

The
BLESSING

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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

2100 Couples 1982

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Message from the Editor

On July 1 we were witnesses to, or participants in, the most spectacular event of seeing 2100 couples walk "down the aisle" and into a sea of whiteness. To the eye it was a most beautiful scene, to the heart it was a most blessed and holy one. Where do we go from here?

I often think of marriage as the opportunity for so much growth and change as well as companionship and I cherish both aspects. When I look back on my single life, I feel like I'd been living on a plateau the last few years before the blessing. Emotionally, I felt like I'd reached the ceiling and I couldn't grow anymore (this was probably my own limitation). Then there was the blessing with marriage and parenthood — and there has been space to grow ever since! It seems like there is no end to where our hearts can go. It is no wonder that God needs two of us to enter the Kingdom and to walk that last course in our path to perfection together.

There is nothing like the intimacy, the togetherness, and the confrontation of marriage to challenge our personal life. I think of those fears, those little skeletons in our closets. We can hide them

from everyone but God and our spouse. There is the constant, immediate response to our every action that forces us to look at ourselves honestly. There is the stretching of the heart which allows us to embrace each other and our children as they come. Truly a spouse is the gateway to the rest of the world. If we can find love, beauty, truth and happiness in the bosom of a spouse, then we will be able to find them in the world around us.

To all the newly blessed couples: Congratulations and best wishes for making this an opportunity to realize many new and enriching experiences.

On the more practical side: some time ago an engaged member asked whether I could recommend a good marriage manual. I searched for the right book to add to the Blessed Family Department's bookshelf. The book I chose was Tim and Beverly LaHaye's The Act of Marriage. I felt like this is an especially appropriate time to include a review of this book. I would recommend it is worth getting for your own when you begin married life.

Nora Spurgin

To the 2100 Couples

July 2, 1982 at the Felt Forum

Translated by Bo Hi Pak

The topic today is "True Family." First of all, how do you feel? Great? Since yesterday, the newspapers, radio and television have been very busy publicizing our wedding. This is extraordinary news not only for this country but for the sake of the world, because today's moral degradation has become so extreme. The world has seen something absolutely fresh and sparkling, and something so deeply meaningful. The most important thing is that the event did not end yesterday. It will go on in the minds of people, in history, in the tradition of this nation. Everywhere, whenever marriage is mentioned, Madison Square Garden will be the topic.

Obviously, in every family many people get married. For example, your grandfather and grandmother got married some time ago. And your parents got married.

Furthermore, in every home, there are people who are yet going to be married: nephews, nieces, cousins, brothers and sisters. Therefore, this topic of conversation never ends. What about college students? They will take this as extraordinary news, the most spectacular topic they can discuss.

Then let us look back. What is our purpose? We **do** have a purpose. We **do** have a goal. We **do** have an ideal. The ideal is not just for ourselves and our own sake but for the sake of the nation and the world. This is not just our concept. This is God's concept. This is the entire spirit world's concept. In other words, this is a common goal. It is not only we who are pursuing this; God is pursuing this. Spirit world has been pursuing this.

Yesterday we proclaimed that 2,075 couples have been newly wed. You are not just 2,075 newly

married couples. Before you are millions of ancestors who are lining up in the spirit world. And your family tree is there in the spirit world. Yesterday the spirit world was even more bustling than this place because they don't even need the news media to figure out that their descendants are getting married at Madison Square Garden. And the spirit world has not been all that friendly; all kinds of barriers have been there. They were facing back-to-back. Yesterday they heard that a German got married to an American, who was his enemy some years ago. And a Japanese got an American husband. And again, they were enemies for so long. Especially German and French. That situation has been turned around to face-to-face. Initially, anyway, the spirit world rejoiced at Madison Square Garden by applauding. As they applauded, their positions got turned around to face each other. Even the Madison Square Garden personnel could realize that the impact of the event yesterday was not just horizontal but vertical all the way up to the spirit world. Yesterday's event made the greatest impact in spirit world of any event which has transpired in history.

Wherever you go, the topic will never cease. "Where did you get married?" "Madison Square Garden." "You are one of the two thousand?" Furthermore, you can say that it was the largest wedding ever undertaken in human history, and you can be proud that you were in it. You can say that my wedding was the largest in history. Think

of it. Seventy nations came to your wedding, and over 100 nations came to congratulate you. From today on, whenever anyone hears that there is a Moonie in town, they will want to know if he was at Madison Square Garden, and find out all about it. You don't even have to go witnessing. They will come to you.

Furthermore, in our society, one of the most important types of associations is the alumni society. When you graduate from a certain school, it becomes an important part of your social standing. People have a lot to talk about with just their school alumni. If that is the case, what about our alumni? This becomes a wedding alumni. You can visit with each other when you go to a strange city. That is the kind of intimacy which you will develop. Would you be apathetic about that kind of alumni? Would you ignore the people of other races who had participated? If you are not friendly to each other, how sad I will be. When I go to the spirit world, I will feel deep shame about that. Think of it. I'm sure that there is enough material to shock the world, because you have only one marriage in your eternal lifetime. You and I together have solved all of these most important life questions. This is not a picnic. This is serious business. You have entrusted this to me, I have made a decision, and I am doing incredible work in this area.

You must know why I am doing such a difficult task, what keeps me going. You must not forget that God wishes to create a world

of peace. The entire spirit world wants to create one harmonized world of humanity. I have made myself their champion, to fulfill their wishes. Will this tradition expand or dwindle? Will it shrink down to nothing? Who will hold the key to the future expansion of the tradition? You. Then I have to trust you to expand the tradition. Can I trust you? Can you trust yourselves?

In history, love is the greatest topic of all time. Therefore, there shall be three groups of people. When talk comes up about the wedding in Madison Square Garden, they will either agree, or disagree... or they will join, realizing that this is the way to live. These three groups of people will come into being in the future.

Do you have confidence that you can persuade the world that our way of life is right and that you can convince them to join our way of life? Your deeds will speak louder than your voices. The world will closely scrutinize you after one year, five years, one child, several children. It will keep observing you. New social fields will be created, those which are going to be known as Moonie-watchers—in American, Germany, Japan. Great scholars in major universities will follow this as the most important social phenomenon of our age. Today it is a known fact throughout the world that human decency and moral foundations are crumbling. Age-old systems are falling down. The family, the most sacred system of all, is falling apart. There are all

kinds of evil signs everywhere. These are the phenomena of our times. All of a sudden, like the rising sun, new life is coming up: Rev. Moon's Unification Church. It will be like a lighthouse, and become the backbone of the spirit of our society.

Nowadays, there is the custom of contract marriages. Couples have trial marriages under various conditions, lasting one year, two years, three years. And then they separate as if nothing had happened. And then they offer as an explanation: "That's what we agreed upon. We are not violating the contract." They live side-by-side, and then they say, "I don't know you anymore." But on the contrary, we do the opposite. Many of you go together only a few days ago. Until then, you were total strangers. And even now you are total strangers. How many words have the Japanese brides understood so far? But still we have complete faith that this will work out. How different that is. The bridegroom is a tall American with blond hair, blue eyes and a high nose. The bride is a short Japanese with black hair and a flat nose. The last few days, you have been conversing through sign language. Lots of sign language has been developed. What a contrast to those who live together and the separate. Total strangers come together with faith that it will work out, and then go on this journey for eternity.

It is nothing short of revolution. The word revolution is not even adequate. No one has suc-

ceeded in this to any degree in history. Then you come to this realization that we are great, wonderful. We are truly a great group of people: a new mankind, in a way, who will have unlimited resources of love. We do not have any boundaries ever. Once again, this morning, did you come to the firm conviction that you did the right thing? Yes or no? I feel rather lonely this morning. So far I have been caught up in the excitement. I have the poignant realization this morning that I gave away all my men and women. I feel somewhat lonely. From now on, when I give you an instruction, you might say, "Let me ask my husband," or "I have to clear this with my wife." So far, you have made your independent decisions, because you have been single. But now that you are married, you must come up with collective decisions.

But the problem is that we are not married upon the completion of the world salvation. The world needs to be saved. Therefore, our task is still ahead of us. Men and women should walk like left leg and right leg. Equal, joint cooperation, just like two feet, two legs. Man is the right leg, woman is the left leg. In order to go fast, each leg must go equally. If one leg is crippled or limping, that is no good. Marriage will not be a detracting factor. It will be a boosting factor. Each one of you will now have a love injection. This will boost you up. This is what marriage is all about — a love injection. So everyone must make a firm determination to make a

tremendous love injection. You must determine: "I'm not going to be a burden to my husband or wife; I'm going to be a dynamo. I'm going to give a love injection." That is the solution, the panacea for all. I want to be giving the most in history, more than anyone else. I want to ask you some questions.

(Father asked first the men and the women which ones will give more to their mates, not being a burden to the other.)

I want to really impress this upon you today so that when you go on with your married life, these things will be engraved on your spirit so deeply that you will not forget them.

All couples stand up, please. Shake hands with both hands. Look eyeball-to-eyeball and say: "I'm not going to be a burden. I will be a super love injector. Amen."

Let's get down to serious subjects. Your mind is on the last few days' events and your mind is floating up and up and up. You have to land somewhere. Where are you going to land? Are your balloons going to land on each other? One brother said, "We will land on the moon." I like that! There are all kinds of new words being created. "Matrimoony" instead of "matrimony." This morning's newspaper talked about "honeymoonies". This morning the New York Post said that you may not be brainwashed but you may be heartwashed. I like that word "heartwash" very much. It is a very, very dramatic definition. What are the moonies? They are not brainwashed, but they are the people whose hearts have been

really washed.

I would like to see that our launching is done. I would like to see even greater landing sites than the moon. In a way, the ceremony yesterday was a wedding vow; also it was a certificate of one level of graduation. You recognize that the certificate has been given for your meritorious service. Landing on the moon is a great intermediate goal. But as you know, the moon is a reflective object. The moon is not a light-giving object. It merely receives light. Above it is another heavenly body, the sun, which is light-giving. Do you want to have your eye on the sun? After the moon, we take off for the sun. Until now you were Moonies. Now you are not Moonies, but Sunnies. Yesterday's wedding let you graduate from the Moonie level. You

are moving onto a new level, the Sunnie level. Everyone is a Sunnie from today on.

This means that you are going to impart light. What kind of light would you like to impart? Will it be hazy and spotty, or brilliant? You answer very well. In order to become a light-giving object, you have to go into a giant furnace to be melted. There you will be refined so that all foreign elements will come out of you. That process has to take place. You might think that I have a new scheme. So far, I have invited individuals to give sacrificial service. Now I am bringing all the couples to sacrificial service. The important thing is, are you confident to do it? I am not asking you to do anything for me. I want you to do it for yourself, for your ancestors, your pos-



terity, your nation and your world.

Furthermore, when you enter the spirit world, you need a passport. You must process that passport right now so that you can freely pass through the boundaries. Very definitely, the immigration service will stop you. All kinds of questions will be asked. ...By our world standards, something difficult will be sweet up there. What is pleasant here will be painful there. It is the exact opposite. I am pushing myself through difficult tribulations every day. Mother, for example, gave birth only 18 days ago. According to the Oriental custom, for 21 days after the birth of a child, the mother must confine herself to one room. Even the doctors recommended that she stay longer in the hospital. But she left early, so that she could be strong enough to bless you. She did it. Today she felt that her whole body was aching. But I really wanted her to come, so she will be here in awhile.

What I am saying is that the role of Mother has not been easy. It has been one difficult road of tribulation after another. But because of the responsibility, Mother keeps going.

People have certain aspirations. If you have a small diamond, you want to get a larger one. That is the way your mind works. But the important thing is that no one will give you a diamond. You have to sweat every bit of the way. That is not easy. My tribulation has not ended. My life has not been easy. There is even more upheaval, particularly in this court battle. It is an incredible mental,

spiritual and physical drain. However, during this time of tribulation, I am undertaking extraordinary tasks, such as the Washington Times. After the blessing, I will continue with the legal fight. Our lawyers are working like mad today. And there is incredible pressure in our legal office. But I picked July 1 for the blessing. That in itself is a worldwide, earthshaking event. But I am doing this during the tribulation period. This kind of event should be planned two years in advance. But we have done it in less than three weeks. So what kind of members would you like to become? What are you going to be promoted to today? Sunnie? Is Sunnie the end of it, or is there a higher goal? After you become a Sunnie, there is only one more level to go. That is to become a king. So I say that you must become a king. What is the difference between Sunnies and Kingies? When you become a Kingie, you become a light-giving force that will penetrate all surfaces. Moonies are light-giving objects, but you receive it in reflection. When you elevate to Sunnie, you become a light-giving object. When you become a Kingie, you can transcend all barriers and bring light everywhere. The sun still has a barrier which light cannot penetrate, but the king has no barrier.

In our society, there are many, many dark areas, dark alleys, and dark valleys. Out there in New York there are all kinds of devilish things: prostitution for example, the Mafia for example, drug trafficking, for example. We go into those places and breathe a pene-

trating light into them and restore and save them. The wife might object to her husband going to those shady areas of society to give light. Is that good advice? Or you might say, "You have been giving good lectures for a long time. Why don't you go to the ghetto and do something about it?" Can you say that to your husband? What would you like? Would you like for your husband to become a Kingie? In order for him to become a Kingie, he has to go through those alleys, those valleys. Those who have had some drug experiences, raise your hands. I came to wage war against all evils in our society. Drugs are one area. You are the greatest product of my work.

But there are people in our society who would not like for me to succeed. If I succeed, many businesses will have to close down. The prostitutes would be out of business. The Mafia would not operate. Think about it. After you met me, did your way of life become brighter or darker? From whom did you learn this new way of life? And I am still doing it. I am pushing you to do these things, such as going out to fundraise, getting some business experiences and having all kinds of dealings with the world. You are a brighter object today than before you found the church. Is that true? When you came to me, you were like a very small baby. But when you go out to the world you are a very confident leader, having something to say and show for it. In order to become a Kingie, which is our ulti-

mate goal, our light is not one-sided but both-sided so that there are no dark areas. Darkness is an enemy of God. Darkness covers the world and blinds everyone. That is what leads to the broken heart of our Heavenly Father. Therefore we must become light-giving objects and conquer the darkness of the world. That should be our goal.

Where do we go from here? Internally you are bright, but externally you go in the opposite direction, to look for the dark, troubled areas. Go that direction. The time will come when I will speak to the mayor of New York and he will listen. When that happens, New York can be transformed in one month into the most beautiful city in the world. Right now it is like a dungeon. Look at all the graffiti and vandalism. It is just incredible. Everyone does it, but no one erases it. Who shall do it? If one third of the sanitation department were Moonies, we could be ten times stronger in beautifying this city. We do have that kind of energy. Can you do it?

So our goal is to become a Kingie. A Kingie is a light-giving object, from both sides. As husband and wife, you can even divide the mission. The wife can say, "You go ahead and lecture. I will go work in the ghettos." That is the way a partnership can be structured. The next day they can change places. She might come home totally covered with dust. When the husband welcomes her, it could be the most sacred scene. Scrubbing her and making her

clean; how beautiful that is. Then she would be intoxicated and say, "I want to go out again tomorrow ." And the husband will say, "No, no, tomorrow is my turn." That is the ideal couple. It embraces both directions. There is a possibility of moving from one direction to another.

You think I am preaching Sunday sermons and that is all. No. I am basically a laborer, ready and willing to do anything, do it well, and do it naturally. Go to the ocean, and you will see that I am the number one laborer on the boat. How can I do it? Because my goal is to become a king. I want you to know that you got married to become a cooperating unit so that we can deal with both directions, so that the higher goal will be achieved not by the individual but by the couple. That is the goal and purpose of our marriage.

Those who pledge that their couple will be an exemplary couple in the Unification Church, raise your hands. From today on, you become Sunnies. I promoted you today from Moonie to Sunnie. Our goal is to become Kingies. We are launched today towards our goal of becoming Kingies.

Why do we have mass weddings like this? The answer lies in understanding the nature of the fall. Satan, the archangel, was of course the initiator. Then came Eve, then Adam, and the consequences suffered by God. That was the fall. So we must restore. We must restore according to the things that were lost by the fall. First, the angelic world must be

mobilized. Also we must mobilize the women's world. We must mobilize the men's world. The spirit world is in the position of the angelic world. The spirit world, angelic world, women's world and men's world will come together like a pancake. And we have to do it in reverse because of the fall. When you reverse those things, you will see the root of sin, the root of the fall. What was it? The fall of man occurred through the misuse of love, or illicit love by four people. The angel, for example, left his original position. Eve left her original position. So did Adam, and they used love mistakenly. We have to bring it together and reverse it. That is the process. Do you have that original sin? You all had the holy wine ceremony. This made you new men and women. But before that ceremony? Yes. What was the root of that original sin? False love. Original sin must be passed on from generation to generation. Therefore, Adam and Eve's sin has affected us.

What did Adam and Eve do in the Garden of Eden which has impacted upon the twentieth century? By the misuse of love they stained the blood. So our ancestors became false. They are not purely on the side of God. That stain has been handed down from generation to generation. As long as this is in our blood, we always have the tendency to drift away, to be tempted by illicit love, throughout the entire world, everyone has a trace of original sin. As soon as they engage in illicit love, at that point they multiply it, so it

is handed down further and further. Wherever there is illicit love, original sin is multiplied. The root keeps supplying stained blood to that fallen tree; it is running through the trunk to the branches and the leaves. Every facet of the tree is stained and influenced. God chased Adam and Eve out. God kicked them out by heavenly law. Did He amend it? Is that law still alive? It is the same. Right now the heavenly law persists. Today sexual relationships between teenagers have become routine in American society. This is worse than the situation in the Garden of Eden. For that reason alone, America will decline. The morality further dwindles down; everyone is affected. America will not escape the judgment of Sodom and Gomorrah. Furthermore, the Roman Empire collapsed from within, from moral corruption.

Here I appear as a champion of God to restore the confidence of America. So my job, wherever I go, is to root out original sin and plant true love in the same hole.

My topic today is the true family. What is the true family. The true family is the one which observes the cardinal, original law of God. There is only one law; there is no deviation. There are no choices. There is one law of God. The family which observes it to the strictest extent will be the true family. So in order to create the ideal husband and wife, you have to go through the true family, because somebody first has to give you rebirth. Somebody has to make you new men and women. Then you are eligible. After the

fall of Adam and Eve, did this world ever receive the love of True Parents? No.

It is our destiny to go through the gate of the True Parents. Without True Parents, how can you expect true children? If you don't have true children, how can you expect a true husband and wife? Therefore, a true husband and wife do not come all of a sudden. It is the third level down. First we need to have True Parents. Then true children. You should be able to say to God, "God, I am the son or daughter who has been loved by the True Parents." That is the first qualification. We do have God, we do have true brothers and sisters. This is entirely different from the past. Have you become true brothers and sisters? In the fallen world, there is no such thing. Up until age twenty, the True Parents and true children are totally united together. They are inseparable. Then the children will get married. That is the natural sequence.

Men, love your wife, not only in her capacity as wife, but as a mother and elder sister. Men are in the position of father, elder brother and husband. The couple represents not only men and women, but all of mankind and womenkind, bound together by love. As much as you love your own mother, you love your wife. As much as you love your own sister, you love your own wife. The wife is the embodiment of everything. Your in-laws will not be distant from you. Your daughter-in-law will be just like your own daughter.

What is the fall of man? The



fall of man is the destruction of this pure, original love. The fall divided everything. The fall knocked down the True Parents and divided all the true children. It also knocked down the true husband and wife. Everyone is an enemy to one other. That is false, self-centered love, represented by only pursuing one's own interest. We have to bring a revolution here. We have to root out self-centered love.

So therefore we have to go through this revolutionary process,

rooting out original sin, finding the true love. How can we do it? By reversing Satan's pattern. Satan is arrogant. So we become humble. Satan is self-serving. Therefore we become sacrificial. Satan doesn't want to do anything for the sake of others. We want to do everything for the sake of others. This is a basic tenet of religions throughout history. My most favorite slogan is that you live for the sake of others. This is the most universal truth. Why is that? We have to bring this illicit love upside

down. The basic teaching of the Bible captures it very well. Jesus said, "I did not come to the world to be served, but to serve." Anyone who wants to be served is showing signs of a connection with Satan. Anyone who has a trace of original sin is a selfish person. Anywhere there is a stain of original sin, Satan can exert a claim. So in order to separate yourself from Satan, you have to go in reverse. Go and live for the sake of others. Serve sacrificially. This is not my credo or the credo of the Unification Church. This is Jesus's teaching, and that of God Himself. God is truly a selfless God, a public God. If God were an angry God, He would have demolished mankind overnight. He could do that. But God has been adopting this same gospel as His way of life. Selflessness. God is tirelessly, continuously working to subjugate Satan to claim victory over him.

We must realize that living for the sake of others is the only way to subjugate Satan. You must show to the world that you are different from Satan and that he has no accusation over you anymore. There is one thing Satan cannot do. He always says, "Serve me." Satan cannot serve for the sake of others. This is not just a concept; this is a living, practical way of life. Anyone who looks after only his or her own interest has a satanic attribute. The other way around, when the husband totally gives his life for the sake of the wife, the wife totally gives sacrificial love for the sake of the husband. In that unity, God can dwell with that couple. God will be in

the middle of the circle. And the love of God will come firmly with it. Then a God-centered family can begin.

True love will not begin without God. When you remove God, there is no such thing as true love. The reason we want to live for the sake of others is because by doing so we become like God, removing original sin and perfecting ourselves. That is why we have to adopt this way of life. Through true love our ultimate goal is to root out original sin. So we must adopt one simple way of life. We live for the sake of others so that we can practice sacrificial love within our home, church, society, nation and world. The ultimate result will be the rooting out of original sin, not only from us but from the world. With the same strategy, we can go to higher levels, to liberate even the world of hell. That is the ultimate goal. Our ultimate goal is the liberation of God. This is an incredible, extraordinary word we can use. The liberation of God from His grief.

So we come to the conclusion. The original sin was initiated by the archangel, who was joined by Adam and Eve. In return, in order to exterminate the original sin, we need a couple. In the strict sense, none of you is really eligible to be married. You are not completely worthy of receiving the True Parents' love; you have not completely grown as true children. The two levels have not been completed yet.

Where do the True Parents come from? God. That is the messianic goal. God has been pro-

pagating this messianic goal. When there is no foundation, the messiah comes at the very bottom. He has to make his own foundation from scratch. Historically speaking, Judaism represents the period of the servant. Jacob wrestled the angel, who represented the servant of servants. After that victory, the servant lineage began on earth. Then we moved on to adopted son's level and true son's level, and then True Parents' level. Christianity can be described as the religion of adopted sons. And that is laying another giant foundation. Without that, the level of the True Parents could not be reached.

The messiah is coming in the capacity of perfected Adam. Adam will restore Eve, in a process reversing the fall. Eve was created in the image of Adam. In the fallen world, he has the power to restore a woman to become a heavenly bride. That person must present her whole self, soul and love to God in sacrifice. Second, she must give everything she has for the sake of her husband. These are the two most important virtues which women must have.

Christianity has centered upon the bride and bridegroom story, because this is the foundation. John the Baptist and Jesus were in the Cain-Abel positions, in the adopted son and true son positions. Centered upon Jesus, the two positions should have come together. John the Baptist came as Jesus' spokesman, but another more important mission was to select a bride for Jesus. In the fallen process, the archangel took the bride away, so

the restored angel should be in a position to bring back the bride, to select her, bring her to Jesus, and to serve her. The families of Jesus and Zachariah should have come together. However, none of these things was done. The consequence was Jesus' crucifixion, which was like a repetition of the fall of Adam and Eve. At the time of the Second Coming, these same programs must be re-enacted. It must be consummated this time. What you need are True Parents so that your foundation is completely on their side. The Unification Church is doing precisely that. "True Parents" is not an arbitrary or random term. It is the most historically important word. I want you to understand that when the messiah comes to the world, he is the one who teaches completely opposite to the satanic world. He will introduce a brand new way of life opposite from Satan. Otherwise, he is not a True Parent.

In order to become true children, you must first accept the teaching of the True Parents. Then you must live that principle. And then become one with true children. So you have to serve the True Parents and their children. You have a tendency to want to know more about them and to serve them. That is a good tendency, because that is the way that you are going to create the children's world. Thus the Abel realm is automatically created. Automatically you want to bring the true children into the elder brother's position regardless of age. Therefore, the Unification Church has

the tendency to become one with the true family. The Unification Church is divided into Cain and Abel in a heavenly way. God, True Parents, True Children and True Angel, four levels. That was the original order and discipline. The Unification Church is gradually forming that most basic, absolute building block. America's legal age has become lower and lower. This external law is a heavenly blessing to assist us in our work. But Satan always wants to imitate the heavenly thing first. So everyone is getting out of their homes now. And Satan is trying to do all kinds of evil and society is accepting it. But when they come here to build a new society, the entire world objects because they feel a threat from the emergence of a new world. Parents kidnapping their own children has hitherto been unheard of. But this is natural, in that they know that their children are going to the heavenly side, in total reverse to the satanic world. So the parents are no longer in the natural parents' role, and they want to bring back their position by force.

We want to bring the original order of true love. As we grow, we will wipe out the world of distorted love. By the fall of Eve, we lost three loves: love of the True Parents, true children, and true husband and wife. Which one should be first? Do you completely feel the love of the True Parents? In one stroke, three loves were lost. In restoration, we have to bring back each love one by one, step by step. First, the restoration of True Parents' love. At least we must

accomplish this within our own lifetime. First we must know the True Parents' love. When you recognize the True Parents' love, you must love them. By doing so you restore the True Parents' love. Until you do this, there is no way you can go further. You should have the True Parents to begin with and true children to be your brothers and sisters. God must ordain the True Parents. The messiah is coming for that role. You might say, we've grown up now, we don't need the church anymore. That is erroneous, foolish thinking. You need a signature from me that you passed the True Parents' love test, and from the true children saying you passed their test.

Mother herself had to pass through these stages: she had to first love me as her father and then as her elder brother. It took her seven years to fulfill these levels. That is the foundation for loving the True Parents more than your own family. Since we have that kind of ideology, you can see your brothers and sisters in everyone; there are no strangers. You must go out and love your brothers and sisters out there. After that service, you can move into the position of husband and wife. All women must look at your husbands as your father and elder brother. The same is for the men. What is the standard of love? If you love your husband or wife more than you loved your parents and brothers and sisters in your own home. Then everyone will rejoice over your love as you become a God-centered husband and wife.

You need also three archan-

gels. You have God, True Parents, true children, true husband and wife, and true archangels. These are the essential components of the true family. From this point on you can lunge forward as the true family, the building block of the kingdom of heaven on earth. The True Family is what my topic is all about. In that family you have every component, everything that God created. When you look at the three spiritual children, you are looking at the entire archangelic world. Your husband or wife represents fatherhood, brotherhood and manhood, motherhood, sisterhood and womanhood. Then above it, the love of God is dwelling with you.

So you have everything you need to bring the kingdom of heaven on earth. If you just expect to sit back and be loved by your spouse, the original sin will creep back in. You have to lay the foundation; that is, you have to love and understand your mate as parent and elder sibling. Otherwise it won't work. The root of the tree of the kingdom of heaven has been laid. Now you are grafted into that root so that you have a true essence you can receive through that root. You must make an effort. It will not flow into you automatically. You must deserve it. Do you want to be a small leaf or a giant tree? To do this, you need a base in home church. You should be able to digest the external world while you are internally consolidating. When you go to home church, you go harboring the love of our True Parents. Love

them more than you love your own family. That is the quickest way to win the base. From the true family, you go on to the true tribe. You are ordained to become a tribal messiah. You are in a better position to fulfill that than Jesus was. Why? You have True Parents and true brothers and sisters. That is the reason you can get married. Now you know it. We have heavenly law; you shall keep an absolute standard of purity and become an exemplary family of heaven.

Remember that you have to go this path while you are living here on earth. If you do not complete this course before your death, it will take a million years to do it. But here on earth you can quickly cover an incredible distance in a short period of time. In the spirit world that is not possible. Particularly when you are young, it is the best time to cover a lot of mileage. If you hook into the spirit world, you can be with the True Parents every moment of every day. You are in the forefront of the heavenly soldiers, and our total attention will be upon you. You must be in a position to inherit the true tradition, sons and daughters of our True Parents. The key thing is true love. With true love you can do this. Otherwise original sin can creep in again because the seed has just been planted and is not yet perfected. Simply speaking, we should pursue that love which is given for the sake of others. Then you can demolish original sin. There you have the seed of true love. I want you to understand that in order to come this

far, there have been so many sacrifices paid by all religions in history. We are standing on the foundation of the saints and prophets of history, of all religions. I ask fer-

vently that you become true families. You will move on from here to the true tribe. That is your goal. Mother and I fervently wish you success in every step.



God's Day, 1982

Speech at Pledge Service

Given January 1 at Pledge Service to representative blessed couples

Why do we recite Section Five of the Children's Pledge? Because it is representative of the entire Pledge. The first thing we say is that we are "proud of the one sovereignty." Do we have that sovereignty? Should true sovereignty come on earth or spirit world first? What should that sovereignty be centered on? Here on earth we have sovereignty based on money, power, etc. Our sovereignty should be based on the love of God. On earth there are so many different sovereignties, but we are talking about one sovereignty: the sovereignty started from one individual, tribe and family.

If Adam and Eve had not fallen, they would have perfected themselves and formed a family; this family would be immediately connected to a tribe, nation, world,

heaven and earth. At the same time they set up their own family, they would have created the universe. Their sovereignty would have been incorruptible and infallible throughout history. It could not have been changed, because there would have been no formation of the opposition, of satanic forces.

So Adam's family position would have become the authentic heavenly tradition. That tradition would have prevailed here on earth and would have been connected to the spirit world. Adam was the center of not only the family, but the tribe, nation, world, and cosmos as well. When Adam and Eve failed to fulfill here on earth it had impact not just on earth but also in the spirit world.

But here on earth we are not yet part of one sovereignty. So you blessed couples here on earth are giving your absolute best for the fulfillment of this goal. There

is tremendous opposition coming against us. In this atmosphere you are trying to settle down and live; this is unthinkable. No matter what, we must exert our energy together to create one sovereignty or an atmosphere conducive to it. Day in, day out, we cannot live like ordinary men and women, without this sovereignty. We have to exert ourselves within our lifetimes to make sure that we have God's sovereignty here on earth.

How can we obtain this sovereignty? By force, by sword and rifle? No. By love. Fulfilling sacrificial love. Only by that. The existing sovereignty is Cain-like. We have to digest the Cain-type sovereignty; we have to bring about heaven's sovereignty, not just by word, but by deed. I want you to understand that all things in God's creation are grieved in their hearts because they do not have a true master. They want to experience the dominion of a true master.

We must be proud of our way of life, of the goal of our blessing. Our goal should come first so that we are ready to put up with any hardship, any amount of difficulty, any sacrifice so that we can move forward. We have to unite all religions, all cultures and all intellectual traditions to achieve our goal of God-centered sovereignty here on earth.

What is next in the Pledge? We are "proud of the one people." What is that one people? Japanese? Koreans? Americans? All people here? What does it mean? We are not talking about any particular race or nationality. We are

talking about Unification people, commonly known as Moonies. We are one people, Moonies. But in the name of one people, everyone is included.

That one people should be able to digest the entire culture of the world. We cannot say that we cannot live the way the Africans live because it is not "our" culture. Who can say that? We should be able to embrace all. We always think about one people. We are not talking about one particular high standard. We are talking about everyone together. That one people is centering upon the True Parents and they are all brothers and sisters. Has the world come to that level? How can we achieve that goal? If we stand still and wait for things to happen, nothing will change. We've got to do something. Bad people will not just vanish. The method of making one people is through home church. There is no other way. We should be united and totally awakened so that we can extract the evil out of home church. We can extract anything, including Communists, mafia and thieves, in home church. But we haven't been doing it because we don't know them. No matter how many different people there are in home church, we shall make them one.

What is next? We are "proud of the one land." We don't have one land. We have one planet, but not one land. We think in terms of Japan, Europe, the United States, and so forth. What can we do to make it one land? Again, through home church. Even though there are all kinds of people, when they

become loyal to one sovereignty, they can become one.

Next? We are proud of one language and culture. Have you become one-language people? Is that English or Japanese or German? Which language? Why Korean? Because that is the mother tongue. Unification Church Korean is not ordinary Korean. We are creating a new Korean. Even Korean people do not understand my language of subject and object, give and take and reciprocal relations. When I speak strict Divine Principle, no one can understand me; they ask what language I am speaking.

You are dumb and disabled if you are born not knowing your mother's language. Centering upon home church, you are becoming tribal messiahs. You are becoming parents, too. You as home church men and women must teach that one language to your home church people. This way you can create one language and one culture centered upon God. If there had been no fall, what language would have been here? Whatever the language Adam and Eve used.

In the second 21-year course you are to learn the mother tongue. In the first 21-year course I could not enforce that policy very well, for various reasons. It is a shame that many members have to read my words through German, translated from Korean, etc. It's too bad that you cannot read directly from our language. Think about it. I am learning English even after the age of sixty. I am making a tremendous effort. You young people have no excuses.

Should you learn the language? Is using an interpreter to talk to you the principled way of communication between parents and children? Do you think that we should learn your language? You keep saying every Sunday that you are proud of the one language and one culture. But what have you done about it?

What is next? We are "proud of being children of the one True Parent." In other words, we are proud of being Moonies. The Pledge can become lip service which we don't take seriously, and I have not been pushing it too hard. The first 21-year course was my course; therefore, I wanted to fulfill my responsibility. Now the second 21-year course is your responsibility. So you have to live up to being "proud of the one family who is inheriting one tradition."

What is the tradition? So far we have been talking about one sovereignty, one land, one language, and one culture, one people, one child of one True Parent. All these comprise the tradition. We are sharing the lineage and blood of our True Parents. We don't have anything to do with Satanic lineage. We are grafted into the heavenly lineage.

What is next? We are "proud of being a laborer who is working to build one world of the heart." We are here to fight a battle. And finally we are saying that unto our life we are responsible for fulfilling and accomplishing these missions. There is no way to accomplish them without a battle. This kind of thing does not come easily. In order to obtain all of these goals we've got to go through and win



the battle. Struggle and win the struggle. Through what? Love and sacrifice. Those will be our weapons. Without having love and sacrificial spirit there will be no way to win the battle.

The Unification Church is living under one tradition. Whether you are in Africa, Europe, Japan or the United States of America, you will jump to that mission. Do not forget the responsibilities upon your shoulders. The blessed couples are the ones who will fulfill all these responsibilities. When can you say that you are successful? Going all over the world does not necessarily fulfill it. You are going to fulfill it through home church. This is an absolute necessity. Home church is your battle ground. That is where you wage war for one sovereignty, for one

people, for one land and culture. Your every cell should be transformed. Every ounce of energy should be going toward that goal. That is my aim.

So we are going to be proud of our tradition and our lineage. What is the tradition? Restoration through indemnity. Without paying indemnity, restoration is impossible. Through the indemnity course your restoration is possible. No one else can do it for you. The degree of indemnity or pain will determine your spirit-world level. Why not lead a joyful, joking life? That will not make true restoration possible.

From now on, when you recite the fifth part of the Children's Pledge, meditate upon its meaning. Every word of it is serious. Even though home church is a small ar-

ea, it is where you can serve and attend God and the True Parents. Therefore, you have everything in home church. For God it took 6,000 years, for me it took 60 years, for you it will take only six years. It's up to you now. The atmosphere is ready. You can even do it in six months.

Mr. Kamiyama has home church and Dr. Durst has home church. Being president of HSA-UWC is second to home church. One man who does home church as his life is Reverend Kim. I am instructing him that you shall become a home church example to all the members. You should live and sleep in that place day in and day out. Dr. Durst should learn from Reverend Kim in regard to home church. Dr. Durst cannot set the tradition about home church because he does not deeply know about me. Furthermore, who can set the best home church example? I can. I know more than Reverend Kim. At this particular juncture in history I am designating that position to Reverend Kim. So you should learn the tradition from him. Reverend Kim is the head of the 36 Couples. He has a responsibility to teach the tradition. Do you blessed couples understand that?

Reverend Kim speaks: Since we have been doing home church for quite some time, everyone takes it for granted that we are all doing very well in home church. Every Sunday Father speaks of many ideas on home church. I have been summarizing the statistics in New York. Some people could not

do home church; some people are doing very well. But when you average it out annually for 1980, it comes to less than one visit per member per month. In 1981 the record moved slightly forward. However, it is still not very much different from 1980. The average is 13.15 visits per year per member. An entire three years have passed, and that is the result. Those persons who welcome our members into their homes, even serving one cup of coffee, are on the roster. We are winning one person like that every two months. Six people every year per member. 1981 was the same as 1980.

(Father:) Do you know what Reverend Kim is talking about? Is home church Reverend Kim's responsibility or your responsibility? At this slow speed how quickly can you make one people, one nation, one sovereignty? Are you talking about millenia, many thousands of years? There is a population of eight million in New York. If we have this kind of record here with 800 members, think about it on a national or worldwide basis. How trivial. All the Korean leaders should take first responsibility. They are the ones who have to spearhead the home church crusade.

Every day, every hour, I am thinking about home church. What about you? What kind of result did you get? I feel betrayed. The primary responsibility of the News World and all other institutions is to home church. It might take three years, but we have to walk that path. It doesn't make any

difference how long it takes. There must be a formula, there must be a manual. The principle of home church must be constructed and has to be lived up to. At one time home church was under Bo Hi Pak; he tried the evangelical meetings and World of Hope Crusade, etc.

But the most important crusade must be individual. All of the leaders have been saying to me that they are doing home church, they are committed to home church. And this is the result. We have to make a joint and unified effort so that everyone is responsible. No one in this room can say, "I am not responsible for it." No one can say that. Each nation has to have its record compiled. One visit a month, is incredible. It is

absolutely nothing. You have to do it fifty times a month, seventy times.

When I initiated Tong-Il industries in Korea, several times during the day I realized that my home church was Tong-Il industries. I went there every minute that I could get. Why did I go? Because I myself was doing home church. Isn't it true that I have done it? When the Unification Seminary was being created, I went up there every other day for two and a half years. It took five or six hours to make each visit. I would think that it was my home church tradition.

I am burying myself in East Garden because I do not have freedom of movement. So I am taking more people to East Garden and educating them there. I have



an urge to go to home church every day. It is a privilege that you can do this. Unless you do it, even if you are elevated in the spirit world, you will have nothing to do with me. This is not just a threat.

When we complete the home church providence, the purpose of religion will be fulfilled. In the future, home church areas will be very difficult to come by because everyone will have one already. Those who go less than thirty times a month will have their home church areas taken away. Virtually, therefore, you have to live there. Shall we go to the home church? The Bible says that in Christ you shall be kings. God and Jesus Christ send home church champions to the earth. Also God sent me to the earth as a home church champion. Jesus Christ is fulfilling unto his life. I have committed my life and soul to the fulfillment of home church.

Home church is your root. It is where you find your ancestors, your relatives, your posterity. So that is where you stay. Where would you go beyond home church? You make yourself at home in home church. In the home church area you are like the elder tribe leader. Should the 360 homes have to go around looking for you, or should you be there?

You have to go through the home church providence. There is no other way that you will reach the ultimate heaven. Don't you think that God would be anxious to visit you in your home church? Let's say God is visiting your home church area and you are not there.

You should be there to welcome God. And then the home church people can welcome God.

God is coming upon the foundation of two home churches. One is the Cain-type home church; the other is the Abel-type home church. There are 360 homes in each. The Cain-type home church is what you have now. The leaders are in the Abel position. When Cain and Abel unite together, then God can come to dwell. That is the Principle. When Cain and Abel are separate, God can have no way to visit that home church. In East Garden I tell the 36 Blessed Couples to come every day. They are the home church representatives. I spend much time with them; that is the home church tradition. By doing so, the dwelling of God is with them.

On the level of the nation, the Christian churches are in the position of Abel and the American government is in the position of Cain. When they unite, the messiah can be welcomed. The communist and free world represent Cain and Abel on the worldwide level. These two must be united before the coming of the lord. The physical world is Cain and the spirit world is Abel. All the angelic world is coming together to create God's world here on earth. Unless your mind and body become totally one, there is no way that you can welcome God. Between husband and wife, unless there is unity of Cain's and Abel's positions, there is no way that you can unite with God. Parents and children are also in Cain and Abel positions. When there is

unity, then the dwelling of God can be in the family.

Last night I expounded on the criteria of Abel. It is not automatic. Whoever in a family exerts more effort to sacrificially serve others is Abel. The minister of a church and his congregation are in Abel-Cain positions. The minister is there to serve the congregation, instead of vice versa. I am the leader of the entire worldwide Unification Church movement. Yet you are not existing for my sake. I am existing for the sake of the Unification Church. That is Abel's position. When I come to the American Church, my intention is not to take away from it but to add to it. It was the same when I went to Germany. Wherever I go, I want to help and I want to bring prosperity.

You have to be giving constantly. You have to work hard to make it. The True Parents are a formidable type. To be solid True Parents is not an easy task. The True Parents have to serve the entire world. And the children, in order to participate, have to make a certain offering to the parents. The parents are not waiting to receive the gift. No, the parents want to have the brothers and sisters share among themselves. But in order to share the blessing, they have to make a condition with the parents so that they then become like parents. I am in no way trying

to extract anything for my benefit. That is a parental heart. Therefore my heart is always the heart of giving. Yet the children, in order to share the blessing among themselves, should bring conditions to the parents. And that is why the parents receive them, not because they want to receive them. Nothing comes free. Create that kind of tradition. You must be labelled by the people as being weird for wanting to give everything away.

Japan in the Eve's position should play the exemplary role in the home church crusade. The 36 and 72 Couples of Korea must be responsible. They should be ashamed of how little they have done. If they come to my table at East Garden, I will look at them and ask them if they have done their responsibility. When you come to my table, you must feel shame because of how little you have done to fulfill my will. In many cases, members take it for granted. They think that some of the cake is owed to them. You national directors always say that you are major leaders. Would you like to be served without doing your responsibility? Japanese members have come from Japan to the United States to set the tradition. Now is the time to do it. Let's go to the general meeting now.

Our Families in Service to the World

by Rev. Chung Hwan Kwak

Excerpts from talks given to international missionaries.

The year 1980 began a new level of foreign missionary activity. At that time, Heavenly Father and True Parents granted the spouses of foreign missionaries permission to begin their families in the mission countries. I am very concerned about this new dispensation because, although it broadens our church's base, it is not a simple thing for each couple or family to manage these new responsibilities.

If you cannot understand your spiritual responsibility, your life of faith may suffer. The True Parents give the blessing which allows us to form ideal families. Many members desire to form an "ideal

family." I urge you not to miss the point: the term "ideal" does not mean to center on the family, but rather on the establishment of God's ideal. The "ideal family" is one which fulfills God's ideal. In this sense, if you don't fulfill your responsibility, the result of your failure will not simply mean that foreign-mission families must stay on the family level. It is essential that you realize your failure as a blessed family will influence your mission country. God's original plan is to bless the country through blessed couples.

Heavenly Father's purpose is not simply to give His permission for you to live as a family. His desire is to bless each country. In this sense, each foreign-missionary blessed couple's responsibility is crucially important. Failure to understand this will have bearing on your ancestors' and descendants' growth as well as your own.

The main point a blessed couple should be concerned with is how to keep God's blessing. Our age of blessed couples is like a bridge. We are not at the level of Adam and Eve, who were to receive God's original blessing; nor are we like those of the future who will receive blessing after reaching perfection.

This age of blessed couples is unique. It is bridging God's original intention with its restoration. It need only come once in human history. But each blessed couple participates. Because we find ourselves in this unique circumstance, the important thing is responsibility and how we fulfill it. If we cannot fulfill it, our blessing has little meaning.

I have noticed among members the tendency to compare their blessing with the True Parents' blessing. It is impossible; the quality, level and significance are vastly different. Even though our True Parents realize that their own family has absolute value and preciousness in the sight of God, they have really sacrificed themselves and devoted their lives to create the ideal family through their blessing. They understand Principle; when they sacrifice their children for the sake of a greater purpose, Heavenly Father has the freedom to give their children even greater blessing.

If as blessed couples we compare our lives with True Parents, we will be ashamed of our standard next to theirs. More important than comparison is devotion and focusing on our responsibilities as

blessed couples. It is essential to develop the purest attitude and then devote your daily lives to God.

When Heavenly Father originally wanted to bless Adam and Eve, it was a blessing based solely on His love. God's true love has no limitations. God envisioned that when two people married, there would also be no limitation of the love they could give to each other. At this time in history, can we honestly say that we are able to do that? Since none of us has reached God's ideal of perfection, our conscience bothers us when we focus mainly on loving our spouses and children. Somehow we feel ashamed and spiritually uncomfortable. There is an explanation: our blessing is not the original one God wanted to give. The original blessing would have meant completely unlimited love between God and man, man and woman, and parents and children.

There is order to love. The creation and entire cosmos are ruled by heavenly order. Originally God set up love to "rule" man. Love rules man even more than the Principle. Love is even stronger than the Principle.

The root of all love is parental love; it is the love God as a parent has for us, His children. When blessed couples relate to each other without centering on God and the True Parents, they begin to feel uncomfortable. Our original mind, our conscience, pricks us. We remember once again that, even though we are blessed, our first and most essential goal is how

to cultivate a personal relationship with God and True Parents.

As a blessed couple it is actually normal to feel somewhat uncomfortable. The world is not yet restored; therefore, the environment is also not yet perfected. Each of us understands the importance of blessed families needing a "holy" or pure environment. In this age of restoration, it would be abnormal for blessed couples not to have some concern about housing, food, raising children, etc. Yet if, as blessed couples, we try to concern ourselves with only our living environment, we actually misdirect our own lives. We should wait until God and True Parents guide us to begin to take care of our families. Even as blessed couples our standard of living must go through a process of development; we should not try to reach a new level of God's dispensation before enough indemnity has been paid.

It is best to emulate the True Parents' lifestyle and understand God's viewpoint on blessed couples in this unique age. As single people, it is easier to devote ourselves to God and church activities. However, when we also have a spouse and children to take care of, it becomes more complicated to devote ourselves with our former zeal.

Even though we know the Principle, our conscience doesn't completely follow its direction. True Father's situation is so different. He absolutely knows heavenly principle. His family is the first blessed family. He built our tradition during difficult circumstances

with his own family. This was extremely painful for him. How much easier it would have been for him had the environment already been prepared before he was blessed. Instead he had to build the environment according to God's ideal during the time of restoration. Nobody understood him. Nobody supported him. He couldn't explain anything deeply enough to solicit anyone's help. He had to do everything himself. His whole life has been a sacrifice.

When I feel things are very difficult in my physical family, I usually reflect on this and compare my family to True Parent's family. I try to remember the tradition which Father built while he was raising his family. Of course it is natural to have concern about our family. I cannot explain how sad I was to know that my children often went hungry. As their father, I was extremely concerned; I could only calm myself by thinking that even though they were physically hungry, this kind of indemnity condition would allow them to later receive wonderful blessings later. I know that Heavenly Father is my father. He is the parent of love. His desire is to give us a true blessing. But if we don't make some condition of sacrifice, Heavenly Father can't give us any blessings. He examines our motivation and actions daily; when we make small conditions of sacrifice, He accepts them and willingly gives us His blessings.

When blessed couples have children, it is natural to be concerned about them: their health,

their intellectual development, their future. However, I want to impress upon you that the most important thing is the state of their spiritual health. If blessed children are not strong or faithful, their parents suffer.

I have often pondered the meaning of real love. Even though I can't give my children the best food or provide them with the best education, my wife and I can give them a tradition of family life. If Heavenly Father can see their sincerity in living according to His standard and principle of tradition and based on that remember them and give them blessings, I have no doubt they will grow spiritually strong. It is most important for me to remember that my children actually belong to God and True Parents before they belong to my wife and me.

We so often misuse Heavenly Father's Principle and tradition. I feel this is especially true with the blessing. I have often heard couples comment, "Blessed children are so important. It is crucial that they be educated, cared for and served." Of course on one level this is true. But before you hold, serve, protect and take care of blessed children, as a couple you need to fulfill God's Principle and your portion of responsibility.

The Bible mentions the process of engrafting the wild olive branch to the true olive tree. As I indicated before, we know that the universe is based on order. There is even order and principle in a tree. If a branch is engrafted upside down, it will soon die. It is

the same for us. We are trying to be engrafted to the True Parents. Many times we have the chance to study the Principle and listen to True Father's speeches. Yet, too often people hear something different or read something into the things which Father says. When this happens they find misdirection instead of a clear answer. What is the correct direction?

Observe the True Parents. Their lives are absolutely centered on God. They are completely devoted to God's dispensation and work hard for God's will. The traditions by which our True Parents live their lives are God's; yet many times members have been engrafted upside down and, as a result, exhibit a very self-centered life. Members who use the Principle to serve their own ideas make the mistake of being engrafted upside down. Each of us has no doubt seen that many members who have worked hard for years suddenly lose power and even leave our church. The engrafting was wrong. After we are engrafted, we each need to bind ourselves closer to the True Parents in order to protect ourselves from the "wind" of Satan's world. We need to follow our Abel figure's guidance. But even this is not enough. We need to find the original order of love and then apply it in our daily relationships. Heavenly Father loved Adam and Eve and the Archangel, but all of them misused the true order of love.

I feel that blessed couples should first examine how much they love God and True Parents

compared to their spouse or children. Then it becomes crucial for them to set the tradition by which their children can live. Blessed children will not automatically become saints. This world is still completely under Satan. As your children grow, they will become more and more interested in the world, what their friends say and do. Your children will receive an education directly or indirectly through the lifestyle you and your spouse exhibit. If you devote yourselves, your marriage and family to God and True Parents, the hearts of your children will be deeply moved. They will begin to recognize that their parents are completely devoted to God's will and that the first objects of your love are God and True Parents. They will inherit it; even small children can begin to develop this godly habit.

Blessed couples living in mission nations are, according to God's viewpoint, the Abel of Abels of that country. Yet without God's support, the people of your country have no hope. One important thing to remember is that God works through the establishment of certain conditions. God couldn't arbitrarily give blessings with no foundation of sacrifice.

The story of Cain and Abel has become much more than a lesson to Unification Church members. We find Cain and Abel in our everyday relationships. We find Cain and Abel within ourselves. Why did God originally divide them? The main purpose was to build up harmony and order, since the fall of

man had destroyed man. Harmony and order can be found through such struggle. When we are given opportunities to pay the indemnity of Cain and Abel, we then have the chance to find the correct order of love.

The elder and younger brothers changed positions. There was establishment of a new order. Unfortunately, Cain didn't understand Abel's value and significance. Because these positions are still in the process of restoration, it is normal for Cain to fail to understand, respect or even recognize Abel.

A true Abel understands that Cain is really his brother and that they have the same parents. Therefore, even in the situation where Cain cannot recognize Abel, it is possible that Abel can understand who Cain is. When the two unite, Heavenly Father has a base upon which to work.

This principle carries through to the 36 Couples. True Parents' children sacrifice for 36 Couples. Actually, the 36 Couples are in the Cain position. Yet True Parents did not focus on loving, educating or guiding their own physical (Abel) children. Father spent such a small amount of time with his own children; perhaps 1/30th of his time was spent with his own family. The 36 Couples have no right to utter even one word of complaint toward the True Children. Because the True Parents' attention was focused on the disciples in Cain's position, their own children have become almost like orphans. True Parents are the owners of love.

Can any of us even imagine how painful it is for them to have sacrificed loving their own children the way they have? Yet, True Parents show us the absolute standard of following the Principle: they love Cain before they love Abel. After 1975, conditions were fulfilled on the national level and the True Parents could then begin to love their own children.

It is important for missionary blessed couples to understand this point. Before the restoration of your nation, you have no right to love your own children more than your members. Therefore, your attitude is of paramount importance. Daily, check the love you share with your members and with your own children. Compare the two and then decide how to follow the Principle even more closely. If you love your physical children more than your members before

the restoration of your nation, you are violating the heavenly law of the order of love.

Think of the process of True Parents' love and principle. They couldn't love their own children for fourteen years. From 1960-1975 Father loved and educated his disciples. It must have been a constant struggle in his mind to love them more than his own children. Even though we may struggle with feelings of a deep desire to love our own children more than our mission, the struggle that True Parents dealt with was much deeper.

Father is observing all foreign-missionary blessed couples based on the standard he used in his own life. Because he is, it is essential that you remember his principle: don't love your own children more than the native people, until your country is restored.

Altar for God's Offering

Editor's note: This article is being printed anonymously. Although many of you may know one or both of the couples, we all felt that the beauty of the interaction between these two families and the value of this blessed gift from God through these couples is purest without names. In addition, it is important for the child's future that he be able to make his identity with his family.

"Like a tree he'll stand
With his head held high,
And his feet planted firm
On the ground."

These words are from a song in an old Rodgers and Hammerstein musical. They are the words of a father describing his son-to-be. They came to me one day when I was asking God what a man is and what a woman is. I felt them

deeply and could see that a man is a mighty entity in his own right, firmly planted, straight, strong, grasping heaven and earth and uniting them.

"And what is a woman?" I begged of God. Then I saw a river flowing and knew that woman is the instrument of the flow as well as the flow itself. She is that from which new life springs eternally, on and on and on, generation after generation, age after age; she is the transmitter of culture and heart as well as of life itself. In prayer, I wept.

Several years earlier, specialists had told me that I would probably not have children due to a chromosomal deformity. Year after year I wept over this thought. How could I ever fulfill the purpose of my being? A medium once told me I would have children. And once, when Father was boasting of the attributes of ginseng, he twinkled his eyes at me, saying that it

could cause barren women to have children. But in my longing I was afraid to believe. I felt angry at my physical sisters who could have children but weren't choosing to. I ached whenever I saw parents mistreating their children. Why could they have children while I couldn't?

Soon after my husband and I started our married life together, a spiritual daughter told me of a world-renowned fertility specialist in Brooklyn. When I went to him, he confirmed what I had heard before and advised me to look into adoption. I begged him to at least try something. Unbelieving, he began a series of hormone shots. At the same time I went to an elder Korean member who administered ginseng directly into my ovaries through acupuncture. The doctor was shocked when I suddenly responded to the hormones, and, as it turned out, became pregnant with twins!

Several years later I joined a special sewing project under Mrs. Woo. Her husband was working with Il Hwa, so we always had an ample supply of ginseng. Imagine my surprise — and that of the specialist — when I returned to him four months later for more shots and found that I was already four months pregnant! As Sarah declared, "God has given me cause to laugh; all those who hear of it will laugh with me." And even amidst all the trials that children can bring, our laughter and gratitude to God grow as our relationships with our maturing children unfold.

However, along with this unexpected joy, I could not easily

forget the despair that had filled my heart during those long years of "barrenness." The one comfort I had during those years was a rumor that a few couples in Korea had offered their children to childless couples. And after God gave us our own children, I increasingly felt Him asking this of us.

One day in the World Mission Center lunch line, a good friend of ours admired our third child for the first time. My husband jokingly said, "You can have the next one." Laughingly, she responded, "I would be very much honored."

This was the first time that I had heard my husband mention such an idea. I had already told another sister that I was thinking of giving our next child to this very couple. Actually, when this idea first hit me, I had tried to sidestep it by speaking with this friend's spiritual daughter (who already had a son and daughter) about the possibility of giving a baby to her spiritual mother. And she did in fact offer. The idea caught her spiritual mother by surprise. Her immediate response was that she wouldn't want this sister to go through an additional caesarean birth (as she would have to) on her account.

When this sister told me the response, I knew that it was God gently chastising me for trying to "dump" his call to us. But I still hadn't mentioned any of this to my husband and so was surprised by his quip in the lunchline. As I heard our friend's "words of acceptance" unbeknownst to her, I stood outside of time and space for a moment.

Shortly thereafter I discussed the whole idea with my husband. It was as if he had already decided upon it. That probably was the case, in fact. It began to become much more real to me to have it out in the open, though, and sometimes I cried in sorrow of "losing" a child not yet even conceived.

My husband and I had just gone through a lovely birthing experience with our third child. There is nothing quite so special as giving birth to a child God has entrusted into one's hands. One poignant memory I have came the night after birth. I was the only one in my room nursing my baby. The nurse had brought her in at 2 a.m., drawing the curtain around us and turning on the nightlight. The baby was lying asleep on my chest when a doctor came into the ward, quietly calling the name of his patient, trying to figure out which bed she might be in. His business-like steps came over to my area. He drew the curtain aside to glance in. His face lit up and filled with wonder. "Oh," he exclaimed, "how beautiful!" And without his realizing it, I think, he moved in closer and just stared. Suddenly he came to with an embarrassed jolt and rather stiffly withdrew. However, I had been feeling the wonder of the moment as well, and assume that it was the presence of rejoicing ancestors.

Many small moments like this made the thought of giving a baby away heavy, but it was now inevitable. We had made our decision and, regardless of my feelings or any circumstances that came up,

we were on a track with a sealed destination.... Even these feelings of sadness began to comfort me with the thought that I had had these experiences and memories and could now make it possible for God to give such experiences to another couple who otherwise would never know such wonders. "It's one thing to admire a friend's child," our friends much later told me. "But there is' absolutely nothing that can give one the understanding that comes with having one's own. And to think that we came so close to missing it forever!" Friends who were so moved and encouraging when we shared the idea with them also comforted me.

When my husband officially presented the idea to our friends they were once again caught by surprise. He later reported that he wished that I had seen their faces when he asked them; they were so shocked and taken aback. They said that they would think about it for awhile. When the "awhile" began to go on, my husband assured them that we were going to give our next baby to a childless couple, either them or another. They accepted very soon after, and their central figure presented the offering to Father. A short time after, the mother-to-be excitedly called to say that Father had approved.

From that time this couple entered our family spirit. I often felt their presence and sometimes dreamed about them or even saw them in visions. My husband and I joked that we no longer had a private life as a couple.

After almost a year of trying to conceive, we finally gave up and went to the doctor for hormones. I also secretly took ginseng, and conceived after two months. The doctor was so amazed, saying that normally these hormones work only after six to twelve months, or even two years. But then how much more shocked she was when I told her the destiny of this baby! I told her because, if at all possible, I wanted the other couple to be present at the birth. I assured her that if she would rather not handle such a case I could locate another doctor. She was visibly shaken, but exclaimed that if we were willing to give our baby away, she could deliver it! As for the details, she would discuss them later.

Driving home, I began to digest the fact that I was pregnant. Again I felt sad and thought, "Seven months from now, August, my daughter will be two ...such a perfect time to have another child." Immediately I heard a lovely, slightly chiding voice: "Now don't forget, this is their baby; afterwards we'll think about your family." Although that wasn't really the end of a troubled heart, it certainly jolted me onto the right road.

It was exciting to congratulate our friends and watch them go through all the things one does go through with one's first pregnancy. It was their excitement and growing anticipation that helped me most through the coming months. If I ever began to feel blue, there would be a letter or phone call with a new parent-to-be tale, and I

was always lifted.

Sometimes the other couple experienced the presence of excited ancestors preparing for the event. I was glad to hear that. I sometimes wondered how the wife's ancestors related to this blood coming into their staunch Catholic line. My lineage was Protestant, with two families escaping religious persecution on the Mayflower. During the pregnancy, however, I learned of a French Huguenot line I had previously been unaware of. It turned out that the father-to-be has the same roots. Maybe we are even related somewhere along the line.

Probably the hardest moment came when I had an amniocentesis and was told the baby was a boy. Although several people, including the mother-to-be, had dreamed it would be a boy, I had it in my mind that it would be a girl. Things were somehow easier for me to adjust to with that thought, even though my husband (and intellectually me, too) was praying for a boy. When we heard the news, I was so happy to tell our friends... intellectually. It was a confusing time of hard prayer and strange dreams. In my heart, I had to get ahold of myself all over again, but again, the other couple's response got me beyond this.

When I was pregnant with my other children I had prayed for them and made conditions. I found it difficult to do this now out of fear of creating an attachment that would be so hard to break, especially at the time when we would be celebrating another cou-

ple's joy. So I asked them to do this (although no asking was needed) and I always felt the baby was embraced even though I couldn't really participate in the embracing. I felt that God was a bit disappointed in this, but it was the best I could do and He only gently pushed the issue.

My doctor didn't mention the situation again for several visits. Then she asked me if we were still planning to "go through with it." I told her that if we retracted now there would be a "death in the family" for our friends and from then she wholeheartedly united with the idea. The hospital had trouble with our desire to have the adopting couple in for the delivery. But the doctor by this time was caught up in the spirit of things and told me that she would do all she could to make it a good experience for the new parents.

My husband's folks were ready to disown us for this unthinkable undertaking and no explanation could change their reaction. My folks were very surprised, actually blown-over, but supportive and encouraging. My mother wrote that she was so proud of us and impressed that we would do such a thing. She said that she never could have done it.. or was it just that such a thought had never occurred to her! She offered to come at the time of birth to help with the children, and came immediately for a week to get to know them before the rush.

During the visit she pushed me to "level" with the children. I had been in a quandary about what to

tell them because I know that what I said could easily be blurted out to anyone we knew, including our home church contacts. Perhaps too, I was still in a bit of a quandary within myself about it all. I ended up telling them nothing, even as they became aware that I was pregnant. But my mother really pushed the point. So I explained to my children that our friends had no children because they were not able to have a baby, and they were so lonely and sad. So Daddy and I said we would hold their baby in my womb until it was big enough for them to take home. When it was ready to be born our friends would come down to get the baby.

From that time, I could share the excitement of the growing baby with them as one would normally do with one's children. They often talked of "Uncle and Auntie's baby." Something happened in my heart at that time as well, perhaps in the same way that the Divine Principle becomes real when one begins to teach and testify to it. From that day I was no longer troubled. It was like a cloud was lifted from my soul.

When the doctor said "this week" a week or two earlier than expected, my mother jumped on the plane and the parents-to-be jumped into their car. As we were swimming, the day after all had assembled, I went into labor. The father-to-be kept track of the contractions while we made and then ate dinner, and then went to the hospital.

By some miracle, I was the

only patient in labor and delivery the entire night, giving the staff freedom to swing with our situation. The nurse assigned to us was deeply moved because she had been seriously considering giving a child to her best friend, who couldn't have any. (The next night she came to my room, and in tears, said how much the experience had meant to her.) The wife stayed with me through the night while our men wandered the halls. The doctor and staff secretly determined to allow the parents-to-be into the delivery, but the end came so quickly that our friends had no time to prepare. Instead, they stood just outside the door and when their son was born they got the first glimpse. As the doctor held him up, my immediate thought was, "What a beautiful baby they have!"

My husband and I congratulated, the mother wept, the father admired. Immediately the doctor prevailed upon the hesitant nurses to give their son to them to hold. Soon after, she got a room for them so they could spend some time with him. She came into the recovery room to tell my husband that they were both rocking their son and singing a lullaby midst tears. Later, when the father was telling us of this time, I saw that parenthood was suddenly a reality for him and that he would never be the same again.

When I began to get blue during the hours following the delivery I had only to think of my own children. Each time, I became so overwhelmed with love, gratitude

and homesickness that the feeling would slip away.

The new family spent the week here before returning home and we often saw their baby. But he was not our child. My mother commented on how strange it was to see him but feel no attachment, and my husband and I had the same experience. At that time I felt the love and prayers of our friends so very much surrounding and protecting us. Later, when our friends sent pictures of their growing boy, he looked so beautiful, so happy, so well-taken-care-of, that we were further assured and comforted.

After our friends left, I told my home church contacts why I had become pregnant and what we had done. They were amazed; some were moved to tears. One deeply Christian woman's life of faith was dramatically affected by my testimony and another woman took a final step of commitment to Christ (something she had longed to do for the year and a half I had known her).

Whatever our reasons for allowing God to use us in such a way (our gratitude to Him for our own children we thought that we could never have, my sympathy for childless couples, etc.), the idea was not ours but was "laid upon us" fully formed. It was made in heaven with the assistance of ancestors, we feel.

I hope that more couples will be moved in a similar way. But I also feel that no couple should feel guilty if one or both feel that they are not able to go through with such an offering. It's not some-

thing you can push. God is so just and heaven so ruled by love that such an offering will come "freely" (with effort) from the hearts of those chosen. If the heart isn't there, I feel sure that heaven would be the last to insist on such a thing.

We continue to thank God that He chose us to be such an instrument of His love, to be the means

by which He could bring to another couple and their lineage an object of eternal joy ... a third messiah.

As time passes, our friend's son becomes more and more a reality in their lives and in the lives of their friends, and less and less of a reality in ours. Still the gratitude and even awe of being part of such an offering persists. Thank you, Heavenly Father!

The History and Practice of our Church Traditions

Part V: Family Relationships

The material for this article was gathered from speeches given by Father, Reverend Kwak and Reverend Won Pil Kim. Material in bold is taken directly from Father's speeches and identified by date. More detailed information on these points will be forthcoming in a book about Unification Church traditions.

* * *

Many newly blessed couples will soon begin their families. Yet each couple needs to consider the parameters of what they will do to establish their blessed home.

In your dwelling, in your work, you have two additional members always with you; these are the True Parents. You must live with me spiritually all the time—while you are eating; while you are sleeping,

while you are in the bathroom, while you are taking a bath, taking a rest, even in dreams you can be sitting with me and discussing with me. The grafting process is such that your branches have to be taken off and connected to the root of the truth, the true root. That's the only way. This is the secret of our movement. Whoever has that basic, fundamental attitude and that spiritual power will perform miracles.

Portland Director's Conference 4-14-74

According to guidance from Reverend Kwak and Reverend Won Pil Kim, the tradition to be used in setting up a blessed family is the same as all traditions of the Unification Church — it is based on discovering and living a heavenly attitude.

An attitude is something each of us possesses. Yet it can be good or bad depending on motivation.

It is difficult to become a true wife. Certainly it is hard to be a true husband. If you don't think so, you are better than me. More difficult than that is to become worthy parents to your children. Even though somehow you become worthy parents, the next step means sacrificing them for the sake of the whole. The wife you love so much must go out and the children you love so much must also sacrifice....Everything prescribed in the Bible must come to pass. The person who loves his wife or family more than the Lord is not worthy of the Lord.

...Is it more important to have the daily life of living together and having three meals a deal and having children—or to solve the basic issues of our life, namely, tradition and satisfying the Principle requirements with which to teach our children? You must know what comes first; it is not as simple as just living together. You have to discipline yourself in a certain direction of life, making sure it is in conformity with the Principle. Then perhaps you will be a worthy textbook.

February 11, 1980

The relationship of husband and wife needs to be restored. People in society play these roles, yet when something goes wrong, they often seek the easiest solution: divorce. The marriages in

society pledge to last a lifetime, but according to our belief, blessed marriages are eternal. There is quite a difference. The attitude with which each of us views his or her spouse is crucial to the health of the relationship.

So often we beg our partner to come to our standard at the same time our partner is desperate to get us to come to his standard. Yet neither mate's personal standard is the same as God's. Both people must do everything they can to discover that standard in God. If your mate has a difficult character, don't expect him or her to change. Think instead that you will do everything possible to perfect your own character by becoming closer to God. You can't change your feeling towards something, but you can change your reaction.

If you struggle with a certain point in your mate's character, write it down and then analyze it. You will probably discover that you may be expecting too much of each other or are too sensitive yourself. If you feel some disharmony, it is probably a disharmony of emotion in the moment. It is not something that cannot be overcome. Realize that there have been billions and billions of couples on the earth throughout all of history; none of them have ever achieved 100% harmony. You have an advantage: God. He is at the root of your blessed marriage. If you cannot live in perfect harmony with your mate, try instead to live close to God. Through Him, your relationship can become better.

Think about the fact that even within yourself it is difficult to make complete harmony of your mind and body. How much more difficult is it to create this with another person.

Another important key to remember is that this era of blessed couples is a transition from the fallen to the restored. In this era, we must remember that our **main goal** is to try to build this ideal family, not necessarily enjoy it. We do this so that our descendants may enjoy their ideal family life.

The Role of Woman

Women have to establish indemnity conditions to completely obey men. Women absolutely must not get angry. As soon as a man and a woman have married life, you can understand that a woman can be subjugated by a man.

February 8, 1977

If your husband walks into your room, tired and with slumping shoulders, and you are just waking up from your nap, don't expect him to just love you. Even though you may be angry, never show it, but greet him and give him a massage. If he won't let you make him comfortable by taking his socks off, for instance, then just tackle him and take his socks off with your teeth! NO husband could stay upset with that kind of wife.

February 11, 1980

Wives should develop Mother's heart. A wife should never neglect her responsibility to pray for her husband's public mission. If she

can really focus and dedicate her heart in prayer to help him accomplish his public mission, his way will be much easier.

Heavenly Father does not like the attitude of women who have a low opinion of their husbands.

Advice which was given to the wives/husbands of missionaries can also apply in general situations. If a wife goes to join her husband, she should take the servant position. After filling this position for a minimum of 21 months, she can then take her proper position. However, if she does not fulfill it within that time, it will take at least three years. True Mother could not take her own position as Mother for seven years. Only on God's Day of 1968, she was able to occupy that position.

If your spouse can support you for three years, then there will be no problem. Then all members with whom you work will respect your family. This is not just for your own couple but will be a pattern for your descendants.

If the husband likes something that the wife doesn't like, she makes effort to get to like it because her beloved husband likes it.

The mother should make Cain and Abel unite together, and then mother and children unite with father.

The mother has a dual responsibility; she must bear children and the children must be obedient to the parents. The mother must serve the children as she attends God. The mother is responsible for heartistic education. Don't be ashamed in front of God or your husband.

The seed of the fall was planted in woman's heart, so she must be responsible for heartistic restoration.

Woman must be careful not to get angry. The key is not to get separated from her husband.

Conference: January 2, 1980

The role of man

Women need to be protected by a man.

A man is a representative of True Father, and a woman a representative of True Mother. If a husband neglects his wife, therefore, this means that he neglects True Mother.

Origin-division-union action is manifested concretely in daily family life. When you leave home in the morning, do so with happiness, and when you come back home, do so with happiness. After coming back home, you should talk to you wife and children about what happened that day and discuss with them to connect things. Connect everything with love and a smile. You may discuss the Will with your wife, but if either of you wants to keep some secrets about the Will, you may do so even for eternity. You should have that kind of relationship. Worldly couples have not been that way.

The man should take responsibility for whatever happens in the family. He should have the central authority in the family. Establish the tradition in your family.

Way of God's Will

The Father is responsible for his wife, for the mother of the children.

The father is the protective fence to surround the family.

Conference: January 2, 1980

Personal time

As a couple, you need to share with each other every day. You need to set aside at least a little time to talk and pray with each other. You need to comfort each other and share God's love as well as your own love for your mate. Even if it is not more than 10 minutes, each day should include some private time for the two of you to understand each other more and more deeply.

If you do this, your centers/homes will be like nurseries for younger members. You will be able to give rebirth to young spiritual lives.

Witnessing to your mate

None of us should neglect the responsibility of our own spiritual health nor that of our partners. One of the most important aspects of our blessed life is to witness to our mates.

If you are already living together and then make a plan to witness to each other, in one sense you are too late. You need to discuss how you want to build your





foundation. Witnessing should bring you closer to God and then you will naturally be close to each other.

There may come a time when one of you is overly sensitive or doesn't feel well. If that happens there may be some tension and distance created in your relationship. Especially at these times, you need to do your best to witness to each other. Communicate deeply your innermost thoughts. Center on bettering the spiritual health of your marriage.

One word of caution: do **not** witness to the negative aspects of your spouse publicly. It is not effective in bringing you together. There is too great a possibility to drive you further apart. For example, a minister may preach a sermon to his congregation. His parishoners may praise him for it and feel he is nearly a saint. Yet his wife may recognize that while her husband is a good speaker he still has his faults. She should keep them to herself. It is her job to keep quiet about his faults and show others his good points so that they can naturally develop even more and more respect for her husband and his public mission as a servant of the people.

No matter what mission your husband or wife may have in our church — minister, lecturer, businessman, office worker, maintenance man — he or she occupies a public position and is literally a servant of the people. Do not spread his or her faults to others. Your mate may already know his faults. And he also knows yours.

Both of you should keep them to yourselves. Pray about them with each other. Ask God to help you work them out. There is no need to create more distance and tension between by talking about them to others.

Respect your mate

It is important to respect your mate. If you look at your spouse praying for Heavenly Father's will and making some special conditions which he or she never even mentioned to you, you will naturally feel some foundation of respect growing. Even if you are not physically together during the day, you can feel your spiritual connection through respect. Without respect, there is no real love.

If you can discover God and True Parents in your child and in your spouse, then you can respect them.

Without respect for each other, a true relationship is impossible. Our love can spring up based on our belief, faith and respect. Without building a true relationship with your blessed mate, your salvation becomes almost impossible.

Horizontal love is always changing its direction because it is not firmly centered on God. Therefore it is important to love each other through God.

Nothing is worse than a husband speaking ill of his wife or a wife speaking ill of her husband.

If one partner keeps a promise with God and doesn't change his or her mind about wanting to establish a happy family, he or she will

be given a better partner to fulfill the original purpose to make an ideal family. If he or she breaks the promise as well, feeling empty and having nothing to believe in, happiness will not come to that family.

Promises that you make to each other are so important.

Witness to your child

Witness to your child even before he or she is born. While your baby is still in the womb teach him about Heavenly Father and True Parents. It is also important to educate him about how to sacrifice.

We are able to be directly educated by True Parents. Yet our children will be educated by us.

If you are concerned about everything for your children and don't allow God to participate, He won't need to give you assistance. It is important that as a couple you do your 5% responsibility, but with faith also allow God to accomplish His portion of responsibility.

If you are not spiritually strong, how can you expect your children to be? If you are not and do not make initiatives to overcome this, your children may have a more difficult course. It is better to think and pray about this even before your children are conceived.

When you are going to conceive a child, you must set a date and pray for that occasion. You must talk with each other, planning to make the day a most honorable one, a

glorious and purified day, so you can give birth to the most desirable and beautiful child of God. The you can tell God, "Give us the child of your desire, so that we can educate him and give him back to you.

If you are given a son, you must pray earnestly to God, saying, "Thank you, Father, that you have given this house a son. We are going to educate him to be your loyal son and raise him in such a way that he will love this land, love this kingdom and its people, and thus inherit your blessing and actualize it."

December 22, 1976

Public Mission

It is essential that each blessed couple put their public mission(s) before their individual family needs.

After the Blessing, there are some couples who only want to take care of themselves and focus on raising their families. There are also those couples who desire to focus on God's will and their missions. It depends on our attitude and faith as couples whether or not our children will suffer.

No matter what mission you as a couple occupy, you must not focus on taking care of your own wife more than taking care of members.

When you focus and serve God more and more, He will prepare for your families.

Our True Parents are concerned with those people who aren't

involved in public missions. Although they are concerned with the individuals themselves, their concern extends beyond, to your descendants.

If couples are only concerned with their family level, they will be distant from Father and Mother and our spiritual laws and order.

It is best when Blessed Couples manage their families and focus on their public mission.

We need Heavenly Father's support in our lives, but don't ask for it through prayer. Focus on your public mission. When you do, God will hear your request.

Restoration of Love

We must restore the loves of parents, conjugal love and children love. Through a certain process we can completely restore these three types of love. Then we can reach the image of God. God's total purpose of restoration is locked up within these three kinds of love.

As blessed couples, our first purpose should be loyalty to God. As husbands and wives, our main goal is to come into the sons' and daughters' positions to God and True Parents.

(compiled by Nancy Neiland Barton)

Letters from the Field, 1975

Following are excerpts from a letter which an American blessed wife wrote to her husband in 1975. The wife, a member of the 777 couples, was doing itinerary work. At that time, prior to the Yankee Stadium and Washington Monument rallies, the graduates of the first Barrytown training program had just gone out to be pioneers; the usual state structure was exchanged for a total pioneering system. The wife, who had at that time two children, was an IW, along with many other blessed wives, both American and Japanese, for several years. We are publishing these excerpts in the hope that they may represent something of the intimacy and strength of marriage as well as documentation of a time in the

history of our church and the course of the early couples.

* * *

My Dear...,

I'm so sorry about my lack of responsiveness to you while I was home. As I look back on our experience I know that I must have hurt you a lot. Truly I am sorry. I want you to know that I love you very much and miss you so much when I'm away from you. The situation I'm in right now is one that I can't change, but I know that it has a great effect on my functioning. I guess I couldn't take demands from so many different sources and you are the one I could

reject even though you are the one I want least to reject. Don't worry about it, though, because I feel that this is indemnity which we must pay for the nation.

I will pray for you regularly. Don't get too discouraged, because I love you as you are. Father has used you for great missions "just as you are." You know, most people, if you found out their deep feelings, think that they are pretty rotten and have many problems. A great breakthrough came for me when I had a sudden realization that everyone felt inferior, so therefore I wasn't so bad. And if I wasn't so bad, I could take the first step in helping other people feel they weren't so bad. So anyway, do you think that other people see you as being such a terrible person? No. Then look around you and wonder how many of your colleagues are sitting on deep guilts, fears and misgivings about themselves which they've never shared with anyone. You can help them feel better and in so doing, you will find that they will be grateful to you and you will feel better, too.

Well, that was a sermon. I guess I feel like I certainly didn't help matters for you!

I want to write an article and I thought you might help me with a little research. I want a few examples of people who were persecuted or martyred for their beliefs and why. I want to use them to show how silly the reasons look now. For example, early Anabaptists were killed for not baptizing their children.

* * *

This month is going to be gone in no time. There is so much to do. I had been kind of depressed lately. Actually, I've felt a heavy burden since becoming an IW in this region. The spirit world is so heavy here. But now I feel better. Father's attitude towards this year gives me more hope. I guess all along I had really been struggling internally with the pioneer system and feeling hopeless about it. Also, in a very personal way, it affected the only security I ever had in the movement for our family after the break-up of the regional system. So although I had to give hope and inspiration to the pioneers, I couldn't internalize this hope myself.

Gradually I am finding many insights and am regaining my faith. I guess when I was home the last few times the insecurity I felt was expressed in some resentment toward you and the the security you have which just doesn't include me. I know you can't help it, so don't worry about it. I just want you to become a strong leader whom God can use in the most needed capacity and I know you can do it.

Resentment is becoming a real key word these days and I want to share with you some of the things which are happening. We are in the middle of a workshop. Thirty of us gathered at the farm in We had meetings all day on Wednesday, ending with an all-night prayer vigil in very, very cold weather, around zero degrees with a wind. We prayed outside only two hours because it was just too cold. One definitely does not fall asleep!

People had a good experience of liberating themselves as individuals and feeling some relationship with God. The following day we had testimonies and things began to evolve -- a deep bond of love and trust were experienced in the group and we prayed some more.

The next day we were going to witness for the workshop. Before going out, we prayed for one hour outside. During this time, many things started coming together for me. Afterwards we had a testimony meeting and more prayer and many insights and revelations came. I want to share some with you.

I never thought so much about repentance before and the connection between repentance and resentment. Remember how I always used to say I thought there was something about Father's use of the term "heavenly resentment" that I didn't understand? Finally it is all coming together. We have been praying for Pentecost, which is essentially for spirit world to work through us or to come down and help us. But in order for them to help us, they must be liberated from their resentments. They must be able to forgive and only we can free them of this resentment.

In the South ___ was praying in an all night prayer vigil and was given a vision of an open scroll before him. He lost it and someone else picked it up. The message was that the South had been in the Judah position but because of slavery the Civil War came as indemnity. Abraham Lincoln's assassina-

tion brought God great resentment. With our family repenting for them, many spirits were now freed to work in the South. They came and thanked our members. So I believe that great things really are going to happen.

I go to Texas Sunday night, first to Dallas-Fort Worth, then Austin, Houston, and finally San Antonio. On Thursday, I will go to New Mexico, spending three days there, then on to Boulder, where ___ is giving another revival meeting and workshop with Wyoming, Colorado, and New Mexico. From Colorado I go to Kansas for three days, and then back to New York. In each state I'll visit at least the new pioneers.

* * *

Here I am in the third floor attic apartment of an associate member in ____. It's cluttered and messy. There is no phone and I have four hours to kill until the next bus goes to Emporia. I just want to cry on someone's shoulder. Can it be yours? Sometimes I wonder how long I can go on like this, enduring day after day with no place in the world to go. Just bus station to taxi to airport to taxi to bus station and pay phone booths. The longing within me to have a place and you and the children becomes almost intolerable at times. These days I travel almost daily. Sometimes I just long to do something more productive, more practical.

Last evening I came to _____ to see our pioneer here. He doesn't

have a place but is sleeping outside. He used an associate member's car and picked me up. So I stayed at two girls' apartments overnight. Today I was going to go with him to Lawrence to guess what? Help him build a house (his version of a tent), basically a shelter for his sleeping bag. I don't know what to think of all this. Personally, I don't approve of all this crazy stuff. But then Father said to do it and I don't want to stop their zeal. I just hope that it is not counterproductive.

All along I have been afraid that it is too much to hope for to go see your parents. It is just so frustrating not to be able to plan ahead. It is so abnormal right now. I'm just so, so tired of living like this. I keep trying to find

something positive to live for, and it gets harder and harder.

On the positive side, I've been thinking that in light of the persecution, it's interesting that Father has sent everyone pioneering. So many of the accusations become very different in this context. Especially brainwashing. How can one lonely, helpless pioneer be accused of brainwashing someone else? An organization that has very visible centers with lots of people can be attacked much more readily than individuals can.

Well, thanks for listening to me. If I don't see you soon, I'll be in Manhattan over Christmas, then Denver, then Norman.

I'm sorry for dumping all this. I love you so much and miss you so much. I hope that someday our little family can be together.

Homosexuality: Let's Face It

According to the Divine Principle everything and everyone can be eventually restored to God's original intention. This 21-year course has a new focus — that of taking more personal responsibility for our own restoration and that of our families. It seems to me to be consistent with the providence at this time that certain issues and problems which church members have "put aside" for awhile are now demanding resolutions. In working in the Blessed Family Department, I do extensive personal counseling, in person, via phone, and by correspondence. This close contact with the more intimate life and struggles of members has led me to take a closer look at what members are facing and to seek methods of help which are more extensive rather than giving simplistic answers.

One of those issues is homo-

sexuality. Although it is seldom talked about openly, it is something which I feel needs to be dealt with. I also feel that Heavenly Father wants to help us find answers and work out the problems we face. Many fine, talented, wonderful people who have had this orientation join the church, believe the Divine Principle, and live a celibate life, having put homosexuality in the past and look to the future for a new life.

As a Church, our ideal is to create God-centered families in the four position foundation. Yet between the ideal and the reality a large gap may exist. certainly, the confrontation becomes intense as we move closer to married life and the realization of the four position foundation.

Most of us have had the attitude that there is nothing that

God, working with a loving family, cannot overcome. That must be true. But wherever there is a gap between the reality and the ideal, we must find hope and practical steps to begin closing that gap.

Thus, as a counselor and therapist myself, I have felt the need to do some research, seek out methods of self-help and therapy and be informed of the potential resources for those members who feel the need and desire to seek help and change. An understanding of the Divine Principle and God's intention for man is one step, but there may be deep-rooted emotional struggles for which practical day-to-day help is necessary. The following article is excerpted from a paper done for a class at the Unification Theological Seminary and contains numerous helpful suggestions as starting points in considering this problem. Also included in this issue is an interview with Mrs. Shin Wook Kim (Lady Dr. Kim) on this topic.

Nora Spurgin

Part I

"Homosexuality" means sexual proclivities toward those the same as oneself.

Dr. Ruth Tiffany Barnhouse, M.D., author of Homosexuality, a Symbolic Confusion, uses the word homosexuality to refer to "an adult adaptation characterized by preferential sexual behavior between members of the same sex."

For Dr. Charles W. Socarides, M.D., "Homosexuality is a pattern

of sexual behavior wherein individuals repeatedly and out of inner necessity engage in sexual acts with partners of the same sex." And he adds: "This is not a sexual preference as there is no choice. This desire is determined by unconscious mental processes."

Generally, those who are dealing with homosexuality find it important to make the distinction between "situational: homosexuality" (i.e. men isolated together in prison or at sea may adopt homosexual behavior) and a true homosexual psychological condition. So does John J. McNeill, S.J., author of The Church and the Homosexual, who writes: "Today we use the word homosexual primarily to refer to the psychic condition of the individual, and not just to occasional behavior." As John Cavanaugh remarks in his book Counseling the Invert: "It is important to accept the concept that homosexuality is a way of thinking and feeling, not merely a way of acting. The performance of homosexual acts is therefore not in itself evidence of homosexuality." This distinction is important because other scholars, notably D. Sherwin Bailey, author of Homosexuality and the Western Christian Tradition, will use this argument to observe that strictly speaking "neither the Bible nor Christian tradition knew anything about homosexuality as such —both were concerned solely with the commission of homosexual acts."

Already, just through looking at these different definitions, we see that it is not so easy to grasp

what is meant by the word homosexuality. Alan Bell, psychologist, speaks of homosexuality as a kind of "umbrella term, both meaningless and misleading." Insisting on the variety of experiences covered by this term, he says: "There is not such thing as homosexuality. I mean by this that the homosexual experience is so diverse, the variety of psychological and social and sexual correlate so enormous that it is better to speak in terms of homosexualities." Bell reacts very much against simplistic views of homosexuality, especially the point of view of the man-on-the-street "who is put off by complexity of any kind." He adds that even the homosexual-on-the-street "thinks that he or she knows exactly what it is all about."

Bell concludes that the label homosexuality is somewhat arbitrary. Some will define themselves as such because they find it easier to become emotionally involved with a partner of the same sex, some because their lack of interest in sports will be labelled as such, and others because they wish to make a declaration "which amounts to more a political statement than a true indication of their sexual orientation (i.e. women's liberation)".

Bell also states: "The homosexuals are as different from each other as heterosexuals are from each other — even after it has been decided that a given person is homosexual there is almost nothing that could be said about the person on the basis of that label." This does not mean from Bell's point of

view that no study can be done on the subject. It is more a warning against oversimplification and an encouragement for us to deepen our understanding of each individual situation.

Homosexuality and Moral Dilemma

Dr. Richard Lovelace, in his book Homosexuality and the Church, expresses the standpoint determined by the Committee on the Study of Human Sexuality of the Catholic Theological society of America: "The Bible does not provide us with a simple yes or no code of sexual ethics. The sayings of Jesus and the writings of the New Testament church on sexuality are all occasional"... and in conclusion: "Homosexuals have the same rights to love, intimacy and relationships as heterosexuals."

Dr. Lovelace presents various arguments to define and justify homosexuality today. His arguments are useful to help us understand the homosexual situation and to appreciate that the churches are confused about the issue. While Dr. Lovelace acknowledges the fact that for too long homosexuality has been discriminated against by the church and often confused with a willful depravity, he cannot agree with what he calls the "wholly situational ethic" of the homophile ("gay rights") organizations which is, according to him, almost "entirely man-centered." He adds: "It is assumed (by these organizations) that God has not given us specific information about the way He wants human beings to behave,

so that our only ethical norm is the requirement to care and please one another."

Dr. Lovelace brings up the question of God's ideal for humanity. What is this ideal? Is homosexuality included in it? Dr. Barnhouse, author of Homosexuality, a Symbolic Confusion, answers these questions in very simple terms: "We have forgotten for too long that this image of God in which the sacred myth tells us that humanity was created, includes man and woman." For Dr. Barnhouse, there is a principle or sacred order of the cosmos of which we are part. For her, the physical union of man and woman is the expression of the wholeness of the sacred order: "Such wholeness can never be symbolized nor approximated by sexual practices which are thus grounded in the denial of half of the image of God."

John Dixon develops the same idea in his book The Sacramentality of Sex. Considering homosexuality, he says: "it is probably true that any love is better than no love in a loveless world. But love is not a single, lone act isolated from other acts. It is part of a whole, the ordering of relation...In sexual matters, fulfillment is completeness, the coming together of differences."

"Loveless world" — that is true in many ways. The breakdown of families and the multiplication of pornography seem to stand in complete contradiction to the statements of John Dixon, Dr. Barnhouse, and many others. If it is the ideal, where is it? It is easy

to conclude in looking at this world that heterosexuality has failed. The situation is confusing for many people, both heterosexual and homosexual. Sexuality, more than anything else, is an area of questioning. We definitely need a clear vision and deep understanding of life. It is obvious that man alone cannot be saved. We need to come back to the original plan of God, understanding both the ideal and the reason why it has never been realized. The Divine Principle is so valuable today as a reference point. The understanding of the fall is fundamental to the establishment of any sexual ethic.

But we must not forget that God's point of view is not just theoretical. Rather, God's point of view is also love. It is easy to judge and condemn in the name of an ideology. We must never forget that often in our own lives the ideal of God has been quite remote. For a long time, homosexuality has been considered, especially in the Christian Church, as the worst sin. In the medical field, it has been viewed so often as incurable that many homosexuals have been led to say that it is natural! The main question is: "How much has homosexuality been really understood, not just condemned to hell or to the impossibility of change? Which doors have been opened for those homosexuals who are willing to change?"

Understanding the Homosexual Situation

Beyond all the different expressions of homosexuality, the

quest for recognition seems to be a universal characteristic. John J. McNeill, in The Church and the Homosexual, observes that "the person with a homosexual orientation tends to accept his sexuality as his deepest self-identity image, the most important single fact about himself." Dr. Robert Krone-meyer, in his study Overcoming Homosexuality, notes that "once a person is known as a homosexual, any other identity becomes secondary."

From that perspective, we can better understand why any judgment is considered by homosexuals to be a threat to their existence, especially when neither understanding nor ways of changing are offered. We have to develop an attitude of acceptance if we want to create any kind of communication. Of course, it is not always easy because of the social stigma, because of the fear which exists inside each of us in the face of something that we don't fully understand.

On the basis of this acceptance, dialogue can begin. But once again this dialogue requires some understanding of the homosexual situation. That is what Dr. Kroenmeyer and Eli Siegel, philosopher and founder of the "Aesthetic Realism movement" have tried to develop.

Eli Siegel perceives homosexuality in these terms:

1. All homosexuality arises from contempt of the world, from not liking it sufficiently.
2. This develops into a contempt for women.

3. All contempt, unless you are proud of it, is unjust both to the other person and to yourself.
4. Has there ever been a person who did not care for women and thought well of himself about this absence?
5. Homosexuality, like biting one's nails, depression, and excessive gambling, arises out of a disproportionate way of seeing the world.
6. There are other ways a person has of not liking himself, but homosexuality is one.
7. The question of homosexuality is concerned with the deep matter, always present in art, of sameness and difference.
8. How sameness and difference become one through completing each other is everlastingly the greatest aesthetic question; sameness and difference is what homosexuality doesn't sufficiently honor.

For Eli Siegel, the only way you can like yourself is by liking the world, and the only way you can like the world is by seeing it as an aesthetic oneness of opposites.

In The "H" Persuasion, four men who were once homosexual tell how they changed through the study of Aesthetic Realism with Eli Siegel. They learned a new way to see the world, a way based on respect rather than contempt. It permanently changed the way they see themselves and women.

In The "H" Persuasion we can also find interesting descriptions of what it is like to be homosexual. "I didn't like people, I didn't like my-

self. I was homosexual. I hated the world for making me a misfit. I had tried to make homosexuality work, but each year I was growing colder and further away from myself and other people. I thought that I just hadn't met the right person yet. I was bitter and disappointed. I didn't see how with my "charm" and "deep understanding" I hadn't met the right person who was going to answer all my questions for me."

The study of Aesthetic Realism is based on a series of consultations during which the homosexual becomes aware of some of his basic attitudes in relationship with his mother, with himself, and with the world. Some of the questions Eli Siegel brings up during these interviews are worth noting:

"Is it possible that the more one cares for a person, the more one cares for oneself?"

"The real reason we can like a person is that he or she stands for a possibility of liking the world."

"Get rid of your contempt for people and you will get rid of one of the chief ingredients of the homosexual problem."

In Overcoming Homosexuality, Dr. Kronemeyer devotes an entire chapter to the homosexual subculture. He starts with the question: "How really "gay" is the gay life?" He answers: "We who treat the problem are only too aware of the despair, loneliness, emptiness, lovelessness, violence, tension, depression and panic that make up the emotional core of gay life." Depression, bitterness and self-depreciation characterize the way

that the gay is dealing with himself, with others and with the world. Rage, anger resentment, fear, and insecurity are other essential features. Dr. Kronemeyer concludes about the homosexual subculture: "The homosexual, whatever his accomplishments may be, is by and large an extremely tense, anxious, depressed and bitter person just below the glossy exterior."

Although both Siegel and Kronemeyer see contempt, rage and resentment at the center of the homosexual situation, their approaches differ. Dr. Kronemeyer sees the roots of homosexuality in a disturbed infant-mother relationship which fills the infant, denied love, with rage and makes him unable to pass successfully through the separation-individuation phase of early childhood. That is why partners of the same sex are chosen for ego survival later on.

Because Dr. Kronemeyer views homosexuality as deeply rooted in the realms of the unconscious he has created a dynamic treatment that penetrates to the core of the "neurosis." His "syntonic" therapy employs the language of sound and movement to push beyond the limited verbalization of conventional therapy and enables the gay person to relive the damaging preverbal experiences of birth and infancy.

Dr. Kronemeyer explains about his therapy: "Feelings are spontaneously mobilized through the language of emotions which consists of sounds, movements and breathing that the patient is en-

couraged to allow. Pain, anger and sadness surface. The rage to live, directed against the inner images connected with that rage, the negative mother and the negative father, will gradually heal the mind-body schism of the suffering patient." In that way, Dr. Kronemeyer explains that "the universal rage of the homosexual — which is usually buried — can be used constructively against these inner images." Then he describes how, as this rage is expressed, tension and fear decrease, guilt dissolves, and "the need for masochistic pleasure evolves into a capacity for genuine pleasure that comes with the ability to feel love, joy, hope, and true sexual gratification."

Another interesting aspect of syntonic therapy is that it is dealing with the four dimensions of the person: body, mind, emotions and spirit which Dr. Kronemeyer is trying to reintegrate into a harmonious and healthy whole. He explains about bodily health: "Struggling for emotional freedom and overcoming the deep fear and anxiety that underlies symptoms such as homosexuality requires energy." So daily exercise is mandatory, proper rest is essential, and daily practice in good breathing techniques is advised.

Also to encourage self reliance rather than an interminable dependance on the doctor, Dr. Kronemeyer sets up a self therapy, giving some specific assignments such as writing down some self-destructive attitudes that should be seen for what they are. For example:

1. How can I be happy in a world like this?
2. I want to be liked by everyone.
3. It is better to be safe than sorry.
4. What's done is done.
5. The cards are stacked against me.
6. The people around me are my problem.

Meditation, which Dr. Kronemeyer calls positive imagery, is also helpful in maintaining a good spiritual health. He says: "Picture yourself as the healthy self; physically clean, strong, relaxed and alive. See yourself in a loving state."

Dr. Kronemeyer concludes: "We are liberated when as adults, we regain the wonder and spontaneity we knew as children and melt the armor of egocentricity and arrogance. Then we discover what we knew but could not previously experience: our separateness is illusory and we are constantly exchanging energy with other beings and with the source itself. We are on an energetic and spiritual level, truly REBORN."

There are of course other therapies. But these two approaches seem to be the ones which have gone the furthest in understanding the homosexual situation. Of course, not everything has been said about this issue: the spiritual dimension especially needs to be explored in depth. Hopefully, the creation of a God centered psychotherapy can unify all the existing different therapies and understandings.

In conclusion, let us remember

that homosexuality is not the worst sin or an incurable disease. It is just one more aspect of human pain whose etiology and expressions

may be complex but which, more and more, can be healed as all other wounds of the human heart.

By Patricia Gruzinski

Part II

Interview with Lady Dr. Kim :

The following section is from an interview with Mrs. Shin Wook Kim (Lady Dr. Kim.) She has counseled many members with a variety of problems, including homosexuality. We feel that her insight on spiritual influences might help round out our research.

Q: Some people seem to have been dealing with the homosexual problem since birth, while others have only experienced feelings or situations following a basically heterosexual life-style and thinking. What conditions, in each case, create the base for homosexuality?

A: There are two methods to receive homosexuality. All people receive good and bad merit from their ancestors. Our ancestors have little choice whether or not merit is transferred to their descendants. When a person with a homosexual history dies, someone within seven generations of descendants will receive that desire and will either overcome the temptation or, if not, add more strength to the temptation.

The other method is when a

person doesn't necessarily have any homosexuality in the ancestry, but becomes involved in it. Then it is something like a contagious disease, influencing the spirit world. It is this "spirit world" that makes it common for people with the homosexual orientation to recognize each other almost instantly. In some cases within our church the spiritual influence becomes more intense because of Satan's work through the spirit world.

Q: What conditions can be made to overcome homosexuality?

A: No habit or inherited merit can easily be overcome. It is important to avoid making a base or opportunity for a relationship to happen — such as going to homosexual places, looking at pornography, eye contact on the street, etc. It takes only a small base for temptation to become too great to be overcome. Because we all have fallen nature, we must not "test" our weak points.

In my viewpoint, homosexuality is not equal to the fall because the fall is transferred to children directly whereas a homosexual rel-

ationship does not have children as a product of the relationship. However, there are elements transferred between the two individuals involved in a homosexual relationship. In homosexual relations, the problem is a less-direct evil but still children can inherit elements. Homosexuality will not be transferred to the children if a person can totally disinvolve himself from homosexuality. But a person must deal with the problem throughout his or her lifetime and resist the temptation over a period of time, blocking Satan's ability to influence, like building up a muscle against that vulnerability.

Q: Are we involving the restoration of the angelic realm when we deal with homosexuality?

A: The angels did not have homosexual relationships originally, but since Lucifer and one third of the angelic realm fell under him, the result of the fall was the multiplication of evil and all kinds of perversions of the ideal. Fallen nature became so uncontrollable that it tried to multiply itself in every direction: incest, sex with animals, homosexuality, etc.

Q: Are masturbation and homosexuality related in any way?

A: Masturbation and homosexuality are completely different. Homosexuality and other relationships have give and take with some other being or object. In the Western world, people usually have quite a bit of sexual experience at an early age. When we join the movement, we try to grow spiritually by cutting off from physical desires. But our bodies still pro-

duce certain hormones that effect our behavior.

We are trying to maintain our bodies to use for God's service in our families later. Masturbation as an alternative to releasing such energy uncontrollably and/or to the detriment of others is certainly the lesser of problems. However, people who masturbate too much lose their physical energy and weaken the whole system. Over time, many health problems can occur. If this temptation is not overcome, it may cause physical and emotional problems in our marriage relationships. With masturbation one must use much discernment and an attitude to overcome it.

Q: Some people who must deal with the homosexual temptation have a very strong revulsion towards the opposite sex. Would you say that this is also caused by the same ancestral influence?

A: The feeling of repulsion by the opposite sex is connected to the desire to have homosexual relations. It is from the same spiritual root. It's most important for people to understand that their homosexuality is not their own evil but is caused by the influence of their ancestors and/or the spirit world. If an individual is willing to make determination to overcome, there is hope.

Q: What attitude should brothers and sisters struggling with homosexuality have as they deal with it? And what suggestions can you give to central figures who desire to encourage members who seek guidance?

A: There must be an attitude

of determination to overcome accompanied by actual effort. If a person can fight for a period of three years, doing conditions and making a commitment to their ancestors, it is possible to overcome so that one's children can be free from this influence. Within the Principle, everything can be overcome.

Because the ability to deal

with the situation depends on a person's faith, I have been in the position to deal with individuals to find out how serious the problem is and how much effort they are willing to make. I can work with individuals to establish a pattern to overcome the problem. A general direction is difficult because each individual's situation is different.

Awaiting God's Blessing

A Translation

by **Yoshiko Nomura**

(From Shuku Fuku, Summer, 1981)

When my center leader told me in a few words, "Yoshiko! Your blessing will be soon," my heart burst with excitement. I felt just like Cinderella after she had received her prince's proposal. It was in the summer of 1968. I was at the University of Hiroshima, and had been attending Sunday services and church activities without telling my parents. In the kitchen I was waiting for my longtime friend, who was listening to the Divine Principle lectures. My view of the blessing was that only those who were close to the perfection stage could receive it. Therefore, the words of the director came as

a complete surprise to me.

Later, when I was listening to the lecture on the advent of the Messiah, I heard a voice like that of an angel: "You have to go through the course of Jesus." It was quite different from the voice of the lecturer. As I had a special interest in the blessing, I felt, "Do I have to be single until I am 33 years old? Well, that's a problem!"

Eleven years later, in May, 1979, I was engaged to an American in New York. I was 33 years old. As I have gone a similar course, not only in age, but also symbolically, I have been thinking of Jesus' life 2,000 years ago. I feel how much regret Jesus felt when he had to leave the earth.

While I was looking forward to

the blessing for those eleven years, I went through many trials. They seemed to begin at about the time of the 1800 couples blessing in 1975. In 1974, after Father gave the last Sunday service of the year at Belvedere, he called the unblest Japanese sisters to the main house. He talked to the twenty women intimately. He spoke to us completely in Japanese about the nature of women and the qualities of an ideal spouse. (Father always speaks Korean with an English translation in public. As Japanese, we did not understand either language well, so to hear him speak in Japanese was very welcome.) Looking at my face, Father told me, "Your eyebrows are like a samurai's. You have a double-edged sword. If you don't pay attention to it, you will cut yourself, too. Only a strong man who can manage you or a quite opposite gentleman can be fit with you. Otherwise you'll have nothing but trouble in your family and your children will not grow." When I recalled the incident later on, his words were a big shock to me. Yet, when I was in front of Father, my heart was so full because he was talking to me. It was such a memorable experience for us to be welcomed by the True Parents as their daughters.

In the next year, as we had news of the upcoming blessing in Korea, we were anxious about it, wondering what would happen to us. When I heard from Mr. Kamiyama in a meeting that Japanese who were in America could not attend the blessing, my face became pale. Mr. Kamiyama saw it

at once and gave me courage: "Nomura-san! You don't need to become pale. There will be another chance."

At that time, I was on a PR team, and we were given Father's direct guidance several times. When he came back to America, he visited our office and asked the blessed wives about their husbands. When he said to us, "Are you not blessed?" looking at five unblest sisters, I felt a big shock. I said in my heart, "Father! You didn't know about me?!" And after that for at least a month I suffered through the valley of hell. I thought about it with the one-sided view that Father didn't know my situation. Later I heard from members in Japan that at the time of the blessing Father said that he felt sorry for members who were in America. I was awakened from my dream. Then I could understand the reason he had a special meeting with us at the end of the previous year. Since he already knew what would happen, he gave us a special memory to help us overcome the trial.

Through this difficulty I came to the conclusion that I wouldn't receive the blessing because I had been a longtime member but rather because God wished me to receive it. After that, I determined to make a new start. Thinking that the CARP program, which gave me the chance to join the church, was the best for me, I joined CARP.

Despite the fact that I had been in America for six years, I thought that my spouse would naturally be Japanese. But, many

people around me told me that I could have a good marriage with an American, and I became confused. In September, 1978, those who wanted to be engaged with Japanese spouses were told to go back to Japan within three days. Naturally I had a plane reservation. But the morning that I was supposed to leave, my leader counselled me that I should first ask God what He wanted of me before thinking of my own marriage. So I remained.

After that, I witnessed with no response, so I felt the thickness of the wall of a foreign culture. I doubted the meaning of my being in America. In April 1979, as I walked across the UCLA campus, I asked God why I had been in America six years. I heard a voice: "Yoshiko! The reason I sent you to America is to prepare you for your future. You were happy to come here. Can you really serve the American people? Can you die for this nation?" Then I realized that God had prepared an American as my spouse. I became so peaceful, as if I had already been given my spouse. That was just three weeks before the engagement.

(If I write about the day of engagement, it will take many pages. So I shall omit it.)

I was particularly concerned with what I could do to help my parents and my fiance's parents accept our engagement. My parents, my father especially, are fervent Buddhists. It was due to his influence that I felt that my spouse had to be Japanese. As I had expected, after I told him I received a letter asking me to reconsider my

marriage. I became very concerned that my ancestors would not be saved if they did not happily accept my mate. I prayed for four months about this. Finally I was given the inspiration to explain the situation to my grandfather and ask him to talk to my parents. I sent a letter to my grandfather and father. In it I wrote that there would be no future for the Japanese if we did not go out into the rest of the world and that they should be proud of their daughter, who was pioneering this. Then my grandfather sent me \$2,000.00, and my mother wrote in a letter: "You have been working so hard in a far country. From now on, please live happily." And my father informed me that they would come to America soon to see my spouse.

Encouraged by my fiance, I wrote hesitatingly to his parents. After I wrote three letters to them, they invited me to visit them. So I visited his family in Ohio by myself on Thanksgiving. I was tense because I was afraid to go there by myself. But they greeted me with warm hospitality. I had a good first start with them. The news that my parents were coming to America made my fiance and his parents very happy.

Then we decided to have a wedding ceremony. His parents prepared everything for us: invitations, a hall, etc. Coincidentally, the town where we had the ceremony was also the place where he had earlier escaped from deprogrammers, so this ceremony surprised everyone. He comes from a large Italian family, so the wedding

ceremony was very splendid. The chief of police, the fire chief, and the bank president all were in attendance.

As both my spouse and I are Geminis his family told us that we are very similar. Yet, nevertheless, one side is American and Catholic while the other is Japanese and Buddhist. My mother was very impressed that Father had a

special sense of mission for arranging marriages, and my fiance's parents were very thankful that Reverend Moon had done at least one good thing for their son. During the past thirteen years, I believed that God would take care of very negative parents if we would devote ourselves for the nation and world. Yet I had never dreamed that it would be accomplished like this through the blessing.

The Road Less Traveled

by M. Scott Peck, M. D.
(Simon and Schuster, New York, 1978, \$5.95)

by Janine Jessop

Dr. Peck is a practicing psychiatrist with a wealth of experience in guiding people along the path to emotional maturity. He is also a profoundly religious man, who believes that the word "love" is incorrectly applied to any relationship in which concern for spiritual evolution is absent. He is alarmed by the number of husbands and wives who are unable to perceive their mates as having any kind of destiny apart from their marriage, and gave the following answer to a group of people who asked him what the "purpose and function" of his wife was. "The purpose and function of Lilly," he said, "is to grow and be the most of which she is capable, not for my benefit, but for her own, and to the glory of God."

In his book, The Road Less Traveled, Dr. Peck encourages us

along the difficult path to spiritual growth. The reader can easily identify with the many case studies within its pages, finding in himself so many of the same mistakes the patients made in understanding and expressing love. Dr. Peck encourages us to confront these inadequacies in ourselves openly, painful as it may be. For it is in "suffering through" them, rather than avoiding them, that we create our own courage and wisdom. Men and women generally are very confused about the nature of love, so by researching many examples of what appear to be love, but are in fact not, we come closer to understanding how our love can become true and life-giving.

In the opening section of the book, "Discipline," the author explains the basic techniques we need to learn to constructively experience the pain of problems. The will to use these techniques is

dealt with in the second section of the book, "Love," which defines the role of a truly loving spouse or parent. Finally in the concluding section on "Grace," we are encouraged to open ourselves up to the grace of God's love and counsel, a deeply significant factor in transcending fears and traumas of our past and continuing on successfully to spiritual maturity. In this report, I will endeavor to bring out the essence of each of these three sections and their relevance to us as we prepare either for married life or life as parents.

Discipline

"Life is difficult" as Buddha taught us as the first of his Four Noble Truths, but perhaps this is because it is made up of a series of problems. The real question is whether we are going to complain that life should be easy, or whether we can learn to welcome problems as opportunities for mental and spiritual development. Problems, according to Dr. Peck, are the cutting edge that distinguishes between success and failure. To be successful, he suggests the utilization of effective tools or techniques. The four techniques recommended here are simple enough for most children to be proficient in by the age of ten, but their application demands extensive training. The problem lies not in the complexity of these tools, but in the will to use them.

a) Delaying Gratification is a process of scheduling the pain and pleasures of life. Those who learn

and practice the lesson of meeting and experiencing the painful first are then able to experience the pleasurable with dignity and self-respect.

b) Acceptance of Responsibility for our problems is the only process by which we can always be free. It is tempting to avoid responsibility for our behavior by at-^{tempting} tempting to give that responsibility to some other individual or organization, but to the extent that we do this, we also give our power away, and forever feel ourselves to be victims.

c) Dedication to Truth. The effort to appreciate and perceive things as they really are is a process that must continue throughout our lives. New information comes to us daily, causing us to revise our existing view of reality. No matter how painful this process may be, the willingness to change our viewpoint is the only way our view of reality can remain valid.

d) Balancing is the discipline we need to give us flexibility. Our emotional desire would have us always respond according to our feelings, but through the discipline of balancing, our judgment comes into play and we are able to give up some part of our desire and adjust in relation to other factors.

Love

While discipline has been suggested as the means of spiritual evolution, love could be defined as the energizing force that motivates us to discipline ourselves and others. Several distinguishing fea-

tures stand out in the attitudes of a person who is truly loving.

1. Love requires effort, so the person who loves, extends himself for the sake of the other.

2. The purpose in the mind of a loving person, whether conscious or unconscious, is concerned with the growth and well-being of the other person.

3. The person who loves has dedicated himself not just to one isolated person, but to that person as a member of the human race, including himself. It is impossible to forsake our own spiritual development in favor of someone else's.

4. Love is a circular process through which lover and beloved will evolve. When one has successfully extended one's limits, one has grown into a larger state of being, even though the purpose of the love was someone else's growth.

Some Misconceptions of Love

i) Falling In Love is an experience that occurs when we are consciously or unconsciously sexually motivated. We do not fall in love with our children or friends of the same sex, although we may love them deeply. The essence of the phenomenon of falling in love is a sudden collapse of a section of an individual's ego boundaries, permitting one to merge his or her identity with that of another person. The sudden release of oneself from oneself and the dramatic cessation of loneliness accompanying this collapse of ego boundaries is experienced by most of us as ecstasy.

Falling in love is not, however,

an extension of one's limits or boundaries; it is a partial and temporary collapse of them. The extension of one's limits requires effort; falling in love is effortless. Real love is a permanently self-enlarging experience because when limits are extended or stretched, they tend to stay stretched. Falling in love, however, is a temporary feeling of lovingness that needs to be replaced with real love if a relationship is to continue.

ii) Dependency can be defined as the inability to experience wholeness or to function adequately without the certainty that one is being actively cared for by another. Dependency may appear to be love because it is a force that causes people to fiercely attach themselves to one another. In actuality it is not love, but a form of anti-love that seeks to receive rather than to give and to constrict rather than to liberate. Ultimately it destroys rather than builds relationships. It is natural for us all to have dependency needs and feelings and the desire to be cared for by persons stronger than us who have our interests truly at heart. But in most people, these desires do not rule our lives; they are not the predominant theme of our existence.

iii) "Self-Sacrifice". Many conscientious people have the misconception that self-sacrificing behavior is love. In reality, it may be motivated more by that person's own need to maintain an image of himself or herself than by the needs of another person. Such people continually talk about the

"things they do" for their spouses or children, leading others to believe they got nothing out of such acts. People who are constantly making these kinds of statements, however, are invariably lacking in love to a significant degree, for when we genuinely love we do so because we want to love. Anyone who genuinely loves knows the pleasure of loving.

It is true that love involves a change in the self, but this is an extension of self rather than a sacrifice of the self. Genuine love is not only self-replenishing; it enlarges the self.

1v) Narcissism. Narcissism is the failure of a person to perceive and respect the separateness of his spouse, children or friends from himself or herself on an emotional level. In genuine love, however, the distinction between oneself and the other is always preserved and each partner encourages the unique individuality of the other. Marriage, like society, exists for the basic purpose of nurturing the journey of the individual. But it is the return of the individual from the peaks he has traveled alone which serves to elevate that marriage or society to new heights.

Grace

Dr. Peck has come to believe that people's capacity to love and hence, their will to grow, is nurtured not only by the love of their

parents during childhood, but also throughout their lives by the grace of God's love. This powerful force operates through the agency of our unconscious mind as well as through the agency of loving people we encounter throughout our lives. Those who choose to accept its assistance can rise far above their parents on the scale of human evolution, regardless of the circumstances of their childhood.

Jesus' words, "Many are called, but few are chosen," are interpreted by Dr. Peck to mean that few choose to heed the call of grace because of the difficulties involved. He compares it to a call from spiritual childhood into adulthood, where the growing closeness we experience with God brings with it growing responsibility. Just as in military life, many well-qualified sergeants have no desire to assume the mantle of an officer; it takes effort to respond to the "promotion" of grace.

As I read the concluding chapters of this book, my heart was deeply moved by the realism with which Dr. Peck describes our spiritual path. We know through faith that the path we are walking, though at times extremely difficult, is the path that God would choose for us. It is also reassuring, however, to hear from such a qualified man in the secular world that it is also the quickest route to emotional maturity and mental health.

The Act of Marriage

A Christian Guide to Sexual Love

by Tim and Beverly LaHaye

(Bantam books, 1976, paperback \$3.50)

reviewed by Maria Kiely

The book The Act of Marriage is inspiring, encouraging, educational and comforting not only for those couples who are just beginning married life together, but also for those who have already been married for quite some time. The authors of this book are active Christians who have counseled thousands of couples. Until the day we will be able to compile our own books on blessed family life and publish them, God has prepared and inspired certain authors in the Christian world to help us along the way to establishing ideal marriages and families.

As we profit from this inspiration, it is nonetheless advisable for us to keep in mind the limited spiritual perspective of these Christian advisors. For them, marital love is still "until death do us part." They, of course, have limit-

ed knowledge of the Principles of Restoration, of the severing of the root of evil, and of the role of the True Parents; ideas which are pillars of our blessed family tradition. Christian marriage guidance may be highly instructive for us, but it is supplemental to Father's words and to our elder brothers' and sisters' advice.

"Be fruitful, multiply and replenish the earth," was the first commandment given by God to men, say the LaHayes. This commandment was given to Adam and Eve, before sin entered the world. Consequently, God intended man to enjoy lovemaking and procreation. He created the sex organs not only for procreation, but also for our enjoyment. God did not create some parts good and some bad. He created them all good, for when He had finished His creation, He looked at it and said, "It's all very good."

"Many couples have the mistaken idea that the act of marriage is wrong or dirty," the LaHayes write. The authors hold that the only prohibition of sex in the Scriptures relates to extramarital and premarital activity. God created sex, so He intended it to bring joy and fulfillment to husband and wife. The LaHayes assert that the act of marriage is sacred and beautiful. "God intended the act of marriage to be the most sublime experience two people could share on earth," they write.

In Proverbs 1-9, enjoyable, satisfying married love is considered the course of wisdom, and extramarital love is presented as the way of folly, offering short-term pleasure but bringing "destruction in the end." "God never intended the cheap, perverted publicly displayed sex we see today," the LaHayes say. "This is the result of men's depraved nature, destroying the good things God has imparted to man."

Just as every significant physical activity in life is learned by practice, so is the art of lovemaking, say the LaHayes. What is satisfying to the husband may be incompatible with his wife's need. A couple needs to seriously study this subject and learn to practice the most satisfying techniques.

For the husband orgasm is usually quite simple and easily achieved, whereas for the wife it takes sometimes months, sometimes years to achieve. Most husbands learn that foreplay is essential to the wife's enjoyment of lovemaking and enhances greatly the likelihood

of her having an orgasm.

The LaHayes write that fear is the greatest demotivator and emotionalcrippler of all time, and if "indulged in" long enough, can destroy one's health, spiritual relationship with God and love life.

"The wife should maintain an active role in lovemaking, for both her own and her husband's good." The authors continue, "The only part of the act of marriage a man enjoys more than ejaculation is the satisfying feeling he gains from his wife's amorous and affectionate efforts confirming that she finds him sexually exciting."

Back in the Dark Ages, when the misconception prevailed that a woman's only sexual function was to bear children, intercourse took only from 30 seconds to three minutes, the LaHayes write. "Today it is widely recognized that women have a tremendous capacity for sexual feeling and expression, but it is seldom realized quickly. Most researchers indicate that under the most favorable conditions and when highly motivated, the average wife requires 10-15 minutes or more to reach orgasm. Fulfilling lovemaking takes time."

For some women, it is impossible to reach orgasm, very often after childbearing, because of the extreme stretching of the pubococcygeus (P.C.) muscle, or before childbearing because the P.C. muscle is too weak. They recommend that such women practice the Dr. Kegel exercises, consisting of exercising retention of the urine. These exercises will strengthen the P.C. muscle and improve

the woman's body for: 1. childbirth; 2. urinary control; 3. reduction of backaches; 4. increased sexual enjoyment for both partners.

The authors explain in detail what lovemaking means for men and what it means for women. They write that the act of marriage is significant to the husband for at least five different reasons:

1. It satisfies his sex drive;
2. It fulfills his manhood
3. It enhances his love for his wife;
4. It reduces friction in the home
5. It provides life's most exciting experience.

The LaHayes state that a man usually possesses a stronger ego than a woman. If he is not a man in his own eyes, he is nothing; somehow his sex drive seems to be intrinsically linked to his ego. "I have never met an impotent or sexually frustrated man who enjoyed a strong self-image.

"A sexually satisfied husband is a man who rapidly develops self-confidence in other areas in his life. He is a motivated man. On the contrary, a sexually frustrated man has a hard time concentrating, is prone to be edgy and harder to work with, and more important, finds it difficult to retain lasting goals.

"Genuine love flourishes in giving. That is why a devoted husband finds great delight in knowing his wife enjoys his lovemaking because he feels this is one way he can make her a fulfilled woman. The benefits of such love not only

intensify the solidarity of the lovers, but spill over and bless the children. A secure man becomes a better father, uses better judgment, and improves his capacity to love the entire family." (We in the Unification Church can add that a fulfilled husband and father has a greater capacity to love society, nation and the entire world.)

"The act of marriage is...one ongoing life experience that a husband and wife share uniquely with each other." In all other experiences in life we are compelled to share our partner with other people.

Turning to the wife, the LaHayes write, "married love provides a woman with life's most exciting experience, when properly consummated in orgasm. There is no other experience comparable to the act of marriage -- for both the wife and the husband."

The authors say that lovemaking is meaningful to a woman because:

1. It fulfills her womanhood;
2. It reassures her of her husband's love;
3. It satisfies her sex drive;
4. It relaxes her nervous system;
5. It is the ultimate experience.

The LaHayes explicitly describe some of the physical techniques of lovemaking and recommend helpful books.

Also, they knowledgeably describe the causes of impotence and how it can be cured. They say that guilt, fear, anger, depression, and an unforgiving or bitter spirit can

contribute to impotence, and they encourage couples to deal with these spiritual problems before seeking medical or other kinds of solutions. The authors write: "It is difficult to target a single cause of male impotence, for it usually results from a combination of several factors. Whatever the cause, this problem is emotional torture for the man and deserves careful consideration, because an overwhelming number of cases (90 out of 100) can be cured if husband and wife are willing to work at it."

The authors give an example of handsome, healthy 30-year old pilot who came for counseling. After several embarrassed attempts to tell Tim LaHaye his problem, he blurted out, "I'm impotent!" LaHaye continues: "Looking at this handsome specimen of humanity, built like an athlete, I could hardly believe it. To my question, 'How are things between you and your mother?', he replied with a snarl, 'Do we have to talk about her?' 'Since you put it that way, we had better,' I responded." This young man then proceeded to inform LaHaye about "this witch" who masqueraded as his mother. "Humanly speaking, he had every right to feel that way, for if she was guilty of only half of what he accused her of, she must have been a fiend," says the author.

But it was not until that young man got down on his knees and confessed his bitter hatred for his mother that he was able to function normally with his wife. "Somehow such hatred is transferred subconsciously from

the mother to the wife, totally suppressing a normal sex drive. Impotence is a high price to pay for such bitterness." The LaHayes say that sinful thoughts and emotions will not only "stifle a man's natural sex drive and cheat him and his wife out of many thrilling expressions of love, but keep him a spiritual pygmy all his life."

In addition to this, the authors also point out that many people are prevented from a normal, enjoyable love life because of guilt they carry with them, guilt over premarital sex relations they had engaged in or of extramarital sex relations. Again, he insists that repentance and forgiveness are the only ways to achieve a mutual, satisfying, love relationship.

The fruits of the spirit....(love, joy, peace, kindness...Gal. 5: 22,23) remove the spectre of resentment and bitterness that devastate an exciting love life, the authors write. People who genuinely love each other will strive harder to please each other, become better informed and treat each other more unselfishly. This will naturally enrich their love life.

In the chapter "The Missing Dimension," the LaHayes say that man is a four-part being: body, emotion, mind and spirit. Present-day humanistic philosophy has reduced man to body, emotion and mind, and that is one of the greatest causes of marital disharmony in the world today. The spiritual part of man, the missing dimension, is the most significant of the four.

The LaHayes explain that the

physical part of man involves all bodily functions; the heart is the seat of all emotions, both good and bad: love and hate, joy and bitterness. If a person's emotions function properly, he will have no problem functioning physically.

The mental aspect of man is the memory bank of the mind, which registers the lifetime impressions that influence our prejudices, likes and dislikes, thus indirectly producing our feelings. For example, those who display a continuing distaste for sex are not reflecting a bodily malfunction, but a mental distortion that inhibits their feelings and prohibits normal physical expression, the authors say. For this reason, mental misconceptions replaced by good mental images usually help the flow of good emotions and enable the individual or couple to experience proper physical responses.

An ancient philosopher (cited in the book) recognized the importance of the spiritual aspect of man and said that the "God-shaped vacuum" in the heart of every man can be satisfied by none other than God Himself. "Unless that God-shaped vacuum is filled by a personal relationship with God, man is condemned throughout his lifetime to an endless treadmill of activity in an attempt to fill the vacuum."

The LaHayes say that man may wish to enjoy fellowship with God, or he may, as most do, assert his free will and pride, which the authors call "self-will." They say a life based on self, which they call "self-life", brings about guilt, fear,

purposelessness, emptiness, and confusion; whereas a life centered on God, which they call the "Christ-controlled life," brings about pardon, peace, power, joy and love. And thus the self-will becomes a servant to Christ.

A person living a self-life is resentful, ungrateful and negative, which causes him to be miserable, bitter and fearful; whereas a person who lives a Christ-controlled life is forgiving, thankful and positive, which causes him to be joyful, loving and peaceful.

The couple's backgrounds, intelligence and education may be different, and they may find themselves strongly disagreeing on such vital issues as money, children, family, business and social events. If those differences can be faced unselfishly, they will not create incompatibility; but if self reigns on the throne of their will, they are going to indulge in thought patterns of ingratitude, revenge, and animosity. Such thoughts turn love, joy and peace into bitterness and hatred, the very ingredients of incompatibility.

For the LaHayes and other Christians, marriage — holy as it may be — is only marriage. But our blessing is a cutting off of original sin, and a course of restoration to achieve the ideal and pass it on to many future generations. Being blessed does not exempt us from temptations, but gives us the certainty of victory, if we fulfill our 5% responsibility. The LaHayes cannot rightfully offer to their readers the severance from original sin or the victory through

faith and fulfillment of responsibility which the True Parents have offered us.

In The Act of Marriage, Tim and Beverly LaHaye have provided insightful solutions to problems which sap the joy from marriages,

including our blessed marriages. As such, it is well worth the \$3.50 and the time spent studying it.

But, cognizant of the book's limitations, we can only anticipate with impatience the publication of our own manual: The Act of Blessed Marriage!

2100 Couples are Wed

by Kate Raterink Reese

Of course there is always a lot of excitement generated by a wedding and ours was certainly no exception. It was to be a huge event -- not only anticipated by our families and friends outside the church with mixed emotions, but also by those of us involved in the planning and actually participating as blessing candidates.

Rumors had flown for years and suddenly it was going to really happen. The Blessing Committee was actually meeting. The contract with Madison Square Garden was signed. A dress pattern was chosen. Forms were flying from one end of the country to the other.

The fourth floor at the World Mission Center became the hub of all activity. Phones were installed and immediately were ringing from

early morning to late at night. There was an incredible amount to be done. The World Mission Center had to be made ready not only for the Blessing but also for a matching which would take place a little more than one week before the Blessing. Volunteers to carry out plans from each of the committees were recruited and put to work. Decorations for Madison Square Garden were planned and ordered. The Wedding Booklet was planned, written, and sent off to the publisher. Entertainment for the evening was planned and arrangements were made for guest artists to perform. Performing Arts went into rehearsal. Some members of the Korean Folk Ballet went to 43rd Street to help make wedding veils for all the brides to wear.

Rings were ordered. I.D. cards and a variety of forms were processed. Meetings for already





At the rehearsal



engaged couples and matching candidates were held. Questions and problems and concerns were fielded by the Blessing Committee almost constantly. Counseling was arranged for those who desired it.

Security for all the participants and the True Parents was a concern and a committee went to work on that. The media would certainly want to cover this event and a whole staff of people were made busy arranging press conferences, a media breakfast, sending press releases, and in general setting up agreeable arrangements for the worldwide media to cover what came to be known in the press as the "mega-wedding."

A computer was enlisted to help plan the great procession of brides and grooms. Lists of guests to be invited were compiled and tickets for the blessing and evening entertainment were distributed. These and many, many more external preparations were accomplished through the cooperation of so many people, all brothers and sisters working to help other brothers and sisters take a new step in their commitment to the principled life and in God's will for His creation.

Reflecting back over the blessing, several people expressed their hearts regarding this event:

"The whole blessing became much more fantastic," said Mr. Ken Sudo. "I never thought ten or fifteen years ago that there would be a blessing at Madison Square Garden. It was so organized. Also the public came to understand and appreciate it, and that's wonderful. This shows that Father's vic-

tory is going on."

As one person who worked on the organizational aspects, Keith Cooperrider said of the blessing, "It was amazing." He negotiated the contract with Madison Square Garden and was responsible for the flow of brides and grooms into Madison Square Garden during the rehearsal and actual ceremony. He found out later that some high schools practice for their graduations involving only 1,000 people for months before the event. We had more than 4,000 involved and only had half a day to practice.

"I was inspired to see cooperation even in spite of difficult situations. In Korea for the 1800 couples' blessing, everyone was lined up in a parking lot. We didn't have anything like that. It had to be much more carefully done here."

What were some of his reflections? "It was a renewal experience to think about our own marriage and see where we are seven years later. It was good to see these young couples making the same journey we had traveled. After seven years you tend to get a bit crusty and it's good to throw it off and have a fresh outlook again."

One of the couples that took part in the blessing, John and Helen Abelseth, were very excited about being married in this fashion. "It was worth every second," said John. "The wait, the anxiety, questions, challenges — everything will become a memory." Helen added, "My first impression was that I am losing my freedom, but I know I've found a whole new free-

dom." John continued, "It's a joyous time but also very serious. We have to think on a more responsible level now."

Among the bridesmaids and groomsmen who stood on both sides of the processional aisle to symbolize the entrance gate to the heavenly state of matrimony were Bob and Rhonda Schmitt. Rhonda reflected, "Our blessing was so small with only 35 couples. It was more intimate, with Father and Mother so close. Yet this blessing was so full of excitement and ceremony." Bob added, "The thing that impressed me was now this blessing was unique. It didn't just symbolize a fulfillment of a time requirement or anything like that. Father could do it any time or any place. Given that, in observing the people I saw, I had an overwhelming feeling of Father's forgiveness and love. It

seemed that people before had achieved some sort of spiritual milestones. But this time Father represented the essence, the embodiment of God's love. Father wanted to encourage people to feel hope and feel close to him. It felt different than the blessings of the past. It was a good thing. I felt the hope of God centered on families. We can all feel closer to father because of the blessing."

Bob concluded with some advice to the newly blessed couples: "You're going to face realities that you've never faced before. You will see economic, physical and spiritual hardships in having children. But, never be discouraged or lose faith. It's easy to get lost in physical realities and to feel jealous of people outside. Never forget the love that Father has for you and that you have for Father."

Birth of Jeung-jin Moon



June 14, 1982

Birth of Shin Bok Hong



April 26, 1982

Happy Birthday!

Yeon-jin
January 27, 1982



Kwon-jin
February 14, 1982



Hyun-jin
May 3, 1982



Young-jin
July 7, 1982



Kook-jin and Sun-jin
August 3 and August 4, 1982



Nan-Sook



New Babies



Kurt and Annemarie Bichsel
Son
Marco Dominik
September 22, 1981

Thomas and Alice Boutte
Son
Homer Charles
May 2, 1982

Jackson and Kiyoko Bowman
Daughter
Sonja Megumi
March 11, 1982





William and Jane Cook
Son
Jory Daniel
November 20, 1981

William and Kumiko Gailey
Son
Theodore Masaru
May 28, 1982

Gary and Alice Fleisher
Son
Gelo Resh-dor
July 31, 1981



Roger and Ana Johnstone
Son
Roa
May 4, 1982



Martin and Huguette Moloney
Son
Joshua Victor
October 25, 1981

Peter and Edeltraud Mullen
Son
Timothy David
February 7, 1982



Stefan and Ase Pfaender
Daughter
Sharon
February 21, 1982



Joon Ho and Moon Hye Seuk
Daughter
Jo Soon
February 9, 1982

