

## New Hope for Marriage

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*Photo date and location unknown*

In the late sixties and early seventies we saw unique ways of working out man-woman relationships: trial marriages, group marriages, contract marriages, non-sanctioned marriages. None seemed to provide the answers and both men and women are taking their exits in greater numbers and variety of ways than ever before.

So much so that the greeting card industry is now marketing "Just Divorced" party invitations to which people bring gifts like split peas and egg separators. "Announcing our new address... Splitsville," says another. The divorce rate, as a matter of fact, is still climbing. Last year it was up 6.2 percent from 1973.

For the first time, the number of runaway wives has risen to equal that of runaway husbands. Some of the departures are bizarre: in one case a wife disappeared after she jumped out of their car at a red light, saying that she would clean the snow off the rear window.

Does it matter so much? Is this problem of the essential husband-wife relationship within the family so significant? Vicki Tatz has pointed out the effects of family disintegration upon children and the aged. What about the husband and wife? Studies have shown that single and divorced people feel a high degree of stress and unhappiness. Because of our lifelong need to give and receive love, marriage is necessary not only for the sake of the children or the sake of society, but for the sake of those immediately involved the man and woman themselves.

Betty Friedan, in the current issue of *Saturday Review*, underscores the real importance of family relationships, as opposed to abstract ideological feminism, in gaining freedom for women. Feeling that the woman's movement in America was being weakened by ideological extremists, she visited the famous existentialist philosopher Simone de Beauvoir but did not find the advice she wanted. de Beauvoir emphatically stated, "As long as the family, the myth of the family and the myth of maternity and the maternal instinct have not been destroyed, women will still be oppressed."

Friedan's comment on this was: "The comforts of the family, the decoration of one's home, fashion, marriage, motherhood, all these are women's enemy, she (de Beauvoir) says. It is not even a question of giving women a choice -- anything that encourages them to want to be mothers or gives them that choice is wrong. The family must be abolished, she says with absolute authority. How then will we perpetuate the human race? There are too many people already, she says. Am I supposed to take this seriously? It doesn't seem to have much to do with the lives of real women, somehow."

The root of the problem is personal, simple, and real. Husbands seeking their runaway wives, says one investigator, discover they know very little about their mates, often not even the color of their eyes. Is it any wonder that it's hard for a child to believe that his parents love him if they do not love each other? That child will find it difficult to love his own children, having no pattern set for him. There is only one way to break the cycle.

Although deprived of love as a child, we can begin by loving our mate and extending that love to our children. "See what your mate's parents' love toward her is like and what her brothers' and sisters' love is like also. You must love her more than they," admonishes Reverend Sun Myung Moon. "Mentally you can shout to her parents: 'Here is the man who will love your daughter more than you have. I am the source of love.' The love in your home should be more than you have experienced in your past life. By

building this type of family you will be qualified for heaven, the Kingdom of God."

Husband and wife need to love each other more? That's certainly a difficult challenge, but the rewards are considerable. Love brings with it sacrifice. In fact, one remarkable witness to the power of love between husband and wife is the heroic sacrifice which can result from strong love.

A remarkable example of this appeared in a recent issue of the Washington Post's Potomac Magazine. Former Time-Life photographer Dick Swanson told of his eleventh-hour rescue of the family of his Vietnamese wife Germaine. Having lived in Saigon for several years, he had drawn close not only to his wife's family but also to the importance of the extended family for the Vietnamese. "I moved in with a Vietnamese family," he wrote.

"Sometimes late at night I'd watch them sleeping all in a large room. They slept in disarray but always touching each other in their sleep as if to reaffirm their relationship. Watching, I thought I began to understand Vietnam." As they watched South Vietnam's rapid downfall, from the security of Washington, D. C., the Swansons realized that her family, originally refugees from the North, would have to leave.

Dick Swanson began to raise money and make contacts. But when massive evacuation started, five days before Saigon's fall, he decided to act, catching the last flight to Saigon with less than \$200 in his pocket and no idea where to find her family. On the way to the airport, he recalls, "Germaine and I discussed strategies as matter of factly as if we'd been planning the trip for months. It seemed she'd always known what I had only decided the night before."

Miraculously, Germaine's family was waiting at their house in Saigon. The next day, all twelve of them were on the last refugee flight out of Tan Son Nhut airport as coincidence, luck, and guts rescued them from red tape and hysteria. At one point, Swanson walked into an office, flashed a press card and faked an interview with an official. In the midst of the interview he noted the official immigration stamp on the official's desk. He then said he would have to stop the interview to get back into line unless this official could "help out." Wanting to talk still more, he stamped all the papers.

So we see, where there is unity, God can work. Unity is the key to solving marital relationships. Not the kind of unity where the wife calls to her husband, "Come to me and you can become one with me," while the husband insists on his wife coming closer to him to be united with him while he stands solidly in his own position. When both come closer and closer to each other and meet at some point between them, there can be unity. Both parties must be obedient to each other, both must be willing to be united with each other.

"In true love, there is a heavenly dictatorship of one to the other and you want to live in this way throughout eternity," says Reverend Moon. "That is the intrinsic nature of love. You can be open about everything, let go of everything. This is glorious love, and the husband and wife do not think of themselves individually. Together, there is new meaning and significance. But that love doesn't originate from the man or the woman. It comes from no one else but God, the absolute Being of love, the highest dimension, the Source and Origin of love. And it can come only on the basis of unity."

Our purpose in unity is to receive God's love. Only then can His ideal be realized. God expresses His love through the family. Only when there is love on the family level first can love be expanded outward to the nation and the world.