

The

BLESSING

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**PLEDGE
OF THE
FAMILIES**

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

BLESSINGS

36 Couples	1961
72 Couples	1962
124 Couples	1963
430 Couples	1968
43 Couples	1969
777 Couples	1970
1800 Couples	1975
35 Couples	1976
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Translated by Bo Hi Pak

February 12, 1978

Manhattan Center



I would like to thank all of you for coming and celebrating this True Parents' birthday. All of us who are assembled in this auditorium have various different backgrounds. We have had different ways of life in the past and come from various cultural

backgrounds; furthermore, in your ancestral line there are combined a variety of situations and traditions and cultures. Even now our way of life is varied because of our different cultural backgrounds.

Even though our histories are

different and our ways of life and traditions are different, our goal is the same. We have one common goal around which we gather together. The most important thing to determine is whether or not that goal is self-centered or world-centered. Indeed, our common goal is the benefit and well-being of the entire world. That common goal is truly the aspiration of all mankind, and someday when we reach that goal everyone on this earth will be happy. That ideal goal cannot be achieved by money alone, and no matter how much knowledge or power you might possess, they will not make that goal possible either. That goal must be everyone's aspiration, something which makes everyone on this earth happy and protects their well-being.

What is that common goal; how can we define it? We commonly call it love. We are talking about love here, and must decide whether that love is man's standard of love, or whether it transcends man, whether that love should be changing and tarnishable by time, or eternal and unchanging in character. Our common goal must be love, a love which must be eternal and absolute and unchanging in quality. If that kind of love is our goal, then if there is a God it must be linked to Him.

The question is whether we as men can attain that kind of love. If that permanent and eternal love is an attainable goal then we must consider first that the prerequisite to that love is the existence of God. Why couldn't an almighty and eternal God make that love prevail with men? Why

hasn't it been fulfilled already? That is the fundamental question with which all religious men of history have struggled. The Unification Church is no exception; however, unlike the rest we know that mankind could not obtain this permanent and absolute love of God because of the fall of man.

Then what is the fall? In one word, the fall is departure — not departure from power or position or a certain understanding, but departure from the very love of God that we have been talking about. The perfection of men hinges upon that particular love, and once there is a way to obtain that love for man there will be perfection. If there is God then He must be almighty and eternal and omnipresent, and then God's love must also be eternal and unchanging. Therefore, once we obtain that love then we obtain everything, including God and the universe.

Obtaining that love of God leads to perfection for everything. As you know, there are different parts in our physical bodies, but once that goal of love is attained every part of the body will respond to that love and give thanksgiving. That particular love will also fulfill our spirit man. The spirit man and physical body are supposed to echo each other so that they can act as one in harmony. Actually, soundless, perfect harmony should be established between the two. At what point can our spirit man and physical body be united? True music is the love of God. When the love of God resounds through the spirit man and physical body, they both respond to it in harmony together. Striking one

object will create sound waves and when they hit another object it will respond and create the same sound. In the same way, when God's love hits something it will resound all throughout the universe, the spiritual and physical worlds together. When God's love reaches man, all parts of his entire body must unanimously respond to that vibration of love.

How would it feel to find ourselves reverberating to the sound of love? When that wave of love hits you it will create absolute fullness in your spiritual and physical bodies, leaving no emptiness. That should be the feeling you get when the love of God hits you. It not only fills your entire body, however; it will remain forever, never disappearing. As a result you become a dynamo, a central energy source for everything surrounding you, and in that atmosphere the whole environment will echo you.

Once that love of God fills you and you live in that love for ten, twenty or thirty years, you always know that the original source is God, who is constant, almighty and eternal. As long as He is supplying you with that energy of love you are really pulled in His direction and are always moving closer to Him. We are guided by the direction of God's love. We are not like a ship without a compass; we have a compass which clearly shows due north. That is the direction of God and it is to set the direction of everyone's life. Every man is supposed to be perfected by going in that direction closer to God's love, and every woman is supposed to be perfected by going in that direction.

Then along the way they can meet, together creating unity and perfecting their love, growing closer to and ultimately uniting with God. That is the ideal of creation.

If mankind were living in this natural pattern that God designed, would there normally be pain and suffering involved, or would life develop in a natural way? There would have been no haziness in life before the fall, only a clear-cut goal and direction, meaning that no one would live in chaos or confusion. In that world each person would know what kind of life he should live here on earth and would clearly know that the end of life on earth is but the beginning of an eternal life. Happy men were supposed to be born of love, grow up and become perfect in love and totally unite with the source of love, which is God. Whoever lives such a life can be called a happy man. In that world love is given equally to all, and there each person would have equal privilege. There each person can go in the same direction, dwell together in the same world, and end up at the same goal. If that kind of world is available, there is no better ideal.

This means that money is not the ultimate goal, nor power, nor knowledge. Neither the democratic ideology nor communistic ideology is the ultimate goal. The realm of love transcends all these man-made ideologies and is the world in which we are supposed to dwell. If we can grasp this much, even with our limited brains, then how much bigger would the ideal be in the mind of God? God is much

more knowledgeable and wise, and in His wisdom He is thinking of an even more beautiful realm of love.

Putting ourselves in the position of God for a moment, what would be the most ideal world we could construct? God has to come to the same conclusion that we have drawn: Unity in love is the most ideal world God could design. If God is truly almighty then He would not design men to be born into suffering and grow up in pain, only to attain love at the very end. If that were the only happiness God could design then He certainly could not be almighty. Then why is our world like this? Because of the fall man departed from the position God originally designed for him in His ideal.

God and man were supposed to echo each other, but presently there is no connection between the two and each is going in a separate direction. That is a consequence of the fall. Furthermore, man's mind and body were supposed to parallel and echo each other, but they are separated as well. If this is the external result, then mustn't something be wrong with God? No, God has not changed; the error occurred in man, never in God. Therefore, we must re-make and re-assemble man. That is God's mandate.

The repair work cannot be done all at once, however. There must first be some step-by-step master plan, which sets out principles for beginning restoration work. Then where can we start this work of restoration? It must begin with what is closest to God, which God made first. Of the mind

and body, which is closest to God? Of course the mind is closest, so naturally God started to straighten out the mind of man first.

Even though you are all looking in one direction, your minds are thinking about many things right at this moment. God's first mandate, therefore, is to straighten out the direction of the mind and bring all mankind's diverse thinking together into one common direction: the love of God. He must declare one ultimate destiny to all men, showing them what they need to become one with Him. All the minds of men should be brought to this one principle. In his mind each man should understand the individual goal, tribal goal, national goal and world goal, and also how the same goal ultimately penetrates all of these. That's the way God started to work, giving instruction about what the mind should head toward.'

This world is certainly chaotic and confused, but at least here in the Unification Church we can claim to have a goal and direction. We are not hazy or confused in our minds about our goal. Is our common goal to come to the Manhattan Center on February 12 and celebrate True Parents' birthday? If this celebration today is not the goal then why is it needed? We need it to stimulate our minds and thus to expedite our journey to the ultimate goal. Some people might wonder why we don't have a simple celebration and a day of rest instead of getting up early and having a full day of activities. Would you like an easier celebration? Some of your mouths are saying no, but your minds are saying

yes!

Our common goal is the attainment of the love of God and in order to fulfill it we must make a long journey. Naturally you need stimulation to spur yourselves on to attain that goal faster. The person who is really making efforts toward that goal is truly a happy person. Once you have found the ultimate goal then the more you suffer the more experience and stamina you will have to spur yourself on. Your struggle then becomes an asset.

For people like us who truly live with a high-minded goal, are suffering and pain necessarily evil things? Can the person who never suffered or felt pain appreciate the true value of happiness? If truth is obtained too easily then you will never appreciate it, but the person who really pursues that truth and finally obtains it one day will be so appreciative that he will understand every bit of its value. If a great big blessing is bestowed upon a person who never experienced any suffering or hardship, he will just take it for granted and never know whether it is a diamond or a rock. Someone who really experiences suffering firsthand, however, will understand the value of that love and will rejoice at obtaining that love and truth. The more you suffer, the more you will rejoice.

When you go to movies you don't want to watch the monotonous life of some common person; you want to see a dramatic life instead. What makes it dramatic? The high hills and low valleys of suffering, the narrow escapes from getting killed in the

hero's search for love and truth all leave your blood boiling, and when he finds that love and truth you feel wonderful.

We are creating our own epic as we go toward the goal. First of all we must ask whether there were people like us in history who tried to attain high-minded goals not only for themselves but for the world. Even though there were many saints who lived noble lives, there was so much confusion about eternal life that they did not have the crystal-clear goal that we have. No one ever had the clear-cut goal we do. Since the value of our goal is so high, there is nothing we can reserve for any other purpose; we can truly commit everything we have for its achievement.

There are two kinds of Moonies, however. One kind is true and honest, while the other is false. Which one would you like to be? Maybe some pragmatic American mind might think, "I don't want to go to extremes. I don't want to be far-out like the true Moonie, or be a fraud either. I'll just be an in-between Moonie." There are hot, cold and lukewarm; which would you be?

Do you like white or black men better? They are both extremes in color, but yellow is in between. You are really confused now, aren't you? If you like white men, that's OK. No matter how white you are on the surface, no one can find a true heart of love that is counterfeit white. White or black or whatever is determined by the color of your heart. Even if a person is black, the color of his skin is irrelevant, for if his heart is truly

burning with the original love of God then that person is whiter than white. When you wear the eyeglasses of love you don't see just white skin or black skin. True love is what counts and nothing else matters:

When you look at the biological makeup of your body you see all different functions, but is there anything which is trying to bring all these activities into one harmonious standard? The eyes move as they please, the ears listen, and all the limbs move in different directions. There seems to be no harmony. Imagine that both hands are trying to go in different directions but one hand says to the other, "I will take you in the right direction. Here is the source of love." Will the other hand draw back when it feels the warmth of love? No, it would want to stay. Once it is attached to the source of love, nothing can separate it. That's the power of love.

Love is the one power which will draw every bit of energy into one direction. The hands want to stay there and the eyes want to move in that direction, along with the nose and mouth and ears and the whole body. Love acts like a magnet. What about the mind; is it also pulled by the power of love? The mind is very greedy and recognizes no barriers, so it seeks to penetrate all the way to the core of the love of God. The mind wants to be close and it has a way of getting in. Only one power will activate your every organ toward one direction. Neither threats at gunpoint nor promises of money will do it. Only through the power of love can all the

actions of your organs be focused in the same direction.

Why do men universally like women? The amazing thing is that no matter how ugly a man is, he always looks for a beautiful woman. The uglier he is, the more beautiful is the woman he looks for. When you spot a beautiful woman then your eye starts to move, your hands and feet and everything start to move. Do women respond the same way to men or not? If that urge or pull were activated only in men but not in women, then what would happen? Do you think that would be very interesting? This is one example of the activation of love's power; we are automatically pulled to the source of love.

What about the love of God? Is it weaker or more vulnerable than the love of a beautiful woman or an ugly man? The power of God's love is supreme, beyond any human love, and the desire to attain that love of God is the strongest in the world. No power can stop the urge to go toward the love of God. Lesser love can be sacrificed for greater love. In search for the love of God, which is ultimate and supreme, you can sacrifice your love of women, love of family or nation, or even your own life.

The one man who really discovered that love and proclaimed its existence to the world was Jesus Christ. He was the embodiment of that love of God and he made the revolutionary proclamation, "If anyone loves mother or father more than me, he is not worthy of me." Jesus also said, "I am the way and the truth and the life, and no one comes to the Father but by

me." Actually Jesus left out one important word. He should have said, "I am the way and the truth and the life and I am the love. Therefore, no one comes to the Father but by me."

Even the Bible did not give a clear definition of the ultimate goal, which is love. We must be born of love, grow in love and be perfected in love. Ultimately we will fulfill ourselves in love. Naturally when there is a resurrection of truth and way of life, there will certainly be a resurrection of love, for love comes automatically. The ultimate thing is not the truth or the way, but love.

Suppose you attain that most intense love of God. How grateful would you be? Perhaps you would shout out so loud that the entire universe would be torn apart. Even then you would not have exhausted your entire thanksgiving, for no shout can truly express enough thanks. Instead, you become so lost in that love that you forget about shouting, and without thinking you just murmur, "Thank you, Father. Thank you, Father." Which is more dramatic?

When two lovers meet are they very formal, announcing, "My love, I am going to reach out and kiss you now?" Wouldn't you rather forget being there in the intoxication of the moment, with love beautifully expressing itself even without your knowing it? Love can be expressed with great volume, or in total silence. Sometimes even your mouth might not move but your mind keeps talking. Which is much deeper? One person might always be talking about love, while

another never says, "I love you," but in his heart and deed he is totally intoxicated in love. There is dramatic contrast in the Western and Oriental expressions of love. Westerners always say out loud, "I love you," and kiss in public, but seldom do Korean husbands say, "I love you." There is a way to express deeper love by letting the mind talk.

Is a wave bigger in the deep or shallow part of the ocean? A shallow stream always makes noise because it is so active, but when you dive deeper and deeper into the ocean it becomes quite calm. We can conclude that the standard of measure should not be just in what you see. Can the invisible things be thought of as more precious? Suppose that love were visible, like a ball rolling around. Would you like that kind of love? God is precious, so imagine God being visible and walking the streets talking to everyone. If God limited Himself to one body so that everybody could know He is God, then a great nation like America could mobilize 240 million people and make Him a prisoner.

The most precious things, the things of infinite value were made invisible, like love and like God. Your mind is precious; would you like to be able to see your mind and carry it around in your pocket like a handkerchief? The mind is precious because in that container alone can God be enclosed. Only an invisible container could contain the invisible God. This is the most precious thing of all and nobody can take it away because no one knows where it is.

Imagine someone trying to carry a

100-carat diamond because he has nowhere to hide it. No matter how clever he is, someone is bound to discover his secret. If he hides it inside his leg then during the night his whole leg may disappear! You can be glad that God made your precious mind invisible and is Himself invisible. You can be glad that God made love invisible and that no one can take it away. If love were visible then there would be no real taste to it and you would easily tire of it. Being invisible, however, love can be infinite. It can be round or sharp or long or wide.

When asked how love looks, one person will describe love as being round like the moon or wide like the ocean. Some harsh person might say love is like a wild desert. A romantic person might say it is like a beautiful, rocky mountain, while yet another person might say it is powerful like Niagara Falls. All these would be correct answers because they all describe certain aspects of love. Someone might say love is like a beggar, and that is a correct answer too. Someone might say love is smoother than glass and that would be correct, or that love is like bubble gum because it can be stretched out as much as anyone likes. This is why love is intriguing. If everyone knew that love was red with a little spot on it, then it would be limited so much that it would no longer be romantic.

Would you like to thank God for making love invisible? Are you glad that your mind is invisible? Are you glad God made Himself invisible? God is limitless and mysterious, like the ocean depths and height of the

sky. I want you to know that the most precious thing of all is always invisible. Therefore, God can say He is everywhere at the same time. Instead of walking around America and being seen here and there, it's much better that God remain hidden behind a shroud of mystery; with infinite understanding and knowledge He lets men assume their respective ways of knowing God.

After you talk with a person for one or two hours you can usually know the depth of a shallow man and there is no more savor to knowing him. The genuine person, however, no matter how much you try to understand him, always has realms that you can never get down to and he becomes more and more attractive to you. The most precious thing is invisible. The most precious thing about our body is our mind, and it is invisible.

Even though the mind is invisible it doesn't exist independently but in response to some origin; therefore, it is a resultant being and is always linked to the source. There is a subject Being out there somewhere, and the original mind always has a tendency to move toward it because the mind is object. Even though invisible, your mind guides you, knowing the direction and goal. The religious way of life is nothing other than being led by the mind toward a certain way of life.

Are we living a religious life in the Unification Church? The mind always denies the body's desires. Your body may be trying to eat breakfast in the morning but your mind is saying, "Hurry up! Each moment is precious. Go out and do something." The mind

is always running ahead of the body. In the morning the mind has a big battle with the body, which wants to rest a little longer. The mind is always ahead, listening to the body complaining. The mind looks back at the body following with closed eyes, saying, "You poor sleepy body. You still have to go on." The mind will lead your body toward one big hill, and once they both go over it then even your body will not turn back to its original position. That's what we call forming new habits. We push our bodies into certain new habits and once they are totally disciplined they will not revert back again.

You all like bread, don't you? You like bread and I like rice because of habit. No one built our bodies like that. If there is fresh hot bread next to a bowl of three-day old rice, I would still choose the rice. After many years you form certain habits, and in the Unification Church our minds are trying to discipline our bodies into certain heavenly habits. The MFT is almost intolerable at first, but after certain habits are formed a person doesn't want to leave. Even when such a person has a holiday, he automatically finds himself going out to fund raise after breakfast is over. You must put yourself through discipline in order to cross over that one important hill and then there is no problem, for your body will never go back. Each day's journey takes you over higher and higher hills, and at the same time you attain higher and higher goals.

I am like the engineer of a cable car and you are all passengers. You don't actually have to move the train; you

just sit inside and watch as you go up the mountains and reach the top. Because you already have a locomotive pulling you the trip is not necessarily all that difficult. I have declared that while this Unification Church cable car is moving toward the ultimate goal, you must be moving around inside doing some job like witnessing, fund raising and evangelizing. Because of this many people feel fatigued and tired in the Unification Church and after a while they leave because they want to live differently. They go some place where they think they will have all kinds of freedom and fun, but soon they come back and say, "Please accept me." This has happened to many. When you leave you realize how precious your way of life has been in the Unification Church and how precious a goal we have. You long for it and you have to come back to it. There is real joy and real happiness in striving for that goal.

The three most precious things are the mind, love and God. All these are precious, eternal and absolute, yet invisible. What power will unite them all into one? Invisible love will unite them. In the Unification Church we emphasize knowing that the mind is easily controlled by the invisible God, and that the mind must then control the body. That's the first order of business.

Once your body is totally united with your mind then you instantly have access to the highest truth in the universe. Even using only the limited minds of men, the radio, radar and the computer have been invented. God

is much wiser, so how much more can your mind communicate with the invisible origin, God? The mind is invisible so it can take various shapes. The mind might originally be round, but to communicate with God it becomes shaped like a long, slender antenna.

How big is your mind? It is big enough that infinite God can dwell there and still have elbowroom. Did you know that you owned a mind that vast? Did you know there is space enough in your mind to grasp the entire world and still have room left over? A big-minded man is like the vast ocean, even if his body is like a little finger. We must talk big and think big. Have you ever thought that your body could be big enough to embrace the universe?

How big is America, not in its geographical size but in its thinking? Americans have not had minds big enough to contain black people, so would you say this is a big country or a small country? America is a small-minded country, without room enough to accommodate black people, but America doesn't like to hear that. Suppose we ask how big Unification Church members are. Do ordinary Americans or Unification Church members have bigger minds? Giving an answer is easy, but actually living up to that answer is not that easy.

Many people ask who Reverend Moon is. To many people I am incomprehensible and this upsets them. I don't want them to figure me out, though. I look like a businessman to some and to others like a religious leader or a cultural promoter or a

scholar. To some I am a fisherman. So who am I? People can't figure me out because their scale of thinking is so small that they can't measure me; there isn't a scale big enough to measure me.

American politicians and government people tremble at the power of the media's opinion, but it doesn't bother me. Most people think I must be stretched out in a hospital after being bombarded by so much negative public opinion, but instead I am everywhere. Some people are trying to become champions by waging war against me. They want to fight me so they can become heroes, but that doesn't bother me either. I just turn their challenges around and throw them away, never even giving them a chance to fight. Those who thought that by hitting me they would get some responses have found instead that their own power pushed them down. My entire life has been one of incredible opposition but it doesn't affect me. I just keep striving upward, transcending all the noisy crowds.

What do I have to be proud of? There is one thing that no one else can duplicate: I am the champion of the love of God. God needs one champion who can truly manifest His love and carry it to every corner of the earth, and unless He finds a man like Reverend Moon then certainly that mission cannot be accomplished. God loves the person who loves his own enemy, who tries to save the person who is trying to destroy him. That person is truly qualified to be a champion of God, not the kind of person who fights back.

I never fought back; I came to a hostile country to save it, trying to forgive and educate and nurture it into salvation. People think that I must be so feeble that I cannot last another round, but instead of being knocked out I am moving forward and becoming more prosperous. What is that mysterious power? The public only sees the visible things, but this morning we are talking about invisible power. That is what upholds me.

In a pre-commemoration of this True Parents' birthday, fifteen married couples were hand-picked, who have been in our movement in Japan for many years. They were invited to Belvedere and yesterday they received the blessing. They are older couples, some of them fifty and sixty years old. Until 1945 they were enemies of Korea, and thus indirectly were enemies of Reverend Moon, but this year I brought them to this country and blessed them as citizens of heaven.

It is truly amazing that now these older Japanese citizens can give up anything for the cause of God and True Parents, including their own nation. Many people who wanted to be blessed were sad because they were not selected, but these couples were chosen because at one time they were in the enemy position. Now their position is completely changed, and they wept in joy yesterday knowing that they could be blessed in heavenly matrimony.

At one time they were subjects of the Japanese emperor, but now they want to receive heavenly instruction and carry it out with their lives. What

power made them happy? What principle changed them around like that? Not any power or technique of mine could do that; only the invisible power of God behind me could do it. In love there is not much formality or face-saving. If someone like the President of the United States truly loves one woman, then even he must take his hat off and plead his loving heart to her.

To many American minds Korea is almost non-existent, like a trashcan in the corner of a beautiful rose garden. Trashcans are needed inside the home and sometimes they are beautifully decorated, but a trashcan beside a rose garden has no attention paid to it. People enjoy the fragrance of the roses in the garden but ask why that dirty trashcan is there. That has been Korea's position. I came out of that country to America where people are proud to be citizens. I proclaimed that I came to be a doctor to this sick nation, to be a firefighter for this burning house. What American would like to hear that? Naturally Americans don't feel good about it, but I made that proclamation on purpose, knowing that the response would be hostile. I wanted to provoke America so that by trying to retaliate against me Americans would realize the power of God.

America was truly a first-class nation until the end of World War II, but in the thirty years since then, America's prestige has crumbled. At one time Americans were regarded with awe in Asia and on the street Orientals looked at Americans with open-mouthed admiration. Today

everything is changed and American citizens, particularly hippie types, are hardly even regarded as human beings.

Americans needed someone with guts to come to this country and let them rediscover themselves. The judgment of God doesn't come in a beautiful court room, but through the humble person God lifts up by His power. That's the way God's power has been manifested throughout history and there is no exception today. I absolutely did not come to destroy America. Not at all. The true purpose of my coming is to awaken this country for greater salvation and bring it back to its true heritage.

You are the proof of my intentions because you were part of that crumbling civilization at one time, but today you are America's only hope. You are people of vision. People will see that you were gathered together by the power of God to save this country, not to destroy it. Right now they are afraid and feel threatened, but soon Americans will have to welcome you because they will see that there is no other alternative remaining to revive this nation.

People will eventually realize who it is that made you so. I did not do it; it was the invisible God working through me that made you into America's new hope. The power of God is here. The love of God is the power of us all. Even if America perishes and the government is destroyed, the power of God's love will never be tarnished. Americans need more than their government and nation; they need the very love of God.

A miracle is happening in this room right now. To celebrate True Parents' birthday, people from five races are gathered together here, but who made this possible? Not I. God's will and providence, and above all, the love of God brought you together. Nobody knows your mind except you and you know this is the truth. Maybe no one outside in New York or in all of America knows, but you and I know where our hearts are. You and I know God is dwelling here, working side by side with us.

Once you have God dwelling in your heart, you realize that is more precious than anything under the sun, more than the nation and the whole world. No matter if a whole nation comes against you, it will not stop you. You have no hesitation because you have something of greater value. In our hearts, we pursue the highest value, and nothing will take it away. I am armed and toughened by the love of God, and whatever difficulty comes doesn't bother me; I can move forward and go beyond it.

If anything is trying to prevent the ultimate fulfillment of the love of God and the hope of mankind, I know I can give my life to defend this cause. That is our credo. We each proudly proclaim, "I am a champion and defender of the love of God; I am here to stimulate and promote the love of God. Nothing will stop me."

This celebration of Mother's and my birthday is beautiful and precious and I thank you, but as I already mentioned, this is merely one occasion that will spur us on to the fulfillment of the ultimate goal, to defend the love

of God for the sake of the world. Today is a day of unity, to unite people of all races with the True Parents to march toward the ultimate goal of the love of God. Today we celebrate more than the True Parents' birthday; we celebrate the victory of God. We praise His name and glorify His presence. That is the real meaning of this day.

The Koreans have been very pitiful people for many centuries. That feeble nation has been given tremendous hardship by surrounding powers in its 5,000 year history, but it shall be the eternal pride of Korea that such a feeble nation gave birth to the Unification Church. The history of Korea parallels the 6,000 year history of God's work and the Unification Church history parallels the history of Judaism and Christianity; it is all the continuation of one history. God worked through the Jews as His chosen people 4,000 years ago for the same goal, moving step-by-step toward the fulfillment of His love here on earth. He was working toward the day of the birth of Jesus as the day of fulfillment, so that eventually all people could be united with Jesus, celebrating his birthday and at the same time celebrating the glory of God. At that time God was looking for all races from all parts of the world to unite in one common goal, to celebrate that one day and return the glory to God.

Christian history continued for 2,000 years after Judaism and was given ultimate fulfillment by the birth of one nation, America. America is the symbolic Christian nation of the

world, in which all races come together in a melting pot. Ultimately, America is going to be proud of being God's chosen nation, just as Jews and Christians were supposed to be proud to be God's chosen people. Those ideals of God were not fulfilled, however. Today the danger to America is this: If this nation, conceived in the will of God, fails to fulfill His will, then America shall be ruined and God shall punish this nation. Her destiny is abundantly clear. If the love of God and God Himself depart from this nation then America has no hope, and then Christianity will also be ruined because there will be no purpose for Christianity any more.

In the last days God has chosen one champion, the Unification Church. For thirty years the Unification Church has been the one power chosen by God to stop America from crumbling and to restore this nation to His original ideal. We have that ideology and faith and truth backing us up. It is our mandate to uphold God's will and His love. We are the champions who must propagate the love of God and His truth. Christianity and the United States are edging closer to utmost ruin and despair, and the time will come when they will desperately look for hope and grab the Unification Church as the only hope remaining. That is the destiny of the world.

The Unification Church is emerging as a tower of strength. The American establishment feels threatened by us and is trying to bury the Unification Church, but instead of the Unification Church being dragged down, it is our

opposition which will collapse. That is the phenomenon developing today in America. Last year when we celebrated the True Parents' birthday we finally came back to the zero point between plus and minus. Ever since last year we have been rising, and everything we do will accumulate and become a visible pillar of strength.

All through 1976 and 1977 different people have tried to create a false image of Reverend Moon as a Korean government agent. One politically-motivated Congressional committee in particular has been trying to label me as a KCIA operative. All kinds of investigative bodies have been probing, but one by one they are giving up because they have found nothing. First of all, how could Reverend Moon be so small as to be an agent of the Korean government? It's laughable! I wouldn't even think of being an agent of the American CIA. How could they treat me like such a peanut?

All through 1976 and 1977 people were convinced that I brainwash you members. Maybe they thought I have a special gadget, and in order to be converted you go into a dark room and a switch is turned on and your brain is washed. If they ever looked for such a gadget they couldn't find it, even if they looked for eternity. I see all these charges as a great joke, just like an inflated balloon which pops if a pin makes a tiny hole; nothing is there. Do you think you are my slaves? You have been grabbed by the love of God. You never even saw me when you first joined the Church.

One thing is true; if you are truly a slave of the love of God then you are

the happiest person under the sun. That has been my own goal. Whether you are a laborer, merchant, or dock worker doesn't make any difference. Ultimately men's hearts crave being slaves of God's love. I am pursuing the same goal, and I want to be the number-one slave of God's love. Even though your hands are raising funds with flowers, they are working for the noble purpose of God's love, to save this world. Your arm is God's arm, and God is using it to recreate this world. There is no value in paying attention to my antagonists and thus there is no fight. I want you to take pride in that position. It is our joy to be champions and stand for this cause, fighting every day against resistance.

We have already reached for the highest possible value. Are you happy? Do you think I am unhappy? No, I am proud. I am a fighter who has no reservations about his job. I am a tough man because I have the strongest power under the sun: the love of God. What should I fear?

Now you can see why I am giving this particular sermon. We are becoming possessors of God's love and thanksgiving is overflowing in our hearts. Without love no thanksgiving can be complete, and without love the will of God cannot be consummated. Love is almighty and we have ultimate truth in the love of God. That power can unite our mind and body together into one, and together with the love of God and God Himself we can truly fulfill His ideal world. No celebration in history equals this one because we stand on a new plateau of awareness of

whole truth.

When you cry and feel sad, God's sadness is there dwelling with you. Every mood you have is always paralleled by God's. When I feel infinitely happy, in that moment God will feel infinitely happy. We are moving forward to create our joyful victory, knowing that God will feel joy in that event. With the love of God we can march forward, and I want you to know that we have hope and joy ahead.

This year of 1978 is truly the year of marching and leaping toward the goal of God's victory. Through this celebration let us unite and become tougher soldiers. Let us ignite the fire of revolution so that truly we can revolutionize the world and create a new world. Let us be harbingers of that world. Can you do it? Those who pledge to God that they can do it, raise your hands. Thank you very much. Let us pray.

Rev. Sun Myung Moon: The Man and the Myth

A Testimony by Rev. Chung Hwan Kwak

Rev. Sun Myung Moon? To me he is much like a mountain so high I can't yet see it steadily and see it whole or, to change the figure of speech, much like the deep ocean which simply defies my effort to fathom its depths. So I am beset with the uneasy notion that I may not do justice to my subject.

I have known Rev. Moon intimately for the last twenty years, yet what I think I know about him is still very little, indeed: I am no better than a frustrated mountaineer who, determined as he is to reach the peak by a tortuous, steep, and untrodden path, has not yet managed to get a bird's eye view of the whole mountain, for its yet unconquered peak still towers majestically before him. There is, however, only one thing of which I am certain — the higher I climb, the more intensely conscious I become of my eyes feasting on a steady succession of various sceneries one after another, now enchanting and breath-taking, awe-inspiring, and then sublime. And I must say I'm still climbing today.

Looking back, I cannot help feeling

that what surprises me now even after all these years is that these sceneries I have encountered represent only a part of the whole mountain in all its total harmony and beauty. Of this feeling I become more and more certain as the years roll by. Each time I reach a new plateau, another towering peak or magnificent rampart-like cliff comes into my view; and after admiring the purling of a water fall of gigantic proportion at a distance, I naturally anticipate a lake as deep, crystalline, and mysterious as it is soul-uplifting.

I have a passion to know Rev. Moon better. As I drink of the man, I thirst for more; my craving is not satisfied. How I wish I could unravel the inner working of his heart when, for hours on end sometimes, he appears so engrossed in staring beyond the horizon in the middle of the immense ocean! What I would not give just to touch even the shadow of his soul when he bursts into one of those gales of laughter all his own! In all that he does, he is so meticulous, alert, and sensitive that I am tempted to look

elsewhere — in the unobserved nook or corner of his rare moments of solitude — to catch a glimpse of his unvarnished style of life. Above all, I should really love to discern what is hidden inside Rev. Moon, a man who, like ordinary mortals, sojourns on this planet that is not yet prepared to accept him for what he truly is. On many occasions, when Rev. Moon and I happen to find only each other face to face, an awkward feeling steals over me, until mercifully he breaks the silence first. When he sits in meditation with his eyes closed, I find myself at a loss as to know what to do with myself — and how can I possibly avoid the inevitable feeling that he is so much more highly evolved than I that I may not be able to tune in on him at all? No wonder the subject I have chosen to write about is too elusive and difficult. Under the circumstances, I offer in what follows a brief portrait of the man who has graciously cast his own lot with us throughout the world, although I must own, at the same time, that it is my own version, seen as it were through the opaque and imperfect lenses of my own understanding and emotion.

Rev. Moon's Appearance

In "A History of the Unification Church," Mr. Kwang Yul Yu, Head of the Cultural Affairs of the Unification Church Headquarters, Seoul, Korea, has this to say of Rev. Moon's physical appearance:

Endowed from his early childhood with a healthy and strong constitution, Rev. Moon stands out in the crowd as a swan in a

bevy of hens. His face, slightly on the large side for his body, never impressed one as being common or coarse; on the contrary, with his high forehead, small eyes, and the long, broad bridge of his nose, he rather gives the impression of a clean-cut and well harmonized countenance.

Compared with his large powerful arms, his hands are small, delicately shaped, and expressive yet extraordinarily agile and strong; his sinewy legs are balanced by his somewhat small feet, unusually nimble and powerful.

When he walks, his steps are leisurely yet slow, firm yet dignified. Even so, if one is to keep up with him at all, one suddenly realizes how fast he walks. Indeed, an ordinary person can hardly keep pace with him.

As for his facial expression, it is always full of warmth, mellowness, and humanity, braced with a strong will and an air of dignity.

When he moves his movement has the grace of naturalness and freedom, his manner, the expression of care-free generosity; underneath all these qualities, one easily notices his sincerity and serious-mindedness, his unequalled power of observation, his abundant self-confidence, all of which go to command — not demand — the immediate attention of those near him with such authority and power.

I couldn't agree more. At any rate, I

have no means of giving a more accurate description of Rev. Moon's appearance.

Rev. Moon's Style

Rev. Moon is a born stylist. If God chose to try to improve his looks for stylistic effect today, He would probably hesitate to add or take away anything from him as he is. Indeed, all his movements bespeak his unique "style," "flair," or "personal touch." His masculine voice, sonorous and deep, when he preaches, stirs the souls of thousands of his listeners and moves them either to tears or to cheers. Or in a small gathering he may sing cheerfully. Is there anything that he does which lacks luster?

The most distinguishing mark of his personal style is his big-heartedness. When he was invited to address the members of the House of Representatives, he said:

During the last fourteen months I have become an increasingly controversial figure for the mass media and have made headlines in the newspapers throughout the country. Some magazines have even had cover stories on my movement, and have put pictures of me on the covers of their magazines. I am flattered that some of the pictures were even more handsome than I am and that although I am not paying one penny for advertising, they are making me very famous. I do not know how to thank them properly.

This brought the house down! His

keen sense of humor, along with his broad human touch, instantly broke the ice with the tense audience. After their laughter subsided, they were receptive to what he had to say.

When he sometimes goes out informally dressed, with an open neck shirt and his glasses on, strangers stop him, whether he happens to be in a large city or in a shop in a small town, and they invariably ask him: "Aren't you Rev. Moon?" Smiling enigmatically, he mumbles "Maybe" in an unaffected and charming tone of voice. There is some unique personal touch in the way he handles himself on such occasions.

At the Madison Square Garden Rally, as soon as he began to address the audience, several loud and noisy hecklers near the podium set about deliberately harrasing and taunting him in order to distract and disturb the audience. As the courteous policeman took his blessed time in escorting the culprits out of the place, all the family members felt annoyed - even furious. But Rev. Moon "kept his cool." He merely announced, "I am going to sing a song for you: 'In the mountains flowers bloom, flowers bloom and bloom...' " He sang the Korean song, "Sun Yu Hwa," strongly and with feeling. Call it his style, flair, cool, personal touch, showmanship, equanimity, magnanimity. It somehow touched the right chord in the hearts of everyone. Everyone in the audience of 30,000 must have been deeply moved. As silence descended, the audience seemed to be struck with awe and reverence. There was no family member who had not been

moved to tears by now, seeing in the untoward incident the providential hand of God for the Cause. The noble image of Rev. Moon standing on the platform was engraved, indelibly and once for all, on the memory and heart of every family member.

Spontaneous and free, Rev. Moon is also a lover of nature. His intimate associates and followers know only too well how much he loves and appreciates nature, how often he seems enraptured in the beauty and mystery of nature. He is often observed sitting in a meditative mood for hours, admiring the grass and leaves that have just turned green in early April. Once, pointing to the delicate petals of a flower on the dinner table, I heard him spontaneously exclaim: "Aren't there fools who, seeing the exquisite beauty of a flower like this, still deny the existence of God?"

Anyone who comes into close contact with Rev. Moon falls in love with his humanity and warmth. Many people have observed him listening more courteously and attentively than any other person present to an old woman's testimonial of her faith, which he has already heard several times. While he was on an inspection tour of local branches of the Unification Church in the countryside, he was often seen in the company of an old farmer, talking and laughing with him for hours about the various problems of farming in that district.

On the sandy beach of the Han River, he used to wrestle with the best of student wrestlers. On a New Year's eve, when the family members played the Korean game of Yut Nori, he was

often more enthusiastic than any other participant. A friend to all on these festive occasions, a strong, sensitive and humane leader always, he is also a loving and understanding father to them all.

Rev. Moon, who has dedicated all his life to the love and service of God is also devoted to the well-being of his fellow-men. He is keenly aware of their suffering, hunger, and feeling of emptiness. While he knows only too well the infinite variety of masks which the fallen nature of man may wear, he usually seems to overlook it, and he is, for his own part, consistent as a giver. There are countless numbers of people who have known and enjoyed his generosity, good will, and love. It is his "personal style," so to speak, to give a great deal more than the beneficiary can ever hope for, so that the latter's gratitude is deepened. It is no wonder, then, that the family members never cease being thankful to him or holding him in the highest esteem from the bottom of their hearts.

Rev. Moon as Embodiment of Perseverance and Energy

Once he makes up his mind to undertake any project, he always brings it to completion; he is known never to abandon anything. His perseverance is supreme. His enthusiasm, once aroused, gushes forth as uncontrollably as the eruption of a volcano. That is why he usually attains his goals in spite of everything.

It is, indeed, his faith in and love of God which are the inexhaustible fountain of his enthusiasm and

perseverance. Without his determination to do God's will, without his tenacity of purpose, the Unification Church no doubt would have been wiped out in its early existence under cruel and relentless persecution.

His overflowing energy is striking. Once he sets his heart on a goal, he works day and night, often forgetting his meals. His work schedule disregards conventional wisdom or common sense. He is constantly "on the move," going from one Unification Church facility or center to another, or visiting one of fifty state headquarters in the country. He guides his state leaders by unexpectedly suggesting new, daring ideas, which had not occurred to them before, originating them on the spot. His creative ideas, always concrete and detailed, encompass all the different aspects of the Unification Church activities, from witnessing and spiritual counselling to business, public relations, and public rallies. Where does this steady flow of original, creative ideas come from? What does it prove? Only that his power of concentration, his tenacity of purpose keep him constantly occupied with all the facets and phases of the Unification Church activities.

There was a time when I was with Rev. Moon all the time except for sleeping hours. From early dawn till the time to go to bed - usually long after midnight - his work schedule left him no time for himself. All his time was occupied in meeting and talking with many new people, in going on inspection tours of many headquarters, and in discussing various prob-

lems with his staff. Since the Unification Church has its missions all over the globe, he is at all hours assailed by unexpected and unheard of problems. When a staff member brings him an urgent problem that demands his immediate attention, Rev. Moon gives his answer without a moment's hesitation, but it is sometimes so contrary to conventional wisdom, he has to explain it to his staff member. It becomes clear, however, that his is not an answer fished out of thin air - the idea had been simmering in his mind for a long time. Oftentimes, I bid him, "Good night, Father!" and get my sleep, but instead of retiring for the night, he is constantly absorbed in thought, meditation or prayer until the early morning.

As soon as a project is completed, his restless and superabundant energy, motivated by his sense of mission, finds another project, so that he has not time to enjoy a well-earned rest. Indeed, his creative energy, coming as it does from his faith in God's loving heart, tends to revitalize any lackadaisical people around him. It is undoubtedly his whole-hearted devotion and sincerity, his matchless energy and perseverance that made it possible for the Unification Church to survive all manner of persecution in its early stages and to lay down the firm foundation for its present world-wide expansion.

Rev. Moon sleeps three to four hours a day. His daily work load easily exceeds that of four or five average men. Often people attribute his boundless energy to his superb

physique. True, his stamina is remarkable, indeed. Many young people can't keep up with him when he takes them fishing at sea or to climbing a mountain. But it would be more accurate to say that his sense of mission, his tenacity of purpose, his power of concentration all contribute to the recharging of his energy, which cannot be explained solely in physical terms. It is also well known to many of his followers that he imposes upon himself an ever-increased dose of self-discipline for endurance. It is, however, the deep sincerity which pervades all his activities that has made him so appealing to so many thousands of people, with the inevitable result that the Unification Church is growing daily around the globe.

His Leadership

There is, in my opinion, no one in the world today who seriously questions Rev. Moon's spectacular success as a leader. In the early stages of the Unification Church, one detractor, a person prominent in his home town area, once blurted out in dismay: "No matter what criticisms I may level against Rev. Moon, the fact remains that he is a great, successful leader. My wife and daughter may not listen to me but they are willing to listen to him and follow him...."

I wonder what this man would say today, if he happened to witness with his own eyes how enthusiastically a group of people of all races from all over the world love and follow Rev.

Moon and his teachings! In his fifties, he may still have much he wants to accomplish, but on the basis of what he has done so far, I can think of no other human being who has exerted as much influence on mankind! In the course of human history, who among the great sages or heroes has ever guided and led the youth of more than one hundred nations in his own lifetime? Besides, his leadership does not depend on political power, wealth, or military might. On the contrary, his leadership is stamped with the approval of love and respect ordinary people have for him. It is probably the rarest thing in this world.

Here in the United States there are many who, antagonistic as they are to the movement, frankly acknowledge that Rev. Moon is a skillful leader who has accomplished many a miracle. Many Koreans in this country, when they talk about him as a human being, apart from his religion, are almost unanimously agreed that Rev. Moon is a great hero!

Rev. Moon always stands out in any group of people, attracts their immediate attention, and becomes their leader. His appearance is quite impressive, and what is more, he teaches and guides the people by his own example. That he is a most magnetic leader is easily proved by the number of young men and women from all over the world who have given up their chosen careers to follow him. Furthermore, young people who had no direction in their lives before find so much hope for the world in his teachings and suddenly change even

their physical appearance as well as their way of life. There can be surely no greater proof of his wise leadership. Once these young people understand and appreciate his heart, which loves and cherishes each and every one of them, no hardship or adversity is too difficult for them to overcome. When they look into his loving and compassionate eyes, they are made to feel they can solve all their problems.

Rev. Moon hungers for righteousness. High love for and devotion to God are evident in every phase of his daily life, and anyone who has managed to preserve even a small part of his God-given original nature will unhesitatingly accept his teachings and follow him.

His sermons, in which he excoriates unrighteousness, distinguishes good from evil, and makes the Way of Heaven manifest to all, are not only eloquent and persuasive but thought-provoking. Those who have heard him pray with all his heart and soul find that a radical transformation is taking place in the marrow of their being. Thus his leadership in doing God's Will helps spread his teachings throughout the world, breaking down racial barriers as well as overcoming national boundaries.

The ultimate goal of Rev. Moon's leadership is the realization of the highest and loftiest ideal centered upon God's will, yet it is not a dreamer's fantasy nor is it escapism from the stark reality of the world. Like a computer, he carefully maps out in detail the various necessary

steps by which he means to actualize his idea on this earth.

Rev. Moon has a photographic memory, especially of all the people with whom he comes into contact. He has a penetrating insight into his fellow men. He takes, as it were, a three-dimensional view of them. Anyone who without any prejudices presents himself to him will instantly recognize his unerring judgment of human nature. Besides, he gives of himself most generously when he leads his fellow men, and they always find him broad-minded and dependable in every way. His strong and effective leadership, coupled with his determination to translate his ideas into action, inspires young leaders and staff members with confidence in themselves to achieve great things. He abhors the idea of being indebted, materially or heartistically, to others and has never asked any of them to do anything which he himself is not prepared to do. Undoubtedly, this makes him a rare leader among men.

Rev. Moon The Thinker

Rev. Moon is a great thinker – one who thinks deeply about God, one who has opened up a new path to the understanding of the purpose of God's creation, of the laws of the universe, and of the origin of sin. Besides, through *The Divine Principle*, he shows us the way to overcome the Satanic world, to fulfill God's will on earth. The miracle of the Unification Church's success in the propagation of its truth throughout the world attests

to the power of his thought and his action.

There are countless maxims and aphorisms of Rev. Moon. The reason they mean so much to us and to our life is that he himself is the fruition and exemplification of his maxims, so that whatever he thinks and says comes from the root of his being. Although his power of thought is outstanding, his thoughts are not the products of mere cogitation, for he has little time for thinking for its own sake. Rev. Moon the thinker and Rev. Moon the doer are not two but one. For him, then, his love of God, on the one hand, and his resolve to do His Will, on the other, are one and the same. Thus, things thought are joined to things done.

Rev. Moon may appear to be impatient. He wants results—here and now. He despises ease and comfort, self-satisfaction, stagnation. Although he does his best to accomplish his goal within the shortest space of time, yet none can be more patient than he when the situation requires patience. He is always willing and prepared to wait for a more favorable moment, if necessary, to bring the fulfillment of God's Will.

To illustrate: Years ago, while he lived in a miserable shack that he himself had built in Pusan, Korea, he conceived the plan to send missionaries to every nation on earth. Even when he held rallies in various American cities, he constantly kept in mind the biggest rally of them all — in Moscow. Some of his ideas are so

contrary to common sense — or so far above the understanding of the common man — that even he takes his time when it comes to announcing them in public.

Leaving his religious faith out of consideration, one is bound to acknowledge the fact that Rev. Moon always speaks, practices, and lives a sound philosophy of existence and value. He distinguishes between good and evil, righteousness and unrighteousness. Therefore, anyone who desires simply to get by somehow in life will surely be only a failure in Rev. Moon's eyes.

When all that needs to be said about Rev. Moon is said, the truth of the matter is that, for all his greatness, he has not received the universal acclaim and plaudits due to him. His great work goes largely unappreciated. Though he has suffered humiliation, insult, and abuse do not even to the worst criminals, he has borne it all with superhuman fortitude. Master-originator of a lofty idea, he sweats and toils like the lowest of the low. To do God's Will — to establish the Way of Heaven on earth — he has walked on a long, lonely, and miserable path, bearing the cross of unspeakable suffering. No one knows for sure whether the day will ever come when the world will appreciate his sincerity and determination to bring about restoration for all mankind, or whether it will forget about him altogether after he is gone. Whatever we happen to know is but a fraction of the whole. In his private or public life, he has been walking among the thorns. We do not yet know all about

his joy or sorrow — what elates him or what grieves him.

He was born a free man. But he has led a shackled life. Wherever he goes, every move he makes is being watched. He is by nature so active that he cannot breathe freely when he is restricted by circumstances. America

is too small for him, for if he could he would go around the globe a thousand times in a day.

Heavenly Father, please let the day come soon when Rev. Moon feels completely free and unshackled once and for all! Amen.

Correction

In the article “Internal Meaning of the Blessing” appearing in the Summer, 1977 issue of *The Blessing Quarterly*, Mr. Ken Sudo is quoted as saying on page 46: “In the Wine Ceremony we use a special wine which contains 21 kinds of things and also the blood of Father and Mother.”

Mr. Sudo would like to correct that statement. “I have no clear memory if I said ‘...contains 21 different kinds of things and also the blood of Father and Mother,’ ” writes Mr. Sudo. “But, just in case I said that, it was my

mistake. Corrected, the sentence should be: ‘In the Wine Ceremony, we use a special wine which contains several kinds of things, to inherit the heavenly blood lineage to separate from Satan.’

“Comment 1: ‘Several kinds of things’ have nothing to do with blood.

“Comment 2: The Holy Wine Ceremony is symbolic just as the bread and wine are used to symbolize the body and blood of Jesus in Holy Communion.”

Blessed Families and Self Reliance

Excerpts from a talk by President Neil Salonen
to New York Area Blessed Couples
February 6, 1978

On the last day of 1977, December 31, in preparing for a national conference, I showed Father the results of our witnessing. The results were basically not very good. Nor were they exceptionally poor. Our family has been growing steadily. New members are joining, especially in the states, where we have a kind of frontier atmosphere. It's easier for people to come into a very simple, home-like environment where they can receive a lot of personal attention. But the numbers have been far below the standard that we need to meet.

In the beginning of the conference, Father gave a great deal to the state leaders. He kept them together for several days, through Ye-jinnim's birthday celebration and through playing Yut with them. Finally he had the business of the conference on January 4. Father's basic theme was this: On the True Parents' birthday last year he had proclaimed the beginning of the new history, the

beginning of the Kingdom of Heaven, the beginning of the Year One. From that time on, whatever we did was to be our responsibility. Father felt that whatever he had to do for us he had accomplished by that time last year. Although there may be many other things that he wants to accomplish, and there may be other elements of his mission that he wants to see fulfilled, in terms of his relationship to us he has already fulfilled his responsibility by creating a certain foundation. Under his guidance and direction up to that time we had indemnified the past, indemnified the failures of Christianity, indemnified the failures of our own nations, and indemnified the failures of our own movement. So as of True Parents' birthday last year Father announced the beginning of a new history. We were starting at the zero point.

From then on, whatever we did, whatever we initiated, whatever we accomplished stood as a positive

achievement. On the other hand, whatever we failed to do, whatever we lost became our personal responsibility.

Many of the things Father said last year probably didn't sink in deeply enough to us, and even if we thought we understood them, we're understanding them at deeper and deeper levels. There has been a big change. At conferences all last year Father said, "Now I am going to focus on economics, I am going to fulfill the responsibility to my own family. You are to go ahead. I have shown you the way. I have given you the push, I have given you the instructions. The responsibility now is on your shoulders. Now is the time for you to take over."

Americans—and maybe everyone in the fallen world — are very independent, and it took quite a bit for us to join this church and commit ourselves to it and decide to follow. In doing so, many times we may have abandoned our personal initiative or our personal creative understanding. Sometimes we simply became those people who just follow and wait. That is the child's position. It is necessary to take that position in the beginning, but it is not adequate to stay in that position forever. If we just remain in the child's position, eventually we become a burden to Father. It is his desire that we become representatives of the True Parents, that we ourselves assume the parental position in our missions, whatever they are.

At the conference after God's Day, then, Father looked back on the year 1977 and said basically that we cannot

say we have been successful. In 1975 we sent out our members as foreign missionaries. In 1976 we sacrificed everything to do the God Bless America Festival. But starting in 1977 he had told us to be responsible to fulfill our missions, particularly in witnessing and evangelism. Again and again Father emphasized that the responsibility of everyone, regardless of whatever else they may do, is witnessing. This is not just to make the movement grow, but in order to qualify us to set up our own families.

Many times we think of setting up our families only in the external terms — where we are going to live, how we're going to support ourselves. But none of those things, strictly speaking, have any meaning if we haven't set up the internal foundation for our families by fulfilling the requirements of the Divine Principle. If we haven't done that, then nothing else we may try to accomplish can be sustained.

As Father reviewed the past year, it was a very serious time. Everyone felt that there were so many ways in which they hadn't fulfilled either the things that father had asked, or even the things that they themselves had pledged. Throughout the year all of us know we have made determinations, and I doubt that anyone can say he has fulfilled everything he pledged to do, that he's been exactly the person he promised to be.

Cassette tapes have been made of the Divine Principle, but not many have been given out. Many people say, "Well, it's not a very good way to witness to people." But then few people witnessed in a more effective

way. Then Father had the book published and asked that the books be given out. And again, many people said, "That's not a good way to witness to someone. That's not a good way to teach them the Principle. I'd rather witness to them directly, personally." But how many members did we gain by doing that?

When I think of the tapes and books, I feel very heavy, because I think that it is sad that we have come to the point where the best idea Father has of reaching everyone is to drop off a book. At least that will help him feel that he has been responsible in delivering the message of truth, the message of life to people. As individuals we had the freedom to do things many different ways, but no one can stand up and say he was gloriously successful. Therefore, Father's instructions are opportunities for us to indemnify our own failures and fulfill our own responsibility to spread the Word, to have the opportunity to receive our freedom again.

So it was based on Father's love that he made a forty-day condition starting from January 10 to indemnify our failures of the past year. Father can give us the opportunity to be successful, but he cannot be successful for us. If Father goes into business and makes a lot of money, it may help our movement, but it doesn't help our families.

Regarding blessed families, I can see more and more clearly that there isn't anything else Father is going to do with the movement that is going to make our families prosper or fail.

Each family must take the responsibility to live up to the standard that Father has set. Of course we still need guidance from him, and we still need the support of one another, but Father is not responsible to solve our family problems.

As I have traveled all over the East Coast and as far west as Indiana during these 40 days, I have met so many members who are feeling a desperate sense of repentance that they had been waiting for still more instruction from Father, always leaving the burden on him. Now they are working hard to fulfill all the direction Father has given. But that still may not be enough. Just to move from the position of not having done what Father asked to the position of having done it, is not enough. Father's instructions just form the foundation of what we are supposed to accomplish, and in addition to doing whatever he specifically asked, it is our responsibility to fulfill the meaning of those instructions. That is, to bring the result Father desires. The same applies to all of us here.

Our life comes from the Divine Principle. Father's gift to us until the time of our blessing is the Divine Principle. Without knowing the Principle we cannot understand the blessing. Yet for most of us, once we have heard the lectures a few times, they seem dry and old to us. Few of us could claim to study the Divine Principle every day. On the other hand, we are not perfect in our understanding, so we cannot represent Father. And we cannot even relate to one another correctly. It is a problem

that is killing us, and if we don't solve it we cannot survive.

Whenever I see a group have difficulty or a Center having problems, of course I can always find external manifestations of the problem — people can't get along, someone is selfish, someone is domineering, someone is too passive. But those are just the problems of life. If we are close to the Word, we can cope with any of those problems. Nothing seems too difficult. But if we are not feeling full of the life of the Divine Principle, we are overwhelmed by problems. People who know and feel close to the Divine Principle have an automatic desire to witness and to teach. But when we drift away from that understanding, we don't feel like doing any of those things. We begin thinking only about our personal situations.

When we think about our personal problems, there is no end. No one in the world can solve his personal situation. For everyone there are always the problem of insecurity, the problem of taking care of his family, the problem of finances. Those problems always exist for everyone, and in fact they are the major sources of strife within families. Of course our situations have those pressures built in, but if we are close to the Principle we have the strength and the vitality to cope with our problems without resentment or despair.

The Principle is the source of our life. It is what holds us together as a group. It is what holds our marriages together. If we don't understand our marriages based on the Divine

Principle and try to form the relationship on some other basis, the marriage will be very insecure and no different from any other marriage in the world. And the Principle is also the only thing we have to offer our nation for the solution of its problems.

As I have been traveling this past month, I expected to encounter a lot of opposition, which we did. But what I didn't expect was to be reminded so pointedly of how much people want to understand God, and how receptive they are to finding a solution for their problems. When our members walk down the street to witness, they are looking usually for somebody who seems to be unattached. I know on the West Coast they look for someone with a backpack or a sleeping bag, someone who looks as though he had no roots. That is all right for gaining some kinds of members, but that person then becomes just one more person in the Unification Church. Jesus said one life was worth the whole universe. But I have recently had many experiences with people in high places in their professions, and I know even theologians can be reached if we try. I had a meeting with the Dean of the Boston University Theological School, and he asked for someone to come and teach him the Principle.

I feel that our church — and the blessed couples at the core of the church — has gotten so busy with our missions and with our personal lives and with resolving the two, that our own vitality in the Word has run down, and we are failing to serve our people.

People say, "Well, there should be programs for blessed couples, to educate them." But that is still the child's mentality. How much longer do we need someone to do things for us? When are we going to be ready to do things for ourselves? Christians who are really close to the Word witness because they are highly motivated, because they have made a commitment, and they take the responsibility to stand up for it. In doing so they are automatically in the position to give out the truth.

I feel that we need to make a much deeper personal commitment, and that our fellowship as blessed couples has to be to encourage each other and to inspire each other. But we shouldn't expect that someone is going to make one more schedule or one more program for us. We are supposed to be adults, the representatives of our True Parents. Nobody makes a program for Father. Nobody gives him a schedule of what to do. He feels a responsibility, he senses a need, and he responds to it.

I think we may have misunderstood. Perhaps we felt after we joined the church that there were some kinds of decisions we were not in the position to make for ourselves. More and more we are coming to see that the understanding is wrong.

What does it mean when Father tell us to be financially self-sufficient? Many times I think people have felt resentment about this. They feel in a sense, they joined the church, put their whole lives into the church, and they expect the church to take care of them. That way of thinking makes

many of us liabilities to the church. The amount we threw in compared to how much it is going to cost the church between that time and when we die doesn't add up to a very good deal for the church. That's not what Father means.

We are supposed to create something that we give to the church and to the world. At the end of our lives we should feel, "This was my life, this is what I gave. This was my offering." When you present yourself before Heavenly Father, you want to have something to show: "This is what I gave. This was my life's achievement. This was my life's work." Nobody can take the responsibility to plan your life's work.

So the theme that I have been stressing to all of our state leaders is self-reliance. What is it that the American character has that we are supposed to develop? If anything, it's the tradition of self-reliance. When President Kim lectured he stressed that the movement in Korea was the Formation Stage, in Japan the Growth Stage, and in America it had to become the Perfection Stage.

What is the purpose of our movement? In Father's own words, at times, it's to make us "little Sun Myung Moons." He wants us to go out and be him. Why? What is it that he wants to leave behind him when he goes? He wants to leave people who are carrying out his work — not people who are just living according to his rules, but people who are doing his mission. And more than anything else he emphasizes teaching the Principle.

In America individualism became

selfish perhaps in this generation. But that isn't the way the country began. It wasn't selfish people who came here 200 years ago. They were foolish if they were selfish, because their lives were ones of sacrifice. Life was hardship. They came because of their hope for the future. Throughout the last 200 years, until we became successful as a nation, a great deal of energy, a great investment was required.

Now, it feels good to be concerned about everybody and to want to give them money and feed them and do everything for them. The idea of taking care of everybody in the world feels nice. Here in New York City, however, because of what is sometimes a "guilty liberalism," our welfare system hasn't worked out. We feed the poor, so people move here from all over the country to get on the dole, and we have a million people on relief in New York. If we could afford it, perhaps that would still be fine. But we don't have enough money to pay for police for the protection of elderly people, for example. They are robbed and assaulted and beaten and murdered.

This is the kind of hardship we have to endure as the price for feeding other people. The theory is in welfare, you give people dignity and then they aspire to it. But that hasn't been the result at all. I believe people should be generous to one another. I don't believe in the "right to starve." But if we don't make people self-sufficient, we haven't really done anything for them. And if we fail to do that in our church, it's even worse. If we create a

group of blessed couples in the church who expect to be taken care of, then we will have the same kind of cancer in our church that we have in society. That would be the worst tradition that Father could leave behind.

We have to find the way to make ourselves independent, in the same way that the early pioneers did and that some religious groups still do. The pioneers understood the meaning of everyone's pitching in to help raise a barn for one family, they understood the meaning of everyone's sacrificing to build a school for all, but they also understood the meaning of pulling their own weight and standing on their own feet. That is the tradition. That is the kind of individualism that built America. That was the spirit of self-reliance that made this a prosperous nation, where people had dignity and self-respect in front of one another because they didn't owe anything to each other.

Father is forever saying to the American family, "I never want to be indebted to you." Because from the moment he owes us something, his ability to lead us is compromised. He can no longer give us instructions freely because we would feel that he was obligated to us in some way.

As blessed families, it is very difficult for us to know how to solve all these kinds of problems. But we have to begin. Otherwise the future of our church is really burdensome.

All of us have some mission. All of us have responsibility. Especially after our families start having children, then in addition to everything that we want to do for the church, we have to

acknowledge very directly that we have to take care of our families, and then we have to fulfill our responsibility to contribute to the church. That doesn't mean that your family comes first and you sacrifice the church. I mean that you are not even free to make a contribution to the church until you are able to take care of your family. You can only offer yourself as a self-sufficient individual and as self-sufficient families.

Last October at the conference in Los Angeles, Father directed that in those Centers where blessed couples are living who are not the directors, especially when they have children, they should live outside the Center. One parent should work to support the family, and the other one should dedicate himself to church activities. They should decide between them which is making the most significant or irreplaceable commitment or contribution to the church. That person should be supported by his or her spouse.

Don't give up your responsibility as a husband or wife. You are responsible. It's fine for the women to think, "I should do it. I don't have to burden my husband." That's a good attitude for wives. But the husbands should think, "I've got to take care of my family. I have to make sure my wife gets what she needs. Somehow I've got to do it, either by talking to my department leader or by going fundraising myself or getting a job." Don't let the problem slide. Then everyone gets frustrated, and it becomes an accusation to the entire church.

In New York the application of this rule is more difficult. But the same basic policy applies here too. If your work director feels that you are irreplaceable, then he must either arrange to support your family, or give you the freedom to go out and get a job to support your family. This is something you should face up to now. It's very difficult when your wife is six or seven months pregnant to think about which of the two of you is going to get a job. There are many special cases, so there may be a lot of individualized solutions to be worked out.

However, you yourself must decide what kind of sacrifice you are going to make. If we are going to be responsible for solving our problems, we have to be frank, and we have to face up to what our real situation is. It shouldn't be Father's burden to solve our different family problems. Now many babies are being born. Who should take care of them? Of course, the mother has to take care of them. Now, if the mother really has to fulfill another mission, then someone has to help her. But no mother should just automatically assume that she has to do something other than take care of her children. The couples must decide which of them has the responsibility for full-time church work.

There was one couple on our staff who were expecting a baby. They really felt that their family should go out to the field because they felt that in a state they could help the Center in a lot of ways, and the husband could work to support his family and still

make a big contribution to the local church. I think Father is pleased with that kind of solution. That doesn't mean that I believe everyone should or would come to the same conclusion and that all the families would move out of New York. But there may be some people here who, when they analyze their situation, would want to request to Father that they be given some responsibility helping a Center in the field. There is a great need for the help of mature members in the states. The state leaders are working very hard, but they need people who are family-oriented to help them.

Each one of us has to assess his real situation, who we really are, what we can really do right now, and ask himself, "How can I give something to Father?" If you feel that here in New York you are not giving something, if you just feel frustrated and can't find a way to solve your problems, then you should volunteer to go elsewhere. This whole country needs us; the whole world needs us. There is no need to let your life become filled with frustration. On the other hand, if you begin to think realistically, you may discover ways that you can solve your situation here.

You can never wait for the group to solve your problems. You yourself must do it. It's your family. When you have children, your children are not going to accept the answer that you're waiting for the church to decide whether they can have an allowance or not, whether they can do something or not. You have to decide. If you decide to live in such a way that you have no money, then you have to take the

responsibility for telling your children, not that somebody's not giving you money, but that you decided to live in the way you do because you feel it has value.

The theme is, you and your family have to decide. Ten years from now you can't go back and accuse the movement for things that your family went through. You have to decide what sacrifice you can make and willingly make it. Make it a pure offering. That gives you dignity in front of everyone else. You don't want to be the object of other people's pity.

The most important things for us in our present thinking are self-reliance, and our responsibility to be Father's representative. That means as the bearer of the Word, the witness to the truth, the solver of his own problems, the person who takes dominion in his own area. Then we can consult with one another. But the blessed families are not supposed to be another department in our church. It is the fellowship that gives us vitality to pour our energy and strength and spirit into the areas of our missions. Father thinks of us like anchors in those places. So whether you work for the *News World* or for the New Yorker house staff, or for Interfaith or for the Headquarters staff, or anywhere else, you're supposed to be a real rock representing Father in that place. If you can't be that kind of person, then you should think, "Maybe I should go to another place or another mission, maybe there's no shame in that." You have to find the place where you can make a real contribution.

It's all right to meet together and

help take care of our needs cooperatively. But that isn't the right place to look for all our solutions. You should always be thinking in terms of, "How can I solve my own problems?" And there may be someone who doesn't want to participate in a group system, who wants to do everything on his own. I don't think you should treat that person as someone who is rejecting the group. The goal is self-sufficiency. If we can help each other, that is fine. But that should never be another pressure to make everyone buy their diapers the same way or their food the same way. We

don't want to institutionalize things to the point where another system controls your life and makes your decisions. That is exactly the pattern we should be breaking. You yourself should decide where and how you are going to buy your diapers.

From the beginning to the end we must understand, "I am responsible for me." And in addition: "I want to shoulder whatever I can of Father's load. I can cut down on my own needs to do this so that I can give this much more to the movement." But never think, "I will give you everything, but now you have to take care of me."

On Being a Woman in the Unification Church

by Nora Spurgin

Being a Woman

Last year I had an interview with a reporter from *Newsweek*. During the interview, the reporter, a young woman, said she was impressed that I as a mother of three children was able to live such a busy, exciting life and to do so much traveling. She said she felt that many women felt unfulfilled and restless in their roles as wives and mothers and she was glad to see the Unification Church giving opportunities to women.

I smiled, because I was thinking that my mission did allow me to do many exciting things, did free me from the day-to-day care of children. But because the Divine Principle has taught us the value of the family unit and the deep internal significance of womanhood and parenthood, my "freedom" was also the source of so many tears and a burdened heart. That reporter had no way of knowing that what she saw as freedom was a burden of heart which we, as

Unification Church women, bear for the sake of the world.

Being a Wife

I feel that the Women's Liberation movement in America has created a generation of women who are unwilling to make the sacrifices necessary for motherhood and family life. If there is no real commitment, then one is only seeking that which requires nothing but brings a selfish kind of joy; it's impossible to find. The Unification Church teaches us, rather, that the greater the sacrifice, the greater the value. I feel this is so true of marriage - to begin with the faith that we have not been given an already-perfect marriage, but that we're committed to making it a perfect marriage. The love grows deeper in the making of the marriage. There is such beauty in the creating of a unit that has an identity which transcends the two individuals who make it up.

I was 32 when we were blessed. I

had lived a very independent and interesting life, and at first it was difficult for me to unite my whole life with another person. I wondered, do I as an "object" have to give up my whole identity, my own achievements, and become just an addendum to my husband? At first I often found myself competing with him. Then I gradually began to realize that we had so much more to offer as a unit and that it was not just one but both who gained when we as a couple could be successful.

When I became an itinerary worker I realized how dependent I had become on my husband. He is very different from me. He is vertical, I am horizontal; he is goal-directed, I am process-oriented. So when I needed to make a decision in the field, sometimes I would call him for advice. I would always be amazed. I was good at seeing the total picture, but I needed him to help make a clear direction.

I returned and worked with my husband, who was an IOWC Commander then, for one year, and after that I returned to itinerary work. The second time I realized that I no longer called my husband as much for advice, because by then I knew his way of thinking and I could observe things from my point of view and then from his point of view. To me, this is one of the most exciting things about marriage. We become bigger people in order to serve God as we serve each other.

Once Mrs. Won Pok Choi said that the more unlike husband and wife are, the greater the number of people they can embrace between the two of

them as they come to love each other. How much Father must see in store for each of us when he matches us.

Being a Mother

Becoming a mother requires not just commitment to another adult, but commitment to the care and molding of the lives of children. Our hearts certainly must grow and expand with each new child. I always think, once one has a child, one's life is never emotionally free of that child. So the loves are deeper and the sorrows more intense. This truly is the road to the perfection of our hearts — to experience these depths of emotion — and only in this way can we understand God's heart and become one with Him.

It is love that makes the care of a child a service of joy rather than of duty. Certainly one could feel like a slave to the demands of a child if one did not love the child. I remember with my first baby how I used to lie awake at night hoping that my baby would wake up so I could feed her. If I hadn't loved her so much I would have dreaded night feedings.

I feel that the love between a mother and child is an almost inseparable bond.

Reconciling the Family Mission With the Large Mission

I can remember distinctly the first time Father sent out American itinerary workers, choosing five women to travel in the states. I was due to have my first baby in one month and was not chosen. The joy of

making a little home in our Center for our new baby was mingled with the reality that there was so much need on the front line. We cared for Toby Fernsler while his mother went out to do itinerant work. As a new wife and mother, I was now confronted with caring for my spiritual mother's husband and child as well as my own. That was a heart-stretcher. I knew I must love and serve them even more than my own.

Once while I was nursing my baby, I looked into the beautiful, longing eyes of Toby, who was then a year and a half old. I wondered how I could love him more than my own child, how I could make him the "Abel child" in my heart. Gradually my heart grew until I could find room for two children. Then one year later I had my second baby, and I had to stretch to include three. Recently, after four years, I was visiting the Fernslers in Washington, D.C. When Toby came home from school, I suddenly felt as if I were still his mother. When I realized how much I loved him, tears came to my eyes, and I thanked God for the most precious opportunity I had had to care for him at a time when his mother was sacrificing him for a national mission.

During the one and a half years I was living with my husband and children in a Center, there was always some conflict in my heart, and I wondered many times how I could make each day have eternal value. Then my time came to sacrifice my family for a national mission. I left my two children in the Center in the care of one of the women and went out as

an itinerant worker. The adjustment was hard at first. There in the corner of the sisters' room in a small center, after everyone else had fallen asleep, I quietly cried in loneliness, my arms aching to hold those babies I had left behind.

I realized how much I had related to people as a mother with children. Suddenly I felt naked, without them, and I had to learn again how to relate as an individual. The role of itinerant worker was fulfilling, however, and I soon began to see how much parenting had prepared me for this role, how much I had to and could extend my heart from my own family to the larger mission. Being a wife and mother had taught me so much about relating to and dealing with both leaders and members. Because I had learned to work side-by-side with my husband without competing for power, I could apply the same principle to the state leaders with whom I worked.

After four years of traveling, I have just recently begun to establish a home for our three children and care for and educate them. It is again an adjustment, and I want to rise to meet the challenge of educating them to be exemplary citizens of the Kingdom of Heaven on earth. Children are resilient and I am always amazed at the strength of our family identity in spite of the separations. Recently, Andrea, my five-year-old daughter, said, "Mommy, the children at the nursery are like my brothers and sisters, but this is my *family!*"

I pray that as daughters of the family of God, we can become wives

and mothers that our True Parents can be proud of; that we can rise to meet the challenges of whatever we are

called to do; and above all, that our faith may carry us through the restoration into the ideal.



Nora and Hugh Spurgin with Ameri, Andrea, and Christopher

Nora Spurgin came to our church in New York while she was completing her Master's Degree in Social Work, in 1968. She and her husband Hugh, now doing graduate work at Union Theological Seminary, were blessed among the 777 Couples.

The Family Who Establishes the Kingdom of Heaven

by Setsuko Sakurai

Director of Itinerary Workers in Japan

Translated from *Shuku Fuku*, Winter, 1978, by Atsuko Ono

I want to respond to God's desire

Already eight years have passed since I was blessed by Father as one of the 43 Couples. When I learned of the blessing through Father's words, I dreamily thought that God would give us the ideal spouse. But my way of thinking changed as time passed. Through the situation of one older couple I learned that marriage should not be approached fancifully but very realistically. I saw that it was very difficult to build a family of God's desire by uniting with each other, even if husband and wife were individually very wonderful people. And I also felt that a successful marriage was not something self-satisfying, sweet or dreamy; rather, it could be very difficult without our having God's love. I tried to imagine being married to men whom I disliked. Therefore, when the blessing came eight years ago, I had a very realistic attitude

towards it, while still feeling hopeful.

At that time, eight years had passed since I joined. As I had come to recognize my own inadequacies through the years, I wondered if I would be blessed, and I wanted to fulfill God's desire more than anything else. As the day approached, I prayed in a concentrated way that I could sincerely receive the blessing. I wanted my feeling to be the same as God's feeling and my desire to be God's desire. When Father came to Japan, people who were going to be blessed gathered at Headquarters. Father took all of us many places and talked for several days. In his talk, he judged me strongly. Later on, I could well understand that it was due to his deep love for me, for my heart was proud. At his words, my heart melted completely.

Thus, at the morning of the matching, my heart was very humble.

I felt I would be very grateful if anyone could accept me, who was so inadequate. I prayed that I could receive God's desire.

Although I was among the senior members, I was matched to Mr. Sakurai, who was a three-year member and one of the directors for his area. When Father told us, "You shall be together eternally," and prayed for us, I felt that I could receive God's desire and that God really wanted to give this person to me. At that moment, deep joy sprang from my heart, a feeling quite apart from like or dislike. I felt inspiration that comes from fulfilling God's desire. The other members applauded us, and we went to Holy Ground together. Later on, I was teased by some members, who said, "We've never seen you so happy!" Anyway, my first conversation with my spouse was: "Mr. Sakurai, thank you so much. I'm so grateful."

To live for the other person

After the wedding ceremony, we went to Mabashi, which was the Headquarters for my husband's district. Since I had been lecturing for many years, moving to the district brought a completely new life to me. From the first day, my husband told me, "Even if we are husband and wife, love for each other will not come immediately. Let's create it patiently day by day." I remembered Mrs. Hayashi, director of the parents' group, told us, "Husband and wife should spend their whole life creating unity." I thought that was true, and I committed myself to patiently spend-

ing my life working for unity.

Once I came to the district, my husband took care of me well, but he didn't give me a mission or position. I was at a loss about what to do for a mission, but I finally decided to work in the kitchen. I knew that being the wife of the district director wasn't an automatic position; rather, I had to build it up by myself. My husband was very heartistic and everyone loved him. The members were quite united, so the church was very harmonious. There was such a strong foundation that I had a hard time figuring out where to fit in. I concluded that I should love the members as much as or more than my husband to build my position. I decided that the kitchen was the place where I could most easily communicate with the members.

My husband asked me to visit the churches in his district, working in their kitchens. When I arrived, older members assumed that I was in charge of witnessing or lecturing. And so they told me, "Please take a more prominent position, Mrs. Sakurai." But my husband never put me in such a position. I didn't attend any directors' meetings. Working in the kitchen, I had no chance to hear any reports of the meetings. I really wanted to know about what they were doing. But even if I asked my husband about them, he didn't want to speak about them. At that time, our relationship was distant, so I couldn't complain about it to him. Even if the director of a church or older members asked me to intercede on their behalf, I felt I should remain silent, since I

didn't know anything about the people involved. Previously, I would have said something immediately, but I remembered what Father had told me before the blessing: "You are someone whose mouth is thin and wide side to side and can't keep secrets in your heart." It was for sure that I couldn't keep my heart in by saying the first thing that came into my mind. Father warned me very strictly: "Even though you are husband and wife, you can't talk about everything to each other."

Therefore even if I was urged by the members, I couldn't say anything. Anyway, there was no point in my saying anything without knowing the people well. If I did say something careless, it could adversely affect the direction of the district. So I restrained my remarks. Such a thing had never happened to me before.

I struggled. Little complaints would arise in me. I would think, "My husband should have done this or said that." But I restrained myself because the point was not my feelings but the welfare of the director and members. At that time I prayed very much. And I experienced that my prayer was answered miraculously. When I learned that something was decided which I disagreed with, I prayed about it without saying anything. The next day, my husband would say: "I had decided such and such a thing, but I have changed my mind." This was not my previous custom, but I knew that it left a more pleasant aftertaste and brought more joy to my heart.

I felt myself changing. When I learned how to help people while keeping my feelings to myself, I felt

more joy.

The world which I didn't have

As the days passed, I felt envious that my husband had many things which I didn't have. I held the ideal of Father's words before me, but I never measured up to them. I didn't know my true self, and I constantly walked in tension because of that.

But my husband was very free and natural and he expressed himself very frankly and honestly. Also, he wasn't selfish - he always lived for the sake of the members. And his actions were an honest expression of his heart. He reflected the world freshly and newly for me. I had been constantly tense because of my awareness of not measuring up to Father's words. Being with my husband, now I felt relief and peace embrace me.

I found that his way of life was completely different from mine. I was so impressed in watching his world of loving people, feeling every moment of his life was alive. It was a really fresh joy for me, and I found a treasure within him. My way of faith was beginning from a standstill. Observing him silently, I could learn many things. It seemed that the world of my heart was opening. I lived for several months finding this joy.

I was always aware of my heartlessness or childishness while observing his attitude towards brothers and sisters. His heart was always with them and he always thought of them more than himself. My heart was very impressed, and I came to truly love anyone who had such a heart.

By having received the blessing

I cooked or washed clothes for several months. At that time, it was difficult to make a foundation for the main providence in Japan. Many members were working hard for it in our district. Then all wives of the 43 couples were gathered in Tokyo to work on the front line for forty days.

When I heard about it, I felt relief in my heart. At the blessing, Father told us, "All blessed wives must stand on the front line of God's providence."

In Tokyo the twelve wives worked together for forty days. In the beginning we couldn't get going in the right direction and we had many struggles. Since I was blessed, I had felt one special trial, which I had been unaware of while single. After the blessing, one's consciousness for the family emerges. The feeling that since I am a housewife I want to live the life of a housewife springs up unexpectedly. On the contrary, however, we worked in our shoes from morning to night during the forty days. So sometimes I envied the housewives I saw doing their grocery shopping.

In these times, questioning emerged within me. Would this course continue all of my life, even if I was blessed? Would the Kingdom of Heaven really be established by working like this? One night I missed Father very much during a forty-minute prayer condition. I questioned why Father had to walk such a difficult path, even doing such unusual and unrespected things, though he had such excellent abilities and could otherwise have been esteemed by everyone.

We have heard so many times that he knew God's situation and providence. But I came to realistically feel that he knew God's tears truly, and at the same time he knew the world which God gave to man originally. That's why he loves and misses the world more than anybody else and works like a crazy man to establish the ideal world. He walks a way which looks silly to this world to internally restore the original world God created. As a matter of fact, Father thought such thoughts, walked such a way, and lived such a life. In prayer, I came to miss Father so much, really believing in the establishment of the ideal world because such a man was living. If we know the man who introduced such a world and built it realistically at the risk of his life, we cannot leave him because our original mind misses him. When I thought that such a world could be established because of him, I felt so sorry that I had been faithless even for a moment. We call him "Father" because he walked such a way, and it's really natural to work hard with him if we are his children.

If the relationship between us is that of parent and child, we have to inherit his world. We must go to the center of his desire, working harder than anybody else, because he blessed us for that purpose. As the victory of God's providence is the task at hand, it is very important to do our best to set the proper foundation. I was very thankful to work for that, thinking not only of the external work, but also of restoring God's original world. When I became determined to meet people

with such an attitude, I could become satisfied internally. And then, I could have a consistently good external result.

Through letters we shared God's grace

When I received God's grace, I wrote about it right away. At this time I felt God's heart more than usual. And then, I thought that this was the world which God was going to give everyone, not just me personally. Therefore, whenever I felt God's grace, I wrote to my husband and district members because I wanted so much to share it. Through this, our relationship became much closer. I wrote many letters during the forty days. The members were very happy to receive them, and I felt our hearts were connected through them. Since my husband was a person who appreciated heartistic things, he was very happy about me. I was also encouraged through his letters, which were very delightful.

I came back to his district a different person. Before, I used to sympathetically tell the members when they came back from hard work, "You must be tired, so please rest." But, since I stood on the front line and I knew there was merit in it, I could expansively tell them, "Let's go on. Let's continue. It's no problem." Since then, I came to gradually work more positively for our district. The director also gave me more time for my talks or testimonies.

In 1970, the World Anti-Communist

League conference was held in Tokyo. Wives of the 43 couples went canvassing for it. It was the first time we had gone canvassing. We gathered again and started from Kyoto, working 80 days. It was a long time. I sometimes became lonely while separated because my husband and I had established a heartistic base by that time. If it had not been so, it would not have been a sacrifice of love.

I felt our relationship deepen through letters, which I wrote when I felt God's grace or when I had a difficult time. In this second course, I felt something different from the first course. We started every day at 6:00 am with a prayer meeting and speech practice. One day close to the end of the eighty days we prayed and practiced our speeches as usual. Outside, I could see the plum blossoms. I thought, "Oh, spring is coming." Looking at the flowers I longed for my dear husband and brother and sisters. And the next moment, I thought, "Heavenly Father loves all mankind in such a way. The origin of my longing is Heavenly Father." Through my heart, I felt so close to Heavenly Father, who has felt such love for all mankind so deeply more than a thousand times. When I realized that God is awaiting the day when He can embrace all mankind in his heart, I knew that blessed couples should not only have their love, but also God's love between them. I wanted to turn my longing heart to the people around me. When I realized that God separated us to teach me this, I was grateful and I determined to do my best for God's desire.

Thinking now, it was love

One year later, the third course was fundraising. We volunteered for this. It was the same time that 1,200 Korean wives were pioneering at the risk of their lives, and we felt we couldn't just sit. We went from the north, Hokkaido to the south, Kyushu.

We heard that the Korean wives had sung one song with tears and more tears with our Parents. It was the song, "Our Wedding Dress." The meaning of this song is: "Our wedding dress is a heavenly blessing. Thinking now, of the days when we were so far away, it was love. Thinking now of the days we worked so hard, it was love. Our wedding dress is so beautiful." For us, this song became very popular.

Especially a woman has a strong will toward stability as a housewife when she has a family. But Father always breaks that will, telling us not to seek that standard of life. He pushes us to the way of pioneering. In such a way, we can meet with Father truly and we can inherit the world through which True Parents walked and gained victory.

We usually settle ourselves in general living and fall into our own pace without seeking such a severe life. Therefore when we were sent out to such a course, we can be closer to the world of Father's heart.

I worked very hard from morning to night this time, also. I realized very deeply that I wanted to be part of the world Father is going to give us — in the future. He is working very hard to gain it, and it is for us. Receiving the

grace which God has prepared for us means inheriting Father's world through the blessing. This is the real "wedding dress." The pioneers in Korea sang this song with gratitude and tears. I really felt that I wanted to continue to have such a spirit after returning to a normal way of life.

The fight to become parents

Right after I came back from this condition, I became pregnant. When I was three months pregnant, the IW system started. My husband and I both became IW's. We brought all of our luggage to the training center and closed our home - for this mission. Through the three previous courses, I knew that our heart could be the most fulfilled when we walk on the front line of God's will. Therefore, willingly accepting our missions, we set out in different directions.

While traveling as an IW, I had my first daughter in Nagoya. After that, I was given two more children. The next battle begins with having children. I am in that one right now. I feel that this is the most difficult struggle yet. My home is very noisy, so sometimes I carelessly snap at the children. Becoming emotional, I tell them, "You had better do what I say!" Later on I think: what if the rest of mankind were blown off the earth and God had only parents like me on earth. Surely He would want to say: "You'd better do what I say." But instead, He never pushes us. He watches our growth and waits very patiently. If we don't inherit God's heart, we can't say that we are really parents. If we don't have such a character, we can't become parents

whom children respect. Ye-jin and Hyo-jin think that their parents are absolute. I feel that such a standard for parents is wonderful.

In the Principle, it says that Satan can't invade the four position foundation centered on God. If we truly inherit God's love through family foundation and the density of God's love for us becomes great, we will restore the original world and eliminate the original sin.

In the gratitude I felt with the birth of my second child, I remembered Father's words to me in 1965: "When I bless you, I will be marrying off my own daughter, and then I want to see

your joyful face and know that you are happy." Also, after the blessing he told me, "I took special time to consider whom I should bless you with." Father gave my husband to me sincerely with the desire for my happiness. He wants to give us the world in which we can be completely happy.

The purpose of the family is not only for a man and woman to live together. It is the place where the desire of all mankind can be accomplished. We are given such a wonderful position. Therefore we are a building history and starting the new world, going beyond the personal level.

Fathers Reflect on the Birth of Their Children

Following is an interview with George Edwards, 777 Couples, and thoughts written by Joseph Sheftick, 1800 Couples, concerning the birth of their children.

George Edwards

Could you describe your feelings surrounding the birth of your first child, Geona?

In the spring of 1974 we began to take LaMaze courses with other expectant couples in the Washington area. We had a good feeling begin with the other couples. We discussed many things with the other couples and learned many things from a practical, humanistic point of view. But the unique distinction of having a blessed child we shared only with the Salonens, who were expecting their first child at the same time. Whenever we got together with them, we had many special questions, and we tried to come up with our own answers. We had no guidance from older blessed couples — all of the couples blessed in 1969, for example, lived far away. But day by day my wife persevered and was able to talk with other blessed couples,

especially regarding the ceremonies.

Now, four years after the birth of Geona, I find that I have forgotten some of the anxieties I experienced before his birth. I think that they were erased through his birth itself. For me, his birth was the high point of the whole year — everything about it: holding the newly born baby and being together with my wife and child. It was a joyous, happy, deep moment. In fact, I don't even remember the trip home; it was like I was in a dream world.

When I drove to the hospital the next morning to see Hillie and Geona, I remember that it was a gorgeous, beautiful Sunday morning. I remember very clearly my drive through Rock Creek Park; there has never been a prettier day. That day is linked in my mind with the birth of our first son. It seemed like God had given that day because He was so happy. This made the whole experience all the more deeper and happier.

Have you had a different attitude towards your second child?

With Geona, we were always anxious to do the right thing. I think

Jo-Hi will be the better because we have been less anxious about what to do. We just do as we did with our first child. I remember, for example, that I was painting the front door when it came time for Jo-Hi to be born. At the time I felt less concern about the outcome because we had already been through it once before.

With our first child, both Hillie and I wanted a boy. For the second child, we would have been happy with either a boy or girl, and are very happy with our son. If we have a third child, I would very much like to have a girl.

Do you have any special philosophy of child-raising?

From the middle of the first pregnancy, my wife and I have asked many questions and tried to get information about child rearing. We have been like sponges for information on how to raise blessed children. How do we cope with the problems everyone faces and also protect our children from what awaits them in the world so that they can remain sinless and can be blessed? It is hard enough to raise any child in America with the moral standards being what they are. We are very happy that we can send our children to our church's nursery, which can carry on the tradition set by Father and Mother.

We are looking ahead to grade school and are concerned if there is anywhere that we can send our children to school and feel secure. We hope and long for our own schools. Of course, the most dangerous time for morals is adolescence, when the peer group is most influential. We hope

that it will be possible for Geona and Jo-Hi to go to school in Korea at that time because the moral condition of their society is so much better than ours.

We are very grateful to the older Korean and Japanese couples who have been in America because they are very valuable resources and have been very helpful to us.

I think all parents feel a conflict over allowing children to grow up free and using some kind of discipline. If we use discipline, we are very careful to explain it to the child so that he understands why and there will be no loss of respect and love between us.

The proper way to raise our children is a topic which comes up between my wife and me often. Every day presents a challenge and a specific problem. Raising children requires a lot of patience. One of the good things is that it keeps you in touch with a child-like attitude towards life. Through our children we can regain a sense of wonder about life and a different perspective on people. A parent is in the privileged position of living the life of a child and yet having the benefit of an adult's understanding.

Joseph Sheftick

I have been asked to share my thoughts on becoming a father, an experience of life and heart that no man should miss. We have often heard the phrase: "Like father, like son," and that the closest and deepest relationship which can exist is that of father and son. This must be so; the foundation of God's ideal is His

creation of his first son Adam, as stated in Genesis. The adage that one does not and in fact cannot know the heart of a parent until he becomes one himself is also true. One cannot really experience the joyfulness of the creative power within man until he has given birth to children. The purpose of life is joy and happiness; I can truly testify that this comes in the fulfillment of one's heart and body in the birth of a child, and especially for a man, a son. The Principle, for example, teaches that one experiences the greatest joy when he is stimulated by a reflection of himself, seeing his sung-sang and hyung-sang in a substantial object.

Let me reflect a bit. I'm 42 years old, and I waited for the moment of having a son for many years. It was as if there had been an empty space within my heart and surely in my life. In 1967 I was told by a psychic that one day I would have a son with whom I would share a deep love. With my blessing in 1975 I was brought one step closer to this long-desired hope. The expectation was increased by my wife's desire to have a son as our firstborn.

During the late summer of 76, when Father was fishing for tuna, we had the blessing to have him and some of his children stay at our teaching workshop center. My wife and I had the privilege to attend them until we left to work in Philadelphia for the Washington Monument campaign. During this time I saw Father's reaction when he learned of the birth of Sun-jin in July — an experience that is difficult to put into words. A

prouder, happier father I have never seen. It was a wonderful occasion with singing, dancing and the sharing of ice cream as we shared the joy of the new life, God's child, being born. During his stay Father asked — if my wife were pregnant. Several times I replied, "No, not yet." Father would look dismayed. One time I explained that everything looked okay medically. Then I said, "Since it's up to God to give life, why don't you put in a good word for me to Heavenly Father!"

Then I went off to Philadelphia for the campaign. Six weeks later I received the good news: a miracle! My wife was pregnant and beginning to experience morning sickness. A prayer of gratitude to Heavenly Father and True Parents passed my lips.

Father also asked me several times if I would like a girl or a boy, and I responded a boy. Another miracle in the offing? In a sense, it really didn't matter, but I really wanted to have a son to continue the family name and lineage. We began to have dreams of both girls and boys, but boys predominated. Just a few nights before the delivery, I saw a male child who looked like the son who was later born to us, Han-Yoo, on April 7, 1977.

I shared the experience of birth with my wife in the labor room and in the delivery room. After 14 hours of labor our son was born. The first words uttered by my wife were, "Thank you, Heavenly Father and True Parents." It is an experience all men should have; I found that it deepens the love and appreciation between husband, wife, and the child.

Since then, I have felt more complete and have realized more deeply the truth of the Divine Principle, especially God's longing to establish the four-position foundation. As time passes, I can better understand a father's heart and the blessing we have in the Unification Church to seek and find spiritual children. God and True Parents give us this valuable time to learn how to love as parents. Please do not misuse this valuable opportunity, as it prepares you to become a better parent to your own children! After reading a letter from my spiritual son concerning the birth of our son, tears welled up in my eyes and my heart as I felt repentance for not loving and serving him more. We are so busy in our various missions and activities that often we neglect our spiritual children. Our Heavenly Father has lost so many newly found children through our carelessness and failure to love them as He does. How terrible will be the day of judgment.

I am beginning to understand more and more that the only way in which we can fulfill our relationship with God is through investing our whole hearts. No other way will work. At first I was somewhat jealous of my wife's close relationship with our son. But I soon realized that she had earned it by being totally devoted to him and sacrificial in her service. I, too, as a father would have to invest myself directly with my son and in my service to God and True Parents in order to earn his love and appreciation.

We in the Unification Church are very fortunate to serve the highest and noblest cause of all: God's Providence of Restoration, the salvation and rebirth of man into the lineage of God's true family. How proud our children will be when other children ask them the proverbial question: "And what does your father do?" Our children will surely have reason to love us more and hold us in highest esteem because of this mission. I am looking forward to that day when father and son can work side by side in service to God and the True Parents, when others can point and say, "like father, like son."

The burden for a father is great, but the rewards and blessings are bountiful. My greatest blessing thus far was my son's response when we first met after being separated for some time. My biggest apprehension was: Will he recognize me? What will he do? How will he react? Will he know me as his father? When my wife brought him into the room and stopped a short distance away, our eyes met and a smile came upon his face at his recognition of me. My heart leaped with joy. When I embraced him, he smiled even more, and I felt his tiny hands and arms hugging me back. My heart nearly burst. Oh, how Heavenly Father must feel when His long lost, separated children return to Him, recognize Him and embrace Him!

Truly the father and son relationship is the ultimate of man's experience.

Ye-jin's Birthday

January 19, 1978



Kwon-jin's Birthday

March 28, 1978



Blessing of 16 Couples

February 11, 1978

On February 11, 1978, one American and fifteen Japanese couples received Father and Mother's blessing at Belvedere. In his speech at the True Parents' birthday the following day,

Father explained that the blessing was a special way of commemorating this year's birthday, given to older couples who, in many cases, were long-time members.





New Babies



Mr. and Mrs. Yukitoshi Hiraide
November 30, 1977
Girl
Egiko

Mr. and Mrs. Toshio Asai
December 15, 1977
Girl
Keijyo

Mr. and Mrs. Takeshi Ito
December 29, 1977
Boy
Kenzaburo



Mr. and Mrs. Kazuo Sato
January 2, 1978
Boy
Kenritsu



Mr. and Mrs. Kiyoshi Seino
January 9, 1978
Girl
Mishiko

Mr. and Mrs. Tony DiMarco
January 15, 1978
Girl
Camille



Mr. and Mrs. Stephen Deddens
February 10, 1978
Boy
Roster Neil



Mr. and Mrs. Shinjiro Yamamoto
February 12, 1978
Boy
Kenritsu



Mr. and Mrs. Masahisa Kobayashi
March 25, 1978
Girl
Kiyomi

Babies Abroad



Italy
Mr. and Mrs. Mario Ferrario
January 1, 1978
Girl
Donata



England
Mr. and Mrs. Brian Hill
January 14, 1978
Girl
Margaret Ann

The following photographs were received too late for inclusion in previous issues of *The Blessing Quarterly*:



Bowland Bergman



Kimberly Raddatz

1800 Couples' Anniversary

February 8, 1978

By Carroll Ann Brooks

The third anniversary of the 1800 Couple Blessing was celebrated February 8, 1978. As many of the couples as were in the area, gathered in the Terrace Room of the New Yorker, introduced themselves and their mission and that of their spouse, if absent. Then we shared a lovely Korean meal.

During the ice cream and cake, President Salonen shared some of his own difficult moments during the blessing. Those of us present smiled and chuckled in recognition of similar communication problems with our own spouses. Then President Salonen introduced Rev. Kwak who spoke on the internal significance of the blessing.

Rev. Kwak stressed that before the blessing we may think of our own individual relation to God and to the True Parents. However, after the blessing, we are no longer separate individuals. We have become part of the True Parents' precious lineage and have the responsibility to pass that lineage on to our descendants. This



Rev. Kwak speaks at the anniversary of the 1800 Couples

internal fact distinguishes our blessing from other marriages.

Thus, no matter what our external condition, our main responsibility is to cultivate internal harmony and joy to

give to our descendents.

In comparison to the experiences of early families of the Church our own external difficulties today are nothing, but we share the same opportunity to be reminded through hardship of our internal value and that of our children. Experiencing external difficulties actually helps us to keep our internal objective purpose centered on God.

Rev. Kwak reminded us of Jacob, whose whole life was spent setting the condition to achieve victory for God. Externally his life may not have been exemplary, but internally it was of deep significance to God. Similarly,

the entire history of Christianity does not compare in value to the moment of Jesus' victorious resurrection.

Always conscious that our blessing is a gift from God and True Parents rather than a reward for our work, we must develop a joyful internal condition to pass down to our next generation, said Rev. Kwak. The internal meaning of attendance is expressed through living a God-centered life, establishing our family, and inheriting God's lineage. Our responsibility as blessed couples is to achieve internal joy and harmony. And our success, he concluded, will be represented in our child, God's child.

74 Couples' Anniversary

February 21, 1978

By Eileen Lemmers

As we gathered in the panel room at the World Mission Center on February 21 for our first anniversary celebration, we were excited and surprised to see the beautiful tables and the hard work that went into the preparation

Belvedere green house.

As we were busy getting reacquainted, renewing friendships and sharing experiences, we were served a delicious Korean dinner of Bulgogi, vegetables, rice and sauces. Then the tables were



The 72 Couples enjoying dinner in the Panel Room

for our very special evening. The tables were decorated with spring flowers, which were presented by the

cleared and the speaking and entertainment began.

We were delighted to have Mr.

David Kim to host our evening with his wit, humor and charm. He also gave a very refreshing talk. His honesty and sincerity in relating to our problems, misconceptions and misunderstandings, obstacles, joys, fears, hopes and future plans gave us all a renewed determination to strive for unity. Mr. Kim stressed the responsibility of each person to grow quickly. He also suggested that all blessed couples read the article by Anne Edwards in the Summer 1977 *Blessing Quarterly*: "Marriage: Some Practical Concepts."

We were privileged to hear the excellent voice of Mr. Joong Hyun Pak, director of the Performing Arts, Manhattan Center and World Mission Center.

The evening's entertainment continued with each couple standing and giving a short reading or singing a song. The most special event of the evening was the announcement of many couples of the coming birth of their first child.

A beautiful three-tiered anniversary cake was presented. On the top were three cherubs, or baby angels, symbolic of the importance of bearing children to create a God-centered family. We sang "Happy Anniversary" several times, and the honor of cutting the cake was given to Mr. and Mrs. Gerhard Peemoeller. Served with three flavors of ice cream, it was also a highlight of the festivities.

Our speaker for the evening was Rev. Chung Hwan Kwak, who

delivered a beautiful message deep from his heart. Again we were blessed with an honest, realistic approach to the needs of our daily lives and complications which inevitably arise between couples everywhere in the world. Our goals are different from the fallen world and we grow as family members in relation to our life of faith, our missions and our responsibilities, explained Rev. Kwak. We must learn how to relate to our life as God-centered families.

He gave us insight and inspiration in sharing his own personal experiences. He showed us his deep understanding of problems all blessed couples in every nation will experience. We grow as a people in deep faith — all blessed couples in each country moving towards the same goal: to establish ideal families for the Kingdom of God and a foundation for the True Parents. To establish a heavenly tradition for the future generation is now our challenge, he said.

In closing, Rev. Kwak stressed that the most important mission of Blessed couples is to bear heavenly children for God. The worst sin for a blessed couple, he said, is to neglect or reject their heavenly responsibility to bear children. The message left us all with a deeper appreciation and respect for our marriages and our future. Both Mr. Kim and Rev. Kwak sang for us, and then Mr. Kim led us in three hearty cheers for our True Parents, which ended the evening.