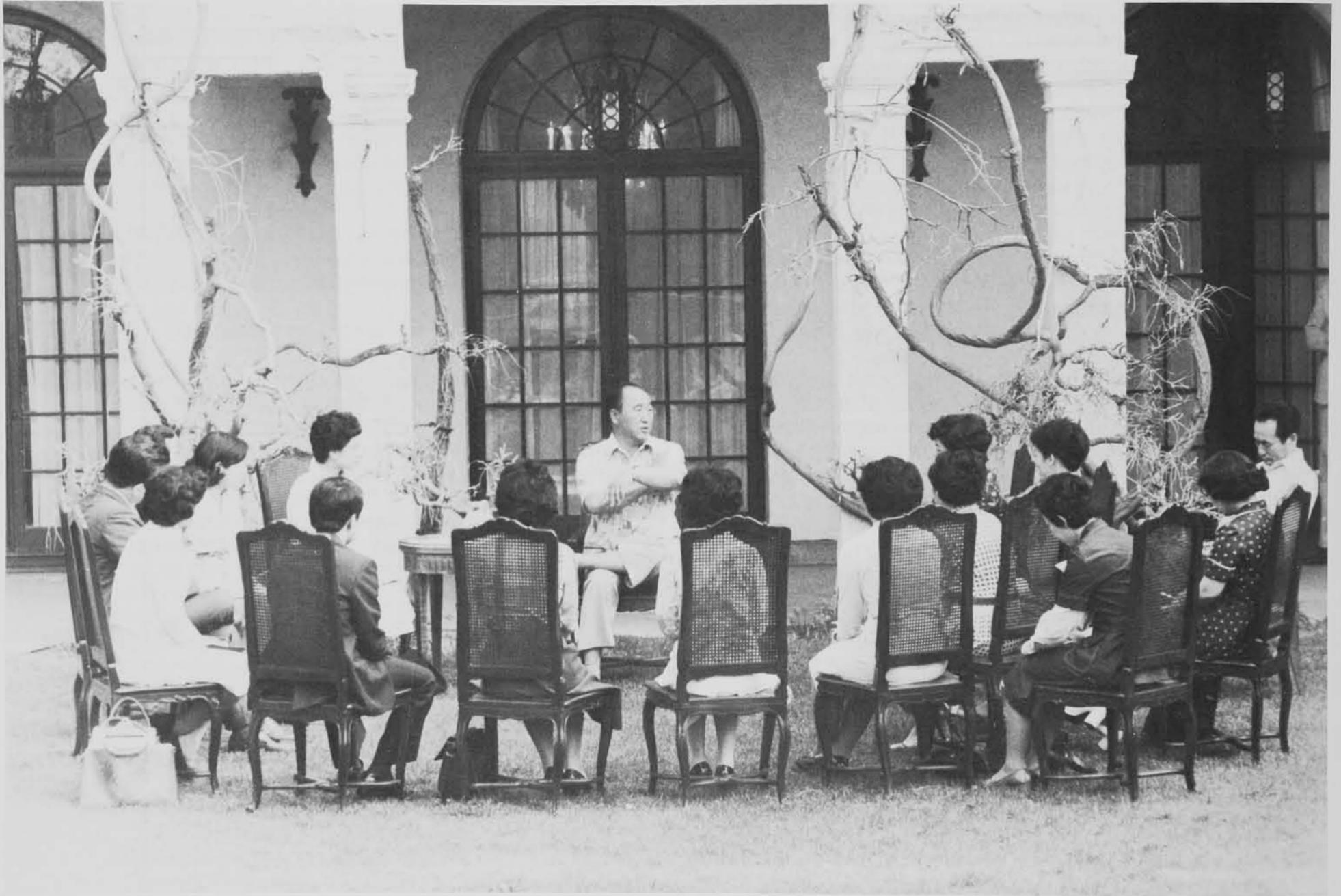
에서 직접 지도 하신다. 현지의 담당자가 미처 상상도 못한 기발한 착상과 구체적인 추진방안으로 지도 격려 하시는 것이 선생의 일과이다.

선생의 창의적인 구상은 심령지도, 전도, 사업, 섭외, 각종 대회나 행사등을 포괄하여 세밀하고 구체적인데까지 이른다. 생각하지 않는 구상이 어디서 나오겠는가? 선생은 강한 집념밑에서 각분야의일을 언제나 사무치게 생각하고 제심을 알수있다.

계획이 성취될때까지의 과정이 이러하듯이 그것이 성취된 후에도 선생의정력은 새일을 찾아 휴식을 모른다. 하나님의심정에 뿌리를내린 확신을 기반으로 하여

5. 위대한 지도력

이세상에서 선생의 지도력을 의심하는 사람은 없을것이다. 초창기 어느 지방교회 천막시절에, 부인과 딸 때문에 반대역사를 하던 지방유지 한분이 욕을 하고난 다음에 '뭐니 뭐니해도 문선생 개인은 성공한 사람이다. 저들이 내말을 안듣고 문선생 말을 들으니... 하던 말이 생생하다. 오늘 오색의 젊은이들이 선생앞에서 열광하는 모습을 그사람이 보았다면 무엇이랴 할까?아직도 선생의 일대가 창창하지마는 지금까지의 생애만을 두고 보더라도 살아서 선생만큼 영향을 미친 사람이 또 있으



넘쳐나오는 정력임으로 주변의 시들은 영혼들에게 생기를 작동시킨다. 모진 박해를 딛고 일어서서 오늘의 통일교회의 기반을 이룩한것은 모두가 매사에 초인간적인 지성을 다하시는 한분 선생의 혼신적 추진에 근원 하였다.

선생의 수면시간은 평균 3~4시간이요, 활동반경과 생활의 입체적인 폭은 범인의 4~5배는 능히된다. 흔히 선생의정력은 체력이 비범한데서 그렇다고 말한다. 물론 선생의체력은 뛰어나시다. 바다에가나, 산에 오르나, 젊은이가 미처 따르지 못하는 선생의 체력이시다. 그러나 자나깨나 뜻에 미치신 집념이 체력의 상한선을 생활속에서 뛰어넘게 만들었다고 봄이 옳을 것이다. 그리고 선생 스스로 눈물겨운 자기 훈련을 쌓아서 오늘의 체력기반을 마련하셨음도 우리는 들었다.

매사에집념과 의욕의 화신으로 박력있게 펼쳐가는 선생의 정력적활동은 성실을 바탕으로 하기때문에 만인을 열복시키면서 통일교회를 세계적으로 키워오신 것이다.

라! 역사 이래 어느 성현열사나 영웅이 살아 생전에 백여민족의 청년을 지도해 보았던 말인가? 하물며 선생의 지도는 권력이나 무력이나금력에의한 강압강점이 아니고 속사람의 연경에 의한것 이기에 귀한것이다.

이곳 미국의 반대자도 선생의업적과 지도력은 인정안할수 없다. 교포사회에서도, 신앙면을 떠나서 인간적인 면으로도 '영웅은 영웅이야!'가 공통의 표현이다.

선생은 어디에서나 우뚝 솟는다. 어느곳에서나 중심이 되시고 곧 주인이 되신다. 장중한데다가 출선수범 하면서 교육하는 선생은 매력있는 지도자다.

세계의 뜻있는 젊은이가 생애를 내어 맡기면서 따르는 것이 그실증이 아닌가! 책임질 지도자와 뜻을 찾지못해 방황하던 현대의 젊은이들이 선생의 가르침아래서 새소망을 얻고 용모와생활이 바뀌는것이 그좋은 증거가 아닌가!

아무리 역경에 처했다라도 선생의 '위해주는 마음'을 깨닫고는 자기사정이 어려움으로 느껴지지 않으며, 그

even visiting every one of over fifty state headquarters in America on the spur of the moment. He guides the state leaders in the American Unification Church by constantly suggesting on the spot new and daring ideas which have inspired him. More often than not, the state leaders had never even thought of such ideas before. His creative ideas, always concrete and detailed, encompass all the different aspects of Unification Church activities—from witnessing and spiritual counselling to business ventures, public relations and public rallies. Where does this steady flow of original creative ideas come from? What does this prove? Only that his power of concentration and his tenacity of purpose keep him constantly occupied with all facets and phases of Unification Church activities.

There was a time when, except for sleeping hours, I was constantly with Reverend Moon. From dawn until time for bed, which was usually long after midnight, his work schedule left him no time for himself. All this time he was occupied in meeting and talking with many new people, in going on inspection tours of the headquarters of many of our facilities, and in discussing various problems with different staffs. Since the Unification Church has its missions all around the globe, at all hours he is challenged by many unexpected and even unheard of problems. When a staff member brings him an urgent problem that demands his immediate attention, Reverend Moon gives his answer without a moment's hesitation; it is sometimes so contrary to conventional wisdom that he has to "explain" it to his staff member. It becomes clear, however, that his is not an answer which he pulled from the air, but rather the idea had probably been simmering in his mind for a long time. Often, I bid him good-night and went to sleep. Yet instead of retiring for the night he became completely absorbed in thought, meditation or prayer until the wee hours.

As soon as a project is completed, his restless and superabundant energy constantly motivated by a sense of mission finds another project; he never takes time to enjoy his well-earned rest. Indeed, his creative energy, which comes from his faith in God's loving heart, tends to revitalize the lackadaisical around him. It is undoubtedly his wholehearted devotion and sincerity, as well as his matchless energy and perseverance, that made it possible for the Unification Church to survive all persecution even from the early days and to lay the firm foundation for its present worldwide expansion.

Reverend Moon sleeps three to four hours a night. His daily workload easily exceeds that of four or five average men. People often attribute his boundless energy to his superb physique, and it is true that his stamina is indeed remarkable. Many young people cannot keep up with him when he takes them deep-sea fishing or mountain-climbing. It would be truer to say that his sense of mission, his tenacity of purpose and his power of concentration all contribute to the recharging of his energy which cannot simply be explained solely in physical terms. It is also well-known to many of his followers that he keeps on imposing upon himself an ever increasing dose of self-discipline for endurance. It is, however, his utmost sincerity which pervades his energy, concentration and determination that has made him so appealing to many thousands of people. The inevitable result is that the Unification Church daily expands in our missions around the globe.

5. His Leadership

In my opinion, there is no one in the world today who could seriously question Reverend Moon's spectacular success as a leader. In the early stage of the development of the Unification Church, a prominent person in one town once blurted out in dismay: "No matter what criticisms I may level against Reverend Moon, the fact remains that he is a great, successful leader. They (my wife and daughter) may not listen to me, but they are willing to listen to him and follow him..."

I wonder what this man would say today if he would witness with his own eyes how enthusias-



tically a group of people of all races from all over the world love and follow Reverend Moon and his teaching. In his sixties, Reverend Moon still has desire to do many things, but on the basis of what he has done so far, I can think of no other human who has influenced mankind as much as he has! In the course of human history, who, among great sages or heroes, ever guided and led the youth of more than 120 nations in his own lifetime? Reverend Moon's leadership does not depend on political power, wealth or military might. On the contrary, his leadership is stamped with the approval of love and respect which common folk have for him. I can understand that for one man to win such esteem is probably the rarest thing in the world.

Here in the United States there are many who, antagonistic as they are to our movement, frankly acknowledge that Reverend Moon is a skillful leader who has accomplished many miracles. Yet, this does not tell the whole story. Many Koreans living in this country, when they talk about him as a human being (apart from his position as a religious leader) almost unanimously agree that Reverend Moon is a great hero!

Reverend Moon always stands out in any group of people, attracts their immediate attention and becomes like their natural leader. Not only is his appearance quite impressive—what's more, he teaches and guides the people by his own example. That he is a most charismatic leader is easily proven by the number of young men and women from all over the world who have given up their chosen careers to follow him. Furthermore, these young people, who previously may not have had direction for their lives, find so much hope for the world through his teachings that they may suddenly modify their physical appearance as they also change their way of life internally. There can surely be no greater proof of his wise leadership. Once these young people understand and appreciate his heart—that it loves and cherishes each of them—no hardship or adversity will be too difficult for them to overcome.

분의 자애로운 눈빛 앞에서는 만가지 사정이 다 해결되고 만다.

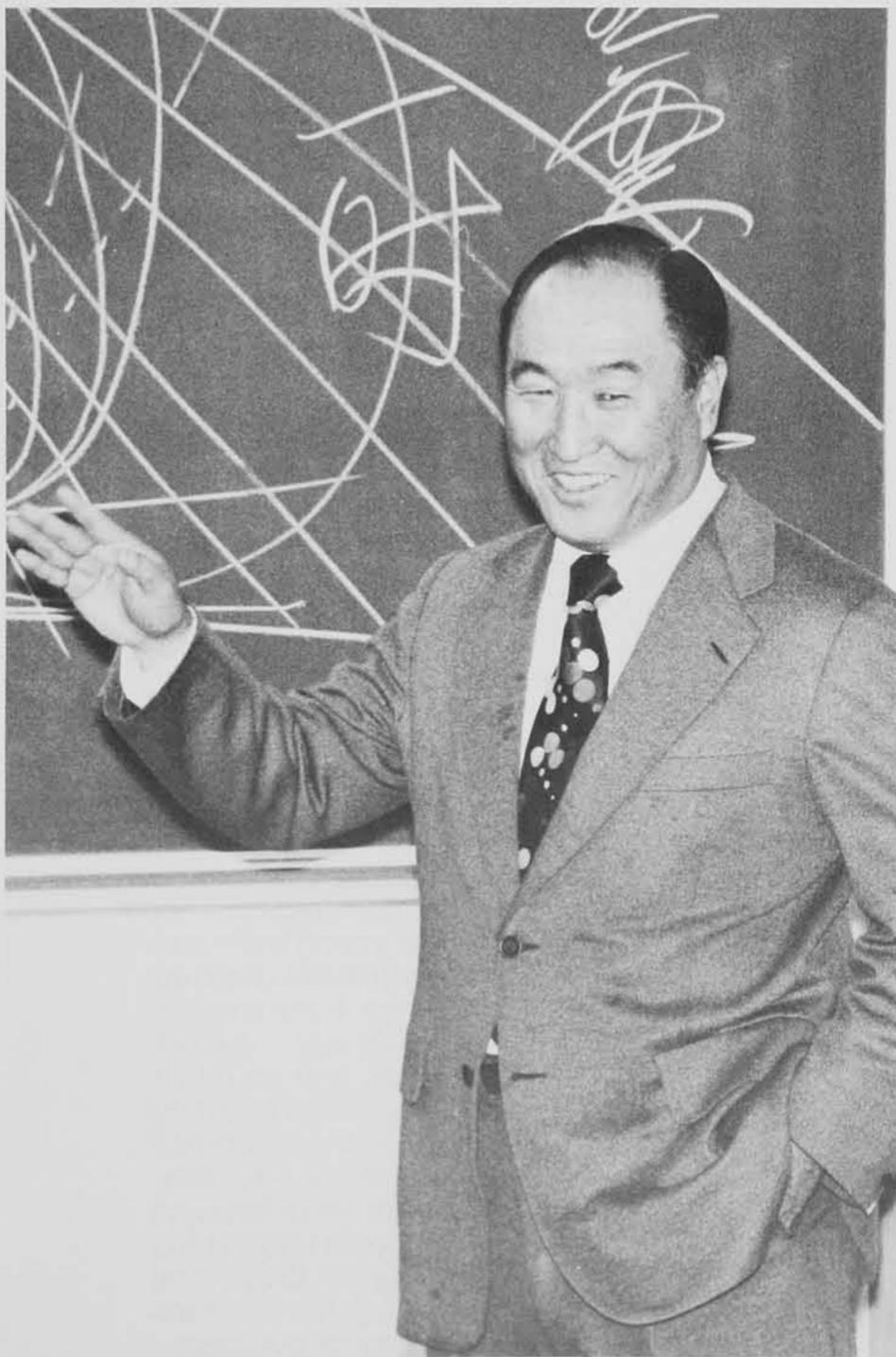
선생은 의에 굶주리신 분이시다. 하나님에 대한 지극한 충효가 호흡에도 생활에도 저절로 품겨 나온다. 그럼으로 하나님이 주신 본성이 작동하는 사람이라면 누구나 선생을 알아보고 추구하게 된다.

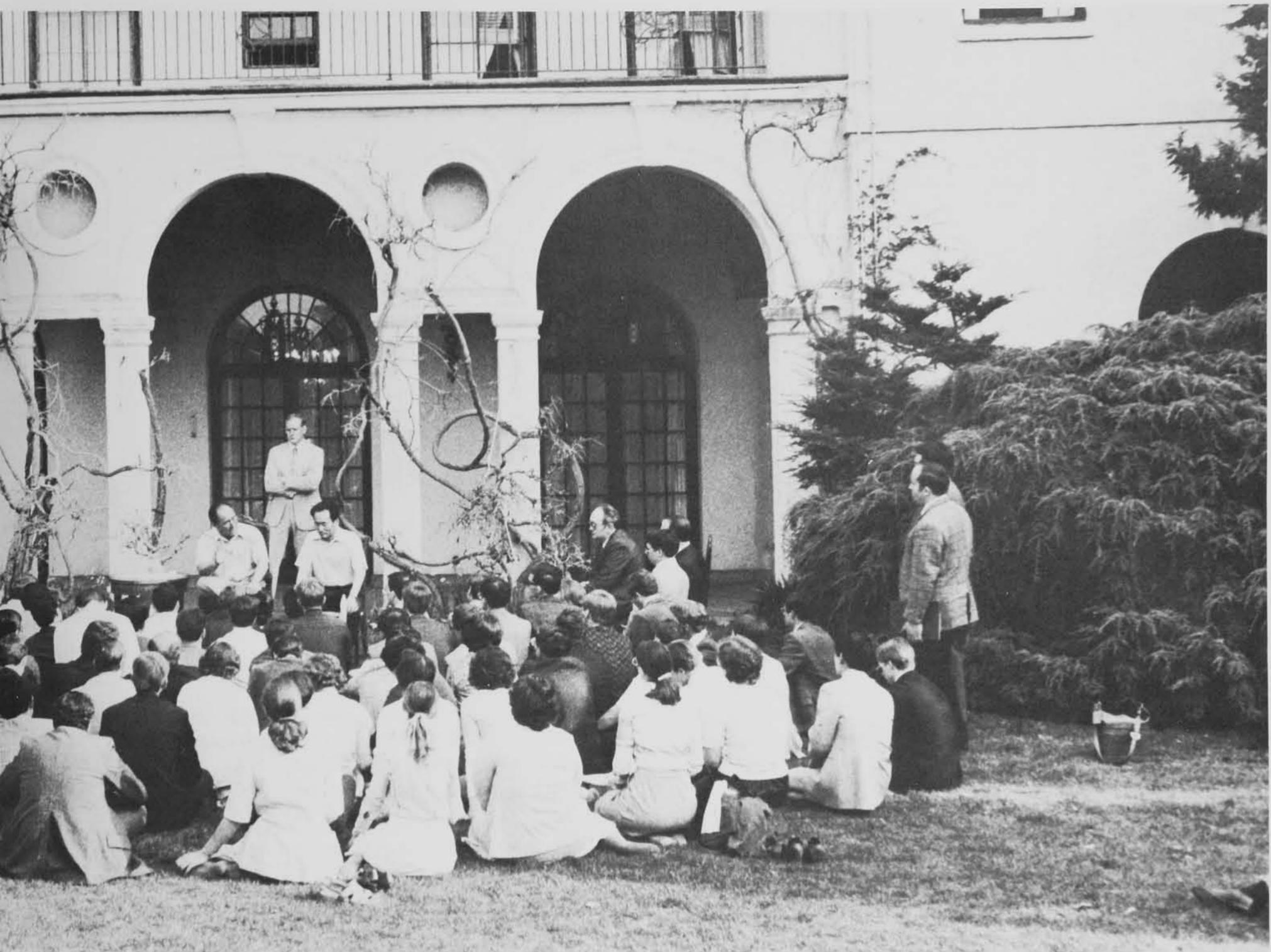
불의를 응징하고 선악을 쪼개어, 천도를 밝히는 선생의 설교는 영혼을 파고드는 놀라운 설득력을 지녔으며, 간곡한 그분의 기도의 내용을 접한 사람이면, 마음깊은 곳에서부터 변혁이 일어남을 체험했을 것이다. 이렇게 선생의 지도는 하나님과 천리에 직접 바탕을 두고 있기 때문에 하나님 아래에 있는 온세계에 그분의 지도력이 미치고 국가민족의담이 헐리고 있는 것이다.

선생의 지도는 지고 지선의 하나님을 중심한 이상실현이 목표이지마는 땀내나는 현실을 무시하고 도피경에 이르자는 공상적 지도가 아니다. 컴퓨터처럼 치밀한 사고를 가지고 현실에서 이상에 이르는 과정을 정확히 지도하신다.

선생은 뛰어난 기억력을 지니셨고 특히 사람을 기억하시는데는 빼어나신 바있다. 선생은 사람을 아신다. 많이 연구 하셨다. 사람을 입체적으로 보신다. 누구나 본심을 세워 선생앞에 나선다면 자기의 전체를 투시하는 선생의 혜안을 의식하게 될것이다.

내용을 지닌 선생의 지도가 현실적인 포용력을 동반했으니 선생의 품은 넓고 의지할곳이 많다. 박력있는 통솔과 무서운 실천력은 수많은 젊은이가 감복하고 개척의





When they look into his loving and compassionate eyes, the eyes which have seen so much of the suffering and tragedy of this world, people seem to find confidence to solve all types of problems.

Reverend Moon hungers for righteousness. His love and devotion to God are evident in every phase of his daily life, and after meeting him, anyone who has managed to preserve some part of his God-inspired nature will unhesitatingly accept his teachings and follow him.

His sermons in which he excoriates unrighteousness, distinguishes good from evil and makes the way of Heaven manifest to all, are not only eloquent and persuasive but thought-provoking and soul-searching. Those who have ever heard him pray with all his heart and soul are so moved; when I first heard him, I felt a radical transformation taking place in the marrow of my being. Thus, his leadership in doing God's Will helps spread his teaching throughout the world, breaking down not only racial barriers but national boundaries as well.

The ultimate goal of Reverend Moon's leadership is the realization of God's will; yet it is not to be considered a dreamer's fantasy nor escapism from the stark reality of the world. Like a computer, he carefully maps out in detail the various necessary steps by which he means to actualize this ideal on the earth.

Reverend Moon has almost a photographic



의지로 승화된다.

외적으로나 심정적으로나 빛지는 것을 제일 두려워하시는 선생은 아직까지 '스스로 하지 아니하고, 하라고 지시하는, 것을 우리에게 보여주지 않았다. 참으로 절세의 지도자 이시다.

6. 생각하시는 선생

선생은 생각하시는 분이시다. 하나님을 사무치게 생각하시는 선생이시다. 전인미답의길을 통하여 하나님의 창조이상과 천상세계의질서를 다 파헤치고 죄의곡절을 규명해 내셨다. 그뿐 아니라 죄악세계를 헤치고 하나님의뜻을 이루시기 위하여 선생께서는 얼마나 마음조이면서 많이 생각하셨는가?

'원리'가 품은 내용과깊이, 그리고 통일교회가 이룩한 현대적인 기적의연속은 모두 선생의 이상과 추구력이 얼마나 큰 것인가를 대변해 준다.

헤일수 없이 많은 선생의 명언이나 표어들이 그렇게도 박진감있게 우리생활에 파고들어옴은 선생 친히 이상의 실체가되고 개척의 선봉이 되어서 생각하고 또 실천하신 생생한 철학에서 나왔기 때문이다.

선생의 타고나신 상상력도 뛰어나셨지만, 선생의 생각은 평범한 절차를 통한 산물만은 아니다. 선생은 생각이 시간이 너무나 모자라신 생활을 하신다. 선생은 곧 생각의 실체이시다. 하나님을 사무치게 사랑하시는 나머지 하나님의뜻과 그뜻의 실현을위해 사무쳐 지내시는 실체이시다. 그러므로 선생에게 있어서의 생각은 곧 실천과 직결된다.

선생의 성격은 급하신 편이다. 안일, 자족, 정체를 미워하신다. 뜻을두고 열화같은 급한심정을 품고 계시지만 또 인종의왕자로, 절세의 침묵으로 지켜보시고 기다리시기도 한다. 왜냐하면 인종이 죽음처럼 지루 하더라도 기어히 참고 기다리면서라도 실현해야할 하나님의 뜻을 사무치게 생각하고 생활하시기 때문이다.

선생은 일찌기 부산 범일동 오두막집 생활에서도 세계각국에 선교사를 파송할것을 생각하셨고, 미국에서

대집회를 하시면서도 모스크바의 선교집회를 구상 하셨습니다. 범인의 생각과는 너무나 격차가 심하기때문에 구상하신 것을 발표하시는데 상당한 시간이 요할때가 많다.

신앙을 떠나서도 선생은 언제나 투철한 철학과 확고한 가치관아래서 말하고 행동하고 생활하시는 분이다. 그분은 언제나 선악과의, 불의가 분명하다. 그러므로 그분 앞에는 적당히 지내려는 소인의생각이 곧 낭패를 당하고 만다.

7. 맺는 말

사실을 말하자면 인간 문선명 선생은 일생을 그늘에서 지나신 불쌍한 분이시다. 억울하게도 역사 이래 최악 인간들이 받아야할 온갖 곤욕과 욕설을 혼자 받으면서도 참아 나오셨다. 이상의 주인공이면서도 냄새나는 죄악의현실을 개척하는 종종 종의몸으로 봉사만을 해오신 분이시다.

하나님의뜻을 위하여 형언못할 정의 십자가를 꿰어지고 천도를 오직 혼자 세워나오신 불쌍한길을 걸어오신 분이시다. 복귀의길을 헤쳐오신 선생의 내적인 사정과 심정을 다 밝힐날이 올것인지 아니면 선생만이 품으시고 물어버릴 것인지 아무도 모른다. 우리가 기도로써 조금 느낀다해도 그것은 선생의 내정의편린에 지나지 못할 것이다. 공인으로서도 사인으로서도 선생이 걸어온 생애는 형극의연속이었다. 아직도 우리는 선생의 회노 애락을 다모른다. 그분이 공분에 떨고있는 폭을 모르고 지나며, 선생이 처절해하는 안타까움의 깊이와 화락의 양을 측량하기에는 너무도 거리가 멀다.

선생은 자유인으로 나셨다. 그러나 이세상에서 가장 부자유한 분으로 일관했다. 어디를가나 주목의 대상이요, 눈치가 보이신다. 선생의 본성으로는 울타리안이 숨이 막힌다. 미국이 너무 좁으시다. 지구를 하루에 천바퀴라도 돌고 싶으시다. 선생은 참으로 답답함을 품고 사시는 부자유인이다.

하나님아버지! 선생의마음이 완전히 자유로울그날이어서 속히 임하게 하소서!



memory, especially of people. He has a penetrating insight into his fellow man. He takes something of a three-dimensional view of people; by this I mean that anyone who presents himself to him will instantly recognize his unerring judgment of man. Also, he gives of himself most generously when he leads his fellow man, and people will always find him broad-minded and dependable in every way. His strong and effective leadership, coupled with his determination to translate his ideas into action, inspires young leaders and staff members with the necessary confidence in themselves to achieve great things. He abhors the idea of being indebted to anyone—materially or heartistically. He has never asked anyone to do that which he himself is not prepared to do. Undoubtedly, this makes him a rare leader among men.

6. Reverend Moon: The Thinker

Reverend Moon is a great thinker—one who thinks deeply about God. As a philosopher of sorts, he has opened up a new path to the understanding of the purpose of God's creation, of the laws of the universe and of the origin of sin. Through the *Divine Principle*, he shows us the way to overcome the satanic world and to fulfill God's will on earth. The miracle of the success of the Unification Church in the propagation of its truth throughout the world attests to the power of the thought and action initially instigated by Reverend Moon.

There are countless maxims and aphorisms of Reverend Moon. The reason they mean so much to us, his followers, and to our lifestyle is that he, himself, is the fruition and exemplification of these maxims. Whatever he thinks and says comes from the core of his being. Although his power of thought is outstanding, his thoughts are not the products of mere cognition, for he has so little time to think just for thinking's sake. Reverend Moon, the thinker, and Reverend Moon, the doer, are not two separate entities; both are harbored in one body and have a superb relationship of give and take. For him, then, his love

of God on the one hand and his resolve to do His will on the other are one and the same. In other words, things which he thinks of are connected to things which he does.

Reverend Moon may appear to be impatient. He wants results at the soonest possible time. He despises ease and comfort, self-satisfaction and stagnation. Although he does his best to accomplish his goal within the shortest space of time, no one can be more patient than he when a situation requires patience. He is always willing and prepared to wait for a more favorable moment if necessary, as long as God's will is able to be fulfilled.

By way of illustration, let me relate a story. Years ago, when he lived in a miserable shack that he himself had built in Pusan, Korea, he conceived the plan to send missionaries to every nation on earth. Even when he held rallies in various American cities, he constantly bore in mind to continue his desire to hold the biggest rally of them all—the one which he would like to hold in Moscow sometime in the future. As I have already mentioned, some of his ideas are so contrary to common sense or so far above the understanding of the common man that he must take his time before publicly announcing them.

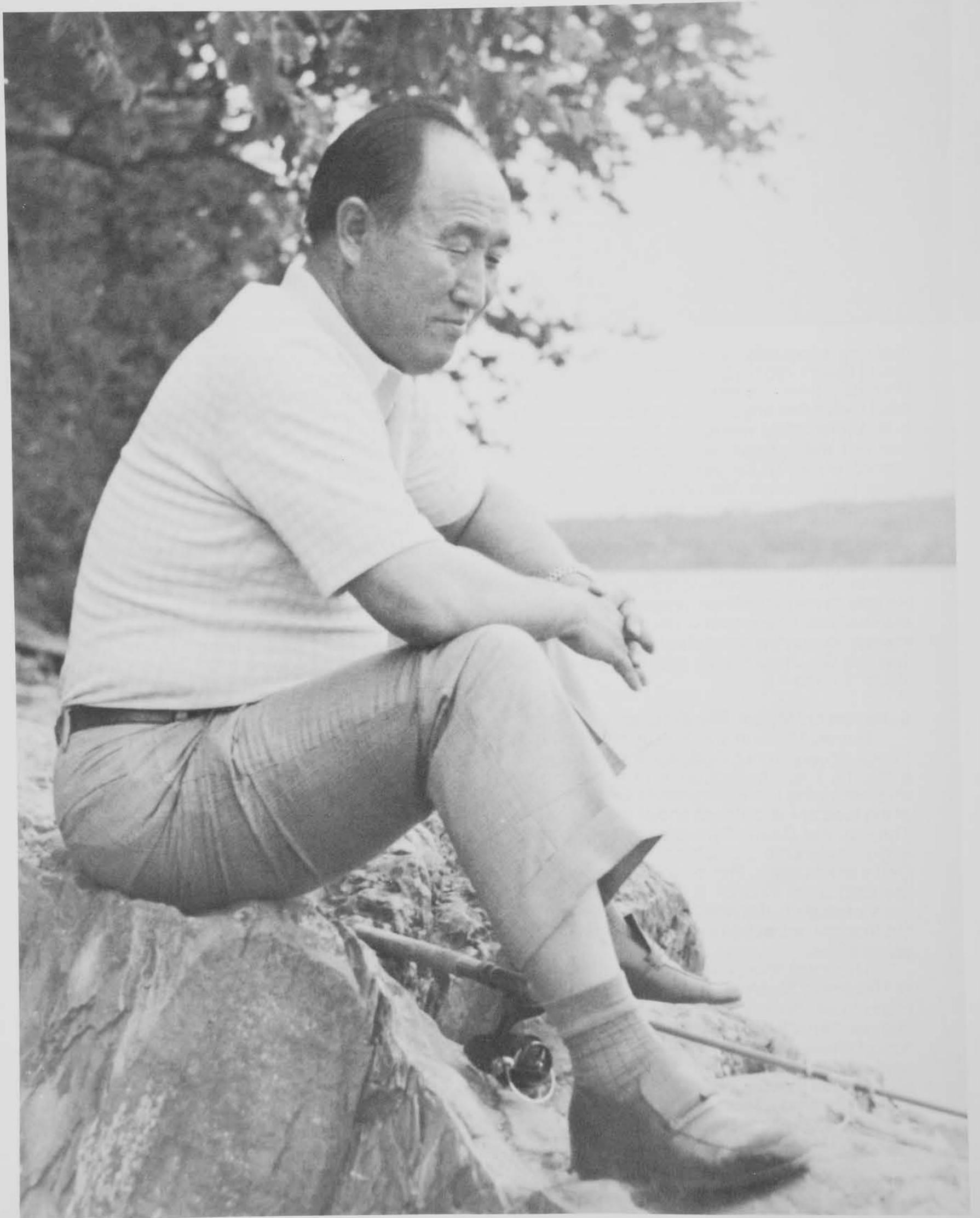
Without even considering his religious faith, one is bound to acknowledge the fact that Reverend Moon always speaks, practices and lives a sound philosophy of existence and value. He distinguishes between good and evil, righteousness and unrighteousness. Therefore, a petty man who desires to live his life by "just getting by somehow", in Reverend Moon's eyes would surely be considered a miserable flop.

7. Conclusion

When all that needs to be said about Reverend Moon is said, the truth of the matter is that for all his greatness he has not received the universal acclaim and plaudits due to him. His great work goes largely unappreciated. Though he has suffered so much humiliation and abuse as well as many insults fit only for the worst of criminals, he has borne it all with superhuman fortitude. Master-originator of many lofty ideas, he sweats and toils like the lowest of the lowly slaves to actualize them. To do God's will—to establish the Kingdom of Heaven on earth—he has walked a long, lonely and miserable path bearing the cross of unspeakable suffering. No one knows for sure whether the day will come when his sincerity and determination to bring about restoration for all mankind will be appreciated, or whether it will be forgotten altogether after he is gone. However, whatever we happen to know of him through our investigation is but a fraction of the whole. In his private as well as his public life he has continued to walk through a thorny thicket. We do not yet know all of his joy or sorrow—what elates or grieves him.

He was born a free man, yet he has led a shackled life. Wherever he goes, every move he makes—the personage of Reverend Moon is watched. By nature, he is so active that he cannot breathe freely when he is cooped up in the house for too long. Although the United States is a big country, it feels too small for him, for if he could he would like to go around the globe a thousand times a day.

Heavenly Father, please let the day come when Reverend Moon feels completely free and unshackled once and for all! Amen.



The Public Life of Rev. Sun Myung Moon

文鮮明선생의 公的인 생애

黃 煥 案

(統一·世界 1980년 2 월호)

내가 선생님을 만난것은 선생님께서 35세요, 내나이 24세일 때였다. 연희대학교 3학년에 재학중이었던 내가 1980년인 이 해에 벌써 50세가 됐고 선생님께서는 회갑을 맞으셨다.

꽃다운 청춘시절을 뜻위해 고이 바치고 이제 이마엔 잔주름이 늘고 만년청년으로 계시수길 바라는 우리의 소원도 아랑곳없이 환갑의 해를 맞이한 것이다.

돌이켜보면 선생님이 걸어오신 발자취는 돌작발 형극의 길이요, 파란만장한 생애로서 반대와 핍박의 연속이었다.

선생님께서 반대세력과 반대자들에게 하시던 말씀이 생각난다. 『30년, 40년 반대할 용기가 있거든 따라와 보라지... 제 물에 지쳐 떨어지고 말것이다.』 이것이 반대자를 대하시는 선생님의 대응자세였다.

이렇게 고난을 몸소 받으시면서 승리하신 선생님의 생애노정 이면에는 그분의 뜻대한 신념, 소명자로서의 사명감등 우리가 미처 따르지 못하는 내용들이 너무나 많다. 감히 그 분의 위대함을 줄필로 다 할 수 없지만 기도하는 마음으로 이 글을 쓴다.

□ 뜻에 미치신분

성경을 독파하시고나서 원리를 갖기위해 깊은 기도와 명상의 생활을 하였고 그러나 생활을 통하여 갖으신 원리를 성현들과 하나님께까지 통과시키시던 과정에서 뜻대한 선생님의 사상이 잘 나타난다.

선생님은 16세에 예수님과 대화할 통하여 그분의 사명을 인계받으신 이후 그 뜻을 저버리지 않으려고 피나는 노력을 전개하셨다.

하나님의 명령을 좇아 독생자 이삭을 잡아 헌제하려는 아브라함을 이성애 중대한 사람이라 누가 말하겠는가. 미친 사람이요, 미친것이 아니었겠는가. 선생님은 어찌 그렇게도 아브라함의 심정에 정통하셨을까! 1백20년동안 비가오지 않은 상태에서 홍수심판이 있을것이라고 방주를 짓고있는 노아를 바라보는 사람들이 얼마나 비웃고 조롱했겠는가! 주위사람들은 미친사람으로 제쳐놓았다. 하늘의 뜻을 모르면 그들의 생각이 옳지않겠는가!

뜻을 아는자와 모르는자의 차이는 하늘과 땅만큼 이나 다르다. 남이 이해하지 못할 길을 가셔야 할 선생

by Hwan Chae Hwang
Tongil Segye February, 1980

When first I met Rev. Moon, he was 35 years old and I was 24. I was then a junior at Yon-sei University. Now, in 1980, I'm already 50 years old and Rev. Moon celebrated his 60th birthday.

He sacrificed his youth for God's Will and, in spite of our wish that he remain eternally youthful, his forehead is, at 60, full of years and wrinkles.

In retrospect, his path has been a hellishly rocky road and his life one of relentless persecution and continuous opposition.

I still remember Rev. Moon's words about his adversaries:

Well, if they have the guts to stand in my way for 30 years, 40 years, let them oppose me...but I am sure they'll run out of steam long before that.

These words show very clearly his inner attitude toward his persecutors.

Behind his victory over all manner of opposition and persecution lie his unshakable faith, his sense of mission, and many other reasons which we find to understand even today. This pen of mine can never do justice to his greatness, but it is with fervent prayers in my heart that I have taken it up.

Crazy for God's Will

After reading the Bible countless times, he spent most of his waking hours on prayers and meditation in order to discover the Principle. And the Principle, once discovered by his spiritual life, met with the full approval of sages and God. The noble thought of Rev. Moon is most unmistakably to be found in the Principle.

At 16, Rev. Moon had a personal dialogue with Jesus, in which he took over the latter's unfulfilled mission. Ever since he has never wavered even for a second in his determination and struggle to carry it out.

Who in his rational mind would look upon Abraham as sane and normal, Abraham who obeyed God's command that he sacrifice his son Isaac? He would be considered insane, and his act just as irrational! How closely does Rev. Moon resemble Abraham in their hearts' yearning to obey the command from above! Again, people sneered and jeered at Noah, who prophesied, when there had been drought for 120 years, that God would judge them by the flood and went ahead building an ark! To the people he was an object of contempt and ridicule. They did not understand God's Will, so how could they be right about Noah's action?

The difference between one who understands God's Will and another who does not is like that

님은 가시는곳마다 비소와 조롱과 멸시와 천대의 연속이었다. 뜻을 대신한 아브라함이나 노아의 입장이 또한 선생님의 입장이 아닐 수 없다. 홍남감옥에 계실때 사랑하는 아들을 찾아오신 어머니가 죄수옷을 입고 있는 아들의 모습이 가엽고 마음이 아파서 눈물을 흘리셨을때 「하늘의 뜻을 위해가는 아들에게 이만한 고생 잘 참고 견뎌야 한다고 위로하고 격려는 못할망정 눈물을 보이려거든 어서돌아가라」고 호령을 하셨다니 범인이나 어찌 이해 할 수 있는 일이겠는가?

오로지 뜻길을 위해 도움이 되면 그길을 용납하실지라도 조금이라도 거치적거린다고 생각되면 가차없이 끊어버리시고라도 뜻의 길을 가시는 선생님이야말로 뜻에 미치신분이요, 뜻밖에는 모르는 분이시다.

복을 달라고 기도하는것이 보통민는 사람들의 신앙생활이다. 선생님은 복을줄수 있는 사람이 되게 해달라고 기도하라고 가르치셨다. 그리고 선생님 자신은 만일 내가 뜻알에 잘못가거든 자녀들을 통하여 탕감받게 해달라고 눈물로 호소하시는 것을 들었다. 부모에게 자녀 말고 더 소중한것이 무엇이 있으랴만 자녀를 절고 하늘알에 다짐하시는 선생님. 뜻을 위해서라면 어려울것이 없고 못할일이 없으신 뜻의 화신체가 되신 선생님이신 것을 부정할 수가 없다.

□ 때와 싸우시는분

「시간은 황금이다」라는 금언이있다. 이 금언을 철저히 이행하시는분이 선생님이다. 하루 3~4 시간 밖에 안주무시고 뜻을위해 몰두하시는 생활을 수 십년간 계속하고 계시니까 분초를 아끼시고 시간에 얼마나 정성을 들이고 계시다는 말도 빼놓을수 없는 사실임에 틀림없다.

그러나 여기서 내가 말하고자 하는 것은 때를 맞추시는 선생님의 생활에 대해서이다. 성경에 하도 많이 나타나있는 3수, 4수, 7수, 12수, 21수, 40수, 120수 등이 무의미한 반복이 아니라 원리적인 근거가 있었다는 것을 우리는 알고 있다. 이러한 원리적인 근거를 찾아내신 선생님이 때를 바로 포착하시는 것은 어떻게 보면 너무나도 당연한 일인것처럼 느껴지기도 하지만 때를 바로 알고 이에 대처한다는 것은 쉬운일이 절대아니다.

사람이 평생사는동안 성공할 기회가 세번쯤은 있다고 한다. 그러나 그때를 알지못하고 넘어가면 그것과는 아무 상관이 없게 된다. 때를 알고 때를 기다리는 자에게 그때는 몰래 지나갈수 없지만 때를 모르는 자에게는 수많은 좋은때가 온다고 하더라도 그때를 놓칠 수 밖에 없다. 아무리 때가 시급하다 하더라도 일의 앞뒤 순서가 있는데 제때에 맞는일을 갖다 맞추는다는 것은 여간 어려운 일이 아니다.

초창기에 허리꼬부라진 할머니들을 앞에 놓고 밤새워가며 말씀하실때, 말씀에 은혜받고 밤이 새는 줄도 모르고 취해있는 할머니들은 좋았겠지만 크나큰 섭리적인때와 해야할일을 앞에 놓고 계신 선생님이로선 겉으로는 함께 웃고 계시지만 속으로는 얼마나 초조하시고 안타까우셨을까?

노년에서 장년, 장년에서 청년, 청년에서 소년, 소년에서 유년, 그리고 개인을 대하시고 기르시던 시절, 삼위기대 활동을 주관하시던 시절, 가정을 중심한 섭리, 종족을 중심한 섭리, 민족 국가와 세계적인 섭리를 앞장서서 주도하시는 때와 섭리의 내용을 맞춰야하는 선생님의 명에는 어느누가 협조하거나 의논의 대상이 돼드릴 수도 없는것이다. 보이지않는 사탄과의 싸움이

계속되는 마당에 섭리사적으로 중대한 내용이 있으면 있을수록 이를 방해하려는 사탄의 파괴공작이 빈틈만 있으면 침투해 오려고 한다.

하나님의 구원섭리도 예언자나 선지자를 통하여 미리 알리시고 행하시듯이 선생님이 행사하실 일중에큰일일 수록 사전에 알리시고 행하시게 되며, 감당할수있는 기대와 환경여하에 따라 상징적으로 혹은 형상적으로 또는 실제적으로 말씀하시게 되는데 실제적으로 사실을 사전에 말씀하시게 될 경우라도 지나가는 말씀같이 거처해보시는 말씀같이 던져 지혜로운자는 깨닫고 둔한자는 지난다음에야 알게되는 일들이 비일비재하다.

섭리적인 대집회나 합동결혼식 같은 큰 잔치도 처음부터 수선스럽게 시작되지 않는다. 늘 나서는 때문이지만 나들이 가듯이 나간길이 천리여정에 올랐다는 격이다. 출발은 미미하고 누가 쉽게 눈치채지못하게 시작되었을지라도 결과는 실로 놀랍지 않을 수가 없다. 무엇을 왜 하는지도 모르고 있는동안에 역사적인 일들이 하나하나 매듭지어져 나갔다.

□ 미련을 안 남기시는 분

항상 자기가 한일에 대해서 후회와 미련을 지우지못하는것이 범인이다. 지나간 시간은 돌이킬 장사가 없다. 선생님께서는 후회없는 생애를 남기시기 위해 비장한 심정으로 나날을 대하신다. 지금 죽어도 여한이 없고 영계에 가는날 천군천사로부터 영광의 환영을 받을수 있는 나의 생애가 되었느냐 하는 관점에서 다음 순간에 어떻게 될지 모르는 지금이 최후의 순간이 될지라도, 하는 각오로 순간순간을 대하신다. 무슨생각을 하다가 무슨일을 하다가 어떠한 자리에서 최후의 순간을 맞게될 것인가를 항상 염두에 두고 사신다.

하나님은 완전한 분이신 까닭에 사탄의 미련이 남아 있는 것에 운행하시지 않으신다. 읊을 보더라도 사탄의 참조가 있을때 완전히 사탄에게 내어줘 할대로 다해 보고는 사탄도 감탄하고 증거하였으며 하나님어떤축복을 내리셔도 할말이 없읍니다고 완전히 항복하고 만것이다. 못먹는 감 썰러나 본다고 사탄의 심사가 할 짓을 다해보기 전에는 미련을 남긴채 물러날준재가 결코 아니다. 감옥은 지상의 지옥이요, 법앞의죄는 원수요 법을 다스리는자 앞에 죄수는 원수와 같은 위치인데 선생님은 공산치하 홍남감옥에서 모범죄수로서 사탄의 괴수에게 상을 받으셨다. 사탄이 못하는 일을 하기전에는 사탄으로부터 해방을 받을수가 없다. 사탄은 자기희생이나 죽음을 가장두려워 한다. 목숨과바꾸는 싸움에서 사탄은 분리된다.

초창기부터 밤을 새우시는 선생님의 생활은 지금도 마찬가지이다. 부분적인 사람들의 증거가 아니라 만인이 다 우리 선생님은 못난 우리를 밤을새워 기르시는데 정성을 다하셨다는 똑같은 증거와 간증이 만나올수가 없다. 말씀을 하실때도 시간을 정해놓고하시는 경우는 거의 없다. 말씀을 기대하는 바탕만 조성되면 10시간도 20시간도 구애받지 않으신다. 그말씀을 통하여 무엇을 말씀하시는 내용과 의미가 전달되고 확인이 되고 남도록 충분히 익혀주신다. 진력이 나시고 심증이 나지않을까 생각되는 범위를 훨씬 넘어서도 그것이 업이요,낙인듯 보람스럽게 그런일을 20년전이나 지금이나 변함없이 되풀이하고 계신다.

식사같은건 도무지 안중에 계시지 않는다. 조반이저녁때로 미뤄져도 시장기같은 것은 완전히 초월하시고하시는 일에만 취하시고 몰두하신다. 주무시는 것도언제자야하고 얼마를 자야한다는 관념은 전혀 없으시다.

between Heaven and earth. Thus Rev. Moon, too, has had to suffer ridicule and contempt in the hands of those who did not understand God's will. Rev. Moon stands in the shoes of Abraham and Noah who represent it. While he was imprisoned at Hung-Nam, North Korea, his loving mother paid a visit to him, and seeing her son clad in prison garb, broke out into weeping. Thereupon, Rev. Moon sternly told his mother:

Mother, I'm walking on the path of God, so if you don't want to comfort me in my suffering or indeed encourage me to follow this path, please, Mother, go back home. I don't want to see your tears!

Rev. Moon is crazy for God's Will. He knows, and wants to know nothing else, for if it is not God's Will, it's utterly insignificant. He opts for anything that is harmonious with God's Will and will not accept or tolerate anything, however attractive, if it goes contrary to it.

Ordinary believers pray to God for blessings or other benefits. On the other hand, Rev. Moon has taught us to pray to God so that we can become the givers of blessings, not their recipients. As for Rev. Moon, I once heard him pray most fervently that if he was on the wrong path to God's Will, then God should impose upon him very steep indemnity conditions through his own children. To parents there is nothing more precious than their children, and yet he was willing to risk the well-being of his beloved ones before God! There is absolutely no denying that Rev. Moon is the very person who will do anything and everything, no matter how difficult, if it be in any way for God's Will.

Grappling with the Times

"Time is money," says a very popular saying. Rev. Moon literally lives by it. He sleeps only three to four hours a day, working doggedly for God's will for the last several decades. There is no question in my mind that he counts every minute, nay, every second, so as to fulfill his mission.

However, what I want to stress here is his perfect sense of timing. In the Bible, the numbers such as 3, 4, 7, 12, 21, 40, and 120 are repeated. They are not meaningless but are founded upon the Principle. It is natural, then, that Rev. Moon, who discovered the basis for these numbers, should have his sense of timing. But as we all know, it is not easy at all to make proper preparation for the task after we know when something is supposed to take place.

It is often said that one has three big chances to succeed in one's life. But if one does not recognize them, they are most likely to go down the drain. For he who can recognize these chances and goes about making quiet preparation for them they are not wasted at all. But for another who fails to do so as many chances as may come, no matter how frequent, are of no avail. A task to be done usually requires that it be tackled in a certain order from beginning to end, and to know when and where to start—that's genius. And it is certainly Rev. Moon.

In his early beginnings, he used to preach to a group of grandmothers late into the wee hours. They really enjoyed what he had to say, for they knew not that day was dawning when he finished. But as for him, how frustrated he must have been, although he smiled with them when he knew that time had come to fulfill God's dispensation!

While he was devoting all his time and energy

in the training of his followers—young and old alike—individuals as well as families, while he was struggling to bring about the dispensation for families, nations, and the world, he had absolutely no one to help him or to advise him. In the history of divine dispensation, Satan works more destructively and with greater cunning, as the time for its ultimate fulfillment comes closer and closer.

As God reveals His dispensation for salvation through prophets, so Rev. Moon reveals in advance his plan for action, especially if it be of paramount importance. Depending on the circumstances, he talks about what is to be done, sometimes in symbolic terms, in terms of its *hyung-sang*, or in substantial terms. And it happens that when he refers to it only in passing, some intelligent followers grasp his meaning ahead of time while obtuse ones see it only after it happens.

In the beginning, big events such as a dispensational large rally or mass wedding never had big publicity or fanfare of any kind. They just got started and happened to grow in size, that's all, just as one may simply walk out his door and go on a thousand mile journey. In any case, the beginning looked very small and insignificant, yet the outcome turned out to be stupendous. Before we realized what was happening or why, historic events one by one took place.

One Without Regrets

Ordinary mortals can't help regretting even some things they have done. This is natural. No one can reverse the tide or time, however. Rev. Moon faces each day in an attitude or posture but allows no room for regret. He lives so that even if he died at this very moment he could go to the spirit world with no regret in his heart; rather, thousands of good angels would extend a cordial welcome to him. In other words, this moment could be his last, that's his attitude to life. He is constantly aware that he might breathe his last breath anywhere at any time.

God is perfect, so that He gives no thought to Satan's regret. Take a look at Job. Satan maligns Job before God and God lets Satan do what he wants with Job. But in the end Satan is subjugated and testifies that he would not demur if God showered upon Job all the blessings. Satan is allowed to do everything to his heart's content; otherwise he would have regrets. A prison is like hell on earth, and a prisoner is an enemy of the people in the eyes of the law. Yet Rev. Moon, while imprisoned in Hung Nam, became a model prisoner who received an award for his model behavior. Unless you can do what Satan can't, you can't be freed from his clutches. Satan fears self-sacrifice and death most of all. So when you are willing to lay down your life, even Satan has to flee.

Nowadays, as in the early days of the founding of Unification Church, Rev. Moon sometimes works through the night without a wink of sleep. This is not corroborated by a few of his followers—nay, even his enemies admit that he stays up all night in training his doltish followers. He seldom sets time limits when he speaks to us. He lets himself go, whether it may take him ten or twenty hours at a stretch. He makes sure that everyone of his major points is indelibly imprinted on our minds and hearts. Such strenuous schedules neither bore nor tire him out. Indeed, it is his life work, his pleasure. This is true today as it was twenty years ago.

Meals never enter his mind. Breakfast may be

새벽 4 시까지 말씀하셨으니 아침시간은 좀 늦으시겠지 하지만 그런 예상은 번번이 빗나간다. 범인으로서 할수 없는 어떤 가정을 세워놓고 그럴지도 몰라 생각하면 그것이 거의 적중한다.

1977년 여름 보스턴에서 투나 잡이를 하실때 동참한 일이 있었다. 새벽 어두울때 바다에 나가서서 아침 10 시쯤 라면 한봉지로 아침을 때우시고 계속고기를 낚으신다. 전후좌우 멋대로 흔들리는 배위에서 구토를 하는 등 야단들이 나는데 홀로 피약벌에 앉으셔서 어둠이내려 고기를 낚을수 없을때까지 계속하시다 저녁 9 시쯤 속소에 돌아오신다. 그후 저녁식사를 하시고는 밤 10시부터 말씀이 시작되면 12시, 1 시가 넘는 경우가 대부분이다. 그후 잠자리에 들게되는데 밤 3 시반에 서둘러 준비하지 않으면 승선할수 없게된 이런 생활이 어찌다 하루 이틀 계속되는 것이 아니라 40일이고 50일이고 매일같이 계속된다. 어느어부가 이같이 한 경우가 있을까? 수산업에 전통을 수립하시기 위해서 이같이 모범을 친히 보이신 것이다. 우리가 도저히 하기 어렵다 하는 기준을 훨씬 늘 넘으신다.

선생님께서 언젠가 말씀하시기를

『반대 반대 퓌박 퓌박 해도 나만큼 받은 사람이 역사 이래 없을것이다.』

라고 하셨다. 거기에 대한 증거는 만인이 부정 못할 만큼 충분히 가지고 있다. 옥중에서 배고픔과 중노동이 얼마나 심했는지 죽어가는 사람이 붙들고 있던 밥사발의 밥을 빼앗아 먹을 정도로 허기지고, 매일같이 죽어나가는 시체를 목격하게 되는 마당에 그 고역이 얼마나 심했을까는 짐작이 가고도 남는다. 이광경을 보시고 마음 아파 하실 하나님을 염려하시고 위로하시느라고 마음쓰셨다는 선생님은 진심으로 하나님을 사랑하신 분이시다.

고난의 하나님, 슬픔의 하나님의 심정을 발견하신 선생님은 하나님을 해방시켜드려야 한다고 말씀하신다. 그러기 위해선 하나님의 슬픔과 고난을 대신 짊어지고 그 멍에를 풀어주시려고 자나깨나 가나오나 일구월심 그생각밖에 없으신 선생님은 진정으로 유사이래 둘도 없었던 하나님의 효자이다. 나라가 저버려도 나라를 염려하시는 마음에 변함이 없으시고, 세계와 인류를 위해서 세계가 반대하고 들끓는 마당에서도 인류를 위하는 마음에 동요와 변함이 없으신 선생님은 잃어버린 세계를 찾아 나오신 하나님께 진실로 충효자가 아닐수 없다. 통일원리에 완전과 완성은 3수를 거쳐야 한다고 가르친다. 사랑하고, 위하고, 주고, 뜻을 위해 자기를 희생하시는 생활에 있어서도 최소한 3수를 넘어야 한다는 가르침을 선생님을 모시고 나오는 과정에서 실감하고 느끼는 때가 한두번이 아니다. 웬만한 것은 맘에 차지 아니하시며 만족해하지 않으시는 천품을 타고 나선것 같다. 한번 시작한 일에는 끝장을 보고 뿌리를 뽑지 않고 중지하는 일은 절대로 없으신 그 기질과 성격이 이렇게 모질고 험한 뜻길을 40여년간 밀고 나오신 원동력이 되신것 같다.

□원성과 제물

그릇에 물이 고이기 전에 넘칠 수 없듯이 어떤일이 성사되기 까지는 그 요인이 형성되어야 하고, 그요인이 쌓이고 쌓여 어느 수준을 넘어서야 비로서 성사가 되는 법이다. 그러므로 하나님의 창조에도 기간이 필요하였고 복귀섭리에도 오랜 기간이 필요하였던 것이다. 선생님은 좀처럼 일을 서둘러 시작하지 않는 분이시다. 그러나 자신도 모르게 심정이 끓어오르고 힘이 제재할 수 없도록 솟구치면 하늘앞에 문의회 보시고 일에 착수

하신다.

세상에 시작이 반이란 속담도 있지만 시작이 어렵지 일단 시작되었다하면 흥하던 망하던 끝장이 나기 전에는 손을 떼지 않으신다. 하늘이 필요로 하시는 한식구를 위해 집중기도 하시고 정성을 들이시면 그 식구는 가나 오나 통행금지 시간이 넘어도 교회울 생각밖엔 못한다는 것이다. 그일이 하늘일이고 그를 위해 정성을 다할때 안된일이 천하에 없다는 것이다. 하늘앞에 쌓은 정성이나 공은 절대로 누구도 유린못한다는 것이다.

통일산업을 설립해 놓으시고 3년이상을 하루도 빠짐없이 회사를 돌아 보셨는데, 하루에 3 번을 방문하신적도 계셨다. 단순히 돈을 벌기위한데 목적이 있는게 아니다. 나라의 기간산업으로서 세계선교를 위한하



늘의 기업으로서 이것이 씨가되고 모체가 되어 확대되고 발전할 미래에대한 포부와 이상을 안고 정성을 다하신 것이다. 그 정성 이상가는 정성을 하기전에는 아무도 그 터전을 유린할수 없다는 것이다.

정성은 남보다 하나 더 하는것이라고 늘 역설하시곤 했다. 남보다 덜 자고 덜 먹고 덜 입으며, 남이 한번 하면 나는 두번하고, 남이 하루하면 나는 이틀하고 「남보다 하나 더 주의」 이것이 선생님의 정성에 대한 철학이시다. 쉬운것같아도 결코 쉽지 않은 일이다. 받은것만큼 주는 것은 상채되는 것이요, 주고 안받거나 덜 받은 것은 신세를 지운 것이요, 받고 안주거나 덜 준 것은 빚을 지는 일이 된다. 신세를 지우는자 되어도 신세를 지는 자가 되지 말라고 가르쳐 오셨다. 교회에서 무엇을 행하든 선생님이 동기가 되시고 친히 앞장 서시고 독려하시지 않으시고 되어진일이 없다. 식구들보다 하나 더한 정성을 들이실지언정 식구들에게 빚지지 않으시겠다는 것이 선생님의 생활철학 이시다. 1백27개국에 나가 선교한 결과 통일교회에 해질날은 없고, 선생님계신곳은 밤일지라도 이시간도 선생님위해 기도하고 있을 외국식구들의 정성에 빚지지 않으시려 밤중에도 깨시면 반드시 기도해 주고 다시 주무시는 생활을 하고 계신다. 원리를 강의하신 것도, 식구들에게 말씀을 하신것도 순회를 하신것도, 고기를 낚으시는 것도, 밤잠을 자지 않는것도, 굶주림을 당한것도, 부모처자친척을 버리고 식구들을 그들이상 사랑한 것도 그 어느하나 선생님을 능가할 자가 없다. 어느누구도 부정 못할 역사적인 사실이 되었다. 무엇을 더했느냐가 심판의 기준이된다.

그러므로 예수께서도 부모나 형제나 남편이나 아내나 자식보다 나를 더 사랑하라, 그렇지 않으면 하늘나라에 들어가지 못하리라고 하셨다. 어찌하여 선생님은 모든것을 버리시고 잃으시며 희생의 제물된길을 참고 견디실 수 있었을까? 그것은 오로지 하나님을 사랑하

delayed till late in the evening. Yet he plugs on, never looking famished. As for sleep, he has no preconceived notion of when to sleep or how long. When he speaks till 4 a.m. we think he may sleep late or have breakfast later. Each time this happens, our guess is off the target. We are more likely on target if we assume that an ordinary mortal can't possibly keep up with such a schedule.

I was with Rev. Moon in Boston in the summer of 1977, when he was engaged in tuna fishing. It was pitch dark when the boat left the dock and he had a bag of rah-men noodles for breakfast around 10. Then he kept on fishing. Many on the boat, which was pitching and rolling in a rough sea, threw up or just lay down on the floor for rest, but he alone sat alone fishing on the upper deck till it was too dark to continue. He normally returned around 9 in the evening, and after supper, he began speaking to us from 10 to midnight or till 1 a.m. Then he went to bed, only to get up at 3:00 a.m. to go on the boat. This was not for one or two days. This strenuous schedule lasted 40 to 50 days. What fisherman ever worked so hard, indeed? He set an example for others so that the Church would set up a fishing industry. He always exceeded our expectations when it came to overcoming obstacles or hardships we considered impossible for ordinary people to endure.

Rev. Moon once said, "Speaking of persecution or hostility, I have had a larger share of it than anyone else in history." There is ample proof for this statement. Prisoners at Hung Nam were reduced to extreme hunger through paucity of food and through hard labor, and when someone was dying, they were not above grabbing his rice bowl! Rev. Moon witnessed so many dying men and their emaciated corpses there, but he was concerned about God's bleeding heart and in his prayers comforted Him, instead. He really loves God.

Rev. Moon, who discovered the heart of suffering and sorrowful God, always talks about liberating Him. For this purpose, he must bear God's sorrow and hardship on his shoulders. He must be a truly filial son of God, for he thinks of doing nothing else, whether he is awake or asleep. He never wavers in his loyalty to his country that spurns him; nor is his love for the world and mankind changed even when they turn against him. Thus, he is truly a filial and loyal son to God who comes to restore the fallen world. Divine Principle teaches that in order to attain perfection, one must go through number "3" or three different stages. I have experienced this truth more than once since I became one of his followers—that with love, and self-sacrifice for God's Will, one must work on and fulfill at least number the "three". Rev. Moon is not easily satisfied. He always completes what he starts and never gives it up on the way until he finishes. Such a disposition and characteristic seems to be his motivating force to push himself to walk on the rugged path of the Providence for the last 40 years.

Cry of Resentment and Sacrifice

When a cup does not have much water in it, it can't overflow: in like manner, before something is accomplished, needed ingredients must first come together and then gel; that is to say, these ingredients are sufficient in quantity and in right combination. For the same reason, it took time for God to create the universe; it takes time for the

dispensation for restoration to be fulfilled. Rev. Moon seldom hastens in starting something. But when his heart is stirred, his energy overpowering, he then prays to God for counsel and undertakes his project.

A popular saying has it that, "Well begun is half done". To begin something is, indeed, difficult, but once begun, Rev. Moon never gives up until he brings it to fruition. He believes that if he prays for a very important family member that Heaven needs, then the member in question thinks of nothing else but coming to the church even after the curfew hour. If it be God's work, then it cannot fail. Once one gives his heart to Heaven, no one can take that away.

Rev. Moon built up Tong-Il Industries and for three years he worked hard every day. He once went around on an inspection trip three times in one day. It was not set up solely to accumulate wealth. He had it in mind that it was to be an essential industry for his nation, to be God's enterprise for the missionary work throughout the world; he wanted it to grow like a seed into a blooming, fruit-bearing tree for the good of the world. Since it is for God and Heaven, no one can trample on it or take it away.

He has always taught us that one's dedication should be greater than the next fellow's. He should sleep less, eat less, dress less well, and if someone else does one thing, he should do two—if someone works one day, he should work two days... always one step ahead of the other. This is his philosophy of dedication. This is easier said than done. To receive one thing and to give back its equivalent cancels each other out. To give but not to receive or to receive less is to put someone in debt. To receive but not to give or to give less is to be indebted to someone. He has always taught us to become those who put others in a debtor's position, not the other way around. Whatever was to be done never got done unless Rev. Moon pitched in and spearheaded the work. It is his ingrained philosophy to owe nothing even to his own followers and to put them rather in debt. As a result of having sent missionaries to 127 countries all over the world, the sun never set over the Unification Church. Wherever he happens to be, there are, he knows, missionaries who pray for him; so he stays up to pray for them late into the wee hours, because he does not wish to be in a debtor's position. No one has surpassed him. When it comes to lecturing on the Principle, speaking to family members, going around on an inspection tour, fishing or staying up late into the night or enduring hunger, etc. This is a fact that no one can deny. What "more" did you really do—that's the standard of judgment.

Jesus said that one should love him more than one's parents, siblings, husband or wife, children; otherwise one would not be able to enter the Kingdom of Heaven. How could Rev. Moon stand sacrificing everything? How could he become the sacrificial offering himself? This is because he loves God with all his heart, he devotes all his being to God's Will, and such being the case, there's nothing he cannot see fit to sacrifice.

One is to be judged by what one loves. If one loves one's parents, wife and children, honor and wealth, position and power, one's own life more than Heaven and God's Will, one is bound to face judgment. As for Rev. Moon, he has only one thing in mind—God and His will, so that everything else, including himself, becomes a sacrifi-





고 뜻을 위한 일념에, 못 바꾸고 못 버리고 희생 못할 것이 없으신 까닭에 모든것을 참고 감수하셨던 것이다.

자기가 좋아하는것 가지고 심판 받게 된다. 부모와 처자와 명예와 재물과 지위와 권력, 나아가서는 제 목숨을 하늘과 뜻보다 더 이상 사랑한다면 심판을 면치 못한다. 하나님을 사랑하심과 뜻을 이루어드려야겠다는 일념에 모든것을 제물삼고 모든일을 참고 견디고이겨내신 것이다.

1976년 9월18일 워싱턴대회를 위해 정성을 들이시는 기간에 얼마나 심각하고 무아지경에 몰입하면서 기도와 정성을 들여 준비하시고 계획하심에 모두가 감탄하고 놀랐다고 한다. 사탄도 감탄해야 물러나고 하나님도 감동하셔야 역사해 주신다. 고생하는 식구들을 생각하시곤 잠자리에 못드시고 의자에서 졸다 날을 새시는적이 한두번이 아니시다. 이 선생님의 옥체가 강건하게 지속되시도록 우리들이 항상 기도해야겠다.

□ 한스런 복귀의 길

죄가 없으면 벌이 필요없고 타락이 없었다면 복귀란 말도 필요없다. 벌은 매라고 볼 수 있는데 매를 맞고야 죄가 탕감되니 탕감법이란 매맞는 법이다. 매를 좋아할 자가 없지만 매맞음이 없이 죄를 용서받을 길이 없으니 매는 싫어도 죄를 면키위해 고마운것이 아닐 수 없다. 아담이 죄를 짓고 타락한 상태에서 죄짓기전 아담의 상태로 복귀하기 위해선 죄를 짓고 죽었으니 죽음과 맞먹는 탕감조건을 거치지 않고는 회복될 길이없다. 수많은 사람을 연결시키고 수많은 연대를 거쳐 나오면서 타락으로 말미암아 짓그러진 모든 내용을 탕감하기위해선 탕감조건을 세워 복귀하지 않으면 안된다. 타락하기전 상태의 아담이 되려면 이 모든 조건을 일신 일대에 걸어놓고 탕감복귀하지 않으면 안된다.

이런 문제를 누가 꿈엔들 생각이나 했던일이라? 역

cial offering before God.

For the Washington Rally on September 18, 1976, he devoted all his time and energy in making plans and preparations. Everyone near him was amazed at the extent of his devotion. Even Satan must have retreated in amazement and wonder. Even God must have been moved and touched, too. Many times Rev. Moon thought of the hard working family members and spent the night in a chair, dozing off and on. We must pray for him always, so he can enjoy his continued health.

The Road to Restoration Paved with Bitterness

Innocence entails no punishment; in the same way, absence of fall requires no restoration. Punishment may be looked upon as whipping, and enough whipping, so to speak, indemnifies and removes sin. Hence, the law of indemnity is the law of punishment by whipping. No one loves to be whipped, and as one's sin can't be forgiven without whipping, one may hate being whipped yet accept it with gratitude. Adam committed a grave sin and fell. To be restored to his original state of innocence, he must pay the indemnity condition equivalent to death, which his fall had brought about in the first place. To indemnify all the sins caused by so many after Adam for so many generations, they must pay the equivalent indemnity conditions for their restoration.

Who thought of all this even in a dream, except Rev. Moon? So many wise men and prophets before him prayed to God to ferret out the secrets of Heaven, but Rev. Moon must have done more in prayer and spiritual work in order to carry on their failed mission and discover the Heavenly secrets. He must believe more than they and also

사이래 수많은 선지 선렬 성현들이 제물이 되어 하늘의 숨은 비밀을 찾아내기 위하여 정성을 들였다면 선생님은 그 이상을 하셔야 그들이 가졌던 사명을 상속받을 수 있고 그들이 못다한 정성을 들일 수 있어야 그들이상의 천륜의 비밀을 찾아낼 것이 아니겠는가? 최고의 신앙가의 믿음을 가진 동시에 그들이 믿지 못한 것까지라도 믿고 나서야 하셨다.

뜻을 위해 종살이를 한 자가 있었다면 그 이상의 종의 종 노릇도 뜻을 위해 감수하셔야 그들의 모든 것을 인계 받으실 수 있다. 죄의 밑장에서 부터 죄와는 상관 없는 자리까지 통과하려면 최고의 죄인의 형태도 거쳐 하나님의 아들의 자리까지 나아가셔야 한다. 만민의 심정의 벗이 되기위해선 그들의 입장에 일시라도서 봐야 그 심정을 체휼할 수가 있다. 억울하고 분한 자, 멸시받고 천대 받는 자, 비통하고 탄식하는 자, 영화와 호사하는 자, 인생의 높은 봉우리와 깊은 골자기를 살살



이겨치지 않으면 그 세계 그런층의 인생들을 주관할 수가 없다.

선생님은 안해보신 일이 없으시고 인생의 갖가지 곡절을 안 당해보신 것이 없으시다. 세탁소의 일에서 부터 중공업공장의 중노동까지, 홍남감옥에서 유산 암모니아에 피부가 짓무르는 독한 비료포대 묶는 일도, 지게질, 목도질 심지어는 뜨게질 바느질에 이르기까지 안해보신 일이 없으시다. 신작으로 뺨맞는 일, 먹살을 잡히시고 이리저리 끌리어 다니시기도 했다. 풀한포기개미 한마리 밟지 못하고 세살난 어린 아이에게 까지 존대말 쓰며 존경하고 섬기신 일도 하셨다. 해산한 아내와 낳던 어린 아기를 남겨놓고 하늘의 명령을 따라 기약없이 38선을 넘어 공산치아 북녘땅으로 길을 떠났던 일도 있으시다.

예수님이 바알세불로 몰렸듯이 사교이단의 괴수로 몰렸으며, 전국민이 반공사상 계몽을 담당하면서 공산당이라고 몰린 적도 있었으며, 원죄의 뿌리를 불륜한 남

녀관계로 단정짓는 통일교회를 음란한 단체라고 몰아쳤으니 우리 선생님을 그 두목으로 박해를 가한 것은 말할 것도 없다. 이토록 억울하고 분한 일을 당할 때마다 하늘이 당하신 슬픈 심정을 맛보며 도리어 하늘을 위로하시느라 바쁘셨다. 종으로는 하나님을 위하고 횡으로는 인류를 위하여 복귀섭리의 한 많은 고삿길을 누구의 도움도 없이 헤치시고, 개척자의 모질고도 처절한 싸움을 전개해 나오신 것이다.

□ 원리의 주인공

무지에는 완성이 없다. 이론을 위한 이론, 이론에 갇힌 이론, 가상적이고 공상적인 이상론 같은 것은 오늘날까지 많이 명멸했다. 그러나 이론과 실체가 부합되고 일치되는 원리는 일찌기 없었다. 거룩한 하나님의 말씀을 기록한 성경이 아리송한 대목이 너무 많아서 말씀을 통해서 나타낸 하나님의 뜻을 바로 깨치기 위해 기도로 단관을 지으시려 결심하시고 10여년의 영계와의 싸움을 이기시고 천륜의 비밀을 찾아 내신 것이 오늘의 통일원리이다. 이 원리를 마지막 영계에 통과시킬 때 이 땅에 왔다가 모든 선령과 선지자들 성인들의 영과 하나님까지 반대하시고 부인하시는 과정을 40일간이나 거쳐 싸워서 공인을 얻으신 것이다. 이를 발표하기에 앞서 낱알이 실제와 부합되는가를 적용하고 테스트 해 보시고 틀림없다는 확증을 얻으신 연후에 조금씩 발표하기 시작하셨다는 것이다.

하나님께서 대우주의 질서를 유지하시는 법도를 정해놓으시고 스스로가 그 법도를 깨치실 수가 없듯이 원리를 찾아내신 선생님의 생활은 철두철미 원리적 이시다. 하나님이 지으신 만물과 그 중심인 인류를 위하여 존재하시듯이 선생님은 위하여 존재하시는 분이시다. 하나님과 뜻을 위하여 그 중심이 확실하시고 목적관에 철저히 하시다. 아무리 고생과 수고와 퍽박을 많이 받았다 하더라도 자기를 위해서 했다면 위대할 것이 없다. 사랑도 선도 복도 모두 공적인 것이다. 공적인 것을 뺀다면 선생님에게 아무것도 남을 것이 없을 것 같다. 당신 자신을 위해서 무엇을 하셨나 하면 하나도 자랑할 만한 것이 없다.

사탄은 자기를 위해 남을 이용하고 희생시키지만 하늘은 남을 위해 자기가 이용당해 주고 희생되어 주는 것이다. 선생님의 사생활은 아직도 못하고 계신 형편이다. 선생님의 근무시간은 새벽도 낮도 밤중도 없으시다. 식탁마저 친가족과 함께 못하시고 간부들과 더불어 보고를 곁들여 하시게 된다. 내가 고생을 하고 뜻을 위해 활용이 돼 도움이 된다면 사생활에 침해를 받아도 자유스런 환경을 가지시지 못하셔도 그를 보람으로 낙으로 여기시고 사시는 분이시다.

나도 내맘대로 살수 없다고 하신 「내 맘대로」는 개인적인 나를 의미함인데, 하나님이 안식못하고 계신데 편히 쉴수 없다는 것이 선생님의 사상이시다. 나를 위해 서라면 주저하는 것도 소극적일수도 있지만 공적인 것을 위해서라면 몇몇하고 담대하고 적극적으로 행동하게 되는 것이다. 주저함이 없이 미련없이 전 정력과 전시간을 뜻을 위해 전체를 투입하신 선생님이야 말로 뜻의 화신체가 아니시고 무엇이랴!

얼마나 힘겨우시면 영계에 빨리가고 싶다고 하실 때도 있었다. 환갑을 맞는 이 시간까지 잠시도 휴식하실 여유도 없이 혹사하고 계신 선생님의 옥체위에 만수무강하시기를 다같이 기원하면서 바다보다 깊고 하늘보다 높고 크신 선생님의 뜻과 공적인 생애가 부족한 나에게 비친일단을 적어보는 것을 이것으로 끝내려 한다.

believe where they dared not.

If one slaves for the sake of God's Will, one must become an even a lower slave willingly doing more work fit for such a slave before one inherits the other's mission. Going from the most sinful state to a sinless state requires that he reach all the way to the position of God's son. To understand people's hearts, he must stand in their shoes for the time being. He cannot possibly guide them all, the friendless and oppressed, despised and trampled, exalted and prosperous—unless he experiences the peak of life as well as the lower depth.

Rev. Moon has done about everything—there is nothing that he has not tried. He has drunk a bitter cup of life as well as a sweet one. From laundry to heavy work in a factory, from wrapping the skin-bruising chemical fertilizer bags to carrying heavy loads on his shoulders, from knitting



to sewing, he has done practically everything. He has been slapped on his face, pushed around by his tormentors; he once was made to address "Sirs" (with respect) to a three year old child. Leaving his wife who had just delivered a baby flecked with blood, he obeyed the command of God and crossed over the 38th parallel into the communist-ruled land.

As Jesus was once persecuted by his enemies, so Rev. Moon was persecuted as a leader of a heterodox religion. While he was in charge of educating people on anti-communism, he was accused of being a communist himself. As the Unification Church believes that the original sin was an act of illicit love between male and female, people accused the Church of indulging in group orgies! No wonder that Rev. Moon, founder of the Church, was the first and foremost to be harrassed and persecuted. Whenever such gross injustice was perpetrated against him and the Church, he thought rather of God's bleeding heart and com-

forted Heaven, instead. Vertically he worships God while horizontally he works for all mankind with a view to the dispensation for restoration. He has never wavered in this mission that God has given to him. He has doggedly fought against all odds for this end.

Originator of the Principle

Nothing can be accomplished through ignorance. Theory for its own sake, theory that has nothing to do with practice, utopian ideologies that are only theoretical—all of them have come and gone. A theory joined to practice has not emerged until now. The Bible, the word of God, has many points that are vague and even contradictory, thus beclouding God's Will. The Divine Principle of the Unification Church is the outcome of Rev. Moon's long search for the answer through prayers and ten years of battle with the spirit world. He finally won the battle. After forty years of long struggle, he finally earned the stamp of approval on his Principle from all the prophets and from God. It is said that even then he was so cautious that he tested the Principle in every conceivable way and under all circumstances. When he was finally convinced of its truth, he began disclosing it little by little to the world.

As God, who created the laws that govern His creation, may not break His own laws, so Rev. Moon, who discovered the Principle, lives in every detail by that Principle. God exists for his creation and man, the central figure in that creation; Rev. Moon exists for the Principle. He is devoted to the very purpose of God's creation. In spite of all his suffering and hardship, Rev. Moon would not be great if all that he has done were for himself. His love, goodness, and blessing are all of the them for all mankind. If you took away this quality, then Rev. Moon would be left with nothing. If you ask what he has done for himself, then he does not have a thing worth mentioning.

Satan uses others and even sacrifices them for his own good, but Heaven allows itself to be used and sacrificed for the good of others. Rev. Moon doesn't have much of a private life. He works day and night. He seldom eats with his own family; he shares his meals mostly with his staff members, so he can receive the reports from them. As his hard work is for Heaven, he does not mind his private life, his family, his personal freedom, all taken away from him. He regards all his sacrifices as well-justified.

Rev. Moon says that he cannot live as he wishes, since "as he wishes" bespeaks individualism. Even God does not rest, so how can he, Rev. Moon rest? This more or less sums up his philosophy. He may be hesitant and even negative when it comes to doing something on his own, but he never hesitates nor does he waver if what he has in mind is for the good of all. He is suddenly bold and courageous and decisive. He puts all his energy and time into it. He is, indeed, the personification of God's Will.

His unremitting toil must exact tolls on him, too, for he sometimes lets out that he wants to go to the spirit world as soon as possible. He has not taken any rest, after all, up to the very moment on his 60th birthday. Rev. Moon is as deep as the deepest ocean, as high and great as the highest mountain. My poor pen can do no justice either to him, to his great work, or to his public life. Let me close this article with a prayer: May God give him good health for many, many more years to come.



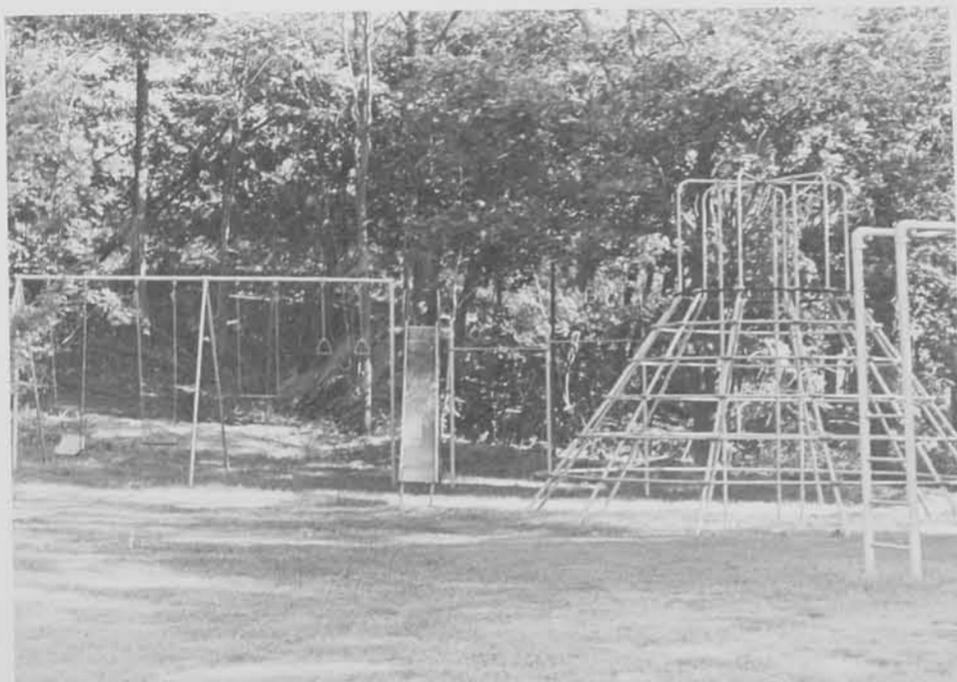
Belvedere

Estate, Tarrytown, N.Y.





East Garden Estate, Irvington, N.Y.

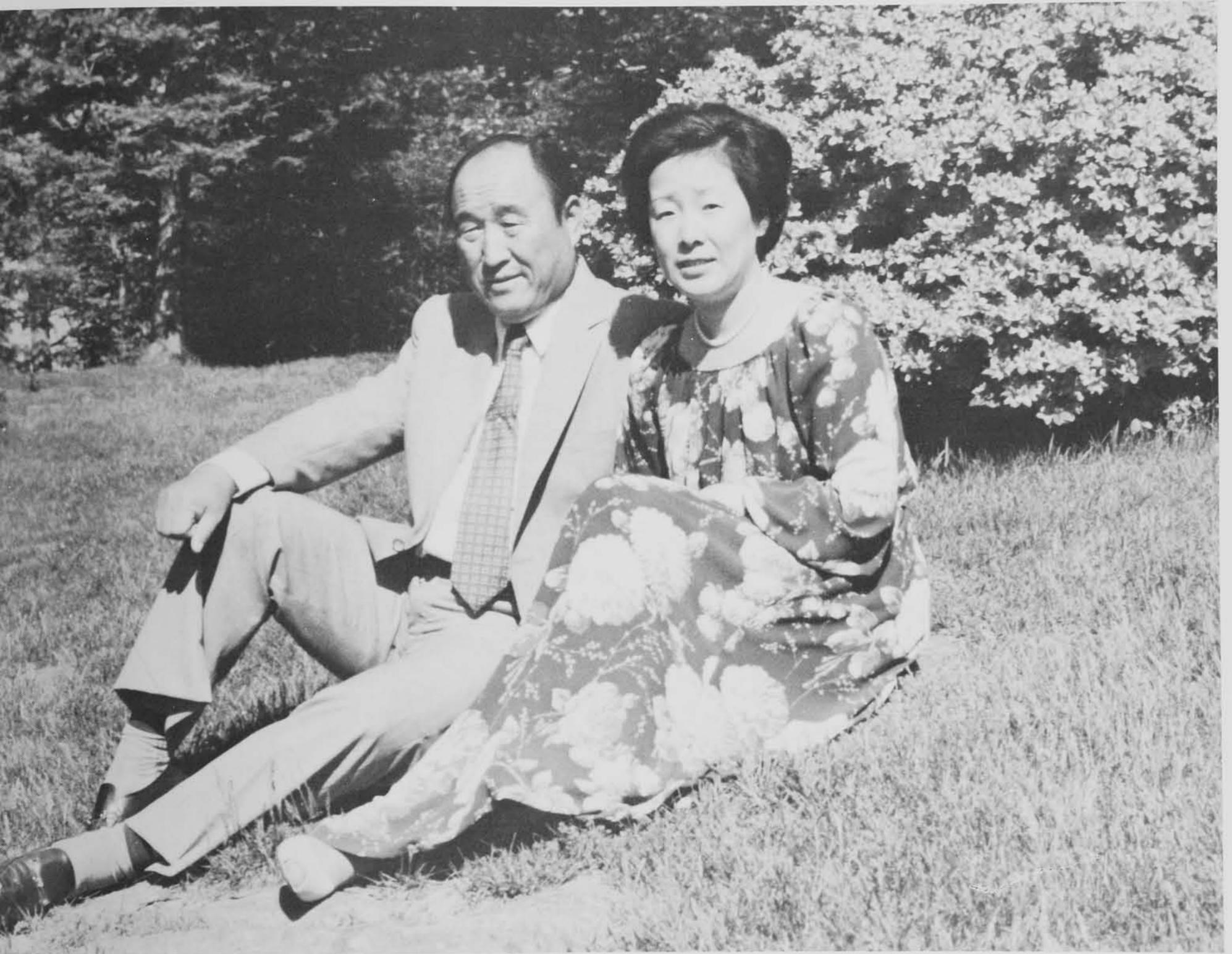


Father and Mother Moon at East Garden









Hak Ja Han Moon as Mother



The Path that True Mother has Followed

by Mrs. Soon-Ae Hong
True Mother's Physical Mother
Headquarters of the Unification Church
Tokyo, Japan
December 21, 1973

My mother was an earnest Christian. When I was born, I was named "Soon-Ae" ("obedient love") by the minister of her church. My mother guided me to become a Christian and trained me for three years under the guidance of Rev. Young-Do Lee. After that period I moved to another church. I could not feel satisfied with the same old church, so I had been looking for a new church on a higher level.

Next, I met Mrs. Sung-So Kim ("Grandmother Kim") and became her disciple. For fifteen years I was taught by this old woman who I think had the mission of John the Baptist. One day Grandmother Kim received a revelation and said to another old woman whose nickname was "Kamsa Halmoni" ("Grandmother Thanks"), "The Heavenly Kingdom is going to be established in Korea. From your house there must appear a man and a woman who fulfill the mission of Joseph and Mary." She also said that her own brother was in the position of Joseph and that his wife was in the position of Mary. But they could not accomplish their mission. As a result, the wife was taken into the spirit world, and the husband became miserable.

The Mission of the Inside-Belly Church

Next, God chose Mr. and Mrs. Il-Dug Lee, a couple who were the members of Bogjoong-gyo (the Inside-Belly Church), and gave them the mission of Joseph and Mary. They were supposed to clear up the grudges of Jesus.

What is the meaning of the grudges of Jesus? Two thousand years ago, when Mary became pregnant and her belly began to grow big, Joseph decided to divorce her. But an angel came and dissuaded him from doing so. When Jesus was born in a barn, he was very cold. Mary had no cloth with which to cover baby Jesus, and so she covered Jesus with her hat. Thinking of that situation, Jesus says, "I did not die because I was the Son of God. An ordinary baby would have frozen to death. Even a beggar of this world would make his child new clothes. I was not given even a single new one."

When Joseph looked at the face of the newly born baby, he said that the baby did not resemble him. "A baby cannot be born without a father. Who is the father of this baby?" Joseph was always hard on Mary, asking this question. As Mary had to raise Jesus under those circumstances, she could not give Jesus as much milk as he wanted.

Through revelation Mr. and Mrs. Lee of the Inside-Belly Church knew about Jesus' sorrowful heart. In order to pay off all of his grudges, they prepared and offered all of the things that Jesus would have needed from the time of his birth such as diapers to the time when he became 12 years old.

When Jesus was young, he was always hungry. When he was a small boy, he felt so hungry that he took some sand in his hand and said, "Turn into rice! Turn into rice!" Then the sand became rice, and Jesus ate it, so it is said.

When Jesus was young, he was playing with his friends on a mountain. One of them fell down from a high place and died. The parents of the dead boy said, "It is Jesus who killed our son." Jesus was surprised to hear that and said to the dead child, "Even if you are dead, please clear this false charge against me." Then, the dead boy opened his eyes and said, "I was not killed by this boy, Jesus." After saying that, the boy died again.

Anyway Mr. and Mrs. Lee thus cleared all the grudges that Jesus had had until he became 12 years old. Then they received another revelation which said, "Now that you have cleared the grudges I had until I became 12 years old, you should make preparations for the Lord of the Second Advent."

So, all the believers of the Inside-Belly Church, about 300 in number, became united in making preparations to welcome the Lord of the Second Advent. When all the preparations had been made, Father came to North Korea. I was waiting for the Lord of the Second Advent, too, with my three-year-old daughter (Mother).

Physical Father of Mother

Mother was born in a village named Sinli of Anju District in what is now called North Korea at 4:30 a.m. on January 6 (by lunar calendar), 1943, when I was 30 years old. Her physical father had been a disciple of Rev. Young-Do Lee when he received a revelation which said, "Marry a daughter of a man named Yoo-Il Hong. Her baby, if it is a boy, will become the king of the universe. If it is a girl, she will become the queen of the universe." I met him at the end of February, and became pregnant at the end of March. In my family lineage, there are seven generations which performed meritorious deeds. Three generations of the seven had only one daughter respectively. I had a younger brother. But he was studying in Japan, and it was not certain whether he would ever come back to his house. So, my parents wanted Mr. Han (Mother's father) to be adopted into my family. But, as he was very independent-minded, he rejected the offer and left me. It was when I was seven months pregnant. He did not come back to me even after the baby was born be-

cause my parents did not want to give up the baby to him.

Satan Comes

In Korea it is the custom that women who have just finished delivery drink seaweed soup. When I was drinking it, Satan came to me and said, "If you leave this baby-girl as she is, the world will become terrible in the future. So, you must kill her now." I embraced the baby, saying, "How can I kill my daughter?" At that moment my physical mother came to me and asked what was going on. I told her that Satan had come and ordered me to kill the baby. One week after the incident, when I was wondering why Satan wanted to take my daughter's life, Grandmother Sung-Do Kim appeared to me from the spirit world and said, "Soon-Ae, this baby is the daughter of the Lord. You must raise her as if you were her nurse."

Exodus to the South

When Mother was six years old, she and I were arrested by the communist regime in North Korea. We had to stay in a prison for 11 days. In those days, I knew through revelation that the Lord of the Second Advent was in the South. I keenly felt that I would have to go to find the Messiah. My physical father told his wife and me to escape to the South. Mother was a very pretty girl with a fine physique. Her manner of speaking was also very good. She spoke very carefully so that no one could accuse her. So, even the communist government officials were kind to her and sold her apples and other goods although they were not kind enough to sell anything to us grown-ups.

My physical mother, I and my 6-year-old daughter (Mother) escaped from the residential area at midnight, and walked to the boundary between North and South Korea. When we were crossing the line, Mother asked me, "Do we have to sing the songs praising Kim Il-Sung any more? Can I sing the songs of South Korea?" When I said to her, "Yes, you can," she started singing. While we were walking on the boundary area, the soldiers of the South started shooting. But when they heard the songs by Mother, they stopped. We told them that we had come from the North. They welcomed us warmly, saying, "You must have had many difficulties in coming with such a cute child." They gave us money necessary for us to travel to Seoul, the capital of South Korea.

Everything Guided By God

Although we had many difficulties on our way to the South, God protected and guided us all the time. Knowing that the Lord of the Second Advent lived in the South, we often offered three bows on the way. Mother started participating in the three-bow ceremony at the age of three. So, she too offered three bows on the way to the South even on roads.

We came to Seoul for the first time in our lives. Fortunately, my younger brother was staying there as a soldier. Wondering how we could meet him, I offered prayer as soon as we arrived at the city. Then a friend of my younger brother happened to pass by on the street, and we were able to see my brother.

We stayed with my brother in Seoul. Mother began to go to an elementary school. After a while, however, the Korean war broke out. We had to escape to the southern part of the country. Families of soldiers were allowed to get on spe-



cial trains ahead of others. As soon as our train left Seoul and crossed the Han River, the railway bridge over the river was exploded. We went to Taegu and stayed there until Mother became a fifth grader.

Going to Jeju Island

Since I had received the revelation that "This child is the Lord's daughter," I made efforts to raise her to be pure and not tainted with sin. The older she grew, the more beautiful she became. She did so well at school and was so popular that she was always the target of attention. I knew that the boys in this satanic world would try to tempt her by writing letters, etc. So I let her quit the school when she was a sixth-grader. I took her to Jeju Island, where we lived a life of prayer, and eating only vegetables.

As I had received the revelations that the Heavenly Kingdom on Earth would be realized in Korea and that the Messiah would come to Korea, I raised Mother in such a way that she could not be attracted to anybody else until she could meet the Messiah. In other words, I took a child of playful age to an isolated island and gave her spiritual training. I trained her severely even when she cried. At the sight of it, Heaven must have felt sympathy for her. After a while, I was told by revelation to take her to Choonchun, where my brother was living. We stayed at his house. Mother went to elementary school in this city and eventually graduated from it.

Joining the Unification Church

I had always been looking for a new religion. Soon after we came out of Jeju Island, I met the Unification Church. When I read the Divine Principle book, I found many similarities to what I had learned through the Inside-Belly Church. Therefore, I thought that the author of this book must be an extraordinary man. I went to Elder

Jeong, the physical brother of "Grandmother Thanks", for consultation. He said, "The Unification Church teaches the same things as what I was taught by the Inside-Belly Church. The central figure of the Unification Church is a young man. He is handsome, often sings songs, often goes to the movie, and often speaks ill of others."

I said to him, "Is he not the man who is to come?" Shortly after that, I became a member of the Unification Church.

Before I joined the Unification Church and met Father, I had a dream. In the dream I saw a river streaming from the East. I saw white sand in the stream. A tortoise shell boat came out of the water. On hearing the noise of the boat, a golden dragon jumped out of the water and came to my bosom. Surprised, I woke up. I did not know at that time that the golden dragon symbolized the Messiah.

Being Informed Through Dreams

As soon as I joined the Unification Church, I thought that I had to live a life of service. Since I had learned the importance of dedication while I was a member of the Inside-Belly Church, I decided to dedicate myself to the Unification Church. I asked my younger brother to take care of my physical mother and my daughter.

In the Unification Church, I lived a life of attendance for eight months, starting with serving as a cook. I attended Father with such a dedicated heart that I got ill and had to be hospitalized. While I was in the hospital, Mr. Si-Jong Kim had a dream in which Father, wearing a crown and golden robe, bowed in front of me. I had a dream, too. In my dream all of the women of the Unification Church wearing white robes were entering into Father's room with a pink flower in each hand. When I looked back, I saw women who were not church members, also standing in line with pink flowers. At that time, I thought that since God had lost women, He had been looking for women for 6000 years. I, also saw Mother, my daughter, walking directly to Father. While she was walking to his seat, lightning flashed with thunder in all directions in the sky and then gathered at one point. Tens of thousands of people were watching the scene enviously. Seeing the vision, I wondered what it meant. I had no idea that my daughter would become the wife of Father.

For a long time, Mother had been raised for the purpose of meeting the Messiah. Therefore, even though she was clever, she was used to being absolutely obedient.

The mother of Sung-Jin-nim tried to keep Father housebound, thus hindering Father in fulfilling his mission. Later, she divorced herself from Father. Father, who could not help but promote the Providence, had to look for his spouse again.

It was when Mother was a 14-year-old junior high school student that she met Father for the first time. I took her to Father, saying to her, "I will let you meet the Lord of the Second Advent." When Mother saw Father, she bowed deeply. Father said to me, "You have such a pretty daughter, don't you? Does she do well at school?" Since that time, Mother had no chance to see Father until she became 17 years old.

True Parents

When she reached the age of 17 in 1960, many people gifted with spiritual power were inspired and said that the bride of Rev. Moon

had appeared.

It was announced that Father had decided to have the engagement ceremony on March 1, 1960. The day was coming near at hand, but there was no announcement as to who would be the bride. Both God and Father must have been impatient for the ceremony had to be held by all means to promote the Providence.

In those days, I had another dream. A phoenix descended from the heavens. Another phoenix ascended from the earth. They got together in the sky. The eyes of the heavenly phoenix looked very much like those of Father.

One day when I was observing the pledge service after taking a cold bath in the early morning, I saw a vision in which I was told that the heavenly phoenix symbolized Father and the earthly phoenix symbolized Mother. I was very inspired and danced around, shouting, "Heavenly Father, we are no longer orphans. Our True Parents have come, haven't they? We have become True Parents' children, haven't we?" From that time on, I no longer had the feeling that Mother was my physical daughter.

Since then, I received revelations day after day. Although it had been announced that Father's engagement ceremony would take place on March 1, no one except me knew who the bride would be. So, I bowed in the direction of Mother who was staying in a high school dormitory. I bowed towards Father as well.

Mother looked childish while she was 16 years old. But when she became 17, she looked more mature. Whenever she came to the Church, the atmosphere became very bright. Father seemed to be staring at her fixedly. His eyes fixed on her even though many other people were there. A 17-year-old girl would have felt embarrassed if someone looked at her in that way, but Mother remained calm and fearless.

One day Father said to me, "Bring your daughter immediately to me!" Then, Father met with Mother face to face. At the meeting, Father investigated the internal quality of Mother. He asked her many questions for nine hours. Watching Mother answering the questions boldly, I was surprised at her inner fortitude. Finally, Father said to her, "From now on, you shall have a good tutor." He told me to go out, and called in Mrs. Won-Pok Choi.

For one month until March 1, Mother lived a life of attendance to Mrs. Choi. When other members saw Mrs. Choi and a young woman eating the food which had come from Father's table, they said to one another, "Who is that girl?" Some people with deep faith thought she must be a woman of great significance.

At last, the engagement ceremony took place on March 1. The wedding ceremony was held twice on March 16: once at noon and once at night. At the wedding ceremony, holy salt was used for the first time. Because True Parents have come into being on earth, we have come to use all things consecrated with holy salt.

The old members of the Church, especially those old women who had been with Father for more than 20 years, had various complicated feelings toward me. It is because I had been a member for only four years and, yet was given the greatest privilege of giving my daughter to Father as his wife. As a matter of fact, even though I had spent only four years as a member of the Unification Church, I had lived a life of faith to receive the Messiah for a longer period than



any other member. The people surrounding me were jealous of me because I, who had no money nor position on the horizontal level, had my daughter chosen as the spouse of Father.

Since then, I went through a three-year period of indemnity. It was a period of trial for me. The daughter had become the Mother. The mother had become the daughter. Whenever I became arrogant, I was struck by Heaven. Father also gave me tests. Even when I greeted him, he would not say a word to me nor would he even look at me. It seemed to me that all of the members of the Unification Church treated me in the same way. I became ill. I had stomach pains as if I

had cancer. Satan tested me in that way. I had to spend this three-year period eating nothing but a cup of rice soup a day.

Since I had experienced in the past a period of sufferings in the course of my life of faith in search of the Messiah, I was determined to endure this period by not becoming arrogant, but by being grateful for the suffering trials.

Seven-Year Course of Suffering

I do not think it is possible for anybody but those sent by Heaven to change the position from that of an 18-year-old girl to that of Mother.

The seven-year course since the wedding was indeed a period of indescribable difficulty. The people surrounding Mother, who was young in age, were very strict. Because Mother was beautiful and so young, the senior women members could not accept her as their Mother. They did not know how to treat her. Even the wives of the 36 blessed couples did not know how to behave properly. But 18-year-old Mother persevered all the difficulties in silence. She achieved victory, giving birth to children one by one. Until In-Jin-nim was born in 1965, I always had the same dream. It was a dream in which Mother with her hair loosened came to me, saying, "I am very tired. Let me rest by your side."

It was only after Heung-Jin-nim was born in 1966 that Mother allowed herself to be relaxed in the Church. Before that she could not be relaxed because of too many hardships.

Victorious Mother

When the seven-year course was over, Father proclaimed God's Day on January 1, 1968. On that day, Father blessed Mother, crying in his prayer, "Heavenly Father, please look at your victorious daughter."

The purpose of the 6000 year course of restoration was to look for one victorious Eve as well as Adam. No matter how great Father may be, he cannot become truly successful without finding a victorious woman. Unless Father found such a victorious Mother before he became 60 years old, he would have been a total failure.

Looking backwards, I had been following a lonely path in order to give birth to Mother and raise her. When the seven-year course was over, I was told to live a life of attendance to Mother and her children. But I did not do exactly as I was told to do because I did not have confidence in myself. I did not obey the Heavenly laws. As a result, I had to have even more difficulties. Many times I was nearly killed. I was ill most of the time. I have realized how much heavy indemnity we must pay if we disobey Heavenly laws. Also, God hates arrogance the most. I have realized this truly through my own bitter experiences.

The Testimony of Mrs. Won Pok Choi



New Hope News
March 8, and March 31, 1976

The Early Days

I was born in 1916 in a well-to-do and decent family as an only child: my mother's side being Christian and my father's side being Confucian. In her dream of the coming child, my mother saw a sun rising from the East and moon rising from the West, dashing toward each other to meet on the zenith of the sky to become one in what seemed to be a heavenly marriage. Both of my physical parents entertained a secret expecta-

tion of my becoming a great person in the future. But in their limited conservative thoughts, they asked the question: "How can a girl become a great person except by marrying a great man?" Without a single exception I said: "I will marry God." They were deeply worried and very sad because according to a Korean saying, if a girl should denote some connection with a celestial thing in talking about herself, it would mean short life because going to heaven means premature death.

I was a happy girl, leading a life without many ups and downs until my junior high school days, when there were student uprisings against the Japanese regime. I was a shy, introverted girl, but to the utter surprise of my family, I initiated an independence movement with the help of some senior girls. We printed handbills in a secret place, led demonstrations shouting "monsei" for the independence of Korea against the Japanese regime, and marched through the many streets of my native town, which is now near Panmunjom. Then I was put in jail for a few weeks.

I chose Christian schools for my high school and college education because those schools taught Korean language and literature while in the government-run schools, Japanese was taught and spoken. I was so serious about the fate of my fatherland.

I was a diligent churchgoer in my high school days, doing it out of obligation. But in my college days I wanted to probe into the deeper truth and mystery of life. But it was in vain because there was no one to give me the answer to my questions. Upon graduation, I received an award citing my high academic accomplishments, high moral virtue, and deep faith in God. I was so conscience-stricken and so deadly serious that I was almost ready to reject the award. But being shy and introverted, I feared that I might arouse attention. So in cowardice I could not do that. After receiving the award, for the first time in my life, I was so serious as to continue to pray and pray in a remote room all by myself for three months. But I ended up not finding God. How I wanted to have God as my personal God directing me all through my future! But I felt my prayers were unanswered. Now I understand that my prayers were answered in a most wonderful way.

Ever since my graduation I worked at Ewha Women's University where I had graduated from, as instructor and then assistant professor and, after studying abroad, as associate professor.

I was exposed to our Church as Dean of Students at the College of Liberal Arts and Sciences. At that time, many brilliant students from the campus would go to a very strange group of Christians. The rumor was spreading; the school was very watchful. Dr. Young Oon Kim was sent



from her department and I from mine to save the girls from "falling prey to that hated group." Dr. Kim, a graduate from three theological seminaries, gave strong debate. A theological battle was fought; after a certain time she yielded and accepted. At that time she had an unknown sickness which no doctor could define. When she would come to the Church, the sickness would be gone. But when she doubted, it came back with acute pain, as if it were a warning signal against her negativity.

Fourteen people joined the movement. All fourteen received the gifts of speaking in tongues or prophecy. We went through great tribulation. The school branded us as heretics. It gave us the alternative: if you want to belong to the Church, then you must leave school. The Korean Constitution grants religious freedom. At the school there were daughters of sorcerers and daughters of atheists, but we were branded as heretics. So we left school. And when we did it, we felt as though we were being decorated by Heaven.

I can so vividly recollect all that took place in those days. As you can well imagine, negative parents filed a court case. We were under government investigation; the established churches called us heretics out of sheer jealousy and the Education Ministry branded us as a dangerous religious cult. And Father was sought for arrest.

In our tribulation, we could see that God was working with us. So many miracles happened in those days. In prayers, members would prophesy, so we would know beforehand what was coming.

When Father was in jail, a man in a Silla dynasty costume would appear to us, knocking at the door. We asked what he was there for. He answered: "I was instructed by Heaven to go down and find a certain church which was under persecution." Never having read the newspapers, he had a hard time finding such a church. A small child told him: "Unification Church." He testified to Father before us.

I was a collected, reasonable woman. I never believed in anything until it came to me as my own personal experience. Having attended missionary schools, I took the sermons as words of discipline and moral teaching because I had no personal experience with God. And I never had meaningful dreams. But after joining the movement I had dream after dream. If I didn't understand it, it would come in succession until I did.

Because of persecution in my home, I could not pray openly. On one occasion I gazed at the ceiling, concentrating my mind in prayer to God. I had my eyes closed. A great sensation came over me. I saw sparks from my body and felt very light. I opened my eyes, but I was still there. I closed my eyes and all of a sudden I landed in an unknown land with beautiful rocks and purple flowers. I shouted: "Where am I?" A voice said: "This is the new world." Looking at the place where the voice was heard, I found Father. He was all by himself. There was a huge tree. When I asked, he said that it was 6,000 years old. It was a leafy tree with rich branches. The roots exposed themselves at a certain distance away, growing new trees everywhere. The big tree was in the center, with small trees all around. There was also a great hall where all the animals, in pairs, were playing. But there were no humans except Father. Looking up, I found a huge flower. I asked him what flower it was. He said, "It is I." There was a blossom there. He said: "It is the symbol of the Bride." We looked around in ecstasy and joy. When I looked back to the old world, I saw that it had spider webs and dirt which I did not notice while I was there.

Such experiences were very common among our members. Without these experiences, many of them would have fallen away while he was imprisoned and while we went through tribulations.

When we wanted more of such experiences, Father told us: "If you are too much intoxicated in that sort of thing, you cannot work. At the time of Jesus, how many people continued to follow him after seeing miracles?"

Do not be drawn by miracles. Everything happening around you is a miracle. You are directly hearing the words of God through Father. If you go like Paul, walking in the street thinking of things against God's Will and a voice thunders from Heaven to scold you, wouldn't you apologize in repentance? But God's voice is coming through His instrument. As Father talks to us in a thunderous voice, with zeal, energy, and begging, we don't listen to him attentively and don't receive the voice as coming from God through him. How to receive what is coming in reality is more important than experiences from the spirit



world. You must take everything happening to you as a revelation from God—every voice coming through your brothers and sisters with the sincerity of heart and love as the voice coming from God.

In July, 1958, the first Korean overseas missionary in the history of the Unification Church, Mr. Sang Ik Choi, was sent to Japan. Mr. Kamiyama will some day tell you about our Japanese movements.

Then in January of 1959, Dr. Young Oon Kim left for America and in September of the same year, Mr. David Kim left for America, too. In February, 1961, Mr. Bo Hi Pak came to America. I hope you will be able to hear their testimonies directly.

Now, let me talk about our first 7-year course. The first year of the first seven-year course, 1960, was an epoch-making year in the history of the Unification Church. That year, for the first time in our history, Father gave us a new year's motto: "Let us make greater accomplishments than ever before." In 1960, Father's own blessing took place. In 1961 was the blessing of the 36 couples, in 1962 the blessing of the 72 couples and in 1963 the blessing of 120 couples. Then Father's first visit to the United States took place in 1965. At that time he visited forty countries, where he blessed 120 Holy Grounds. In 1967 he made the

second trip to Japan, taking with him many staff members including the late president Mr. Eu and the present Mr. Kim, who gave lectures in the national headquarters.

In 1960, the Unification Church was organized to have many departments staffed by the 36 couples. In 1963 we organized the Little Angels dancing troupe. In 1965, 1966, and 1967 they performed in America, attaining great success.

In 1960 Father established Parents' Day and Children's Day. In 1963 he established the Day of All Things. In 1960 there was the first lecture-giving contest, the first music contest, the first



high-school association, and the first CARP. At the end of the year, the movement for unity of Christian denominations was formed. Also in 1960 we organized 40-day witnessing campaigns for the first time—one in the summer and one in the winter. Those in the winter included literacy campaigns. Towards the end of that year our Divine Principle book was written and published in Korean. On April 10, Father reorganized the churches, increasing the number from 70 to 133.

I know that all of you are most anxious to hear about Father's Blessing in 1960. I will tell you about that now.

For Providential significance, Mother was supposed to be under the age of 20. Father was to take a blossoming virgin maid as Eve before the fall. He could have taken her when he was 20, 30, or 40. But Father had to wait so long to find a really qualified and prepared young lady of Divine choice. It happened in such a way that it seemed like a flash.

Father wanted me to live with Mother before the engagement in the same house near the Church so that I could observe her closely and we could deeply touch each other heart-to-heart. Father meant for me to talk with her about the Principle, especially Father's search for a bride and what she should be like. But I didn't have to do that because she was prepared. She was



such a blossoming, innocent youth. And her way of observing things was so deep that she would speak little but act out whatever she believed in.

I would accompany her to Father's place to meet him. I shall never forget the first occasion when Mother met Father. She was in traditional Korean costume; she wore a yellow chogori, with a red ribbon to match her red skirt...All of a sudden Father wanted her to sing. Mother sang a folk song: "When spring comes, mountains and fields, valleys and river banks are decorated by azaleas. My mind, too, is blooming like azaleas. When you come and pluck the flowers, don't leave me alone. Pluck my mind, too." It is very

meaningful when I think of that now. She was not shy at that moment. She sang so nicely, so full of zeal and beauty. After that, Father took her up to his room. He asked several questions. Mother was not at all shy, articulately answering the questions one after another. And then Father wanted her to make a drawing. She drew a landscape with a figure.

Father would take her out every day to the mountainside. They talked and talked, mainly about the core of the Divine Principle. Mother's understanding was so illuminated that she could answer every question asked. It was a thrilling experience. In that way Father would nurture her



to bring her up to the stage when he thought that he could have the engagement ceremony. On the first of March, according to the lunar calendar, there was an engagement ceremony, with beautiful garments and colorful decorations. It was held upstairs, with some of the oldest members in attendance.

And then came the wedding day. The heavenly Blessing was on the sixteenth of March, on the lunar calendar, which fell on the 11th of April of that year. The shabby old place which used to be a Japanese temple became the greatest historical place in Father's own Blessing. The paper screen doors between the rooms were all re-

moved, giving more space. Father and Mother marched towards a decorated stage, with all the members in white robes standing on both sides. Father walked as though his path were strewn with flowers, bowing with his bride every seven steps. We were all very awe-stricken; we were both happy and sad because the place was so small for such a great event. That place will be kept as a museum all through eternity. After bowing the last bow, they exchanged vows and rings, Father and Mother then went up on the stage. Facing the audience, he announced his Blessing and said a tearful, deeply touching prayer.

If he could not have located a bride in that year when he was forty, where again would he have found one? To find one to meet the qualifications was so very difficult—it could have taken years.

To give birth to a divine family is very important. Mother was an only child, but she is so fruitful. God blessed Father's family to have such wonderful fruition of child after child. In the first seven-year course Ye-jin was born in 1961. At that time Dr. Shin Ook Kim assisted the delivery, which took place in our Church. Ye-jin began to smile and speak very early. Instead of walking she would try to run. Hyo-jin, born in 1962, being a male, was entirely different. He was a little slow in sitting and walking. But he too had keen observation. Whatever he liked, he became completely intoxicated with. He also would give out everything that he had. Then In-jin, the second girl came in 1965. We were on our first world tour in Italy when we got a telegram informing us of her birth. She is very meticulous and artistic; her speaking is like singing. She is so considerate, both shy and active. Next came Heung-jin, the boy. He was very deep, not talkative. He thinks a lot and speaks little.

In 1967 Un-jin was born. As she grew up, she was so smart, so feminine.

There are endless stories of all of these people growing. It is like a beauty contest of internal and external beauty. As you know, Father has every good characteristic. All of his children resemble him. One character trait is sharply expressed in one child and another in the others. Father likes to leave them free to cultivate their individualities. We are not living in a privileged society or on a secluded island. The children come in and out of the Satanic world. Keeping them intact from Satanic invasion is Father's deep anxiety. Adam and Eve could fall even though they were born pure and innocent. So Father and Mother educated them especially in that line. We can see that they are very strict by themselves in that kind of thing. We were in such cramped quarters in Seoul; we often had to remind the children not to disturb the meetings and lectures. But here they can run about, shout, and do anything they please with restrictions coming from their own hearts...

The marriage of the 36 couples took place in the same room. Their physical parents were not notified beforehand because almost all of the parents were negative at that time. The wives to the 36 husbands were those driven out of Ewha University; their parents were very angry because they couldn't finish their studies. Later they learned about the blessing. At the door they came, begging and begging to be admitted. They learned that to be present at the wedding they had to have

white garments. Some of them were able to get white garments and went to the ceremony. They saw that the ceremony was so different from ordinary weddings—they were all absorbed by the atmosphere. Most of them were later restored. The 72 couples were very much inconvenienced by the small space; few parents could come...

In 1960, after sending out the younger members for the 40-day witnessing condition, Father would tour all of South Korea, visiting them. It was a deeply touching experience. We had just attained a jeep. You could never imagine how bumpy the road was! At that time Father would not sleep or eat. He decided to eat the same thing he did in his prison cell—powdered rice. In a small alley we would meet our members. They would cry and cry out of joy to meet Father. But we could not stay overnight with them. We would talk, Father would give them a pat on the back and wipe their tears. But we had to leave in several hours for the next place. Every year we visited our members during the campaign...

Father liked fishing, of course. In 1963 we made our own boat, which Father named "Divine Victory." We still have it, although now it has been altered into a passenger boat. We had a launching ceremony, which was a big event in our history. When Father cut the tape, he was so happy...

In 1960 we had our first revival meeting. The next in 1963 was very big, lasting for four weeks. I can recall how hard we worked to fill up the small auditorium. Negative people would interrupt, sometimes even throwing stones. But our speakers would go on and on. In Taegu and other places, Divine Principle lectures were given in noted universities.

Seeing Father organize the Little Angels was fascinating. When he first initiated it, we were skeptical. Father, of course, was good at everything. In two years the group came to the United States and had successful performances...

In 1965 Father made his first world tour. He had our members drive day and night. We set up Holy Grounds in all fifty states in forty days using Holy Salt and soil brought from Korea. On about the 25th of July at Gettysburg Father met with former President Eisenhower. Father had a long conversation with him, talking about the foreign policy of his administration. He lent attentive ears to what Father had to say.

In 1967 we visited Japan with three of the children, Hyo-jin, Ye-jin, and Heung-jin. They were so quick in picking up the language. All the members were so overwhelmed with their presence.





Mother's Testimony

■ 특 별 간 증

나는 온실 속의 한 송이 꽃

이 말씀은 1977년 음 3월 16일 18회 성혼기념일에 미국 뉴욕에서 식구들에게 말씀하신 어머니의 간증으로서 정리해 본 것이다.

— 편집자 주 —

어머님 말씀 牧會 牧會一九七七 1977

주님을 만나는 길

아버님은 오늘 여러분에게 제 자신의 간증과 18회聖婚記念日을 맞이한 感想을 말하라고 하셨는데 만일 여러분이 세끼의 식사보다도 더 간증을 듣고 싶어 한다면 하루 종일 얘기해 주겠습니다.

지난 週日에 벨베디아에서 아버님의 說教말씀을 들은 사람은 참부모님을 이땅에 모시는데 무엇인가 特別한 天的 攝理的 事件이 아무도 모르게 內的으로 일어났다는 것을 認識했을 것입니다. 當時 한국에는 聖經과 예수님을 믿기만 하면 天國으로 갈 수 있다고 單純히, 한편 盲目的으로 믿고 있는 形式化된 基督敎團과는 다른 特別한 靈的敎團이 數 많이 있었읍니다.

그들 敎團은 再臨의 主님을 마중하는 길을 準備하고, 主님의 新婦를 찾아내기 爲하여 하나님께로부터의 啓示를 받는다는 것을 唯一한 目的으로 存在해 있었읍니다.

이것이 제가 태어 난 前後의 宗教的 情況이었고, 저는 狀況에 어떤 特別한 靈的 가정속에서 태어 났읍니다.

저는 하나님과 늘 親密한 교제를 가지고 主님의 再臨과 新時代에 關하여 오는 主님의 날에는 무엇이 밝혀질까란 것에 對하여 啓示를 받고 있었읍니다.

제가 오늘 슬프게 보이는 것은 저의 어머니가 屬하고 있었던 그 敎團이 말로는 할 수 없는 實로 믿을 수 없을 정도의 견디기 어려운 苦難을 通過하여야했던 날들을 생각해 내고 있기 때문입니니다.

그들은 늘 하나님의 啓示를 받고 왔읍니다. 그리고 蕩滅을 지불함을 通하여 主님의 길을 평탄케 하기 爲하여 實로 믿기 어려운 苦難의 길을 통과해야 했던 것입니다. 그리고 그 중의 많은 사람들이 너무나 不運한 事情속에서 어떤 사람은 감옥속에서 죽어 갔읍니다.

그들은 하늘에 뿔혔고 부름받은 그릇으로서 獻身的으로 하나님을 모시고 언젠가는 메시아를 만난다는 唯

At True Parents' Wedding Anniversary May 3, 1977, East Garden

[In the following testimony, translated by Mr. Bo Hi Pak, the translator's comments are italicized and in brackets.]

[Would you like to hear Mother's testimony? Father asked her to give you her testimony and also to tell you some of her own feelings on this wedding anniversary.]

I would like to talk for a few moments on the background of my birth. Those who listened to Father's sermon at Belvedere last Sunday should have recognized that there were many special dispensational events that took place, secretly, internally, in order to welcome the True Parents here on earth. In Korea there were many special spiritual groups which were unlike the conventional Christian churches which just blindly believed in the Bible and Jesus Christ, hoping to go to heaven. Those spiritual groups existed solely to receive revelations from God to prepare the way for the Lord of the Second Advent here on earth, and to search to find the heavenly bride.

Mother was born in such circumstances to a very special spiritual family which had constantly been the instrument of God, receiving revelations of the coming of the Lord and the New Day, and of what would unfold once he came.

[Mother was overcome with tears and Father explained:] Mother is very sorrowful because looking back to those days she remembers the impossible tribulation that those people, including Mother's own mother, went through. Those people who were receiving God's revelation had to suffer in so many incredible ways. They paved the way of indemnity, and many died in very unfortunate circumstances, sometimes in prison.

[Mother continued:] I was also sorrowful to once again think that those heavenly chosen instruments who were absolutely dedicated to God's revelations and whose one hope was to some day meet the Messiah, never saw that day. [They had truly prepared everything for the coming of the Lord, even food, and clothes.] God had precisely unfolded to them His plan for sending His son here on earth, and under untold hardships they prepared for the day of the Lord. But unfortunately they did not see that day, and one after another they died. Yet their mission continued on for three generations. At the culmination of one group which had such revelations, I was born. The final spiritualist to inherit the mission of unfolding God's plan to send His son here on earth recognized me at the age of six, and she said that I would be the bride of the Lord. [That woman received constant revelation and confirmation from God that this young lady, less than

一한 希望에 모든 것을 맡기고, 모든 苦難을 넘어갔습니다. 그들은 再臨主님의 來臨을 爲하여 모든 것을, 예를 들면 손가락부터 옷에 이르기까지 준비했습니다.

하나님의 아들을 메시아로서 보내시는 하나님 스스로의 계획에 관하여 자세히 밝힌 啓示에 따라서 준비했습니다. 靈能者들은 사이즈까지 대단히 자세한 靈的指示로 啓示를 받고 있었습니다.

그리하여 말로는 다 할 수 없는 苦難속에서 主님의 날을 기다리던 그들은 不運하게도 그 날을 보지 않고 한 사람 또 한 사람 죽어 갔습니다. 그동안 그 使命은 三代에 걸쳐 인계되었는데 그들 啓示의 마지막 頂點으로서 제가 태어났습니다.

하늘의 프로포즈

제가 태어났을 때 하나님께서 그 아드님을 地上에 보내시기 爲한 계획을 밝힌 啓示를 받는 使命을 인계해 왔던 마지막 靈能者가 있었습니다. 그 女性은 제가 6살도 안되었을 때에 「이 분이야 말로 하늘의 新婦가 되실 것입니다」라고 제가 人類의 어머니가 된다는 것을 豫言했습니다. 그 女性은 그 때 6세도 안된 어린 女子가 하늘의 新婦가 되는 運命을 받고 있다는 啓示를 늘 받고 있었습니다.

당시에 韓國의 情勢는 대단히 어렵고 사실상 어떤 사람도 하나님이나 그리스도에의 信仰을 계속 갖는다는 것은 不可能했습니다. 아시다시피 當時 우리나라는 日本帝國主義 占領下에 있었기 때문입니다. 저는 그 때 北韓에 있었는데 특히 그 地域은 日本帝國主義 政府의 支配下에 있었고 日本政府는 教會活動을 심하게 壓迫하고 있었습니다. 따라서 事實上 누구든지 信仰을 계속 갖는다는 것은 不可能한 것이었습니다.

저는 平安南道의 安州에서 태어났습니다. 그곳은 韓國의 38度線 以下에 있었고 先生님이 나신 定州가 있는 平安北道에서 꽤 멀지 않는데 있고, 先生님과 生日을 같이하여 태어났습니다. 그러나 제가 北韓에 있었던 동안 그런 것들은 아는바도 없고 물론 先生님을 만나 본 적도 없습니다.

當時 하나님에 依하여 豫定되어 召命下에 있었던 教團은 主로 北韓에서 넒리퍼지고 있었는데, 그 北韓의 中心인 平壤은 新時代의 主都 예루살렘이 될 것이라는 豫言이나 啓示가 내려오고 있었습니다.

하얏든 그 地域은 基督教勢力이 대단히 강한 곳이었습니다. 저는 北韓에서는 先生님을 만나 볼 수 없었고 以北에서 南韓으로 건너 온 후에 서울에서 처음으로 만나 뵈었습니다. 그 때는 제가 바로 13살때, 바로 국민 학교를 마치자마자 지금의 仁進이 같은 나이였습니다. 當時는 어머니와 함께 入教한지 얼마 안되었을때 였으 어려운 길을 걸어 왔던가를 想像해 주실 수가 있을 것





six years old, was destined to be bride of heaven.]

In those days the circumstances in Korea were so difficult that it was almost impossible for anyone to maintain his faith in God and Christ. *[We were at that time under the Japanese occupation and they denied all religions, particularly Christianity. Mother was living in North Korea at that time, which was under particularly rigid control. The Japanese imperialist government was suppressing all Korean activities, and particularly church activities.]*

I was born in the province of south Pyung-yang. We call this Pyung-yang Nam Do. *[This is one of the provinces of North Korea now. It is the same province where Father was born, and Mother's birthplace was quite near to Father's own birthplace in Chung-ju. They were born on the same day. Without ever meeting Father, her group still had all these spiritual revelations while Mother was in North Korea. Father has mentioned that these ordained, spiritual groups were primarily in North Korea at that time. It was predicted that Pyung-yang, the major city of the northern part of Korea would be the new Jerusalem of the New Age. Christianity was very strong in that area.]*

I did not meet Father in North Korea; after fleeing from the north to the south I first met Father in Seoul when I was 13. I had just finished primary school and was just a child about In-jin's age. I had just finished sixth grade. *[Of course at that time Mother had absolutely no idea what was going to happen in 1960. She had just joined the church with her own mother.]*

The first time I met Father, he looked at me and asked, "What is your name?" I answered, "My name is Hak-ja Han." Then Father closed his eyes and meditated for a moment and said, almost to himself, but I could still hear, "Oh, God, You have given such a woman, Hak-ja Han, to this country of Korea." At that time I felt strange that this religious leader should have a special feeling or revelation concerning my own future.

At that time I was living in the northeastern part of South Korea, known as Chunchon, and Father had his headquarters in the Church at Chungpa dong, in Seoul, so there was quite a distance between us. I continued to attend church and go to school; I finished middle school and then went on to high school. In 1960, one month prior to the day of the blessing, which was March 16 by the lunar calendar, a formal notification came to me, saying, "You shall hereby prepare for a heavenly engagement and forthcoming wedding." *[This first heavenly proposal was more than a proposal; it was a heavenly mandate.]*

When this instruction came from Father I felt totally selfless. I felt, "Who am I to decide whether this is good or bad? So far my life has been governed directly by God. Whatever the will of

니까 一九六〇년에 무엇이 일어날 것인지 알리도 없었습니다.

처음에 先生님을 만나 뵈었을 때 先生님은 저를 보시자마자 瞬間 눈을 감으시고 冥想하신 후에 先生님은 마음속으로 속삭이는 것같이 말씀하셨습니다. 「이름은 무엇이라고 하느냐?」라고 말씀하셨기 때문에 「네 저는 韓鶴子라고 합니다」라고 대답했습니다. 그랬더니 「아 하나님 韓鶴子란 이렇게 훌륭한 女性을 이 韓國에 보내 주셨습니다. 감사합니다」라고 하셨습니다. 先生님은 그 瞬間에 冥想하시고 거의 독백같이 말씀하신 것이지만 저에게는 그렇게 들렸습니다.

그 때는 宗教의 教主이신 先生님께서 저의 앞날에 關하여 特別한 感動이나 啓示를 받고 계시는 모양을 보고 이상하게 生覺했습니다. 그 때쯤 저는 韓國의 北東部에 있는 春川에서 살고 있었고 先生님은 서울 協會本部에 계셨기 때문에 두사람은 春川과 서울 멀리 떨어져 있었습니다.

저는 教會에 다니면서 中學校를 卒業하고 高等學校에 入學했습니다.

오늘 우리가 記念하고 있는 聖婚式이 舉行된 것은 一九六〇年 陰歷 三月 16日 이었습니다. 그날 한달 전에 先生님께서 夢示에 나타나시고 하나님께로부터의 特別한 啓示를 받았습니다.

「그 날이 가까와 졌으니 준비하라」고 그 때부터 말하자면 하늘이 結婚의 신청이라고 하는 것보다 하늘의 指令이 내렸습니다. 訓令이 있었을 때 저는 완전히 無私의 입장에 놓아 졌습니다. 저는 그 때 어찌서 저에게 그런 큰 일을 判斷할 수 있는가-하니까 無私가 될 수 밖에 없었습니다. 그리고 기도하지 않을 수 없었습니다. 「지금까지도 저는 뜻대로 살아 왔는데 이제 하나님의 뜻이 무엇이라고 해도 하나님의 섭리의 目的이 무엇이든지 저는 당신의 종으로서 무슨 일이라도 命令하시는대로 따라 하겠습니다. 그것은 제가 18세때 봄인 2月경이었습니다.

저는 定全히 無私한 立場이 되어 生覺하고 있었기 때문에 그 事情을 分析하고 싶지 않았습니다. 하나님의 뜻대로 全面的으로 몸을 바치는 것을 오로지 바라고 있었습니다.

當時 저는 오히려 점잖은 편이고 조용함과 平安과 讀書나 音樂을 좋아하는 사람으로서 學校內에서도 알려 있었던 것 같습니다. 그리고 꽤 知的인 女性으로도 알려져 있었습니다. 極히 感情的이지도 않고 極히 激하지도 않고 항상 理性的이고 처음 만난 사람에게는 오히려 좀 차가운 느낌까지 주었을 것입니다.

저의 그 當時의 生活은 거의 修道女와 같은 生活이었습니다. 男性과 같이 行動한 것은 一切 避하고 있었고, 마치 溫室속에 피는 特別한 한 송이의 꽃같이 完

全히 바깥환경으로부터 自己自身을 隔離하고 있었습니다. 물론 지금이야 그것이 언젠가 主님을 만나뵈고 主님의 新婦가 되기 爲한 사람의 聖別을 爲한 하늘의 準備였다는 것을 알았지만 當時의 저는 아무 것도 몰랐습니다. 그리고 저의 本來의 性格도 外向的이지는 않고 언제나 消極的이며 世上에서 떨어져 自己自身の 世界를 즐기는 편이었습니다. 그래서 男性들에 對해서는 거의 完全히 無視하는것 같이 주위에 있는 少年이나 男性들은 나의 쪽에서 본 일도 없습니다. 男性을 보기만 해도 무엇인가 罪스럽고 순진하지 않은 것같이 느꼈기 때문입니다.

밖에서 얼핏 볼 때에는 先生님이 어떤 분이란 것을 알고 있으면 여러분들은 똑 같이, 그리고 單純히 제가 대단히 幸福하고 모든 面에서 完全한 사람에 틀림이 없다고 생각할 것입니다. 「당신은 하나님께서 그렇게 創造하시고 원래 完全한 모습으로 태어 나셨으니까 自身은 아무 努力할 必要도 없이 오로지 그 位置에 뽑히게 된 분이다」라고, 그리고 「全 宇宙의 어머니라는 것, 선 생님을 만나서 幸福한 家庭을 갖고 있다. 즐기고 계신다」고 하는게 저에 對한 사람들의 一般的인 見解일 것입니다.

그러나 그에 反하여 先生님께서 그 位置에 서시기 爲해 苦難과 十字架의 길을 걸어가는 限 저도當然히 저대로 믿을 수 없는 정도의 견디기 어렵고 감당키 어려운 十字架를 졌던 것입니다. 물론 저도 처음부터 完全한 人間으로 出發한 것이 아니라 完成까지 가야 되는 것입니다. 그 도달해야 하는 基準은 너무나 높아서 때로는 목표까지 가는데는 정말 不可能하다는 生覺까지 들었습니다. 그 使命을 다하고 하나님의 期待에 보답하기 爲해서는 대단히 어려운 試鍊과 苦難과 놀라운 信仰이 必要했습니다. 저는 그런 立場에 있었습니다.

한번 이러한 事情과 自己가 걸어왔던 路程에 關하여 되돌아 생각할 때 저는 참을 수 없어 눈물흘립니다. 왜냐하면 이에 對하여 말하려면 苦難과 試鍊의, 記憶의 모두가 다시 생생히 나와서 저에게는 그것을 얘기한다는 것은 대단히 괴로운 일입니다. 오늘 아침 슬프게 보이는데도 모르지만 그것은 그런 이유때문입니다.

제가 걸어 온 길은 좀 生覺하기만 해도 견디기 어려운 苦難의 連續이었습니다. 하나님은 참으로 先生님을 試鍊을 주신 것같이 저에게 몇번이고 試鍊을 주셨습니다. 그리고 사탄도 先生님과 예수님을 시험한것과같이 試驗했습니다. 그런 메시아가 통과하신 것과 같은 苛酷하고 지독한 試鍊을 이 약한 女性이 通過하였으니까 참으로 여러분들에게는 믿을 수 없는 일일 것입니다.

그리고 모든 것은 歷史의 一章中에 秘密로 숨겨져 왔습니다. 한 번 原理를 알고 나서 그들의 關係를 볼 때 제가 聖婚記念日을 맞이한 오늘에 이르기까지 얼마나



God, whatever His purpose or dispensation, I shall be His servant. I shall obey in everything." That was my feeling.

Father knew me well. Particularly in those days, at the age of 18, in that early springtime I just did not want to analyze the situation. I wanted to totally give myself for the heavenly will. At that time I had a reputation of being rather on the quiet side. I enjoyed tranquillity and quietness, reading and music. I was known also as a rather intellectual young lady. I was not too emotional, not excitable. In a way I seemed slightly chilly and cold toward strangers who met me. My basic character was not outgoing. I always withheld myself and isolated myself from the outside world. I enjoyed my own world and was almost scornful

어려운 길을 걸어 왔던가를 想像해 주실 수가 있을 것입니다.

1960년에 聖婚式이 시행되어 저는 지금은 天宙的 使命을 띠시고 계시는 偉大하신 先生님과 結婚한 女性이지만, 先生님의 그 天宙的 使命을 옆에서 본다면 보통 自然人으로서는 그런 使命을 다한다는 것을 生覺한다는 것도 不可能한 것입니다.

저는 온실안의 한 송이 꽃같이 成長하고 있었습니다. 平和스러운 주위의 분위기 속의 溫室에서 砂漠에서의 꽃같이 저 자신이 느끼고 있었습니다. 砂漠같은 것이 제가 살고 있었던 環境이라면 가는 곳마다 거친 바다가 미친듯이 날뛴 것 같았습니다. 저의 주위는 한발을 내디디면 모든 誘惑과 試驗과 여러가지 어려운 政治的 靈的인 情況이었기 때문입니다. 저는 참으로 거친 바다속의 작은 돛단배 같은 것이었습니다.

한편 이 當時에는 저에게 늘 찾아오신 하나님의 은혜를 제일 느낀 때이기도 했습니다. 제가 고통 가운데 있을 때에도 하나님은 스스로 나타나셔서 啓示를 주시고 引導해 주셨습니다. 그러한 直接的인 引導가 없을 때에도 저를 사랑하고 지킬려고 하는 주위 사람들을 통하여 끊어질 사이 없이 引導와 每日의 指示를 하셨습니다. 그래서 그 當時에는 그렇게 어려운 試驗과 忍耐와 苦難의 때임에도 불구하고 同時에 이때야말로 가장 아름답다고 하나님의 은혜에 가득찬 정말로 하나님께서 같이 계시 주신다는 것을 실감할 수 있는 때이기도 했습니다.

이렇게하여 完成을 向하여 苦悶해 왔던 成長期間이 끝나고 이제 하늘이 바라시는 基準에 到達한 제가 그 當時를 뒤돌아 볼 때 그 苦難에 찬 記憶의 모두가 기쁨으로 변해 졌습니다.

저는 先生님과 언제든지 깊이 얘기를 나누고 交流할 수가 있었습니다. 다른말로 하면 선생님과 저의 사이에는 끝이 없는 話題와 限이 없는 理解가 있었고, 無限히 가득차게 된 對話가 있었습니다. 두 사람은 그렇게 많이 얘기하지 않아도 깊이 서로의 사정을 理解할 수가 있었습니다. 왜냐하면 先生님께서 通過해오신 事情과 제가 걸어 온 길은 神秘할 정도로 너무나 잘 닮았기 때문입니다.

두 사람에게는 共通한 하나의 目的을 깊이 理解하고 그 때문에 不屈의 信仰으로 모두들 忍耐하고 모든 苦難에 싸워 이겨 完成基準에 到達하고 이제 사탄이 一切 侵入할 수가 없는 基準까지 서로 왔다는 勝利感이 있습니다. 先生님과 제가 서로 마주 볼 때 서로 서로 느끼는 勝利感에 依하여 저는 限이 없이 위로가 되고 平安을 얻는 것입니다.

地獄을 天國으로 바꿔서.

마지막으로 여러분들에게 한마디하고 싶은 것이 있습니다. 저는 제 自身の 體驗을 通하여 하나님에 對하여 하나님께서 어떻게 그 뜻을 성취하시는가에 對해서 많은 일을 알았습니다. 저의 人生에 있어서 정말로 天國과 地獄을 모두 通過해 왔는데 그 어느쪽도 하나님께서 期待하시는 完全히 成熟된 人格을 形成하기 爲하여 必要한 것이었다고 할 수 있습니다.

萬一 제가 天國의 기쁜 일만을 해 왔다면 天國의 生活를 그렇게 깊이 맛보고 감사할 수가 없었던 것이지만, 저는 地獄의 제일 밑바닥까지도 通過하고 그 쓴맛도 맛았습니다. 「이 이상 이렇게 어려운 길을 계속할 수는 저에게는 못하겠습니다. 絶對不可能합니다. 하나님! 왜 저에게 이런 일을 가라고 하십니까?」고 물었을

때도 數없이 있었습니다. 저에게 必要한 것은 참으로 지치지 않는 不屈의 信仰과 決意와 忍耐였고 그것이 오늘의 제 자신을 만들어 냈다고 할 수가 있을 것입니다.

한가지 더하고 싶은 말은 여러분이 天國에 가는 길에 있어서 天國的인 面만을 期待해서는 안됩니다. 地獄的인 面도 當然히 豫期해야 되겠습니다. 地獄의 밑바닥 감옥을 通過할 것도 當然히 豫期해야 합니다.

그리고 그것이야말로 하나로 하나님의 은혜가 제일 귀한 部分이라고 할 수 있습니다. 그것을 통과하기 爲해 여러분은 더욱 단단히 서서 強하게 될 수가 있고 圓滿하고 總合的인 人格, 神的 人格을 成熟할 수가 있고, 天國을 더욱 깊이 감상할 수가 있기 때문입니다. 그러한 體驗의 모든 것이 언젠가 여러분의 자량이 될 것입니다.

勝利와 忍耐의 記錄이야말로 어느 날인가 여러분의 자량이 될 것입니다.

이 이삼일 先生님께서서는 낚시경쟁을 시키셨는데, 그때 여러분들은 문득 마음속으로 「왜 先生님은 이런 바보 같은 저희들에게 일을 시키는가? 이런날씨인데 물속으로 들어간다는 사람이 어디에 있는가, 그런 것은 할 수가 없고 江물은 이렇게 깊은데 죽을지도 모르겠다」고 生覺했을 것입니다.

누구든지 오로지 一瞬間이라도 문득 이런 생각이 났을 것이 틀림없을 것입니다.

「왜 先生님은 이런 미친듯 같은 일을 하시는가? 왜 이런 일을 해야 되겠습니까? 저는 그런 일 안해도 되죠. 저는 할 수 없습니다」라고……

그러나 이런 순간이야말로 여러분은 조금하게 결정하고 가리면 안될 때입니다. 그러면 그 試驗은 통과하고 넘어가는 것이 기쁨으로 變할 것입니다. 그리고 왜 先生님이 여러분들을 진흙이 쌓인 江물 속으로 들어가라고 시키셨습니까? 그러한 靈的시련이 있을 때야말로 그런 생각이 어떤 사람에게도 正常的인 사람은 누구든지 正常이며 自然스러운 本能的 生覺으로서, 생각없이 마음 속을 지나가는 것입니다.

그 때에 어떻게 해서 그 생각을 克服할 것인가, 그것을 기쁨으로 轉換할 수 있을까?란 것이 문제입니다.

저의 前半生涯는 매일매일이 바로 여러분의 낚시질 경쟁에 비유할 수 있다고 말할 수 있습니다.

제가 말하고 싶은 것은 이상입니다. 그래서 여러분은 항상 忍耐를 가지고 불굴의 상태로 있으면 합니다. 무슨 일이든지 조금씩 결정하거나 가리지 않고 바로 反撥하거나 하지 않도록 하여야 됩니다. 그러면 어떤 어려운 시련도 기쁨으로 變할 것입니다. 그야말로 어느 날인가 자량이 되는 것입니다.

제가 오늘 아침에 흘린 눈물에는 두가지 意味가 있습니다. 하나는 슬픔의 눈물이지만 單純히 슬픔의 눈물이 아니라 기쁨의 눈물이라는 것을 알아주시면 합니다.

勝利한 그 기쁨, 그리고 이렇게 先生님과 함께 있을 수 있다는 기쁨의 눈물이라는 것을 실제로 그러한 二重의 意味를 가진 눈물이었습니다.

그리고 이제부터는 오로지 기쁨의 눈물만을 흘리고 싶습니다. 그래서 제발 이 때 부터는 저의 과거에 關하여 묻지 마십시오. 오로지 勝利的인 未來의 큰 理想에 對해서만 얘기를 나눕시다. 이렇게 여러분에게 부탁하고 싶습니다.

未來에 올 위대한 날을 爲하여 몇번이라도 기쁨의 눈물을 흘리면서 기뻐하십시오. (끝)

of the world of men.

[Everyone recognized her brilliant academic ability, but at that time she almost lived like a nun. She shied away from all activities with men, and felt it was somewhat sinful and impure to even just look at men. She was like a beautiful flower in a greenhouse and absolutely isolated herself from the external environment. Of course we know now that this was heavenly preparation to purify her to meet the Lord one day. However she had not known all these things.]

From an external perspective, knowing who Father is, people commonly come to the conclusion that I must feel very honored and be very happy to have Father as my husband. They think that God made me in such a way that I was born perfect and that I haven't had to make any effort. They think that I just met Father and we had a very happy family life, and I am just enjoying my position, and so forth.

This is the general view when people see me. But on the contrary, as much as Father walked the road of the cross and tribulation to be ordained in his position, I was also given an incredible cross to bear in order to become Mother. I had to reach for perfection. That standard is so high that sometimes I felt it was virtually impossible to reach the goal. Through that tremendous ordeal and hardship, patience, perseverance and extraordinary faith were needed to achieve the expectation of God. [Again Mother wept.]

[When she thinks of the path she walked it automatically brings her to tears because it reminds her of all her hardships and tribulations. This is why, as you can see, Mother is very emotional and sorrowful this morning. Just thinking of the things she passed through is incredible torture. God tested her again and again, just as much as God tested our Father. Satan was always trying to test her just as he tested Jesus and Father. This delicate young lady had to go through the same ordeals; it is all given in a secret chapter of history. But once we have even a glimpse of such implications, knowing the Principle we can just imagine how hard her path was.]

After just a glimpse of my mission of being married to such an extraordinary person who was carrying such a universal burden, I felt it was virtually impossible to even think of fulfilling it. *[Furthermore, she had grown up like a beautiful flower in a greenhouse, in the most peaceful surroundings and atmosphere. She felt almost like she had been plucked out of the greenhouse, and thrown into a desert. There were all kinds of temptations and tests and all kinds of incredible political and spiritual circumstances around her. She was like a little ship in a rugged sea.]*

But during this period I felt the grace of God constantly upon me. When I was in agony God revealed Himself to me and gave me messages and guidance. When I was not receiving such guidance from Him directly God used the people around me, loving people, protecting people. Through them God gave me constant guidance, daily instruction, and leadership. Those days were a tremendous ordeal of difficulties and tribulations, but at the same time those days were truly most beautiful, a time of grace when God's presence was indeed with me. Now that I have come to this point, when I look back, all those memories of hardship have turned into joy, something that I can converse about and have fellowship with Father over.

[Between Father and Mother there are endless subjects of conversation, limitless realms of understanding. Even though they don't talk too much they understand each other's situation so deeply because the circumstances which they have each passed through are very similar. They understood one common purpose and they persevered and were victorious. They overcame the difficulties, reached out for perfection, came up to that level, and now satanic infiltration is no longer possible. When Father and Mother see each other they have such a victorious feeling, and that gives them tremendous comfort and peace at this time.]

Through her experiences Mother has learned so much about God and God's way of doing things. She passed through hell as well as heaven. Both experiences were needed to make her perfect and mature enough to match heavenly expectation. If she had lived through only the joyful and heavenly side she would not have appreciated that heaven, but she also went through the bottom of hell. Sometimes she felt that it was impossible to continue, just absolutely impossible! Such situations were too numerous to even count. During those days what was needed was untiring faith, determination, perseverance and patience. Those made here what she is today. By the same token, she would like to give you the following message:]

On your way to heaven you must not expect only the heavenly side. You must taste the dungeons of hell, too. That will finally be the most precious part of God's grace. By doing so you will become strong and you can mature all around into a wholesome personality, God's personality. Then you will appreciate heaven better and some day you will have something you can be proud of—your record of victory and perseverance. It will give you pride.

Even in the last couple of days, during the fishing expedition which Father took you on, there may sometimes have been a moment, even a quick moment, when you thought in your mind, "Why is Father asking us to do this silly, impossible thing? Who would go into the water in this weather? It is so deep we may die." I am sure that every one of you had a glimpse of such thoughts.

That is the moment when you must not react quickly; you must not make a hasty judgment. That is the moment you must call on the name of God, and think, "This is the time I must prove how worthy I am." Then the difficulty can become a joy. You can find a joy in going through that ordeal. My message is that you must be persevering and not make quick judgments. Do not react quickly. Then all your ordeals can turn into joy, into something to be proud of.

My tears this morning have two meanings: sorrow, but not only sorrow, also the joy of victory to be here with Father this way. In the future I would like to shed only tears of joy, so I ask all of you to not ask me about the past from this time on. Let us only talk about our victorious future and our great vision of the great days to come. Let us rejoice in tears of joy for the future days that we will gather together. Thank you.

Father Comments on Mother's Testimony

어머니 사명에 대한 선생님 말씀

- (어머님께서 하신 간증에 追加하여) -

당신도 하늘의 新婦候補者다

여러분들도 아신 바와 같이 1960년 聖婚 以前에는 約 15년 이상 先生님은 獨身이었고 오로지 使命을 이룩하기만을 생각하고 있었습니다.

그러나 原理를 아는 자는 누구든지 原理적으로 明確히 아는 듯이 先生님이 언젠가는 結婚하신다는 것을 알고 있었습니다. 그리고 누구든지 모든 사람이 「당신도 하늘의 新婦候補者가 될 수 있다」는 啓示를 각 각 받았던 것입니다.

「당신도……」 「당신도……」라고. 그래서 말하자면 대단히 競争이 심했습니다. 우리 協會内部에서 눈에 보이지 않는 靈的 싸움이 벌어졌던 것입니다. 그리고 놀랍게도 協會에서 오래된 60代 70代가 된 할머니 식구들 까지도 하나님은 같은 啓示로서 어루만져 주셨기 때문에 그들까지 하나님은 저에게 「하늘의 新婦가 된다」고 하셨다라고 하는 것이었습니다. 또 10代의 여자도 「당신이 주님의 新婦가 될 것이다」라고 하는 것이었습니다. 이리하여 70세의 할머니도 10세의 少女도 教會員인 女性들은 늙은이도 젊은이도 모두 「당신이 하늘의 新婦候補者다」란 啓示를 받았습니다.

어째서 하늘은 그렇게 하셔야 되었던가? 왜냐하면 하나님은 時間을 재는 표준은 時間을 超越하고 있다는 말입니다. 하나님에 있어서는 時間이란 없고 永遠無限無窮이란 時間이 있을 뿐입니다. 즉 하나님께서 百年은 一萬年과 같고 一萬年은 百年과 같다는 式으로 하나님 자신의 心中에 있어서 時間이란 것은 참으로 融通性있는 것입니다. 그러므로 모든 女性이란 女性에게 「너는 언젠가는 主님의 新婦로서 選擇받을 것이다」란 豫告를 주는 것은 하나님에 있어서는 극히 자연스러운 일일 것입니다.

그러한 뜻으로 하나님은 그렇게 가르치시고 그렇게 啓示하셨던 것입니다. 왜냐하면 女性은 누구든지 主님의 新婦로서의 使命의 一部分을 이루고 있다고 말할 수 있기 때문입니다.

그래서 어떤 사람이 使命의 어떤 部分을 이루고 있다고 認定되면 하나님은 「당신이 主님의 新婦候補者입니다」고 말할 수 있다는 것입니다.

그러나 原理적으로 말하자면 最終적으로는 여러가지의 部分的 役割을 總合시키시는 한 몸의 實體를 가지신 분이 그 位置에 오시는 것입니다. 그것이 말할 것도 없이 어머니이십니다.

先生님은 오늘 어머니가 모르시는 背後에서 볼 수 있

Before the heavenly wedding in 1960, for more than 15 years I was alone, single-minded for the mission. Yet everyone who knew the Divine Principle knew that I would marry some day. That was apparent to everyone and each woman received in her own way a revelation that she could be a candidate to be the bride of heaven. God revealed this to them because in a certain respect everyone takes the bride's role to the Messiah. Therefore God can certainly say to anyone, "You shall be a candidate for the heavenly bride." But through the Divine Principle we can see that also one physical person will culminate that prophecy, and that is Mother.

Knowing the Divine Principle, I am sure that you can understand that when God sent His son in the position of True Parent that the Messiah is truly the bridegroom of mankind. The Messiah is in a position of bridegroom to all. Therefore, God wanted to have him adored by more people than anyone else in history. God must set that record, and for that reason this kind of phenomenon was seen. This was the background of the heavenly wedding, and then all of a sudden I chose Mother, who was in Chun chon at that time and who was relatively unknown to church members, as the heavenly bride. You can imagine the shock wave that went through our church.

There were many families who believed that the heavenly bride might come out of their own home because of the revelations they had received. Not only one family but many firmly believed that. Think what a shocking event it was to those families to have Mother chosen. There were also many spiritual old ladies who were like prophetesses. I had listened to them as instruments of heavenly revelation on many occasions, and they had participated in many dispensational roles. Therefore they felt a certain pride and authority, and felt that they were the ones who would decide the bride of heaven. But all of a sudden, without consulting them I chose Mother.

So many young women who were fully qualified from a worldly point of view were sure that they were the one who would be hand-picked. They were beautiful, had graduated from universities and had all kinds of social education and a good home background. They thought, "The Messiah must come to me. Someone like me shall become his bride."

Furthermore, in 1960 I was 40, a most significant providential age. In their own thinking the people concluded that the heavenly bride should be somewhere around 35, maybe 34 or 30. As a result the people in that age group thought that they were the most blessed age group and that one of them would be chosen.

In addition, they knew that the role of heavenly bride would be a role of tremendous leader-

있던 混亂과 競走의 顛末에 관하여 말하고 싶습니다. 原理를 알고 있으면 理解가 될 것이라 생각하지만 하나님께서 그 외아들을 메시아로서 보내셨을 때 그 분은 틀림없이 全人類의 新郎으로서 오시는 것입니다.

특히 人類中 모든 女性들에 대하여 新郎이란 位置에 있는 것입니다. 따라서 하나님은 선생님께서 歷史上의 어떠한 男性보다 더 많은 女性들의 사랑과 그리움을 받을 자가 되기를 바라신다는 말입니다. 그래서 하나님께서는 선생에게 그 많은 女性들의 사랑을 받을 것이 있어서 最高記錄을 만들 것을 허락하셨습니다.

그러한 까닭에서 歷史上 여러 王이나 皇帝들이 있었지만 그 누구에게도 볼 수 없었던 現象이 일어났습니다. 선생님은 이렇게 많은 女性들의 注目을 받은 歷史的 記錄을 만들었습니다.

歷史上 이때까지 그렇게 많은 女性들 한테서, 그렇게 獻身의이며 自己犧牲的인 사랑을 받은 사람은 없었습니다. 그것도 하나님의 攝理中의 一部分이었던 것입니다. 이런 것들이 聖婚式이 施行된 當時의 背景이었습니다.

當時 春川에 계셨던 비교적 이름이 알려지지 않은 어머니가 先生님에 依해서 「하늘의 新婦」로서 選出되었기 때문에 그것은 많은 사람들에게 얼마나 衝擊的인, 말하자면 天地가 거꾸로 된 것 같은 쇼크였다는 것은 想像할 수가 있겠죠. 教會에 關한한 그야말로 大地震을 爲하여 天地가 거꾸로 된 것같은 사건이었습니다.

사랑의 戰爭

여하튼 하늘의 新婦는 틀림없이 自己 家庭에서 나갓다라고 믿고 있는 집들이 많이 있었습니다. 할머니, 어머니, 손녀, 三代의 女性들 각자가 자기들 중에서 한 사람이 언젠가 하늘의 新婦가 되겠다고 하늘에서 가르쳐 주셨다고 믿고 있었습니다. 한 가정이나 하면, 어찌되었던 實로 놀라울만큼 많은 家庭에서 그렇게 確信하고 있었다니까 그것은 정말 이상한 일이기도 했습니다.

생똥해 보십시오. 그럴 때 갑자기 생각 밖에도 어머니께서 選出되었으니까 그런 家庭들의 사람들에게는 얼마나 큰 衝擊이었을 것입니까.

또한 先生님은 많은 靈通하는 할머니들을 祭司長이나 하나님과 人間 사이의 豫言者 같은 者, 즉 하나님의 啓示를 받는 그릇으로써 쓰고 왔는데 그들은 많은 섭리적 사명을 하고 있었기 때문에 대단한 프라이드와 權位를 가지고 있었습니다. 그리고 자기들이 하늘의 新婦를 決定하게 될 것이라고 생똥하고 있었는데 갑자기 그 할머니들에게는 한 말도 相議할것 없이 그야말로 갑자기 어머니가 選出되었습니다.

그들의 動搖는 想像할 수 있을 것입니다. 그러한 事情, 環境아래서 1960년의 聖婚式은 舉行되었지만, 그에 앞서서 教會 안에서는 여러가지의 gossip이 왔다갔다하고 있었습니다. 「그 집의 그 딸이 틀림없이 하늘의 新婦로 選出될 것이다」等等 많은 사람들이 여러가지 다른 소문을 내고 있었습니다.

教會內에서는 말 할 수 없을 정도의 期待 때문에 비등하고 있었습니다. 이런 情況아래에서 어머니는 選擇되었습니다. 그 때까지 많은 젊은 女性들이 이 世上的 觀點에서 보면 모든 面에서 자기야 말로 알맞게 보이고 자기야 말로 選擇될 것이라는 確信에 차고 있었습니다.

「나는 이렇게 예쁘고 大學卒業하고 學位까지 가지고 있으며, 모든 社會的인 教育을 받았다. 좋은 家門의 出

身이며 家庭환경도 이렇게 좋은데 주님은 내집에 오셔야 되겠다」 「나같은 타일의 女性이야 말로 하늘의 新婦가 되어야 되겠다」라고…….

그리고 그해 先生님은 40歲란 가장 重要的 攝理的 나이였기 때문에 그들은 「그렇지 先生님은 40歲이시니까 新婦는 35歲가 된 사람이 理想的이다」라고 자기 마음대로 決定하거나, 「아니 36歲인지도 모른다 혹은 34세 32세 30세도 되겠다」라는 式으로 그 나이쯤 된 女性들의 이름이 오르내리고, 그 女性들이야말로 가장 選擇될 가능성이 큰 사람들이라 꼭 자기들中의 한 사람이 選擇될 것이라고 서로 主張하면서 競爭에 이걸려고 했습니다.

新婦는 그런 年齡層 30歲부터 40세 된 사람들 중에서 選擇될 것이라고 하는 理由가 하나 더 있었습니다.

하늘의 新婦의 資格으로서 그 분은 대단한 指導者로서의 使命을 하게 되는 것이니까 10代, 20代의 젊은 女性이 그 位置에서 어머니로서 必要的 指導力을 發揮할 수 있을 것인가, 할 수 있을 리가 없다란 것이었습니다.

그런 觀點에서 보아서 教會內의 어머니 役割을 하기 위해서는 누구인가 成熟된 年齡인 30代쯤 된 사람이어야 되겠다고 극히 論理的인 結論이 나온 것입니다.

그리하여 그 보이지 않는 競爭이 얼마나 심하게 展開되었던가 想像할 수 있을 것입니다.

한 層의 사람들끼리의 뿐만 아니라 여러 基準에서 여러 角度에서 싸우게 된 것이었습니다. 實體的인 銃彈이 날아간 것은 아니지만 모든 곳에서 心情的 銃彈이 날아가고, 그것이 바로 눈에 보이지 않지만 굉장한 사랑의 戰爭같은 것이었습니다. 心情的 戰爭, 사랑의 戰爭입니다. 모든 사람이 그 사랑과 그 目標을 얻으려고 했기 때문에…….

先生님의 作戰

이런 式으로 많은 사람의 期待가 높아졌을 때 갑작스럽게 이들 모든 사람들은 失望 밑바닥에 빠졌습니다. 생똥해 보십시오. 사람들은 정말 밑바닥에 떨어진 기분이었습니다. 그리고 一種의 危險性도 있었습니다. 그들은 그렇게 까지 큰 失望과 높은 期待를 가지고 背反당했을 때의 反撥도 심한 것이었기 때문입니다.

失望과 迷夢에서 깨었을 때의 反撥反應은 대단히 심하다는 것이 當然히 生똥되었기 때문입니다. 先生님이 이때의 事情을 公的으로 밝히는 것이 오늘이 처음입니다. 이 믿기 어려운 정도로 緊張된 背後의 情況을 잘 알고 있는 先生님은 어머니의 어머니께도 「집에 숨어 계시고 教會의 玄關에도 오시지 마십시오. 자기 딸이라고 해도 만나러 오시면 안됩니다. 할 수 없이 와야 할 때면 아무도 모르게 뒷 문으로 들어 오십시오.」 이런 指示를 준 정도였습니다.

그렇게 하는 것을 통해서 불쌍한 버림을 받은 입장에 있는 어머니가 되니까 누구든지 어머니의 어머니가 되었다는 것을 부러워하지 않기 때문입니다.

누구라도 어머니의 어머니가 되는 것은 女王의 어머니가 되는 것 같다고 생각하고 있었습니다. 「아, 그녀는 榮光을 받는다」고…… 그러나 이런 期待의 허점을 노리기 爲하여 그 女를 犧牲하는 立場으로 쫓아내어 자기 딸인데 만나러 와도 안된다고 하였습니다.

그러니까 어떤 意味에서 이것은 先生님의 戰法을 잘 나타내고 있습니다. 많은 딸들을 가진 어머니들이 자기 딸이 언젠가는 主님의 신부가 될지도 모른다고 기대하고 있었기 때문에 어머니의 어머니, 말하자면 不





運하고 悲觀的인 立場을 보여주는 것을 통하여 누구나 그 분을 부러워하지 않도록 어머니의 어머니를 犧牲시킨 것이었습니다. 그것이 先生님이 그들을 달래야 하고 屈伏시킬 作戰이었습니다.

候補者라고 있었던 10代의 딸이나 훌륭한 딸을 가진 어머니들은 協會에서도 힘있는 發言權과 位置를 가지고 대단히 獻身的이고 信仰的인 사람들이었는데 이런 사람들이 第一문제였습니다. 그렇기 때문에 先生님은 그렇게 苦悶할 필요없다고 달래었던 것입니다.

따라서 先生님이 洪氏 할머니를 그런 마땅치 않은 정도로 어려운 입장에 놓은 것을 통하여 사람들은 오히려 洪氏 할머니에게 同情하고 先生님에게 不平을 하러 온 사람이 있었습니다. 그 사람들은 「왜 先生님은 어머니의 어머니를 그런 식으로 시키는지 믿을수가 없습니다. 정말로 당신에게 同情해요.」라고 洪氏 할머니를 위로했습니다. 그런 결과가 된 것이 先生님의 所望으로 한 바이기도 했습니다.

結婚後 처음 一年 동안은 先生님께서 어떤 식으로 어머니께 대했는가 하면 도저히 先生님의 師母님으로서가 아니고 정말 下女같이 대하였습니다.

先生님은 어머니께 「내 방에 特別한 許可없이 마음대로 오면 안된다. 아래층에 작은 방을 하나 가지고 先生님이 부르면 와라.」라고 하였습니다.

先生님과 어머니는 사실상 新郎과 新婦로서 新婚時代일텐데 그 新婚時代에는 어머니께 있어서 어려운 試鍊以外的 아무 것도 아니었습니다.

이렇게 말하자면 종의 立場부터 出發했습니다. 선생님은 어머니가 정말 最低의 處로부터 出發할 것을 바라고 있었습니다. 왜냐하면 數 많은 主님의 新婦候補者들은 先生님이 어떤 식으로 어머니께 대하는가 날카롭게 觀察하고 있었는데 先生님이 어머니에게 안 좋게 대하고 있는 걸 보고 어머니의 位置를 부러워 하지 않게 되어 選擇받지 않아서 잘 되었다고 生覺하기 시작했습니다. 그것도 先生님의 戰法이었습니다.

어머니에 對한 訓練

그렇지만 그 期間內的 內的 意味는 어머니와 洪氏 할머니의 信仰을 試驗하는 期間이기도 했습니다. 그분들은 어떤 情況에서도 絶對로 不平을 하지 않고 先生님에게 背信하지 않고 不屈의 忍耐를 가지고 默默히 모든 事情을 甘受하여야 되었습니다. 先生님은 그것을 바라고 있었고 그 두 분은 바라는대로 했습니다.

여기서도 가인과 아벨이 문제였습니다. 가인의 立場을 理解하고 가인을 위하여 苦生하지 않으면 아벨이 될 길은 없는 것입니다. 어머니와 洪氏 할머니는 다른 모든 食口들에 對하여 아벨의 位置에 있는 것이니까 그 失望한 사람들을 包容해 가야 되는 것입니다. 先生님은 벌써 個人, 家庭, 氏族, 國家, 世界, 宇宙로 예정된 모든 段階에 있어서 勝利했기 때문에 사탄은 全然 侵蝕할 權限이 없는 것입니다. 그렇지만 어머니께 있어서 이제부터 출발할 것이니까 처음 七年 동안은 어머니의 訓練期間이었습니다. 七年 간이란 긴 曠世의 競爭같은 것이었습니다.

처음 三年간은 하나님 앞에 혹은 사탄을 屈伏시키기 爲하여 「個人的으로 勝利한 女性」이 되기 爲한 鬪爭期間이었고, 다음 4년간은 家庭的인 段階에서 鬪爭時期였고, 先生님의 全家族은 믿을 수 없는 程度의 想像을 넘은 試鍊期間을 통과했습니다.

ship. How could any young woman, a teenager or someone in her twenties, fulfill that position? How could she exercise the leadership that would be needed in Mother's role? It would be impossible. Thinking of Mother's role in the church, they thought the candidate should be mature, somewhere between 30 and 40. Again, it was a very logical conclusion.

Since their hopes were so great and their expectations so high, when those hopes and expectations were betrayed their reaction was equally deep. Their disappointment and disenchantment were great. This is the first time I have spoken of this.

Knowing about this impossible, tense background, as soon as the holy wedding was conducted in 1960 I asked Mother's mother to confine herself; she was not to come see her own daughter too often, or if she did she should come secretly through the back door. That put Mother's mother in such a miserable, cast-out position that nobody envied her role. Everyone had thought that becoming Mother's mother would be glorious, like being the mother of an empress. But I just silenced all those expectations and pushed her into a sacrificial role, not even letting her come to see her daughter freely.

Furthermore, in the first year I treated Mother almost like a servant instead of my wife. We were bride and bridegroom but that honeymoon period was nothing but an ordeal on Mother's part. She started out as a servant because I wanted her to start out from the very bottom.

The important internal meaning behind my actions in that period was a test of faith for Grandmother and Mother. No matter what the circumstances, they should not complain or rebel against me. They had to accept and persevere. That was the real goal, what I really wanted. And they met that expectation.

It was the Cain and Abel situation all over again. In order to understand Cain's position you have to suffer for the sake of Cain or you have no way to become Abel. Grandmother and Mother were in the Abel position to all other people, but they had to be in a position to embrace all those who are despondent. I was already victorious in all the dispensational levels, from the individual to the universal level; Satan had no right to accuse me. However, Mother was at the beginning, so the first seven years were Mother's training session, Mother's seven-year fishing expedition. The first three years were for her to struggle for her own victory as an individual woman, to be victorious in the sight of God by winning over Satan. The next four years were for the whole family to go through that incredible testing period. Mother started out at the bottom, moving toward perfection.

During those years, all kinds of things were said, even that Mother was a failure, and that I was going to handpick a new bride. You can imagine how heartbreaking that kind of rumor was to Mother. Furthermore, when it came out that our birthdays were the same day, some people accused her saying, "She is just creating a false birthday to make the days the same." It was all Satan's doing. Under those circumstances Mother had to be silent, persevere, and win.

As the days and years passed, what happened? Since Mother continually persevered, since she was patient and silent and maintained her faith in me, eventually the whole environment of accusation was reversed into respect and



낙시질의 가르침

요즈음 이런 所聞이 여기저기서 들립니다. 이미 아신 바와 같이 6월에 神學校에서는 第一期卒業式을 맞게 됩니다만 그들은 벌써 各州에 任命되어 있습니다. 그런데 各州에 있는 責任者들은 「神學生들이 州에 오면 先生님은 그들을 아벨 位置에 놓으실 것이다. 나는 겨우 2, 3개월 教會를 맡아온 것 뿐인데 새로운 사람이 와서 教會와 責任者의 位置를 빼앗길 것이라면 나는 이렇게 열심히 일할 必要가 있을까, 事實 우리 運動의 리더의 人事移動이 6월에 있겠다고 通告되고 있는데」라고.

先生님은 이것이 心理的 패닉(panic)를 州의 責任者들 사이에 일어나는 것은 明白하다고 생각하고 있었습니다. 예상했던 대로 그것이 各州의 4月中 實績에 뚜렷하게 反映되고 있습니다.

얼마나 바보스런 사람들입니까? 自己가 그런 立場에 놓아지면 이런 때야말로 自己신앙과 確信과 責任感을 나타내어 自己의 位置를 보여주는 좋은 기회이니가 이때까지의 二培나 三培이상의 일을 할 때라고 生覺해야 되는 것입니다.

活動報告를 보고 四月中에 많은 教會員이 教會를 나갔다는 것을 알았습니다. 왜 先生님이 여러분들에게 베리타운(Barrytown)까지 불러 낙시질 경쟁을 했느냐 하면 여러분이 一箇月동안에 쌓아온 心理的 心靈的인 것의 나타남을 하루 이틀 낙시질하는 것을 通하여 直接 보았기 때문입니다.

낙시대회를 通하여 여러분들이 그 속에서 어떤 반응을 나타낼 것인가에 따라서 여러분이 어떤 사람이라는 것을 볼 수가 있습니다. 그 때에도 結局 마지막에는 先生님만 남았습니다. 선생님이 우선 大貫(日本 식구 이름)에게 繼續하고 싶은가 어떤가 물었더니 「선생님 다들 가 버렸습니다. 延期할 수는 없습니까?」라고 대답했습니다. 그리고 「다음에 겔할트(先生님의 Security guard)에게 다음은 너의 순서다. 물 속으로 들어가라」고 命令했더니 그는 순순히 따라 들어갔습니다. 그리고 두 번 췌에는 3시간 이상도 물 속에 있었습니다. 날씨가 어떠한든 先生님은 꼭 끝까지 하신다는 것을 그는 알고 있었기 때문입니다.

先生님은 3시간이나 걸려 그물을 풀고 있었습니다. 그물을 물속에 넣는 것은 보통 30분밖에 걸리지 않는데 그 그물은 엉망진창으로 얽혀 있었고 푸는데 3시간이나 걸렸습니다. 누가 이렇게 얽힌대로 놓아 두었는가 해서 안달이 났을 정도이었습니다.

先生님은 어제 二重의 苦生을 했습니다. 화장실에 가고 싶었는데 계속 배를 타게 되었습니다.

어찌되었던 잘되면 30분 있으면 끝나겠다고 생각했는데 3시간 이상 걸렸기 때문에, 그렇다고 해서 화장실에 가겠다고 땅 위에 올라갈 수가 없었습니다. 그러한 事情으로서 內的 關係의으로도 정말 괴로웠던 위외的으로도 그렇게 얽힌 그물을 고치는데는 대단한 作業을 하였기 때문에 정말 2培의 괴로움이었습니다.

어제 先生님이 그렇게 苦生하고 奮闘했기 때문에 우리는 오늘 大勝利를 하고 많은 물고기를 잡아서 勝利感을 맛 볼 수 있었던 것입니다. 勝利에 依하여 여러분의 까다롭고 複雜한 마음의 얽힘도 한꺼번에 쫓아 버려졌습니다.

지금 先生님이 「다시 한 번 하겠어?」라고 말하면 모두들 「네 하겠습니다」라고 대답할 것입니다. 그것이야



말로 心情復歸입니다. 하루만에 여러분의 마음은 一且 最低의 點으로 내려가고 새로운 生命으로 復歸되어 보 관 되었습니다.

이런 會議는 異例的인 줄 알고 있었지만 이번에는 보통과 다른 方向에서 가지려고 생각했습니다.

만약에 우리가 벨베디아에 앉아서 先生님의 말씀을 듣는다는 보통 때와 같은 會議를 가졌다면 先生님이 야 단치고 싶은 일이 하도 많아서 하루종일 야단칠 것이라고 알고 있었고, 특히 聖婚記念日이 가까워진 오늘에 그렇게 하고 싶지는 않았습니다. 그래서 다른 方法으로 教育을 하자고 決意하여 베리타운에 낙시질하러 오게 했습니다. 더 現實的인 實地教育을 하려고 했을 때 생각이 난 것이 낙시질이었던 것입니다.

勝利하신 어머니

그런데 여러분들은 지금 어머니가 처음으로 하신 간증을 들었습니다. 先生님은 오늘 처음으로 어머니에게 간증하라고 시켰는데 이것은 정말로 흔히 없는 일이고 한국에서도 이때까지 하지 않았습니다.

여러분들은 어머니 자신의 간증과 선생님의 해설을 듣는다는 흔히 없는 貴한 機會를 맞았습니다. 이 말씀을 바르게 理解한다면 여러분을 높이는 큰 영적인 에너지를 얻을 수 있을 것입니다.

原理에서 빠진, 예외를 취할 수 없고 原理를 어길수 없는 先生님입니다. 오늘의 간증을 들어도 先生님이 원리적으로 사는 사람인가 아닌가를 알았을 것입니다.

先生님은 原理的으로만 살고 있기 때문에 오늘 確信을 가지고 天地 앞에 이것을 公言했습니다. 선생님은 原理를 生活하는 것을 通해서 勝利했기 때문에 1976년 이후 어머니는 完全한 승리의 기준에 도달하셔서 完全한 生活이 주어졌습니다. 물론 先生님도 그렇습니다.



그러나 이 해에 先生님과 어머니의 完全한 復活이 될 때까지는 先生님도 어머니도 싸워야 했습니다.

그 때문에 77년 今年의 聖婚記念日인 2월 23일에는 모든 蕩滅이 없어져 參父母가 完全基準에 到達하여 完全한 復活이 주어졌다는 것으로 새로운 時代의 시작이 宣言되었습니다. 하늘의 새로운 紀元이 시작되었습니다.

事實 2월 23일에는 先生님과 어머니에 있어서 대단히 意義 깊은 날이며, 統一教會에 있어서 過去의 모든 것이 清算되고 先生님과 어머니 自身에 依하여 모든 基盤이 決定되어 全面的이고 完全한 解放이 宣言될 基準까지 갔습니다.

이 때까지 어머니는 단 10달러(\$)만이라도 自由롭게 쓸 수가 없었고 반드시 先生님에게 물어보고서 반기로 해 왔는데 이제부터는 그렇지 않습니다.

어머니는 家庭의 어머니로서 教會의 어머니로서 天宙의 어머니로서 當然한 참 어머니로서 더욱 큰 責任을 가지시게 됩니다. 그러한 어머니에 있어서 무엇이 특별히 다른 사람과 다른 점인가 하면, 우선 어머니는 태어나서부터 特別히 예민한 靈的直觀力을 가지고 있으며 또한 人物이나 事物에 對하는 洞察力觀察力이 대단히 正確하고 直觀力도 대단히 예민하고 명석하기까지 어머니의 마음에 反映된 것은 언제나 眞實이라는 點입니다.

그 다음에 先生님에 對한 絶對的인 忠誠心을 가지고 있으며, 빚이라 해도, 빚을 바라도, 빚이든지 하겠다는 것을 깊이 決意하고 있다는 것입니다. 그것이 어머니의 信念이기도 하고 그러한 信仰과 信念이 있기 때문에 그 苦難의 세월에도 目的達成을 爲한 貴한, 실로 믿기 어려운 정도의 忍耐力을 가지고 勝利해 오셨습니다.

先生님은 어머니가 어떤 特別한 性質을 가지고 있는 것을 깊이 感謝하고 있는데 그것은 어머니가 항상 無

私이며 자기 아이들 뿐만 아니고 여러분 食口에 對하여도 빚이든지 줄려고 하는 것입니다. 가지고 있는 物件중에서 무언가 貴하게 生覺하는 것이 있으면 그는 언제나 누군가에게 주고 싶어하고 빚보다 주는 것을 기쁨으로 한다는 點입니다. 많은 세상 사람들은 先生님 부인에는 많은 기쁨이 있고 寶石, 옷 등을 많이 가지고 있을 것이라고 생각하겠지만 事實은 절대로 그렇지 않고 무엇이든지 자기가 좋다고 생각하는 것은 누군가에게 주어서 기뻐해 주고 싶어하니까 어떤

날에 날씨가 갑자기 변할 때 先生님과 外出해야 되는데 옷장속에는 옷이 별로 없어서 그 날씨에 맞는 適當한 옷을 찾을 수가 없을 때도있었습니다. 물론 그렇지 않으면 先生님 자신의 傳統에 따라 갈 수는 없을 것이지만 어머니는 先生님 以上으로 그랬었다고 해도 과분하지 않을 程度입니다.

늘 어머니는 先生님의 마음을 대단히 精確히 읽어서 先生님이 期待한 것보다 훨씬 많이해 주셨습니다. 그런 어머니에게 선생님은 다음 3가지 點에서 特別히 感謝하고 있습니다.

첫번째로 어머니는 靈的으로 대단히 纖細敏感하고 모든 것을 靈的으로 明確히 읽을 수가 있다는 것입니다.

둘째로 先生님에 對한 絶對的인 忠誠과 獻身이며 어떤 方向으로 先生님이 引導해도 언제나 기쁘게 따라와 줍니다.

세째로 자기의 모든 所有物은 하나님과 天宙의 것이며 萬物은 天宙와 享有되어야 될 것이니까 어떤 귀중한 것이라도 누구에게 주어서 누군가를 기쁘게 해주고 싶다는, 자기가 없는 生活觀을 表明하고 있다는 點입니다.

이것은 나의 것이고 저것은 너의 것이다라는 感覺을 갖고 있지 않습니다. 또한 하나님은 이 家庭에 많은 子女를 주셨는데 이 子女들은 어느 한 아이를 봐도 극히 우수하고 모든 면에서 훌륭한 成績을 記錄하고 있습니다. 健康하고 대단히 天的인 子女들이기도 합니다. 先生님은 이들 모든 것에 限없이 감사하고 있습니다.

無私의 原理

先生님은 이미 言及한 바와 같이 國家란 限界內의 領域을 넘어서 天宙的인 段階로 갈려고 하고 있습니다.

萬一 여러분이 자기자신만을 생각하고 있다면 이 運動속에서 오래 계속할 수가 없습니다. 예를 들어서 어머니가 만약에 自己中心的인 사람이며 자신만을 생각하는 사람이었다면 오늘날 어머니 位置에 설 수 없었을 것입니다. 그러니까 우리들의 運動속에서 萬一 自己中心的인 리더(Leader)가 있다면 지금이라도 짐을 싸서 나가야 됩니다. 그런 사람들에게는 여기는 어차피 오래 있을 수 없는 자리입니다.

先生님은 리더들을 그런 관점에서 보기로 하고 있습니다. 그런 觀點에서 價値를 재는 것입니다. 얼마만큼 無私인가란 그 中心이 되는 基本原理에 따라서 人事를 합니다.

先生님은 原理를 가르치고 原理를 生覺하고 原理를 實踐하고 있습니다. 그리고 오늘 여러분들은 내가 統一教會의 指導者로서 어떻게 이 길을 걸어 왔는가를 알았습니다. 어머니는 이 점에 있어서 이제 勝利的인 女性인데 누가 이 完成된 勝利的인 女性을 創造했던 것입니까? 그것은 先生으로 말미암아서입니다. 따라서 先生님도 그 點에 있어서 勝利的인 先生님입니다.

出發線부터 출발한 어머니는 完成基準을 향하여 오로지 七년간 싸워 오셨습니다. 이 七년간이란 기간은 實로 여러가지의 非難, 中傷, 소문, 誤解들이 先生님 一家를 둘러싸 소용돌이 치고 있었습니다. 非難과 中傷, 迫害 때문에 피 흘리는 것 같은 期間이었지만 그 할 모든 것이 必要한 것이었습니다.

문제는 어머니께서 이러한 試鍊을 견디어 非難받아도 그것을 克服하여 넘어갈 수 있는가 없는가란 것이었습니다. 여러분! 當時의 어머니 입장이 상상되겠지요. 그리고 어머니는 모든 것에 勝利하셨습니다.

하영든 여러가지 말들이 많았고, 「어머니는 책임하지 못했다. 그래서 先生님은 새로 어머니를 뽑으려고 생각하고 계신다.」라든가, 더욱 어머니는 「생일을 속여서 두분 생일날이 같은 것처럼 하고 계신다.」라는 實로 사탄이라고 밖에 生뵈할 수 밖에 없는 지독한 소문들을 귀에 들을 때마다 어머니는 가슴이 찢어질 것 같았습니다.

그러한 情況아래에서 어머니는 오로지 沈默을 지키시고 참아 견디어야 되었습니다. 이런 事情안에서 날이 흘러 갔습니다. 그러나 무슨 일이 생겨도 어머니는 끝까지 不屈의 信仰으로 忍耐하시고 犧牲당하면서 沈默을 지키시고 先生님께 信仰을 繼續가지고 오셨습니다. 그리고 結局 드디어 非難받아왔던 事情들의 모두가 거꾸로 되어 모든 사람이 어머니 앞에 머리 숙여 「이 분은 정말로 天宙의 어머니입니다」라고 생각하게 되고, 그렇게 尊敬하여 모시게 되고 있습니다. 때로는 도저히 믿을 수가 없는 일이 일어나기도 했지만 그런 당사자들은 어머니를 미워하는 立場에 섰는데, 놀라운 것은 그들은 어머니와 一體가 되려고 하지 않고 結局 한 사람씩 떨어져 갔습니다.

先生님은 원리를 가지고 있으니까 이런 種類의 事情들을 어떻게 主管하여 指導者로서의 使命을 다하고 最終的 勝利를 가질 것인가를 잘 알고 있습니다. 만약 原理를 몰랐다면 선생님은 정말 어떻게 처리해야 되는가 당황했을 것이었습니다.

結局은 사랑입니다. 사랑이 中心이며 모두 사랑의 問題입니다. 그리고 사랑의 문제가 얼마나 極端스러운 方向으로 갈 것인가를 여러분도 알고 있을 것입니다.

따라서 이런 事情을 主管할 것은 정말 얼마나 дели케 (delicate)하고 어려운 일입니까? 섭섭한 일이지만 어떤 意味에서는 밖에서 일어난 많은 殺人보다 훨씬 비참하고 심한 싸움이라고 말할 수 있겠지요.

先生님은 사랑을 정복하고 復歸하기 爲해 왔습니다. 그리고 그것은 하나님께 對하는 心情復歸이기도 합니다. 따라서 先生님은 사랑을 爲하여, 心情을 爲하여 蕩滅을 해야 되었습니다. 사랑에 勝利하고 모든 사랑을 하늘을 위하여 復歸하여야 했습니다. 그말은 그 때문에 적야 하는 十字꼴을 뜻하고 있습니다. 그야말로 사랑의 十字꼴였고 사랑의 十字꼴야말로 가장 큰 것이었습니다.

無私는 勝利의 열쇠

그리고 이런 事情에 對해서는 결코 두 사람 사이에서 議論될 수 없었습니다. 「자 어머니 당신은 그런 試驗을 理解하고 勝利하고 不屈의 忍耐로 勝利해야 합니다. 나는 그것을 이런 計劃을 成就하기 爲해 이러이러한 目的에 따라서 그렇게 했으니까」란 說明은 단 한말도 하지 않았습니니다.

先生님이 어머니께 說明하고 위로했다면 만약에 어

머니께서 그 때문에 勝利했다고 해도 아무런 價値도 없습니다. 어머니 스스로 意味를 깨닫고 스스로의 理解에 따라서 忍耐하고 勝利해야 합니다.

先生님은 지금 여러분들에게 얘기하고 있는 이 程度까지도 어머니에게 說明해 본 일이 없습니다. 거기서 볼 수 있는 것은 實로 勝利的인 信仰의 表明以外的 아무 것도 아닙니다. 고달프지 않는 獻身과 先生님께 對하는 絶對的인 信仰입니다. 어머니도 洪氏할머니도 모두 勝利했습니다.

이 天宙的 勝利 이후에 지금 先生님은 어머니으로서 그 입장에 알맞는 榮光을 주기로 했습니다. 洪할머니도 生涯를 通해서 洪할머니에 알맞는 正當한 尊敬과 榮光을 받아야 됩니다. 만약 그것들을 받지못하고 돌아간다면 子孫들에게 그 結果가 나타날 것입니다.

이렇게 原理的 觀點에서 볼 때 先生님은 어머니에 對하여 그 前과 다르게 對하고 있습니다. 그것이 復歸의 과정이고 그것은 그토록 어렵고 대단한 일입니다. 얼마나 어려운 일인가, 여러분들은 도저히 이해가 안될 것입니다.

여러분들도 心情이 모든 것을 決定하지만 先生님 자신의 섭리에 있어서도 같은 것입니다. 先生님의 心情이 한 번 올바르게 定해지면 모든 일이 速히 出發되어 잘 展開되어 갑니다.

똑같이 여러분의 心情이 한 번 하나님과 참父母님과 關係에 있어서 올바르게 定해지면 모든 것이 여러분 주위에서 速히 움직이기 始作합니다. 여러분의 마음이 決定될 때까지 아무일도 시작되지 않습니다.

어머니와 洪할머니는 가장 榮光스럽고 責任있는 立場에 選擇받았는데 그들은 統一教會의 最低基準에서 入教하고 最低의 基準에서부터 그 路程이 出發하였습니다.

이것으로 배울 수 있는 教訓은 榮光스러운 하나님의 王座란 祝福은 결코 가장 높고 榮光스럽고 거룩한 곳에서 받을 것이 아니라 人間의 悲慘한 最低의 곳에서 이겨내야 된다는 것입니다.

그렇게 되어 그 祝福은 永遠한 것이 되어 온 人類를 包容할 수 있는 것이 됩니다.

祝福은 절대로 높은 곳에서 오는 것이 아니고 제일 낮은 곳으로 내려 옵니다. 거기엔 苦難이 있습니다. 先生님은 언젠가는 내가 그야말로 最低의 바로 地獄의 地下감옥으로부터 그 路程을 出發했던가 하는 것을 반드시 명확하고 자세하게 說明하려 生覺하고 있습니다.

그리고 같은 원리를 어머니에게도 實踐시키고 애들에게도 實踐시킬 豫定입니다. 그리고 여러분에 있어서도 그 原理에는 변함이 없을 것입니다. 그래서 여러분은 最低의 곳으로 쫓아 내려고 하는 것입니다.

先生님에게 不平을 하고 싶은 사람도 있을지 모르지만 만약에 어머니가 그 苦難에 對하여 不平을 말하고 使命을 다할 것을 중단한다든지 「선생님 당신이 누구라고 해도 상관이 없습니다. 저는 갑니다.」라고 했더라면 혹은 나가지 않아도 언제나 不平만 하고 있었다라면 어머니는 여러분의 어머니가 아닙니다.

그와 똑같이 선생님이 여러분들을 어떤 立場에 놓아 役割을 주었을 때 혹시 그에 對하여 여러분이 不平하기 시작하자마자 그 位置와 立場을 상하기 시작했다는 말입니다.

自己中心이 되어 不平을 말하기 시작할때 結局 모든 것을 잃기 시작하는 것입니다. 실로 無私야말로 成功의 열쇠입니다.



admiration. By then everyone was nodding and saying, "She really deserves to be the Mother of the universe. She really is Mother."

Because the reason for all of this was to restore the center of love, you can imagine how extreme the passions became. Heavenly love and heavenly jealousy were all involved. It was a fierce battle in a way. I came to conquer love and restore love for God, to conquer the heart, and restore the heart. Therefore I had to pay indemnity for love, be victorious over love, and restore all love for heaven. That was truly a cross of love, the most extraordinary cross of all.

At the time we never even discussed these situations. I never said to Mother, "You must understand this, persevere and win because I am doing this on purpose." If I had explained and comforted her that way, then even though she had won, it would not have been valuable. Mother had to figure it out herself, persevere in her own understanding, in her own right. I have been explaining this in depth, revealing it today to you as I never have even to Mother; this is the first time in my life that I have explained it in such depth.

Through their victorious demonstration of faith, their untiring devotion and absolute dedication to me, Mother and Grandmother Hong were victorious. Therefore, after achieving this condition of universal victory, I have now decided to give Grandmother glory as the mother of Mother. In her own lifetime she must receive the respect, admiration, and glory that are due her. If she died without receiving that glory, it would affect the coming generation of children. It is according to the Principle point of view that I am now treating her differently.

The restoration path is that difficult, that extraordinary. You don't know anything about it. Your heart will decide everything; your heart is the decisive matter. It is the same in my own dispensation. When my own heart is set right then everything can succeed, prosper, and expand. By the same token, when your heart is set in the right position in relation to the True Parents and God, then everything will start to work out around you. Until your heart is settled, however, nothing will happen.

As you can see, Mother and Grandmother were both chosen for a glorious responsibility and position, but they started out their journey at the lowest level. This is your lesson. The blessing of the glorious heavenly throne is not given from the highest, most glorious position. That blessing must be won at the lowest level of human misery. Then it will endure eternally and will embrace all humankind. Blessings never come in high places; blessings come to you in the lowest places.

The other Sunday I clearly explained that the Messiah's role started down in the dungeon. I applied that principle to Mother, and that same principle shall be applied to my own children. Therefore it cannot be changed for you. That is why I push you. Can you complain? Suppose that in those days of hardship Mother had complained against me and given up, thrown up her hands and said, "Father, no matter what you are, I don't care." Then she could not be a Mother to you all. In your case, too, if I place you in a certain position and you start to complain, then you lose your position entirely. When you become self-centered and begin to complain, then you begin to lose.

Selflessness is the key.



