

Blessing Quarterly



THEME: Making Marriage Work

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EDITOR'S MESSAGE

We've created a brand new publication for Blessed couples—representing the merger of the *Blessed Family Journal* and the *Blessing Quarterly*, under the name of the *Blessing Quarterly*. This journal represents the combined efforts of the editorial staffs of both the *Blessed Family Journal* and the *Blessing Quarterly*. It is our desire to bring you the best of both magazines and to make it applicable to the lives of all blessed couples.

The theme of this issue is *Making Marriage Work*. Since the course of the Blessing is a course of marriage, it means walking a path together through life experiencing both the joys and sorrows of that life with a common faith. It is in being given a new position before God and Satan in the Blessing that the barriers to enter into God's heart are broken down. But it is only the development of a united heart as a couple that will allow us to enter this place open to us.

We have chosen articles for this issue which we hope will guide and inspire each of you to maintain your Blessing to its fullest potential. Over and above all else, God would want that we arrive in eternity as a couple!

We hope you will like this new combined publication. We welcome your comments, questions (Question and Answer section), baby photos and testimonies.

Nora M. Spurgin

Nora Spurgin

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FATHER SPEAKS ON THE BLESSING AND WITNESSING

These questions and answers have been transcribed from tapes made during Father's sessions with members and guests at centers throughout the United States during his trip in March and April of 1965.

QUESTION:

Does Father approve of marriage before the participants reach perfection?

ANSWER:

In the Bible it states that, during all of man's history, no marriage was recognized in the sight of God. In the light of the Divine Principle, without having True Parents, we are not even born yet. How can we think of marriage if we have not yet been born?

Our physical marriages and our having children without having reached perfection is a "fait accompli". God knows it, but the dispensation cannot be based upon it. God's dispensation must start from the restoration of the perfected Adam and Eve, the True Parents, and then will come the restored children. When these children mature, their marriage is considered. This is the logical sequence. That is why we must be born again, even though we have been living. We must become a new breed of new persons. After our rebirths, our subsequent marriages, which must be blessed by the True Parents, will be recognized by Heaven.

Jesus explained that no one is married in Paradise. The highest possible achievement today is Paradise. A husband and wife do not have marital status in the spirit world until they are spiritually blessed in marriage by the True Parents. The first marriage recognized by God is the marriage of the True Parents,



mentioned in Revelation as the "Marriage of the Lamb". God gives the blessing in marriage to the True Parents, the true Adam and Eve.

Because of the fall of man, all men are like orphans, being without parents. This has been the case on earth and in the spirit world. At the end of the world, in the time of reorganization, everything will be put into its true pattern. Jesus wished very much that he might be able to explain all of this, but there were many steps which he would have to complete first. He said, "I have so many things to tell you, but you cannot bear them now." Jesus could not establish the True Parents by simply getting married and having children. God's restoration had to follow the principles of restitution: the debt had to be paid, conditions had to be created, and all of the groundwork had to be accomplished before he could marry.



Jesus originally came with the mission to be the true father of mankind and to restore the true mother, so that they could become True Parents. Jesus was unable to achieve all of this, but he did achieve the position of our elder brother.

Father, assuming the responsibility of the dispensation of God, has achieved the True Parenthood, and God's blessing of marriages is now being fulfilled. These marriages are for eternity, beginning here on earth.

Father knew these truths at the age of twenty, but he had not progressed to the achievement of the blessing in marriage until he was forty years old, in 1960. He first had to accomplish the payment of indemnity for the entire 6000 years of biblical history. Many of his dispensational predecessors tried to establish God's foothold but failed and were accused by Satan. All of these things Father had to clear up. The Divine Principle teaches the principle of restitution, which is the record of Father's life. In his lifetime, he has accomplished restitution for 6000 years of biblical history.

When each follower of the Divine Principle is born again to the True Parents and grows in spirit, Father will recognize when the spirit is mature enough to

receive the Blessing. Then a mate will be selected and the Blessing will be given. This is a matter of restoration. The pioneers must work hard, but once the pattern is established, it will go more quickly.

Additional information

The blessing of God is always a blessing of promise. God promises a blessing, but the blessing is not given at the time of the promise. For example, in God's promise to Adam, of perfection, multiplication and lordship, God gave a promise of a blessing and then a conditional commandment or responsibility. The blessing becomes reality upon fulfillment of the responsibility. However, the fall occurred after the promise and before the bestowal of the blessing.

Father has blessed many people in Korea. The Blessing is conditional in that the Blessing is lost if the recipient fails to fulfill his responsibility. The recipient is vulnerable, as Adam was before the fall.

We are given the Blessing in three parts. First, we are given the promise of the Blessing; second, the growth stage confirmation; and third, the perfection stage confirmation. The Blessings are of great importance, bestowed upon individuals who become parts of the structure that True Parents are building for God. The position is important, and the individual is important as long as he properly fills the position for which he is chosen. If he fails his mission, then he is replaced by another who can fulfill that responsibility. The position is significant and it remains; the individual may be replaced.

The three parts of the Blessing are quite different in scale. The first Blessing, which is the type True Parents have already given, is within the realm of the foundation of the church. The second Blessing comes after the national restoration. The third Blessing extends to the whole universe. Church, nation, universe—these three Blessings can be compared to the first, second and third heaven experienced by St. Paul and recorded in the Bible.

QUESTION:

Will the third stage of blessing occur within our lifetime?

ANSWER:

Of course! You must be blessed while I am alive. So you must hurry with your victory. I am ready to bless; are you ready to be blessed?

You must know why you are to witness. Whatever you do for God is for yourself. If I hadn't known this Principle, I wouldn't have suffered for 40 years. The restoration is to win people into the bosom of God, loving people from the satanic world and making them His sons, His family, and to bless them. I could not have my own family until I loved others and won them by love. You must follow the same pattern.

In the relationship of brother and sister, you don't feel possessive.

QUESTION:

Will unmarried members choose their mates, or will Father choose them?

ANSWER:

Father considers individual desire, but he applies the Divine Principle in matching suitable types. If the Principle is violated, then the marriage will not be harmonious and the lineage has less potential. When a couple is perfectly matched, then the children will receive the greatest potential.

If you could be capable of creating your happy Kingdom of Heaven with a partner who is the person whom you hate most,—if through the Divine Principle you could live in harmony even with him or her, then with a desirable partner there should be absolutely no problem! In other words, if you have been successful under the worst situation, things could only get better and can't get any worse. If you could create heaven under the bitter circumstances of hatred, you are destined to be a leader in the Heavenly Kingdom.

Those who are single must reach the point where they could marry one of another race and nationality. If you are white, you must be able to marry a black; if black, an oriental, etc. If you do not reach this point,



I cannot recognize you as having reached the international or world-wide standard. The whole world is being restored as a family. In God's eyes, there is no difference at all between the races. For me, it is no problem at all what race you may be.

You must be able to make any sacrifice if it is God's will. So don't look for a beautiful girl or a handsome man. If this is what you have in your mind, God may give you the ugliest mate. If you seek a brilliant man, God may bring an ignorant one for you. Marriage is not for yourself, it is for your descendants. In the course of restoration, we must remember that we are sacrificial offerings in order to purify and restore the world. We must make each succeeding generation better and better. The stress is on lineage. A tall man might be wed to a short woman; an extrovert with an introvert; a masculine woman with a feminine man. The whole world is to be mixed in this way.

What is an ideal couple? It is the union between

man and woman who are "God-like", loving everyone from one extreme to the other. If you have God's heart, you can love anyone and can live in harmony and happiness. God may pick for you one whom you would never dream of marrying. Even though there may be disharmonies between you, God knows that your descendants will be of an elevated standard.

QUESTION:

What are the requirements and qualifications for a person to be blessed in marriage?

ANSWER:

To be blessed, ideally you should be a pure virgin. That is the first condition, but this is not enough. Since we are all fallen, we need to be restored. In this course, you must have spiritual children first. You must lead three persons and raise them to the point where they, too, can be blessed in marriage. Then you can be blessed in marriage and will become their

Whatever you do for God is for yourself. If I hadn't known this Principle, I wouldn't have suffered for 40 years.

parents. This makes eight people restored (including your couple), representing the eight members of Adam's and Noah's families. Noah's family of eight executed judgment and renewed the whole world for God. Then you must restore all things, the whole world, to God. You must make a victorious condition in the satanic world; God must recognize you as the victor in this world. "Be fruitful and multiply, fill the earth and have dominion over all things." These words must be fulfilled in you.

QUESTION:

What are the requirements for people who are already married in order to have their union blessed?

ANSWER:

According to the Principle, after the fall, man should not marry. Since married life in the satanic

world is not recognized by God, the husband and wife must go their own ways as sister and brother. God has been working for 6000 years, and now His providence is entering the 7000th year. Therefore, from the Principle point of view you must be separated for seven years. You will find spiritual children and then be able to reunite.

The number seven is symbolic. Married couples must abstain from the marriage relationship at least seven months. Some in Korea have been abstaining for over seven years, living as sister and brother, feeling that they can't continue their married life.

If only one partner follows the Principle, great conflict arises in the family. So our church has been accused of destroying families. This is not true; we are uniting them. Other churches blame us and accuse us, saying that the husbands or wives have found other mates in our church. This is not true. In other words, Father and the people in Korea have made indemnity for you, so you are required to abstain only seven months instead of seven years. We are the only group who does such a thing. In this matter, there is no flexibility. After you are blessed again, your marriage will be eternal.

QUESTION:

How can we be blessed?

ANSWER:

Some may be blessed within a year; some people may not be blessed even in 10 years. It depends on the conditions they make. Since Adam, Noah and Abraham failed, Jacob was the first who really restored the foundation. Since he had 12 sons to start his dispensation, the number 12 became very significant. But out of the 12, three were most important—because Adam and Noah both had three sons. Jesus had 12 disciples, but three were the most important.

In a vertical way, three sons can also signify Adam, Noah and Abraham, or—Adam, Jesus and the Lord of the Second Advent.

Before I had my wedding, I had to find three sons with their potential mates (these were all spiritual

children). My wedding took place first, before I blessed them, but their partners were decided. Therefore, I had three sons and three daughters-in-law before I was wed. In that way, the positions of Noah and Adam were restored.

When my real son (in Abel's position) was born, the spiritual sons in the Cain position had to bring all the blessings they had received and transfer them to my real son. They had to do this very gladly, otherwise, I would have no right to love my real son. The blessings must come from Cain through Abel.

To be blessed in marriage and to have your own true son, you must have three restored children. So it is absolutely necessary for you to have three sons and daughters to be restored.

Unless you are blessed in marriage and form a family, you cannot belong to the heavenly tribe. An individual cannot belong. To work for this cause is to work for yourself. If you don't fulfill this condition, you cannot enter heaven. The gate is open to you, but you must have the condition to enter.

If you have lived alone in this world with no opportunity to form a family, then you must find your mate in the spirit world and be blessed there.

Additional comments on witnessing

When you go out to witness, go with the feeling of love in your heart as if you are seeking your own lost children. When you find them, you must serve them as a servant, but with the heart of a father. It was God who has been seeking us; therefore, we must seek people with a parent's heart. In that way, you can feel and experience the heart of the Father. You are going to be their parents.

From the bottom of your heart, shed tears, sweat and blood for these people to truly make them your own children. You must love the people you are helping to restore even more than your own child. Those three sons and three daughters must love you so much that they feel they would die for you. You must inspire this feeling by your own love. Then Satan will say, "You deserve to be blessed." In that way, you will be blessed on a victorious foundation.

Your spiritual children will not be obedient and



gentle to you at all in the beginning. They will be most satanic and rebellious to you. Then you will know how the Father in heaven has felt. And you will make indemnity very quickly, in raising and loving the unlovable. This is the way God lets you know the heart of the Father. When you feel bitter or sad with your spiritual children, always think of God who has suffered even more than you, for your sake.

QUESTION:

What is the meaning of the wedding of the 36 couples?

ANSWER:

My wedding took place in 1960, which was the fulfillment of prophecy in the Book of Revelation. Beforehand, I had to have three spiritual children restored so that they could be blessed. So right after my wedding, I blessed these three couples.

Noah's family was the first family by whom God executed judgment after the fall of Adam. Noah's family was the second dispensational family. Through Noah's family, God tried to restore what was lost by Adam's family. A family consists of spouses and children. By blessing the three couples, I restored the three sons of Noah, and I was inaugurated as the True Parents, with these blessed couples forming the fourth position.

Ten generations elapsed from Adam to Noah, which were lost because of the failure of Ham. These 10 lost generations must also be restored. Because of the failure of Noah's family, the dispensation was prolonged until Abraham, and because of Abraham's failure, it was prolonged to Jacob. From Noah to Jacob, 12 generations elapsed. Jacob had 12 sons, signifying the restoration of the lost 12 generations. After Noah's family was restored, I had to restore Jacob's family, so I blessed 12 couples.

If a man loves the Lord more than the woman, she should follow the man as Abel. If she loves the Lord more than the man, then he should follow her as Abel.

The 36 couples consisted of 12 previously-married couples, 12 single couples, and 12 pure virgin couples. The first group of couples represented Adam's family and the 10 generations between Adam and Noah. The second group represented Noah's family and the generations between Noah and Abraham. The third group represented Jacob's 12 children. By the blessing of these 36 couples, the period from Adam to Jacob was indemnified. Without indemnifying this period, I could not have started the dispensation of restoration, because until Jacob was found, the restoration could not start.

The first 12 couples can represent Adam's dispensation; the second 12: Jesus' dispensation, and the third 12: the final dispensation. Also the first 12 represent the spirit world, the second 12: the Christian world, and the third 12: the new world. These 36 couples mean many things.

QUESTION:

What is the meaning behind the 72 and the 120 couples Blessing?

ANSWER:

Adam had two sons who should have united: Cain and Abel. After the Blessing of the 36 couples, I blessed 72 couples. The 36 couples represent Abel's position; the 72 couples represent Cain's position.

Then 120 couples were blessed, representing Jesus' 12 disciples, and the 120 people who awaited the descent of the Holy Spirit after the ascension of Jesus and went out later to spread his Gospel. By the Blessing of the 120, the universal blessing could start. Since Jesus was crucified, the dispensation from Jacob to Jesus was nullified. By blessing this number of people, restitution was made and I started the dispensation of restoration all over again.

After Jacob's dispensation, the tribal mission started. So after the blessing of these couples, my tribal mission, the mission of Moses, began. Then the mission of Jesus, the national and universal missions, started. To do this, I had to pay indemnity for what had been lost by Jacob, Moses and Jesus. If Moses and Jesus had accomplished, this would not have had to be done. But it had to be paid before the mission could be started. Jesus' mission was carried out only spiritually. By blessing these couples, restoration was completed both physically and spiritually. Therefore, starting from these Blessings, heaven and earth, which have been separated, are united. Consequently, international affairs began turning in a new direction. These Blessings affected our national affairs in Korea in a very conspicuous way.

QUESTION:

Didn't the fall also take place spiritually? They were spiritual and physical beings, and when they united, wasn't it both spiritual and physical?

ANSWER:

You must abstain from sexual relationships both spiritually and physically. If you abstain physically but



spiritually continue your relationship, that is imperfect. Therefore, the spirit world requires you to be completely separated on both levels.

When a man loves God more than his wife, and a woman loves God more than her husband, then even though you live together and sleep in the same bed, you feel like brother and sister. No matter how many years you have lived together or how close you are, still your love for God is stronger than that toward your partner. In the relationship of brother and sister, you don't feel possessive. Between an outside couple, you do. That will be the difference.

Jesus said he was the Bridegroom. The Lord of the Second Advent is to be your Bridegroom. You should love him more than your partner, otherwise you cannot be restored. As you feel closer to Father, you will not feel as close to each other, even though you live together. The fall was the fall of love. Therefore, love must be rechannelled. If a man loves the Lord more than the woman, she should follow the man as Abel. If she loves the Lord more than the man, then he should follow her as Abel.

Adam fell while he was still imperfect. Now a perfect Adam has appeared. Eve must be united with

this perfect Adam in order to be restored. So Jesus said, "Whoever loves husband or wife, mother or father more than me, is not worthy of the kingdom of heaven." Husband and wife must love the Lord more than anyone else. Restoration is the restoration of heart and love. Husband and wife must feel stronger love toward the Lord than between themselves. The present relationship of love is satanic. The new relationship of your love will be divine and heavenly. It will be reoriented through the Lord. Your love for God, and accordingly for the Lord, must be stronger than the love between you. Those who have spiritual experiences will know this very easily.

QUESTION:

How can we become brother and sister when we have already been a married couple?

ANSWER:

In the course of restoration, husband and wife cannot go side by side. One will go ahead of the other, and the other will follow. Adam and Eve did not fall together at the same time. One fell first. Therefore, one member of a couple will be restored first, and the

The Blessings are of great importance, bestowed upon individuals who become parts of the structure that True Parents are building for God.

other will follow. Women are more creatures of heart than men. Therefore, it is not unusual to see them go ahead in spiritual experiences. Men should follow them in this case. After restoration, the order will be reversed.

QUESTION:

You have spoken of family restoration. How does one go about such restoration when there is one person in the house who does not cooperate, does not approve of the Divine Principle, and who does not want the rest of the family to participate?



ANSWER:

It is your cross to bear. You must patiently serve them with your deeds and words and move their hearts. But if, no matter how much you try you still get no response, then one partner represents heaven and the other represents hell. Our Father in heaven

has been waiting for 6000 years, very patiently. Wait and work to change them, teaching and guiding them, trying to lead them humbly for at least seven years. After you have done your part and have not succeeded, you can separate from them and form another family.

With the heart to save the other person, pour out all your love and your will. Think that you would endure even seven years for him. Then, in a shorter period, God will do something to help you. In some method, God will open your way. But if you neglect this task, even seven years will bring no result. So do your very best. That person may follow you, or may go away. If the whole family follows, it will be a most blessed family.

QUESTION:

We have to lead three people to God?

ANSWER:

After you are blessed in marriage, you will have your own children who will be in the Abel position. Your spiritual children will be in the Cain position. You must love Cain first. Satan has had dominion over the world before God. In Adam's family, Abel must move Cain to love him and come under him. Only on that condition could Abel be blessed. You must love those children and become one with them, so that they become willing to transfer all their love and blessing to your real child in the Abel position. In that way, you subjugate Cain in your own family. Therefore, you love Cain first so that he is willing to give all his love to your real child (Abel). Then you have the right to love your own child best. Blessings will be given through your spiritual children to your own physical children.

God could not love His only begotten son or His servants directly. He had to send them to the satanic world first. Then He could show His blessing and love. If there had been no fall, the concept of "Cain/Abel" would not have existed. Since man fell, however, we must go through the process of restoration, first loving people in the Cain position and then loving people in the Abel position. That is why Jesus

loved his chief disciples most. By loving them and uniting with them as one, he raised them as his spiritual children. After his holy marriage, he would have become a true father with his own son. Then the three disciples could transfer all the love and blessing they had received from Jesus to his son, and Jesus could love his own son truly.

This is what I have been doing. I loved my spiritual children first. In the course of restoration, you must love other families more than your own, other nations more than your own, etc. In that way, you go outward first, then inward.

Christians are in the position of adopted children, not true children of God. Jesus and the Lord of the Second Advent are God's true sons. They are in Abel's position. The adopted children are in Cain's position. These adopted children must love God's

What is an ideal couple? It is the union between man and woman who are "God-like", loving everyone from one extreme to the other.

true sons with all their hearts, minds, spirits and life. You must love and completely become one. Through that love you will become also true children of God. The true sons and the adopted sons will become one, and then all will receive the cosmic inheritance. Adopted children still have the right to receive the inheritance if they follow the right procedure.

QUESTION:

What about the couples who cannot have their own physical children?

ANSWER:

Some people have no possibility of bearing children on earth. In that case, you can show your utmost love to the children of Abel. By doing so, you can receive the same benefit as others. On that condition, you receive the same blessing. First, love your spiritual children, then love the children of the Lord. Then you will be taken into the kingdom. You must love your

restored children first. Then I will make a special condition through a special ceremony for those who cannot have a child of their own physically.

A note about conditions

It is the Principle of Restoration to love others before yourself. You have to love other nationalities better than your own nationality, other nations better than your own nation, other families better than your own family, others better than yourself. You and what you belong to cannot come first in your heart. The suffering you do on this account is important. Through the suffering you make indemnity, and restore the original order. Since the time is full, I may bless people who have not fulfilled these conditions. In this event, those people must fulfill these conditions within three years of the Blessing. The Blessing will be conditional until such time as the conditions are fulfilled. The principle of forming a family follows the pattern which the True Parents have followed. Everyone must follow the same formula.

THE ENGRAFTING PROCESS

By Reverend Takeru Kamiyama

The Blessed Family Department sponsored a regional workshop in March of this year entitled "Preparation for Starting Family Life", held at 43rd Street Headquarters in New York. At the workshop Rev. Kamiyama delivered the following talk, translated by Mr. Matsuzaki.



While I was in Danbury with Father, I told him that I had many questions and Father answered them. I read all of Father's speeches aloud to him, those he gave ever since 1965; sometimes we read from early in the morning till late at night. While I was in Japan, I had been in a leadership position and I didn't have such an opportunity. However, in Danbury I had a great chance to ask direct questions. Therefore, I want to share some of Father's guidance with you.

A depth of longing

Besides the great many questions and answers and theological and spiritual points which I learned from Father, I learned much from Mother's visits. She visited Father on every occasion that she could, and I could see, realistically, how Father relates to Mother and Mother relates to him in a substantial way. I have seen with my own eyes how the ideal mate, the husband and wife, should be: how they were longing for each other. Also I witnessed Father calling Mother over the phone many times. I was privileged to see many special, wonderful moments.

In early morning, when everybody was quiet and asleep, Father would say, "Shall we call Mother?" Father immediately woke up that way. Then right after pledge service, he would go straight to the telephone to call Mother at East Garden. On many different occasions I

watched the way Father and Mother long for each other, and I learned a great, great deal! I had to reflect upon myself, "How am I? How have I been in relationship to my wife?" I had to correct my whole attitude as I watched the relationship between Father and Mother.

The heavenly instruction

As I left Danbury, Father gave instructions for me to give to the Japanese leadership. Out of many instructions, one in particular was the "externalizing" or expressing of the love between husband and wife. This is an appropriate point for the Japanese. Japanese couples are not at all accustomed

I strongly feel that true love is not something that you have to wait for, but rather you have to make it or build it. True love is to be built up between husband and wife, rather than being something that you have to discover somewhere.

to expressing love, kissing or embracing in front of people. Especially people my age and older are very conservative. Yet I was ordered and instructed by Father: "Today your wife is coming to Danbury to visit you. You better, you must embrace and kiss her in front of everybody." "Everybody" of course included the True Parents. So I was in trouble!

When visiting hours were over, the visitors were leaving and my wife was

leaving too. Then Father made sure: "Did you kiss your wife?" I had to answer honestly, because you can't lie to Father. I said, "Father, not yet." Then Father said, "You must do it. You better do it!" He didn't force it, but still I hesitated. Then Mr. Peter Kim was pushing me: "That's your wife! What are you doing?" Then finally I did it; I executed the heavenly instruction—I kissed my wife in front of everybody for the first time in my life!

Since I was given this instruction by Father, I finally embraced my wife in public. Then I was directed to teach this way to the Japanese leadership—the externalization of the love of husband and wife. Upon gathering all the Japanese leaders at any time, I pushed them to do likewise. Some couples experience more than hesitation about this; they are actually scared.

On one occasion, one senior Japanese leader was present who stands in an Abel position to the others. Because of his position, he had to carry out this direction. But his wife literally flew away, and he had to chase her all over the place! This man was faithfully trying, but his wife was completely out of the picture.

Cultural differences

This is just one episode, so that you can understand. But in essence, it is not actually kissing in front of people which Father is asking of us; it has a deeper, internal meaning. As for the Japanese, the older people are much more stiff and conservative whereas today's young generation is more open to this kind of cultural influence. But for both generations, the Japanese culture is still the

same: their upbringing and environment are conservative.

Therefore, in those international marriages—between a Japanese wife or husband and an American husband or wife, there would be differences in understanding and in relationship. I can conclude that international marriages will take time, and that each partner must endure and be patient with a learning attitude. I strongly feel that

The point of engrafting is the central ingredient in the “tang gam” of solving original sin.

true love is not something that you have to wait for, but rather you have to make it or build it. “True” love is to be built up between husband and wife, rather than being something that you have to discover somewhere.

Analogy of trees

The central point of this talk is something which I learned from Father. I double-checked this understanding with him. In order to solve the problem of original sin, you go through the Blessing. This involves the very important concept of “engrafting”. We are concerned with three ideas: “original sin”, “Blessing” and “engrafting”. I am sure you have already heard this point of the Blessing having to do with original sin. Another name for the Blessing could be the “indemnity ceremony” or “tang gam ceremony”, for the sake of solving the problem of original sin. Since “indemnity” is kind of a negative word and does not contain the real meaning of

“tang gam”, let me use the original word “tang gam”. The point of engrafting is the central ingredient in the “tang gam” of solving original sin.

There are two kinds of trees. One is the true tree of life. Sometimes Father uses the analogy of the true olive tree and wild olive trees, as Jesus used in the Bible. Father has also spoken a great deal using a particular tree—the “sweet persimmon”, because he has experience with this. So the true olive tree is the sweet persimmon tree, and the wild olive tree is represented by a bitter persimmon tree. The sweet tree stands for the True Parents and their position. The other is the wild, bitter persimmon, which represents fallen man and our position.

Big misconception

One time Father stopped me from reading, “Just wait. What did you say? Read that line again!” The point Father asked me to repeat was talking about the relationship of sweet persimmons and bitter persimmons. Sweet to bitter; bitter to sweet—something in that area. It was the wording that disturbed him, just one small word in Japanese. But let me cover the essence first. We are talking about the Blessing or the tang gam ceremony to solve the problem of original sin. Historically, this has never been done. Eradicating original sin or changing the blood lineage is a very serious matter. We will explain this through the theme of engrafting. Father is teaching us through this particular analogy.

Let me ask you a question. How do you do the engrafting? Do you cut the branch off the sweet persimmon tree and graft it into the bitter tree? Or do

you cut a branch off the bitter tree and engraft it into the sweet one? What do you think?

When Father told me to stop reading, this was written in the Japanese text of his speech: “. . . the bitter persimmon branch is engrafted into the sweet persimmon tree.” Father said, “I never said such a thing!” Then I protested, “But Father, it is written right here—in ‘Father’s Words!’”

The bud and foundation root

In Father’s Words it was written that the bitter persimmon branch is engrafted into the sweet persimmon tree. Father said to me, “That is not the way! I have been teaching for years: cut the sweet persimmon’s branch and engraft it into the bitter persimmon tree—that is the way.” In other words, engraft the true tree branch into the wild tree.

Father gave more explicit detail. He said, “It is not the ‘branch’ of the sweet persimmon; it is rather the ‘bud’ or the sprout. You bring the bud from the

You bring the bud from the sweet persimmon tree and engraft it into the bitter tree. At this time the branches and brush of the bitter persimmon have to be cut off. Then you engraft the new branch as close as possible to the root.

sweet persimmon tree and engraft it into the bitter tree. At this time the branches and brush of the bitter persim-

mon have to be cut off. Then you engraft the new branch as close as possible to the root. Then this bud of the Messiah, true tree, will be successfully engrafted in. After the bud is engrafted, using the foundation of the bitter tree, the sweet persimmon bud will grow and grow, and it can bring forth sweet persimmon fruit.”

Multiplied misunderstanding

Then Father confronted me, saying, “Kamiyama, if we do as you say: cutting the branch or bud off the bitter persimmon and engrafting it into the sweet tree—then what will come from that branch? Only bitter persimmons would be coming out! That’s the fundamental rule or principle of the art of engrafting. You didn’t understand this?”

For sure, Father was shocked. “How many years were you in the church? A long time! Why have you been studying this? This is completely the opposite of what I have been teaching!”

I said, “Yes, Father, I understand. I thought this concept was strange at first, because I know that if I cut a branch of this bitter tree and engraft it into the sweet one—from a biological point of view, only bitter persimmons come out. I was wondering . . . But—it is written here in the Japanese text book. So, I already believe according to the book. I’m sure that not only me, but other Japanese leaders as well feel the same way, because they learned from this same text. Tomorrow some visitors will be here; for example, a leader who graduated from the Unification Theological Seminary and had a good education and a long time in the church. Let me ask him.”

I asked this person this question in

front of Father, but his answer was to engraft a branch from the bitter tree to the sweet tree. He flunked the exam right in front of Father! Father had to acknowledge it.

Father wanted to ask more people this question. A top leader, responsible in the restoration of Japanese forces came and I asked him this same question in front of Father. He answered, "From the bitter tree to the sweet tree." He flunked the exam, according to Father's principle. So I said, "See Father, it is not only me believing incorrectly, because the text here is written the wrong way."

Let me introduce two Japanese words: "ni" and "o". "Ni" means "to" and "o" means "objective one". There is one word of difference between "o" and "ni". Father said, "Because of the translator's concept, that difference occurred. The person who was translating from Korean to Japanese made a mistake. Therefore you've got to learn the original Korean context. It's a very important matter."

Preparing the foundation

Going into the contents of the issue of engrafting, Father explained it to me carefully. After the fall of man, we multiplied the fallen reality into a fallen world. The whole purpose of history is to send the Messiah. But God could never send the Messiah unless there is a foundation to receive him. Surrounded by the fallen world, Father cannot do anything in God's providence without that foundation.

This is why God raised truth through many religions. Through religious history, God has organized to insure this preparation to accept and receive the Messiah. He prepared a religious

sphere of those who are to wait for the Messiah in the future, prepared like a special garden.

Consider the bitter persimmon tree, representing fallen man. At no time can God directly control fallen men. But when the Messiah comes, the fallen branches can be cut and the Messiah can help remake the tree through the engrafting process. That's the purpose of the relationship between the Messiah and ourselves.

Our positions

True Parents stand precisely in the position of the true tree or sweet persimmon. For both God and man, the purpose of all of history up until today was to find one true tree. But of course, this cannot be just one, single male tree. We need also to receive True Mother, a true wife for the true man, and then they can become True Parents. This is the important point: the coming of the Bride and Bridegroom as written in the Bible.

The fallen world has men and women. A fallen man is not just like Adam; he cannot stand in the position of Adam to receive anything. Rather, all the men are in the position of the fallen archangel. Bitter persimmons are especially meant to signify the men in the fallen world.

Women are in the objective position to men. The Messiah comes as a perfected man. Therefore, women are in a more correlative or objective position to relate to True Adam than the men are. There is a way of relating to the coming Messiah, much easier and closer for the women. But how can God find the way of salvation for the fallen men who are standing in the position of fallen archan-



gels? Father found the principle and the avenue for fallen men to be restored.

The Holy Wine ceremony

Because the Messiah comes as a man, all women can relate to him as the bridegroom. Each woman can become one with the Messiah by believing, following and loving him. Particularly through the Holy Wine ceremony, there is a prayer as a condition of "heartistic unity" between Father and the woman. Each bride-to-be becomes united, one in heart with Father. This is the meaning of the prayer during the Holy Wine ceremony.

As she truly unites in heart with Father during that prayer, the woman will also become united with Mother and become Mother's representative from Father. Then, coming from the position

of True Parents, this woman can turn around and become a messenger as a bud. The bud (the woman united with True Parents) is given to the bitter tree, the betrothed man. The engaged brother is standing in the archangel's position. This bud, who is the bride-to-be, will be sent from True Parents to meet the bridegroom.

Before this moment when the ceremony starts, all those in the husband's position must have cut all their branches, cutting everything which symbolizes a relationship with this fallen world: concepts, fallen relationships, fallen mentality.

By doing so, then fallen man can receive the bud or wife from the Messiah, coming in. This bud is also in a mother position, because this woman is True Mother's representative, and she

has to give rebirth to her husband. He is not yet born as a legitimate, legal husband before God.

Good bud and good foundation root

After the Holy Wine ceremony is completed we can become blessed couples. All the wives are representative buds on behalf of True Mother, and they must become one in heart with Mother. All the husbands must become a good foundation root and tree to receive the bud. They must cut off all the fallen branches, and become a good root which has the possibility of receiving and growing only one bud.

Our True Parents have already set up all the victorious conditions for you to inherit the Blessing. We don't have to go all the way through the same course, but we do have to inherit those conditions. Therefore, there is a fundamental course we have to go. First, the blessed couples' attitude of faith has to become this: each woman must be a good bud from True Parents, and each husband must become a good root to receive the bud.

The way of faith

We each become a good bud or good root through the life of faith. What kind of faith makes this possible? That is a good question. Let me speak about the attitude we need in our life of faith. Before we talk about a good bud, let us discuss the good root.

What do we mean by cutting? This means cutting all the branches. Father says, "Cut as close as possible to the root, to the surface of the ground." Cut as close as possible, but not all the way to the bottom—do not cut all the roots.

If you cut all the roots under the ground then the tree will die.

You don't have to talk about total restoration or salvation of fallen men and women—forget it. You yourself can't do that. All you can do is to cut as close as possible to the surface, all the trunk closest to the ground, so that there's no space for any other bud. There must be no room for his own fallen, sinful, bitter ideas or buds of romance to come up. Do you understand? The man must be

*After the bud is grafted,
using the foundation of the
bitter tree, the sweet
persimmon bud will grow
and grow, and it can bring
forth sweet persimmon fruit.*

completely prepared for only one bud to come from the Messiah, one true, good bud. That's the meaning of cutting from the bottom. That's the point.

We understand cutting now, physically, but what does it mean spiritually, in the life of faith? This is the way of life of self-denial and self-sacrifice for the will of God, as complete as possible before God's eyes. You must deny your fallen self, your dignity and false pride—many things have to be denied. This is what Father is talking about.

Steps of restoration

Father said he has taught the way to become a good bud and a good foundation root through the talk of "Eight Vertical and Horizontal Stages of the Restoration Course" (given in Korea). Father wants to emphasize that all of us

blessed couples ought to study about the public formula course of restoration through indemnity in eight stages, horizontal as well as vertical.

Father outlined these points again at Belvedere on December 8, 1985, just before the True Parents' departure to Korea. He talked about 7 steps to the completion or the perfection of God's kingdom.

We all know that you have to go through the indirect dominion to reach the direct dominion. Father spoke about the indirect dominion, and about the human portion of responsibility that we have to pass through in the indirect dominion particularly. We have never fulfilled it. Mankind failed it, and that's why it has been taken by Satan; it all belongs to Satan. This failure in the indirect dominion resulted in the fallen world of today.

There are eight stages and seven steps that Father taught to the kingdom of heaven. He explained about individual perfection, husband-wife perfection, vertical and horizontal love, and then establishing the right to inherit the whole universe and God's kingdom. If I could summarize one point it is that we must accomplish this restoration course of the eight stages to reach heaven. Only by doing so do you become a good bud or good foundation root to fulfill God's purpose.

Shared responsibility

Here's the point: to make sure that the engrafting will take and the change of blood lineage can truly occur, both husband and wife have to perform their roles well. Otherwise, God's purpose is frustrated.

Suppose that a husband tries to be a

good root, prepared as a foundation, but the bud is no good. No matter how good the root is, no new branch can blossom or bring any fruit. The opposite situation would fail too. The wife tries to be very good, living in such a faithful way, but the husband is a very bad root, not living a faithful, principled way. Then no matter how good a bud is given, the foundation root is already rotten and you can never fulfill God's purpose.

Unless both the husband and the wife faithfully walk the path of restoration under True Parents' guidance, there is no way that the change of blood lineage can be completed. Even if externally you received the Blessing, you can't take it. It won't work. Both husband and wife have to work it out together on the way of perfection.

Blessing from the wife

Let me transmit the point that I learned from Father about the husband's root foundation. Father said, "This husband must live the life of faith so that he would be acknowledged, respected and blessed. This is just like gaining the birthright. This blessing you receive from your wife." In other words, the wife could truly admire and respect her husband and give him this blessing: "He is truly a great husband from God, a great father, and a great son of God."

Man has to come from the servant of servant level all the way up. This is man's course. For fallen man to be able to walk this path well, Father himself has already trodden the course. Years ago in Korea, when Father was still single, he went to North Korea. At that time he heard a rumor that there was one woman who was calling herself the wife or mother of Jehovah. He went precisely

to meet that person and to work with her, because she was holding a very important key. He went to her home as a servant of servants. He went from the very bottom to win back the birthright, the position of the Son of God.

All the men begin from the fallen archangel's position. We have to go through our course in such a way as to regain the restored Adam's position. Of course, the woman cannot just sit back and say, "Hey, you come over all the way to me. You become a good restored Adam. You cannot rest!" No, the woman has to help, encourage and support him so that they become the unified husband and wife. Then true love can be made between this couple. That's the most important point.

Beautiful fruits for God

The blessed couples' responsibility is to procreate or reproduce the great fruit which God could take and enjoy. The blessed couples have to produce those fruits. Both husband and wife must work faithfully, according to Principle and Father's instructions. Then through success and victory in the engrafting process, we have to recreate this fruit. The fruit has nothing to do with Satan.

The cycle of reproduction is continuing generation after generation. If at this time under True Parents' Blessing, we have produced the wrong fruits, then Satan might invade. This is the most historical tragedy we could create. The bud and root foundation have to work together very well, so that the fruit we bring about won't be invaded by Satan. This is a very, very important issue: how the husband and wife will work together. They both have to be very serious about the Principle and spiritual laws that

Father has given to us. Also at this time, they must be serious about their duties and the course that we have to go.

Suppose the bud is flying to another place, looking for another root, and this root was separated, looking for another bud. Of course, this is out of the question. But I know there will be difficulties

Through the Holy Wine ceremony, there is a prayer as a condition of "heartistic unity" between Father and the woman. Each bride-to-be becomes united, one in heart with Father.

sometimes. You must work them out together as a good bud and a good root, so that you may bring forth fruit. The next generation, your children of the new blood lineage, won't be invaded or claimed by Satan. Toward this end we have to be so serious.

Realm of blessedness

The value of the Blessing is so historical, so serious, so critical—that is the position we are standing in. Ours is not just a regular happy marriage, but it is a very serious historical matter to win this position.

Father confronted me, "Kamiyama, you may not even understand the real value of the Blessing that you are holding and possessing now. If I am pushed to express the value of the Blessing that you have, I will make an analogy. Let's say that one small grain of sand is thrown into the ocean. You must reach out and pick up that one tiny piece of sand with



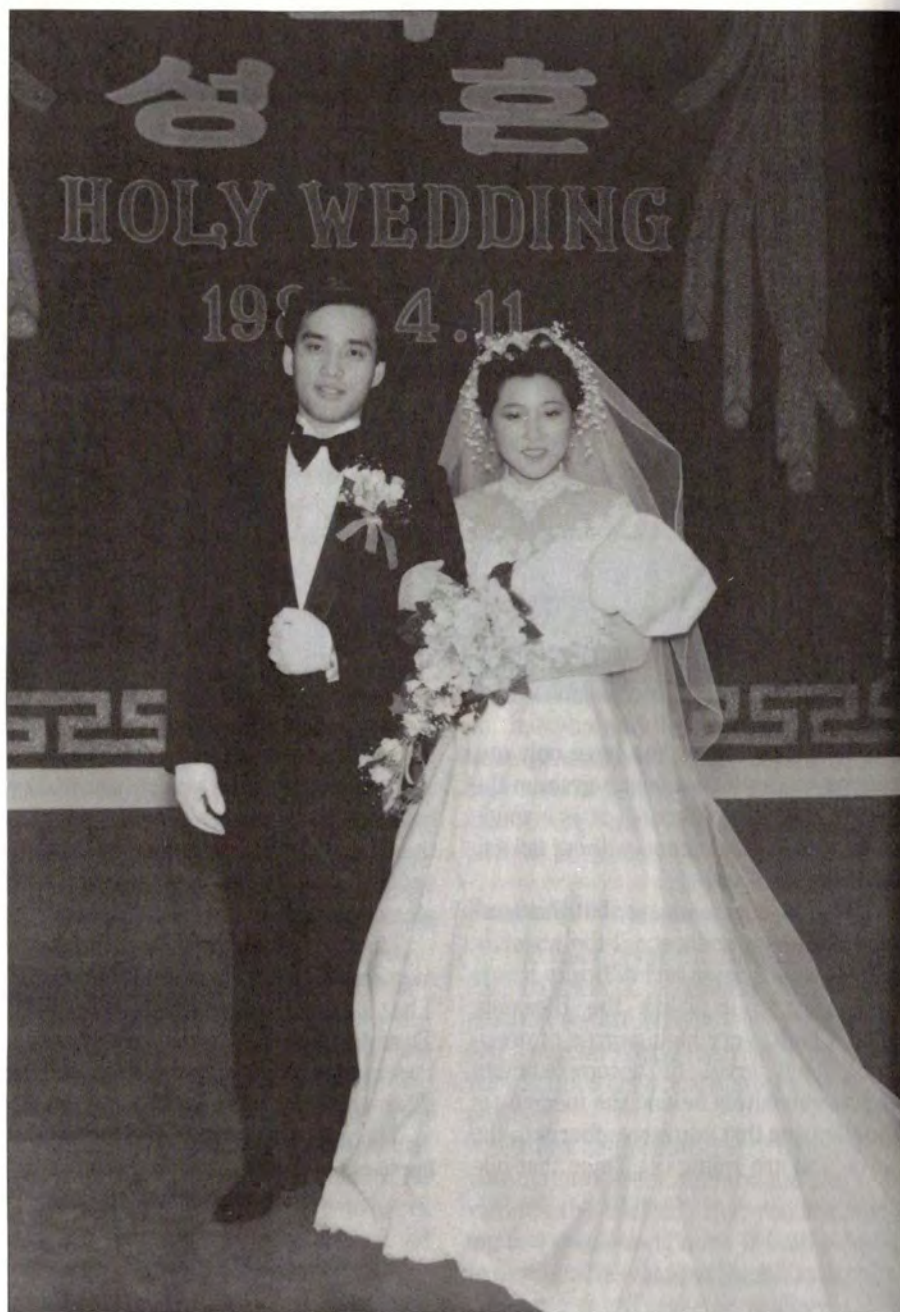
a pair of chopsticks. You have only one second to catch that falling grain in the middle of the vast ocean! It is a single grain, and in one second without fail you have to pick it up!

"This is just a concept, but this analogy helps you understand the absolute degree of precision and difficulty that is necessary to establish the Blessing. Such a high, very high degree of precision! That level of accomplishment stands absolutely behind the meaning of the Blessing that you have inherited, the wave you are riding on. Once that his-

torical difficulty has been gone through and overcome, then you've got it! You have the Blessing! This is the meaning, the delicate and precious realm of blessedness you are in, to be blessed couples under the True Parents."

This is a precious and historical moment of blessedness that we are in. That's the meaning of Blessing. Therefore, before God and before True Parents we are to do our best in walking the path correctly.

Thank you very much. I pray for your families.



We are proud to announce the Blessing of Un Jin Nim and Jin Hun Park, which took place in Korea on April 11, 1986.

THE SECOND GENERATION BLESSING

Interview with Rev. Chan Kyun Kim



Question: Through the Blessing, what did you learn about how to raise up children?

Rev. Kim: My background is that I went to teachers college and became a schoolteacher, so my point of view is a little bit different than that of other members. Sometimes our members are instilling even into their babies the idea that "You are special, you are a blessed child". Their children can become falsely proud, and think that they are better than other children. Then their blessed children start looking down on children outside our church, not even wanting to play together with them.

Some blessed couples only pray with other blessed couples and blessed children. I think it is important to build deep relationships with other blessed families. However, we now have the home church mission. Sometimes Father asks those of us who do home church in New York if we would be willing to let our own child marry our home member's child. I think that we must have a problem in our own hearts or Father would not have brought it up.

Basic Social Education

Myself, I did not educate my children to think they were "special", but I tried to give them a good basic social education. In Korean schools there is no drug problem and no smoking, and I trust our

school system and the Korean society. Then at home I would teach them that we are blessed couples and that Father blessed us. I explained that he is our True Parent, and every night at bed time the children would say "goodnight, Father" before they went to sleep. I found that it is difficult for them to grasp the Divine Principle at a very young age, especially Chapter 2, so I sent them to

Basically I trust Father, and I believe that the Heavenly side will never lose.

our Sunday School. They were taught a combination of Divine Principle and Bible stories. Then as they grew up, by Junior High School age they could understand about the Fall of Man. My daughter was really able to grasp the meaning of the Divine Principle's understanding of the fall from her Sunday School studies. When she explained it to me I was relieved, and I felt I could trust her.

My Course Of Attendance

I have my mission and I have always followed Father's direction. Therefore, I haven't had the opportunity to have a close relationship with my children. Many times Satan has said to me "The Blessing is important and your children are very important. Then why are you always away from home? You're needed; go back home and take care of your children!" Many, many times I was tempted, but I always said "No, Father's way is to take care of spiritual children first." Then automatically Heavenly

Father would bring other people to take care of my children. Because God gave me that assurance, I did not have much communication with my daughter for a long time, since she was a little girl.

Question: How is the blessed children's Blessing different from our Blessing?

Rev. Kim: Please read the books, and many of Father's speeches. Father spoke about this at the engagement of the second generation. Myself, I cannot express the Divine Principle point of view so clearly. My nature is that I trust and believe the Divine Principle but I do not understand it perfectly, 100% yet. I trust this root of our faith, that it is 100% right. Basically I trust Father, and I believe that the Heavenly side will never lose.

In this recent Blessing, there were children of the 36, 72 and 124 couples blessed. Among these families there are many couples who have not been faithful on the journey from Egypt to Canaan. On the way to Canaan, we resent or deny God; so many of us have disobeyed. The first generation died during this Exodus, only the second generation arrived in Canaan. At this time Father is feeling that our older members have not been successful.

Father's Forgiveness For Us

We needed forgiveness from Father, and he forgave us through the second generation's Blessing. He recognized our Blessing as parents by bestowing the Blessing on our children. These children obeyed Father 100%. Our first generation did not obey Father so well. Myself, I did my best to obey him, but some people disobeyed or even left the



The new blessed couple of Yoon Sook Kim and Jin Seung Eu, Rev. Chan Kyun Kim's daughter and son-in-law.

church. Through the second generation Blessing as our children obeyed Father completely, he forgave us and there could be a new start.

Father's Conditions

Father went through so much: the 40 year condition, the 4 months condition after Danbury, and after that he went to Korea and worked for 6 months. That last 4 months was finished on April 11, and on this day Father blessed his own child Un Jin Nim. During that time in Korea, Father had many banquets and many special events. He educated many people. So many meaningful events took place, and at the last moment, Father made the highlight of that time by giving the Blessing to Un Jin Nim.

The next day was a new beginning. Father forgave all the Unification Church members through these children. That day there were 36 new couples involved; some had parents who had left the church and came back ten years later. In the case of some children, one parent had died.

In Korea, it is considered lucky if both parents of a bride or groom are still alive. People will even reject a prospective bride or groom if both parents are not alive. Yet Father matched Un Jin Nim to Jin Hyung Pak knowing that her husband's father, Rev. Chong Goo (Tiger) Park, had died.

Unifying The First Generation

Father also matched couples where one parent was a big company president and the other parents just lived in a simple one room apartment. Father did not consider these external things. Through this condition, good unity could be made between the different

blessings. Before this children's blessing we were all very conscious of which Blessing we were from: 36, 72 or 124 couples. Actually, there was only one year's difference between the Blessings and we didn't feel so different, but Father had created the value of each blessing to fulfill certain conditions. My sister is one of the 124 couples. If I compare myself with her, I feel that she is better than I am, and I respect her for her great faith and love. Yet people misunderstood, and distance was created between the blessing groups. Some thought, "I am proud, because I am a 36

He recognized our Blessing as parents by bestowing the Blessing on our children.

couple." But this time Father mixed us together, and actually this inspired people a lot. Father mixed rich and poor, high and low. Even single members who have not been matched or blessed felt so happy. Although Father did not give them any direct benefit, it seemed to them as if they received something valuable through this.

Father had gone through the 40 year condition and now he made a new start. This blessing of the second generation was a kind of forgiveness condition. We know that we cannot completely fulfill our responsibilities, but Father has forgiven us, so we must unite with our children and follow them. This is how I understand the meaning of the Blessing.

Question: What kind of advice would you give our members in raising their children to be faithful and obedient to Father?

Rev. Kim: My experience was just in Korea. The school systems and the society in America are very different from those in Korea. The Korean situation is good for our blessed families.

Incident At My Daughter's Matching

I am proud of my daughter, Yoon Sook, because she freely played with and befriended the children of the later blessed couples. At their matching, Father picked out a 72 couple sister and asked her, "What is your name and your parents' name?" She told him she was from a 72 couple, and gave her parents' names. Father didn't match her; he just asked "Who is your best friend?" Then she told Father, "My best friend is the Rev. Chan Kyun Kim's daughter, Yoon Sook Kim from the 36 couples." Then Father said, "Okay, you sit down and Chan Kyun Kim's daughter-stand up!" Father matched Yoon Sook then and there. She wondered how Father knew her best friend; why did he pick her, then ask who her best friend was? Yoon Sook was so interested, as Father doesn't usually ask such questions of people.

Reach Out In Friendship

My concept was never to teach my children to play only with other blessed children, but to have good relationships with all other children: at school or at home, and to witness. If you are a friend first, and you become a good friend, others will be attracted to you. If you are a good example, then when you tell them you are in the Unification Church and you invite them, they will follow you. But if you have this concept: "Oh, you are an outside person; you are not a

blessed child", then those people have an intuitive feeling that you are somehow always rejecting and denying them something. Though you give them some love, they will sense that it is not enough. Inside they will feel some distance and automatically they will know.

I wanted to educate my children from a human point of view. I did not want them to be too proud or to look down on other people because I feel it is dangerous for them to think like that. I wanted to give my children a regular education. Then as they grew up they could also understand the Divine Principle, why they could not have girlfriends, or boyfriends, and why we are different.

New Generation; New Starting Point

When I was first blessed, I used to think that the next generation would not need to go witnessing and pioneering. I even thought that the next generation would not have to serve in the military, because already we would have established a peaceful world. One thing the second generation has is the spiritual foundation which doesn't require a 40 day condition or 3 day ceremony before they consummate their Blessing. This fact is so wonderful for me as a parent, as you can imagine.

"We Are Servants, Teachers, Parents"

Our Blessed children are different from us. We have had to fulfill certain conditions which are no longer necessary for them. In this sense, your child is a better person than you are, so you must feel like a servant to your child. That is our real position. But from an

educational point of view, if we always said "yes, sir!" to a child, he would misunderstand and grow up falsely proud and empty inside. This would be a big problem. Sometimes I became angry with one of my children. But after they go to bed I go upstairs and say I am sorry, repenting in front of them. The reality of our situation is that we need to continually give our blessed children strong education, love and good guidance.

Home Church Spirit

When I came to the United States, I spoke with one blessed couple who wanted to move out to New Jersey or Long Island to be closer to a good school. If you need to move for religious reasons, for home church activity or for your job, it is okay; but if it is for the children's education that is dangerous.

The reality of our situation is that we need to continually give our blessed children strong education, love and good guidance.

Even Unification Church members worry about this and try to escape from the worst areas of society. Father says that the Divine Principle point of view is that the home church spirit is different. You must stay in your home church area and develop spiritual power, and your spirit will have an impact on the environment. You can change it by your sacrifice and your words.

For example if your blessed children go to a public school, you might find it is a very bad situation. Before your child

attends this particular school, you are not concerned about it at all. Why not? After you send your own son to a school, you will become concerned and involved in the public school system. Why? Because of your child. What brought it to my attention? Family problems. Through this situation you will realize that we need to take care of this commu-

"Home Church is my true and only home": without that spirit we cannot bring any success.

nity, take care of the parents, and this is the way to change our society. Normally we would just say "Oh, the American education system and society are not good," but though we know about it, we would not get so deeply involved. Some people ask "what can I do?" Our Church must establish a school, but I believe it should not be only for blessed children.

There are our home members' children and also some of our contacts' children who could be included. If we just escape from the rest of the world and enjoy ourselves, then where is God's hope? That attitude is against the home church spirit. "Home Church is my true and only home": without that spirit we cannot bring any success. I don't want to see us over-emphasize and exclusive identity for our children and the others who attend our school, because they will automatically grow up knowing that their root is the True Parents.

Good Home Education

We must carefully educate our children through their life at home, then

they can learn to focus themselves. This is very important. Your home should be a safe place, but if our Heavenly Father's purpose isn't being fulfilled, no harmony is possible in the house.

How can we survive out in the larger world and overcome temptation? We need step by step training on how to live in society, and at home we need education in the Divine Principle. Our children need to attend a Sunday School. They need summer vacation time and a camp which can offer religious education. As our children attend the public schools, they will find out how bad the world is, and they may fight with temptation. But as our sons and daughters overcome these things, they will grow spiritually

You must stay in your home church area and develop spiritual power, and your spirit will have an impact on the environment. You can change it by your sacrifice and your words.

strong and we can send them out as missionaries.

If children grow up "in a greenhouse" it has no meaning. We need to know how to live in the real world and ultimately there is no escape. We cannot realize God's ideal without a home church spirit.

THE MAKING OF A MARRIAGE: PERFECTING OUR LOVE

By Lynn Robinson Walsh

We all have ingrained in us expectations about marriage by the very fact of having whatever parental figures we had growing up. Most of us are not very conscious how these learned roles are affecting our thinking. On top of these expectations is the idea of receiving an ideal mate from God through the Blessing. Father's words about the love and harmony of blessed couples have made us all hopeful. So we come into the Blessing expecting our final "reward"—a marriage as precious and beautiful as the finest porcelain vase. Yet, at some time or other we discover God has handed us a lump of clay and said, "This is your ideal marriage provided you take responsibility in co-creating it."

In this article I hope to give some perhaps simple, but helpful suggestions for dealing with various challenges we face in building our marriage.

SOME SUGGESTIONS

Sharing our family backgrounds

We all must reckon with the fact that creating and maintaining a good marriage takes hard work. Talking to each other about our family backgrounds helps expose and clarify our different expectations.

When my husband and I first started living together there was a lot of tension

between us about how to run the house. My mother was lax about housekeeping and, because of my father's late and varied homecoming, we ate dinner anywhere between seven and eleven o'clock. My husband's home was neat, clean and orderly with regular six o'clock dinners. Talking about our families helped my husband and I realize that each of us had certain "programming" to undo and, for instance, I was not being "negligent out of spite" with my "disorganized" ways. We were then more free from rigidity in our thinking and could work towards a reasonable system for our mutual living needs. Sharing about one another's family backgrounds also gives us crucial insight into each other's weaknesses and strengths in being intimate.

Searching yourself

Part of building a successful marriage is your own soul searching. Consistent self-reflection is important: why am I behaving as I am? What am I feeling underneath that is motivating my behavior or words—anger, fear, jealousy, hurt? What am I thinking? Is it rational, principled? How are my behaviors affecting my spouse? Have I communicated what I really mean or feel—and in as sensitive a way as I can?

Marriage sours when one or both partners lose the ability to talk to himself (herself) and then inevitably find that communication with his or her mate has subsequently broken down.

Prayer gives perspective

Prayer provides the essential time we each need to look at ourselves before God and True Parents. We need to go to God for heart to heart talks, to be honest

about ourselves and to put our feelings in His perspective. After examining our own heart and weeding out our own selfishness or defensive pride, we can go to our spouse to share at the same level.

Also prayer together invites God into the relationship. Sometimes because of pride or hurt, we can't say things directly to each other, but can express it in prayer before our partner. For instance, repenting for your attitude in prayer may touch your spouse and express what you really wanted to say directly but couldn't.

Acceptance helps a partner to change

We often want to change our spouse, thinking, "Why can't he be this way or do this?" Surely we will find something in our partner which we do not like or we even detest. Or there are times when our spouse not only cannot do something we think he/she should, but he or she cannot even want to do it.

We each have times of upset and irrationality or overwhelming fears. The fact is, each one of us is a little crazy and idiosyncratic. We undoubtedly have mannerisms and character traits that drive our spouse wild. However, instead of throwing our energy against our mate trying to change him or her, it is more beneficial to put our energy into understanding what goes on within our partner that makes him or her tick. Understanding and patience will lead to an important element in marriage: acceptance. Genuine acceptance of the precious person struggling under this craziness, but not of the craziness, is the most loving way to respond. Underneath, most people know they have

weaknesses they need to change, but they need the strength from the support of a spouse to go through the pain of changing. In this way in our Blessing, we are sometimes a child to our spouse, sometimes a parent.

A psychiatrist practicing marriage counseling, Spurgeon English, described the situation of today's failing marriages:

Young people—and some not so young—desire too much and have too little to give. They are looking for fulfillment and know too little about how to fulfill. Instead of using a gentle way to patiently help the growth of their mate, they resort to the shortcut or lazy way of getting what they would like by nagging and criticizing. The human psyche in this latter part of the 20th Century isn't strong enough or mature enough to take, much less use, the comments of the mate who believes that he or she is speaking for the good of the other.¹

As we accept our spouse with his or her flaws and win that person's trust, we eventually will be able to give constructive criticism that is both expressed and received in love.

Repentance

Before God we know we owe much repentance. In marriage too, because we each are such sensitive creatures and it is so easy to hurt your spouse, there are numerous daily events that merit apologies. Often times both mates are at fault and both are hurt or angry, but holding onto pride produces nothing. It is best to repent first—there is a magic to saying you are sorry which melts away whatever angry or hurt feeling there were. Usually, you giving up your pride or hurt makes it easy for the partner to forgive you and in turn to repent, asking for forgiveness too.

Listening without criticism

One important tool for better understanding is good listening. Listening should be done without distractions, without interrupting with your emotional reaction, criticism or a knee-jerk "that reminds me of my problem with . . ." This can be extremely difficult at times because you are so emotionally involved with your mate; it is because of this that extra effort must be made to be a good, objective listener when your spouse needs it. When listening with your mouth closed and your heart opened, you will begin to uncover the precious soul deep within your spouse.

We come into the Blessing expecting our final "reward"—a marriage as precious and beautiful as the finest porcelain vase.

Risk yourself

The other side of the coin is being able to reveal ourselves to our spouse. One book, *Learning for Loving*, stated, "you must be willing to know and be known intimately by your spouse—or else you will miss out being a person at all."² At some level we each have a vulnerable area, where it is felt: "If you knew this part of me you wouldn't like me." We may try to hide that part of ourselves, but it still plays out in our character and is never really hidden. Learning to trust our spouse and disclose ourselves is a gift and a responsibility in marriage. In taking necessary risks in opening our heart and trusting we build the eternal marital bond. It is through this opening of new areas of

love and trust that much of our hurtful part is restored.

Keep a sense of humor

In life, being able to laugh at yourself is important, but in marriage, I think it is a must. There are times when we get wrapped up in ourselves so seriously that we lose perspective. Listening sympathetically has its place, but so does humor. Something silly, nicely timed and lovingly performed by our spouse can shake off our pride or defenses and help us regain our footing.

After a while in a marriage, one gets to recognize patterns in the relationship. One partner may be analytical and impatient, the other may be spontaneous and carefree. You may not be able to change the patterns created by your merged characters easily, but being able to step outside yourselves and laugh together at your own private "drama" is a major victory. Being able to laugh at ourselves together seems to mutually communicate a sense that "the love between us is really greater than our somewhat crippled personalities allow us to express. We wish we had better characters for each other, but at least we accept and love each other—and what a blessing!"

Be playful with your spouse. Sometimes my husband and I find ourselves playfully mimicking each other's funny habits. Dealing with idiosyncracies in such a light way lets out a lot of tension. Being able to laugh at each other's peculiarities breeds an environment of acceptance.

SOME DIFFICULTIES WE FACE

The different mission schism

One problem we often struggle with in the church is working in different mis-

sions. I used to think that husbands and wives may have different backgrounds but at least, and more important, with the Blessing they share a common faith. When my husband and I had contrasting missions—he as a student and I as a state leader—I was shocked to discover that we seemed to have different faiths. It was easiest for me to be accusing and judgmental, throwing Father's words at my husband, but it was no solution.

When listening with your mouth closed and your heart opened, you will begin to uncover the precious soul deep within your spouse.

Part of the problem of this schism is narrow-mindedness we develop in our particular mission. We invest so much of ourselves into it and believe that our mission, especially if on the front-line, is the most important to Father. Different missions have varying standards and we may feel judgmental towards those others. The fact is that there are many ways of serving the True Parents.

Each mission has its own kind of indemnity, whether it be late hours and physical exhaustion or loneliness and boredom from menial tasks. If you have a more spiritual mission which keeps your relationship to Father close and vibrant, you are very lucky and should be grateful. It is a disappointment if you want to share your enthusiasm and your partner does not appreciate it. However, it is important to avoid getting judgmental or critical of your spouse out of this disappointment. Try to understand your partner's inner situation and appreciate the way your spouse is serving True Parents, and express that

appreciation.

As I mentioned, my husband and I struggled in this same way. We found when we did come together, as we understood each other more deeply, our faith and love for True Parents were really quite the same.

Mission is no excuse

It is also an unfortunate tendency of members to use the great demands of the mission to avoid dealing with their spouse. It is easy to fail to write, to phone or even to have time to talk when we are called. Certainly each couple's situation is different, but we must start with honesty before God. If part of getting lost in the mission is because of disappointment in your spouse, admit it. Talk to your central figure or mother figure about it. God gave you this spouse because He knew that with faith and effort the two of you can have a precious unity and love. Some of your spouse's fallen nature is specifically prescribed for you by God to help cure some of your own fallen nature. That may hurt, but it is Father's greatest parental love manifest for us.

Through your mother figure make a reasonable condition such as letter writing to your mate. Become your spouse's link to Father by showing interest in and giving support to your husband or wife who may not be receiving any vitality otherwise.

You spouse may also need to feel needed. It is alright to let him or her know areas of weakness you feel you have and even ask advice about what to do. This makes you a very real person to your partner and can become the basis for a deep and abiding mutual concern. A spouse who always needs to seem perfect may be easy to respect and

admire, but is very hard to love, for it always makes the other feel inadequate or lesser. The "perfect" spouse may end up, in essence, pushing away his or her mate.

If your mission is not on the front-line while your spouse's is, share what your mission means to you and how you want to offer your efforts to help Father. Try to understand your mate's world and appreciate his or her enthusiasm and faith.

Fighting

There are times when sharp and critical words come out of our mouths. We find ourselves harshly complaining about something petty, such as socks on the floor. If our spouse reacts defensively, "I didn't do it" and multiplies with, "What about your mess?", an argument ensues, probably with little communication. However, an attentive spouse may pause to ask himself, "Is my wife really so upset about those socks or is there something else troubling her?" With a simple apology for the socks and then a gentle inquiry such as, "Are you upset? Is there something else bothering you?", the source of irritation will most likely soon unfold—and an unnecessary fight avoided. Often, consciously or not, we are upset by something but let it out on an entirely different issue. Being watchful for when this happens, in you or your spouse, can help prevent misunderstandings and arguments over a "decoy".

Good fighting

There are times, however, when confrontations arise and fighting seems inevitable. We may want to circumvent the argument feeling because it's the Christian thing to do. We may feel



unwilling to invest the energy it takes or fear that if we fight, we might be proven wrong. Nevertheless, some therapists believe that verbal fighting in and of itself not only is acceptable but necessary. Avoiding or denying a conflict can be the worst injury to your spouse, that is, of being ignored. When a tension is present, shutting up and not saying anything can be far deadlier than a "hot war". By ignoring a conflict between you and your spouse, one is saying, "I don't care enough about you to expend the energy."

It is not necessary, however, to make a fight a good one. The real complaint should be clarified and stuck to, extracting any hidden agenda or other issues that may be bothering you but are irrelevant to the main concern. One therapist named Bach prescribes a kind

of formula for good fighting for couples. He suggests that first the initiator should go to a quiet place alone to argue the merits of the case out loud—to find out what's the hidden agenda (being hurt by the spouse's lack of attention) and what, if any, is the remaining real issue (needing to buy a car). From there, Bach suggests, the fight should follow with:

Round one opens when she tells her husband her complaint. Round two, he repeats what she said, to make sure he knows what the fight is about. Round three, she tells him he stated the issue correctly. Round four, he states under what conditions he would agree to her wishes—and how mad it would make him. And so on, until they settle it.³

Bach requires that no below the belt shots or striking at the other spouse's vulnerable spots are allowed, and both

spouses serve as referees, throwing out any other irrelevant issues.⁴ Good honest fights about real issues can facilitate good mutual decision making. Also they can bring emotional release and a new intimacy.

Become your spouse's link to Father by showing interest in and giving support to your husband or wife who may not be receiving any vitality otherwise.

Finances and possessions

The gaining and use of money is a frequent cause of difficulty in outside marriages. In the Blessing we, too, face this tension. Each partner brings his or her family background and patterns of living and spending money into the marriage. Each of us has different priorities, especially when finances are limited. One partner may desire better food while the other prefers to look nicer in more expensive clothes; one may prefer to put money away for the children's education, while the other may desire to live better now and worry about that later. One may prefer to rent a house while the other prefers to buy; one may want to give more to the church and public work than the other. All these issues become very real when you share a life together. Eventually, each person changes and we arrive at some comfortable middle ground.

In the beginning of a marriage, we must also come to share each other's possessions. We should develop a necessary respect for each other's valuables, ultimately integrating them. Our

possessions move from "yours and mine" to "ours" and it is important to consult each other before making decisions about them. For example, one spouse may feel the other should sell a precious family heirloom and donate the money to the church while the other wants to keep it.

Unfortunately, many contemporary marriages in America maintain the independence of each partner by keeping separate checking accounts, separate cars and separate incomes. We are looking toward eternal marriages, therefore, economic interdependence and unity can create a beautifully secure and trusting marriage.

SOME COMMON GROUND

While being immersed in the trials of our marriage, it is sometimes hard to remember the significance of our relationship. But look at the world around us. Most couples, especially if Western, struggle with the roles and power plays between male and female. In today's world with the goals of liberation and equality it is difficult to find harmony between men and women, because all values and traditions are being thrown out. Women are no longer feminine, but "equal"—leaving many women confused, without an identity and without any guidelines as to how to relate to men. Also because there are no absolute values on which to base roles and relationships, all becomes relative and is reduced to the lowest factor of selfishness. We know that no marriage, much less society, can survive with much fulfillment based on these values.

Principle keys to life

In the church, we each have lived

single for several years, loving God first, building a new identity based on sacrifice, obedience and unity. So we come into our marriage with several keys to life that only the Principle could give us. Moreover, we have not just studied these principles but we have lived them.

First of all our commitment to the Blessing was to God and True Parents, well before we even knew who our spouse was. As nuns and priests, we have taken our vows to love God through this person, despite all the difficulties—for our Blessing is not just for ourselves but to produce children and a lineage for God. Also through the unity of blessed couples we restore our families and ancestors, far beyond our knowing. We are aware that our marriage is not just temporal but for eternity. Through the seriousness of this commitment we have a far greater assurance in the efforts that will be made to make the marriage work and thus, there is a greater sense of security.

Also through our training we have learned to not fear sacrifice, but on the contrary, to know its depth and value in bringing us closer to God. During times of duress, when it seems we are sacrificing all and receiving nothing, we have God's love and heart to know and fill us. Because we know God's unconditional love for us we can give unconditional love to our spouse and, just as important, we can receive unconditional love through our spouse. There are times when one of us cannot feel loved by God, but our partner can give us their care and reassurance and reconnect us to God. At other times when we cannot feel love toward our mate, we remember how God cherishes him/her and this perspective starts our love to flow

again.

Perfect your love

All marriages go through traumas and turmoil, yet we know the depth of purpose behind these times and therefore, have more reason to endure. I remember Father asking us what the purpose of life was. The messianic simplicity of his answer jolted me: "The purpose of life is to perfect your love." Through all our experiences, whether it be facing persecution while fund-raising or having to serve a central figure we couldn't understand, we knew Father was giving us the greatest eternal gift: freedom from our selfishness and smallness of heart and the ability to love.

Some of your spouse's fallen nature is specifically prescribed for you by God to help cure some of your own fallen nature.

In our marriage the purpose is the same, but now God is prying more deeply into the intimate corners of our hearts. When we hold on to this internal purpose for all that we do and the ways we relate, it gives us power to look into ourselves and ask: "how can I be more loving, less selfish and more true to God?"

The Principle also helps us find our identity as men and women. We have truth which reaffirms our own masculine or feminine nature. Women do have different ways of thinking and different sensitivities than men. We need not deny it, as today's world tries to do, or use it to divide us. We know that our uniquenesses and differences as part-

"The purpose of life is to perfect your love."

ners are valuable components in our marriages which, when combined, balance out each other's character. We truly need each other and know it is God's design.

The value of the Blessing, which is far more than simply marriage, gives us reason to invest everything into growing a relationship which can bring us to heaven's gates as an eternal couple, as a couple for which the obstacles of our earthly life have polished our relationship into a perfect love which knows no barrier to the love of God.

Notes

¹ *The Record* (newspaper), Sunday June 22, 1986. p. F-2.

² McFarland, Robert and John Burton, *Learning for Loving*, Danville, Ill.: Interstate Pub., 1969, p. 30.

³ *Ibid.*, p. 113-5.

⁴ *Ibid.*, p. 115.

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THE PRINCIPLE APPLIED TO MARRIAGE

By Andrea Johnson Higashibaba

Andrea Johnson Higashibaba joined our church in early 1973. Upon receiving a liberal arts degree with a major in music literature, she joined the New Hope Singers International. In 1982 she entered the Unification Theological Seminary. Andrea was matched to Shinichi Higashibaba in 1979 and blessed in Madison Square Garden in 1982. Shinichi joined in Japan in 1972 and came as a missionary to the United States in 1974. He is presently working in Florida. The following testimony is based on an interview Andrea gave at Barrytown.



I closed up in early childhood

There were no overt difficulties in my family, therefore, I wasn't conscious of any problems. There was a certain amount of fighting and scolding, but I assumed it was normal life. Basically, I was very accepting. Our family did a lot of traveling and I thought we were lucky that we did things as a family.

My own maturation out of childhood began around age nine. As a child, I assumed that things happened automatically, and you knew everything when you grew up. My first realization was that things did not happen automatically. Then I recognized that not everybody knew everything, and not everything that people knew or said was right.

I began to understand that there were actually fights within marriages. The impact of divorce just didn't hit me until I was 14-15 years old. I considered the relationships between men and women as part of a natural process: you went through high school and college, and eventually found somebody and got married. The fact that there were problems involved came to me very slowly.

My parents are both teachers, very strict and had a high standard. I'm sure things could have been better, but as a very young child of three, I blocked myself off for protection. It must have been at some point of very strong crit-

icism that I closed up and shielded myself from my parents' anger, although they weren't "nasty" parents. For some reason I didn't want to be vulnerable, so I was neither open to their love nor their criticism.

When I was ten years old resentment began to leak out; I didn't even know that I didn't like my mother until I was ten or eleven years old. Gradually this relationship became my biggest problem and preoccupied my thinking.

I can't emphasize enough that this is a "no blame" situation. Often I want to blame someone, but it doesn't work—it just makes me more angry. The most helpful tool is the historical perspective that Principle offers.

"Ah, there's a solution; it is a very clear, very pure and idealistic solution with practical applications. But it is going to be very hard!"

Adolescence brought pressure

During high school I began to realize the social pressure of having girlfriends and boyfriends. I was extremely idealistic, and I was more interested in music and school than boys. I worked at building deep friendships with both boys and girls, relating in a very meaningful way. Spiritually I was protected by a naive assumption that relationships with boys and marriage would work itself out in time.

The truth of personal heartbreak crashed down on me while I was in college. Having lived in New York City, I had seen worldly things, but I didn't comprehend the craziness until college.

The immorality at the college fraternities was shocking. Different guys approached me everyday and girls came home, bragging about their nights at the fraternity. I thought, "If that's what it means to love somebody, just forget it!"

During those years my resentment actually protected me. It was almost a blessing in disguise, making me draw into my own world and take care of myself. I became philosophical about things and wondered, "Why are these things all happening?" Many times in despair myself, I would wonder why there was such despair in the world. But I never lost the ideal of marriage.

The Principle was liberating

When I heard the Principle lecture on the fall of man, it had an enormous impact on me. Even from the beginning, it was the most liberating experience I've ever had. My whole spirit said, "No wonder, no wonder, no wonder!" It explained all the patterns.

I could relate to the archangel's motivation and to Eve's situation, because many of my friends were involved in those relationships. It explained the incredible contradictions between what my parents said was good, while pressuring me to find a boyfriend. It explained the hypocrisy in religion. I intuited that religious morals were right, but I needed to know why. The fall of man was very, very clear in answering my questions. I finally understood why there was so much confusion in the world. For my entire church life, I have been lifted by this understanding of the fall of man.

When I heard the Principle I said, "Ah, there's a solution; it is a very clear, very pure and idealistic solution with

practical applications. But it is going to be very hard!" Idealistic but not naive, I never thought this life would be easy—never!

My single church life was a chance to start over again in a very profound way. God gave me a chance to renew myself as a child, to put trust in someone—True Parents. In any religion you have a chance to begin again; to develop the absolute trust which is needed in a child, with an "absolute", which is God. In our case, we have substantial True Parents. I feel very lucky I've been allowed to take advantage of this course.

I needed those 6 years of single church life, and I said, "God, I'm not even going to think about marriage until I'm 30. At 30, if I still have questions, I'll come back to You and ask. Anyway, I'll give You everything until 30." I was matched at age 27 and blessed at 30.

The next step

When I first heard of the Blessing I had a simple, joyful understanding of it. Also my ancestors seemed to understand the value of the Blessing and never questioned it. When the 1800 Couple Blessing took place, I was elated. Then in 1978, when I learned that I was eligible as a candidate for the matching, I was so spiritually high that I couldn't sleep for three days; it was as if the kingdom had come!

As I entered the matching, I had total confidence in the choice and in the process, although I was scared stiff. There was incredible celebration going on in the spiritual atmosphere around me as my ancestors were rejoicing.

At the Holy Wine ceremony, I looked at my fiancé standing across from me. I didn't know him very well, but I could already tell that it wouldn't be easy to

build a marriage relationship. I knew his face and who he was, but the question: "Do I like him or not?" wasn't even an issue. This confidence and acceptance came in part from my ancestors; they lifted my whole spirit with them.

Similarly, all through the Blessing ceremony I was deeply moved. Again, I experienced the rejoicing of our ancestors. I was oblivious to anything negative. Even though I had been engaged for three years and carried many problems in my heart, I faced the Blessing with an idealistic understanding.

New emotions surface

Not long after the matching, many emotions began to surface, especially a certain kind of anger which I had buried during my single life. I had strong resentments about not having ideal parents and against men. Although my best relationships were with my father and my brothers, and with True Father himself, the idea of a husband was very difficult!

Resentment is the natural result of not being loved as we were meant to be loved.

My initial experience with my husband was a relationship with my own ideals. I've always been shy, and it was extremely awkward at first. Before the seminary I was in a busy treasurer's mission. Therefore, I wasn't confronted. I was allowed to live my idealistic understanding for enough time to give me courage and some deep spiritual experiences.

My husband began to get anxious and invited me out more and more to talk. My first response wasn't dislike; it was

mostly "slow down, slow down!" Shinichi was very careful and very good, extremely strict with himself about having the right attitude. But his nature is intense, and so is mine. It frightened me! My first reaction to his intensity was to protect myself by fighting back. This was disastrous.

The contentions in a relationship are always revealed in little, stupid things. Shinichi would make broad generalities which irritated me. He has an incredible temper, and at times I would just blow up at him. First he would go off in a rage and pout. Later after reflecting on the problem, he always came back with some sort of battle plan to correct it. Through this incredible humility, he really won my heart.

Then I caught Father's wisdom: because Shinichi was so intense, my efforts to neutralize the intensity brought out all the femininity in myself. I was amazed!

The Principle as a tool

If we understand Principle, it becomes our tool. We need to constantly renew our understanding of the ideal, the results of the fall, and the Cain/Abel relationship.

Father once said that women mature more quickly than men. It's natural that, in time, there's the right balance. But at the time of the fall, Eve was more mature than Adam. They substantiated something which was backwards; therefore it couldn't multiply goodness, it could only multiply disaster. According to Principle, as they consummated their relationship they locked man and woman into the wrong positions. This is one historical fact that is becoming clear to me.

When I look at the best of marriages

in the fallen world, I see needy people insufficiently trying to take care of each other. Many of these marriages have been heroic, under the circumstances. No one could reach maturity, because we've been in a position where we couldn't realize ourselves as true men and true women.

Not having True Parents, each looks for parental love from his or her immature spouse. The situation is agonizing and we want to blame someone, but this is a "no-blame" situation: it's not the man's fault, not the woman's fault. This is an historical fact for which I can take responsibility.

If I go against the principle, it doesn't mean that I'll be punished, but that I lose my opportunity to overcome my resentment.

Our tears liberate those of our ancestors

As a child, my great-grandmother was sold by her father and worked as an indentured servant in Canada for 8 years. When she couldn't stand it any longer she ran away, eloped with a lumberjack and came to America. He got into drinking and eventually became the "town drunk". My great-grandmother lived a whole life of trying to hide money from her husband in order to raise their daughter. All my life, I never heard my great-grandmother speak against anyone. Through history there are situations where a heartistic debt is owed. This was strongly manifested in my great-grandmother's life. I also believe that she understands the Principle and

has carried me a long way.

In my family there were also many spinsters who never had the chance to fulfill themselves as wives or mothers, even in the limited way of the fallen world, let alone in the ideal way.

Once in a prayer vigil I began to cry until I got so tired of crying! But then some ancestors said, "If we can't cry through you, we have no way to cry." The reason I kept crying was that they have so much to deal with, and it is a liberation if I have the understanding and the strength to allow them to resolve this situation through me. I became very peaceful after that, and I was willing to go through all kinds of potentially resentful experiences, realizing that they may not even be my own. Although I must deal with my own life and limitations, there are historical and ancestral situations which also affect me.

All levels reflect that fallen pattern, and it's my responsibility to undo that pattern. It's painful, but if I can catch the vision of ending of this kind of suffering?—amazing! I am in a position to be able to do the same for my husband. It makes me not subservient, but special.

Love denied creates resentment

Even for those who never complained, it's impossible not to have resentment where love is denied. Resentment is inevitable: God has resentment, True Parents have had resentment, Jesus had resentment—what does it mean? This does not mean we want revenge. Resentment is the natural result of not being loved as we were meant to be loved.

It's important to realize that resentment is not a sin. The question is: what you do with it? Lucifer wanted love. To

get it, he left his position and took dominion. He not only blew history, but he lost his opportunity for fulfillment. This is basically what we've been doing—usurping position and taking love by force, either through seduction or by power. The difference with God, True Parents and Jesus is that they don't try to force the love that is their due. They go the course of restoration so that eventually this resentment can be resolved. I have to hang onto this Principle; it is the key.

Resentment doesn't come from "what he did to me"; it comes from being denied the love which is actually my right. However, I'll never get that love by forcing it from my husband or anyone else. I can only obtain it by going the course of restoration, which begins with forgiveness. Long before we can love each other, we have to deal with forgiveness. I know that if I maintain my position, humble myself and serve, then in time I'm going to find God's viewpoint. Based on that, I'll experience love, and solve this resentment.

The difference with God, True Parents and Jesus is that they don't try to force the love that is their due. They go the course of restoration so that eventually this resentment can be resolved. I have to hang onto this Principle; it is the key.

Too often we interpret the fall of man to mean adultery, but that's the end in a chain of events. I must begin at the point of resentment and jealousy and examine

the situation to find out "What's my need and how can I resolve it?"

Adult needs vs. child needs

Carrying resentment means that I'm missing some love. I have a right to that love, but only in a principled way. If I go against the principle, it doesn't mean that I'll be punished, but that I lose my opportunity to overcome my resentment.

We confuse two issues: the child need—the needing of love from parents, and the adult need—the fact of sexual maturity. I learned to separate child needs from adult needs. That made life much easier, setting the adult things aside and saying: "O.K. those needs are fine; they are for my husband when we start our family." When we did start our family I could focus on restoring those aspects.

Ideal conjugal love was not meant to be based on our need, but on aiming together for a still higher place, and then producing children and creating a widening environment of love. In the ideal sense, "needing love" is between God and myself and has nothing to do with husband and wife. We should be "complete" before we're married. However, we're incomplete, so perfection comes through our marriage and we must use that relationship creatively.

Father matches to balance

We always say Father matches "complements". In our case, he matched two very intense, masculine people with hot tempers! God knows that this isn't my true image, rather—it's my defense. I realized that our two tempers together could kill each other. Before, I had no reason not to lose my temper: "I'm angry, I hurt and I'll scream!" Now, how-

ever I feel about my husband in the moment, I have no right to make him miserable. So I made a vow to God not to lose my temper with my husband. How comforting it was!

Secondly, the fact that my husband is so masculine brings out the most feminine aspects in me. I am discovering that I am extremely feminine, definitely sensitive. Also we both needed the feminine aspect cultivated within us. I need feminine aspects from him, and it is healthy for him to cultivate this side of himself.

How profound the Principle is! If I need mother's love, why didn't I get a nice, gentle husband? I have a very rough husband! But my very needing that gentleness means that I have to find a way to bring that gentleness out of my husband. This ends up balancing me and him. Father has matched us with the person who will bring out and restore us.

When Father matches a couple, he creates a natural channel between you and that particular person. We can block it or deny it; we may not feel it—but it is there.

God's love coming to us is a reality. As I resolve my "child needs" and feel God's love, this channel that Father already created between us becomes more obvious. Father asked each wife to raise her husband, and I am finding many opportunities to give Shinichi insight. He also has to overcome the resentment of history, the resentment of a man never allowed to be true man.

At first I would escape my responsibility in the relationship by saying, "I've got my mission." I had to resolve that I would "take space" only for the purpose of bringing down the barriers so that I could come back more fully to the relationship.

Father as my bridegroom

I was not in the position to tell Shinichi to go the same course I was. Father said "at first the sister is in the Mother position." That made me angry with God! I became more and more resentful until I realized, "What do I have? I have Father as my bridegroom. I can keep using Principle for support and I can go to that source; this man makes no demands on me. He is here completely as my Father, and he can be here completely as an ideal husband could be." In this unconditional relationship, I could continue to grow up through my relationship with Father and Mother.

This gave me the strength and maturity to deal with my husband, who—just because of the providence, had to come through the archangel position. After the 3 Day ceremony, we were allowed to come into the proper positions. In a sense, Shinichi was liberated to then be raised to the position of true Adam. He didn't become true Adam by going through the 3 Day ceremony, but for the first time he is allowed to come out of the archangel position and develop into true man. The fall consummated the wrong positions; the 3 Day ceremony consummates the right positions. This is incredibly profound! We are locked into the right positions now. As long as we don't destroy that, every experience can bring us closer to the goal.

The proper position

Human beings are meant to be able to invest their whole self in something. The most powerful thing is to understand how to create the proper position and to invest your whole being into it.

During the separation period in our marriage, abstinence is just a temporary step in building the proper relationship. Sometimes I have to stop and bring myself out of a strong emotion. This is true with both anger and love. If I'm too angry I can't serve. I have to back up a little, recognize each of our limitations and be willing to serve. Then I can work out forgiveness and reestablish the proper position.

In the proper position I can also be a teacher. It's not arrogant of me to feel that I can help my husband. It's wonderful and inspiring to witness someone

Another important point for my husband was for me to end each time together with a reaffirmation, for me not to leave until he knew that I cared.

else's awakening; I need no recognition. Teaching someone is an opportunity to experience the potential of pure, vertical love.

Suppose my central figure is older than I am. As a younger sister I can share and teach, but I don't have to control him or usurp his position. I don't have to recreate the fall; I don't have to kill Abel; I don't have to seduce Eve. From the proper position I can invest my whole self.

In our religious abstinence we may feel that our creativity is stifled. After the 3 Day ceremony, initially we feel liberated, but we may still fail to create the proper position. If you're still attacking your wife from the archangel position and your wife is still coming from the

seductive Eve side, even though "it's o.k. now", it is not.

God gave us the space in this situation to work it out. After the 3 Day ceremony, we must ask ourselves as husband and wife, "Am I establishing the right relationship, or am I still demanding parental love from my spouse?" I try to constantly work at creating the proper position. When I do experience the proper position, I can invest my whole being; I'm not stifled or threatened and I don't lose my perspective easily.

You are important to me

Not only do I need to convey to my husband my commitment to our Blessing, but I must let him know that he is personally very important to me. Many husbands ache to know from their wives: "I know you believe in universal principles; I know believe in the Blessing, but WHAT ABOUT ME!?"

I remember once saying to my husband, "Well, if you ever need to run away to someone, whatever you do, just run to me!" He was so relieved: "Really?!" Reassurance can be so simple! Each blessed sister has to come to love her husband from a parental position before she can become a wife. If I swallow my own ego or my own accusation long enough, how easy it is for me to reassure him! Shinichi is willing to be humble to me in many ways.

Another important point for my husband was for me to end each time together with a reaffirmation, for me not to leave until he knew that I cared. I had to convey my commitment to our Blessing and a mutual vision in such a way that he could accept it and feel confident.

What kind of package?

Find out what dynamic is needed within your couple to bring down the barrier of resentment. You can begin by asking: how does this person receive love? Usually one partner can relate to the ideal or visionary aspect better than the other. When I find order or a truthful solution, I feel free and loved. It is possible to feel loved through truth.

Some people say, "I can't do anything unless I feel loved." This is true for everybody. The "old-fashioned" workshops in our church generated a wonderful spirit which was part of the package in which some people could receive from God.

Many aspects of principle life bring us definite personal benefit, but those who are struggling with resentment can't understand that benefit. Some people have no ears to hear Principle, because their resentment is so strong. Some can only relate to a message that comes across in a more earthly, horizontal way. We need to find the right package for each person.

Even with my husband, I must find a way to convey this power that Principle gives us, wrapping it so that it is love. Many sisters experience brothers as being aggressive; that seems natural. The first time I tried to approach this subject, my husband thought I had accused him of being an animal and he just walked out. His interpretation was the farthest thing from my mind! I realized that I was too idealistic and theoretical, and I backed off. I had to keep pushing aside my wanting to blame him. After three years I approached the subject again. It still wasn't easy and he took it very hard.

When we were first matched,

Shinichi used to send me very beautifully written cards. He had no idea how much this touched me. But then he began to send me things just wrapped in newspaper or a broken box, or letters where everything's all scratched out. I got so that I didn't want them! Finally I felt I could tell him how much I had appreciated when he wrapped things so beautifully. He began to be very careful again. Later he told me how much he was hurt by my saying that. He said, "I wasn't intentionally sending you junk; I had no idea that these things were affecting you."

These simple things can be like bombshells to the other person, who may be totally innocent in thinking that everything's O.K. Though this naivete can cause misunderstanding, it is part of what makes an exceptional man, able to accept his archangel role. I have to wrap my love in the package my husband can receive, whatever that may be. As I do that for him, he comes to understand what package I can receive love in. We can find ways in which this truth, this incredibly powerful tool which we have, can be used for our liberation.

God's gratitude

Once after a very difficult time with my husband, I just went into another room, and I said, "God! It is going to be fifteen years before I can even be comforted in this situation, let alone have true love!" Then I felt an overwhelming warmth fill the room. Basically, God just said, "Thank you." I realized, "Fifteen years—that's nothing! I've been going through 34 years of agony (my life so far). I can go fifteen years to get something that's true and powerful! No problem! No regrets."

I felt a certainty based on confidence

in Father's selection and a belief in the Principle explanation of the Fall. If you don't believe in the fall, the Blessing has no meaning. When you really understand that things have been wrong and Father has put them back into place—then it makes sense that we have our portion of responsibility to maintain the new and proper order, even with all our insufficiency and our resentment—historical, ancestral and personal. We want to follow Father's providence, not only so that God can build His kingdom on our sacrifice, but also so that I myself can fill my need and be liberated.

I can be like a mother to my husband now, even though that's not my true love

I have to wrap my love in the package my husband can receive, whatever that may be. As I do that for him, he comes to understand what package I can receive love in.

for him. My true love is expressed when, through this effort, Shinichi can realize who he is and we can actually become true husband and wife. Right now we're nowhere near that. But mankind has had 6,000 years without fulfillment. The Principle path promises us eternal fulfillment. Therefore, if it takes Shinichi and me twenty years to build a true marriage, that's fantastic!

I can take more responsibility

As I mature, my emotional need of True Parents is lessened. I don't experience a lessening of love; it's a deepened love and confidence. As that happens,

naturally it becomes easier for me to want to inherit the mission of True Parents.

There used to be times when I felt that I needed Mother and Father to come home. I still miss Father, but even though he was gone for these long periods, I felt an abiding confidence. Definitely there is a growing-up process in our relationship. This is as it should have been for all children with their parents. The emotional need is definitely lessened, but the solidarity is deepened.

The more I realize how incredible the Principle is, the larger True Parents become to me. They are awesome, but

The more I realize how incredible the Principle is, the larger True Parents become to me.

not unattainable. The more I understand how difficult restoration is, the more I'm in awe that True Parents have survived it, and I become less afraid of facing resentment and restoring it.

I remember Father describing waves of darkness coming over him. Though I had only a theoretical understanding, I have faced waves of nausea and difficulty and met them with my own inner steadfastness. I realize that there's a spiritual war going on. When I could relate to Father's experience, I felt very grown up.

When attending Father's sermon, we told him, "Father, sit down and we'll do it for you!" But I thought, "Father! If you go away, I can't do anything!" I would pray, "Well, I wish I could say 'go sit down and take a holiday', but frankly Father . . ." Gradually I feel less helpless and more confident.

Working out my bond with True Mother

I have a very fatherly God; that's natural because there were no barriers between my father and me. God's mother love comes, but my "mother door" is closed. There's some hole, and it's a very obvious one in my case; my mother was a great mother by worldly standards, but there was something very wrong.

However, there are keys to that closed door. For instance, I was participating in a newspaper campaign in 1977 and I experienced deep mother's love from God. When the motherly aspect of myself is brought out, with little children or even a cat, I become sensitive to motherly things in the world. This sensation gets deeper with the various situations where God leads me.

Compared to the experiences I've had of being True Father's daughter and being one with him, I haven't had that with True Mother. I definitely believe that Mother loves me, and I feel as if she has taken care of me out of pity. I've really had to work on this relationship, but it's amazing that I can do it with clarity and without accusation. That fact gives me a feeling of gratitude to True Mother for "bearing with me" while I'm ungrateful to her. In many ways I don't truly appreciate Mother for who she is and all she's done. Although my own motherly realization hasn't yet come, I feel very hopeful. When I break through with Mother, it's going to be fantastic and I'll become a new person.

Solidarity with True Parents

There's always some kind of honor given to parents and grandparents. Even in the restored world children will

never feel that they're at the same level of maturity as their parents. But the child feels the great dignity of having grown. I feel that I have moved a long ways to where I am; I feel a very natural kind of love towards Father—not a dependency so much, but more of a solidarity.

We want to follow Father's providence, not only so that God can build His kingdom on our sacrifice, but also so that I myself can fill my need and be liberated.

At the Assembly for World Religions last November, I had a special experience with Father. I watched Father as he was walking up to the dais between two very tall people. In physical stature, Father is somewhat short, but spiritually, he was so big! I was thinking about

"all these lucky people" coming from all different religions, who could go up on the dais and sit with Father. I could see "all us little Moonies" on the sidelines. For a moment I felt almost wistful that we can't go up on the dais with Father, we can only serve all the other people who don't know the Principle.

Just then as Father was walking by, he looked over to me and it felt just like we were partners! I don't know for sure if he looked at me, but as Father's spirit went by, I was surprised to feel that my spirit was like his spirit. Compared to those surrounding him at the table of honor, my spirit was much more like Father's. I've never had such an experience of Father being the Messiah! I knew that he was the Messiah on the basis of the sheer distance I have traveled spiritually in following him. I'm not up next to Father, but I am definitely part of what he is. I felt a kind of partnership. This was a time for me to give gratitude.

A BRIDGE HAS TWO ENDS

By Lesa Ellanson

Have you ever gotten so fed up with struggling in the relationship with your spouse that you have wanted to throw in the towel and say, "let's call the whole thing off"? I seriously doubt that anyone has been impervious to this stage in the restoration of all the married couples, especially those who felt no hope. The saddest fact of all is that, many times, these individuals blame the other partner, or worse—hold True Father responsible for somehow making an erroneous judgment in matching the two of them in the first place. I make no pretence of having all the answers to such complex situations. The purpose of this article is to share in a like experience of "pits and peaks", and also to offer insight into some of Satan's strategies for driving couples apart toward the ultimate goal of a broken Blessing. I wish to share how my husband and I were able to discover that strategy and win a decisive victory, in the hopes that this may aid other couples in present or future difficulties.

An unusual mission

I joined the Unification Church in 1973. Soon after, in May of 1974, I was chosen to work on the staff at our newly-acquired training center in Barrytown, New York. My mission was to be a riding instructor, with the responsibility of teaching Father's children horsemanship.

One year later when the seminary began, the students participated in riding and stable management as part of their work commitment. Mine was a

full-time job, involving a lot of physical strain, and some spiritual demands as well. But, it was within the eight years I worked there that I found my God; day by day, I sought to devote myself totally to the True Family. Few things in my life will ever hold as special a place in my heart as that barn, those horses and, most of all, the True Children.

As the seminary progressed year after year, I watched how the members of our movement bore the mission of becoming students. After two or three years of being molded by professors, the administration and by Father himself, they were then able, upon graduation, to assume a leadership role within the church. In observing all this, I always recall how difficult it was for those students who were adherents to a more "fundamentalist" view of the Principle. They seemed to struggle so much with just being relaxed and "real". The members who typified this syndrome then were the recent MFT graduates. I was of the opinion that they were narrow and uptight, with the kind of nerve I would have hated to have in a tooth. Who did they think they were, waltzing in here, thinking *they* were going to *restore* the seminary?

I've always known that no one mission is more exclusive than another and after all, did not Father create the seminary and the MFT?

A destructive base

You may wonder what this all has to do with the purpose of this article. It is relevant, because I could never surmount my intolerance of what I called: the "fundo-MFT" attitude. It became a very destructive base woven into my thinking and caused incredible problems later.

Talk about concepts

In October of 1978 we received notice that there was to be a Blessing in Korea. I found out then that I was qualified to participate. It was sudden and the whole seminary soon became a hub of pre-Blessing jitters. Rashes of seven-day fasts broke out and without warning, everyone became very cordial to one another. However humorous it seems as an afterthought, at the time, most of us became a walking blend of hysteria and dread. "Great and terrible" took on a whole new meaning.

Amidst the ideals and the fears a rather distorted view of the Blessing emerged as well, that this is merely marriage. Such an attitude can be a set-up for the expectation of certain individuals as potential partners: wrong! wrong!

After nearly being ensnared in such struggles, I vowed to God that I was willing to wait ten years, if necessary, in order to purify my heart and attitude in preparation for the Blessing. Of course, none of us are ever ready or deserving, but in my heart, I was that serious. If Heavenly Father wanted my Blessing, then my sincere prayer was that He give me a man who loved Him *more* than he would love me.

Finally in May 1979, a matching was announced in New York. At that time, God answered my prayer.

When I arrived for the event, I was under the delusion that I had no preconceived notions, and whomever Father would choose for me I would accept without hesitation. At long last, God will give me a man with whom I can be completely open, and totally share my heart without fear of rejection and pain. And we would be free to begin this nuptial tête-à-tête as soon as we were chosen



or one another. Talk about concepts!
to make a long story short, I was
atched to a white American brother
amed Lowell Ellanson. Our matching

*A bridge can never be built
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en it will collapse in the
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rder for the gap to be
ridged."*

as the one in which Father conducted
terracial matchings en masse on
merican soil for the first time. The
fference in our races was not much of
problem for either of us—the potential

for problems erupted when I discovered
what Lowell's mission was. You guessed
it—the MFT.

So, we participated in the Holy Wine
ceremony and after exchanging see-
you-later's, we left for our respective
missions. Thus we began our three year
separation, one of the most unforgetta-
ble periods in our relationship.

Different people—different missions

As in any relationship, we had to
overcome trials on several levels. First,
we had to deal with a conspicuous racial
difference, both historical and personal.
Second, we had to deal with resolving
the collective conflicts between men and
women. If these were not enough, we
had to face the difficulties with our indi-
vidual perceptions and experiences of
living a life of Principle. We found the
latter frontier of restoration to be the
most intensive and this came out within

the context of our differing missions.

It must be very sad for Heavenly
Father when, instead of finding the com-
mon heart of love for God that we all
share, we allow the church-wide "heav-
enly competition" to develop into full-
fledged rivalries between departments.
In vying for the ultimate value as

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Father's lone elite, we in specific mis-
sions mistakenly view the front line in
terms of "where I am", instead of "who
I am". The battleground between God
and Satan occurs not only in our mission,
but within our hearts and attitudes.

My husband and I had both exper-
ienced rebirth and new life through our
missions. God used these situations to
raise us and give us total awareness of
His infinite love. In conclusion, we both
experienced God in the ways we respec-
tively served the providence—he on the
MFT and I in the stables.

However, since the MFT is a more
established tradition in our movement,
and because working with horses is not
(yet), it wasn't long before I began to feel
the difference. Many people who could

relate to any former fundraising exper-
ience could easily empathize with what
my husband did. But, after all, there is
no real mention of three-and-a-half
years in a stable as part of one's formula
course. I felt that I had been stuck in
some esoteric mission, devoid of a spir-
itual emphasis; I began to relate to my
value in terms of *where* I was and *what* I
did.

Finding value

I had to prove that I was more than
just a horselady, so I began a mad
scramble for credibility, taking on
responsibilities outside the confines of
my mission. My ultimate motivation was
stemming from a sense of inferiority,
because of an inaccurate perception that
somehow working with horses is not an
acceptable Unification Church
endeavor. Since the MFT is acceptable
and front line, Lowell has value; since
horses are not, you can guess where
that leaves me . . . I fell into a less
valuable, therefore, less lovable, posi-
tion.

In experiencing this imagined lack of
love, I began to resent my mission as
well as Lowell's. I was envious because
he was in a situation familiar to everyone
and one which was certainly appreci-
ated. His work benefited the whole;
therefore he was a useful, productive
member. So, I subtly began to reject
my mission and desire another situation
that was more in the mainstream. In
familiar terms, I left my position and this

*We do possess the highest
ideal, namely, inheriting the
love of God. No matter
what, such love is worth
fighting for.*

was the cause of greater problems. It didn't take long before it began to manifest in the relationship between Lowell and myself.

Whenever we had a disagreement, our differences would translate into an "I'm O.K., you are just too selfish" dart throw. I got to the point where I began to justify my own anger: "I don't need this guy telling me my problems! He's so arrogant. How dare he! I don't need him

If in every other circumstance, God has proven His steadfast love for me, how could I doubt such steadfast love now, with such a supremely important event as my eternal Blessing, my eternal happiness?

or anyone else to think for me! I can think for myself, I'm self-reliant. I don't need to be married to anyone who thinks he can treat me any way he wants. That's typical! Just like a white man, treating black women like dirt. He thinks he can do anything he pleases with me in his own good time. He doesn't know how to love me." This kind of thinking became very ugly.

Wedges of resentment

In reality, this is how Satan was working to drive wedges of resentment between these Blessing partners. The greatest form of deceit in my mind was that I was the one who was *totally* right; subsequently, a downward spiral of perpetuating self-pity gained control.

"I just need someone who under-

stands me and is not on the MFT. After all, this isn't fair; the Blessing is supposed to mean true love and ideal families, not being dragged through the mud. Anyway, if he doesn't change, then I should get a different partner; this just isn't going to work! Oh, I still believe in True Parents, I just don't want anything to do with my husband-to-be."

I was angry at God, my central figures, my spouse, everybody! The whole world seemed against me and I had nowhere to go. Nobody loved me.

My alternative solution was to take a temporary leave from the church; Lowell could get re-blessed and I could return and Father could give me a new husband. I had no idea how deadly such thinking was at that time. A part of me was infuriated and upset because I felt victimized, but deep down, I was actually surprised at the vehemence of my own reaction. Is this really me?

Let me clarify that all this time, Lowell was never cruel nor did he ever turn on me as a result of our disagreements. He consistently remained faithful to what he believed in, and followed what he knew to be true. Because I was dominated by my own selfish concepts of how to run this relationship, I could not see evidence of his unwavering loyalty to the will of God. He was always in support of me, always praying for me.

Here I was, ready to reject the man whom *the Messiah* had chosen to be my husband. I began to seriously re-examine my situation, then my commitment and finally, my relationship with God and True Parents.

Humble to God's love

I reflected upon my time in the family and realized that, ever since I joined, God had never been wrong in guiding my

life. He always knows what I need most, as well as my heart's deepest desires. Everyone, everything I've ever truly known and loved in this movement came to me because of Heavenly Father's and True Parents' own love and sacrifice. Is it not true, that all they wish for me is my own happiness? If in every other circumstance, God has proven His steadfast love for me, how could I doubt such steadfast love now, with such a supremely important event as my eternal Blessing, my eternal happiness?

Simple. I realized I could not.

I had to be humble to God's love and learn to receive what I needed, not what I thought I wanted. I had to change my heart by seeing my situation the way God saw it. I had to see Lowell the way God saw Lowell. I had to repent for not wanting to see beyond myself. The Blessing encompasses such cosmic significance, and I was relating to it only in terms of *my* engagement, *my* marriage, *my* life... Me, me, me! Even though I considered myself a Unification Church member, my heart was far from the reality of God's own heart.

For God, this Blessing is the future of the whole world, a lineage that will be the beginning of all *real* history. God works in the way of the Principle, the way of truth. Since joy is the purpose of life itself, my following the Principle will ultimately result in joy—*my* joy.

I recalled the wisdom God revealed to me in my prayer of repentance: "A bridge can never be built by having its beginning at only one point. If you do then it will collapse in the middle, when bad weather or any unforeseen stress comes. Its span must originate from both ends in order for the gap to be bridged."

Between any couple, sincerity and



open communication is an absolute must, otherwise the relationship can come to a dead end. I don't mean that it is necessary to be blunt or cruel, just honest.

We understood the subtle reality of Satan

In 1982 when my husband and I arrived in New York for the Blessing we sat down and gingerly opened up to one another. The conversation resulted in barriers breaking down and the awareness of how each of our attitudes had affected the other. We shared our dreams, frustrations and fears, and finally realized how much alike we felt about so many things. I understood the heart behind his love for True Parents, his struggles with his own mission and

subsequent need for my support. It felt so good to know *he needed me*. But it hurt me very much to realize the degree of pain I had caused; no one, no matter how rotten, ever willingly desires to hurt someone else. When the truth of this hit home, we both then understood the subtle reality of Satan.

Satan's hope for every couple is that they ruin their Blessing in any way possible. I can see the strategy so clearly in my own case, that there is a specific plan of action he takes in destroying the love of God within each couple. I recognized

I had to be humble to God's love and learn to receive what I needed, not what I thought I wanted.

two distinctive tactics Satan used. First, arrogance, followed by justification of that arrogance. Second, impurity.

There is always anticipation of the ideal in a marriage, and with our marriages, this is especially so. We talk about the ideal morning, noon and night, so our expectations are higher as a result. The consequence of these expectations can translate into desiring "too much, too soon" from the relationship. When the other partner does not, or is not capable of fulfilling what we perceive as proper reciprocation, the feeling of being rejected usually follows: "I open up, believing in this ideal, and I only get hurt again. See, I knew I couldn't trust my spouse."

Of course, Satan will exploit our pain, because the easiest way for him to ruin our Blessing is to close off our hearts. This will continue until any remaining potential for mutual exchange is completely eroded. We seek to dominate our

partner, trying to make him or her think and respond exactly the way we want them to. When they do not, our resentment comes hot on the heels of hurt feelings. Communication ceases and the struggling couple becomes a wide open target for Satan to hit. And believe it, *he will*.

A mediator may be needed

A sure defense against any further damage to the marriage relationship is an open communication with your central figure, particularly one who has had a similar experience and can offer solutions or at least give some beneficial advice on how to cope. That situation can lead to trouble if there is no central figure available, because there is no one who can spiritually and tangibly mediate for that couple on God's behalf. If one or both partners have no central person, either one can be targeted.

Because there may be a well developed case of personal pain on someone's part, Satan will cultivate a sense of hopelessness or an attitude of futility, distorting reality. With no hope, especially regarding one's own Blessing, the final option in our thinking is: why stay? Many of our brothers and sisters have experienced these feelings, and some, being filled with deep frustration, pain and resentment, chose to sever their relationship with their spouse, along with any ties to the church. This is Satan's ultimate victory and Father's deepest sorrow.

For my husband and me, we were able to seek advice from the Blessed Family Department in New York; they are a wonderful resource "sent from heaven" to offer help in answering questions and resolving difficulties. After we cleared the air, my husband and I arrived



at the conclusion that we really did love each other. Satan's attempt to wreck our future happy home ended in failure. Thank God!

I would like to point out that within the period of separation, *time* can be your best friend or your worst enemy. All relationships take time to develop; we understand this because of the Principle. Marriages, literally made in heaven, are not going to begin by being tailor-made, Hollywood-style romances. We are restoring a great deal and often lose sight of this fact when we become anxiously caught up in our personal situations. When Satan attempts to kill our love, the greatest weapon we have is summed up in the word *repentance*.

Satan can *never* repent, but we *can*. When a couple unites with this heart, the

hold of selfishness disintegrates and God can lay claim to His children. After all, we are God's children!

Four years later

It has been seven years since our Holy Wine ceremony and four years since the Blessing. We now have a lovely two-year old daughter, Aralee Clarisse, who is undoubtedly a most beautiful child. When I look into her eyes and into the eyes of my husband, I have concrete evidence of Heaven's love for me. In reflection, the struggles of two people to make their Blessing work has the *highest* value in this crazy world because we do possess the highest ideal, namely, inheriting the love of God. No matter what, such love is worth fighting for.

MARRIED LIFE DURING PREGNANCY

By Nora M. Spurgin

"Babies are such a nice way to start people". A newborn baby calls out all the wonderful feelings that you have toward another person. From the moment of conception, even though not much external change takes place immediately, your life is never the same again.

Facing New Responsibilities

After conceiving a child, the dynamics within a marriage can change a great deal, requiring time to balance again by the time the baby comes. A baby brings to a couple a whole new set of intense experiences. First, there is the facing of new responsibilities. It is a time of intense productivity and hard work, to produce not only a child but an environment for that child. A mother especially will feel a loss of freedom: suddenly she's no longer just an individual. She can't just run and do things without including the baby, or finding somebody else to care for that baby.

Your Identity As A Parent

I had my first two children just a year apart. Even though I worked in a center as a treasurer, my whole life had to revolve around the children. When I went to the bank I took the baby carriage with two babies, and handled my business. Later when Father sent me out as an I.W., I realized that I had learned to relate to people only through the chil-

dren, and all suddenly I felt naked without them. I almost didn't know how to relate to others without a child in my arms.

Having a child changes your whole way of relating to people. As opposed to your "single" identity, you find yourself relating as a parent—a mother or a father. A woman may feel a potential for isolation, for her world can become quite small. Raising a baby requires a new and different kind of energy—responsive energy. The new mother must find value in her home life and she may miss other adults during this time. While all these changes take place, there is also the greatest potential for intimacy and closeness that we've ever experienced. There's nothing more beautiful than a parent and child—a mother nursing her baby or a father and his child together.

Profound Intimacy

I think children bring out the intense feeling of intimacy. Even a person who has difficulty relating to others will find that his/her child brings out many new, loving emotions. This is why when we go out to a mission and leave our children behind, this is the greatest heartistic indemnity a person can pay. It's easier to leave a husband or wife than to leave a child. You know that an adult can function without you, but you feel tremendous desire to be there for the child, and the bonding is so very deep. A mother and her unborn child are incredibly close to each other for 9 months. Afterwards the constant care, the breastfeeding and the total dependency continue that bond, so that separation between mother and child can be so painful.

The period of pregnancy is a very special 40 weeks when so much is happening. After the birth the parents both

enter a whole new realm and family dynamics change. In some cases, the marriage hasn't had much time to mature yet, and the pregnancy itself becomes part of the tremendous growth that takes place within the marriage.

When I look back in hindsight at my own immaturity as a new mother, I wish I could do this part of my life over again. When I hear about the importance of the parents' attitudes and actions during pregnancy, I wish I could go back and relive those 40 week periods for my children. For this reason I would like to share with you some of the things I've learned over the years about pregnancy.

THE WOMAN'S FEELINGS

Heightened Emotions

Because the woman is changing physically, many hormonal changes are taking place which affect her whole state of being. Some books describe how much a woman's emotions are affected by pregnancy, how she is very sensitive and may cry a lot.

I cried often during pregnancy, and similar, predictable things happened which I did not associate with the fact that I was pregnant. For instance, during my first two pregnancies I felt so negative towards my central figure! I had the most "Cain" feelings I have ever experienced in my church life: I felt trapped, I felt that I would never get out of this situation, or perhaps my mission would never change. But it didn't occur to me that these problems were accentuated by my own emotional swings. If my husband and I fought I could accept that it was because I was overly emotional and upset. However, when it came to problems in my relationships with other people, I never considered

a connection between my problems and the fact that I was pregnant. I felt awfully paranoid, even though I never felt that way at other times. Somehow it seemed that every time I walked past a group of people, I just knew they were talking about me! I was over-sensitive to everything and I wondered if this was what it must be like when one goes crazy.

New Dimensions Of Sensitivity

Let me assure you that pregnancy isn't all negative feelings, rather there is a super sensitivity to everything, although I remember the feelings of negativity, I also remember feelings of incredible sensitivity to beauty. Everything that was beautiful was super beautiful! I remember walking down the stairs once, sliding my hand on the smooth wooden bannister and feeling that the polished wood was the most beautiful thing I had ever seen! It was just so exquisite under my hand, even though I had never noticed it before.

From the moment of conception, even though not much external change takes place immediately, your life is never the same again.

The things which were beautiful were ultra beautiful, and the things which were ugly were ultra ugly. My husband and I went to see a movie, "The Women", and we both realized afterwards that I should have never seen that movie before I was pregnant, because it was such a lesson. The expectant parents and their unborn child need experiences which are pure and uplifting.

Gaining Control

If we anticipate that our emotions will go askew we can handle them much better. While carrying my second child I again experienced many negative emotions. Then after the baby was born I couldn't figure out why I had felt so upset before. I realized that most of the negative feelings I experienced had to do with the pregnancy. With this knowledge I felt free and liberated, and not so vulnerable. Therefore, when I carried my third child, I decided to remind myself that the feelings are only half as bad as they seem. I worked at controlling my feelings with my mind and it helped a lot. Every time I suspected someone of harboring bad feelings or gossiping about me, I could tell myself "it's only half as bad, you're really only thinking this". This technique helped me tremendously and the negative feelings lessened significantly during this pregnancy. By recognizing this correlation between pregnancy and emotions, I believe we can make life much easier for ourselves.

Potential For Insecurity

Our church life is not an easy life; there are times when we're confronted with many things we might otherwise avoid. For instance, financial insecurity can cause great internal turmoil to an expectant couple because you feel so vulnerable. To be unsettled when the "nesting instinct" sets in is almost unbearable for the new mother-to-be. Sometimes she feels like "the birds have their nests; the foxes have their holes", but like "the Son of man, has no place to lay his head"—she has nowhere to have her baby. During the eighth month of my third pregnancy I came to Barrytown, where my husband was a student living

in the dormitory with a roommate. I remember feeling as if I might be restoring Mary's situation when there seemed to be "no room in the inn".

I also remember begging my husband to get a job when we were barely making it in our little center during the uncertain early days of fundraising. Usually for me, the intense insecurity went away after the baby was born, and I realized that, although the reality was difficult, my ability to cope with it was less during the pregnancies.

Taking Care Of Herself

Another dilemma for the wife is wondering how much to take care of herself. Even deeper than a natural desire, there is an inherent instinct to take care of the baby, and that may be the cause of an amplified sensitivity to everything. Once while I was pregnant I lost my balance, fell down and scratched my nose. I thought, "adults never fall on their faces; normally you protect your face", but because I was pregnant I automatically protected my stomach. I felt so strange, a 38 year old woman walking around like a child with a patched-up nose!

Naturally we want to take care of ourselves physically. But there is always pressure to work on our missions and there may also be judgment from others. For those of us who are older couples, there weren't many other pregnant sisters, so I felt awkward about having a quart of milk in the refrigerator for myself. However, as a reasonably healthy mother, I learned from my experience I felt better when I continued to participate in everything, not worrying too much about taking care of myself. If there's a definite problem, then of course, you must take care. If

you're healthy, you can do almost anything as long as you don't overdo it. Pregnancy is not the time to push through your limitations, or to try out new physical challenges. During my first

While all these changes take place, there is also the greatest potential for intimacy and closeness that we've ever experienced.

pregnancy, I tried to be careful about everything. By the second pregnancy I was already a busy mother. My third pregnancy occurred during the year of the Yankee Stadium and Washington Monument campaigns. I made a conscious decision to work on the campaigns and that pregnancy was much easier for me. I felt better spiritually and I was happier being out there with everybody than I would have been sitting at home. If it's possible to keep active, you will feel better all around if you do so.

Strike A Balance

Regarding nutrition, it's important to eat good food, but we don't want to become overly concerned with eating. It is wise for a pregnant mother to become aware of the instinctual messages she receives. For example, when I became pregnant I developed a natural aversion to coffee and I just couldn't drink it. I decided that God didn't want me to drink coffee and I stopped. When we're sensitive to our instincts, God can naturally teach us what to do and what not to do.

If one has a decent diet and avoids excesses, there should be no problem,

To keep a perspective, we might think of the millions of babies born all over the world whose parents have been through many traumas, yet the human race continues with amazing resilience. So, give them the best you can, but don't worry about that which you can't give them. If we can give our children a good spiritual foundation and a reasonable physical foundation, then we needn't worry. However, when there are problems that require attention it is important not to feel guilty about taking extra care—after all, having a baby is a mission too.

On hindsight, I only wish I had understood more deeply the importance of giving a good spiritual foundation to your children right from their conception. I regret not having paid more attention to this aspect of consciously creating a good spirit and a positive feeling.

THE HUSBAND'S FEELINGS

What are the husband's feelings during this time of waiting and preparation? One of the first things that comes to my mind is *fascination*. Something is happening outside of him, but within the family. He watches with fascination, especially when the wife starts getting bigger and he, too, can feel the baby.

Make Pregnancy A Shared Experience

When my son was about 5 years old he was trying to figure out what the daddy had to do with the baby. He said to me, "The mammas make the baby, so what do the daddies have to do with it?" I thought he was a little young to know the facts of life, so I just let him think about it. Finally he said, "I know what it is—it's the daddy's *idea*!" While the woman is thinking about the food and rest she needs, she is very intimately

involved with the producing of the baby. The husband may see himself as an onlooker observing it all; on one hand he's fascinated, and on the other he may feel very left out. Although this child is part of him, he may feel that he is not a part of it. It's very important that the wife include her husband in the whole process, step by step. For example, the husband can go to the doctor with her, and the parents can read books together.

Reaffirm The Marriage Bond

Aside from his fascination about the new baby, the husband may also experience a sense of having lost his wife to a whole new role. After the baby is born, some husbands become jealous about the relationship between the mother and child. This jealousy can actually be devastating to a marriage. In her new role as a mother, a woman may not even be aware of what is happening to her husband.

Every night when he comes to bed, his wife is nursing the baby. That's very normal, and any father can tell you that this happens. Suppose the baby cries and fusses until midnight, and the father is tired and wants to go to bed. Finally mom takes the baby to another room—or dad may go somewhere else to sleep. It's very important for the woman to be aware of the fact that her husband may naturally feel left out, and she must be sensitive to his needs. The husband, too, must be sensitive and patient in this new situation between his wife and himself and between his wife and the child.

Prepare For Ups And Downs

While his wife is carrying the baby, the husband may be totally baffled by his wife's change of emotions. Whereas in

the past she may have been very patient with him, able to sit down and talk things out rationally, now she may be emotionally up and down. She may get angry easily and also cry a lot. He is bewildered by the changes taking place in his wife. It's important that both be aware of the hormonal changes the wife is experiencing.

His Need To Provide

The husband may also be somewhat overwhelmed by the new responsibility. "Can I financially take care of this?" The reality of having children is very different from the situation of two adults who can take care of themselves. All of a sudden there is someone who is totally dependent on you. The wife may strongly feel this in terms of actual physical work. The husband will feel this dependency in terms of his need to provide, because he is usually more sensitive to that responsibility.

Although the period of pregnancy is often colored with understandable anxieties, both the husband and wife experience a very wonderful feeling about this new creation which brings tremendous joy and happiness, closeness and expectation into the marriage.

THE UNBORN CHILD'S FEELINGS

The emotional life of the unborn child is something one may easily ignore during pregnancy. Modern science has confirmed some ideas which were thought to be old-fashioned "old wives' tales"—ideas regarding the close relationship between the mother's emotions and the baby's reactions.



Sense Of Hearing

Because hearing is probably the most developed of the unborn baby's senses, mothers are often aware of the baby's response to external noises. This awareness should make any mother desire to protect the child from harsh and angry noises. Having a television on in the background may be something the mother can "tune out", but the baby may not be able to. Fighting within the couple not only produces tension to which the baby may respond, but it also creates ugly noises.

Building A Bond In The Womb

At six months, the unborn child has developed his other senses as well. For example, a bright light directed at the mother's abdomen will cause the child to move away as if startled. Therefore, we must be aware that the child is far more sensitive to the outside environment than we suspect.

Communication with the unborn baby seems to create a bond which carries over after birth. Parents are therefore encouraged to stroke the baby gently and frequently and to talk gently and soothingly to the child. A mother may do this instinctively, but studies show that a newborn baby responds more quickly to the father who also talks to and touches his unborn child. Enough is known about life in the womb to encourage every couple to take care of their unborn child from the moment of conception. Parents may have a hard time accepting an unplanned pregnancy, and they need to resolve these feelings of rejection as soon as possible for the sake of the baby.

Even deeper than a natural desire, there is an inherent instinct to take care of the baby, and that may be the cause of an amplified sensitivity to everything.

I personally feel that the unborn child can share a great deal of what the mother is experiencing as well as what's going on in the environment. When we live in the church we don't always live in the most ideal circumstances; sometimes we become upset when we can't provide a more relaxed and beautiful atmosphere. I think we always have to do the best we can with what we've got and not worry too much about it. Even though a church center may not offer the most calm atmosphere for the baby, God's presence and the dedication of the members provide a rich spiritual atmosphere.

WHAT YOU CAN OFFER UP FOR YOUR BABY

Atmosphere Of God's Presence

Spiritually there are things we can and should do for the child. Praying specifically for your baby is probably one of the best foundations we can give. The parents can even put their hands on the wife's stomach while they pray for that baby, and I think the child will feel it and be able to sense some spiritual power coming through. It's helpful to pray for the baby every day, think very good thoughts, and have good give and take with others. Avoid, at least, having hateful feelings and avoid situations that may create them. It is helpful to relax and to practice relaxation exercises. To the extent that we can, we must put ourselves in a situation which creates an atmosphere of joy, harmony, happiness and peace.

We long to live among people who are innocent, natural and pure. Our physical lives began with our parents—in the mother's womb. When we grow in the womb, we draw nutrition through our mother. If the infant in the mother's womb had a mouth to speak he would want his mother to be always gay and happy and singing. In the Orient we talk about "education in the womb". We teach pregnant women to think of beautiful things and hear beautiful music. This will have a good effect on the baby. When God created man the act of creation was like giving birth to his children. He somehow felt the happiness and joy of a parent, and when His child was given birth, he would be born beautiful. The child conceived in God's heart would have wanted Him to be happy. We can imagine that after creating Adam and Eve, God was overjoyed.

—Father

"Am I really Needed?" November 10, 1974

Optimum Conditions

Mrs. Mal Sook Lee has spoken frequently on the issue of creating optimum circumstances for the baby during pregnancy. She says that the pregnant moth-

er's thoughts influence the baby. True Mother was very sensitive about this. Mrs. Lee feels that parents should sing Holy Songs and play or listen to good music so that the child will be musical. "We should be concerned about having special children to lead the world, therefore during the time of pregnancy it is important to influence the children's future."

Prayer For Conception

Mrs. Lee advises couples to "think of the image of the child you want when the baby is conceived. Pray that your children do not inherit your own shortcomings". Sometimes you can make the conditions for God to bless you with a child who is free of the shortcomings. Regarding conception, Mrs. Lee stresses the importance of creating the right atmosphere for conceiving a child. She feels that when you actually plan, pray to conceive and even pray for the kind of child you would hope to have, this is the most ideal situation in which to conceive.

If you desire to conceive a child it is best to pray about it regularly. Whenever you have a relationship, both husband and wife should be sensitive to conceiving a child that's been planned and carefully prayed for. Normally, if a couple really loved each other, the child would be conceived at the peak of our expression of love, but sometimes we may have a relationship when we're not in the best of moods. Mrs. Lee advises to avoid conceiving during these times and to seek the most optimum times for trying to conceive.

The Child's Spiritual Inheritance

From a Principle point of view, the physical body is a reflection of the spirit;

so it seems that at the time of conception, the child first receives the spiritual ingredients from the parents and their spiritual ancestry, which in turn determines the child's physical characteristics. Thus the spiritual inheritance comes first and the physical body must be its reflection.

From a physical point of view, the new creation is chosen from the genes of all the ancestors. Parents may see great grandma's nose—or great grandpa's ears. You've got an enormous number of possibilities for a new creation—noses and ears and eyes, and out of that big pool of genes comes a specific child.

This same reality must be true on a spiritual level. The characteristics for the creation of a new potential spirit comes from our inherited spiritual gene pool. To me, it is inevitable that the Blessing itself and our own spiritual foundation will determine the spiritual elements which make the base for this precious new blessed creation.

MARITAL LIFE DURING PREGNANCY

We've talked about the woman's feelings and the man's feelings and emotional changes during pregnancy. These emotions have a tremendous effect on the most intimate aspect of marriage. Because of the mother's sensitivity, and the father's potential feeling of alienation as well as the baby's need for a loving, happy environment, it is important that both partners make every effort to have a warm and loving relationship. At times when a sexual relationship is not desired or appropriate, either physically or emotionally, physical closeness and touching

can help "rid both partners of tension and stress, loosens the woman's abdominal muscles, and increases the flow of blood to the uterus," according to Dr. Niels H. Lauerson, author of *Childbirth with Love*. He continues, saying "there is no time in a woman's life when she is more in need of emotional support than during pregnancy".

One question which couples often ask is, "what kind of sexual life is appropriate during pregnancy?" Since this is a sensitive and delicate subject, one does not hear it discussed among our elders very much. To my knowledge, there is no official policy on this private matter. However, I would like to share some bits and pieces from my personal experiences.

The Baby's Early Development

Usually American doctors advise pregnant women to refrain from marital relations only in the last month or two because of potential exposure of the fetal membranes to infection or the triggering of premature labor during the final stages of pregnancy. I was quite surprised, however, to hear from a Japanese mother that in Japan, women are commonly advised to refrain from marital relations during the first three months. Thus, the egg has an opportunity to firmly implant itself.

[Lady] Doctor Shin Wook Kim confirmed this, saying also that the first three months are a time when such delicate formation is taking place. It is wise to avoid any unsettling of the egg and its development through too much activity. In the Orient, this seems to be "common sense" which is passed on from mother to daughter and is promoted by the medical profession. Rev. Kwak also gave the same guidance (I would like to

note that this is not an official church position—but rather, this information is included for your consideration).

Making An Offering

During my first pregnancy, I happened to find a book written by an American Jewish doctor with a title that had something to do with original sin. I no longer remember the title or the author, but the thesis was most unusual. He believed that original sin was caused when human beings did not follow the laws of nature as the rest of the animal kingdom. They continued marital relations during pregnancy, which was the reason for more abnormalities. This author documented his thesis with certain medical and scientific data saying that during an orgasm, oxygen is cut off momentarily from the fetus. My husband and I discussed this and decided to make a condition not to have any relationships during the pregnancy; we made that as an offering, as a condition for our child. This is not official advice, but just a personal offering we made. I told Lady Dr. Kim about this book I had read. Her advice was that reducing sexual activity during pregnancy was safer, although it was not an absolute condition.

Other Korean elders have offered the suggestion to couples that it is a good spiritual and physical condition to refrain from marital relations during pregnancy for the sake of the child. However, they also indicated that this may be too stressful for the marriage and any condition—whether for the first three months, any part of the pregnancy, or during the entire pregnancy—should be a mutual decision and not at the cost of the marriage.

You Can Change The Destiny Of Your Child

In conclusion, I'd like to talk about what can we give our children after they are born. We can't go back and redo the pregnancy, so then we must count on making the most of our present situation. Once Father told the wives who returned from a 3 year CARP condition that he can change the destiny of our children when we respond to the conditions Father gives us as parents. By Father's asking you to do a condition, the destiny of your child can be changed.

When you think about the lineage of both husband and wife, there may be things that have to be worked out and restored. Your child may have to work out your problems, but this destiny of your child can be changed by the conditions you choose to make for your child. At that point Father was talking about a CARP condition where the wives went out on the front line, leaving their children in a nursery. Father said that even though they had left their children and might be worrying about them, ultimately the children's lives could be bettered by this sacrifice. Maybe the child

actually has a destiny for something lesser; this can be made better through voluntarily setting conditions. I was very moved by that statement.

If we can understand more, spiritually, then we realize that what Father's doing is out of concern for us and our family. He wants us to create the very best families we can, thus he asks us to do things that are often hard to do. In so doing we make a condition that can even change a child's destiny after he is born.

We Are Creating A New Lineage

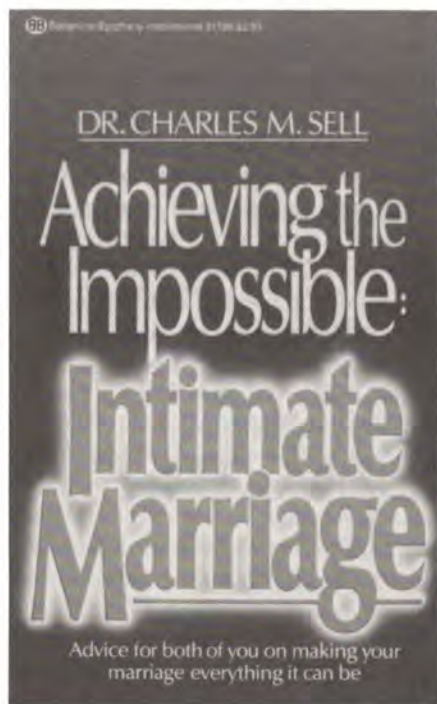
So we can create a good destiny for our children during pregnancy, also we can afterward change their destiny by our offering and our work. Father wants us to do as much as we can to create a perfect next generation of children who do not inherit our past. Together with Father we want to create the most beautiful, wonderful blessed children possible, thus changing our whole lineage.

I have shared these thoughts as a wife and mother, hoping that what I have learned on hindsight may help others to learn from these "gleanings" to give to your own children a better life.

ACHIEVING THE IMPOSSIBLE: INTIMATE MARRIAGE

by Dr. Charles M. Sell

Reviewed by Maxine Becker, B.A., M.S.



The tremendous challenges which our marriages present sometimes bear heavily upon us. Especially if children come quickly, but even if not, who amongst us has not prayerfully asked for patience, more insight or more love, so that we could just continue to remain creatively united with our spouse? *Achieving the Impossible: Intimate Marriage* by Dr. Charles M. Sell (Ballantine/Epiphany/Inspirational 31786 \$2.95) is a unique and insightful experience. It is unique, not only because of its comprehensive scope of what makes a marriage meaningful and how to achieve it, but it is also God-centered and scripturally based.

The format is also interesting. The beginning of each of the sixteen chapters is commentary in readable, often humorous style. The chapters end with what Dr Sell calls a "Commune Occasion" which is a work book with exercises that are designed to help actualize the content of the message. This makes the book one that can come alive and be assimilated intensely.

The first chapter deals with the pitfalls of romantic love and is called "Building a House on a Vanilla Ice Cream Foundation." Vanilla ice cream is a metaphor for a foundation that is insecure, temporary and untrustable. Romantic

love may be a spectacular show, but the alternative to this is the solid bedrock of commitment. "Your commitment to each other is the strongest possible marriage adhesive".¹ "Once you are sure that the other has fully pledged him or herself to the relationship, you have a solid sense of attachment that allows you to withstand the tensions and conflicts that arise in the relationship."² Not only does this feeling of commitment become a remarkable personal experience, it is also socially and divinely sanctioned. "What therefore God has joined together, let no man separate."³ This justification of commitment reminds us of the Original purity and is refreshing and principled.

Dr. Sell next writes about what makes a "biblical marriage." It is built upon two types of love: Christ-like love and mature love. Christ-like love is a willful, giving, sacrificial type of love. Citing in detail the thirteenth chapter of First Corinthians, Dr. Sell explains each quality in easy to relate to terms, for instance:

"*'Love is patient.'* When your spouse provokes you, you hang in there. You wait it out and then handle the dispute calmly at another time. You don't rush the person into growth or change either. Like a gardener you watch the other mature and blossom—with patience."⁴

"*'Love never fails.'* This does not mean love always succeeds. It means it will always continue. It is one of the world's stable commodities. Love is at the heart of reality. *'And now these three remain: faith, hope and love. But the greatest of these is love.'*"

This type of love is something we decide to do, something of conscious will

that does not depend upon emotions. Therefore, it is within our control. The essence of love is acting positively toward someone—even if he is your enemy. (And sometimes our spouse feels like that!)

With regards to a will towards fidelity, Dr. Sell writes something that I have found to be quite true in my experiences as a counselor:

"A person can be unfaithful in marriage even though he/she never touched another person in a sexual way. Unfaithfulness is not something you do merely outside of your marriage. Being faithful is not only avoiding an affair with a third party; it involves cultivating an affair with your own partner."⁶

Dr. Sell challenges us to have "world class" championship marriages. I can't help but think that our True Parents want us to have "world class" championship marriages, too.

Although *Intimate Marriage* emphasizes sacrificial love, we are also reminded that you don't give out genuine love without getting some of it back. If you cultivate your oneness in this Christ-like way, the marriage bond is sure to grow richer and richer. As the bonds grow, two people join in one of the greatest of human experiences.

How then do we develop intimacy? Intimacy according to Dr. Sell is not just talking together; it is also doing together and involves shared living in recreation,

ation and serving. He believes strongly that time is an important factor. Couples who have little time together are handicapped in playing the game of intimacy. You can't build a marriage without the help of a clock."⁷ Intimacy is also achieved by trying to understand what each other feels, thinks and experiences. Discover activities that delight both partners, in order to use the occasions to know and affirm one another.

Intimacy is not easily achieved, however. There is no such thing as instant intimacy. Dr. Sell reminds us that the root of the reason for this is our sinfulness. "Sin has not only separated us from God, but from each other. It is the source of suspicion, shame, guilt, anger and rejection; all of which make intimacy difficult, if not impossible."⁸ Because of this, we need patience and an uncritical atmosphere of acceptance in order that intimacy may grow.

What about those of us who fear intimacy? We are afraid of being rejected or of the fear that what we say or confess will be used against us someday. Addressing this, Dr. Sell writes about what he calls "self-disclosure". He warns us against "dishonesty" that is actually designed to protect the other person. Self-disclosure in marriage means sharing your intimate feelings, inner thoughts and desires—revealing the unique you. This sharing is the very essence of intimacy. Sharing of this type is unending. Dr. Sell writes about his wife; "I see my wife Ginger as the vast forest; I am the explorer. The more I discover, the more delighted I am in the beauty and intricacy of the territory."⁹

Those of us who fear intimacy need an undemanding, uncritical atmosphere. When a reticent person communicates in this atmosphere, they feel encour-

aged to communicate further. Written communication is excellent. Even though a couple live together, a poem or letter can send tremendous love and positive affirmation. Even if a couple had begun to feel hopeless, once self-disclosure becomes a part of life, a marriage becomes reborn.

The complement to self-disclosure is listening, and I feel that these two chapters on self-disclosure and listening are the heart of this book. Listening is an active thing—it is not enough to feel a person's heart. One can either encourage or intimidate a person who is sharing

Romantic love may be a spectacular show, but the alternative to this is the solid bedrock of commitment.

by the way in which you listen. Listening is a key to understanding, which is central to a satisfying relationship. If we are understood and accepted, we feel loved. Instead of fidgeting, changing the subject, interrupting, inserting funny remarks, we need to ask questions about what the person means which will allow them an opportunity to expand their thoughts. Paraphrasing what the person says, with the intention of seeking deeper understanding is a good example of active listening. Although active listening requires effort, it is the basis for effective communication and will prove to be tremendously worthwhile.

Dr. Sell also writes about the "listening posture". We listen with our whole body. Internally and externally, we must listen by giving empathy and understanding—which is the opposite of

judgment and criticism. Too often, because we don't make the effort to deeply understand the underlying emotions of our partner, and hence their true needs, we respond from our own needs—we react defensively. Your partner may not indicate his or her real feelings verbally. As you adopt a listening posture, you can discover the emotions behind your partner's words and respond to his true need. Therefore, listening means addressing oneself to the needs of the other—an act of giving that will make your partner feel loved and understood.

The next two chapters deal with "Making Sense of the Sensual: The Biblical Purpose of Sex in Marriage". They include the authors' views on the purpose of sex, adultery, sex manuals, non-marital sex, and sex as a language. The views expressed were Principled—and brilliantly written. I have never read a more accurate description of my innermost attitudes on sex than in the section entitled "What a Woman Wants". These two chapters and the Commune Occasions which follow them are especially recommended for those about to start their families.

Facing conflict is another aspect of the intimate experience. Especially for those with international or interracial marriages, conflict needs to be effectively dealt with because these situations can be particularly difficult. Having conflict is not dangerous or unusual if handled properly. The answer lies not in avoiding conflict, but in reconstructing the situation towards a positive resolution.

In aiming towards positive relationships, some reactions are useful and others are useless. One noteworthy useless reaction is withdrawal, or failing

to explain one's true feelings. Suppose one partner communicates in a roundabout way that there's a disagreement, but avoids revealing the real issues. Often we feel that our partner should know what is going on in our heart and mind, but unless we make our desires known, we cannot expect our partner to respond to our needs. Dr. Sell states that both partners are responsible to communicate their desires to each other. "And if one frankly says what he wants and the other gives, is that giving less significant than when the giving is done without asking? Unfortunately, this

As the bonds grow, two people join in one of the greatest of human experiences.

attitude that makes us go without rather than asking produces more trouble than happiness in our marriage."¹⁰

More than any other reaction to conflict, blame is the most common, writes Dr. Sell. In reality, whenever no specific action of sin is involved, we are blaming the other person for being him or herself. Dr. Sell writes about the dangers of nagging or doing nasty things to our partner, or what psychologists refer to as "passive rebellion". Dr. Sell suggests that:

"Soreness caused by the areas of incompatibility must be regularly soaked in a solution of acceptance and tolerance".¹¹

The ability to handle conflict in a marriage may be the most crucial ability of all. How can one handle conflict successfully? The author offers three options, using many biblical quotes. In the face of

dict, either change oneself to accommodate the other, accept the fact that the other won't change, or compromise—when both partners agree. Finding a strategy for conquering conflict needs to be preceded by the ground rules. As an example, he lists some beneficial rules:

1. Stick to the subject; don't bring up other problems.

2. Avoid calling each other names. If there is a lot of emotion present, drop the subject and discuss it when you've cooled down.

3. Hold hands when talking about a conflict.¹²

After you have a strategy, then have the agreement that will help you to stick to it every time you have a conflict. Dr. and Mrs. Sell follow Paul's advice in

...ing conflict is not dangerous or unusual if handled properly. The answer lies not in avoiding conflict, but in constructing the situation towards a positive solution.

Ephesians 4:26 and never let the sun go down on their anger—they talk about the problem before going to sleep at night.

The ultimate solution is to pray together to create an atmosphere for dealing with the issues.

The chapter is entitled "You, Me, and God—Developing Spiritual Oneness". It states emphatically that our relationship to God be woven into the fabric of our relationship with each other. "Pray

together—Stay together" is not an empty slogan. Spiritual practices together become a very powerful bond and influence the sexual aspect also.

Planning time to pray together, or to read something inspirational is important in the development of a shared spiritual awareness. Often, one partner is more mature spiritually than the other, and we should be careful not to allow this to damage our relationship. Wise Christians, according to Dr. Sell, will work hard at overcoming any barriers to growing together.

Celebrating God's gifts and His works puts a couple into a positive frame of mind and encourages faith. How each one relates to God may determine whether their marriage rises successfully or falls disappointingly flat.

"When the Crunch Comes—Facing Life's Crises Together" is a chapter designed to make us ready to help each other through difficult times. We begin by accepting problems that come as an expression of God's love. Acceptance does not mean being thankful for evil, or believing that every difficulty is punishment for our sin. Acceptance involves understanding the ultimate purpose behind suffering and receiving hope in our growth towards perfection. Dr. Sell shares an understanding of the nature of grief and depression, and teaches us how to look for signs that indicate a need for professional help. His treatment of common depression avoiding solitude, doing exercises and having a close companion. Patient, loving understanding is the best medicine for depression.

The chapter called "Matri-money—Understanding Money Matters in Marriage" addresses problems which are rarely spoken of before two people actually share one bank account. Budgeting

is a key point here, and the book gives several examples of organizing mutual money. Dr. Sell advises young couples to stay out of debt as much as possible.

One chapter discusses parenthood. Although strongly advising to have children, the author also feels that each couple must take into consideration their finances and emotional capabilities. One section describes how a woman tends to feel after she becomes pregnant. This is good for fathers to read.

Acceptance does not mean being thankful for evil, or believing that every difficulty is punishment for our sin. Acceptance involves understanding the ultimate purpose behind suffering and receiving hope in our growth towards perfection.

With careful insight, Mr. Sell adds that "couples who, in the will of God, are unable to bear children still have the joys of marital oneness." He seems to cover everything!

Intimate Marriage is a joyous, enthusiastic, spiritually-oriented book about

the marriage experience. The author loves his wife and sights many examples of how he developed that relationship. This book encourages us to open ourselves to ourselves and to each other, and gives concrete ways to do this constructively. In his conclusion, Dr. Sell says that he recently read a book about running, over 300 pages long. The final chapters offered details for a person serious about becoming a champion "world class" runner. Dr. Sell challenges us to have "world class" championship marriages. I can't help but think that our True Parents want us to have "world class" championship marriages, too.

NOTES

¹ Dr. Charles Sell, *Achieving the Impossible: Intimate Marriage* (New York: Ballantine Books/ Epiphany Edition, 1984), p. 11.

² Ibid., p. 12.

³ Matthew 19:6.

⁴ Sell, op. cit., p. 18.

⁵ Ibid., p. 20.

⁶ Ibid., p. 39.

⁷ Ibid., p. 41.

⁸ Ibid., p. 42.

⁹ Ibid., p. 61.

¹⁰ Ibid., p. 134.

¹¹ Ibid., p. 135.

¹² Ibid., p. 149.

NEW BABIES



Gary & Friederun Abrahams
Garyderun Zechary 6/19/83
Kirstin Unyoung 12/28/84
Hyun-Mi Brooke 2/28/86



Mark & Kim Barry
Lani Jung Sook 3/24/86
Jennifer Kiaba 10/30/84



Richard & Monika Biddlecombe
Kirk Young II 1/9/86



John & Hannelore Biermans
Alicia Sunshim 5/20/86



John & Claire Bowles
Dordji 9/28/83
William 2/1/85
Kilangi Mera 3/10/86



Richard & Jean Breen
David Bartholomew 3/2/86



Josef & Monique Derflinger
Kayo-Ye-Young 8/7/84
Chris Alan Hyo-Chun 12/22/85



Mike & Helen Downey
Kevin 9/25/84



Bob & Johanna Duffy
Ingrid Canora 1/16/84
Paula Kristen 11/27/85
Daniel Inad 4/13/82



Bob & Sue Exler
Christopher Robert 2/26/86



Calistri & Sun Ja Ettore
Ilmia 5/1/84



Jesus & Teresa Gonzalez
Cristobal Daejang 6/9/85



Wayne & Dorothy Hill
Francesca Ye-In 4/29/85



Toshiyuki & Beverly Kato
Stasia Yukika 3/20/86



Hiroaki & Masako Kubo
Kentoku Daniel 4/28/86



Neville & Judite LaBrooy
Ryan Hyo 3/12/85



Richard & Georgia Lewis
Benjamin George 5/11/86



Richard & Mary Oben
Catherine Ami 6/11/86



Phillip & Friederike Reed
Frances Ann 1/18/86



Stephen & Celia Roomet
Matthew Shimjung 3/2/86



Rob & Sally Sayre
Laurel Janet 7/15/83
Abigail Ellen 10/21/85



Dieter & Ana Schmidt
Tanja Duk-In 7/7/84
Simone Mi-In 1/8/86



Jim & Kathi Stinard
Melanie Aeryn 12/25/84



Bruce & Ilse Sutchar
Averill Hogan 5/26/86



Pierre & Maureen Tardy
Celine Isabelle 11/18/85



Reginald & Eiko Thorne
Jode Rumas 1/24/84
Reiko 11/6/85



Joseph & Hisayo Tricomo
Lia Yera 11/24/85



Matthias & Claudy Wiesner
Daeji-Matthias 5/1/85



John & Sakiko Willis
Morrow Halcom 1/25/86

QUESTIONS AND ANSWERS

QUESTION:

What is the meaning of the 40 day period before starting family life? What should my attitude be during this time?

ANSWER:

It has been a tradition since the very first Blessing that couples offer a period of 40 days after the Blessing and before they begin married life as a special abstinence condition. In the more recent Blessings there are also providential periods of separation of varied lengths depending on the particular Blessing. However, the 40 day period of abstinence is a condition for all couples.

Due to the Fall, the vertical relationship with God was cut off. In order to be resurrected, fallen man has to restore through indemnity the 4,000 year period from Adam to Jesus. The 40-day period of separation from horizontal love symbolizes these 4,000 years. Through having control over the horizontal relationship of heart and love, the vertical relationship of heart and love is restored. By offering the first 40 days of your married life to this vertical relationship of love you can establish the foundation where Satan cannot invade even when you have a horizontal relationship with your spouse.

The meaning of the vertical relationship of love is this: It is important to overcome the heartistic feelings

between the Archangel and Eve and replace them with the heartistic feelings between son and mother. Therefore, during this time the woman is in the position of mother to the man. Practically speaking, it is a time to make a spiritual foundation for your future marriage and relationship as husband and wife, through making a prayer condition together. It is good for each of you (wife and husband) to be conscious of the respective positions in which you stand as mother and son. Through this consciousness you can make this last offering as individuals.

QUESTION:

I have heard that True Parents have given names for the children born of each Blessing. What are those names, and how could I use them in naming a blessed child?

ANSWER:

There were not any names given specifically for Western blessed children, but the following is a list of the names True Parents gave to the Japanese members, from the 777 couples up to the most recent Blessing of the 2075 and 6000 couples. Father gave the same names for the last two Blessings because he sees them as one 8000

Blessing group.

When these names are given to a child, we should give just one of the ones on this list, and give another which we choose ourselves. For example, if we chose the name "Chung" from the 1800 couples' list, we would add a second Korean name like "Hi", to make the name "Chung Hi". It is also possible to combine the Korean name Father gave with an English name or word, and generally to use our own creativity in naming our children. It is not at all mandatory to use these names, but as so many people have expressed interest, it seemed valuable to share them with you.

777 Couples

Boys' Names

(Gon): build, establish
(Seung): win, defeat, victorious, pre-dominant
(Hang): advance, go forward
(Bu): wealth, riches, a fortune
(Nam): man

Girls' Names

(Mi): pretty, beautiful, lovely, fair, sweet, noble-minded, fine
(Yong): prosperity, honor
(Moon): writings, sentence, composition
(Hye): merciful, benevolent, charitable
(Sun): goodness, right
(Jung): the inside, from among, center, middle

1800 Couples

Boys' Names

(Choong): loyalty, devotion, allegiance,

fidelity, faithfulness

(Ahn): peace, calm, tranquility
(Go): high, tall, lofty

(The above three names are meant to precede the boy's second name. For example, Jin Whi, Jin Sung)

(Hyun): bright, clever, intelligent
(Joong): deep, important, heavy
(Gi): basis, foundation
(Joo): widely known, surrounded
(Goon): Emperor, a sovereign, a lord, master
(Yong): eternity
(Dok): virtue, moral excellence, a good reputation, appreciated
(Dong): East
(Nam): South
(Hui): glad, pleased, delighted
(Kyong): respect, honor, piety, worship
(Kyong): view, scene, scenery

Girls' Names

(Mi): pretty, beautiful, lovely, fair, sweet, noble-minded, fine
(Hyang): fragrance, scent
(Hwa): flower blossom

(The above names are meant to come after the girl's other name, for example Nan Sook, Hoon Sook)

(Hwa): peace, harmony
(Jung): clear, pure
(Wol): moon
(Ji): desire, ambition, fulfilled wish
(Sam): three
(Bo): treasure, riches
(Min): quick, speedy, swift, prompt, sharp, clever, bright
(Chan): praise, praiseworthy, legend
(Geum): silk (meaning prosperity)
(Won): a circle (meaning harmonious, beautiful heart, no rough edges)
(Jun): great, perfect, all-inclusive

**2075 and 6000 Couples (8000
Couples)**

Boys' Names

(Bok): fortune, a blessing

(Soo): excels in

(Heung): spring up, expanded, rise up

(Sung): saint, sage

(Kook): homeland, country, state

(Kwon): authority, power for a good
purpose

(Li): wise, bringing benefit to others,
advantage, profit

Girls' Names

(Ka): good, beautiful, excelling

(In): benevolence, humanity

(Ye): honor

(Sa): believe, feel, think

(Jong): heart, affection, emotion

(Hyang): fragrance, scent, blossom

(Nan): orchid (*traditional meaning is
that of a wife who remains faithful even
if her husband must go far away*)

(Da): many, large, a lot

(Li): , wise, bringing benefit to others,
advantage, profit

Previously married couples

Boys' Names

(Pyong): smooth, even

(Ahn): peace, calm, tranquility

Girls' Names

(Jong): right, correct, justified

(Choon): springtime