



New Hope News

Vol. 1, No. 9

October 7, 1974



Philadelphia Day of Hope: victory despite persecution



In spite of vicious and persistent attacks by city media and accusations of anti-Semitism from the Jewish Defense League, whose president later apologized for the mistake and proposed that our two groups work together to defeat the Communists, Philadelphia's Day of Hope was a huge success. "Father was very, very happy with Philadelphia," said Pennsylvania SR Gregory Novalis.

More than 790 persons attended the banquet, held at the Crystal Ballroom of the Benjamin Franklin Hotel, and Father was presented with proclamations of honorary citizenship from three nearby cities. Five mayors actually attended the banquet. More than 2,700 persons heard Father speak the following evening at the

Academy of Music, where closed circuit TV screens were set up to permit people in the lobby to see and hear the events taking place inside the hall.

The victory was hard won, however. Novalis said the trouble began when the Jewish Defense League, a militant group prone to go beyond civil disobedience in expressing its stands and not representative of the Jewish community as a whole, became incensed at the Unification Church after reading a Philadelphia *Daily News* story about Madison Square Garden in which it was stated that Rev. Moon had devoted the major portion of his Madison Square Garden speech to denouncing the Jews for crucifying Jesus. "The text of the speech as published in the *New York Times*

8 CITY TOUR: Hard-fought brings 790 2,700 to

was not enough to pacify them," Novalis said, "and they issued statements to the press that Father was a dangerous enemy to the Jews, similar to Hitler." The JDL began painting over our posters, every night with a different color. "Of course right away we covered up the painted posters with new ones," Novalis said.

The poster warfare attracted considerable interest from the media, who gave it wide coverage in stories with headlines like "JDL eclipses Rev. Moon's face." The press continued to play up the charge of anti-Semitism, despite a press conference held at the Philadelphia Center to set the record straight. Mr. Salonen challenged reporters to check with the Anti-Defamation League, another Jewish defense group with which FLF has worked very closely for many years in Washington, to find out the absolute untruth of the accusation.

But instead the reporters continued and broadened their attack upon the church and Father, repeating old and unproven charges and basing articles supposedly about our group on accusations made by one opposing clergyman, one disgruntled parent, and one former member who was kicked off two IOWC teams and finally had to be asked to move out of the Philadelphia Center. In another article the press quoted a man who hadn't actually been invited to the banquet as saying he had no idea why he was invited and he certainly didn't plan to go to any fund-raising bash. When Novalis contacted the man, the man said he had told the press that

Philadelphia

campaign to banquet speech

he had no statement to make, saying "I don't like to talk to the press; they always distort what you say." The man added that his boss, the person who actually received the invitation in question, understood that the banquet was not a money-making affair and planned to attend, that he thought our group was very interesting.

Complicating the complex running of the campaign were several mysteriously-caused events: the phone company cut off service for the phone number listed on the poster, after receiving an order to cancel the number, and gas service to the Philadelphia Center was cut off after the gas company received a phone call alerting them to a bogus gas leak in the building. In addition, an unordered termite exterminator arrived at the Center all equipped to fumigate, and phone wires to two church lines were cut, one of which is still out of order because the phone company has been unable to locate the place of the break.

All the media-fanned controversy resulted in a military ruling of our church as a "controversial group" two days before the banquet, eliminating some 80 military ac-

ceptances from the guest list. On September 25th, the day before the banquet, the *Philadelphia Inquirer* ran a story that the official city welcome scheduled to be presented to Father at the banquet was cancelled because Rev. Moon was no longer acceptable to the public, citing as proof of "unacceptability" JDL's claims, a statement by one Christian minister that he would demonstrate outside the banquet and speech, and an objection to Rev. Moon's posters being displayed all over the city.

Novalis attributed the extreme viciousness of the press' attack to a basic anti-religious attitude on the part of city reporters which can't be expressed towards the Pope or established church leaders so it is vented full force on smaller groups such as ours. "They seem to think religious leaders have corrupt morals and are just in it for the money," he added. He said that while there are some fair Philadelphia reporters who were still negative towards us, others had proved that they were not interested in truth but only in grinding out a lurid story, using lies if necessary.



A press conference was held September 27 to again refute charges of anti-Semitism, to report the JDL's change of heart towards Father and the church, and to protest the unjust and vicious press coverage of the campaign. Left to right: Gregory Novalis, Grant Bracefield, Col. Pak and Mr. Salonen.



Unification C

By Mr. Kwang

Following is the first of three parts of a speech by Mr. Kwang-Yol Yoo on "Unification Church History From the Early Days." The speech was delivered on August 28, 1974 at Upshur House in Washington, D.C.

Mr. Yoo was one of the early members of the church in Korea, joining in Seoul in 1954 just ten days before Miss Kim joined, when there were only a few members.

Mr. Yoo was born in 1928, graduated from Seoul National University in Korean literature in 1956, and was appointed director of the Cultural Department of

Father was born in Pyungan Buk-Do, northwestern Korea, three miles from the coast. When he was ten years old his family converted to Christianity. His grandfather saw his greatness. His parents were good people, known in Korea as "those who could live without law," meaning they could discipline themselves by conscience alone. Father has two elder sisters and then an elder brother, and another elder sister, then Father and three younger sisters.

Father's nature was very deep in researching things. He studied whatever he saw and wouldn't change direction. Once he began something he would never stop until he brought it to conclusion. Once he began to cry because of the stubbornness

of his parents, and he continued all day until his parents relented.

Father was always interested in the birds, how they lived, how they nested, and in the insects. On a full-moon night in the snow Father went hunting for a weasel by tracing the tracks across the snow. He went all night across fields. Finally in the morning Father caught the weasel in the next village. Then he asked a neighbor there for breakfast, and then he came home.

Adults found some boys fighting. One was four years younger. The younger one was our Father. He was being beaten. The adults tried to stop them but they wouldn't stop, so the adults went away. The next day at the same time they found

the same two boys fighting. But that day the one who was four years older was being beaten by Father. Father didn't stop until the bigger one gave up. Father sometimes went to the restroom or went to his home to eat, or went home at night to sleep, but came back and found the big boy and brought him back to fight. This is one aspect of his strong nature: he never gives up.

At 10 years old Father wanted to have three doctor's degrees in different fields. That is, he wanted to be a great scholar. At 15 his view of the world changed. He found that the people are filled with suffering, fighting, sin, and crime. This corresponds to the example of Buddha. Then Father found that all of our ancestors had the same struggles. Father felt that if he left the world this way, then future generations would have the same suffering.

Then Father thought that even if he got the degrees, how could this relate to the people's suffering? Then Father began to think and desire to liberate the people and all ancestors and descendants from all this suffering. He began to think that this way to liberate is the true way as a man. Ordinarily people don't think of this, especially at a young age, or even sometimes at all. Father thought this would be the most valuable job of all mankind. Some may have grieved at the suffering of the human race, but none take the responsibility. Father

Church history from the early days

g -Yol Yoo

HSA-UWC in 1955, a post which he's held continuously since that time. He's also a prolific poet, and those members who fasted at the Capitol steps will recall that he read a poem he had written for them.

Mr. Yoo is the editor and writer of several Korean Unification Church publications, president of the publishing company, and president of our church's association for previously married blessed couples. He was blessed in 1968 with the 430 couples and since that time he has had two children, a daughter now five and a son four.

began to take the responsibility.

When he was 16 (by Korean reckoning), April 17, Easter morning, Father met Jesus and Jesus gave him a special mission. No one in the world knew the exact date of the resurrection because they didn't know the exact date of the crucifixion. Each year they changed the day in Christianity. Cardinals got together and decided, also Jesus' birthday, December 25th.

Jesus explained how he got his mission, how it remained on earth, and he asked Father to complete the mission. It was the same mission that Father had already decided on, so it seems he would have readily accepted. But he strongly hesitated at first and said no. He knew there is a great difference in deciding direction by oneself and doing it by promise to another. If Father began by his own determination, he could begin and stop as he wished. But promise to another could not be stopped. He did not want to break a promise, so he refused. But Jesus said he was the only one who could do it. Jesus asked again and again. Finally Father accepted this historical and difficult task. He could tell no one. In the eyes of all he was no different from the others. He had to keep his role as an ordinary person, but inside he knew his mission as Messiah to save all mankind. Secretly he prayed deeply and had close communication with God. Father began to be aware that if he

stopped, no one could replace him.

Father had studied classic Chinese literature in the village. The school was a private one, not official. Father went to elementary school after he became a big boy. At 18—19 in Korean—he graduated from elementary school and went to technical junior high school. It was in Seoul that he studied electrical engineering. After he came to Seoul he spent most of his time in prayer. By the riverside of Han Kang River, or on the mountain all day and all night oftentimes, Father sought God's heart and His historical dispensation. He found how miserable Heavenly Father was, who couldn't abandon the sinful people and continued the providence lonely and suffering.

At times Father thought about the miserable life of Jesus. When he understood, he couldn't stop crying. Father is the only one in history who knows all the stories of Jesus, his birth, life and death. Father cried all night long once in the room. In the morning the others saw that he was all wet and the tears made a line like a stream that reached the door.

Father's job then was to experience all kinds of life styles. He met and knew all kinds of people. By the riverside was a beggars' village for those who had no jobs. Whenever Father received money from home, he bought rice for one month and then gave the rest to the beggars. He often went there. Sometimes he brought barber equipment and gave haircuts. Father became the best friend of those beggars. When he didn't come, they missed, him, old and young.

Father preached at every opportunity.

Father often talked with people in front of the station, in the park, about life. He started speaking in a small voice, got louder and louder until many people gathered and then he would start to preach the word of life. Then often the policemen would stop him (during the occupation of the Japanese during World War II). Father bravely argued, "What's wrong?" He wouldn't stop. They forced him to stop but he wouldn't. Father's cousin who always followed him made negotiations with the police and stopped it. He is one year younger than Father, and was one year behind him in school. Even today he's a Family member, president of the titanium company. Father's cousin is the only one who went with him and saw him catch the

weasel.

Father's physical power is also beyond that of ordinary people. Near graduation time one student a year younger than Father was the strongest in the school. Father was attending military lessons. The strong boy had defeated all his classmates. He said, "Anyone can attack or challenge me." No one wanted to. They knew they would be defeated. He was so arrogant that others hated him. Father was passing by after military lessons and his cousin called to him and said, "This man is so arrogant and so violent and we hate him; please defeat him, brother." But Father didn't want to get involved, since his mission is so high. All the students were asking but Father refused, but the student said, "I'm ready; why don't you come?" It wasn't Father's will, but the environment, so in one second Father threw him down. But this champion couldn't believe that he had been defeated so he challenged Father again. The second time Father was a little angry. He didn't want to fight in the first place. He had gently thrown him the first time. The boy didn't realize he had been totally defeated. So the second time Father fought him officially. He got him so he couldn't stand up afterwards. Father in one match became number one.

After finishing his studies in Seoul, he went to Waseda University in Japan to study electrical engineering. Father was preparing for his mission. He also became friends with beggars and went to criminals and asked how they committed sins. One housewife asked Father to deliver some coal so he did this from a very long distance. He was exhausted, sweating and hungry, and seemed to be miserable. If someone stood by him and said bitter words, he was ready to cry—that kind of situation. This housewife saw him and took pity on him, and paid some extra money for that job. Then he began to cry. This money touched his heart. In gratitude he cried. Father felt to encourage physical laborers, to give money more than the agreement to pay, was the way. From this experience Father knew how the laborers feel, how they want to receive. Extra reward could encourage them. Father often hired laborers and worked with them, and gave extra money to them. Father practiced giving such extra reward because he knew that even a small thing could keep

(Continued on page 6)



Unification Church history

(Continued from page 5)

them from committing suicide. If someone would remember even one small thing, one small kindness, they could have hope to know there are more such people. Father knew such love could change man's destiny.

Father sometimes saved money and stayed at the Imperial Hotel to see how the rich people lived.

Since Father was such a handsome and wonderful youth, many girls were attracted to him, approached him and tempted him. He never yielded to temptation. One girl wrote a letter in blood from her finger professing her sincere love for him.

Father was promoting the underground independence movement with students. The Japanese secret police caught him. The Japanese system was inherited from the old imperial Russian police. You cannot imagine how severe their way of torture was, especially for Koreans. They tortured Father to get him to confess the name list, but Father never gave the names. They already knew Father had organized a big movement. They put electric wires under his fingernails. For ordinary people this could never be endured, but Father was determined not to die, to endure to the end. He never gave any names. Father was hung from the ceiling and beaten by belts. When he fainted, they dropped him on the cold concrete floor until he revived. When he recovered he was hung up again and beaten again. He never gave any names. Father protected all those students. Among them was one Family member who came to America in 1972 and explained about Yoido in Seoul. He is in charge of the project for International Headquarters at Yoido. For Mr. Um, Father is the savior of his eternal life and his physical life too, his physical savior. He can never forget. All those students were protected. Father was the top wanted man in Japan. Secret police followed him everywhere. Those who were the first to hear the news of his coming home to Korea for summer vacation, his coming and going everywhere, were the secret police, not his family. Father could never relax. He knew his mission. Each moment danger awaited him everywhere.

After World War II—August 15, 1945—Korea was liberated from Japan and Father began his public ministry. At that time there was a very spiritual group led by Elder Kim. Father joined them and worked with them. In 1946 in summer Father went to North Korea, but since he had spent several months with Elder Kim's

New Hope News

REV. SUN MYUNG MOON,
Founder

NEIL A. SALONEN,
President

Sally Brownlee EDITOR
Ann Bowser COMPOSITION
Roberta Deovlet LAYOUT
Ron Pine PRINTING
Sydelle Block MAILING

PHOTO CREDITS: Michael Brownlee.
Published by The Unification Church
Office of Communications
1365 Connecticut Avenue, N.W.
Washington, D.C. 20036
(202) 296-7145

As Others See Us...

*now available
from Publications*

As Others See Us, a new book consisting of photographs of our activities and letters of support from around the country is now available in limited quantities from the Publications Department, 6407 Chillum Place, Washington, D.C. 20012, (202) 722-0968. The price per copy is \$3.00. Published by the Public Information Department, the book is designed for PR work, for display in centers and for gifts to parents and friends.

group, later rumors spread that he had gotten bits of theology from Elder Kim to make Divine Principle. Even now, groups opposing the Unification Church say this, but Father went there to have them follow him, to make them Family members. Divine Principle has nothing to do with Elder Kim's theory. Father had already completed his study and research by the end of World War II. Divine Principle was not gained by God or Jesus telling it to Father. According to the Principle of Creation, when man reaches the perfection stage, he becomes the substantial incarnation of the Word. In the growth stage the words cannot be given. If they could have been given to immature people, God could have done this 6,000 years ago. Then there would be no need for the appearance of the True Father.

Some of the Divine Principle was given by communication with God, but most was discovered by fight with the spiritual world. Neither God nor Jesus told Father of the fall of man so he had to find Lucifer and defeat him. Since Lucifer knew all the details of the fall, his fight with Lucifer was not just physical fight, physical power. He has dreadful spiritual power which he mobilized. Dark waves like waves on the ocean came to Father. If

this overpowers a man, he will never stand again. But Father fought against this spiritual fear with more spiritual power than Lucifer. Eyes to eyes, like spears, they fought. By looking into his eyes Father fought and researched the fall. Since Satan is a spiritual being who conquered mankind, and has dominated him throughout history, his way to defeat man, his tactics, are highly developed. Father asked Lucifer, "When Eve was young you took care of her and sometimes went for a walk, and she became 10 or 15, is it true?" Father asked questions as if he were there 6,000 years ago. It was not about the fall directly, so Lucifer answered.

Father said, "You were more comfortable with Eve than with Adam, weren't you? And you spent more time together with her, didn't you?" Lucifer hesitated and then said, "Yes, yes, Eve—Eve."

Father asked Lucifer, "You held hands with her sometimes?" Lucifer answered reluctantly, "Sometimes." Lucifer refused to answer closer questioning. In this indirect way Father found the nature of the fall.

It is so difficult to clarify even one section of the Divine Principle, as difficult as it is to get a mouse running 40 miles per hour on a ceiling using a needle for a spear

with one stab in the dark. It takes one-half second to two seconds to spear. Father had difficulty in that great extent in finding the Divine Principle.

By the end of World War II, Father had all the points of the Divine Principle except one. The most difficult one that Father had struggled with for 14 years was, if God is omniscient, why didn't He prevent the fall? And after the fall, why must He work for the restoration of man? Why couldn't He make men with no possibility of fall?

After all these discoveries, the Divine Principle had to be attested to by Heavenly Father and the spirit world. Father brought the Divine Principle to the spirit world to good spirits, to Buddha, Confucius, and Jesus. None of them accepted it. He brought it to God and even God rejected it, saying "This is not the truth." Thus the spirit world started to murmur against him, saying, "Rev. Moon is a thief of the truth." He tried again and was rejected again. The third time God said, "Yes, this is the truth," and the highest spirits bowed to him. This follows the principle that man's perfection must be accomplished finally by his own effort without God's help, and also to indemnify man's past failures.

(Continued on page 8)



Unification Church history from the early days

(Continued on page 7)

Father arrived in Pyongyang July 6th, 1946. Already Communists were ruling there. Father found a disciple and began preaching. Pyongyang was called "the Jerusalem of Asia." Every street corner had a church. Sunday morning was filled with the sounds of bells. Many devout Christians could communicate with the spirit world and were led to Father's church. Many established churches were losing devout members, so they accused Rev. Moon to the government. Today there are no churches in North Korea, but at that time even though Communists were in power they feared the organized strength of the Christians. They sought to divide them.

On August 11th, 1946, Father was jailed by the Communist police. He was tortured. The ones who had been tortured by the Japanese became the torturers in Korea. They learned the methods of torture from the Japanese, who learned from the Russians by their own bodies. They used even worse methods than the Japanese. Simple torture is no food, but it

is most severe. Fasting by one's own determination is different. There is expectation of something good soon. After a day or two or three, every prisoner becomes a little crazy, mentally ill. Their eyes became strange and they thought only of food. Then they put beautiful food before them saying, "Just confess your crime and tell the name of the others and you can have this food." Some would unconsciously confess. Father said the saddest thing is to have no food to eat. All Unification Church members must fast seven days. For Father, three days without food is no problem. They were surprised.

The other torture is no sleep. We cannot do it even for a day without being tired. Every three hours they changed supervisors and watched Father for three days. He never closed his eyes, though the guards often fell asleep. It was difficult for them staying awake and watching him for three hours at a time. Father slept though, with his eyes open. They didn't know. He relaxed his whole nervous system without closing his eyes for even a few minutes.

Since torture had no effect on him they were afraid of him and spread the rumor that he was a monster. Even when he went to the restroom they watched him. They thought he would turn into a fly and fly away through the hole.

Finally he was severely beaten and lost so much blood that they thought he was dead. He was thrown out. His followers found him and took him home. Each day he threw up much blood. They thought he would die. Some women were even preparing his funeral. By the 100th day from imprisonment, November 21st, 1946, by the sincere care of his followers and Chinese herbal medicine, Father recovered. He moved to another house and began preaching again.

The place Father had been held wasn't a real prison but a prepared room in the police station.

After he came out of the police station there were many difficulties but the preaching went on in a rather smooth way. Therefore at that time many devoted Christians came in from existing churches.

(To be continued)

