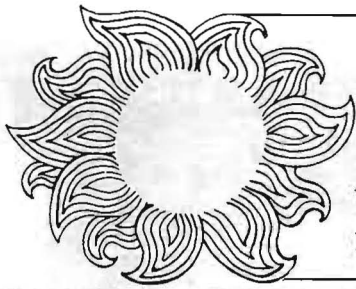


Paul Valin



# New Hope News

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## 'Sermon on the Hill'

# Father tells Congressmen of America's role in God's providence

Father's "Sermon on the Hill," as one TV newscast later described it, took place on Tuesday morning, October 8th, at the Dirksen Office Building in Washington, D.C. Between 25 and 30 Congressmen were present, along with approximately 75 of their aides and staff members, to hear Father speak on "America in God's Providence."

The address was sponsored by a committee of 12 Congressmen and one Senator who circulated a letter to their colleagues inviting them to attend. "Many of us have been impressed with the work of the Reverend Sun Myung Moon from Korea," the letter stated. "We well remember the three days of prayer and fasting on the Capitol steps conducted by young people last month, in which they sacrificed food and rest to ask God's guidance for each of us on the critical decisions

we were facing at that time. Beyond the exuberance and dedication of those young people is a deep concern for America and a fresh new vision of America's role in God's providence, which stems from the teaching of Reverend Moon."

Cong. Bill Chappell, Jr., from Florida's Fourth District introduced Father to the assembled Congressmen and aides, saying, "If we could just convert the whole Congress we'd be in really good shape!"

Father told his audience that the most important problem we face today is not social, political or economic, but rather the problem of God, Who has been seeking one nation truly centered upon Himself through which He can transform the rest of the world and make it His own. "The United States of America is to be that nation," he said, pointing out America's

uniquely God-centered founding spirit. Only America calls itself "One Nation Under God" and stamps "In God We Trust" on its coins and bills.

"America must realize," Father warned his audience, "that God has blessed this nation to fulfill His ultimate goal, which is the salvation of the entire world, not just for America. So America has a great responsibility to get involved with the rest of the world, to bring all nations into that one nation under God." Father warned against America's recent trend toward isolationism and its decreasing involvement with the problems of the rest of the world. "God knows that a selfish relationship will lead only into self-destruction," he emphasized.

"Even though America is isolating herself more and more from the rest of the

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**Sermon on the Hill**  
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world, trying to shift the priorities of her own problems, I see that America has fortunately been maintaining a strong tie with the Republic of Korea," Father said. "These two nations have a very significant role in the dispensation of God. Therefore, these two nations must get involved. Together they are the axis of the providence of God," he said.

Father said that all of today's problems—the world problems, national problems, social problems and the problems of each individual—come from one thing. "Everyone thinks only of himself. We forget that God created us to serve others, and others to fulfill our own lives.

"I want to declare that this is the fundamental truth of the universe: God created everyone to serve others. And living this way of life is the only way we can bring the Kingdom of God here on earth. . . . We must live this one grand circle of giving, serving, and self-sacrifice. This is the one royal way, the one shortcut to get to God. Thus, God becomes ours.

"It is difficult, but this is the truth. Selflessness is the key," Father stressed.

Father said that during the past year he "really felt to the bone" that God loves America, and that America must not fail God now. If America would live the way of life of God it could provide the "dynamic energy for the solution of all of man's problems."

Father promised that once America awakens to God's way of life and returns to Him, "Then we shall truly see that all the problems of this country will dissolve. Great joy and happiness will blossom in this land, and thus through this nation the rest of the world will have hope."

**New Hope News**

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# The campaign

Highlights of Washington's Day of Hope campaign were the initiation of *The Ginseng Sun*, an eight-page tabloid published by the Ginseng Teahouse to "serve the Washington spiritual community," declaration of war on pornography in the city, and computerization of the banquet invitation list (more than 25,000 invitations were sent to insure filling the 3,000 seat banquet room). Also during the campaign period Father delivered his "Sermon on the Hill," which received excellent TV coverage and helped to build up public interest in his upcoming speech.

The idea of a weekly Teahouse publication had been simmering for some time but it finally became a reality one month before the Washington speech, with Hal McKenzie as editor. Four issues were published prior to the speech issue, which carried a center biographical spread on Father. Circulation began at 5,000 and jumped to 100,000 for the Day of Hope issue, but is expected to stabilize at 10,000. The papers were distributed "everywhere—through stores, on the streets and door to door," according to Washington Center Director Michael Beard.

Early in the campaign bricks were tossed through two plate glass windows at the National Headquarters Building on Connecticut Avenue, and two vans had

windows broken and tires slashed. A crowbar-equipped construction worker bashed two members who were getting ready to start postering at a construction site, and forced them up against a wall and frisked them, but they were not seriously hurt.

The undefeated Headquarters Building, its windows repaired, was emblazoned with a 30 foot by 15 foot banner covering the entire front top floors of the building. "It could be your re-birthday—October 16th," the sign read, listing the phone number to call for further information and tickets.

The war on pornography was Mr. Salonen's idea, according to Beard, who said that the anti-pornography parade and demonstration received "fantastic news coverage." Approximately 300 protesters gathered at the Ellipse with signs and placards, then marched down 14th Street, Washington's pornography district, and "defied the whole satanic world," Beard said. They demonstrated outside the first "adult bookstore," then stormed inside where Beard described the atmosphere as "devastatingly low," and said that Mr. Salonen slammed his fist down on the counter and demanded that the owner shut the store down. "I run my business; you run yours," the owner responded, "And the TV crew filmed the entire thing,"

# 'New Hope' in Washington

Beard said.

At the next smut bookstore, which billed itself as the "world's largest adult bookstore," the owner who had heard the chanting outside ("Clean up our city, close it down!"), was armed with a baseball bat which he crashed down on the counter as he shouted at the demonstrators to get out. "Then Mr. Salonen let him have it," Beard said. "He said, 'It's people like you who are corrupting our society and ruining our young people.' The guy was very defensive and picked up the phone to call the police, so we picketed out front for a while and then marched on to Lafayette Square across from the White House for a rally," Beard said.

Beard said that, "The atmosphere was so perverted in those places that it was really easy to feel indignant and angry that such places could exist in our city."

Missionary Affairs Director Sara Sack was in charge of the computer project, and teams of typists worked around the clock in shifts to feed into the computer names, addresses and other coded information on persons invited to the banquet. The night of the dinner a printout was available listing all the names of expected guests in alphabetical order, simplifying and speeding up the mammoth registration process. Beard said that the real value of the computerization, however, will be seen as follow-up work begins. Follow-up will include systematic contacting by phone and mailings of all the names on record, and workshops will be held every weekend. Approximately 100 persons signed up for workshops at the tables in the lobby at the speech, and Beard reported numerous telephone calls inquiring about further study.

During the campaign the Korean Folk Ballet and the Kearney Boys performed on university campuses and at other locations throughout the metropolitan area including the world-famous Smithsonian Institute.

Beard said he had some advice for remaining tour cities, as the result of his experiences in this campaign. "We started posterizing too early (one week before leaving to work on the MSG campaign) and built up too much negativity. We have to use more wisdom in posterizing, doing it extensively enough to get good publicity but being ready to respond to complaints, and doing a thorough job on clean-up," he said. "We have to be thinking more about our public image, and posterizing is very critical to it."



## The banquet

Nobody who attended the Washington Day of Hope Banquet will ever forget it, including Washington *Star-News* reporter Diana McLellan, whose long, positive and sometimes humorous article was entitled "Nobody Knew Why They Were Coming to Dinner."

Guests streamed into the Washington Hilton Hotel "in spite of pouring rain and the most hideous parking tie-up since the Inaugural Ball," wrote McLellan, who called it, "the banquet that last night packed the gargantuan International Ballroom of the Washington Hilton and spilled over into three other dining rooms." Actually the additional rooms were prepared but did not have to be used because the turnout was somewhat smaller than the anticipated 3,000 guests. 4,000 people said "Yes" to their invitations, but generally only two-thirds of the people who accept actually show up. 2,400 people were served.

The guests "were admitted to a vast inner lobby dominated by a vast eagle [in reality a phoenix] carved of ice," wrote McLellan. After a reception, guests were ushered into the mammoth oval space-age style Grand Ballroom and seated at elegant

candle-lit tables. The room was decorated with the colorful flags of many nations, a huge mobile composed of the word "hope" in 12 languages, and six tall Ionic columns topped by baskets of ferns with tiny Korean and American flags. The dinner itself concluded with baked Alaska which was served after Father had cut the huge re-birthday cake, which was wheeled into the room preceded by two waiters bearing flaming swords. Father pretended to cut the cake, which was not real, and then the guests were served their individual deserts.

McLellan interviewed one gray-haired matron before the dinner and quoted her as saying, "I have never been so curious about anybody in my life." McLellan's own opinion of Father reads as follows:

"Moon, who, he says, at 16 first met Jesus Christ and John the Baptist personally during intensive prayer, is obviously, in his own tongue, a charismatic speaker; his emphasis, his gestures, his rapid changes from tones of great passion to soft, persuasive innuendo, are obviously effective. Even the beatific smile that wreathes his features as his translator hurls

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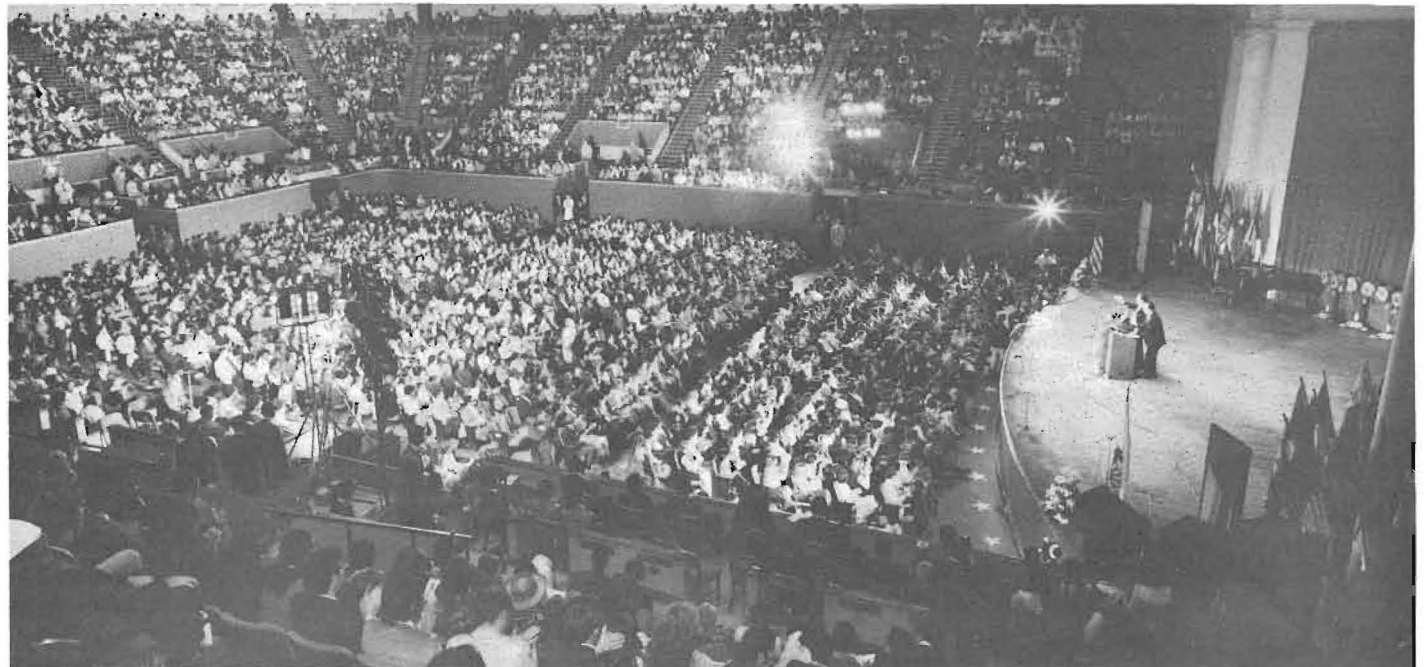
**Washington Banquet** (Continued from page 3)

himself into his task is one of attractive good humor."

Among the dignitaries present were Congressman Fisher from Texas, the pres-

ident of the Washington Council of Churches, who delivered the invocation, a Delaware state senator, a minister from the Nationalist Chinese Embassy, and Prophetess Jeane Dixon, who spoke briefly after

Father concluded his speech. During the speech, however, according to McLellan, "The Moon's small son, in the audience with his nurse, was lying down and eating carnations from the centerpiece!"





## D.A.R. Constitution Hall

# The Washington speech

More than 4,000 persons braved rainy weather and radio-broadcast threats of a violent mid-speech demonstration from a small but militant group calling itself Youth Against War and Fascism (YAWF) to hear Father speak October 16th in Washington, D.C.

Thanks to YAWF's threats, which were carried on the UPI wire, two previously disinterested Washington TV stations sent crews to cover the speech. (They had not considered a speech heard by more than 4,000 persons to be "news" until they learned it was to be violently disrupted by a group counted at less than a dozen during its pre-speech demonstration outside.)

Despite the chanting YAWF members ("Down with Park and his fascist goons. Down with his agent, Sun Myung Moon") and a few fundamentalist groups passing out tracts opposing Father and the church, people kept filing into D.A.R. Constitution Hall. When the program began, many seats on the upper level were still empty, yet by the time Father was introduced almost every seat was filled.

As soon as Father stepped to the podium, however, the disruptions began. One dishevelled long-haired youth ran up an aisle on the main level and threw an

over-filled water balloon toward the stage but it burst in mid-air, falling short of its target. Several others shouted things like "fascist" or "free all political prisoners," and were immediately escorted outside. Several fights erupted in the audience, and some of the people being escorted outside fought with the security people and had to be picked up and carried out. Someone yelled "CIA" and Father, in English, responded, "Who is CIA? I am not CIA," to which the audience warmly applauded.

"I'm sure nobody objects if I *sing a song*," Father said, adding that he was not a singer but would nevertheless like to give the audience a Korean folk song. After singing in a full and rich voice, he challenged people wanting to disturb the meeting to, "Do it now. Then the friends who seriously want to hear can stay and hear me," he said, drawing approving applause from the audience and effectively squelching any further disruptions.

Father's speech was succinct and very powerful. He spoke about the fall and about God's unceasing work to restore mankind, and about the necessity for the Messiah as God's instrument of salvation or restoration. Judaism, Christianity and the Unification Church are like three brothers, he said, and they are actually

waiting for or talking about the *same* Messiah.

"I came here trying to serve God by explaining the concept of the Messiah more clearly," he said. "If we truly understand, we shall all become brothers and sisters in one family."

Father described the Christians as the "second Israel," and said that those who unite with the Lord of the Second Advent are the "third Israel." This is the "culmination of Christianity," he said, and if Christians, the current chosen people, fail to unite with the Lord when he comes, they "will not have a future," as the Jews didn't for hundreds of years until they won independence for Israel in 1948.

Father concluded his address by inviting everyone present to become one of the first citizens of the Kingdom of Heaven.

After the Masked Dance by the Korean Folk Ballet, the program was concluded without the usual finale number, and members and guests were mysteriously hurried out of the auditorium, due, it was later learned, to a telephoned bomb threat whose caller insisted that it was "not a joke." Mr. Salonen later told members that we can expect our main persecution and attacks on this tour to come from the Communists, since this is the third or perfection stage of the Day of Hope Tour.

# Unification Church history from the

By Mr. Kwang-Yol Yoo, Part II

As you know, when people come to listen to the Divine Principle, they don't want to go home. Sometimes they will go home at midnight, but many times they come back very early in the morning like 2:00 o'clock or 3:00 o'clock. So the non-believing members of the family, for instance the husband or the children, don't like our members and they start to persecute them. So that became known to the Christian churches, and the leaders or ministers of the churches started to persecute. The ministers wrote letters to the police station saying that the Unification Church is heretical, a bad group. There were about 80 letters received by the police station.

The Communist regime at that time knew that in Pyongyang the Christian power was so great that they couldn't oppress the Christians directly at once, so they planned to divide or oppress them indirectly. Their strategy against the churches was to make them fight each other, to make one church to think the other church bad. That's the way the Communists start to divide churches and destroy them. So the police, using as their good reason the 80 letters received at the police station from the existing churches, came to arrest our Father again. That was February 22, 1948, and the reason they gave for arresting him was for "advocating chaos in the society." Father went on trial in April.

In the courtroom there were our Family and many Christians to see how this trial was going. When Father came into court the first thing he did was stretch his arms and legs and relax. That was to show people that he was not nervous about it. He had enough strength inside.

When the questions and answers were all through, the prosecutor read his persecution letters, and then the judge asked him whether he had anything to say. When the prosecutor read his charges, he said that Father tempted people with unreasonable words, words that don't have any rationality. So Father asked the judge to eliminate that phrase and the judge accepted his request.

The result was that he received a five-year sentence in prison. The Family members there were so sad, but Father, who was heading for prison, was so relaxed and even smiled, and then he raised his hand with handcuffs on it and told the Family, "Go back home." Afterwards he told the Family that at that time when he

was headed for the prison he had new hope and plans inside. He knew that God must have prepared some new members in the prison, and he was wondering and imagining who those were.

For about a month he stayed in Pyongyang prison, and then in May he was transferred to Hung Nam, which is located northeast in the Korean peninsula. The official name of the place in Hung Nam was the Tong Nee Special Labor Concentration Camp. The prison was not the place where

to eat you have to work, even to the time of death."

The food they gave to special laborers there was mixed grains, cooked mixed grains. They would make it like a small ball, only grains. That food wasn't enough to keep the body sustained, so the prisoners thought only about food, after working. Because of malnutrition, many weak people died there. So the prisoners who were already there for some time, when they saw the newcomers, then they judged



they enlighten their prisoners to go out to the society and be good people. It was the place to work them to death because they were enemies of the Communists. That place was built after World War II by a Japanese named Dr. Nokogee. I don't know if that's the right name, but it was a nitrogen fertilizer factory. He built that there, and then he produced so much fertilizer that they put it in one place and it formed a small hill. It was there a long time, so it became hardened like a rock. The laborer's job—the prisoner's job—was to break that up and then transport it to another place.

In Communist society eating and working are two very important factors. Those who don't like to work, they shouldn't eat: that's what Communists think. They say, "To live you have to eat;

them as to how many months they could survive. They would say to one newcomer that he will last three months, meaning he will die in three months, and it happened.

When Father went there he did not take all the food which was given to him. He would divide his portion into half and he'd take half and give the other half to fellow prisoners, thinking that half was enough for him. After three weeks he also took the other half, thinking that he was taking two persons' food. When he took half the food which was given to him he thought, "Only the half is one person's share." And when he took the other half back to himself he thought, "It's two persons' food." Therefore the nutrition he took doubled, and emotionally he was more satisfied. He really felt like he was eating two persons' food.

# the early days

Next I'd like to tell you about how hard the labor was. They worked in teams of ten people. In Korea there is a very large bag made of rice straw. One person is supposed to carry 130, and 10 people together are supposed to carry 1,300 of those. They started to work at 9:00 o'clock and took 30 minutes for lunch hour and stopped at 5:00, so they worked 7½ hours. Eight hours per day, working hours, seems very normal, and it is normal for this world's standard, but in the labor camp they worked like human machines and other than the lunch hour they didn't have even a minute to rest. They continually had to move.

Four people worked closely together. Four people would hold the corners of the rice straw bag, and then two people would shovel fertilizer into the bag. They did that four times each (that is, eight shovels, which would fill the bag), and then they would move to the scale to weigh it. As they worked, the distance to the scale became greater because at first they would take the fertilizer very close to the scale, but as they used up that fertilizer, they would have to go farther away from the scale to get fertilizer to fill their bags. They could not move the scale because the time that it took to adjust the scale again was so valuable that they would rather go back and forth the long distance. Weighing on the scale became routine, like a formality. Even though the bags might weigh too much or too little, they had no time to make them equal, because if they did that they could not finish their assigned work load a day.

After they weighed the bag, they would pack it very fast and then load it on a truck. Their work speed was one bag every 20 seconds.

Because their work was so hard, ordinary health could not sustain it. Many people became ill and died. And most teams could not fulfill their responsibility. However, the team with Father always finished their responsibility each day, so when they reformed the teams everybody wanted to be included in Father's team. For two years, every year he received an award as an exemplary prisoner, but Father did not receive this because he was faithful to Communism but because he was fulfilling his own goal inside.

The work was also dangerous, because while they were shoveling in the fertilizer the ammonia got into their hands and their skin peeled off time and again

and again, and sometimes their bones showed through. Sometimes they would be hit in the legs by the shovel, and the wound lasted a very long time.

The work was such that even when they worked in the winter with only pants on, after they finished work they looked like they had just come out of a swimming pool, they were sweating that much. But Father, because he had a special mission from God and God regarded him as a special person, could not expose his body to other people, so he always wore long sleeves, undersleeves, and then long pants. And he also used a special method to keep his health. At 9:00 o'clock they went to sleep. At that time they were given a cup of water each. They were given it whether they asked or not because if they wanted the water later when other people had gone to sleep, it would confuse the whole prison. So they always were given a cup of water before they went to bed. Everybody drank the water at once, as soon as they were given it, and still felt that was not enough. But Father did not drink the water. He would take his towel and wet the towel very evenly, and then he would place it in a very safe place, and very early in the morning he would wake up and massage his body with the wet towel while others were sleeping. That's one way that he kept his health to the last.

After the day's work many people were tired and hot, so many times with wounds in their legs and hands they would go into the dirty water. (There were no clean streams.) They would go into dirty waters and wash themselves, and that would give them worse diseases and illnesses. But Father never did so.

There was one Family member who is not in the Family anymore, but he stayed with Father in the prison for a long time, and he told other members while he was in the church that he never saw Father sleeping. Father never went to sleep at the same time the others did, and also he always woke up before others woke up.

Sunday they didn't work, but they were so tired they didn't even bother to get up on Sunday and they slept all day long like dead bodies. But Father never slept on Sunday. He would sit up and not sleep, meditating all day long. And Father did not pray to God telling Him that his work was so urgent when he came into prison, delaying the dispensation, "So please let me go out and start preaching again." He didn't pray that way, because he knew that God already knew his situation, and if he would tell Him so, then God's heart would ache more. Instead, he prayed another prayer. He prayed for the Family members he left behind in Pyongyang. He called each

one's name and asked God to preserve their faith until they met again. He prayed three times, in the morning and at lunch time and in the evening. Sometimes he had no time at lunch time. He would call out members' names aloud and then substitute that for the prayer. Sometimes Father knew that a certain Family member was getting far away from the church—sometimes through the angels came a message, sometimes he felt it himself—but he continued to pray to the last for all of the members because he had to repay the members who had devoted their time and their love to Father. Sometimes when a Family member committed sins two or three times, then an angel would come to Father and report that. Sometimes Father did not like to be connected to the spiritual world. He did not like to be reported to by angels because he wanted to receive perfection as a man; and when he knew the person's sin too clearly, in detail, then it was very difficult to work with him, knowing that he (or she) committed such crimes.

As Father expected before he came to prison, he found more than 12 members in the prison. There was one member named Kim. He was like the head in that special prison cell. His deceased father appeared to him every night to tell him to serve the prisoner who has a 596 number on his uniform. The number 596 sounds very similar to a word in Korean which means "not fair," "not being treated fairly." Even though Kim's father told him every night to serve this man who has number 596 as a teacher, because of the circumstances in the prison he could not do so. Then Kim's father would appear the next night and tell him to follow him, and he was led to a high place up many steps. Kim's father told him to follow him and do as he did. As he went up the steps he started with the right foot and he went one, two, three, stopped there and then he bowed. And then he started again, one, two, three, and bowed. Every three steps he bowed, and his son followed him. At the top of the steps after they bowed they were afraid to open their eyes and raise their heads. The father said, "Raise your head and look in front of you." When this Kim looked up he saw there was a throne like a king's seat and there was his fellow prisoner who had the number 596.

There was a man named Park. He was the chief of all the prisoners in there. He was like the chairman of their own group. Because of his position he had certain privileges and sometimes he would make some time and come to Father and speak with him. When Father spoke to him about himself or the Bible or God, then this man

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## Church history

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named Park always opposed him and argued. Then at night his ancestors appeared to him and said to him, "Do you know who he is? And why do you oppose him? Don't oppose him. Just listen and obey his words." He said, "Yes," to his ancestors, that he would do so, but the next time when he was with Father and talking about God and the Bible, somehow beyond his control he again argued and opposed Father's words. Then at night his ancestors would appear again and ask him why he didn't listen to his words, even though he said he would do it, and admonish him next time please not to argue with him. But he was a very stubborn and willful man and not very intelligent. He would just argue again and again. Finally at last he became Father's follower.

When those people became Father's followers—the prisoners—they felt very sad that Father had to work so hard, and they told Father that if he wanted, he didn't have to work so hard, they could fix his position that way. They told him that they would make it so he didn't have to work at all, but Father refused. Father said, "No, I have to experience the worst circumstances of the prison. It is in God's will to do so."

The prison food was terrible, so many people were receiving food from their families outside, especially rice powder, since they weren't given rice there, but instead they were given other white grains. The value of rice in the prison was so great that some people even bargained for rice. To obtain a cup of rice they would offer one pyung of land after they were freed from the prison (one pyung is about 36 square feet, something like that).

At that time there was an elderly minister in the prison and his son-in-law was also there. The son-in-law was ill with malaria and had been ill for some time, and though the father-in-law, the minister, had some medicine for it, he would not give it to his son-in-law. People's minds were deranged. There wasn't any warm atmosphere.

Some people received rice powder from their families outside, and the rice powder was usually kept in closed bags which to safeguard they would use as a pillow while they were sleeping so that nobody could take it from them. Sometimes a very, very hungry man would like to have some of that, and there was no way, so he would use some instrument like a needle. He would go pierce the cloth bag and get some rice powder out. Food was that valuable.

And Father was also given some rice

powder but he could not do the same. He kept his rice powder bag in the corner. He didn't sleep with it. But one morning he found that a noticeable portion of the powder was gone. Father did not say anything and he did not intend to do anything, but the fellow prisoners didn't stay quiet. They said, "If we don't find the person who stole the powder, then everyone here will be accused or considered a thief, so we must find this man who stole the powder." So they found the person who stole the powder. Then they said to Father, "We found the person. Now you are the only one who can punish him." Then Father said, "How hungry he must have been to steal someone else's food, so let him eat as much as he wants just one time before he dies." So he gave the whole bag to him. But the man was very embarrassed. He was sorry, and he was afraid, and he could not eat, and he held his head down and he kept quiet. So Father said, "It is no sin to eat when you are hungry," so he took the container and then gave the man the container of the powder. But his fellow prisoners who had found the criminal complained. They complained, saying that, "Being hungry is the same for all. We are all hungry but we endured and were patient. He wasn't patient and he didn't endure his hunger and he stole. Now we find the criminal and you don't even thank us for finding him, and instead you are giving him more food."

When one of Father's disciples went to see him in prison, Father had rags for clothes and even his shoes did not match. One would be big and one would be small. The disciple felt so bad that Father had such unmatched and worn-out shoes, and the next day he would bring new shoes. The next time the disciple went to see Father he thought this time he would have the new shoes and new clothes that he had taken to him the previous time, but when Father came out he again had unmatched, worn-out shoes and rags on his body. When the disciple saw Father like that, he could not ask him what he did with the new shoes and the new clothes because the disciple, being so humble and looking up to Father, had no courage to ask and he was afraid. But he heard later on from another of the prisoners that Father gave away his new shoes and new clothes to other men and that he always kept his old ones.

In the prison they were prohibited from talking about personal matters. Because of the Communists' will in prison, there was always a member of the party acting as a secret police agent in the prison. They would not know who the secret police person was, so they were afraid to talk. Under those circumstances, Father and his prison disciples got along without

talk. In silence they nevertheless communicated, and they got along very well.

Their way of serving Father was this: when they were assembled on the grounds, the disciples would race to run to him first. And then sometimes when they had some food like rice powder, they would add some water and make a cake, and then hide it in their waist somewhere under the clothes, and then they would bring it to Father very secretly so that no one could see it. We might think that sounds very unsanitary, because they kept it close to their flesh, but to Father it was very touching and he was grateful that his disciples would endure hunger themselves, not eating that piece of cake but bringing it to him.

On June 25th, 1950, the Korean War broke out. The Communist army swept the southern part of the Korean peninsula, very close to the southern tip, in about a week. And in the meantime the United States and the United Nations military forces came to help Korea and marched toward the north. Then in September General MacArthur landed at Inchon harbor and from then on the U.N. forces powerfully advanced to the north. There were United Nations bombings in major North Korean cities, and their bombing strategy was extraordinary. One team of bombers would go horizontally and bomb every few miles, and then another team would go vertically across the city, bombing every few miles, so they bombed like a chess board. The people in the city had no way to escape death.

So in Hung Nam the prisoners were frightened. They knew that when the bombers came they would have no way to survive. They almost gave up hope. Then Father received a message from God that God would protect Father so that no piece of any bombshell could come near him, and he would be completely safe. But Father could not tell his disciples or their fellow prisoners this message clearly, because it was a secret between himself and God, but he told his disciples and other prisoners that, "In times like this when we are being attacked, let's keep very close to each other, and if we die, we die together; if we live, we live together." So many people kept physically close to Father, his disciples and other prisoners, people who had democratic ideas and also people who were Communists. In that time, regardless of their opinion, there was no other way out. So as God had promised, when the prison was bombed, Father and the people around him always survived.

The United Nations forces came to Hung Nam on October 14, 1950, and liberated the prisoners.

(To be continued)