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My 40 years of church life can be summarized in the following three points: first, encounter with the late Dr. Sang Hun Lee, who developed Unification Thought; second, a battle of ideas/thoughts before and after joining the movement up to this day; and third, my blessing with Chiyo and the two children given to us.

I joined the movement in 1970. I was a sophomore physics major at Waseda University, in Tokyo. The 1960s and 1970s was the era of the rise of communist movements on campuses in Japan. Communist radicals occupied every corner of my campus, and many students joined them. The social environment raised questions in my mind. My options were to join them if they were right or fight them if they were wrong. I studied their ideas seriously as well as opposing theories developed by ultra right-wing nationalists. I attended all kinds of seminars and workshops but could not find any I could devote myself to. Along with two friends, one a political-science major, and the other, a finance major, I decided to start a new social movement on campus, based on ideas closer to social democracy. The more I studied, the more I felt an inner spiritual thirst. Furthermore, while I pursued social justice, I could not move forward without solving fundamental questions of human life such as the meaning of human life, the existence of God and the afterlife, and so on. I began to read widely, from religion and philosophy to literature. I was torn apart worrying about spiritual, social, economic and political issues. That was the time I met a Collegiate Association for the Research of Principles (CARP) member who was lecturing the Victory over Communism Theory on campus where communists were actively working. I joined CARP.

I went fundraising and witnessing, did fasting and other church activities. But my major activities were fights with communists on campus. Many CARP members dropped out of college, but I graduated. My life before and right after joining the movement was the battle of ideologies.

In 1972, while I was at CARP, I was sent to a newly established Unification Thought Institute (UTI). When I studied Unification Thought, my first question was this: "Is this Father's thought or Dr. Lee's?" If it was Father's, I wanted to study further. If they were Dr. Lee's personal ideas, I wanted to avoid them. Thought is dangerous and delicate. A slight difference of ideas can lead to a big, irreconcilable gap in actions. When I met Dr. Lee, I was greatly impressed by his truthfulness, which I had never seen in anybody before. Most humans have cover-ups, layers of masks over their soul. I did not see that in him. I became his disciple. I started lecturing, speaking and writing on Unification Thought. As a staff member of UTI, I frequently traveled to Korea to work for Dr. Lee. The encounter with Dr. Lee determined the course of the rest of my life.

In 1975, I was blessed with Chiyo as one of the 1800 couples. I was happy to be matched with a sister who had worked on the front line. The next year, she was assigned to the United States mission, and she departed for the United States. We worked separately for five years until I came to the U.S. in 1979.

Upon arriving in the United States, I was assigned to the Education Department to give lectures on Unification Thought. In 1985, I attended a Unification Thought Seminar in Athens, Greece. Dr. Lee was there along with a number of philosophers. To my surprise, the participating philosophers were very critical of Unification Thought, and no one accepted it. I deeply contemplated the future of Unification Thought and decided to get a Ph.D. in philosophy. Although I had read many philosophy books, I did not have formal training. I wanted to go to Germany, but circumstances led me to study in the

U.S. I attended the New School for Social Research, known for its strong concentration on continental philosophy and leftist thinking. While I was a graduate student, I continued to lecture at various workshops both in the U.S. and overseas. Philosophy is like an invisible maze without an exit or a spider web one cannot easily escape. Once trapped, one begins to interpret one's experience, and the "meaning" of one's life is determined by a thought one holds. And it lasts to the end of life and probably thereafter. My studies were interesting but painful at the same time. I had a glimpse of Father's spiritual journey to find the truth.

I taught at community colleges and other locations. After I acquired a Ph.D. in philosophy in 1995, I started teaching at Unification Theological Seminary (UTS). I have been teaching at UTS ever since.

Although I am getting older, I feel like I have not started my real mission work. I have been trying to figure out a way to explain Father's thought in more accessible forms. I tackled the issue of suicide and published a philosophical novel in Japan in 2010. This is my experiment of translating Father's ideas into a literary narrative in a very problematic area. I consider it my lifetime mission to fill the gap between the greatness of Father's thought and a lack of philosophical and literary works that vindicate it. This I believe will also lay a foundation upon which I can continuously work in the spirit world just as Dr. Lee has been doing.

Nevertheless, the greatest blessing I received from God and True Parents is my wife and two children, without whom I would know nothing about what God's love is like. A list of people to whom I am truly grateful is endless, and words cannot express my gratitude to them.