

TODAY'S  
**WORLD**



OCTOBER 1981

Inside: Brazil Family Challenged by Persecution

# Briefs Briefs Briefs



Rev. Jae Suk Lee

## **New Leaders of Korean Movement**

Rev. Jae Suk Lee was recently chosen as the president of the Unification Church in Korea, succeeding Mr. Young Whi Kim, who had held that position since 1970. Rev. Lee, one of the 36 blessed couples, had previously been head of the interdenominational movement begun by Father in Korea as well as editor of *Weekly Religion*, a widely-distributed publication in Korea, featuring news of all religious groups. An early member of our church, Rev. Lee has served over the years in various positions of regional leadership of the Unification Church in Korea.

HSA-UWC was established in

1954 and Mr. Hyo Won Eu served as president from that time until his death in 1970. Mr. Young Whi Kim, who along with Rev. Won Pil Kim and Mr. Eu was among the three couples blessed a week after our True Parents in 1960, is now in Europe, working with our church there. In addition, Mr. Hwan Chae Hwang served briefly as president, and is now responsible for fishing activities.

The International Federation for Victory Over Communism will now be led by Dr. Sang Hun Lee, best known for his work on *Unification Thought and Communism: A Critique and Counterproposal*. Established in Korea in 1968, the IFVC had

previously been headed by Mr. Yong Suk Choi.

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## **40 Day Training Becomes More International**

The location of 40-workshops, attended by members from many nations, will no longer be just in New York. The upcoming 40 day workshop, beginning in October, will be held in the Philippines, allowing many members in Asia an opportunity to attend. Plans call for the following one to be held in Europe and a subsequent one in Africa. Thus, members will be able to attend these international workshops as they are held in a nearby location.

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You must really love each person, because he or she is the temple of God. Look at each man or woman as a holy person. The spirit world is always around you, listening and attentive.

# How to Gain Spiritual Help

**Reverend Sun Myung Moon**  
**November 27, 1978**

## **Our Attitude**

What attitude do we need to nurture in order to move the spirit world? We need to change our concepts. Our attitude is an environment that must be prepared in order to receive spiritual help. We must use Father's words and make ourselves channels to receive spiritual power.

Actually, the spiritual world wants to be a part of everything that we have and do. They want to be involved to such a great extent. So, whatever we may look at, we must search for the nobility in it and treat it as if it were owned directly by True Parents. Then everything becomes like an expensive antique, a God-given treasure. Each object is waiting for your touch, hoping to feel the vibration of God through you.

Consider all things holy. Why does a handkerchief owned by a holy man become so expensive? Because of the vibration of the holy man. So you, too, should give all things a holy value. When you touch something, feel that you are giving it glory.

The same holds true for the people you meet and live with. When you see another person, how much do you care for him or her? How do you feel towards him or her? You must really love each person, because he or she is the temple of God. When you touch another person, feel that through your touch, both of you will be blessed.

Each of us has two aspects, mind and body. Our true mind wants to touch our body with heart and give love to it. We should think of our mind as God's mind, because God loves it and that is where He dwells. Look at each man or woman as a holy person. Regard each person's body as sacred and each person's mind as hallowed.

If you live like this, soon you will hear inside of you a small voice, the sound of your mind. Wherever you walk, no evil or darkness can remain. Only good spirits can touch you if you create such an atmosphere. If you place yourself in such a position, then spirit world will pour down upon you its abundant blessing and power.

You must call down the power from the spirit world and then weld yourself to it. Make it one with your body, so that even your arm or leg feels special. When you are in bed, even though it be a sleeping bag, your surroundings will become like a king's palace, your body will be resting in a king's bed.

You must name yourself as the dwelling of God. Then all good spirits will touch you.

## **Sleeping and Rising**

When you go to bed, lie down with a beautiful mind. Remove from it all ugliness. In the morning, when you wake, come before the deep bosom of God, and then, when you go out to your mission, you will embark from the throne of God.

The spirit world is always around you, listening and attentive. Always be aware that it is within your reach. If you keep thinking this way, then your mind will be able to control your circumstances. Make yourself a tuning fork, resonating with and vibrating along God's frequency. Resonate with God's unselfishness. If you partake of this resonance with God, then when you see someone, you can tell what kind of person he is; you will automatically sense this.

Sometimes you can see your own spirit man with your own eyes. Train yourself and discipline yourself to develop this capacity.

If you live this way, when an emergency arises, you will be able to always act in the right way.

You are in competition with the spirit world, so you must be determined to surpass it. Adam's position is to control the spirit world, not the other way around.

## **Prayer and Its Effect**

With prayer coming from deep within your mind, you can move a man from outside to inside. Become a magnet, a mover of people's spirits; become a spiritual magnet, drawing people with love. Maintain this condition or attitude, and then your prayer will become a reality. Pray with all your heart, focusing your mind and soul on the object of your prayer. Otherwise, your mind will become restless and hasty.

In the life of prayer, you must take time to pray. Sit down—even if it takes eight hours—and pray; this time will never be wasted. Then you can go out and work eight hours for God. Therefore, be prayerful now and then go out, you and God together. If you have to write a sermon, for instance, the spirit world will help you prepare it. If you go out, the spirit world will help lead you. You will then discover the feeling of breaking through. You will become selfless, feeling the power of your mind and body pulling together in harmony.

So the key word for this kind of life is respect:

- Respect all things as holy things.
- Respect all men as holy men.
- Respect yourself as a holy person.



## Become a spiritual magnet, drawing people with love.

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Respect your mind as holy.  
Respect your body as holy.

Pay deep respect to all people, no matter what kind of person they may be. As a child, be respectful towards an elderly man. Think over your words many times before uttering them; think them over three times before you speak. Always have a humble attitude.

Always share with others the best thing you have. Empty your pocketbook to give; then you deserve the best result. If you do not do good for your fellowman, you will have no sleep; if you do something good, then your mind will rest in peace.

Unpack the dirty elements inside you and cleanse them. Open up the baggage of your mind; what do you find in it? Don't harbor selfish feelings; repent publicly for any selfish feelings you may have entertained. Practice the virtue of meekness.

### **The Secret Technique**

If you push yourself to develop these attitudes, then the spirit world must descend to assist you. The spirit world is using so many channels by which to come down and participate in God's providence; they will choose the best one to use first.

In the Unification Church, a true leader must be able to mobilize the spirit world. When you touch the spirit world, all kinds of phenomena start to occur, some very strange, some very wonderful. Don't be manipulated by them; you be the subject. Don't let yourself be driven by strange phenomena; before this, you may have had to face these challenges all alone, but now you have a clearer knowledge.

You already know the secret of tapping power from the spirit world: witness to others, pouring out all your heart, soul and mind for them. When I was in prison camp, I would pray, and



prisoners would just come to me and stand in front of me. When they were introduced to me through the guidance of spirit world, they would cling to me.

You too can be like me. The problem is that you are often too distant from thinking about the spiritual dimension: holy things, holy mankind, holy temple, holy mind. When I was in the worst of situations, lonely and hungry, a revelation would come or an important guest would appear before me. When I needed money, the spirit world would guide someone to me.

Spirit world is never far away; they can cooperate with us. But we should always feel that we are not doing quite enough and that we always have to try harder.

Act with the support of the spirit world. If the spirit world is behind you, then you will never be lonely; you will always have energy or power. Even though you may become penniless, still, have no fear. You can be adventurous and bold. On the road of success, the more you walk, the further you yearn to go.

### **Earthly Life and Eternal Life**

Who knows how long he or she will live? Maybe tomorrow you will die, at a mere 25 or 30 years of age. Do you have some guarantee from God how long you will live? No one has such a guarantee.

A wise person thinks like this: "I have only a short time to live; within this time I must prepare myself for eternity; the way I live the next two years will be the model for my eternal life.

Then explode your sense of love. Love God, and love another person as God. For an entire day, 24 hours, pour out your entire energy for someone. If you love a person like this, even though you may die early, you will have made the highest accomplishment in all eternity. Then when God gives you more time to live, your response will be

Whatever you do, think that you are carrying it out in partnership with God.

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immense gratitude.

Push yourself ever to live more fully. The person who expects death and then is given life dwells in the fullest gratitude.

Leave behind something that God can praise. Each moment is so precious; there is no time for worry or frustration. The person who recognizes that earthly life is short compared to eternity and therefore condenses his accomplishments is a wise man indeed. Think about what "label" you wear spiritually on your forehead. Ask yourself how many people, how many clans, how many tribes, how many nations you have loved.

Seek to become a master of love. Program your life like that, and you will never be a loser. Plan as if you had only two more years to live, and then by the third year, when you are still alive, think of the joy of living! This is "resurrected living."

I still have so much to do: love my wife, love my children, love all mankind. I have to love the Unification Church; I must pay indemnity for all mankind; I need to liberate man from sin. I am determined to leave behind tremendous assets.

### **Loving Your Work**

When you work, you must love that business, love the products you work with, and of course love the people. Always give honor to other people. God created us, but we are also shaping our original selves and restoring our original value.

Return a portion of what you earn to God, as a tithe. Give one tenth to the local church, one tenth to the national level work, and one tenth for the worldwide level—three tenths in all.

When you give to others, don't think that you are giving to them out of your own pocket. Give out as though it were coming from a heavenly treasure. Then he who receives through you is actually receiving from God. The spirit world then can help you, and God will remember everything and return it all to you ten times over.

Make your company a dwelling of God; don't feel like just a worker or a supervisor. Invest your heart in your work. Determine to make it a business that will serve all people. Then, wherever your business goes, it becomes God's "love extension." Whatever you are responsible for, give it your heart and soul on a 24-hour basis; feel like you are the parent and it is your baby.

Whatever you do, think that you are carrying it out in partnership with God; feel like you are the second owner and pour out all your love into it. The one who loves something the most is the ultimate owner. When you give love, you will attain infinite value. ✨

# The Bible as a Pillow

## Rev. Won Pil Kim

I would like to express Father's heart to you by sharing his testimony, so you can reflect about him and really concern yourself with him. I am not standing here to teach you so much as to share with you about Father.

When I joined the family about 35 years ago, I was very young; even now, I think of myself as just a three-year member. So the difference between someone who joined the family 35 years ago and someone who joined just a few years ago is slight. If I consider myself as just a younger member, then I wonder what I can teach you, since you are older than I!

In truth, the more I know and understand about Father, the smaller I feel. To recognize our inadequacy is to acknowledge God's perfection and our responsibility to others. When we feel small or insufficient, at that very moment we can sense God's love.

As a central figure, I realize that I was not always adequate to lead and guide the members under my care. When we touch God's heart and feel so much love coming to us from Him, we find it so easy to forget how many brothers and sisters have had to suffer because of our shortcomings and faults.

## Others Sacrificed for your Training

Let me give you some simple examples. In order to become an excellent physician, a doctor needs to accumulate a lot of experience. But sometimes, due to inexperience, a doctor in training may hamper the patient's recovery and perhaps even cause a patient's death; still, in order to become a good doctor, he needs to go through such experiences. Thus, a great doctor should be deeply grateful to his early patients who sacrificed themselves so he could become great. Although as an eminent doctor he may have the respect of many people, he should never allow himself to become arrogant, but always reflect on the many patients that he failed to cure or even let die, because of his shortcomings.

The same applies to a great general. As a young officer, he probably made many errors in planning, perhaps causing many soldiers to die; still, through these experiences he was able to develop into a great general. Even though he may have many great victories to his credit, when he comes to the tomb of a great soldier who died under his care, the general should feel humble and grateful for his sacrifice.

In a similar way, we as leaders who stand in the position of responsibility for one nation or one state must never forget the brothers and sisters

who suffered because of us, allowing us to gain the experiences we needed in order to become good leaders. Maybe some people left the family because we could not give them enough care; still others may have suffered deeply because of our faults. Because of the experiences we gained through them, however, we could now stand in the position of leader.

## Father's Perspective of Us

Whenever we receive blessings from God, we should reflect on those who suffered for our sake and also be grateful to True Parents and to God, who at the sacrifice of other members guided us to the position of leadership. Because God wanted us to be even greater leaders, capable of guiding even more people, He sacrificed others for us and put us in the positions we have held.

Please recognize that when Father guides us, he does not just see our condition at a given moment; rather, he observes us from the beginning of our life to the present time; he does not interfere with the small details of the moment but rather sees us from the viewpoint of the whole. Father is always interested in us. Although we may feel that Father has forgotten about us, that is never true; he is continually concerned about us.

You might think that if you walk very closely beside Father, you can understand him better, but that is not necessarily true. If you hold something very close to you, just in front of your eyes, you cannot see it well; neither can you see clearly something in the far distance. So the important point is to keep the proper distance. The same is true with people; it often happens that you do not know well either those who are very close to you or those who are far away.

Therefore, it is good to maintain a proper distance and a respectful attitude towards your leader. If you are too close to your leader, the relationship tends to become habitual and sometimes you become careless about maintaining a respectful attitude.

With this in mind, I would like us to consider together Father's course. Father's way is the way of the Principle, so we must study not only the Divine Principle lectures, but also the standard of Father's life. Probing Father's daily life is more effective than merely receiving lectures as a method of understanding Father. Today I want to share with you one incident from Father's life, an encounter with one woman during the early days of his teaching in North Korea.

## Christians Treasured their Bibles

At the end of World War II, the Christian spirit was burning brightly in Korea, and the Korean Christians really thought that the Bible was their life. At that time, there were not so many Bibles in the country, and each one was highly treasured. The Christians always carried their Bible with them wherever they went, never leaving home without it. Like a dictionary whose corners become ragged after much use, their Bibles became well worn; they would read the Bible

through many times over, as many as a thousand times. Some would memorize a whole book, such as the book of Revelation. If children stepped on the Bible, their parents would really scold them. Thus, you can see how precious and holy Christians considered their Bibles. This was the attitude of the Christians in general, but the spiritualists had an even higher attitude.

(Compared with the Bible, our Divine Principle is much more valuable, but how many of us always carry it with us everywhere we go and treasure it as much as the Christians did their Bibles?)

There was one spiritualist lady who after many years of involvement with the Christian churches received a revelation and came to see Father. She joined the family and committed herself to Father within a couple of months.

During this time, people would come to visit Father every day of the week in order to listen to him speak. He was young then, only 26 years old. One summer day, this spiritualist lady came to see Father. Father rarely took a nap, but that day, he happened to be lying down, using the Bible as a pillow. When this spiritualist lady saw that, she was so shocked.

I was there at the time, and I also wondered why Father put the Bible under his head, because I too had been taught a high regard for the Bible.

This was the first time Father used the Bible as a pillow, and he never repeated such an action. Therefore, Father must have done it especially for this lady. We can look at two reasons for such an action, one historical and the other directed towards this lady.

### ***Father Comes at the Top of the N.T. Age***

Father's entire life is centered on the Divine Principle, so you know that the Principle must provide a reason for his actions. Two thousand years ago, Jesus came to earth to culminate the Old Testament age and bring in the new one; Jesus came as the perfection of the Old Testament age. Then, what about the second coming of the messiah? Not only does he have to complete the Old Testament but the New Testament as well. Jesus came at the top of the Old Testament age, so the messiah returns at the top of the New Testament age. Thus, Father's putting the Bible under his head and using it as a pillow means, in the first place, that he came at the top of the New Testament age. It symbolizes his mission and position.

### ***An Opportunity to Remove Doubts***

But we can also view this incident from the spiritualist's point of view. The purpose of her life of faith and her experience in the existing church was to prepare her to receive the second coming; but she herself had to find her own way of encountering the second coming. Man's responsibility, in other words, is to discover the second coming by himself, although in her case the spirit world had helped her by guiding her to Father.



If a person could receive the messiah without making any personal effort, he could be accused by the spirit world. Even Satan could protest, "If God and the spirit world had told me everything, I would never have fallen; the fall would never have taken place."

Although this lady was helped by God or the spirit world to find the messiah, that does not mean she fulfilled her own responsibility, which was to find the messiah by herself. Thus, she had to make the condition of finding the messiah by herself.

So how could she find the messiah? Father had to do something which transcended her concept of the messiah. She supposed that the messiah would consider the Bible as a guide, as a



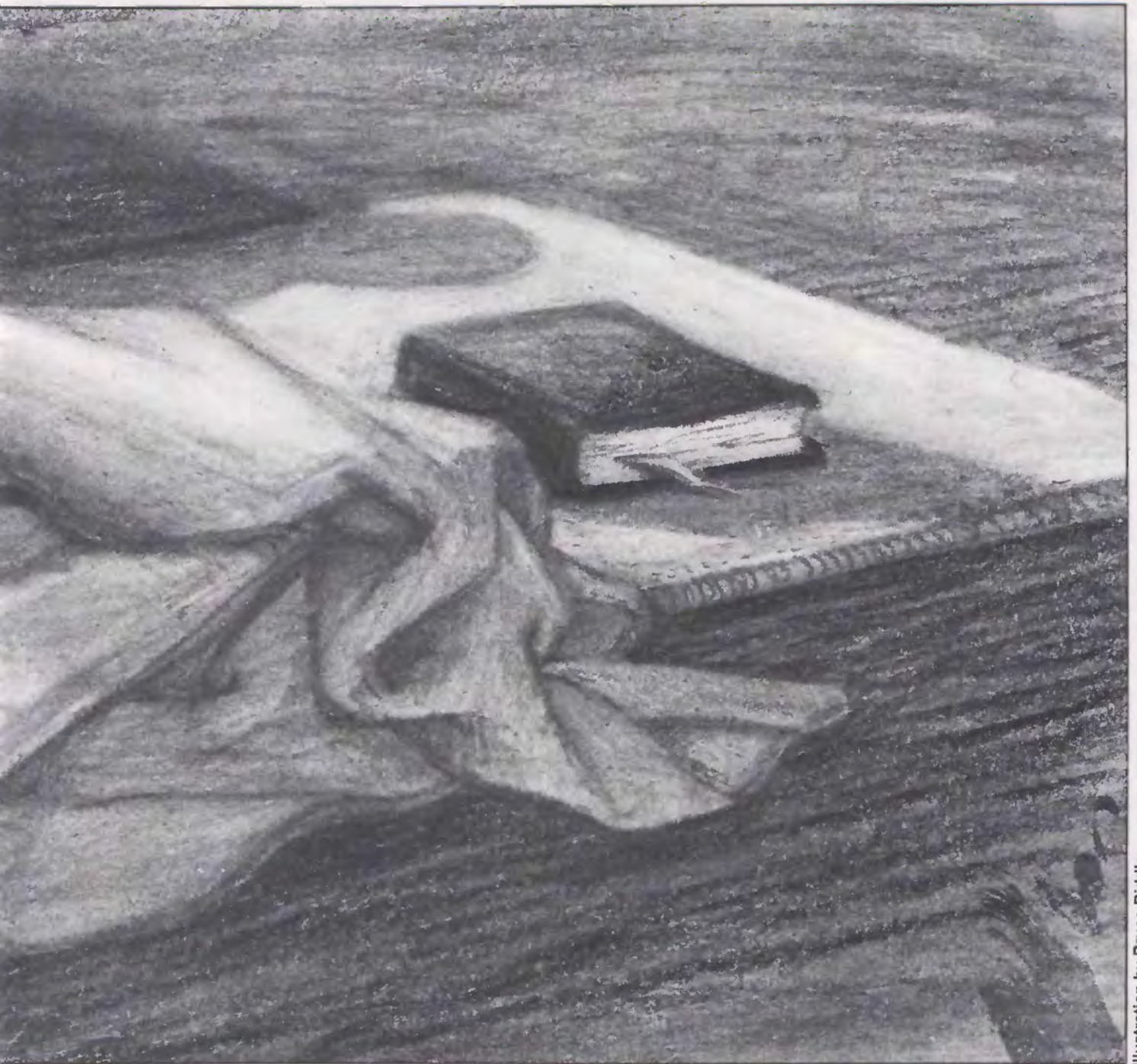


Illustration by Bruce Biddle

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**How many of us carry the Divine Principle with us everywhere we go and treasure it as much as the Christians did their Bibles?**

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precious object; but when she saw Father sleeping on the Bible, she had doubts. This was the opportunity for her to overcome her doubts at seeing Father's actions. She had to trust in the revelations that she had received in the beginning. In this way, then, she could believe in

Father as the messiah, and that was equivalent to finding the messiah by herself.

When I saw Father asleep on the Bible, I too had some questions, but they did not linger. Through living together with Father day in and day out, I had observed his high personal standard and came to understand many things about him. Then, although I wondered why Father would do such a thing, I could reflect on it, confident that in time I could understand.

***Take Care of the Contents,  
Not Just the Book***

The Bible is a representative of ourselves. We have a spirit body and a physical body. Our

physical body can be compared to the Bible and our spirit body to the contents of the Bible. The contents of our life is our spirit self, but although our spirit self is important, it does not mean that we should neglect our physical body, because it is the base on which the spirit self can grow. To take care of the Bible as a precious book ultimately means to take care of its contents and, secondarily, of the book itself.

The book itself does not have life, for material in itself does not possess life. Still, if for instance, some piece of Jesus' robe had

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**We as leaders should never forget the brothers and sisters who suffered because of us, allowing us to gain the experiences we needed to become good leaders.**

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been preserved for 2,000 years, you would take care of it—not because it in itself is important, but because of Jesus who wore it. If a piece of his garments remained until this day, it would still know Jesus and would understand his sufferings. Thus, when we would touch it, it would mean we were touching the body of Jesus.

### **Why Father Gives Long Speeches**

Some of you wonder why Father gives such long talks. Try to place yourself in Father's situation and see things from his point of view. Father really wants to give us life. If God had to take responsibility for just one person, then the providence would not have been so protracted. But God's responsibility is to save not only the messiah but all mankind.

When Father gives a speech, if he had to focus on only one person, he would not have to spend so much time talking. But since Father wants to give life to everybody, to save us all and to give blessing to each one of us, his speeches become so long. To give a long speech is really difficult; it makes you really tired. Many years ago—even several years ago—Father never sat down while speaking. Even though he feels tired, why does he speak so long? He does it for us, for our salvation. He does not speak for me alone, but for everyone; he wants to give the blessing to everybody. A parent who has many children cannot give blessings to only a few, because then the others would feel lonely. That is why Father wants to give everybody the same blessing.

Sometimes we feel Father has been speaking too long, and we get sleepy and wish he would quit soon. But at that time, we should think of our ancestors, who know the value of Father's speeches better than we do; if we are not attentive, our ancestors feel heartbroken. When you listen to Father's words, your ancestors

rejoice; so put yourselves in their position. Imagine how frustrated they are when you fall asleep during Father's speeches and how anxious they are for you to wake up.

Let me give you a practical example. Teachers sometimes invite parents to observe their children's classes. The teacher may give several pupils the opportunity to give their opinion, but can you imagine the feeling of the parents whose children had no chance to speak? When the teacher understands the parents' desire, doesn't he want to give the child a chance to speak, even though the class period has to be extended? The parents are happy to spend more time there, as long as their child has a chance to contribute to the class. Likewise, Father's deep desire is to give blessings to each one of us.

Furthermore, a surgeon who has to operate on a patient may have to spend long hours. The operation might normally require five hours, but at the end of the allotted time, if the surgeon sees that a little more remains to be done, he cannot stop the operation because he planned to take only five hours. He has to stay until the job is finished.

### **Check Your Motivation**

So we must examine our feelings about Father's talks: do they arise from a selfish motivation or from Father's point of view? As Father gets older he tires more quickly; so for him to give long talks means suffering for him. Thus, we should feel sorry for him. Is this our motivation, or do we become tired of listening to him? When we check our motivation, unfortunately, we find that it often comes from our point of view. We are apt to think that after a long speech our brain becomes tired and we do not absorb so much; when he gives a short speech we think we can understand it better.

Although the members in general may think this way, we as leaders never should. We should have a different understanding and feel sorry that because our comprehension is not yet deep enough Father has to take such a long time to explain things. In actuality, we are responsible for Father having to speak so long.

If we can help Father, he will not need to suffer so much. As leaders, we should care for our members and prepare both ourselves and them to receive Father's words by making a separation from Satan and laying a good spiritual foundation for Father's speech.

Visualize yourself and your members as containers to receive blessings from God. Father's responsibility is to give God's blessing and our responsibility is to prepare an adequate container for it; to remove the dirt from the container is our task. If we do not do it, however, then Father has to drop down to our level and spend time cleaning our containers before he can fill them. If the container is pretty clean, then maybe one hour of speaking is sufficient; if the container is dirty, however, then maybe it takes three hours to clean. So if we want to help Father, we have to clean our containers.★

Father found the fundamental principle of restoration: to start from servant of servant, go on to servant, to adopted son, to son and finally to parent.



# Mending Broken Relationships

Ken Sudo

Whatever difficult relationship you may have—whether it be with your fiancée, parents, Abel or whatever—our theme is how to fix it. Even beyond our problems with our fiancée, parents, spiritual parents, Abel, Cain or former Abel, our greatest challenge is to restore our broken relationship with God.

I want to give a small testimony. My home church area is in Brooklyn. It is pretty good, with quite high quality people. For instance, one day as I was sweeping the streets, one lady had a car accident nearby, and I met her as a result of that. For a couple of months, she could not do anything. God prepared her. Then I visited her several times and showed her videotapes and eventually taught Divine Principle. I have another contact who is a professor. They are pretty nice people. Out of 20 good contacts that I have made, maybe two thirds are college or university graduates.

There are many big trees, and in the autumn a lot of leaves fall to the ground and I can sweep up many leaves. Working in this area is so good, especially in the fall. One day when I was sweeping a young man became very interested in what I was doing. He has a small videotape company. Very inspired by my work, he made a videotape of my sweeping, to show to the community.

There are also a lot of dogs in my area, and much dog waste. One of my contacts has two dogs and three cats. One cat is pregnant and will have many kittens. Also, the house where the videotapes are made has a big dog. The people are crazy about dogs. It is amazing! When I sweep the streets, they watch me. When I started cleaning the streets, I didn't mind sweeping up the leaves, but when I saw the dogs' waste, it was so difficult. So I just left it. The people were watching to see whether I would clean up the dogs' waste or not. That is the kind of people who live in my area.

## A Self-Centered Lady

One day when I was cleaning, an old lady 75 or 80 years old was sweeping her stoop. She lives in a brownstone house, maybe three stories high. I offered to help. She looked me over and said, "Yes, you should."

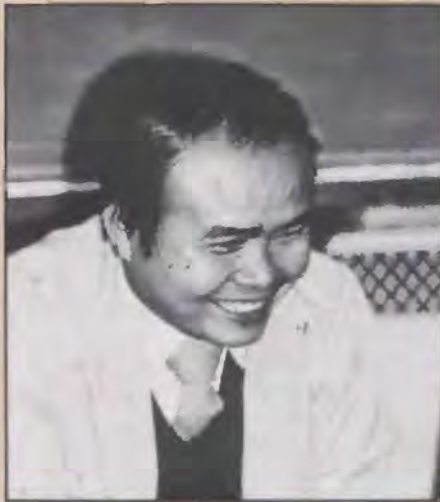
Then I started to sweep the corner of the yard. When almost all the leaves were gone, I thought it looked pretty good, but she came and said, "No good."

I was so shocked. I had never seen such a nasty lady before. I didn't understand why it was so bad. I had cleaned very well, but she gave this judgment. "You—no good."

"What's wrong with me?" I asked.

"You should sweep up the sand," she said.

"I'm sorry, I didn't know," I replied. I realized it



was a big job. Afterwards, I asked, "Lady, is it okay?"

Then she said, "You—no good." On the other side of the iron bar, I saw two or three leaves from the trees. So I understood that because I didn't pick them up, she did not approve.

Then the yard seemed clean, so I asked what she wanted me to do next.

"Bring that big trashcan here."

It was a big one; if it had contained only trash, it would not have been so heavy. When I tried to move it, it weighed so much. So I opened it and saw that there was a lot of sand inside and it was impossible to pick up. She had known it was going to be heavy when she asked me to move it. Instead of picking it up, I just turned it step by step, and finally brought it to the place she indicated.

When I asked if it was okay, she said, "No good."

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## As a servant, I must do more than what is expected of me.

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I did not understand why. Then I found out that she was so upset with me because I had moved the can without sweeping up where it had been. So I cleaned everything once more.

She seemed to feel pretty good again and could not find any bad point, but then she looked at me and said, "Your broom is bad. Look at my broom: it is so good, but yours is not."

My broom was persecuted! This was the first time in the history of mankind that a broom was crucified! I felt that I wanted to escape as soon as possible from this lady.

Now that the yard was clean, she started to sweep in front of her house from one corner to another. She started to sweep the street exactly at her property line. I was amazed; I had never seen such a self-centered person before. She never went over even one inch. I understood her motivation. So from the other corner, I started sweeping as well, with exactly the same spirit as hers, never going over the line even one inch. To see that, she was pretty happy. The street became so clean, just at her place.

Then I said, "Lady, I am sorry that I could not do as much as you expected of me." She replied, "Okay," and actually smiled at me. I felt so good.

She looked around and smiled. Then she said, "You— you should come back and clean upstairs. Next time, you should do a better job."

"Thank you, lady," I said. I had never seen such a crabby lady.

The reason I am telling this story is this: in the beginning I did not have anything to do with her, until I offered to help her when she actually needed some assistance. But after persecuting the broom, she finally smiled. It meant she felt some value in me. Do you understand? Before that, I didn't have anything to do with this lady. But after persecution, crucifixion, or whatever you call it, finally she smiled and found some value in me.

## The Servant's Position

In other words, this was the starting point of servant. Before that, I did not have even a servant's position. I was less than a servant, just a servant of servant. There was nothing to the relationship. When she found some value in me, from that point she recognized me. That was the starting point of servant. Through maybe these 30 minutes of work, I rose one step: from servant of servant to servant.

Then if I am servant, she is master. Whatever the master asks, the servant must do without offering any judgment or criticism—just obey. Whatever she asks I must do. When she gave me a job, it was clear that she recognized me as her servant. When you are in the servant's position, the point is to do more than the master asks. That is the idea.

This happened just before Christmas. Later, I stopped by to bring her some Christmas present, but she was not there. After Christmas, I visited her once more, but she was not home either. I could not contact this lady, so I have not been able to make any special progress yet. But the next time I visit her I plan to bring a new broom, even if I have to fundraise to buy it. She will expect this strange oriental man to come back, bringing the same strange broom. But although the strange oriental man is the same, the broom will change. At least I can change the broom. I will come with a shining broom. Then she will have to say, "Oh, it is good."

When I go to clean upstairs, I must do much better than I did in the yard. I have been wondering how it will be possible to do a better job. I did an almost perfect job, and yet she judged the broom. But still, my plan is to visit the lady and clean for her, doing a much better job than I did on the yard or the street. Then she doesn't have to say anything. But still she must feel "Wow!" Maybe she will accuse me of something, but

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## When people understand that I am sacrificing something for their sake, at that moment, Satan retreats.

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inside, if she feels "Wow!" then I will have reached my goal.

In other words, I must do more than what is expected of me. Whatever her next requirement may be, I will do more. If she asks three I will do five. If she asks five, I will do seven. If she asks seven, I will do ten. If she asks ten I will do twelve. Because of these two or three extra parts, she must feel "Wow!" Eventually, even such a lady will have to say, "Wow, I have never seen such a person!" I am sure she will begin to feel this, even if she doesn't say it. I am also sure that never before in all her life has anyone treated her this way, because she is so self-centered. How is it possible to develop such a personality? I must find out.

Therefore, because she is so self-centered, no one likes her. In her whole life, no one has liked her. She didn't love anyone, so I am sure no one has loved her. If some small, strange oriental man comes and starts to do something like that, she must begin to feel something.

## When Satan Retreats

It is amazing. Even if you clean the street very well, many people pass by without being inspired just by the fact that the street is clean. Do you know what inspires them? Someone passes by and is interested. "That's good, you are doing a good job. Who pays you?" You and I say, "No one." "No one? You are great!" Only when they understand that no one pays you are they inspired. Not because the street is clean, but because you are doing it without pay. That is the point they are so inspired about.

At that moment, I feel Satan retreats one step. Otherwise, Satan will never retreat. Even though I clean so wonderfully, if I say some Brooklyn association is paying for it, do you think they will be so inspired? Never. If I do it without receiving pay, this means I am sacrificing. When they understand that I am sacrificing something for their sake, at that moment, Satan retreats. This is the only way to subjugate Satan—with sacrificial love.

If you have this sacrificial love, it seems to be only a small weapon. But actually it is the most powerful weapon. No matter how big Satan may be, if you have the small weapon of sacrificial love, the big Satan will start to retreat. Don't worry about how big or powerful Satan is. If you are

sacrificing yourself for the sake of others, when they find that out, Satan will retreat. Otherwise, Satan will never, never retreat, not even one inch.

Therefore, my weapon is that one point: without asking anything, just serve others. That is the only way.

One day, a black lady called me over to sweep for her. I made an appointment with her and went there. Then this lady said, "Can you come upstairs?" She took me to the third floor, and I cleaned all over. "Pretty good," she said.

"What else can I do for you?" I asked.

"Maybe you can sweep the back yard," she said.

So I went and cleaned the back yard. It was a terrible mess. I cleaned all over; it took almost one hour. When I finished, I came back and reported.

Then this lady said, "How much do you charge?"

I said, "Nothing."

"No charge!" She was flabbergasted. I saw at that moment Satan retreating. Then she couldn't say anything.

Finally she asked, "Where are you from?"

I said, "I come from the Unification Church of Reverend Sun Myung Moon." "Oooh." Actually, this lady was moving to Florida. That is why she asked me to help her. She felt so bad, wondering what to do.

I said, "Please remember just one thing. When you are in Florida, maybe you will see a member of the Unification Church on the street or whatever. At that time, please remember me."

Then she nodded deeply and said, "Yes."

The reason I am telling these stories is this: only when we say we are doing something for no pay will Satan retreat. This is a result of my experiments on how to make Satan retreat.

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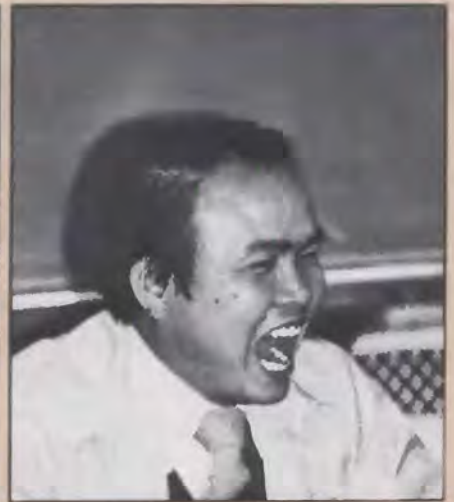
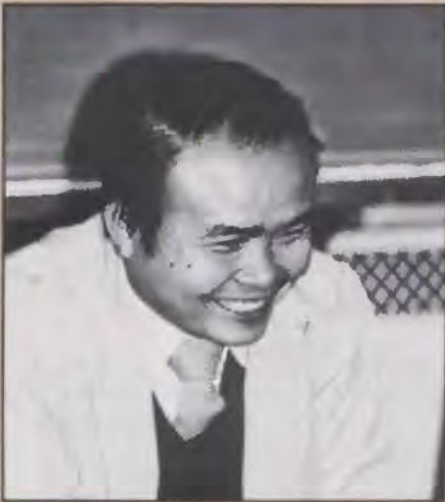
## Sacrificial love is the ultimate weapon with which to subjugate Satan.

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This is the only weapon we have, nothing else. But this weapon is the most powerful weapon in the world. Which do you think is more powerful, ICBM or sacrificial love? Sacrificial love—not laser beams—is the ultimate weapon with which to subjugate Satan. Already, people are developing anti-anti laser beam weapons, but they still are not the ultimate weapons. When you use this weapon of sacrificial love, you do not need armaments.

Going back to the old lady, my sweet lady! I feel so good about her. I am watching to see just to what extent she can be selfish. She is so interesting—so self-centered. If I repeat and repeat and repeat my service, maybe finally she will trust me, because no one in the past had ever done this for her. Therefore, I am looking for one point where such a stubborn and stiff heart can be broken into. When that moment comes, maybe she can trust me completely. Then I can rise from the servant position.

To be a servant means that if you do a good job, you will be appreciated, but if you make a mistake, you will be judged and kicked out—no more relationship. The master—servant relation-



ship is a very vulnerable one. Actually, if the employee does a good job, his wages are increased, but if he cannot do a good job, he will be fired. This is the master - servant relationship. It is a very low-level human relationship and we must go beyond it.

## Adopted Child's Position

If I go up one more step in the scale of relationships, the lady can trust me, not because of my achievement, but because of who I am. Then achievement will not be primary; even if I make a mistake, she can overlook it. Then the relationship will no longer be that of master and servant, but that of parent and adopted child. When you make a mistake, you may be punished or scolded or spanked, but still the relationship remains. This is the nature of the parent—adopted child relationship.

## True Child's Position

If I surpass her expectations, this lady will feel like giving all she has. She will want to give me the key to the house, or whatever. She will have a feeling of total trust in me. This is no longer a relationship of adopted son, but that of true child. She will want to give what she has, give me her inheritance.

## Parent's Position

Still, if I do more, what will happen? She will start to wonder, "Why do you do this? I have never seen such a person in my life! How come?" This means she wants to learn my secret. Then I can teach her the Divine Principle. If I teach the Divine Principle and she understands it and receives the messiah, what is my position? I become her parent.

This means I begin as servant of servant, become servant, adopted child, true child and eventually reach the position of Abel and then parent. Then whatever I ask, she will do. In the beginning, whatever she asked I did. But finally, as a parent, if I love her and melt her heart, wherever I go, she will come. Whatever I ask she will do. This will be the complete opposite of the

initial stage, when whatever she asked I did. At the end, whatever I ask she will do. This is restoration. This is how you start as servant of servant and come up to the parental position.

## Restoring Other Relationships

I had learned these contents of the Principle from Father and other leaders, but they were just words. For Father, it is a reality, but for me it was just words—to begin as servant of servant, come up to servant, then adopted child, true child, and finally parent. Actually, Father himself went this course, but I never understood it clearly. Even though I was teaching these contents to brothers and sisters, I never understood this meaning. Now I really understand that this is the only way to fix any kind of broken human relationship.

If you have difficulties with Abel, with friends, with members, with Cain, with God, it does not matter. If only you can apply this pattern, you can restore the relationship.

Even in our family life, you may live two, three or five years together in the same center with someone, but if you check inside, how deep a relationship do you have with each other? Externally, you are obeying, acting, reporting, but internally, what is your position? Servant? Or even servant of servant? You may feel you have nothing to do with your Abel on the inside. Externally, you obey him but internally you have nothing to do with him. Externally, you are brothers and sisters, praying, talking, working, planning together, but internally nothing. Then when the mission is over and you leave, nothing remains inside.

## Restoring Relationship with Abel

If this is the case, this pattern of restoration can be applied. You must find out honestly what your substantial relationship with Abel is. Servant of servant—nothing to do with each other? If you are a servant, at least you are appreciated if you do a good job; if you do not do a good job you are kicked out. Or do you have a relationship based not just on achievement, but on internal heart? Is this your standard of relationship with Abel? Does he trust you or not? You can

check inside and find out the nature of your relationship with Abel—or anyone else.

For instance, when your central figure goes out, you can clean his room. The next day the same thing happens. The central figure realizes someone is doing it, so he comes back a little earlier and finds you cleaning up. Then he must thank you, even if he doesn't like you. When he appreciates what you do, that is the starting point of a relationship. Then you are admitted as his servant.

Another example: if your central figure asks you to clean a room, you can not only clean it but arrange some beautiful flowers there. You are going beyond his expectation. In this way, you continue and continue.

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## You can teach your Abel when you reach the parent's position internally.

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Finally, he opens his heart and trusts you completely. Then he says, "Okay, you can use my key. You can open anything." Then you become the adopted child.

Eventually, this Abel figure begins to feel you are the best member. When his mission is changed and his higher leader asks whom he can recommend to take over his responsibility, suddenly your face comes to his mind. "He must be the one," he will think. In other words, he wants to give all he has to you. Then what position do you have? That of true son.

This can develop further. Your leader may say, "How come you have changed a lot? In these three or four months, you have become a completely different person. Tell me your secret." Then what position do you have? That of Abel or parent. In other words, you can teach your Abel, when you reach the parent's position internally. Then even in your office, you can rise from servant of servant to servant, to adopted child to true child to parent. This way your relationship with a difficult central figure, with whom you had nothing to do for a long time, can be restored within three or four months. Isn't it worth doing?

If you carry on for another five years without making any effort, do you think you can restore your relationship just by eating together or sleeping together for a long time? You must apply this Divine Principle. This is the Divine Principle, this is restoration. Whatever difficult relationship you may have with anyone—with Abel, with Cain, with outside people or inside people, it doesn't matter.

Even with a dog you can apply this pattern. If a dog is very upset, what should you do? You must find out what he needs. Maybe he is usually given just dog food. Then you give him more than his expectation—a steak bone. Then he will say, "Wow!" Next time you go to him, you give him more than he expects. Then he totally trusts you. Then suddenly, you go from servant of servant to adopted child of a dog! Your relationship with a dog can be even better than the relationship he has with his master. With this principle, you can

restore dogs, cats, plants, anything. This is what Father found.

When I understood these contents, I really appreciated Father. I had never understood Father in that sense before. Father found the fundamental principle of restoration: to start from servant of servant, to servant, to adopted son, to son and finally to parent. Then whatever the broken relationship, it will be fixed.

## When Abel Can Receive Your Advice

In the past, when the leaders made mistakes, the members would have a judgmental attitude towards them, but may have been afraid of saying anything to them. Still, someone who wanted to be righteous went and talked with the leader and started a big fight with him. Then more and more difficulty resulted. Have you experienced this?

Then what is wrong with such an action? Externally, we are brothers and sisters, but internally, often we are not at that level. Internally, we may be servants, maybe less than servants, having nothing to do with each other. Maybe even enemies, on the minus scale. If you can start from the zero point, it is good, but sometimes we have to start on the minus scale. Still, you can change the situation, if you can apply this principle.

If you cannot understand your Abel and instead only criticize him, you drift more and more to the negative side, and you become his enemy. At that point you judge him. Thus, even though what you are saying is absolutely right, it doesn't work. Do you know why? Because you jumped ahead without going through the indemnity course. You tried to jump from the enemy position to the parental position, without paying any indemnity. Without indemnity, there can be no restoration.

So, without even saying anything, go through this indemnity course. Then after three months, when you can move the heart of your Abel, he can receive you. Then he will say to you, "Tell me, you have changed a lot. Why did you change? Actually, I am having such a difficult time. Can you give me some idea, what is wrong with me?"

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## If you cannot understand your Abel and only criticize him, you drift to the negative side and become his enemy.

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If Abel can say that to you, that is your best chance. In other words, you must be able to rise to this higher level, before Abel can receive what you have to say. Then your advice works. Until now, many seemingly righteous brothers and sisters challenged Abel, when he was in error, with righteousness. But actually, they did not know how to go through this course. If you go through this entire course, then he can receive your advice.

Do you think you can apply this? Start thinking in this way, how to solve broken relationships. Sometimes it takes a long time, sometimes just a short while, but any kind of broken relationship will be restored if you follow this course.\*

# 40 Day

# Pioneering



**Home church is the best system through which we can bring deeper spiritual renewal to all people.**

## **Carmine Natale**

In Italy, as probably in many other countries, people misunderstand the real meaning of the word missionary, thinking that it refers just to the work that religious people do in underdeveloped countries.

But the so-called modern and civilized countries are starving for spiritual elements and searching for a deeper relationship with God and with their neighbors; home church is the best system through which we can work as missionaries, bringing a deeper spiritual renewal to all people.

This became my experience during 40 days of pioneering in Latina, a town near Rome. Before departing, I wanted to free myself completely from any ties that might prevent a total devotion to my mission, so I took just a little money and a few of our family magazines to use for fundraising. Inside, however, there were mixed feelings: the desire to begin the new mission was struggling with the doubt that the time might not be right and I should wait a while.

Upon arrival, I began to walk the streets, in order to know the city. I was

in constant prayer, searching how to fulfill my mission in the best way. At last, I felt led to an area near the courthouse.

The next day I started to visit families, presenting myself as a Unification Church member and offering to do something for them. Latina is a rather rich town and somewhat conservative from the religious point of view; therefore, I was not surprised when people refused me and my offer to help them. A member of the Unification Church was a potential disturbance to the status quo.

In spite of my care and my hard work, people persisted in closing themselves off from me. That evening, I prayed to God and called on the True Parents, asking what to do. I really wanted to serve those people, but in the situation, I did not know how. They rejected everything I offered, convinced that their way of life, revolving around their individual and family interests, was the only right one and that they needed nothing else.

I decided to clean the streets of the area, as I thought this would be a tangible way to serve, regardless of their refusal; it could demonstrate my



deep desire to help them. The streets were rather clean, but along the walls of the houses numerous weeds were growing, so I decided to pull weeds, devoting many evenings to this. I prayed that people could understand my spirit.

The situation continued without change, but I resolved not to give up; I would maintain the right attitude and continue serving with all my heart.

At last, one day the barrier of indifference cracked. One lady who had rejected me many times saw my efforts and approached me, asking why I was working the way I did. What I said impressed her; she thought for a while and then asked me what she could do to help me. This was the first time someone showed a desire to listen to me.

"The most important thing to me now," I replied, "is to meet and talk with the largest number of families living in this area." She agreed and set herself to organizing a meeting.

Ten days later I went to her house, where she had gathered ten families. I spoke to them for a long time about my purpose in coming and about the Principle. My speech met with fairly good interest, even though it is not easy for people to welcome with open arms an unknown person who is saying something new. Afterwards, the lady invited me to return when her husband was home. When I met him later, I

spoke about my experience and about the message I was bringing; but when he found out I didn't belong to his church, he began to discredit my actions and accuse me of being a heretic. His categorical rejection closed the door to further discussion.

I felt strongly, however, that I had not come to Latina just to convince people to join our church but to bring people to God. God doesn't belong to any church; He belongs to the individuals and to the families who put into practice His will and His way of life.

Being alone and having only 40 days, I felt I could not carry out any large-scale project, and that the best way to serve was to continue cleaning my area. I had a strong desire for people to accept what I was doing, and the more I prayed the more I felt the urgency to reach that goal. Sometimes this feeling kept me from sleeping, so I would keep on cleaning until 2:00 or 3:00 a.m.

Once, a man who had called me a heretic approached me, stood by me in silence for a while, and finally said, "Pardon me; sometimes in our hearts wrong feelings can arise. Now I understand that you are doing this because of love." It was a great little victory, but not enough; almost all the families still rejected me.

Therefore, I decided to offer my services in a Vietnamese refugee camp. In the beginning I washed dishes,

**The more I prayed the more I felt the urgency to reach the goal. Sometimes this feeling kept me from sleeping, so I would clean my area until 2:00 or 3:00 a.m.**



He understood the importance of relating to people in order to deepen his relationship to God, and I became more patient and caring towards others.

cleaned the floor and anything else I could. But even there I found a barrier of distrust that I could not break down. In fact, in spite of my unselfish attitude, the refugees looked at me with suspicion. Their terrible experiences did not encourage them to establish warm relationships with strangers; it was very difficult for me to move those people who were isolating themselves from me.

In my prayers, however, I asked Heavenly Father to help me to love them, pleading with Him to push them to accept me, so that we could build a group of people who could love each other.



At first, many refugees refused even to lend me a broom. But after a week of service and prayer until late at night, I noticed that their hostility was beginning to disappear. According to what they told me later, they began to wonder about my motivation. "Why is he doing this?" They would ask each other. "He doesn't even want anything in return." The eighth day I was there, I plucked up my courage and, knowing their curiosity, I approached one group who was watching me, introducing myself. Eventually, they began to accept me.

Once I had been accepted by the refugees, some of the managers of the camp began speaking well of me to their neighbors and friends, some of which lived right in my area; this at last was the beginning of a larger acceptance.

Now that the area was beginning to accept me, I could begin to think about the second part of my schedule: to find a family where I could live and give direct service. So I found Gastone, a 35-year-old worker, ex-communist, living alone. When I went to his house, Gastone had been leading the lonely and gray life of a worker for a long time. He had found strength and trust through prayer and leading a personal religious life. I almost wept for joy, because at last I could find someone who gave me hospitality.

But soon I realized that the most difficult times were still to come. Some time after coming to live at

Gastone's, our relationship became difficult. It is not easy to live together with someone else, especially when he or she does not share completely your ideas. So, even though we were living together, praying and eating together, many misunderstandings began to arise.

I had gone there with a good purpose, but in my heart I was beginning to dislike Gastone. He belonged to a Catholic church that was conducting spiritual research. Also, because of his lonely character, he was in the habit of staying at home and praying. But I couldn't bear such behavior. I was an open person, while Gastone was very reserved; he didn't speak very much and did not care for others' interests and needs.

I became tired of his indifference and one day I burst out, "Why do you always live alone, not caring for anyone but yourself? Do you always have to seek God by yourself? God is not available in this way; the world is the place where you can find God!"

We had a long dispute broken by a sentence which made me reflect, "Who assures you that you possess God? What are you really doing that shows God is with you?" I didn't reply; I understood my mistake.

I had been behaving towards Gastone like a tenant; I just helped him with the housework, not dealing with my wrong feelings, not praying for him or serving him in the true way. The atmosphere was silent for a while, and Gastone became gloomy.

After a while, I stood up, went to the bathroom and cleaned it, and then began washing dishes. When Gastone saw what I was doing, he came into the kitchen and began to help me, smiling.

We burst out laughing, and for the first time, I asked him to pray together with me, feeling a real desire to do so. We had prayed together many times before, but there were always divisions between us and we could not feel God's presence.

Finally, on that occasion, we prayed, and God could revive our spirits. From that moment on, we became real friends.

Gastone understood the importance of relating with people in order to deepen his relationship to God, as a result of this experience; and I became more patient and caring towards others. Gastone began to cooperate with me in various ways, and I could start teaching Principle to other families too.

When the 40 days were over, I had the opportunity to remain in Latina and continue my missionary activities, opening a new center where I was soon joined by some other members.★



# Brazilian Family Confronts Fierce Persecution



Youths attacking church center in Sao Paulo.

Shortly after two large workshops teaching the Divine Principle and VOC to professors and various leaders of society in Brazil, a vicious media attack began on television, radio and newspapers. Almost concurrently, a well-orchestrated series of attacks began on church centers throughout the country, in which at least 14 centers were heavily stoned and at least six buildings burned and five completely destroyed. Center leaders and members were pelted with stones and other objects, and many were jailed or detained by the police. Chased out of their centers, members were welcomed and sheltered by their home church members.

In recent years, Brazil is one

of the countries in which our movement has experienced its most remarkable growth. Highly effective training programs (the whole range of workshops from three to 40 days) and a well-organized network of more than 60 centers throughout the country have built up membership to an estimated 500 core members and many more home members. After a recent training session, 64 members were sent out to pioneer new towns, to bring the total number of centers to 124. At the same time, however, unity among the leaders of our movement in Brazil has sometimes been difficult.

A land of diverse cultures and ethnic groups, Brazil has

provided many opportunities for the teaching of Divine Principle. However, the same openness (especially in the past six years) has also favored leftist influence in religion, education and society in general. It is logical to assume that as our church grows in such an environment, it would go through a period of persecution.

Our family in Brazil does not know who instigated these attacks. Since the Unification Church was not the only object of recent violence, it could be that the attacks are one aspect of some power struggle within society.

It is felt that preparations for persecution of the Unifi-

cation Church had been in the making for some time, perhaps with people being planted as members of the church with instructions to engage in drug use or free sex and then denounce our church for encouraging such activities. The recent media attacks make it clear that it is not just the Unification Church, but religion in general, which is under fire. In one story, Jerry Falwell, Billy Graham and Reverend Moon were lumped together as totalitarians. In another, Jim Jones and Jerry Falwell were presented as being similar. Such religious leaders pose ridiculously simple solutions to complex moral problems,

asserted one writer.

The spiritual guide of our church in Brazil has been Rev. Hyung Tae Kim, who worked for six years as a missionary in Brazil. Shortly before the violence began, he returned to Korea to arrange some business.

On September 10, various leaders from Japan and the United States, including Mr. Kuboki and Dr. Durst, went to Brazil to offer our members support in confronting the persecution and try to offer the media a reply to the charges. These people went with the attitude that the greater the persecution which comes, the greater the blessing to follow. Our brothers and sisters in

Brazil need the unity, support and prayers of our worldwide membership.

The following articles are an attempt to help our members understand the developments in Brazil: an overview of our movement in Brazil and details of recent persecution by Cesar Zaduski, currently president of the Unification Church in Brazil; a report on a recent professors' seminar in Brazil by Shawn Byrne, formerly a Roman Catholic priest in Ireland; excerpts from a News World announcement of the persecution in Brazil; and a testimony by Paul Perry, first missionary to Brazil.

## Brazilian Church Will Sue Irresponsible Media

### Excerpts from News World, September 1, 1981

After a week of violence, more than a dozen homes and buildings used by the Unification Church in Brazil are in pieces or in ashes. Church members have been subjected to violent attacks and their very lives threatened.

Factions of the Brazilian media have reported these brutal acts of terrorism with acquiescence and have even helped to incite such violence. With the media acting as inquisitor, the Unification Church has been subjected to barbarism.

The Unification Church is now the frontline target of the leftists, but tomorrow it may be the homes of Catholics and Protestants that will be burned by these anti-religious forces. During its recent defamatory campaign, elements in the Brazilian press have already suggested other religious targets. One newspaper even accused the followers of the world-famous evangelist Billy Graham of being blinded by totalitarianism.

According to reports in the *International Herald Tribune* and *The Washington Post*, the violent attacks on the Unification Church were incited by Globo Television's "sensational-

ized campaign" against the church. Shortly after the conclusion of this series began, our churches were being stoned, sacked and burned in various parts of Brazil. These attacks have all the characteristics of a pre-meditated plot by terrorists, exploiting the emotions of a misinformed public.

We charge that this was part of a systematic, well-orchestrated attack timed to coincide with the nationally-viewed television series "Fantastico." Continued malicious reporting has spawned a climate which fueled further violence. The Unification Church of Brazil holds Globo Television responsible for the damage done to our buildings and our members in Brazil. We are preparing a lawsuit totaling \$100 million for damages and libel. We are considering similar actions against other irresponsible media for their outright deceit.

As an additional course of action, the Unification Church demands equal time from Globo Television to take our story to the people. Their presentation was filled with calculated deceit, and we challenge them to give us equal time to tell the Brazilian people who we really are and what we really represent. We believe that the Brazilian people will recognize that the Unifica-

tion Church is a good movement which exists for the benefit and future well-being of all Brazil.

### Excerpts from News World, September 15, 1981

In a press conference in Rio de Janeiro yesterday, Ambassador Jose Maria Chaves, permanent representative of the Organization of Ibero-American States at the United Nations, strongly defended the Unification Church and its activities. "Brazil has always been a country of freedom and honor," he said, and he urged Brazilian authorities to protect the Unification Church's activities against unjust attacks.

Dr. Durst evoked the memory of one of Brazil's former presidents, Juscelino Kubistchek, who built the capital of Brasilia into a modern city. "We want to do something like Juscelino Kubistchek. To build a society of peace, love, service and justice in a world of confusion."

Mr. Osami Kuboki, president of the Unification Church of Japan, told reporters, "We have been terribly attacked here in Brazil. We are appealing to the tradition of justice in this country to expose the wrong accusations against us."

## Overview of Brazilian Unification Church

### Cesar Zaduski

The history of the Brazilian Unification Church effectively began in February of 1973 with the arrival of Mr. Paul J. Perry, who began to lay the first base of the church in Rio de Janeiro.

and which gives us promise for the future.

It could be said that the arrival of the Japanese missionaries and Mr. Hyung Tae Kim marked a new beginning in the history of the Unification Church of Brazil; with the beginning of their work,

In December 1975, the first seven-day workshop was held, and the first three internal members came from that. New members (among them my wife) also came from a second 21-day workshop in July 1976, and in the following months more members joined, so that by the



As we know, the beginning is always difficult, and it was not without sacrifices that Paul (Paulo to us) won those who became the first real members of HSA-UWC in Brazil.

He is the one who can best describe the details of the initial phase, because I myself joined the church much later, in July 1976; but the testimonies which I have heard from those who lived through the beginning of the church fill me with pride for the foundation of suffering upon which we stand

the church took root and acquired the strength to grow and flourish.

The Japanese missionaries (Mr. Toru Nishiwaki and Mr. Koji Ozeki) and Mr. Hyung Tae Kim arrived in Brazil around the middle of 1975, beginning their work in Sao Paulo. Through his personal efforts, Mr. Kim rented a house at the end of 1975, gathered together the missionaries and members, and officially began the Unification Church of Brazil on November 23, 1975.

end of 1976 we numbered approximately 15 internal members. By the end of 1977 the total reached 123, and so on until by now our internal and external members total about 3,000.

In the past few months I have been in New York attending a 120-day workshop, and perhaps here I have been able to understand better the Brazilian church, because upon becoming aware of and comparing the situations and structures of our church in other coun-

tries, I could see clearly the virtues and deficiencies of the Brazilian church.

Curious about the key to our progress, many people have asked me about the secret of the rapid growth of the Brazilian family. In my view, three basic factors contributed to the growth of the Brazilian family; I will try to explain them as I understand them:

1. The providence of God in relation to the work in our country;

2. The excellent work of Rev. Hyung Tae Kim; and

3. The favorable spiritual environment in Brazil.

In the first place, through our Father's talks, we know that South America is being prepared by God to play a great role; just as God is working rapidly to restore South America, it is logical that we also work to try to reclaim this part of the

living example of the Divine Principle—more through practice than theory—he surely set us on the path of heavenly tradition and the love of our True Parents.

One example shows the character of Rev. Kim. His first daughter was born in a charity hospital under quite difficult conditions, because Rev. Kim never allowed public money to be spent on personal problems, beginning with him and his family, who live in one room of our headquarters. We could surely find a house for him and his family, but he insists on living with the members. Whatever conditions he sets for us, he himself has fulfilled on a larger scale before asking us to do them; for example, if he requests us to fast one day, he himself would have previously fasted three days.

So for the Brazilian mem-

contributed to our growth. In general, Brazilian people are quite peaceful and religious. We cannot pride ourselves on our cultural or economic attainments, but one thing that must be admitted about the Brazilians is that they are a humble people and almost always amiable and hospitable. If this statement is difficult to believe coming from a Brazilian, ask someone who has already visited Brazil to verify it.

Brazil is a country of traditional Catholic education (although I know well that the Catholic church in Brazil is changing radically); the people are quite emotional and, as a consequence, are much attracted to mysticism and spiritualism. Various types of mystical beliefs have considerable influence among the populace in general, principally among the lower classes.

With the diminishing spiritual force of the Catholic church, many other Christian and oriental religions have achieved enormous growth in Brazil; some of them have even moved their world headquarters to Brazil, in order to find greater receptivity for their way of thinking. A few of the most popular groups are: Yoga, Mormons, Seikonoje, the Messianic Church, Baptists, Methodists, and Assembly of God. This climate of searching for answers among other forms of religion also helps the growth of the Unification Church.

Approximately 3,000 active members are scattered throughout 80 principal cities of the country. The churches in each state function with a certain amount of self-sufficiency. At least two 40-day and four 21-day workshops are offered each year at our headquarters; periodically, there are 21-day workshops in each region (composed of several states) and, of course, innumerable 7-day and 3-day workshops. In Sao Paulo at present, some hundreds of people attend the 7-day workshop each month.

The content of these workshops is quite intense, allowing almost no time for rest. In two days, the guest receives almost all the contents of the Principle of Creation; Fall; Purpose of the Coming of the Messiah; the



Cesar Zaduski and Rev. Hyung Tae Kim.

globe. Thus God has been able to win many battles. Because of the urgency of divine providence, Brazil, which represents half of South America in territory and population, received the benefit of the appropriate time, and with the assistance of our True Father, God could work in Brazil almost without hindrance.

Secondly, it could be said that Rev. Kim is the right man in the right place. I speak this from my heart, because he was able to understand the nature of the Brazilian people, and by his

members, meeting our Father for the first time never produces any big surprises, simply because through Rev. Kim we have already obtained a good idea about the kind of person our Father is; thus, the Brazilian church feels much gratitude towards Rev. Kim for his education and example. Perhaps his greatest secret is his constant striving to follow the steps and direction of our Father with the greatest precision.

Thirdly, without a doubt, the spiritual state of Brazil also

Last Days; the Providence of Restoration; the Families of Adam, Noah and Abraham; the Providence of Restoration centered on Jesus; and the Historical Parallels. In seven days, the guest hears the Divine Principle two times, first in theoretical terms (the first four days) and afterwards in practical terms (the last three days). Ordinarily, for the 7-day workshop the people stay in the center throughout the seven days and follow a

clothing factory, an editing and design business, various boutiques in different states, a rabbit farm with more than 1,000 rabbits, two import/export businesses, various small businesses in different states—all working for material restoration and to achieve physical and moral goals.

We have a registered and fully functioning Unification Church and AMASA (the Brazilian version of IRFF), and both

experience of our elder brothers and sisters.

We recognize that what we have is not enough to be able to attain even the most minimal objectives of building the Kingdom of Heaven on earth; still, we are confident that inasmuch as we can maintain unity through love and the spirit of cooperation, centered on God through His representatives, we have the necessary conditions to carry out our



12-day workshop in Sao Paulo, 1977.

schedule beginning at 6:00 a.m. and ending at 10:00 p.m. But there are also special workshops for those who cannot attend during the week, held on two Saturdays, two Sundays, and the weeknights between, in which time all the contents of the Divine Principle are presented. In the 40-day workshop, the Divine Principle, Unification Thought and VOC are taught.

On the economic side, we have a ginseng business, a

are recognized as non-profit organizations by the government; in addition, we have set up the equivalents of the International Cultural Foundation, the Freedom Leadership Foundation, and an international association for the union of religions. Plans call for more organizations in the future.

We know that in Brazil we are experiencing more than anything else the fruit of God's blessing, the love of the True Parents and the dedication and

relentless march until the final victory is attained.

Lest whoever reads this article thinks that everything is fine and perfect in the Brazilian family, I want to explain that we have many errors and are ashamed of them. At the least, however, we wish to share what God has permitted us to establish, and perhaps in some way it can inspire our brothers and sisters who are living for the same purpose as we do.





7-day workshop students at São Paulo holy ground, 1977.



Korean church leaders visiting Latin America in 1976.



Rev. and Mrs. Kim with their third child.



Rev. and Mrs. Kim and various state leaders, digging the foundation for a training center on recently-purchased land.

Brazilian family and ICF seminar staff  
at Cristo de Corcovado.



## DP Seminar for Brazilian Professors

### Shawn Byrne

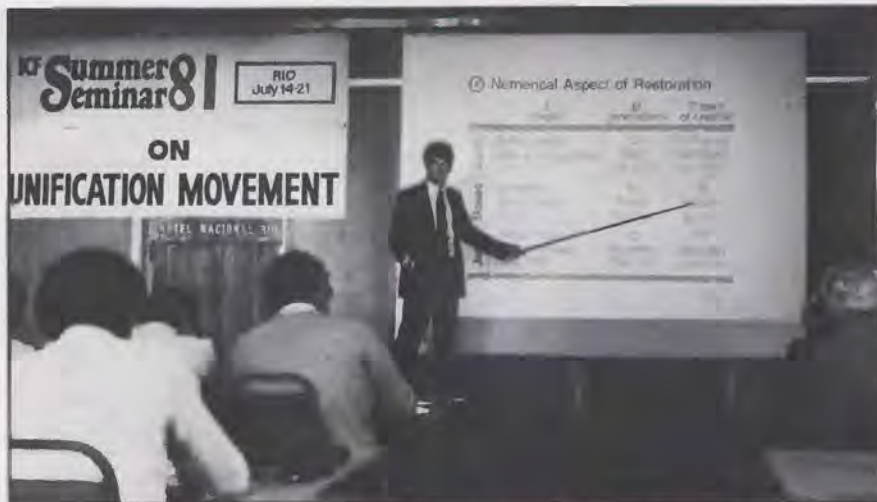
The fan-walled tower of the Hotel Nacional in Rio de Janeiro was the location of a seminar sponsored by the International Cultural Foundation on the Unification movement from July 14 through 20. Above us soared spectacular mountains, and in front was the ever-beating surf.

Attending the seminar were Brazilian professors from assorted disciplines. For almost all of them, it was their first encounter with the Unification movement. Some reports about the movement had been published in the news media a short while before the seminar. These included the sensational items published a short time before in the United States and resulted in quite a few professors declining the invitation.



The professors had been invited by Francisco Squizzato, a family member and a lawyer. A participant in the first 120-day workshop in New York, Francisco had left early to return to Brazil and make preparations for this seminar. The three or four months he spent contacting professors resulted in 100 attending the seminar.

About ten Brazilian family members worked with us on the seminar staff. The lecturers were, for the most part, European graduates of the Unification Seminary at Barrytown who are Ph.D. candidates. Originally, a team of American grad-



uate students was to lead the seminar, but when they were refused the necessary visas by Brazil, Europeans (who did not need visas) took their place. Our biggest hurdle was language. We knew little Portuguese and few Brazilians spoke English. Our translator from Portugal had to work hard to make verbal communication possible.

The seminar featured the regular Divine Principle lectures, very professionally presented, supplemented by summary presentations of Unification Thought and VOC. Lectures were followed by question and answer sessions, and the evenings were set aside for group discussions. These latter were very helpful in clearing up unanswered questions and expanding the understanding of the seminar guests.

Apart from a half dozen professors who were critical either because they felt we were in error from a Christian point of view or that our presentation was not sufficiently complete, the great bulk of the participants were very friendly and supportive. Some came very close to us. Attitudes were dramatically manifested after the last lecture, when a heated debate broke out among participants centering on their suspicion that one professor was planning to publish an unfriendly report of the seminar. The upshot of it was a strong and practically unanimous spontaneous expression of support

for our goals, idealism and high standards, even if the participants did not agree with everything we taught. Later on that evening, we had our farewell dinner—a very warm, happy and even moving event. Staff and participants sang, embraced and said good-bye as if they were members of each other's families.

One other element should be mentioned in this analysis. Ours was a very luxurious hotel. Just up the street, flush with the mountainside, was a *favela*, a slum consisting of hundreds or thousands of tiny shacks built from flimsy material, housing unemployed and illiterate people who have come to the city in an effort to escape the grinding poverty in the country. Typical of Latin American cities, the contrast between the *favela* and the hotel expresses the sharp polarization in Brazil between the small class of wealthy people and the enormous class of very poor. In between is a small city-based middle class. This stratification was reflected in the right- and left-wing viewpoints held by various seminar participants. Some expressed strong opposition to capitalism (and we were aware of anti-American feelings). When pressed, they generally rejected Marxism too, but if they had to, they would choose it rather than "savage capitalism." The need for a God-centered moderate solution is very pronounced.

## Documentation of Recent Violence Against Our Family

### Cesar Zaduski

#### **August 2, 1981**

The first negative prime-time television program about the Unification Church was shown on the nationwide Globo Television series "Fantastico." The program was conducted in such a way as to incriminate the Unification Church. Church members began to receive threatening telephone calls immediately afterwards from people vowing to destroy the Unification Church centers.

#### **August 9, 1981**

The second in this same hostile Globo Television series was aired, with dramatic stories which added to the negative impact on the Brazilian people.

#### **August 10, 1981**

Violence began against Unification Church centers throughout Brazil.

At the church in Belem do Para, young students began stoning the church building. All the windows were broken and church members were trapped inside for several hours. Finally the police arrived, but none of the attackers were arrested, and as soon as the police left, the stoning began again. The church leader, Epitacio Eduardo Lima, was arrested.

Violence against church buildings also took place in Joao Pessao, Recife and Sao Luis. In the latter town, the chief of police closed down the Unification Church center and forbade members to return. In Macapa, the church leader, Carlos Irlan Rocha, was arrested and detained for 21 days, accused of vagrancy. Many negative articles began to appear in newspapers and negative reports were broadcast over the radio.

#### **August 16, 1981**

A third and especially negative program was shown on the series "Fantastico." Immediately afterwards, the violence began to escalate. Many negative articles appeared that day, including one full page story.

#### **August 17, 1981**

At 2:00 a.m. a man arrived at

the main church center in Sao Paulo, showing a badge and claiming to be with the political police. About ten other people arrived with him, but they claimed they had all come separately. He began harassing the church members and incited the others to do the same. When one member, Waldir Cipriani, took a photograph of him, the harasser threatened to break down the church if the photograph was not handed over. Those who accompanied him pulled out hammers, stones and large pieces of wood, and the leading harasser pulled out a gun and pointed it straight at Cipriani, demanding the photograph. He threatened to return sometime and kill Cipriani. During this entire incident, church members inside of the building kept calling the police, who never responded.

Later that night, the same man returned in a police car, accompanied by the police. The police arrested the church members and brought them to the station. They also entered the center and searched everything.

Church centers were stoned in Teresina and Boa Vista. In Teresina the church leader, Carlindo Pereira Goncalves, was arrested and in Boa Vista the center was burned.

Many more negative articles appeared.

#### **August 18, 1981**

Attackers returned to the center in Boa Vista, which had been burned the day before, and completely destroyed the remnants of the walls, breaking everything down to the ground.

Church centers in Brasilia, Florianopolis, Vitoria and Cuiaba were also attacked with stones and everything inside the latter two was completely destroyed.

In Vitoria, the attackers piled many valuable things outside the house and set fire to everything. During the ransacking, four church members ran upstairs to hide. Police cars arrived and the police remained outside the house watching the attack, stopping no one and arresting no one.

Many negative articles con-

tinued to appear all around the country.

#### **August 19, 1981**

In Brasilia, the church center was heavily stoned throughout the day and eventually set on fire, forcing the members to move elsewhere. Molotov cocktails were hurled at the church center in Curitiba. The church in Sorocaba was also stoned, and throughout the day, church members at the center received telephone calls threatening to burn the building down and bomb it.

Many negative articles kept appearing.

#### **August 20, 1981**

In Sao Paulo, a large group of students gathered outside the main church center and began stoning the building, breaking all the windows. The members called the special police, the city police, the military police and the fire department, but no one came. When I went outside to investigate the situation, stones, oranges and eggs were thrown at me. When I was hit, the crowd cheered.

Finally the police arrived, followed closely by reporters from various news media. Ignoring the attackers, the police arrested all Unification Church members present ostensibly to give them protection. When the church members were allowed to return home, they found the house and four cars destroyed. Even while members were inside the police station, a mob gathered and began shouting, but none of the harassers were arrested or stopped. The news media came and interviewed the members who were being detained.

The same day, attackers entered and set fire to two other buildings in Sao Paulo used by church members: one held the legal and accounting offices and a dental clinic staffed by church members; the other housed the IL Hwa Import/Export Co.

Plain clothes policemen arrested all church members at the church's education center in Sao Paulo and brought them to the police station for question-

ing. Members asked to see the identification of the plain clothes men, and the news media announced that the church members had resisted the police.

That night, members began a prayer and fast vigil in the Plaza Marechal Deodoro, the plaza in front of the Globo TV station.

Negative reports continued in the newspapers and on the radio.

#### **August 21, 1981**

The attackers returned to the Il Hwa building, broke down the gates and entered the house, pillaging everything. All the equipment was totally destroyed and the records burned. Five members ran upstairs to hide during the attack and were then trapped when fire was set downstairs. Fortunately, firemen came to their rescue.

A half hour later, the legal and accounting office building was attacked; everything was destroyed, including the dental equipment, the telex, xerox, and other office equipment. A television set, some money, and everything else of value was stolen and all office records burned and destroyed. The police came and watched the entire event, but did not stop or arrest any of the attackers. One church member ran to the back room when the stoning began. When the room was set on fire, some-

one was able to rescue her, but the car in which she was escaping was smashed several blocks away. The police arrested all church members, but none of the attackers.

The church center in Taubate was also stoned and totally destroyed that day, and when the members moved to another center, it was also immediately stoned.

The police came to the Plaza Marechal Deodoro, site of the prayer vigil, and made the members leave. Members went to the Cathedral Plaza da Se to continue praying. In front of the cathedral, mobs began to instigate violence, and one church member who took pictures of the attacking crowd was beaten and had his pictures taken away.

Many negative articles appeared, perhaps the most hostile so far.

#### **August 20-24, 1981**

One attorney who is a friend of the Unification Church went to see the Minister of Justice in Brasilia and wrote him a letter protesting the violence against the Unification Church. The matter was deferred to his first Secretary, and when the attorney returned the following day, reporters were waiting in the building for her.

The church centers in Manaus

and Presidente Prudente were stoned and completely destroyed. In Botucatu, attackers stoned the house of a church member who was giving lectures on the Divine Principle in his home.

On August 23, the fourth—and so far the last—program about the Unification Church appeared on Globo TV.

#### **August 25-30, 1981**

In Campinas, the church building was stoned and shot at; church members in Cascavel were arrested; a house that the church was considering renting in Rio de Janeiro was destroyed in a violent attack.

People are now afraid to rent to members of the church. The owners of all the destroyed houses rented by the church are demanding that church members pay all the costs of restoring the houses and contents.

Church members have been fired from their jobs because fellow employees were afraid that their place of employment might be attacked if a member of the Unification Church were working there.

During all this time, hundreds of church members and their families have sent letters to Globo TV requesting equal time, but as of this date (September 3), they have never responded to these requests.



# Leveling With God

It is not easy to know ourselves. It is not easy to find out what is happening deep inside of us.

## Paul Perry

*The following testimony was given in 1979 to a 40-day workshop, by Paul Perry, the original missionary to Brazil. Paul has recently been traveling through South America giving lectures.*

In this 40-day workshop, Rev. David Hose has often been speaking about leveling with God, a term which I did not at first understand, in part because it is a typical English expression with connotations that a foreigner like myself may not grasp. During the course of the workshop, I have been moved by the way many brothers and sisters have been opening up, even in areas that they found difficult to open up about for a long time. That inspired me to do the same and to search deeply into my own soul.

I would like to speak about my own struggle to level with God.

When I met the family in San Francisco in 1970, some people at first did not believe that I could join the church. They thought, I suppose, that I was too horizontal or too argumentative, a sort of unlikely prospect. Probably it was true; maybe it took a little miracle to get me here. In any case, I struggled through it, moved by the dedication of the brothers and sisters and their confidence that they could really change the world.

Perhaps I did not want to believe in something too quickly and have it turn out to be just one more disappointment in my life.

One day, I picked up Dr. Young Oon Kim's book on the Divine Principle; I was so impressed that I read it non-stop for three days. When I finished the book, at 5:00 one Sunday morning, I had a very strong spiritual experience, like death and rebirth. It's very dif-

ficult to talk about it.

I like to compare it with my experience as a paratrooper in the Army. My first experience jumping out of a plane was like death. It's like you have to go into the bosom of the universe, hoping for the best and then at last finding yourself safe.

That was something like what I experienced after reading Dr. Kim's book.

When I first joined the family I thought I could become perfect in a short time, so I tried very hard, perhaps too hard. I was very strict and had lots of conflicts with brothers and sisters, especially sisters. But I grew and gave lectures almost every night.

Then the question came up, "What about Brazil?" (I was born and grew up in Brazil.) I did not want to deal with it too much, because it seemed so far removed and too hard a task for me even to think about it. But in 1973 the opportunity came for missionaries to go to South America. At first I did not want to go to Brazil; I would have preferred Argentina or Mexico or even the Philippines. I wanted to be ready for missionary work anywhere in the world, not just my own country. But I was chosen to go to Brazil. I could not believe it. I cried.

**I was one of those missionaries who could believe anything. I felt I could establish a church within a few months.**

When I arrived there, I was one of those missionaries who could believe anything. I felt I could establish a church within a few months. I said to myself, "I can preach, give lectures and gather large numbers of peo-

ple. I can set up a church and do this and that. In two years I can have a really big movement." I was very excited and had a lot of confidence.

So I preached to my own physical family, and most of them accepted Divine Principle. I was very surprised. I was especially moved by my brother. He worked for the public health department and taught at a high school at night, so he did not have much time to talk to me. He would come home, eat dinner and go to bed. So all day long I would be waiting for him to return home; when he went to bed, I would sit on a chair by his bed and teach him the Divine Principle. The curious thing was that every day he was more and more interested. He would say, "Well, now, yesterday you talked about this topic; so what comes next? Tell me more." So I talked to him about the Principle of Creation, sung-sang, hyung-sang, etc., and he would nod his head in agreement.

He is a very pure person. Actually, he is a much better person than I, but I am more venturesome; he never left home, whereas I set out at the age of 12.

I taught him the fall of man, the mission of Jesus and other topics, and he took it all in. Every night I would look forward to the chance to give him a lecture, because I felt that Heavenly Father was really working with him.

Finally, he accepted everything and gave me so much help, especially financial support. If I needed something, he would get it for me somehow. I was really grateful to God for that support.

After some members of my family accepted the Principle to some extent, I went to Rio de Janeiro and for two years I worked alone. I worked very hard and witnessed every day,

but not so many people joined initially. During the day I would teach English and at night Divine Principle, and lots of people would come. I always had people around me, but they were never the same ones. There would always be about four people with me, but these four would change; some would leave and new ones would come to take their place.

So I began to think, "What's wrong with me? I can bring people to the church, but they don't stay." So I wrote to Mrs. Sang Ik Choi in San Francisco asking for help. "Write directly to Father," she replied. "Now you are a national leader, so you can write to him directly."

When I received her reply, I felt confident and wrote to Father, explaining that many people were listening to my lectures but only a few were joining. I asked him to send other missionaries to work with me. I didn't get a written reply from Father, but a few months later he sent three Japanese missionaries and one Korean. After that our church began to grow very fast.

During the two years I was alone I managed to translate into Portuguese part one of President Young Whi Kim's *Study Guide*; after the other missionaries arrived, I also translated the Divine Principle book. While I was working on these projects, I was thinking of Moses building the tabernacle. "If I lose faith and leave the church," I would tell myself, "then at least someone will be able to continue this church in this country because of this book." Needless to say, I did not feel very good about that realization, but maybe it was true.

In 1975 I returned to America for the 1800-couple Blessing. It was such a joy to see brothers and sisters again. I had seen no one from our church for two years; a couple of times I had talked to someone on the telephone, but that was all.

During that visit, I would talk to people continuously for two hours or more, until they would finally say, "You know, Paul, I



Paul Perry with two early Brazilian members.

really have to go; I've got so many things to accomplish today. It's nice talking to you, but I must leave." "You really have to go?" I would respond sadly. Then I would go and look for someone else to talk to.

**I had people's lives in my hands. I could do, redo and undo everything. It was great, but it didn't produce a lot of results.**

The other missionaries began to arrive in July 1975. That was the beginning of my glory and also the beginning of my troubles. Up until that time I had been like the king. I was the boss; I could think things over and change this and that. I had people's lives in my hands. I could do, redo and undo everything. It was great, but it didn't produce a lot of results.

When the missionaries came, at first they had some trouble getting settled, but then they began to sell ginseng and did very well. The Korean missionary was a very faithful person; he believed anything and could get a lot of results. He was a little like Tiger Park—not the same

style but the same kind of spirit, always going forward and making a lot of progress. With the presence of the Korean and Japanese missionaries, all of a sudden a lot of people started to join the church, people I had perhaps witnessed to but did not have the power to bring in; they were too big of a fish for me to draw in.

I had witnessed to some good people, but they had not been able to join. They could not let everything go and say, "Okay, Paul, I am going to join you and your endeavor to save the world." Rather, they would ask, "If I join you, how am I going to live? We might all starve together." I did not have any credibility, even though the ideas sounded pretty good to the people.

But when the missionaries came, all of a sudden there was credibility; there was a plan and they were really moving forward; they got a good house, things were looking up, and a lot of people joined.

I especially remember one brother who for some time was the national leader of our church in Brazil. He is my nephew, and a very spiritual person. When I witnessed to him and his then fiancée, I thought, "They are really good material for heaven," but I had almost no hope of getting them to join. They had been engaged for four years and were making

plans to get married. How could I talk to them about building the Kingdom of Heaven? They were already thinking about their own kingdom of heaven!

Anyway, I gave them lectures. When they heard the lectures they were excited, but they did not join the church. The young man absorbed the Principle quickly and began to preach to his fiancée all the time. She told me later that after he heard the lecture on Moses, all he wanted to talk about was Moses.

Before hearing the Divine Principle, they would meet and go to a movie. But afterwards, all he wanted to talk about was Moses. "This is incredible," he would exclaim to her. "Look at all these parallels!" And she would reply, "Oh, can't you talk about anything else?"

Anyhow, when the missionaries came, these two joined the church, plus many other people as well. They were all young college graduates and quite capable people. So things really began to move.

There I was: I had been working hard for two years without many results, and all of a sudden these missionaries came

and took over. Needless to say, I had some unity problems. In the beginning, things worked out okay, but later more problems developed when I began to feel my inadequacy. I began to do some leveling with God and realized that there were some areas in which I just was not qualified.

I could give lectures, translate books, speak various languages, etc., but I just didn't know how to establish a material foundation for the movement: I was eternally having financial problems. So I thought I should go to business school and become a good businessman, in order to do a better job as a church leader.

In 1977 I wrote to Father and to other people, describing my situation and requesting permission to go to business school. "The church is well taken care of now," I explained. "These other missionaries have come and taken my place. I translated the books, and the young leaders are all taking over now. I am no longer needed." I felt like I had outlived my own usefulness; I had trained good lecturers, and now they were giving good lectures and no longer required my

aid. They were teaching 7-day and 21-day workshops very well. Besides, my unity problem had made my position quite untenable, and I felt no other alternative but to ask for a reassignment.

Permission to return to America was granted, but when I arrived here Father made it quite clear to me that he was not happy with the way things had developed in Brazil. His words affected me in a very profound way, cleansing my past and producing a spring-like rebirth in my spirit. I felt Father was giving me a new chance and I felt deeply grateful. I had leveled with God and God was leveling with me, too. From that moment on, I made a strong determination to change myself.

My work in Brazil had been somewhat successful, and I had attempted to hide behind the results. I had to recognize that those results had come because of the work of other people rather than myself. By myself I could never have built a successful church; the results had come because of the work of all the missionaries working together.

Mr. Joo Chan Chol during a 1976 visit.







The other day, a Japanese missionary told how in the beginning of his church life, he did well in fundraising and witnessing, so his central figure never questioned his internal motivation. When people asked him how he was doing, he would reply, "What do you mean, 'how are you doing?' I got these results, therefore I am doing great."

But I found out that this is a fallacy, because a lot of times results depend on other people. I had to level with God and admit that those results were not really mine. In fact, results often come *in spite of* us; God has to work much harder to go beyond our fallen nature.

During my two years of studying at the Seminary, I was looking for ways to change, ways to understand myself and my motivation, ways to clarify my feelings, sort things out and get down to the core of who I really was and what I believed. Maybe when we get down to the core of our being we find Satan inside of us, but at least we have found it and can deal with it under the guidance of the Principle.

So, instead of covering up

the core with a lot of rationalization or even Divine Principle concepts, we need to get down to the things that really matter. What I've learned is that it is not easy to know ourselves. It is not easy to find out what is happening deep inside of us, what really motivates us. The most difficult thing about our heart is that we do not want to see what is inside it—at least that was my case.

### I had to recognize that results had come because of the work of other people.

It's not easy to accept ourselves and our fallen nature. It is not easy to say, "Boy, I'm really satanic, but I love myself anyway, because God loves me." After all, why did Father come to earth? After all, each of us is indemnifying 6,000 years of fallen history, so of course we have satanic elements. We just have to go from there.

Sometimes we use a very sharp measuring stick on others and look at them with a sharp

and critical eye. "I'm sorry, but you don't pass," we tell our brother or sister. "You're missing a little over there."

But when it comes to ourselves, we find the same faults. Because of this, we hesitate to level with God. But it becomes difficult to be healed if we don't go deep into the problem. And, of course, it becomes difficult to repent.

Rev. Kwak told us, "Repentance basically means reporting to your central figure; you have to open your heart to him." But it's not really easy to open up your real self to your central figure. For myself, I don't like to report anything except the results. I like to come to someone and say, "You've told me to do this and that, and here you have my results."

But I think reporting is maintaining some kind of open, frank communication, letting your central figure know who you are and how you are doing, difficulties included. We shouldn't try to cover up the problems with the results. If we don't let light or fresh air enter the depth of our heart, there is a core of us that never gets healed.★

## Summer DP Seminars Attract Professors, Theologians

Throughout the seminar, I found myself becoming a friend, a teacher and a parent.



### Julia Fish

Given the complexities of the problems of the world, our True Father deeply feels the necessity for the academic and professional community to understand God's ideal and the universal principles which make that ideal possible. Each summer, the International Cultural Foundation helps to make the Divine Principle available to several hundred academics, university administrators, medical doctors, lawyers, diplomats, government officials, ministers and professionals. As these men and women come to realize a greater vision and ideal for the world, they stand in a position to help all mankind.

Summer seminars are a wonderful experience. Primarily it is a time to teach the Divine Principle, to answer questions and to share our understanding and insights day by day. It is an opportunity to interject ourselves into the lives of our guests and make them feel a

part of our family—the rebirth of the human family—to facilitate the experience of brotherhood which they might have thought impossible. It is not uncommon to witness guests from nations of long-standing conflict coming to be friends and understanding the common moral problems that we share. We leave each seminar having made new and good friends, friendships that bear great personal and public benefit.

We are challenged to present ourselves as we really are—sincere, open-hearted, compassionate, loving and at the same time serious; sophisticated in our understanding, committed in our views, believing that we are part of a movement which can greatly affect the course of humanity.

### Acapulco Conference

The Acapulco seminar brought together 71 participants from 21



nations. As we greeted our guests on the opening day, I felt how special each person was.

The challenge of the week was to present the Principle as a sophisticated theology, yet simple and clear in its explanation of the truth. In the Principle of Creation, the points which were most critical were: positive and negative, subject and object, and the relationship between the physical and spiritual worlds. These points were easily misunderstood. The history lectures often draw out the comment that the Principle is too simplistic. The criticism points to what the Principle omits rather than what it includes. It is very difficult to adequately explain the reason God can work through certain people and certain ideologies more than others.

There was a general feeling of gratitude among the participants for our openness and willingness to be so vulnerable with what we believed. Their previous experience of followers in general

was that they were defensive of what they believed.

One of the most special aspects of the seminar was the opportunity to spend time with the guests, to share our heart freely and watch close friendships develop during the week. After a few days we all felt more free to express ourselves. I can remember one lunch with a young professor who has a two-year-old boy. I asked him about his son. He became very quiet and I was afraid I had said something wrong. With tears in his eyes, he turned to me and shared that he had never felt so free to realize how much he loved his son. I made close friends with an important government official from Venezuela. It was an interesting relationship because he did not speak English and I did not speak any Spanish. By my greeting him and serving him through the day in the most simple way, he came to feel quite close to me. There was one Spanish woman who is a professor in the Boston area who came running over to the reception table just after the VOC lecture, very eager to find out how she could immediately start receiving the News World.

Father has said that heaven is made real when you can be a friend, a teacher and a parent to the world. Throughout the seminar I found myself becoming a friend, a teacher and a parent.

During the course of the week we were able to have a special religious liberties session to inform the participants on this issue and to encourage them to support freedom of religion. It is Father's desire that professors take an active role in supporting our efforts publicly.

In their written evaluations of the conference, many participants felt the most fruitful aspect of the conference to be the chance to meet and learn to know our members, the "personalization" of the movement, in the words of one American participant. One person was "impressed by the personal qualities of the Unification members, courtesy and good humor when subject to radical criticism." A Welsh participant felt that "the theology seems to work in producing well-balanced people," and a Korean living in Brazil wrote, "Learning about the movement's real lifestyle moved me very deeply."

Others expressed appreciation for the good organization of the conference and the question and answer or discussion sessions.

Impressions of the Divine Principle as a systematic theology varied quite widely. On the positive side, the Divine Principle was characterized as "coherent within its principal revelation"; "impressive, all-embracing, demanding and com-

plex as contrasted with 'born again' evangelical Christianity"; "surprisingly ordered and systematized"; and "revolutionary in its theological insights." A German participant wrote that the lectures "enabled me to deepen my thinking about the spiritual background of human life."

On the other hand, some participants criticized the omission of the findings of decades of biblical study; an orientation on the past rather than a growing towards a goal; and the absence of appropriate answers to the "crucial points and questions for which mankind is still in a bad need for concrete evidence." As a systematic theology, one



person found the Divine Principle "primitive" and the theory of history "childish"; another felt the theology to be based on a theistic/marxist viewpoint; still another would have preferred that the lectures based directly on the Level 4 book at least be illustrated by different diagrams than those found in the book.

As suggestions, a Canadian participant wished for a clarification of what is revelation in the Principle and what is commentary. Several noted a need for deeper analysis or more theorizing in order to strengthen some points in the Principle. Others proposed a comparison of action and theology,

comprehensive commentaries according to Divine Principle on the Bible and on Buddhist scriptures, and an attempt to promote a deep knowledge of Islam. A British participant suggested the Principle "concentrate on its positive vision; it is not strengthened by attempts to make it totally systematic."

## **Abidjan Conference**

The conference in Abidjan, Ivory Coast was memorable for the great variety of participants, from 41 countries in all—Arabs and Israelis, West Africans and East Africans, Black

Africans and South Africans—in a setting where they could sit down as friends, despite the conflicts between their nations.

In one unique and unforgettable experience, all present, staff and participants alike, went to a village and shared in the daily life and customs of the village. In this natural setting, external differences between participants seemed irrelevant as we all opened ourselves up to experience something new.

At the end, 45 members of the Ivory Coast family attended the banquet and sang for us.

In their written responses to the seminar, many participants who were attending for the first time were impressed by the lectures and the treatment they received by our members, but expressed a need for more time to digest the teachings. Also, quite a few were struck by the tolerance of the members and surprised at the openness of our movement to consider inclusion of new elements in the formation of our theology. Again, they expressed appreciation for the opportunity for questions and answers and often felt more time could have been profitably devoted to discussion. Although there were many with mixed impressions, the overall impression was favorable.

For some participants from Muslim countries, the Divine Principle struck a responsive chord. An Egyptian wrote, "I understand Divine Principle as a unification theology, but I hope it can be broadened enough to encompass other religious perspectives." A Sudanese found that "the movement's theology about Jesus is much better than in traditional Christianity." According to a Turkish participant, "the Unification movement is rather a new religion than a new branch of Christianity, and I have a large respect for it." In contrast, two Israelis felt that "rationalization of faith is not necessary."

Many Africans found very positive elements in the seminar. A Ghanaian found the seminar "most fruitful" and was impressed by the view of history in Unification Thought. A Zairian thought that Reverend Moon was "similar to other African prophets who received revelations to bring the divine message to a world in full spiritual crisis." A Tanzanian "didn't find anything during the week which was not useful." A woman from the Ivory Coast wrote, "The Divine Principle seems incomplete to me. I believe that if I could speak personally to Rev. Moon, I would understand it better and would get a more complete version." A Nigerian was especially interested in finding out about programs planned for Africa.



Reactions from other parts of the world were interesting. A Filipino's impression of the Divine Principle was that it was "an excellent combination of mind and heart" and noted that his university sponsors a program similar to home church. A Malaysian wanted to "explore the relationship between the specific Unification movement concepts and concepts that are fundamental to non-Christian religions." A Mexican wrote, "I appreciate the church's ideology and the dynamism of its members and am willing to help—from a distance—your mission."

One American was "surprised to find concurrence between Unification Theology and my own Quaker beliefs and surprised by the comprehensive nature of the belief and its relationship to life and action. The open and generous manner in which you have organized and operated this conference is a beautiful extension and expression of your belief in the unification of mankind." Another American felt that the theology sometimes appeared too logical and too systematic. He was "surprised to learn that God has many human qualities and human-like feelings and emotions."

A Frenchman expressed "renewed surprise to discover the wonderful 'style of thinking and living' of the members of the movement" and that the lectures afforded him "seeds for new meditation."

A Greek participant wrote, "Something very serious is going on. It seems as if firm roots of love and faith have been planted in a receptive world."

## Canary Islands Conference

Susan Bennekemper

The third annual summer seminar on Unification Theology drew over 250 people to the Canary Islands August 1-9. Convened by Dr. M. Darrol Bryant and Dr. Richard Quebedeaux, and coordinated by John Maniatis, the seminar was sponsored by the New Ecumenical Research Association (New ERA).

In addition to the usual introductory seminar, an advanced seminar was offered for those who have been attending Unification conferences for some time. More than 140 theologians, scholars of religion and ministers, many accompanied by their spouses, attended the introductory seminar. Twenty-five participated in the advanced seminar, which was moderated by Dr. Frederick Sontag.

Welcoming the guests, David S.C. Kim urged them to investigate the Unification movement and draw their own conclusions, and invited constructive critiques of both the Principle and the movement. He also described our efforts to promote "academic ecumenism" through open dialogue.

Lectures on the contents of the Principle, Unification Thought and VOC were followed by open-floor question and answer periods, prepared theological responses, and small group discussions. Lecturers, primarily graduates of our seminary at Barrytown, included Dr. Mose Durst on the Principle of Creation; Jaime Sheeran on the Fall of Man; Frank Kaufmann on the Mission of Jesus; Bill McClellan on Christology; Jim Baughman on Providential History; Neil Salonen on Eschatology; Diana Muxworthy on the Second Coming; and Lloyd Eby on VOC and Unification Thought.

Rather than lectures, the advanced seminar featured papers by non-Unificationist scholars who have been studying Unification Theology for some time, followed by responses. Topics of the papers presented included:

"The Principle of Restoration through Indemnity: A Crucial Question for Christian Theologians"

"New Religions and the Second Naivete"

"The Doctrine of the Trinity in Unificationism"

"Soteriology According to Divine Principle: A Comparative Theological Perspective"

"The Function and Development of Myth in Unification Thought"

"Spirituality"

"Theodicy and the Individual: From Job to Divine Principle"

"The Emperor's Old Clothes: A Re-examination of the Biblical Foundations of Messianism"

"Material Wealth and Divine Principle"

"God and Human Suffering: A View from Below"

"Unification Theology and the Role of Post-Confucian Asia in the Coming World Civilization"

A collection of these papers will be published later this year.

Unificationists who attended the advanced seminar included several graduates of Barrytown who are pursuing advanced studies: Dagfinn Aslid, Anthony Guerra, Pauline Pilote, Whitney Shiner, Jonathan Wells and Andrew Wilson.

Small group discussions, combining participants in both the advanced and introductory seminars, played a key role and were felt by many to be the best part of the conference. Many more questions and issues were addressed in the smaller sessions than could be accommodated in the limited time for questions and answers after lectures.

Afternoon activities included sight-seeing and sports.

In his closing remarks, Rev. Chung Hwan Kwak spoke about Father's prayerful life and character, urging all the guests to participate in God's providential work, especially through understanding, support and objective evaluation of the Unification movement.

One professor pointed out that the all-expense trip could be viewed as a consultants' fee, since participants were asked to be theological consultants to assist Unificationists in developing a more sophisticated expression of their theology. Another participant remarked that "Unification has once again moved the God problem to center stage" and cited his gratitude for the openness of our members.

Still another observed that "perhaps the overriding awareness at the seminar was the sense of having been invited to be an observer and a participant in a unique event in religious history: a new, emerging and quite controversial religious movement inviting theological minds of older religious traditions to criticize and critique their development."

One guest wrote in summary, "Unification is coming of age and deliberately so. Mainline Christianity dare not ignore it. Blind, naive acceptance and aggressive suppression are both dangerous and untenable options. The open dialogue the Unification Church has initiated is both hopeful and promising. Perhaps if we were more sure of our own faith and more ready 'to give a reason for the faith that is in us,' we would not be so frightened by this variant." ★

## ***Coming Next Issue:***

In Jin Nim and Heung Jin Nim speak about True Parents and our movement.

Rio de Janeiro, Brazil

