

The Scope of our Tribal Messiahship

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A Personal Reflection

The universal providence officially entered the era of family in May of 1996 when the Holy Spirit Association for the Unification of World Christianity was phased out and replaced with the Family Federation for World Peace. From then on, the rest of the nineties was mostly a time of transition from the individual era to the family era of the providence. Today, in these early years of Cheon Il Guk, the focus of the providence has emerged to be the renewed call for tribal messiahship—Giving the Blessing to families. True Mother has urged us to restore our tribes by blessing 430 couples. To fulfill this, there are brothers and sisters who are going door to door blessing couples. There are also some of us who are still waiting for God knows what before we can get onboard. In the midst of all this excitement, there are some who have asked what the difference is between blessing people now and what we did in the late-nineties.

The difference from the condition that was required of us in the late-nineties when we gave holy juice and holy candy to people in the streets is that through the providence of tribal messiahship, we are creating an eternal bond with those we count in our number. This is very much different in that in the late-nineties, we gave holy juice and holy candy to strangers and then had nothing to do with them afterward. We did so regardless of their age or marital status. This time, we are connecting the people we give Holy Wine to with the blood lineage of the True Parents. In other words, we are true parents-like to them for we are extending to them the universal rebirth provided by the True Parents. Furthermore, unlike in the late-nineties, this time the Cheon Il Guk Holy Wine is being given to married couples; not singles. Unmarried individuals should be prepared for the Cosmic Holy Blessing; not the tribal Blessing.

Our tribal messiahship responsibilities don't end after having given people Holy Wine. Neither do they end after having taken them to a Blessing Ceremony. We need to help them go through the whole process of the

change of blood lineage. Once we count a couple as belonging to our tribe; they are bonded to us and we to them. This means that we are responsible for our tribe members both physically and spiritually. Just like True Parents are bonded to us and we to them.

In this context, their pain is to be our pain. Their joy our joy. Their struggles our struggles. This is why we are to know who these people are. This is why we are to keep records of them so that we can maintain a line of communication—physically as well as spiritually. It is not “Goodbye!” after having given them the Holy Wine; it is, rather, “Welcome to the tribe!” after all is said and done.

This is witnessing. Just think about it. It is witnessing at a different level. The difference is that in the era of the Holy Spirit Association, witnessing activities focused on individuals; whereas in this era of the Family Federation, witnessing activities focus on families. We are bringing restoration to couples whose marriages are still in the archangelic realm. We are reclaiming these marriages for God in the name of the True Parents. By doing so, we are making these marriages part of our lineage—members of our tribes. Tribes that are connected to the True Parents of Heaven, Earth and Humankind.

We need to take care of these couples just like we have grown accustomed to taking care of our unmarried spiritual children. Once again, our responsibilities as tribal messiahs don’t end with the Holy Wine. We are responsible for their spiritual education and growth. Think about what you would do for your unmarried spiritual child. That’s what you are to do for couples/families that belong to your tribe.

Happy breeding!