

The
BLESSING

Quarterly

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**PLEDGE
OF THE
FAMILIES**

*We families,
the center of the cosmos,
brothers and sisters
vertically connected
and flesh and blood
of the True Parents
before the new heaven,
pledge and swear
before the True Parents
to become worthy
of possessing the glory of victors
by maintaining our positions
in responsible activities
and by observing
the family laws and traditions
decreed by heaven.*

BLESSINGS

36 Couples	1961
72 Couples	1962
124 Couples	1963
430 Couples	1968
43 Couples	1969
777 Couples	1970
1800 Couples	1975
35 Couples	1979
74 Couples	1977
118 Couples	1978
39 Couples	1981

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FAMILY NEWS

Message From the Editor

Warm greetings to each of you as we leave behind another historic year and enter a new one. During the past year we have witnessed the historic blessing of Ye Jin Nim and with it the opening of a new age—the children's course. We are happy to bring you details of this event and its significance in this issue of the BLESSING QUARTERLY. Also at the very beginning of this year, just before this issue went to press, was the blessing of Hyo Jin Nim. We have color pictures of that great event in this issue and will have further details in the next edition.

As I reflect on the meaning of the children's course, I realize that it requires a "leap of faith" for each of us. Before us lies greater responsibility, but I also feel greater liberation and the opportunity for new creativity.

Isn't it often true that when the moment comes to take that "leap of faith," we look backwards and choose to stay in the security of that which is familiar? Will we continue to live by the rules of the "old course," seeking the comfort of familiar answers to familiar questions?

On Children's Day, October 28, 1981, Father said, "While we are marching toward Canaan, our supreme duty is to follow orders, but once we enter Canaan we don't live by command, but by love. This is that time. We are arriving now and

we must live in a God-like way. In the first twenty-one years we marched toward Canaan, and in these twenty-one years we shall live by love. I am teaching you that you should love one another as much as you love God and True Parents."

Then, on God's Day eve, Father talked again about our moving into the new age, the age of home church. It is a whole new experience: like birth is to the new-born baby—leaving the security of the mother's womb—and like death is to the living person—moving on into the unknown. In both cases there is liberation and new freedom.

Recently I had a dream in which my family had acquired a large house on a hill. But we were still living in a small cottage which we'd outgrown at the foot of the hill. I looked up the hill and said, "That house is so big. It's overwhelming. We can never heat it; maybe we should just stay in this cottage." However, the cottage was oppressively small and elephants kept running through it! When I awoke I couldn't help but hear God's message loud and clear. Let us take the "leap of faith," leaving the old fears and the old ways which have grown oppressive to us behind, and leap into the new age of home church in which God can dwell with us and liberate us from those ideas, those methods, and those lifestyles which we have outgrown.

Nora Spurgin

Holy Wine Ceremony - II

December 31, 1980

To the 843 Engaged Couples

(The first section of this speech appeared in the Spring/Summer 1981 issue of THE BLESSING QUARTERLY)

PART II

The True Parents form the original four position foundation, and your own position is grafted to this. It is all connected to the core, which is God. And then my next generation will interconnect with yours and keep on expanding. Generation after generation, this form will continue for thousands of years. In this way your family will be an Abel family, while others will be in the Cain position. While we are being restored, Abel will sacrifice for the sake of Cain, but once the restoration is fulfilled, Cain will serve Abel.

The conclusion here is that the

children fulfill the will of their parents. And the will of the family is accomplished by the clan. So what matters is the Abelistic tradition. Abel must always pass along the tradition. You should always return to the original point, which is here. Our tradition is universal; beyond country, beyond race, beyond time. The world will come into unity centering on God. But until the entire world is connected and restored, the Cain and Abel principle will always be at work. We cannot do any heavenly work without this principle.

I started my mission when I was your age, 35 years ago. But the difference is that when I started, the world was hard and cold like a wilderness. Then I had to work all alone with my own hands. But today the world has come to an enlightened springtime. Everything is pre-

pared; everything is pioneered. What a tremendous difference from 35 years ago! At that time, I had to plant ideas one by one. Now I don't have to plant them anymore, for they are already everywhere. It is much easier for you to work.

Two days ago you gave an absolutely enthusiastic applause and welcome to me, such as we have never seen in our church. But did you do that only in expectation of your engagement? If you did, then it had no meaning. But if you were searching for what could happen to this world and to this nation, the world has hope.

Now you are getting ready to marry, and that brings back a memory of my time. Just before I got married, the lawyers and judges in the courthouse were preparing to persecute and condemn me. The very next day, I got married there, and many of the same people came to congratulate me, not knowing what was actually happening. I was fighting on the one hand and achieving my family on the other. I was fighting the very day that I got married. What about you? Does anyone come to condemn you like that? I remember it like it was just yesterday.

So as soon as you feel happiness, immediately you have to think that this happiness is not just for you but should be extended for the sake of the country. God is giving you this blessing. You have to pray that

this happiness will not stop on the family level but will extend. Because of us, family disintegration and the resulting heartbreak of children should stop. We have to pray for this.

This will serve as a real beginning of the liberation of all mankind and God. Especially we have to pray when we become happy in our family. If you give birth to your own child, you must think that the reason God gave this blessing to you is that through your family all other families might be saved and restored. We have to think that way. We have to remember that if the world has no hope, what good will it do if we have a happy family! Our family will also be washed out with the rest of the world. When we think like that we have to pray that we can bear the cross of these perishing, declining families. You have to educate your children that their daddy and mommy will work for the sake of the nation and world.

If one person out of every hundred dies a day, that means that 40 million people are dying each day. Where do they go? Most will go to hell instead of heaven. This is very serious. If we forget that and only enjoy our blessings and happiness, we are going against God's will. If you are ever going to be a good family, you will have to sacrifice your own joy and happiness.

We will work so hard to liberate others. Without exaggeration, this

is what we can expect in the future. If you are really serious about this, what does it matter if your spouse-to-be is not so handsome or fantastic as someone else? The more difficult your situation is, so much the better because you know how hard it will be to bring peace on earth. The children resulting from an international family can go between your two countries. Although you may be enemies, your offspring will be able to hold the two countries together so that one country will not perish at the hands of the other -- they will keep on surviving.

There is such tension today between black and white. If there is any hope for a solution to the racial problem, then it will be in the family of a black husband and white wife, or a white husband and black wife, praying for peace between the races and giving birth to children of both races. If two villages are fighting each other, then someone has to be determined to make them stop fighting. Even if he has to be sacrificed, he will later be honored by both sides. This is the most precious thing we have to know.

So far you have been living in one world. Now you are about to live in two worlds, two countries, and two tribes. You will go together as a bond. Never separate your two worlds. It will not be easy. When you are beaten, you may be a loser, but when you become victorious you will be a leader. If it is too huge a

task for your one generation, you have to pray that your sons and daughters can continue the work. As long as we do this, there is hope for the future of the world. If we don't, then there is no hope for the world.

You must be aware that all the critical questions of your family are in your hands. Don't just sit and think: "I'm only getting married." The position you are in is far more meaningful and far deeper.

This dispensation will be connected to our future generations. We say that everything works under the principle of indemnity to create bigger and bigger conditions of indemnity. Let's take an example. A white couple is blessed and they are quite happy together. They put a lot of heart into their work, so they establish a certain indemnity condition. A black couple may be in the same situation, but because they are persecuted, they will have established a greater indemnity condition. If a handicapped person does the same amount of work as someone who is not persecuted, he will get ten times more credit. There is a gospel in the Unification Church. This gospel is the principle of indemnity.

Whatever happens to your family you must swallow up and digest. If you are determined to do that, raise your hands. It is up to you to set the conditions. Let's do this in the year to come. You know what

mankind wanted and what God wanted, the blood we used to have and the new blood tradition. Also, I have told you how to relate to each other and about your offspring. I may not be available to teach you every day, step by step; as long as you know these things you won't need me to teach you so often. So just go ahead. Instead of missing me, go to work and become successful.

I have given you good hope. Are

you going to carry all this out? Now you have just crossed the border from the old world into the new world. We cannot see that borderline with our eyes, but it is very much there. Forget about the past and have full hope for the future. Observe each other and do your best to do your duty to God. See who shoots up stronger. Take heed of everything that I said today, and you will go straight forward to the realization of your own family and the kingdom on earth.

Speech upon Completion of the CARP Condition

Belvedere
February 20, 1981

Those of you who have come back from CARP, please raise your hands. All those ladies, please stand up. Was it better to go out as you did, or would it have been better if you hadn't? Do you think that the junior members should follow your trend? Does anyone want to go back instead of coming home? It seems that you like what you have done, and that you are happy to have done it. Is that right? No one ever told you to do so before. If others had been told to do this, they would not have gone. So this is the first time in history for such a thing. The resolution here now is that the will of God is more important than your own husband, your own family. But how could you feel that way? As long as you live, you can help your husband and family live, but even though you live, there is no guaran-

tee that you can make America live. What you have done is really a landmark. It is tradition. The tradition is here to stay, and millions of people afterwards will continue in that tradition. America and the world will be made to live.

Eve's position is especially important. Because of her, both husband and son have been lost. Therefore, in order to indemnify and restore, such a course is inevitable. At the same time, you have really come to know the value of your husband and family. Centering on you, your husband and children will become completely one and be completely united on the family level. Therefore America has a hope for life. Your family can now come together in complete unity, and because of that the spirit world can now support your family so that

whatever your family does, it will be on the national level.

Now that you have come home, it is your time to serve your husband and your family the same way as before but on a different level. The feeling of love that you had for your husband twenty-one months ago and now is on a different level. Now it is more elevated. Because you have been persecuted, now that you have come back you will persevere to a greater degree than before towards your husband in order to set your husband's course straight and to help him carry on. While you were out, what was your experience of persecution? Even if your husband would treat you in a worse way than that, you should persevere and help him. You will now get a much better result. You might have a quick mouth resulting from some complaint or feeling of resentment. Instead of refraining from speaking and persevering, you might speak out. Can you now keep from speaking out? Do you feel confident that you will not do so? I might call all the husbands in different areas and instruct them to bother you! Will you still be able to keep it up? Will you listen to your husband better now?

All you men folks, are you glad to have your wives back? Do you really have that glad feeling for Eve missing the son and husband that she lost, and for God missing His lost children because of Eve? In view of

this event, you should be able to renew that feeling and have a deepened sense of God's sorrow for His lost children. Did you do count-downs for so many days left? Did you watch the calendar? Prison inmates keep track of the days, and when the day of release is approaching, they go mad. Many go insane only one week before the time. If the feeling you have now lasts for the rest of your life, then going to prison would not be so bad at all! Such people are so much better off than those who have not gone to prison. They can realize the value of free life on a much higher level than those who never suffered and therefore never knew.

Restoring the past

Naturally what happens is that you, by going through all the family mishaps of the past, must have such an inclusive experience that the past can be wiped out. In past history, women experiencing the same thing as you but without your ideals would have run away from home, foresaking their husband and even giving up their children. Such things have taken place, as you can imagine, especially when the husband makes his wife work very hard. But the woman who withstands this difficulty can in fact cherish her husband. This is the standard I am looking for. Especially in America, where the customs are different, it

is difficult to do that. But now, all the more, you will care about your family and your husband. And that you have come to do this is in itself something amazing.

You have heard a lot about indemnity, but restoring by indemnity is nothing conceptual at all. It is something so real. There can't be anything more real, and you have to go through it. I am really dubious about what percent of our own members have a true feeling about paying indemnity; I think perhaps only a few people understand that we have to pay various levels of indemnity from the individual through the cosmic levels. Did you ever feel that you would die if you did not complete this twenty-one month course?

Those who are coming from CARP and have just arrived, come forward and sit here. Are you able to persuade those who do not want to go now that they will be better off by the time they get back? Do you have that real confidence? Does this mean that I do not have to be here but that you can do this by yourselves? Do you think that you can decide a schedule for yourselves to go out and follow the same trend? Would you actually say that you are confident in doing so? This means that I do not have to stimulate you but that by your own experience, you can persuade each other that after all this was not a loss but a gain. This is not even the beginning

of this tradition. As you may know this started in Korea. Right after that in Japan, as you are fully aware, the 777 couples were separated for many years before they joined together and started having families. All the while, I had a strong feeling that if this is a crime, then there could be no worse crime that I could commit. I felt this deeply. In Korea there were similar instances which were also vital. Of course, some husbands left right away because their wives were not there and they didn't have faith, and so forth. Many different things happened during this time, but to me this was to be expected because it was dictated by indemnity.

Paying indemnity is real

As I just mentioned briefly, restoring by paying indemnity is nothing conceptual. It has, in every minute detail, involved actual feelings, actual workings, and actual situations which have to be gone through before reaching the goal. Why, then, restore by paying indemnity? Is it necessary? Why don't we just restore without indemnity? Because Satan is there! If Satan were not there, then restoring by paying indemnity would not be needed. Since there is Satan, indemnity is needed to separate from him. Look at the world. Does it belong to God or does it belong to Satan? Certain-

ly Satan is everywhere in this fallen world. Therefore indemnity is needed in every place, everywhere. Restoring by paying indemnity is done by recreating. To be saved is to be recreated, and to be restored is to be recreated. It has the same meaning. We know that being saved means to be restored. We are restored by paying indemnity and by paying indemnity we separate from Satan, and therefore push the boundary forward by regaining ground inch by inch. The ground we gain has nothing to do with Satan's claim. Although God cannot have complete dominion, He can form an area which is under the heavenly dominion which Satan cannot have anything to do with. We can expand this realm. This is what we accomplish by establishing conditions of indemnity.

Throughout the history of the Old Testament era, restoration was made through material goods. Through the offering, the family that is making it is connected to that offering. This was always at the family level but there is an upper level, a national level, where a specific offering is set. In Korea, we see that once or twice a year, the whole village will come to make an offering. That is a village-level offering. At the national level, we can see, too, that when the day comes for an offering to be made, all the patriots or persons who have served the country become the cen-

tral figures in all the different localities; they all connect and make the offering for the nation. The whole country is connected to that offering.

Therefore there was a system where the head of 100 people, or the head of 1,000 people, such as a high priest, represented the country, and all people came under his representation. The one with the most heart for that purpose was the one to prepare the offering and actually dedicated the offering.

The character of an offering

For an offering, you must always take the best. Suppose you are offering an animal. It should not be an animal with a deformity. It must be a perfect animal, the best commodity of its kind, certainly something better than the best of what is eaten. If a cow is offered, it is bathed and kept clean for many days. You take better care of the offering than of your husband or loved ones. Often, a housewife, not so faithful and not understanding the real intent of her husband, would blame him. "What does this mean? Do you cherish the cow more than me?" the wife often complained. But he knew he was doing right because he knew that all the family was directly connected with that cow.

We have various notions about Noah building an ark on a mountain,

but what do you think is likely? Do you think that while Noah was building the ark everything went smoothly and his family supported him? Certainly not. Every single moment, he was considered a madman, a crazy person. The entire family had a very simple and ready reason to blame him. "Why in the world, if you are going to build a boat, why don't you build it at the ocean? Why on the top of a mountain?" So, they thought he was crazy. Of course they heard that it had something to do with God but why would God build the boat on top of the mountain? Everyone at one time or another has felt this way.

And even after the ark was completed, they made angry proclamations. Noah must have said, "Now you good-for-nothings, it is completed, so get in." But probably he had to beat them to get them in. That is what Noah must have done. And the wife, who had been kind of unpleasant for 120 years, thought, "Well, he hasn't hit me before, so I guess I should persevere this time." That is most likely what she felt. He dragged everyone in. God was looking down at that time and He was furious. God felt that this wasn't right and that she didn't deserve to enter, but because of Noah's obedience, God did not chase her away from the ark but let her stay.

This means that even though everyone opposes the person who is responsible, if he has done the work

right, once he has completed it, he can be very strict because very soon everyone will understand. This applies to you and your leader, also. After your leader has established a condition which he knows works, then all other people who do not know might complain. At that time, he can chase the people in or out. They go out to do their missions, but never happily. They go out crying. But once they go out and learn what is in store for them, it's all right. This is not just in our time, but throughout history. I have given Noah's ark as an example. Restoring by paying indemnity was always this way. There is often no place for conventional wisdom.

When Abraham parted from his family, he did it in the night. He just packed up a few things and left. If he were going, why didn't he go in the daytime and say goodbye? But he literally fled in the night. Why did he have to do that? Certainly there were complaints about this the next day.

Jacob worked very hard and he was deceived. He received only a fraction of what he deserved. You may work ten times harder than you are supposed to and then get only one-tenth back, but if you are not working as you should and try to get payment right away, it is deception. It is not right.

There may be a person who is apparently doing good work but all the people come out and strike him

once a day for many years. One day that person surprisingly hits back. Then the people around him say, "Oh, he is right. For once, he is right." He had to keep working for everyone to see that what he was doing was not wrong, but that he was being persecuted. Then, at the proper time, he can strike back, but never before. The true properties of sacrifice are such that it is the thing that Satan hates most. What Satan hates most is for you to be meek and humble, sacrificing and serving. These are the things that Satan doesn't like. Yet we don't mind because by doing this we get to the right place, and in doing so, we make Satan drop away.

Sacrifice in the Biblical ages

If all the Israelites had assembled and had dedicated an offering through the high priest, then the whole country would become one with the offering and they would have been successful. However, the people didn't have faith in the priest. "We don't want anything to do with the high priest. That's his doing," they said. If the Israelites had understood, then they could never have separated into two like they did. In the Old Testament era, for two thousand years until the coming of the Messiah, there was a continuation of this kind of offering on various levels. By doing this and setting a good example, even the

pagans could come under the direct influence of the Messiah.

In the New Testament era the person, not the goods, becomes the offering. Jesus made himself an historic offering so all would become one with him and cherish him, never separating from him. This is history. The first commandment in Jesus' time was that whoever loved anyone more than Jesus himself was not worthy of him; that means even son, daughter, husband, wife, and parents. More attention was to be given to Jesus than to them. So even you can judge very simply. Is not this the quality of what the offering should be? If you were less connected to the offering and more strongly connected to Satan, where would you be?

A man devoted to Jesus would not show preference to his country, to a beautiful woman, to wealth, or to power. He would not take even a king's throne. And this choice is not even for a glorious Jesus, but for a bleeding and suffering Jesus. Yet many chose him. Why? They chose him because by doing so, they could chase Satan away. That's the fastest way to separate from Satan. That person has gladly chosen to believe in Jesus. By doing that, he will have paid the indemnity condition. By choosing this way, perhaps he would someday have to go to the cross just as Jesus did, but he doesn't mind. He does what he must to go the same path as Jesus. By having

faith in Jesus, one will attain the same effect as he did. From all the various levels, the village and county level, the state level and higher levels, all the ministers will come

In the second coming of the Messiah, his chief role will be the highest priest, and he will lead all the churches. Then all will go along with him completely, saying, "What



into one national level. And even going beyond that, all Christianity must come into unity at this focal point by making the offering of the person himself. If many Christian denominations are in opposition, then that much will be returned to Satan, and it is likely that the whole offering will go to Satan.

you do is right. We obey. We will follow you." That high priest will say, "Let us all offer ourselves just as Jesus did." And everyone will agree to that. There will be no opposition. Just as Jesus did, so should we do, with no objection. But there may be a person who doesn't want to do that. He may think, "You

do that, but I won't." Then all that is attached to him will be drawn to Satan. What will the chief priest do then? He will grab hold of him and pull him in. Even though he doesn't want to, he will do it because that is the only way to separate from Satan. And after he realizes what has happened, he will be grateful to the chief priest.

The time of the second advent has come, but the world is not ready. Everyone is still too ignorant. And the Christians are also too ignorant. Don't count on them. Through the establishment of the Unification Church, we will help play the role of the Christian faith. This is real indemnity. The Unification Church will reindemnify just as Jesus did. In the Old Testament era, what did people do? Didn't they give up all property for the sake of God? This is precisely what the Unification Church is doing. Everything that belongs to you was received from God. Some gave up property. For others, the sacrifice was parents, sons and daughters. After indemnifying vertically, then we must indemnify horizontally by offering all things and people at one time. So as individuals, what do we have to do? We have no property. It is already dedicated to God. We have no family. So if I'm told to go, I'll go, and if I'm told to come back, I'll come back. This is what the Unification Church is supposed to be.

Understanding will come

Where are our parents now? They do not yet stand in the perfected parents' position and the children therefore do not stand in the perfected children's position. So this is where we are. You go out on the street to witness and to fundraise. You are never stationed in one place, but neither am I. I go to different countries all over the world. We are all on the move now. But one thing is for sure: we are going on a track. We are following a mystical track and we are going straight toward the goal. So even though there is a lot of sacrifice, it really doesn't matter since what we have to do is achieve the goal. If you continue, then people will come to realize that, after all, what the Moonies are doing is not wrong or bad. More and more they will understand and more and more we will let the people know that God is at the center of what we are doing.

If you were doing this only on the national level, it would be easier. But we are doing this on a world level. So we represent all five continents and all five colors of skin. Although we are of different races, the feeling is uniform. We all go fundraising, we all go witnessing, and we sacrifice ourselves. We are the resurrected body of the Old Testament, New Testament, and Completed Testament eras. While we are perfecting ourselves, we

should never fail as a perfect object. Doesn't it stand to reason? By acting this way, we will be separated from Satan's world and a new heavenly world will be established. That is the mission of the Unification Church and that is the way that I am directing the church. On the day we enter the Unification Church, all of a sudden we find ourselves with nothing we can call our own. We are not concerned about property, but where are we going to settle for the first time as restored people? This is our desire. If you have property but no place to stay, what good is it? As when I came to America from Korea, we cannot say where or when will be our permanent settlement.

Home church: our true home

We know that our permanent settlement is home church. When we accomplish home church, then we no longer have to go witnessing from place to place. That is where we establish our permanent residency. We will witness there, we will fundraise there, and we will live there. You can meet all needs in one place. So in this dispensation the reasoning is that there is nothing better than that. Compared to home church, what good would it do to go to the seminary or to obtain a Ph.D? No matter how great you may be, what good will it do without home church? Even though you may

go to some school, you are still drifting. You never know in the next moment where you are going to go.

This home church permanent settlement did not come automatically. You have to work out all the aspects of restoration. The focus on home church is what mankind has been committed to for all of history. Therefore home church is the gospel of all gospels.

In other aspects, what is home church? Home church is like the same ground that I have been covering throughout the world, only it is mini-sized. Your 360-home area represents all different races and countries so that you do worldwide home church in your home church area just as I did physically all around the world. I went through seven years of tribulation on the world level. What you will be experiencing is seven years' tribulation on the home church level. And if, within this seven years' tribulation you become successful, this means that you will save America and the entire world. That is exactly what I have been doing between 1974 and 1980; namely, seven years of tribulation at the world level.

You as the blessed couples are the core members of the Unification Church. Can you understand theoretically what I have been explaining to you about the Unification Church: the Old Testament, the New Testament, and Completed Testament eras; the Unification

Church role to indemnify all that; the nature of home church; the comparison between my home church and your own; and my seven years of tribulation? Do you really understand what I am talking about? All blessed couples must clearly know this. Also I am saying that I have completed my mission. I have gone through this seven-year tribulation; I have been saying for a couple of years, especially lately, that I have now completed my mission in America. In another aspect, by beginning the second 21-year course, you can do it in seven years. It doesn't have to take 21 years. We have a guarantee that if we follow God's direction, it can be done in seven years. But if we don't take heed, then it may very well take 21 years, not seven. My plan was to do everything in seven years, but the persecution and opposition were so great that it wasn't done in that time. That is why it took me 21 years.

Our course

But now the road has leveled so much that you can do it in seven years. As blessed families, do you clearly know the significance of home church? This is the end-result of the resurrection based on the years of the Old Testament era, the years of the New Testament era, and my 60 years of work. Now I am leaving it to you. If we don't have a

strong desire and yet obey, it still counts. We get credit for it. But what if we do it willingly? All of the spirit world will come and help us. That is the difference. If you are happy to do the task, if you have strong desire to fulfill God's will, if you are on fire just as I am, I can guarantee that it will take no longer than seven years. Do you understand this point? One time you thought that as blessed couples you would come into a grand new era. Surely you are there, but things have not gotten better. So you may think, "Why do I have to do this?" We have to understand what Jacob had to go through, what the Israelites had to follow as an example, and the path that Jesus had to go. All Christians have to go this way. What I have to go through now, all Unification Church members have to go through.

Then what is my path, anyway? I had to go the same way as Jesus because I had to reindemnify Jesus' course. I will have to go exactly the same path because I must reindemnify not just in concept but in reality. I must retrace Jesus' course. Of course it will take a very long time to explain in detail what I actually did, but I have already reindemnified Jesus' course. Therefore, if there is any failure, we will have to fault the Unification Church. At one time, every single person in Korea opposed me. I went to prison. In 1957 I went on a fast

and started a completely new Unification Church witnessing program and for four years really stirred up the whole country by sending Unification Church members to every corner of every village. At the end of that period, I was rejected and scorned the same as Jesus was. I was accused of breaking up the Christian religion, of breaking up families, and also of breaking up the country. "A traitor to the country," "A traitor to Christianity;" every bad name that you can think of was directed towards me. Nowadays the establishment doesn't kill people so easily, but it was the same as being killed. The only way to go was the way of crucifixion.

The first 21-year course

On the basis of conditions set, our holy matrimony took place. Then 36 couples were blessed. This was the restoration of the ancestry. On that foundation, I went on to the world dispensation. Right after that, I proclaimed the 21-year course. 2,000 years of physical indemnity were condensed to 200 years. Even those 200 years were indemnified and further condensed to 21 years. God's Day was founded on the foundation of Parent's Day, Children's Day, and the Day of All Things. Centering on my family, all indemnity conditions were achieved. By doing this, all the blessed families can take the example of my

family and make similar preparations. From 1970 to 1973, for three years, all the Korean blessed couples had to go out just as you did. On this foundation, I was enabled to continue with the real workings of the world dispensation, which started in 1973.

During that time, we had to impress deeply on the minds of the people of Korea that if all Korean people lived just like Unification Church members, their families would survive. We showed by example. And we showed not only by explanation but by deeds. Even though living conditions were very poor and virtually impossible, still we went out and worked so hard, shedding tears and sweat for the sake of Korea. We did so in order that the country would survive. On the foundation of what was done in Korea, I came to America in 1973 to do the same thing on the world level. In 1973 Korea was in the Jewish position on the spiritual level whereas in America the dispensation was on the physical level.

The first period of world dispensation lasted precisely 3 1/2 years, from the day I started the dispensation in April 1973 up until September, 1976. This was the peak of the entire world's opposition to me. Since this was the peak, it couldn't go any higher, and it is coming down now. Note the 444 days until the release of the hostages and the inauguration of the

President for a 4-year periods at his age of 70 years.

Your mission successful

This is the worldwide, universal family time, and from the time that I chased you out into the world, you are the center of that family. This is really an historical situation. I must stand on the victorious foundation of the family. Without this event, without you being able to achieve and accomplish successfully I, in other words, the American Church, cannot have a foundation on which to begin. Therefore I stand on the successful completion of your mission. This is your time. This formula is no man's invention. It is here for us to follow precisely, day-by-day and year-by-year. Three and one-half years were condensed into 21 months. On this foundation, the door to home church is wide open.

This brings us to the conclusion that since I stand on a firm foundation, I can now have time for my family. Until this very moment, I have been loving the Cain sons and daughters, namely mankind, more than my own sons and daughters. I dedicated everything I had, even my last penny, for the world dispensation, not for my personal use. From this time on, I can now begin to have my own personal property. I can divert my love to my own children without anyone blaming me. You might really ask me to come to you,

but I may not. This is a time for shifting priorities. I can make money for my own use. I may not respond to your requests. On the other hand, if your whole clan requests me to come to them, then I might go.

Why is home church necessary? There is another aspect. How are you ever going to accommodate not only Mother and I but also our entire family? You won't have big enough grounds. However, if you have home church, this is a world unto itself, and here you can easily accommodate me. When your 360-home church is successful, then you can invite my whole clan to come. Since they will move in, where will you find a house which can accommodate them? All 360 homes will vacate for that time so I can do as I will. At that time, you can make the stand that heaven is expecting of you. That is the principle of restoration through indemnity. If Mother and the children come to your home, they should be able to do whatever they want. You can do the same with your successors.

Home church: your foundation

Without serving the True Parents properly you cannot go to heaven. However, you cannot do this without a foundation. Home church is your foundation. So you should feel grateful to your home church. You have been serving me by doing

as you have but from now on, without having a home church foundation, there is no way that you can continue to serve me. The chief of the village is the village messiah, the county chief is the county messiah, the province has a messiah at

This is a kind of training. We practice the love of heaven more than the love of our own family. Do you understand the significance of home church? The blessing can come only on the foundation of home church. You are to become a



that level, and the president is the country messiah. Without being in this position, there is no way to connect. Without the accomplishment of home church, you will not qualify to participate in these meetings. You can't go to heaven, either.

chief of 144,000 people as recorded in the Bible in Revelation.

The purpose of indemnity is to separate ourselves from Satan. In my late teens and early twenties, my course of indemnity took place chiefly in Japan. I dealt with Satan

also in my prison experience in North Korea as well as in South Korea. America, too, is looking for a chance to do the same to me. The struggle against North Korea was on the level of the individual separation from Satan. Centering on Korea, I am indemnifying the family, the clan, and up to the national level. After that, here in America, the separation from Satan is on the world level. Now the spiritual world and the physical world are very much in contact.

Therefore through your home church you should be in close contact with the spiritual world. In this respect, home church is your altar through which you can make proper offerings not only on an individual level but on all levels including the family, clan, nation and spirit world levels. You can do this all at one time in 3 1/2 years if everything goes right, and 7 years at the most if we follow faithfully. So during this time, we really have to be faithful and think of nothing but the successful years to come. During this time if you complain against me or complain against your superior, how can you work successfully in God's plan in the home church area? You have to observe all complaints and digest them.

No more barriers

If you are successful with your 360 homes, then wherever you go,

Satan will make way for you. He will not counter you. When you become master of your 360 homes, there is no restriction in your travel, not even internationally. If you go to South America or to Africa, there will be no barrier. Just think. It is not that difficult to evangelize the entire world. All you would have to do is tune in to one TV station and it will be carried instantly to the most remote corner of the world. Everyone will understand the Divine Principle at one time. After that, there will be no boundaries between nations. Everything will occur automatically. You should be accepted so much that you don't have to call up your home church members to tell them you are coming. They should not be able to close you off by saying, "You did not call, so you can't come in." Home church should be open. We have to bring the people up in that way. Throughout history, man waited and waited to separate himself, let alone his family, from Satan. Now it is finally possible. We are avenging the entire history of what Satan has done to God's people. Now it is at your fingertips to do this. Your family also can be completely separated from Satan, and you can enjoy God's love. You can stand up against Satan. You can fight against that very Satan that has been deterring you from going towards God and winning. Because of Satan's role in the Garden of Eden, mankind was

destroyed.

Have you ever thought of home church in that context? Even if you don't have time to eat, still home church must have priority. Sometimes you feel great urgency to go to the bathroom. Home church has to be that urgent. So whenever you are very hungry and can't wait any longer to eat, and whenever you feel the urgency to go to the bathroom, then think about these words today. You must feel even more urgency about home church.

As was emphasized in the Bible, wives are the ones who wait for the Messiah more than the grooms. Now at this time you hear about the groom. But have you heard much about the groom in the Bible? Coming home after a successful 21 months, you have to convert your archangel into Adam. You must understand this clearly. Now the men must really work hard. By doing so, we can perfect ourselves and fulfill indemnity. Throughout these thousands of years, the major religions, namely the Jewish and Christian religions, have done such a meaningful and important work. But now all the pieces can come together into a complete whole. A full explanation is offered so that you know everything from A to Z. Until this time, people did not know about restoration through indemnity.

You and I should feel free to communicate everything together.

You have to become like a child to to to heaven. There should be no boundaries between the minds of parents and their children. I can freely talk to any race. If you can freely communicate, that is heaven. The races should come closer together.

Our white members should think really deeply to be matched to black. We have to feel that way at the very beginning point. It is not for sure that you will be blessed with black or white. But gradually you will feel that if you are matched to another white it will be OK, too. Start from the worst imaginable, thinking that if you are blessed with that person, it will be all right. Then if you receive a good one, of course, it will be very good. But you have to always start from there. This is the principled point of view. You can never compromise with the principle. In every area you have to expect the worst and prepare to love that.

Now you know indemnity and restoration. This is conceptual to a degree because we never have done that yet. In other words, what we have been thinking will become a reality. And that is home church. America is good for doing home church on the world level because there are at least twelve different racial backgrounds here. There are probably many more. That is restoring by indemnity.

You know the clear path

Now do you know about home church? Why did I chase you out for twenty-one months? Do you understand that better now? Even I am very much under that law. That is why I do what I do. How great it is! You are told everything. But I had to find one piece after another in the pitch darkness, reindemnify, and teach other people to do it. If what you are going to do is the true way, how can you ever complain? You didn't even have to go out and discover all of this, to make the foundation. You didn't have to do anything except listen to what you are supposed to do. How hard God had to work! How Jesus and his followers had to sacrifice and shed blood! How many thousands of people have been killed!

Without having to go through any part of that, you know clearly and you are even given the green light. Can you say that it is too difficult for you? If you know as much as you do and yet cannot do it, you can expect judgment from God and heaven. You have to feel like that. You are in the direct avenue to God. The people of the world cannot figure me out, and so they labelled me as crazy, insane. But you know me better than anybody else. Am I really crazy? God is that much misunderstood. He is on our side.

I will assign all the women who

came back to home church areas. So I welcome you back by giving you an additional burden. But you must think that this is an additional blessing. To this we must all hail "Amen."

The Koreans really worked hard in this country. You may wonder what the Koreans have done for this country. But when you talk to them, you find that they say unexpected things. Once they talk to you, your eyes are really opened. Once you ignite them, the tears flow from their hearts. By working skin to skin with me, they have many feelings. It so happens that I am Korean. I have to be something, after all. How are you going to inherit the national level without this understanding? Through the Korean and Japanese members you will get an inheritance. On that foundation you can go to the international level. That is the historical way; that is the traditional way. But so far you have been complaining about the Koreans and Japanese. They think deeper than you and they have been working harder. I only speak on special occasions now. I have said things today which I haven't said before. Through whom are you going to learn these kinds of things? That person is likely to speak Korean or Japanese. They are your brothers and sisters. You are about to go to the world level dispensation. But without having a solid foundation from the individual to

the national level you cannot do that. This is what the Japanese and Koreans have been doing and once they accomplish it, they won't stay here but will go right back where they came from. This is the way I feel.

You are very much in the archangel's position. What will you do? Go straight to the world level and be victorious. I was always poor. I was always at the front of the front line. You have to inherit that kind of tradition. After that, you can be victorious always. That is completely compatible with the path of the principle. Maybe now you can understand more than ever how special my course has been. This is what history has been suffering. I have put everything together and worked it out.

The glory of home church

Now the gate of home church is open. You must clearly understand the glory of home church. Let's say America won a huge war. But compared to the victory of the heavenly dispensation, which is more glorious? In your own home church area, you will shoot up a rocket which will go further than the moon, right into the heart of God. Outside, we go to the moon, but inside we go to the sun. Home church is your base, and I set a fire to ignite you. How great it is! So far I have been a dreamer in the eyes of

the world, but how fantastic the reality will be! So I am really a great realist. Let us go quickly up to the standard.

In the fifth section of Our Pledge we say that we are proud of the one sovereignty, people, language, culture, parents, and blood lineage of God. It progresses from outer to inner. Home church will realize that. We will be glad to sacrifice everything for these things. Everything is there. Sovereignty, people, land, language and culture, parents, blood race, and even heart. What I am painstakingly doing is helping you to become the same blood. I am recreating you in Abel's position. Now do you feel that you are recreated? Everything about you is changing.

The most comprehensive talk

Your view of the dispensation can change completely while I speak. If I were not confident in the ultimate goal, I would not have started the Unification Church. In essence, this is the most comprehensive talk I have ever given. It is a most historical talk. You understand home church better than at any time before. I have talked so much about home church; I am getting tired of it! But you should be burning with enthusiasm for home church. There is everything in home church. There is sovereignty, land, people, language, culture, parents,

heart, everything. Once you accomplish that, you can go everywhere, at least in the spirit world. When you go to spirit world, the first question will be if you have accomplished home church. Your offspring will blame you if you are not successful. There is already so much accusation because Adam and Eve failed. How much their offspring have suffered and complained. In every cell I felt how much I would be blamed in the future if I failed. So I tried desperately. I become immediately dubious when things go easily. When I am persecuted, I feel that it is the natural state of affairs and know I am on the right course.

I know how difficult your situation is. I was careful not to have you settle down until this point. But now you can do so through home church. From now on I can choose anywhere to go and live. Nobody can blame me. If I should want a tankful of running beer to drink, glass after glass, no one is in a position to criticize me. This doesn't mean that I am going to do such a thing, but I am not afraid of it, either.

Those home church goers will gladly and meaningfully go to home church and those who are beginning the 21-month course will gladly follow that tradition, too. Those who understand me and are grateful, raise your hand. Once you know clearly, shouldn't you act on it? Those who have been living in the

New Yorker cannot continue to live there and do home church, for the New Yorker is not home church. So you will move to your home church area. If you feel totally insecure about doing that yet I make you do it, that demonstrates our love for each other. When Abraham left home, did he get a loan from his parents? When you are leaving home, do you manage by yourself or do you say that you have not accumulated anything while in the church and ask me to provide for you? You might wish that you had known these things before. But that is the usual rule of indemnity. You never really understand the indemnity while you are doing it, only after you finish. First your Parents know and after you complete it, they let you know.

Home church has already been won. All we need to do is just try it. If you meet persecution, it is just a fraction of what it used to be, believe me. You may wonder how you can do home church. You will suffer for perhaps the first three or six months, but in no time at all you will quickly open the way. This is a reason why you should be all the more grateful for your home church. Are you going to go ahead with your cross on your shoulder, or will you leave it behind? I have gone with the cross on my shoulder, but you will be freed from your cross. If I had to go through the Himilayas, you will have to go through only the foothills.

Do you want and do you need your home church? If you do not do home church, you will become more and more isolated from society. Your home church members will help to take care of you. You won't have to worry about trifles. If they know the will of God, then they cannot but help you. Help each other as much as you can. Actually I am willing to help you, but if I do that, it is not so good for you.

Home church: the culmination

Now you have come back to be praised for the fine work that you have done, but you get another burden. But home church is absolutely the last thing that I will say to you. This is the culmination of all.

In your home church area you will know everything about everyone. You will know where everyone lives, what they eat, how much money they spend, etc. The mailman will come to you when he cannot find someone. Perhaps you will need a computer to keep track of everything.

If you set a good example, everyone will like the idea of home church. You need me as much as I need you. So it should be with your home church members. You know

how hard you will have to work for that because you know from your own experience what it took to come close to me. When you come to your home church town, everyone will welcome you, just like you welcome us when we return from a trip. What a beautiful sight that is! Once America becomes like this, we won't have to worry about the rest of the world because they will copy us. Many people who come from other countries to visit America will learn about home church here and will bring the idea back to their own countries. Each area will come into close unity with the person who is responsible for it. Once that happens, the economic problems of a nation can more easily be solved. In the U.S. we could tighten our belts and save 30%. Then we could increase foreign aid by an astronomical amount. Then America will be beyond accusation. That is the way God would have it.

Would you like to see me lead a good life from now on? I would rather live humbly because America still needs a lot of help. In the worldly sense, I have reason to be proud. But I would especially like to be proud of you. I would like to forget about any credit which is due me and give credit to you.

Ye Jin's Blessing

A Report, an Interpretation, and her Testimony

PART I: Rev. Kwak Describes Ye Jin's Blessing

Ye Jin's matching and blessing came so suddenly. I was in America making plans for the upcoming Korean Evangelical Association workshop in Korea when Father called me unexpectedly and asked me to arrive a couple of days earlier. Knowing that Father planned to visit other countries after leaving Korea, I thought that he might have decided to leave earlier and needed some report from me before setting out. I had absolutely no idea he was planning to bless Ye Jin. Then the next day he called me again and told me to bring Ye Jin with me.

When I conveyed this message to Ye Jin, she said her college schedule was really busy; we still had no idea of Father's plans. Father had set the date when she had to arrive, so she had no choice. The day before leaving for Korea, she took exams in four courses.

On the plane, we talked together about so many subjects, but she had no inkling of any matching. She had not prepared any dress for such an occasion. She had brought along only American-style clothes, thinking she was just coming to Korea for a visit.

On the morning of May 15 we arrived at Kimpo Airport and went directly to headquarters to offer our greetings to Father and Mother. Breakfast was delayed while Father listened to my report. Then Mother came down and said, "Father, we have no time." Actually, Father always decides the time schedule; previously, Mother never said this kind of thing. I had no idea of the events being planned, and therefore I gave a long report. After my report, we had breakfast. Then Father told Mother to explain to Ye Jin. "You will be matched and

blessed at this time," Mother told her. I don't know in detail how Mother guided Ye Jin.

Father gave directions to headquarters to assemble all the 36 couples at the church, together with their oldest blessed son or daughter. Three representatives each of the 72, 124 and 430 couples were to gather there as well, at 11:00 that morning. Not quite two hours remained before the appointed time. The blessed children had already gone to school, so word had to be sent to them there.

We gathered at the Chung Pa Dong church, where our True Parents' holy matrimony took place, and where the 36 couple Blessing was held. Even the 36 couples had no idea of what would take place. Father had never told us before that we needed to have a True Blessed Couple.

Father began by explaining the providential meaning of Ye Jin's matching and then questioned the blessed couples and their children. He also asked each of the 36 couples to nominate candidates for Ye Jin's spouse. Each person had to write down three names. I don't know who got how many points. Afterwards I asked the other 36 couples whether they thought their votes were effective. Father already had an idea. But I think Father wanted to test the 36 couples to see how close their ideas were to his.

Then he explained that he

would match Ye Jin that day. Then the atmosphere became serious, especially for the children there. They really had no idea of what would happen. He asked the blessed children if they could Father's choice in a matching.

Father then explained about the importance of his children's father-in-law and mother-in-law. Father makes decisions not only considering the spouse, but also the family. Even among the 36 couples, there are differences in lifestyle.

Father turn to Ye Jin and said, "I want to match you today; can you accept it?" She answered yes. "I will pick one brother and then you can discuss with him and decide," Father explained. Ye Jin's reply was, "I do not need to discuss anything; you make the selection for me, and I will accept it."

This may sound simple, but really for Ye Jin it was not so simple. There is quite a difference between her age and that of the other blessed children, and girls develop faster than boys in their understanding and knowledge. But the important thing is that she could accept everything, and that her acceptance was not just a casual yes, but offered with deep feeling and many tears. Many couples will receive a lot of benefit because of her attitude.

So Father picked out one brother, Mr. Jin Whi Hong, and offered the matching prayer.

I am so thankful for Ye Jin. I know her, and even though she did not share her internal feelings at the time, I could imagine them. We should really give heartfelt thanks to the True Parents and Ye Jin.

Ye Jin's husband is the son of Mr. and Mrs. Sung Pyo Hong; they are among the third group of the 36 blessed couples and part of my blessing trinity. I know him well. Mr. Hong joined our church in 1957, and did various pioneer activities; he was a regional director and later director of the Seoul region. His main activities were church activities. When the Il Hwa business began, he took care of the ginseng business, because his educational background was pharmacy. He pioneered in ginseng. Because of some persecution of Il Hwa, he went to jail a couple of years ago.

The police testified that they really respected Mr. Hong. No matter what they did, still he maintained his dignity and took responsibility for everything. Sometimes when the Korean leaders would face some difficulties, they would write letters to Father and I would read them to him. But Mr. Hong never sent a letter to Father during his time of difficulties. He never tried to make excuses. Even after he was released from jail, Father never mentioned his name, and some leaders thought that Father didn't like him or that he failed. Once when I visited him in Korea, I suggested

that he write to Father about his situation. But he told me he would not write to Father, and that he himself took full responsibility for the situation. He told me, "Until Father asks me for details, I will never complain or give him excuses." He really set a good example, and I can deeply understand his heart. Even we as leaders often try to share our heart or give some excuse to True Parents. However, even though Satan causes difficulties, we have to take responsibility. Until some indemnity period passed, Father never said anything to him. Internally, Father must have made this kind of plan. Nobody understood, but perhaps he had been planning this for a couple of years. Still he never showed any close feeling for him. So we should never make decisions based only on Father's external attitude.

Of course we 36 couples are not enough for Father and Mother, but I told Father, "Even though we are not enough, I recognize today that you need us. This is not only Mr. Hong's blessing, but the rejoicing of all 36 couples, because in this way we are offering one son."

Surely God must have been preparing Ye Jin's husband for a long time; He must have focused a lot of attention on preparing someone for Ye Jin. When Jin Whi was attending junior high school at the Little Angels School, he was president of the student body. He is a wonderful

speaker and a very gentle and humble person. He is a wonderful example in every way. We are expecting him to come to America soon and hope to be able to greet him directly.

We want to offer Ye Jin and her husband our most sincere congratulations, especially for having laid such a victorious foundation. We have so much to learn from their example.

PART II: The Providential Meaning of Ye Jin's Blessing

by Rev. Chung Hwan Kwak

Ye Jin is still a college student and just 20 years old. Why did the True Parents match her so suddenly and give her the blessing? As you know, the other blessed children are younger than Ye Jin, and the mental development of girls is generally faster than that of boys. Until the time of her matching, she had thought that there was not yet a suitable candidate with whom she could be blessed. It is not difficult for us or even for the True Parents to understand this kind of attitude. Then why did Father give her the blessing at this time? We can only conclude that Father did this to start the children's course.

It marks the beginning of the second 21-year course

We have often listened to Father speak about the second 21-year course, centering on ourselves. Hearing Father speak like this, we might imagine that because Father said this was now our 21-year course, we could easily start it; but

that is a mistaken concept. Without Ye Jin's blessing we could never start the second 21-year course. May 16, 1981, the date of Ye Jin's blessing, marks the end of Father's 21-year course and the beginning of our 21-year course.

Please think about Father's providential course. Before he could begin his public life, he needed God's recognition. Actually, his public life already started a long time ago, but he counted his 21-year course as beginning in 1960.

We need to understand the whole perspective, not only of Father's activities, but of his motivation as well. He is always conscious that both God and Satan are observing him and that only after receiving God's recognition and the holy marriage could he start his real public work, the three seven-year courses. As you know, the first stage was the family level, the second stage was the national level, and the third stage was the world level. All the indemnity conditions made during these 21 years were not just for himself, but for the restoration of

the family, the nation and the worldwide environment. We have to study his course after 1960 and follow it closely in order to begin our 21-year course.

The basic content of the second 21-year course is home church activity. The responsibility of the blessed families is to become tribal messiahs. The second set of three seven-year courses is the age of our responsibility; we have to inherit everything from our True Parents. This is why he has been urging us, over the past couple of years, to become tribal messiahs through home church, because he wants to pass on to us the mission of becoming tribal messiahs. Now with Ye Jin's blessing this is possible.

It establishes the True Children's blessed couple as our Abel

We need to make a vertical relationship with the True Parents and horizontal unity between Cain and Abel, centered on this vertical relationship. When we unite completely with Ye Jin's family horizontally, we can fulfill this responsibility. This is another sense in which Ye Jin's blessing brings us such a wonderful benefit.

It is crucial to remember that even though we have been blessed or matched, our status is still that of a Cain-type son or daughter of the True Parents. We are of a different lineage and actually have no rela-

tionship with them; however, on the foundation of our faith and our heart, because of God's benefit and through His blessing, we are adopted into the True Parents' family. Thus our position is that of Cain-type sons and daughters.

Cain absolutely needs an Abel figure. Without Abel, we cannot reach the Parents. Even though externally we call them parents, still we need an Abel figure. We may have previously understood that the True Children are our Abel, but it should now be absolutely clear that without the True Children's couple, we can do nothing.

So from now on, our eternal Abel couple is Ye Jin's couple. We should develop the attitude of a restored Cain towards them. We have to make a strong vertical relationship with the True Parents and then inherit their general tradition and life. Then the value of our life and the value of our blessed couple is connected on a horizontal level with the True Children's blessed couple.

Jesus always emphasized the vertical relationship with God because he could not give the blessing. But in our age, everything can be completely realized; this is the preciousness of the kingdom. Also, the process of the providence is now easier. Before, it was centered only on the True Parents, but now there is a True Children's blessed couple, meaning that there is a central

position for the vertical and horizontal foundations. As a result, there can now be more unity spiritually than ever before.

Ye Jin's spouse becomes a True Son

Father explained to us how the Kingdom of Heaven and the eternal world required twelve tribes and twelve chiefs of tribes. God could not expect twelve sons from Mother, but fortunately--and actually miraculously--our True Parents were able to give birth to twelve children during their 21-year course. This is one evidence of how miraculously God protected our True Parents and our movement. Usually in Korea, when a girl is married, she goes to her parents-in-law's house to live. But in this case, a brother comes to live in the True Parents' house. Father proclaimed that sons and daughters have the same value; thus, Ye Jin's spouse became a True Son. Ye Jin will not need to go to his house to live, but he can come and join the True Parents' house.

I was deeply moved when Father announced this. I pictured a banyan tree, a very unique kind of tree whose branches sometimes bend down and touch the earth and take root. Once when we were visiting Hawaii, I described this tree to Father, and he was very fascinated. The True Parents are the origin of our life, and they shared their

blessing with the 36 couples, who were like dead people. So the blessed couples are like Father's branches. The Unification Church needs twelve tribes and twelve heads of tribes, so Father took from the blessed couples one branch, Jin Whi Hong, and made him a root.

It ends our chance to contribute to the success of our True Parents' 21-year course

Because of this central True Couple, we can start the wonderful age of our responsibility. According to the Principle, we have understood that we are blessed at the top of the growth stage, and as a couple we must grow from then to perfection. However, until True Children could pave the way for us, we could not really begin.

The 36 couples, for example, received the blessing 20 years ago; other generations of blessed couples have followed them; but still, until Father proclaimed the second 21-year course, all couples stayed at the top of the growth stage. Maybe some wonder whether all their efforts over the past ten or twenty years have been in vain. But please do not doubt the benefits of your labors. We could all participate in our True Parents' 21-year course.

In other words, when people who joined before 1960 gained certain results, through deep devotion

and hard work or sacrifice, these results were not only their own but became linked to Father's personal indemnity course. After 1960, this opportunity was never repeated. For those who joined between 1960 and 1967 and gained some results through their personal sacrifices, their fruits were connected to the True Parents on the family level. After 1967, this chance could never return.

So in this sense, until May 16, 1981, all our efforts and all our results could be encompassed within our True Parents' 21-year course, even though we worked at different levels--family, national or even worldwide. Ye Jin's blessing closed

that opportunity to contribute to the success of our True Parents' 21-year course.

It multiplies God's providence horizontally

Beginning now, with Ye Jin's blessing, the True Children's couples can now multiply, centering on the True Parents. This means that the mainstream of Heavenly Father's activity is no longer only vertical; the providence can now be easily multiplied horizontally. Thus, the True Parents' foundation of victory can be quickly multiplied on the worldwide level.

PART III: Ye Jin Speaks About Her Blessing

Ye Jin Moon returned briefly to New York in June after her blessing. New York area leaders hosted a reception for her at Belvedere, where she gave the following short, tearful testimony.

First of all, I'd like to thank everybody for coming here to congratulate me. It was very special for me, too, and I still don't believe I'm married, but I believe it's all for the best. It is a new beginning for me, for our family, and for our church. I want to be a good example

and also try to make an exemplary family.

As many of you might know, I have such a sharp character, so until I really polished it, I didn't expect to get married. I expected to wait maybe another ten years. But anyway, I hope this way I will improve much more quickly.

But Father, of course, is concerned with the future, and especially, the right spouse for me. So from time to time, he used to tease me and ask, "What kind of husband would you like?" But I really wasn't



Ye Jin giving her testimony at Belvedere

so interested in that.

We children of the True Parents have to be a great family, and it would be most wonderful if from the time we were born we would be perfect, a superman or superwoman. But if that were the case, God would not be a fair God. Everyone has to grow through the three stages, overcoming a lot of Satan's temptations and attempts to distract and destroy us. And we have to come out as winners in order to really be God's true children. But we feel like we did not have a childhood.

Plus, there are always high expectations of us. Members expect and want to see some ideal family with children who are different from the outside kids. But we have to go step by step, and to jump from the creation stage to perfection in one big leap would be contrary to the Principle and outside of the universal law. We try really hard but many times we have been confronted with problems from outside people, especially in school.

Also, many people do not know whether to "handle us with care," not knowing how to raise and educate us. That can sometimes become a poison for children.

Furthermore, our parents are always touring and speaking to members, trying to raise them, and they have very little time with us. And when they do have time it is so short that all we hear is education; so we understand that Father ex-

pects us to grow quickly.

My brothers and sisters are very young; they are very isolated from the world and don't even have their parents around. I feel it's very difficult for them; people have high expectations of them and they may receive lots of accusations. We push ourselves towards perfection, but when we cannot determine our course of growth, we feel a lot of self-accusation.

I'm in a kind of special situation in our family because I'm the oldest. I felt that when I got matched, I would like a husband who would be like a father and mother to the other children, someone unselfish who could really care for the children and be a good example for them. I told Father, "I don't care about the face or looks, but I really want a husband with a heart which is able to carry heavy responsibility." If I ever prayed concerning my marriage, that was my prayer.

I think I have been really lucky, and I am really grateful to Father and Mother for giving me such a wonderful husband. And I hope he can be a great strength not only for me but for Father and Mother, for our family and for the Unification Church.

I promised my husband that I wouldn't cry any longer. For 21 years I cried so much, so I told him I wouldn't cry any more. But as I am crying now, I guess I'll just have to make another exception.

But anyway, I'm not standing here trying to make excuses. Try to understand. It is very difficult, and we are trying; but even to stand in this world is already a difficult thing. Don't lose hope in this sense, and we will appreciate your support and many other positive things. Of course we have our five percent responsibility to perfect ourselves, and we are trying very hard.

I think I understand my younger brothers and sisters' situations, because I have been through what they are going through, and maybe more. I want to help them and guide them.

If I weren't Father's child, it would be really difficult to marry somebody younger; what it comes down to is trusting that Father and Mother's judgment is the best. I couldn't have picked out the perfect match for me. I'm really glad that I obeyed Father and Mother's direction, and I feel like I'm a new-born person; I feel happy, and for the first time in my life, I feel like I am living.

Rev. Kwak already explained that this is the second set of three seven-year courses and is a point of new beginning; so for my family, I would like to become an ideal center for the following generations and the younger blessed children who

will soon be married. I will try to be a strong and non-shaking center, so that from this time Father's four-position foundation can start to grow and we can truly become true sons and daughters to the True Parents and Heavenly Father.

I have nothing more to say except, "True Parents, I'm really grateful, and I won't look back, but I'll look straight forward. I will try to create a hope and ideal for other people and be a truly be a good example and an inheritor of Father's and Mother's position and their love and ideas."

This is my beginning point, so I will really go step by step, but quickly, to that goal, and I'll try my best. I'd really like to thank you all for coming here and congratulating me, and I'll try not to shed any tears that are unnecessary. I try not to shed tears for personal reasons, but because I'm human too, I did a little bit when I was younger. But from now on, I'll try to restrain myself and become a shining example of Father and Mother and their children, and try to do my best in my world mission. Thank you very much.

From TODAY'S WORLD, August, 1981

Testimony of Dr. Young Oon Kim

from an interview with Dr. Kim by Cheryl Smith

Born in North Korea during the period of Japanese occupation and raised in a family that had "nothing to do with Christianity," Dr. Young Oon Kim's involvement with the Unification Church came after a lengthy period of personal struggle concerning the purpose of life.

Because of her family's lifestyle, Dr. Kim never attended church as a child, but as she grew older, she began seeking answers to spiritual questions, especially how things in existence could be connected to God. Sometimes she would climb up a mountain and stay there for hours, crying out, "If there is a God, please show yourself to me."

Early one summer day, as she was meditating on top of a favorite rock on a mountainside, a clear voice came and said: "He loves you. The Bible says so."

That was all! There was no one around -- she looked about anxiously but she was completely alone, sitting under a tree -- but there was no denying that a voice had come to her. It was so strong in her mind and felt so bright.

She did not know what to do, and therefore did not change her plans to play tennis that afternoon. But the deep yearning to know about the purpose of life did not leave her for a moment; in fact, it increased. Although her life continued with the happiness of a child, she felt very lonely inside -- the kind of loneliness that couldn't be assuaged by a human relationship.

Days later, when she was again meditating in a peaceful surrounding, the same powerful voice came from within, this time accompanied by an action inside the earth. "Go to church," it said.



Dr. Kim (right) with Mrs. Durst

At this time, going to church was a remote idea to Dr. Kim, but when the voice came a third time and told her again to go to church, she did. She went to a Japanese Methodist church, since Korea was occupied at the time. The Wednesday night prayer meeting was small, consisting of only five or six people, but when the minister led off the meeting with hymn singing, Dr. Kim began to feel deep inspiration. The

first hymn was about God being a Shepherd who was looking for His lost lambs, and as Dr. Kim sang quietly, she felt something rushing inside of her and her emotions became full with anticipation. All of a sudden, the voice came and said, "It is not you who have been seeking me, but I who have been seeking you." Completely overwhelmed, Dr. Kim's eyes filled with tears and she began to weep uncontrollably during

the song and continued to cry for many minutes afterward.

As the service continued and the minister gave a sermon, Dr. Kim regained her composure and began to ponder the voice. "Who was this voice?" she wondered. "Was this God?" The next morning, she prayed for the first time, ending with "In the Name of Jesus Christ," as she had been taught the night before.

Dr. Kim's prayer life grew strong from this humble beginning and she was taught many things through prayer. Often she prayed for hours in church; other times she chose a nearby mountain.

Dr. Kim had two powerful experiences with Jesus after becoming a Christian. The first came at Christmastime. After she had retired to bed, she was suddenly awakened and had a vision of herself kneeling at the foot of Jesus' cross. She looked up into his painstricken face and cried deeply, telling the Saviour, "I did not know you loved me so much to die for me."

Months later, at Easter, she spent many hours praying inside the church late at night. During her prayer, she had a vision of being with Jesus at the Easter scene. Mary Magdalene was present and said to Jesus, "Rabbi," and went to touch him, but he said, "Don't touch me. Go to the brethren and tell them that I have risen." Dr. Kim was deeply moved and prayed longer, crying out to God and Jesus. But

that vision was not the only phenomenon to happen that Easter night! When she started for home, around 4:00, she noticed that instead of being swathed in darkness, everything she passed on the way was completely lit up. Her feet seemed weightless and she floated in air. Trees, rooftops and houses seemed to wave and call out to her and a voice kept ringing in her ears, "I created this for you." It felt as if the entire creation was welcoming her.

Although she did not speak of this experience to many people, Dr. Kim's reputation as an exemplary Christian increased steadily. People began to say of Dr. Kim, "If you want to be a Christian, be like her," and "She is like an angel --she is a theologian."

The powerful voice continued to guide Dr. Kim on many occasions. Once when she had a bookkeeping job, the voice said, "Do not work with dead numerals. Work with lives." So, she decided to become schoolteacher. She went through a special nine-month training course and became a teacher with 80 pupils in a country school. She enjoyed the work there, but after a while, the voice came again and said, "Work on something for eternity."

After pondering this, Dr. Kim concluded that anyone could teach mathematics or the alphabet. As she had been coincidentally reading works by Swedenborg, she began to

think about "eternal" qualities and decided that what the Bible contained was eternal. As a result, she understood that she must teach people the eternal word of God. She learned of an exclusive, men-only seminary in Japan and through her determination, was accepted there as a "special student." Because she believed that God had placed her there, Dr. Kim worked hard at her studies for five years and got the highest marks.

At times, when she was studying she would wonder if God really intended for her to spend so much time behind her books. She prayed, "Do I need to study? This may not save souls." But the voice came back firmly, "I want you to know your enemies' weapons." And she thought to herself, "Will I be fighting against Christianity someday?" This time, no answer came.

Upon her graduation, the head of Ewha Women's University invited Dr. Kim to teach there, but Dr. Kim first took a two-year scholarship to Canada in 1948. While in Canada, she had a dream that North Korean tanks were crashing down on the South. She stood up in her bedroom and was paralyzed with fear -- she knew that the communists would kill all the leaders and the country would become dark. She then heard the powerful voice say, "You must study hard so that you can do the work of three people."

Dr. Kim stayed an extra year at

the Canadian school and then attended international ecumenical conferences in Europe. It was there, for the first time, she witnessed the weaknesses of Christianity, and she was deeply worried. She could see the decline of the great churches and felt a desolation of spirit. She returned to Pusan, Korea, and began to teach at Ewha Women's University.

But her health, never excellent in past years, declined. She suffered from digestive problems and thought that she would die from them because no medicine seemed to help. But she worried that she would die before she had fulfilled her life's mission. Once, when she was thinking this, the voice came and said, "This is the crisis of the entire spirit world." She asked what it meant, but it did not answer her.

A few days later, an acquaintance who was a member of Father's group visited her and during the conversation used the word "revelation." Dr. Kim was intrigued and accepted an invitation to hear a lecture.

After her friend left, Dr. Kim came down with a severe case of cramps and went into the hospital for three weeks. When she came home, the friend returned and again Dr. Kim accepted an invitation to come to the lecture. But again the sickness welled up within her, and Dr. Kim had to cancel. The friend came back a third time and told Dr.

Kim, "You may be healed if you come." So Dr. Kim packed her things and came to the center.

The first night of lectures did not overly impress her. Some things she accepted, other things she disagreed with. When she met Father later that day and he asked her what she thought about the lectures, she told him that she felt that he may have received a revelation, but that it was probably from the lower realms of spirit world. Father became angry and told her to pray, especially about Jesus' mission and the temptation of the archangel. The second day, Dr. Kim was taught about the spirit world, which made her feel very positive toward the Principle.

Throughout her experience at the center, Dr. Kim had suffered with her disease. But the second night she was there, she heard the now-familiar voice speak to her again, saying, "It was I who led you to the Christian church. I led you to Swedenborg. And I have led you here."

Dr. Kim wept at the sound of the beloved voice and prayed, later falling into a deep, peaceful sleep. When she awoke the next morning, she found that her physical trouble had disappeared and she was whole again. "My stomach was light and pleasant like it had never been before, and Father was so happy," she recalled.

After she heard more lectures

and news of her miraculous healing spread, Father gathered a small group of members and they sang welcome songs to Dr. Kim. She felt in the midst of heaven, and for the first time, felt that she had finally come home.

EDITOR'S NOTE

Dr. Young Oon Kim arrived in America on January 4, 1959. She came on a student visa to attend the University of Oregon in Eugene, Oregon, bringing with her the message of the Divine Principle for the western world. There, in Eugene, with a rented typewriter, she translated and typed the manuscript of the first edition of the Divine Principle in book form. There, she also found the first five members who moved with her to San Francisco in November, 1960.

Dr. Kim is a person with long-term vision. Here in America she quietly worked to lay a solid and lasting foundation for a future Unification Church, closely supervising each step of the way. One of those steps was the filing of the Articles of Incorporation of HSA-UWC with the State of California. Dr. Kim drafted them after thorough study of a legal book on incorporating.

Dr. Kim was always concerned about having an adequate and correct English version of the Divine Principle. After the first edition she spent endless hours going

through nearly 500 copies, pasting correction slips over large errors and correcting small ones by hand. As the years went on, she continued to write new editions. Many older members remember well the many hours she poured over the writing, often asking us about the correct usage of our language.

When the National Headquarters moved to Washington D.C. and for many years afterwards, she played an active role in the everyday life of the center, personally raising many of America's foundation members.

Having already published the

three-volume World Religions, Unification Theology and Christian Thought, and Unification Theology, she continues to write. She is currently a professor of theology at the Unification Theological Seminary at Barrytown.

Members who lived with her in centers have deep memories of the meticulous care with which she taught us about God, True Parents, and life. A woman whose greatness is invested in the lives of her students and the written word, Dr. Kim has touched the lives and captured the hearts of many members of the Unification Church in the western world.

Marriage: Some Practical Concepts

by Anne Edwards

In the Unification Church, marriage and family life are our greatest hope and our greatest challenge. While the family is the heart of God's divine ideal, it is also at the root of man's fall. With apologies to Emily Dickinson, marriage is "all we know of heaven and all we need of hell." It is our mission in the Unification movement to separate heaven and hell in family life, creating a situation where God Himself can feel joy and stimulation. It is our responsibility to realize a unity and harmony in marriage which will exclude Satan forever. Where do we begin?

The root of our success is in the Divine Principle. We know the eternal nature of our family bonds. This gives us a sense of stability and security far beyond that of people who see marriage as a temporal or temporary relationship. When I ask-

ed my husband to tell me his personal reflections about marriage and family he commented, "Because the relationship between a husband and wife is eternal I am committed to solve any problem that exists within me or you or between us. Given eternity anything can be overcome, so we never lose hope." He felt similarly about the situation of our children. Even though we often carry the cross of separation for the sake of our missions, our children will grow up with a knowledge of eternal relationships with their parents and their brothers and sisters. This, too, provides a security and stability which is lacking in the world at large.

In addition to this, it is our faith that we need each other and our children to reach the perfection God intended for us. Only in family life can we experience and develop mu-

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tual and parental love most fully, creating the cornerstone of the Kingdom of Heaven, God's indwelling on earth. It is in family relationships that our love is tested and tried most severely. Overcoming tests of love, we win the greatest thing of all: deeper, wiser, greater love.

Finally, it is helpful to remember that our families are offerings for God. This elevates our respect and love for each member of our family, knowing that each is sacrificing his own gratification for the sake of a larger purpose. Even the love we feel in marriage belongs to our children and to those around us. This joint sharing of our love further unites us.

This, in part, is the philosophical foundation on which we stand, and the truth to which we are committed. It is a sure foundation, a beautiful truth. But as we enter into the daily joys and trials of marriage, it is easy to lose the perspective our Principle lends and find ourselves perplexed by a sea of emotions, including love, hate, tenderness, resentment, compassion and more. Worse still, we may be lonely or without emotions we expect to feel. In keeping with the Principle, how can we understand our marriages and begin to build the Kingdom of Heaven daily in our family relationships? I would like to share with you some of the things I have found most helpful in finding love and keeping it

nourished over the years.

On finding love. "Here I am, married to this person. How do I begin to love him or her?" This thought may have crossed some of your minds. Perhaps you are married to someone different from your concept of "the ideal mate." I truly believe that there is no "ideal mate" other than the one you have married. Joy and happiness come from unity of heart, not from the size of someone's intellect or the shape of his nose. In other words, no matter what type of person you have married, you can feel joy with him or her by experiencing the flow of heart between you. But that takes work!

On nourishing love. There must be many ways to establish the flow of heart and to renew it when it seems to ebb. Many times in marriage we feel the pain of being misunderstood or hurt. Resentment then cuts off our love for a time and a little cold (or heated!) war ensues. In the fallen world partners often offend each other until an insurmountable gulf exists. The logical conclusion is separation and divorce. In our families we must find the qualities of mind and heart to overcome the barriers between us. When facing difficult times in marriage, here are some of the things we can do to keep our love growing.

1) **Empathize.** SEE your mate. He or she is a sensitive spirit, so easily hurt, so vulnerable. No matter how difficult it may seem to

understand him or her, you can easily do so by recalling the times you have felt joy or sorrow, or the pain of rejection. You may be sure he or she experiences the same emotions and needs your understanding, especially when under pressure or discouraged.

2) **Repent.** If events have led to a stand-off, don't be afraid to be the first to yield. The sooner someone does, the sooner love can flow again. We can forget our pride when we realize we have really hurt our mate through words, or even projection of negative feelings. It's not so terribly hard to say, "I'm sorry. I don't want to feel angry. I need to feel close to you." You may find the typical response to be, "I'm sorry, too," and pretty soon things are back on an even keel.

3) **Forgive.** This is the other side of the coin of repentance. In fact, practically speaking it's hard to separate the two feelings in marriage, because whenever difficulty arises, there is usually something to forgive and something for which to repent on both sides. Therefore it is usually safest to repent. That leaves your mate free to forgive (which is more acceptable than asking your mate to repent!). Repentance breeds repentance, and forgiveness all around is the logical outcome.

4) **Be grateful.** How is it that God has given me this person, this small universe, to cherish and to

love? How can it be that this precious human being is mine to serve and care for? Do you think your mate has deficiencies which make it hard for you to feel this way? Is he too short? Do some mannerisms bother you? Did she not go to college? Is his position too small? Stop and think about yourself.

5) **Be self-aware.** It's hard to see your own mannerisms or traits which, in an intimate situation like marriage, may drive another person crazy. There may be one or two unattractive habits or patterns that you save just for your mate. Remember to be grateful that your husband or wife accepts you and is committed to you with all your faults, large and small. Then it's easy to forgive him and love him anyway -- gratefully.

6) **Express affection.** Words, flowers, gestures, eye contact, a touch, a small gift, doing the dishes if she is too tired, making his favorite dish and lighting candles at dinner when you think he is discouraged -- these are important acts in marriage. Everyone needs to be reassured that he is loved and understood. Do something active to express it. If you are having trouble feeling affection, doing things for him or her, and even more, listening to his voice or his heart, will release the flow of love from your spirit to his.

7) **Laugh.** If there is a situation

where you feel foolish in front of your mate and she in front of you, don't forget to laugh. Laughter can end many foolish arguments and restore perspective to wounded pride.

8) **Be faithful.** Be determined to be committed to God, the True Parents, and your mate forever. He or she will feel this and reward you with gratitude and a similar fidelity. Once you make this commitment with mind and heart, you are free. With the secure center of commitment and fidelity, we can go anywhere in the garden of marriage without fear of loss. Any problem can be overcome in time. In fact, time is needed to overcome and to reach perfection. If you are truly committed to God, our faith, and each other, you have all the time in this world --and in the next.

9) **Be generous.** This trait has a great deal to do with forgiving, repenting, and expressing affection. Generosity of heart will help you to do all three. Try not to hold onto

your ideas, your view of things, your privacy, your pride, your preference for how to spend a shared moment. You'll get more out of life by giving these things up.

In summary, though our missions involve suffering and sacrifice, we are also responsible to love and to know joy. Without the latter, the former are meaningless. Because of our present hardships we need each other more than ever. Our True Parents desperately need our love and support for their great mission. God needs our understanding and devotion to His world family. All of the members need the fellowship and example of the blessed families, and the families need each other's support. On the most intimate level, we can lift up or destroy our marriage partners, greatly affecting their missions and their precious spirits. Let us tenderly cherish the minds and hearts of our mates. That is something worth doing for all the reasons above, and actually, for any reason.

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THE BLESSING QUARTERLY

Reflections on a Japanese-American Marriage

David and Tacco Hose of the 777 Couples spoke to a meeting of engaged couples on the special situation of international marriages. The following article is based on their talk.

David Hose

Very interesting dynamics take place particularly in marriage when it comes to East and West communication. I have discovered this often in my marriage. It is not very easy to express, not because it is embarrassing, but because it is very subtle. There are times in our relationships with one another that we want an answer right away. But there are certain answers that shouldn't be given right away; yet sometimes without thinking, we demand these answers. It's like standing over flower seeds in February and demanding them to grow. It just

doesn't happen. The ripening and maturing season has to come before you can get an answer from that flower.

I have discovered in my relationship with my wife that these two concepts come head-on sometimes. It is a western trait, especially in America, to be honest and straightforward. We pride ourselves in putting all the cards on the table. I used to frequently ask my wife why she said or did certain things. But then she would say, "Do I have to explain everything? Do I have to put everything into words for you?" I said, "Well, why not?" This was years ago. I don't say that anymore; I'm learning slowly. Years ago, I would get angry and say, "Why can't you explain it to me? I have to learn how to be a blessed husband. I need guidance!" This was a point of frustration for her because she

wanted to think that if I were the subject, I would be perceptive enough to catch her heart. But I was not. I was more wrapped up in myself than in her.

I can think of many times that I wanted an answer from her before the proper time. I wanted the flower to bloom right away. It is something like a person who climbs halfway up a mountain and asks for the flag on top claiming the mountain to be brought down to him. It is a cheap victory. Sometimes I would catch myself asking for cheap victories. This is one area where Westerners have a hard time. Always there is the conflict of wanting to know something right away and waiting for the proper season.

It is so important that we learn to wait for answers. Many times words are not really answers. For the oriental, truth is not found in words or in the confrontation itself, but in the way that life is lived. In the West we get caught up in words. You listen to so many lectures and you hear all those words and you think that you know the truth. But then you can constantly trip over your own life.

For the Western partner in a blessed couple the necessary patience is a challenge. Of course, this challenge can be found in all marriages and in many contexts. We all need to learn how to wait and learn that the answer doesn't come only through the mouth but through

deeper things, not just with our spouses but also in our vertical relationship with Father and with God.

Tacco Hose

Referring to what my husband said, speaking from my side, what I most had to learn in my marriage to him is that many times I expected him to understand something without my explaining it clearly. That is especially true in reference to cultural differences. The difference between man and woman is enough, and then comes the difference between East and West. I don't want to be particularly conscious that we are an international marriage and we have to work out this and that, but it does come out naturally. I think like a person who was born and raised in the Orient. I have been called a "typical Oriental." In general, we don't talk too much. The deeper we get, the less we talk. If we express to each other, "I love you, I love you," all the time we feel that it's so cheap, that it's a feeling that will disappear into the air. Western couples may be used to the expression, but it easily embarrasses me. If somebody is around and my husband kisses me on the cheek, I feel so embarrassed.

I try to think about the best way to express my feelings for him. I don't always do so in words. Many times I find that I am planning to do something good for him, and I don't

want to talk about it until the last minute. If I say, "Well, I just want to let you know that I have good intentions -- I am planning this!" it takes away the joy. What if I can't follow through on it? Then he will expect something good and be disappointed. You know that I make a lot of clothes. Often I see that members need clothes. I want to be able to make them, but I have to figure out my time schedule. But of course I have to measure for the size. So at the last minute, when I am sure that I can make it, I quietly tell that person.

Also, if I do something, I don't want to say it in front of other people. For example, in the Orient, if we give someone a gift, we don't want him to open it in our presence. What if he is displeased about it and we are there to see his face? We would rather just leave it and say goodbye. Just after I came to America an associate member brought a gift over. We didn't know the custom, so we just said thank you and didn't open it. Then she said, "Aren't you going to open it?" So then I caught on and opened it. Then she said, "Isn't it great!" before we could say anything!

My husband works with many people and has many members to take care of. Many times I hear him say, "Why don't we get together and have coffee sometime?" Then I watch and nothing happens. So I say, "Gee, didn't you promise that per-

son?" Then he says, "Oh, no. It was just like a greeting!" But for me, if I say something, I feel a hundred percent responsible to do it. So if I want to take someone out, I have to figure out the time and money. Then at the last minute I grab that person and go. I do it all the way, from the start to the finish. I try my best not to disappoint but to live up to my word. Therefore we hesitate to speak before we have assurance of doing something. Of course, we are human, so sometimes we make mistakes and have to apologize.

My husband is always busy. But sometimes he says, "Tonight we will go out." So this poor wife waits all day for that moment to happen. Then when he gets home he's wiped out and nothing happens. Then I say, "Sure, I understand how hard you have to work and respect it, but what about me? Why did you tell me if it's just wishful thinking?"

For many years I couldn't get used to this. If he says we will do something, I say to myself, "Maybe it will happen, and maybe it won't." I've had to learn to protect myself. This is a different country, a different culture. I have to understand him. I have to learn to put my thinking into words. But then sometimes, as he said, I get tired of explaining everything. I want to be understood without that. I don't know if this is a woman's nature or the Oriental nature. So it goes both ways; we are still learning.

Also, as he said, this is true in our relationship with God. We have to exercise our intuition. We may think that the Principle is presented so completely, rationally and scientifically, so we expect that what we go through can be clearly explained. But it doesn't happen that way. Many times God is silent. But we shouldn't feel abandoned, because the time will come when God will explain it in His own way. I think that God sees more in our position of blessed couples than we can comprehend. That is why whatever Father does through us has so much meaning. But many times we don't catch it; we don't understand that we are caught in a very special situation.

In 1975 many wives went to Barrytown to a workshop and from there became IW's. Our children were in a nursery in Barrytown. During the workshop Father came many times to speak to the trainees. Father showed great concern for the trainees, but didn't visit the children, who were very close. I'm sure that even though they didn't say anything, many people wondered about this. But Father always assured us that he understands everything. He does know what we are going through, what we are sacrificing. Many times he speaks strong words in public about sacrifice and the formula course, etc. But he is different in private. At that time in Barrytown I had occasion to serve

him in his room and he always asked about my children. In private, he is always comprehending what we have to go through as humans, not just as heavenly soldiers.

Also, those part of the 43 couples blessing in Japan were separated for a long time. When they finally did get together and have children, Father explained for the first time in very simple terms that while they had been separated Japan was in a crucial time and God needed some condition of sacrifice.

We should all understand that as blessed couples, as long as the world is suffering, we are more likely to be in a position of sacrifice than the younger members. Many blessed couples know that they are being observed by younger members who see that they have so little and worry about their own future. But you need to understand that this is not something that God enjoys. But there is a reason for it, and if we understand this, then we can wait until the moment comes when Father can say, "You have done well." Father always explains after we have done something, not in the beginning or in the middle. And while you are paying indemnity, God is not in a position to sympathize with you because it will take away your credit. You feel like you need comfort and appreciation, and nothing comes. And thus many members get tired and leave the church.

If you are suffering to the point

where you just can't contain your tears, then you know that God is not treating that suffering cheap. He knows it. He is the creator and He gave all those feelings to us, too! He senses them more than we do. But we have to be able to exceed the sacrifice of the rest of the world. I have many Christian relatives who have decided that their first concern is their own family. We have to go beyond that. We can't expect that always someone will explain everything, like spoon-feeding. Maybe we will be thrown into a

situation in which we have to mobilize all of our understanding and figure out how to get through this period in a most faithful way. Father may ask you to do things without explanation. You have to trust in God that he comprehends what he is doing. This is much more rewarding than expecting everything to be explained. Especially through the Oriental tradition we can learn the value of persevering without having everything explained. You have to be willing to assume that something good will come if you are faithful.

The History and Practice of our Church Traditions

Part IV: Holy Candles

(Compiled by Nancy Nieland from Rev. Kwak's instructions to missionaries and leaders.)

God was able to give incredible assistance when we lit these candles and prayed.

History

On January 5, 1966, at 10:00 a.m., Father gathered ten regional leaders of the Korean church and blessed one candle and one box of matches for each of them. These candles he referred to as "holy" or "heartle" candles. At that time, Father explained that the candles could be burned by us whenever we wanted to do a special prayer condition, were going through extreme difficulties or needed extra defense against Satan's power.

He also told us that such candles could be used at pledge services and at the ceremony to begin married life. Based on Father's victory,

Who may obtain a holy candle

Father gave such candles to the 36 Couples and asked us to multiply them for our members; however, he advised us to be careful in selecting the proper time to allow our members to inherit such a tradition. For example, it is best not to pass on such a tradition to someone who is very young in the church or who has constant wavering of faith. He suggested that a minimum of several years' attendance to our True Parents is a good gauge. Now that the majority of our spiritually older members are engaged, perhaps this is also a time to allow the tradition to be passed on.

How leaders can multiply candles

The leader needs to have received a holy candle and matches from an elder member of the church. However, once a time for such a ceremony is decided upon, purchase the number of candles needed (candles must be new; shape does not matter and although Father never mentioned the color, white or yellow are generally the more acceptable colors to choose), holy salt them upon bringing them into the center and then bless them after the same fashion Father used (described below). The same number of boxes (not books) of matches must also be purchased.

Once a person has a holy candle, he can make more as he needs. It is suggested, however, that he never completely burn his original candle but save it to make more.

Three new candles can be made at a time. Therefore, to prepare, an individual should purchase three new candles as well as three new boxes of matches.

The candles should be arranged in a four position foundation, representing the positions of father, son, daughter, and grandchild.

The candle representing the parental position should be lit and then transferred from son to daughter to grandchild positions. Then the original candle should be placed in the parental (God's) position once again.

As the candles burn, the prayer should be:

"The purpose of this prayer is to multiply the holy candles. Therefore, as Heavenly Father works here, let a holy atmosphere be created. As they burn, let the light be extended. Under Heavenly Father's and True Parents' name, I want to multiply this original holy candle. Work here according to their benefit and power and multiply them. When they are lit, spread a heavenly atmosphere."

The candles should be extinguished in the same order as they were lit, ending with the original candle.

Birth dedication candles

After the 36 Couples began their married life, the True Parents blessed separate candles which each couple could use during the birth of their babies and at the eight-day dedication ceremony.

Only one individual representing the couple needs to receive a candle at one time. However, only blessed couples should be given these candles; matched couples should wait until they have gone through the blessing ceremony.

An elder leader of the church would follow the same type of prayer ceremony when passing on this tradition as in the heartle candles. In this case, too, only one candle needs to be received and should last for

future births.

As with the heartle candles, new long candles (preferably white or soft yellow) should be purchased as well as a box of matches. These materials should be holy salted to prepare them for use.

A leader should then prepare to pass this tradition to each couple in very much the same manner as described with heartle candles. At this time, the central figure should pray: "Because of Heavenly Father's and True Parents' course of restoration, we can receive new life. Furthermore, we are those in all of time who are able to receive the blessing. Because of this, we have the fortune and privilege of embracing the heavenly babies. And we are so thankful because previously there were no children whom heaven could claim. Now as these candles are made, I want to serve these couples' heavenly babies with the traditional birthday candle, which was made originally by the True Parents and given to the 36 Couples. I use mine now as the symbol of these early blessed candles to give the same significance to these couples. Even though the True Parents are not here, I hope that in Your name and by Your glory, through our lighting these candles, please make the circumstances of the births of their children holy and don't allow Satan to touch their children."

Process for use during birth

Seven candles should be lit to await the birth of a child. The one holy birthday candle is the seed candle. It should be lit first, and then used to light the other candles. This should be the main candle (central) of all seven candles.

Someone at the couple's home should light the candles (it is impossible to do this in the hospital) while the mother is in labor. (This does not necessarily mean the very moment that she goes into labor because it is not possible to determine how long she will be in labor.) There is no specific prayer content. The use of this candle makes a condition for a holy environment to be created for the birth of the blessed child. After the baby is born the candles can be blown out.

Process for use during eight-day ceremony

Even though blessed couples have their own physical children, they are not yet perfected and therefore cannot really embrace their own children with true purity. Eight days after the baby is born, they do not really have enough condition to say, "This is my child."

Fundamentally, blessed couples feel that they are entrusted as the nursemaids of Heavenly Father's children, that God uses our physical bodies to produce heavenly babies

and that we 'only assist Him in nursing these children. They are His original life. We must be extremely grateful that Heavenly Father could use our physical bodies and that we can embrace and take care of heavenly sons or daughters. We should be thankful and want to carry out the tradition and ceremony of offering the child up to God. It is important to remember that this ceremony is not concerned with externals, but rather is a truly internal ceremony. While it is possible to invite guests, it would be better if they came for refreshments after the ceremony of dedication is finished.

Before the ceremony, the parents should prepare themselves by externally and internally "cleansing." The baby should also be bathed. Husband, wife and child should all put on white gowns or new clothes.

An altar or table should be

prepared and placed in the room so that it faces north. Cover it with a white or light-colored cloth; you can place the True Parents' picture as well as a holy candle on it. Light the holy candle. The baby should be placed on the floor facing the altar to one side of the parents, who also face the altar. Both husband and wife should stand and face north. The parents should kneel down. Then, both holding the baby, they should stand and recite the Family Pledge and pray, telling God of their true gratitude for this child. Their prayer should contain the "heartle" of their offering of this child to Heaven. They should ask that the child be accepted. They should pledge before Heavenly Father that they will take care of this baby internally and externally and pray that under the name of God, they want this child to inherit the same character and nature as his original Parent.

God's Heart for Blessing

The following article is excerpted from a talk given by Mrs. Hyo Won Eu, wife of the late President Eu, to engaged couples in Korea.

I would like to speak some on the subject of your spouse, as there are many engaged members here. Father has said that each couple is in the position of Adam and Eve. Six thousand years ago, Adam and Eve were the only people in the Garden of Eden. Therefore, it is Father's direction for you to love each other completely, as if there were no one else in the world, even if there happens to be a handsome man or woman beside you.

I was in the group expelled from the Eh Hwa Women's University; we were in a very sad situation. Father loved us especially; he often took us wherever he went.

At the time of the blessing of the 36 Couples, many of these women had a complicated heart as they compared the men to Father. But Father knew their hearts very well. He often asked us, "Do you have enough resolution to risk your life for God and His will?" "Yes," we answered. "Well, then," he asked us before the blessing, "is it all right with you if you marry a black African?" We weren't so quick to answer this time. Yet we determined ourselves to be able to marry a black African. So we answered, "yes," and we became really serious. Consequently Father knew that we would be very thankful to marry Koreans. If we had not been trained in such a way, we never would have been given Korean husbands. So please try to love each other and think that your husband or wife is the best.

When Father looks at us, he sees three generations: ourselves, our ancestors, and our children. Although God predetermined for mankind to be good, it hasn't come out that way. We are like spoiled cabbages which have been salvaged from the trash. The spoiled parts are cut off and the good parts are cooked. God has such a hard time with us. How can we express the grief of God? If we have a torn piece of clothing and we fix the hole, we feel like it's too good to be thrown away but not good enough to wear. When God gives us His blessing, He closes His eyes to our faults. At the blessing, He is both happy and sad. If we think about the victorious foundation we have made for God, we are happy; if we think of God's sorrow that He has to bless such imperfect people, we are sad.

God created Adam and Eve with His whole heart to be such a beautiful man and woman that there would be no equal to them in the whole creation. But we have all become hollow and distorted. As a result of the fall, no one is perfect. Therefore, you don't have any qualification to criticize the deficiencies of your spouse. Father, for example, closes his eyes to the bad spirit world around you. Instead, he makes every effort to

start anew, looking only at you.

Therefore, if you try to evaluate your spouse, you make God and Father sad at best. Even if you witness very hard and work on the front line, you have no right to criticize your spouse. You have to know this well.

You should compete to find a beautiful part of each other. You will live happily if you can find beauty in your spouse. As you do so, your beauty will expand more and more. If you do this, you can have confidence that a child representing only the beautiful parts of each of you will be born.

Having a wonderful child depends on how wholeheartedly you work and on your foundation of faith. You have both good and bad ancestors. To have a relationship with your good ancestors, you should serve God, putting your greatest effort into fulfilling what God has asked of you. If you do, a wonderful child, quite different from you, will be born. Therefore Father looks at your children first. He can know the parents' faith by whether or not the child is better than they are.

From SHUKU FUKU (Japanese BLESSING QUARTERLY), August, 1980

Translated by Atsuko Ono

Some Spiritual Guidelines for Child-Rearing

by Stephanie Huber

This summer Mrs. Haruko Kanari shared with blessed wives in the New York area invaluable wisdom on attitudes in the raising of blessed children. Mrs. Kanari, a senior Japanese member, is presently in charge of Father's kitchen in the Wold Mission Center. In such a capacity, she has learned to do everything with a prayerful heart. In her talk she stressed the importance of maintaining a prayerful attitude towards our children. "Everything we do for our children must be done in prayer," she said, "because our children are not our children but belong to God."

First, Mrs. Kanari explained that our life before the blessing is so important to our children, so all those who are engaged should be preparing themselves to be parents. Everyone, she said, should pray for three years that they can lead a life

of faith that will influence their future children to be closer to God and True Parents.

In her own life she can see that the teaching of her parents was a foundation for the raising of her own children. She remembers three very important concepts: be pure, be righteous and be strong. Her father taught her one other important attitude: to keep an open mind to everyone you meet. She has taught the same to her own children.

After Mrs. Kanari joined the church she realized that they had a very deep meaning in light of the Divine Principle. So even though neither she nor her father knew the Divine Principle, it has been spoken and taught for hundreds of years.

Mrs. Kanari spoke of the three major elements of a righteous life. The most important is prayer. We must begin our prayer life, she said,

by thinking about the grief of God after the fall and His subsequent historical course. After we have prayed in this way we should experience deep gratitude to Heavenly Father, a feeling which will subsequently turn into love. Although there may be many elements in our environment to cause us to complain, with this feeling of gratitude and love we will only see how everything is an expression of God and every circumstance is created so that we may share in His love.

Our next desire should be to express our gratitude to Heavenly Father through sacrifice and service. When Mrs. Kanari devoted her life to the church she could have confidence that the children and husband she had to leave behind would be taken care of by God. And she could have that kind of confidence because her Buddhist faith had taught her that once you dedicate your life to preach and counsel you could leave your family in God's hands.

Mrs. Kanari emphasized the importance of the great dedication and sacrifice of the Korean blessed families. Through their indemnity they spared us from the difficulties of their own course. Therefore we should not have any kind of complaint about our own circumstances. And we should never point out any weak point that we think we might see in another but instead find out what that individual went through

before he joined the church.

Mrs. Kanari explained that there were times when she had no food and no money. She used those circumstances to strengthen her faith and to understand the heart of God. At these times she really checked her own feelings and thinking. So also we should check ourselves in times of difficulty. We should ask ourselves: "Is this a mother's faith? Are these feelings from God's point of view?"

Mrs. Kanari emphasized that our feelings will inevitably have impact upon our environment. She told several stories to emphasize this point. On attending a public talk given by a physics professor Mrs. Kanari was impressed by a demonstration he used to explain how feelings and vibrations do influence matter. The professor had a very angry man breathe into a beaker of specially-prepared liquid and it became red. Another man who was very prayerful and peaceful blew his breath into another beaker and the same liquid became a beautiful blue. This reinforced the understanding that internal heart reflects in our environment and that we need strong faith in order to keep a pure life.

A friend shared another interesting story about the effect of one's attitude with her. Her friend had married the second son of one family. There were only two sons. The second was intelligent in many

ways and his mother loved him the most, to the point where she gave all of her heart to him. When he married, his mother could feel that only half of his love was coming to her and the other half was going to his wife. She was unable to accept this. At this time she had been living with the second son. But she could bear the situation no longer so she moved in with the first son. Still loving the second son very much, she prepared meals and presents for his family. But while doing this her feelings were that they should be only for her son. Every time she sent a beautiful meal, his family got sick. After awhile the son realized that something was very wrong so he gave all the food to his dog. Eventually the dog got sick and died.

Mrs. Kanari could not emphasize enough the importance of our internal attitude. We must therefore check ourselves at all times. Our feelings affect everything, especially our little blessed children, who are very sensitive to spiritual things. Mrs. Kanari told us of one mother who was having negative give and take with someone as she was nursing her baby. The baby started to cry and would not stop. At this point the mother could realize how her own feelings affected the quality of her milk and disturbed her child's peacefulness. Negative feelings can also affect the baby who is being fed by bottle, so feelings can be conveyed through a

material thing. We must check ourselves so that Satan cannot invade through our feelings.

Mrs. Kanari stressed that as parents we must make every effort so that we do not pass on indemnity conditions to our blessed children. We should live a life of sacrifice and we must always divide good and evil within ourselves. We have to teach our children what is right and what is wrong. How we do it is very important. We should be sorry whenever we have to correct the child, sorry that his actions are against Heavenly Father. Our attitude should always be: "I am sorry that this child has caused grief to Heavenly Father and that is why I have to correct him." We should never reprimand because of our own anger. If we pray with our whole heart to understand how we can raise our children, then our prayers will be answered and Heavenly Father will help us.

Mrs. Kanari suggested that we teach the Divine Principle lecture on the heart of God to our children while they sleep so that their spirits can grow while they are sleeping. She stressed the importance of praying with our children, because they will remember our prayers and will also want to learn to pray like their mothers. Our prayers will influence the spirits of our children.

Also, she said, we cannot think only of our own children; we have to look after the children of other

blessed couples. We should look at other blessed children like they are our own. There should be cooperation among families in taking care of children.

One mother candidly asked Mrs. Kanari: "What do you do when you are completely exhausted and you have three demanding children, no extra help and little patience?"

In our life of faith, she explained, we have to do many things—go without sleep, etc. In order to live this way you have to put your whole heart into each single thing. If we find we cannot go on and we lose

energy, it is because we have reached a limitation. Usually it means that we have lost the proper attitude. If we do everything centered on God, He has to give us the energy to go on.

Even though our children are blessed, we still have to leave a strong foundation of victory on which they can stand, Mrs. Kanari concluded. We must strive to pass on goodness to our children. As parents we have to realize deeply our responsibility to God, True Parents and mankind. Through deep prayer we can find the way, she assured us.

The Uses of Enchantment: The Meaning and Importance of Fairy Tales

by Bruno Bettelheim

Knopf, New York, 1976

by Ken Weber

I first became aware of *THE USES OF ENCHANTMENT: THE MEANING AND IMPORTANCE OF FAIRY TALES* by Bruno Bettelheim when I read an interview with the author in the December, 1976 issue of *READER'S DIGEST*. I was immediately fascinated because my hobby is writing stories for children.

"Professor Bettelheim, the interview began, "why are fairy tales important?"

"Children have rich fantasies, many of which contain chaotic fears and anxieties," Bettelheim answered. "Often the child is overwhelmed by them and sees no solution to the predicaments he imagines. Fairy tales guide him to reassuring solutions. When the hero or heroine undergoes some of the most terrifying experiences imaginable, a child gets some idea of how to deal constructively with his fears. What

child, for example, has not felt at one time or another mistreated by his parents or older siblings? In most fairy tales the mistreated hero wins out over those who seem to have much more power. Fairy stories nearly always contain evil figures who are properly punished. And good is always rewarded."

When asked if fairy tales had influenced his life, he replied, "Yes. My mother told them to me and I also read them. Even when I was in the Nazi concentration camps, the basic message of fairy stories stayed with me: that in life you encounter terrible events, but if you can hold on to your values, you might survive and be better for it."

I really wanted to read his book! But I had to look for it for months because it was always sold out. When I was finally able to read it, I was amazed at the similarity bet-

ween Bettelheim's ideas and the Divine Principle.

Bettelheim believes that the most important and difficult task in raising children is helping them find meaning in life. They must first understand themselves and with this they are more able to understand others. "To find deeper meaning," he explains, "one must become able to transcend the narrow confines of self-centered existence and believe that one will make a significant contribution to life, if not right now, then at some future time. As an educator and therapist of severely disturbed children, my main task was to restore meaning to their lives. The work made it obvious to me that if they were reared so that life was meaningful to them, they would not need special help. Regarding this task, nothing is more important than the impact of parents and others who take care of the child; second in importance is our cultural heritage, when transmitted to the child in the right manner. When children are young, it is literature that carries such information best."

Bettelheim states that many children's books are so shallow in substance that very little other than entertainment can be gained from them. "For a story truly to hold the child's attention," he says, "it must entertain him and arouse his curiosity. But to enrich his life, it must stimulate his imagination; help him

to develop his intellect and to clarify his emotions; be attuned to his anxieties and aspirations; give full recognition to his difficulties, while at the same time suggest solutions to the problems which perturb him. In all these and many other respects, of the entire 'children's literature', with rare exceptions, nothing can be as enriching and satisfying to **child and adult alike** as the folk fairy tale."

Bettelheim has analyzed many of the classic fairy tales, from "Sinbad the Sailor" to "Cinderella" and he gives clear descriptions of why stories of fantasy are better in many ways than regular stories. He explains that a young child's mind is rapidly collecting many impressions, but at first these are ill-assorted and only partly integrated in his mind. Many of these impressions are completely dominated by fantasy. Because of a child's way of interpreting things, fantasy stories fill many gaps in his understanding.

Bettelheim states that "locations which a fairy tale speaks about suggest a voyage into the interior of our mind, into the realms of unawareness and the unconscious. Having taken the child on a trip into a wondrous world, at its end the tale returns the child to reality, in a most reassuring manner. As we awake refreshed from our dreams, better able to meet the tasks of reality, so the fairy story ends with the hero returning, or being return-

ed, to the real world, much better able to master life."

Often parents try to repress a child from dwelling on fantasy, but Bettelheim feels that this is a mistake. First of all, it will not keep him from having fantasies of his own; all children, whoever they are or whatever their age is, have fantasies. Bettelheim says: "When a child tries to understand himself and others or figure out what the specific consequences of some action might be, he spins fantasies around these issues. It's his way of playing with ideas!" If a child is denied access to fairy tale-like stories, he is left to feel that he is the only one who has such thoughts. This makes his own fantasies very frightening. On the other hand, allowing him to learn that others have similar fantasies as his makes him feel like a part of humanity.

However, many parents feel that their children may come to believe that fantasy stories are real and are worried that they will believe that they are true. Bettelheim explains that the child, "when he asks whether a story is true, wants to know whether the story contributes something of importance to his understanding, and whether it has something significant to tell him in regard to his greatest concerns." In other words, children understand that these stories aren't real in the literal sense, but in them they are trying to find truths related to

something they are concerned about.

What does a fairy tale contribute to a child and how does it do it? To begin with, in spite of the fact that fairy tales take place in fantasy settings and happenings in them are often wondrous and magical, the main characters in them are usually ordinary people with problems that the child can easily relate to. Sinbad is simply one of many shipmates on a large ship when he finds himself cast into a series of fantastic adventures. Cinderella is also just an ordinary girl who suffers at the hands of her jealous step-sisters. Yet she goes on to be the most beautiful girl at the ball. The stories are fantasy. But what little boy, when faced with the drudgery of day-to-day chores, doesn't dream of going off to distant lands and having fantastic adventures? And what little girl doesn't experience jealousy from other girls and yet dream to be a beautiful princess? Fantasy, yes. But the stories relate to true experiences that every child has and they deal with emotions and problems that children face every day of their lives. And through the fantasy elements, the stories show the child how to cope with these everyday situations and emotions.

Another element usually present in fairy tales is the conflict between good and evil. In "Hansel and Gretel," there is an evil witch; in "Little Red Riding Hood," a wolf;

"Jack and the Beanstalk," a giant; and in "Snow White, a jealous queen. Again concepts of what is good and what is evil are things children deal with every day and have many questions about. In fairy tales there is a clear distinction made between good and evil. There is no question of which characters are in what positions. More often than not, those in the position of evil have the upper hand throughout most of the story and in fact often come close to winning out over the hero. Yet no matter how powerful the evil person is, or how terrible the situation that develops, good always triumphs in the end and those in the position of evil are punished for their wicked deeds.

Very often a child sees people who are greedy or self-centered, people who take advantage of others. And these seem to be the successful people, the ones who get ahead. Often when a child tries to

do the "good and right thing" he winds up getting pushed around, stepped on, and taken advantage of. It seems to him that doing the "right thing" brings only trouble and difficulties, and being "bad" is much easier and much more profitable than being "good." But fairy tales remind him that although evil may be in power a long time, it will eventually be punished, often in the same way that it made others suffer. Good, on the other hand, may have to face many struggles and hardships, but it will eventually win out in the end and gain rewards which will more than make up for any hardship.

The conclusion one reaches by reading Bettelheim's book is that stories with a fairy-tale framework not only entertain children, but also educate them in dealing with everyday problems, inspiring them to be good and to do heroic deeds.

Hyo Jin is Blessed



The bride and groom enter

By Nora Spurgin

The beginning of 1982 was marked by a momentous event: the blessing of Hyo Jin Moon to Nan

Sook Hong on January 7 at Belvedere.

Hyo Jin was engaged to Nan



The ceremony begins



Gifts and rings are exchanged



With Mr. and Mrs. Hong, parents of the bride

Sook, younger sister of Ye Jin's husband Jin Whi Hong, on November 22 of last year in Korea. She and her parents arrived in the United States on January 4 and attended Ye Jin's birthday on January 5. That evening

many New York area members and guests were treated to hear Nan Sook, a talented pianist who has been studying at the Little Angels School in Korea, in concert. At the International Youth Recital, spon-



sored by the New York City Symphony in the Manhattan Center, she played Sonata No. 2 in G Minor, by Robert Schumann.

My husband and I were deeply honored to be one of the attendant couples in the wedding two days later. One hundred twenty people were present, including many of the senior couples and international leaders. All the guests were dressed in white robes. One couldn't help but feel the presence of God so powerfully.

The wedding took place in the library of the main house, which was beautifully decorated with red carpet. The special ceremony was opened by an invocation by Dr. Durst. The twelve representative couples, all in white robes, formed a cordon through which the processional was led. Father and Mother, dressed in their traditional white wedding ceremonial dress, led the processional. They were followed by the attendants, who included Sun Jin, Kwon Jin as the ring bearer, and friends of the bride and groom. Finally came the bride and groom. Nan Sook was beautiful and demure in a western wedding gown. The ceremony itself was very short. First Father asked the couple the three questions which he has asked at each blessing. After they assented, he and Mother sprinkled their heads with scented holy water and prayed over them. Then the bride and groom exchanged rings and

gifts of watches. Special music for the service was provided by Ann Sadlier's solo of "Sunrise, Sunset." The song, so appropriate, brought tears to many eyes.

Mr. Young Whi Kim, former President of HSA-UWC, gave a sermon in which he spoke of God's work through the Bible to create a family of his own children. Then Father concluded the ceremony by pronouncing them man and wife. They exited through streams of confetti and the traditional outpouring of rice. Immediately following, many photographs were taken of every possible group of people at the wedding. Afterwards there was a smaller traditional Korean wedding ceremony in Father and Mother's suite, during which Hyo Jin and Nan Sook wore traditional Korean wedding clothes.

That evening, Father, Mother, Hyo Jin and Nan Sook hosted a reception at the Manhattan Center attended by representative members and broadcast to everyone in the World Mission Center via videotape. During the wedding dinner the guests were introduced to Hyo Jin, Nan Sook, and her parents and heard entertainment by the Church's Performing Arts Groups. Mr. Hong as well as the Korean church leaders familiar to American members offered their comments on the significance of the day's event. At the close of the formal part of the program, Hyo Jin spoke to the

guests. Then the family went to the stage, where Father and Mother, followed by Hyo Jin and Nan Sook,

sang duets to bring the great day to a perfect close.



At the evening reception

Happy Birthday!

Kwon Jin

February 25, 1981



Hyun Jin

May 13, 1981



Young Jin

June 18, 1981



Kook Jin and Sun Jin

July 15 and 16, 1981



Heung Jin

November 19, 1981



Hyung Jin

September 3, 1981



Un Jin

December 18, 1981



Ye Jin

January 5, 1981



The Little Angels School

by Donna Farkas

Everyone who attends or teaches at the Little Angels School in Korea understands that Father founded it. Col. Pak's brother, Mr. No Hee Pak, is the acting president; Mrs. Won Pak Choi, Father's close assistant, is the principal. Most of the administration are members of the church but most of the teachers, except for myself and four others, are not members. Blessed children comprise a very small percentage of the student body. The majority of the students come from the surrounding areas and belong to the middle or upper class families who can afford the tuition. Selection is very competitive.

The school building was designed by Dr. Ahm, who is a very early Korean member and now a prominent architect in Korea who has designed many beautiful buildings, including the King Sejong Cultural

Center.

The Little Angels School offers academic studies as well as the arts to children from kindergarten through high school. It is known as a school for the arts which has only one competitor in the country. The facilities are more than adequate; in fact, they are wonderful. One floor of the school is filled with practice rooms for piano, violin, etc. The pianos are Steinways and the rooms are well sound-proofed. There is an entire building devoted to art. The walls are lined with paintings, drawings and etchings created by the students. The practice room for the ballet department is very large and well-equipped with barres and mirrors. The floor was especially designed to minimize any injuries to performers.

The Ballet Department is composed of five teachers: Adrienne



Front entrance of the Little Angels School

(Dellas) Thornton, who has been there for six years, Katherine Best, Frances Drayton, myself, and one Korean teacher, Mrs. Choi. The ballet department is completely separate from the Korean Folk Dance Department and the Little Angels Troupe, also projects of the Little Angels School. Some of our most talented students have been sent abroad to study. This includes Col. Pak's daughter, Hoon Sook Pak. Mrs. Thornton entered her in a Swiss contest, and she came in fifth place. This was really an accomplishment because it was the first time that a Korean has entered an international dance contest.



Student of Ballet Department



Father and Mother at the Little Angels School

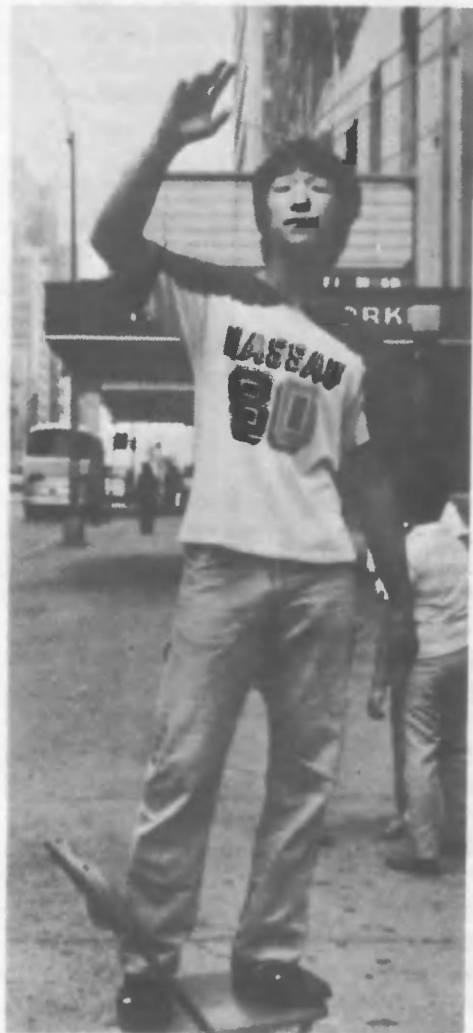
Just recently a theater was built adjacent to the school, having a large stage and a special fountain with colored lights. The theater was opened in conjunction with the Tenth Conference on the Unity of the Sciences in November; over 700 academicians attended its gala premiere.

As teachers, we are unable to openly witness to our students in the school. But the students know that we are members and at times are

curious about our religious convictions and our personal lives. As a result a group of students has been coming to church with us on Sundays. It is our hope that a ballet company will emerge from the Little Angels School with our church membership strongly represented.

Donna Farkas is an American Church member who has been teaching at the Little Angels School since March, 1980.

Workshop for Blessed Children



*Heung Jin speaking
(Photo by Michael Shea)*

Summer, 1981 saw the second annual Blessed Children's Workshop at Belvedere.

The workshops are part of the program of the Blessed Children's Organization, founded by Father in 1980. Last summer's workshop was under the direction of Ye Jin, whom Father asked to lead the Organization.

During the summer of 1981, the workshop was led by Heung Jin, vice president of the Organization, since Ye Jin was not in the country.

About twenty elder blessed children attended the 21-day workshop, including three of Father's children: Heung Jin, Hyun Jin and Kook Jin. The program included lectures and tests on the Divine Principle, practice lecturing, guest speakers discussing topics like home church, our foreign missionaries, our work against Communism, and the role of blessed children.

Highlight of the program was street preaching at 34th St. and 8th Avenue in Manhattan, at the corner in front of the DeliSun. To set the standard, Father's sons, Heung Jin, Hyun Jin and Kook Jin, volunteered to go first. As a result, a crowd of Church members gathered to watch, which, in turn, caused more and more people to stop and listen.

Summer Camp at Barrytown

Under the guidance of three blessed wives and mothers, Mrs. Marie Ang, Mrs. Linna Rapkins and Mrs. Nora Spurgin, the second summer camp for blessed children, Camp Sunrise, took shape in August at Barrytown. Parents, children and several staff members worked together to make this a memorable summer experience for the 22 children, ranging from 6 1/2 to 11 years of age.

The need for a blessed children's summer camp became apparent to the blessed mothers at Barrytown over a year ago. They wished for the blessed children to have an opportunity to share and to grow in their knowledge of God and True Parents through structured activities during their summer vacation.

The first summer camp was held during the summer of 1980. 11 children attended; based on its suc-

cess another summer camp was organized this year and extended to the Tarrytown-area children. Linna Rapkins came with them as a staff member.

The goal of the camp was to give the blessed children a chance to form loving friendships among themselves, centering on God and True Parents. Through activities, play, study and creating together they were able to create strong eternal bonds. Being that this was an international camp, the children could broaden their appreciation of different cultures and learn to relate harmoniously with each other. The children could also learn to enjoy the presence of God through the beauty of the creation.

An American Indians theme was chosen for the camp this year. Each group chose the name of an Indian tribe to call themselves and

the spirit of the American Indians -- sharing, working together and living out of doors in harmony with nature -- was encouraged throughout the two weeks.

The schedule was well-balan-

help everyone have a good time." Holy Songs and Korean words and phrases were studied. The children were given a choice of activities -- yoga and exercise class, kickball, swimming instruction or tennis. Al-



Campers and Staff of Camp Sunrise

ced, giving the children a wide variety of activities. The children would rise to a morning devotional time called "Good Morning Time." A pledge was also designed for the camp which the children recited in unison: "I will respect God and True Parents; respect others; obey the rules of the camp; be honest; and

so, craft classes, swimming, nature studies, hikes and wild-life observation on the trails were all a part of the afternoon activities. A rest time and free period were given to allow the children a chance to reflect on their experience and choose unstructured activities and relationships. Reading, rock collecting,

card games and talking were popular during these times.

In the evenings the children would enjoy group games. Sometimes they would also study the stars. Each evening would end in a short devotional time. Talks, stories, prayers, songs, and, of course, a bedtime snack finished off the day.

One of the highlights of the



Going on a camping trip

camp was wilderness camping. The children and team captains all ventured into the forest with their tents and sleeping equipment. They had a chance to make campfires and cook out as well as learn some survival skills.

It was also a very rewarding

experience for the staff. Through serving the blessed children they could really share Father's vision and hope for the future. There is great hope that 1982 will be able to produce another Camp Sunrise to which all school-age blessed children can be invited. The size of the camp depends on the number of staff members who can help. For the mothers it was a tiring but very rewarding experience.



Arts and crafts

Couples' Seminar at Belvedere

On Saturday, October 17, a seminar was held at Belvedere for New York area blessed families. Guest speakers included Rev. Won Pil Kim, Mrs. Mal Sook Lee, Dr. Durst, and Phyllis Kim.

In an inspirational message by Rev. Kim, we were urged to continue to lovingly serve the people closest to us: our spouses, our children, and our fellow members. Mrs. Lee spoke of the importance of paying loving attention to our children, who are so special and so sensitive, and Mrs. Kim, who explained the current educational pro-

gram at Jacob House Children's Center.

Dr. Durst introduced the afternoon discussion, in which he asked us to think creatively about our role in the church. Then the couples broke into small discussion groups, which brought up ideas for further organization and communication. As a result of the meeting, a newsletter was published in November, 1981, which also gives further details of the meeting.

The speeches by Rev. Kim and Mrs. Lee will be in the next issue of the BLESSING QUARTERLY.

Conference on Theology and the Family

Report from "The Cornerstone,"
newsletter of the Unification Theological Seminary

On May 29-31, the Unification Theological Seminary sponsored a conference in Barrytown centered on the questions of theology and the family. Eleven couples, six Unificationist couples and five from other orientations, met for a day and a half on unusually candid, thoughtful, and intense discussion of topics relating to the theology of marriage and the family as a religious institution. The conference was marked by much sharing of experience and humanity as well as theory.

Many of the participants have been married for several years and are parents of children; some are engaged and about to embark on the enterprise of marriage and family. But, as one participant noted, in one way or another, the couples all experienced their commitment to marriage and family as "a new beginning" and take their commitment

most seriously as a central focal point of life.

Unificationist couples present were David and Tacco Hose, Farley and Betsy Jones, Hugh and Nora Spurgin, and Ernie and Therese Stewart. Engaged couples included Franz Feige and Diana Muxworthy, and John Maniatis and Jaime Sheeran.

The conference conversations were based on previously prepared and circulated papers on topics including "Crisis in the Theological Conception of the Family"; "How To Strike a 'Match'...And Keep It Burning"; "Risk, Courage, and the Family"; "The Middle Years in Unification: Developing a Tradition"; and "The Family and the Eschaton, Developing a Tradition of Religious Education" Discussions were expertly moderated by Frank Flinn, conference organizer.

The conference was primarily exploratory, opening up topics for further discussion and examining the possibility and desirability of further collaborative work in the area of theology and the family. At the same time, the discussions provided the immediate reward of being extremely supportive and nourishing for the participants in their on-going family life.

The general conclusion of all was that the conference was most valuable, not only in providing a forum for developing a theology of the family in the modern world, but also in providing an opportunity for couples to share with each other, learning mutually about the strengths and difficulties of family life and supporting each other in efforts to create strong, healthy,

and God-centered families.

A number of topics were identified as being of particular interest: definitions of 'nuclear' and 'extended' family; similarities and differences in father and mother roles; relationship of wife and husband; the stages of development in the family; religious education; and the growth and nurture of children.

Throughout the conference, the need for understanding the family was continually sounded. Within the Unification Church, as the average age of members increases, it becomes more and more important to develop a working theology of the family. For those from other religious orientations, the need for new and revitalized ways of understanding the family was expressed.

New Babies



Tom and Katherine Cromwell
Son:
Tossa
November 27, 1980

Dr. and Mrs. Durst
Daughter
Yeon Do
August 12, 1981



Mark and Walborga Forrester
Son
Daniel Mark
April 18, 1980



Harmon and Jeannine Grahn
Son
Aaron Christopher
May 14, 1981

Peter and Anna-Lenna Hayling
Daughter
Irina Britfin
September 24, 1981



Evans and Rachel Johnson
Son
David Evans
November 28, 1981

Spiro and Leslie Olivas
Son
Samuel Spiridon
June 9, 1981



Paul and Irene Olivier
Son
Sherwin Adriel
October 12, 1980



Klaus and Mary Ellen Schick
Son
Godmund Matthias
April 23rd, 1981



Bob and Rhonda Schmitt
Daughter
Emily Jean
September 10, 1981

Ernie and Therese Stewart
Son
Michael Theodore
August 27, 1981





Jeff and Young Nam Tallakson
Daughter
Sunha Johanna
March 21, 1979



Hermann and Roberta Wackler
Son
Jonathan
August 29, 1981



Charles and Jeannette Walker
Daughter
Christina Elizabeth
August 4, 1979



Paul and Gertrud Yasutake
Son
Christoph Icus
November 12, 1981

CORRECTION:

Tona Schnee, son of Jeremiah and Elizabeth Schnee,
was born on December 12, 1980