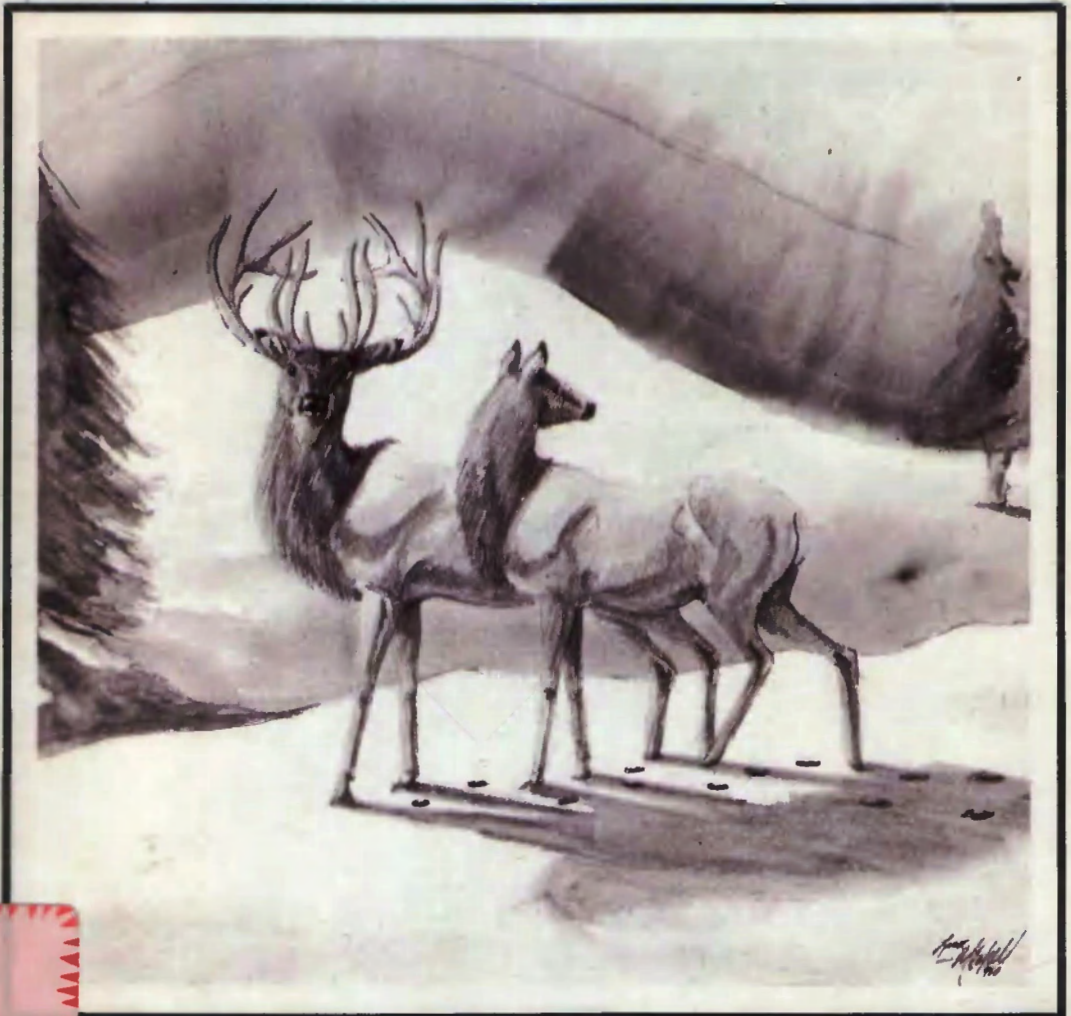


# The **BLESSING**

**Quarterly**

VOL.3 No. 2

Autumn/Winter 1980



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*The Blessing Quarterly*, Volume 3, Number 2, Autumn/Winter 1980. Published quarterly by the Holy Spirit Association for the Unification of World Christianity, Inc., 4 West 43rd Street, New York, N.Y. 10036 (212) 997-0050. ©HSA-UWC, Inc., 1980. All rights reserved. Original manuscripts are invited and will be published at the discretion of the editor. Please address all correspondence to Nora Spurgin, 4 W. 43rd St. New York, N.Y. 10036. Rates are \$12.00 per year. For overseas Air Mail, \$18.00 per year for Europe, the Mediterranean area, and South America; and \$20.00 per year for Africa, Asia and the South Pacific.



**PLEDGE  
OF THE  
FAMILIES**

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

# BLESSINGS

36 Couples	1961
72 Couples	1962
124 Couples	1963
430 Couples	1968
43 Couples	1969
777 Couples	1970
1800 Couples	1975
35 Couples	1976
74 Couples	1977
118 Couples	1978

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February 11, 1980

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## A message from the editor:

At the close of 1980, we again have the opportunity to evaluate a year just past and make new goals for a year just begun. One of the wonderful things about life is that every new moment, every new day, every new year presents the opportunity to make a new beginning.

Talking about new beginnings, this volume of *The Blessing Quarterly* marks the beginning of a book review section. Hopefully, readers will be able to share with each other the kind of reading mate-

rials which can enrich our lives on a practical as well as inspirational level. This volume also brings you the second article in a series on *the History and practice of Unification Church traditions*.

As this *Blessing Quarterly* goes to press, we have just witnessed another historical event in the lives of many members in the engagement of 824 couples on Dec. 31, 1980. Congratulations and welcome to our readership to each of you.

—Nora Spurgin

## Father Speaks to Blessed Couples

On February 11, 1980, Father invited all blessed couples in America to New York, where he spoke to them at length. The following is excerpted from those remarks.

We understand that the purpose of restoration is to restore the unfallen tree, to cause it to grow in a natural, consistent way. Could any branch remove the trunk and say it will take over for the good of the tree in the trunk's place? Is that possible? The system in this country provides that one person will be a trunk for four or eight years, and then someone else will take over. Today the big tree is growing even bigger; each part of the tree has the content to become even bigger.

It is possible that a healthy branch of a tree might be cut off and planted to become a tree on its own; but it will not any longer be considered just part of the original tree. No matter how many branches grow from one trunk, still the tree grows in one direction, not many. The trunk is ever-growing. We have grown to a certain bigness and every year our branches and leaves are increasing in number. Some branches grow to the east and others to the west, some to north or south. But still it is not possible for the branches to choose their own direction. The branches of a fallen tree take pleasure in growing crooked.

Someone might pick any member at random and remark at how strikingly similar to me he is, even though his face is different, because he has the same goal and ideal. Even if the member is black, he has the same conscience so he has the same cells; we are all made of the same cells. It makes no difference if you are an Eskimo, or whatever. Even if a cannibal joins, after a while he will have the same cells as well, as long as he is consistent with my tradition. This means that we share ideals and objectives. If God were to restore a country, would He do so by forming different factions?

Is this going to be an evergreen or a tree that changes color with the seasons? This tree can only be one kind of tree, not two or three—an evergreen. Can you boast that you are evergreen? That's where the problem lies. Can you drop from the main tree because it is too cold? The leaves of an evergreen do not drop off. Who establishes the main tradition that ensures it will remain this way? We do, and therefore, we should teach our children.

If we do something wrong to children, we must apologize and frankly admit it. I

sometimes beg my own daughter to take after me and share the direction I am going in; I don't just order her to do so. That has no place in me. I explain and beg her to understand. Likewise, I ask the

couples to live in a certain way and do certain things, I don't order you. I am ever hopeful for certain families to adjust their course and come back to the normal way.



**Hyung-jin, (April 22, 1980)**



This is the time when you start preparing to be a family, so you shouldn't just go into it lightheartedly. According to the experience of other people it is not all easy, and in no time at all you will have children. Have you established the required condition of having 84 spiritual children, like you all should, and are you setting up your family on that foundation? Of course you are not ready in that fullest sense. Because of the circumstances I am giving you permission to live together, even though you are not worthy yet, if you feel that you will try your best.

You are indebted to everyone around you, including your own children, until you fulfill that foundation. You have to clearly understand this. I know what Principle calls for and I had to fulfill it literally, not symbolically. If my own children ask whether I have really done what I taught the members to do, I am prepared to explain how I indeed have done it. If God asks whether I have lived up to the standard the Principle calls for, I am ready to give a straight answer. Even if Satan asks, I have a ready explanation.

One day you will also be asked that question, and you should be able to answer as I do. Without doing so, how can you assume the position of true parents? Where will you get material with which to teach your children if you don't? Before I could become a true parent I had to establish all the traditions necessary in the Principle point of view. It is only logical that you become true parents also, but first you must establish the requirements. Only then can you genuinely educate the generations to come.

Are you ever conscious that you are compiling a textbook for educating your own children? Could you fight each other if you are deeply conscious of how you

will educate your children? One day you have to make a textbook for your family, and who will do it? Do you want some other family to share your copy? Or can you say, "I have already made one. Borrow mine?" My textbook is really the main trunk, or treetop, and you are not all treetops. You are branches from the trunk and have your own level of tradition. You have to make your own textbook.

Imagine—if you don't make it, that responsibility will be passed on to your children, and then to generations after that. You think that you are unworthy to be here living this difficult path with me, but do you think it is better to do this while I am alive on earth or to leave for your children to do when times are easier? Wouldn't it be easier to do while I am here and pushing you? If you fail to do it, you will be shamed before your own children.

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

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Next pages L to R:

**Kook-jin, Hyun-jin, Father, Sun-jin, Mother, Hyung-jin, Heung-jin, holding Young-jin, Un-jin, Kwon-jin**

East Garden May 14, 1980





worthy textbook.

Only after making sure you have provided the contents for that textbook can your family tree begin to be compiled under you as true parents. You are the first generation—or the second if you count me. Have you thought about compiling your family tree? Or did you need to hear it from me? In order to establish your clan, two champions will have to come into unity; you will no longer be working alone.

Should we or shouldn't we use birth control? Is it better to have abundant branches, or fewer branches so the weight on the tree will be less? If you want many branches then the conclusion is simple—no birth control, and as many as happen, fine. Up to how many do you think you can allow? Birds are not the next level to man; they are small. Do they control the number of their eggs? They hatch all they lay, and the two parent birds are busy feeding all of them. But they don't kick their offspring out of the nest. If man is next to God, should he complain that it is difficult to feed too many mouths and want to control his offspring?

Shouldn't we want to bear as many children as come, and try our best to provide for them? Isn't that natural? Someone asked earlier about the economics, and now is time to talk about it. Both parents helped create the children, so they'd better work hard and feed them! This is why I have been saying, "Go witness and go fund raise." In order to fund raise you have to give up everything of your own. Now, if you have witnessed to many people then they can help you with 10% of their income. If you have fund raised then you can make much money. With that kind of money you can feed your children.

You never thought of it this way, but when you witness, they will be the ones to help feed your family. When I tell you to fund raise, it is training to support your children. I have been thinking this way all my life; it is just that I am saying it for the first time today. It shows that I am very pragmatic. Americans are very pragmatic, but you have never seen how pragmatic I am!

I pushed you and pushed you and sometimes you couldn't understand. Do you think I can sleep easily when I pound on you that way? I did that because I knew that some day you would have many children, and I know how difficult it is to support many children. But if my family was hungry and you had some money, I know that you would bring what you had to me and let your own family go hungry instead. In turn, the people whom you witness to will do the same for you if you witness correctly.

If you have many branches, the leaves will help to make the trunk grow bigger. Our conclusion is that the person with most blessing is the one who has witnessed most, and has many physical children as well. The more children you have, the more blessed you are. If a treetop is growing in a certain direction, the other treetops will follow that direction. If you follow the treetop then you are worthy of heavenly blessing; if you don't want to do that then there is no alternative but decline for you.

The strictest test you must pass is meeting the qualification to be a real parent. If you don't measure up but you have many children, they will all eventually blame you. I gave you all the truth as a standard. It will challenge and examine you one day. If you can live up to the standard then fine, you are blessed. Why

am I telling you this formidable truth? It is so that you can prepare yourself to inherit all I have earned. Otherwise, the truth will judge you. I know this, which is why I am most serious about this matter and I could persevere, no matter what criticism came to me. I always scrutinize myself severely in this position.

If I fail to do something then I am a sinner. Certain indemnity waits to be fulfilled, and whatever is left undone will come to accuse me. You have never thought about these things, have you? This is not imaginary, but very real. This relationship of husband, wife and children is most formidable. You may think you have done everything for your children by caring for their needs and they are very amiable, but they may still betray me. You should know how formidable and potentially even fearful this child can be. I could not easily treat my oldest son, Sung Jin, kissing and embracing him, as average parents would. I was very serious in handling my newborn child.

The father and mother ought to get together in harmony and kiss the children. I am not just a member of the UC—I am the founder, so how could I regard this lightly, as many members are likely to do? Only after my marriage with Mother was begun in 1960 could I allow Sung Jin to enter my house and speak briefly with him. It wasn't easy. A child could never understand, no matter how much blessing he is born with, why his father would treat him like that. He accumulated much resentment and he wouldn't understand readily what I said. I knew that I should do that, but it was not easy. Only after I made the family foundation strong could I receive my child.

When you are not thinking of these things, but are fighting with each other,

can you easily kiss your own children? What will they think when they grow up? Maybe you feel you can't live up to the standard, but if you feel that way then you have nothing to do with the heavenly way. You really have to meet the standard that Principle requires. So far your aspiration is zero. There are some homes in the secular world where discipline is greater than yours. We don't measure by the standard of money or power; no matter how difficult a life we lead now, we are concerned with whether your tradition conforms to mine.

If you understand the meaning of breastfeeding, you will be more earnest about doing it. But even if you do that, if you are as pure as the baby himself, when the baby looks you straight in the eye you will tremble with concern whether you are meeting the standard required by the Principle. You have to have a real feeling that if you don't meet that standard that one day that baby will accuse you. If you don't do your responsibility, the burden of the child will be two or three times greater.

If a wife is self-centered and the husband doesn't have the will to cover that deficiency, but more children are on the way, where is that couple if they are not concerned? Has any American woman thought about cleaning herself thoroughly to greet her husband at home, knowing that he has a higher standard than she in this Principle standard? Or the other way around? Have American husbands thought of that? When your wife is away doing dispensational work, shedding tears, think that you are doing work for the world. At the same time, the result comes back to you.

How is a man different from an animal? Man has an idea of what he is, which

animals do not. Can we confidently say we need men? In this way we are making sure that we are serious. This is a sign we are starting a manly life for the first time. Again, it is difficult to become a true wife. Certainly it is hard to be a true husband. If you don't think so then maybe you are better than me. More difficult than that is to become worthy parents to your children. Even though somehow you become worthy parents, the next step means sacrificing them for the sake of the whole.

The wife you love so much must go out and the children you love so much must also sacrifice. The situation may not require that, and then everyone is happy. Everything prescribed in the Bible must come to pass. The person who loves his wife or family more than the Lord is not worthy of the Lord. The Bible says that your own family is your worst enemy. Even now in the 20th century this is a paradox, and people try to interpret it in their own way. If I am asked if I and my family have achieved this standard, I can confidently say yes. If you have not crossed over that threshold, then you have nothing to do with that. This is the Principle. It is not that I enjoy doing this, but it cannot be bypassed.

If you are conducting laboratory experiments, you must do so in accord with natural law. Otherwise, your experiments will fail. We cannot add and subtract at our will from Principle. I cannot do that and God cannot do so either. You have to tread on the path of Principle. How wonderful it would be if we could override it. As intelligent as I am, there is no other choice. I want to say OK and let you pass, but I cannot.

How many of you think you have been worthy husbands by my criteria? Not even one? How do you think I feel to see

that no one has confidence to raise his hand? We know God has been working for 6,000 years, not for thousands, or even dozens of people, but just for one person—the True Parent. How much difficulty He had in making me. Do you think it was easy to raise that one individual? Place yourselves in God's position; in looking at all mankind it's not hard to understand that the center of God's efforts has been the True Parents. God has no other people to place His hope in. Do you think God would pay attention when I mentioned to God that I had some wish?

Everyone in spirit world said I should rest; God didn't say anything, in a way agreeing. But then I said, "I must go to Moscow." When I went to Washington I managed to survive, but my life will not be so secure by the time I influence Moscow. After Yankee Stadium and Washington Monument, what do you think I am doing now? All the projects I am investing in are calculated to launch our march to Moscow. That is exactly what spirit world is eagerly waiting for; if UC members aren't worthy then they want me to do it. God is silently hoping that also. One may say that America is the ideal nation to do the job.

If you don't want an adventurous life, I can say that you will never get anything done. Am I adventure-loving or dumb? This is the only way. If you did as you would like to do, it would take thousands of years. How long do you think I will live on earth. I don't know myself. But practically speaking, in the next twenty years we've got to get everything done. I feel that from now on everyone who is connected to me will have to go through a hard life. This is why I am considering gathering all our blessed children and educating them in one school. Have you

visited the Little Angels School? A high school normally wouldn't cost as much as college, but I wanted the best. As a result I spent almost \$20 million. With that kind of money we could establish a university.

America is a wealthy country, while Korea is poor, but the Little Angels High School is the best school in the world, both in facilities and also spiritually. Not only the children of Korean blessed couples but of blessed couples around the world will go there; the teachers there come from all over the world. The teachers learn Korean. Eventually all the blessed children of high school age will come.

Mrs. Lee teaches Korean in the nursery. When the children pick up a few words at that age it will be most helpful when they grow up; pronunciation will be much easier. After that we will have our own college.

If I had money in the future to build a college, should I divide that money up among you so that your work would be easier? Or should I just close my eyes to you and build the school? When the first Americans came to this land they had to build their own schools and churches. I felt that I have topped the record in sponsoring more graduate students than anyone in history. You know money is needed to do that. You can make money almost any time, but the time for education falls in a certain age; certainly it is not practical after the age of forty at most.

Even though we have no church buildings or school buildings, if one man is educated in the real tradition of UC then he will play the role of hundreds of thousands of people in the future. He can provide wisdom and knowledge enough to lead one nation. When our graduate students finish their studies, I will bring

them to England and let them go through what the earlier members went through.

Beginning in 1980 both of you—not husband apart from wife—have to sit together and pray to heaven and put a lot of heart into that. The eyes of the blessed families should never be dry for one minute. Do you know many young people take PCP? Not just one or two, but many do. Have you ever seen a walking corpse? That's what happens to someone who takes it for any length of time. One hundred years ago the British encouraged opium sales in China to help subdue the Chinese. Do you know where the opium in America comes from today? From China. It is cause and effect. But the Chinese are better in that when their people were dying and succumbing to the drugs, there were some people who were determined they would become stronger than the British and would dominate them someday. But in America there are no young people who are angry at the situation and resolved to change it. They don't even question it. There is no one who is indignant like the Chinese were. Unification Church members are the only hope to see the present situation of America and want to change it.

The communists have been working without anyone knowing, and by the time people realize it, it is too late. Now we are warned, and it is time for someone to step forward in indignation and stop the communists. Do we find a group of people who are furious at what is happening in America? We have to be sure of that. We have to have a strong stick to shatter these injustices.

You have to be able people, able to fulfill responsibility which you cannot imagine today in public office and government. You have to educate yourself; I

don't mean education from an institution, but inheriting the tradition. If America falters then it is not just the end of America, but of many other nations who have placed their hope in America. They will all be washed away with America. But if America is successful then they will all follow America.

If this fails then I am obliged to cut off America from my consciousness and pick up another country instead. I don't even want to think about that. If you are a serious person, then you should have several courses of action. You should have alternatives in mind to cope with events and achieve your purpose. If America fails then you cease to be an American. I will tell all the families and members to come to another country. Are you prepared to do that?

I have to think of first, second and third choices if America fails. You can't think that you will stop if that happens. We must go on. When the Exodus took place, all those who remained in Egypt were beaten to death. A similar thing might happen in America. There are other countries that will welcome us. Do you think it is easy to make sure to that extent, considering the incredible persecution we are facing?

Here in America you don't starve, no matter how low you fall down in society. If you have to give up everything and have no resources you can still maintain a middle-class standard of life if you are thrust into society. If you think you are suffering hardship, there are many older members in Korea who have already worked so hard. They thought the hardship would stop but it has continued and they don't know when it will end. You began not so long ago but you have a guarantee that you will not starve. You will never be

beggars. That is real security.

Each of you couples have to have that strong determination. There is no place for thinking you are an exception. How can you seem to be a member of the Family then? If I selected couples at random, gave you \$2,000 and a plane ticket to another country, would you say you couldn't go? It might just happen. Don't even think this is just imaginary. If I told them to bring their children to your family, would you gladly take them into your home and care for them as your own?

If you can do that, then what's so terrible about the nursery? It is better than an overcrowded, understaffed home which already has its own struggles. If you feel that my thinking is faulty, just speak out. Then let us examine if you have a point. There is no guarantee that a family leaving for another country will be alive to rejoin their children. If they don't come back, would I feel easy about it? Not at all. I would feel more pain than if I had gone on that mission, and I would send my own children in their place. Do you feel that this is wrong thinking?

You have to really test your seriousness. Every day I am that serious. Everything has an end. When we become successful in the war against Moscow, the time will come when we can enjoy life with our families. Then even if you want to work I will say you have already done enough.

Americans are free to travel to Russia, aren't they? You can enter the country and have a fair amount of protection. It may be likely that suddenly a few blessed couples will disappear, and no one knows where they have gone. We have to be ready for that day.

When I came to America, do you think I just drifted into this country? I thought



day in and day out, planning courses of action. One reason the State Dept. is afraid of me is because no other American can do what I do. There is no yardstick to measure me and people cannot predict me. Even today there are many threats on my life, but what is the use of telling you if you are not serious? You all have to think and plan for survival in every case, even individual plans.

I have to worry about all family affairs, and about world tradition, and about education for the children. No one has as many headaches as I do. You basically just have to worry about your own family. Do you prefer an order to do something you like, or to do something you never even imagined? Can you foretell developments in the spirit world? No, it catches you by surprise. Can you imagine how many tests I had to pass in the spirit world? Just imagine how difficult it would be.

I tell you that you would have the urge to run away a thousand times if you faced such a test. Imagine how much it took me by surprise; I never even thought about it. But after I went through a few tests I began to develop a vision about how a country's course would be. I have been consistent in criticizing; I have even said I would not see Carter if he asked me. Every time I say such things I know Carter hears about them.

Just as I gave 100% attention to what God was doing, you must pay 100% attention to what I am doing. How can you inherit my works if you are indifferent to what I do? Ours is a three-level organization—first myself, then you, and then your sons and daughters. I am responsible to see that you are all trained right. You have to train your own children, teaching them that Mother and I, as grandparents,

love them more than you, their parents, do. That tradition will be passed down; your children will educate their children that you, their grandparents, love them more than their parents do.

In today's culture things are different; the grandparents' generation and parents' generation are moved out, and now it's the individual. You must teach your children that they should know their grandparents, in this case True Parents, more than they know their own parents. You will teach your children how your parents brought you up, plus how the grandparents brought up their grandchildren, plus how you brought your own sons and daughters up. Thus they will know more about their grandparents than you do, because you have only experienced them raising you, while your children will know not only that but how the grandparents raised their grandchildren.

So the relationship of grandparents and grandchildren is actually closer than parents and children. Basically there is little chance that they will meet Mother and I, so a picture is a good medium to use to teach them.

How to cope with your circumstances, centering on an individual, with the fall in mind, is an important thing. Someone in a relationship is bound to have the subject position. That subject should be able to come to an accurate conclusion about the environment. This is true of all situations. America has a certain set of circumstances. Even in a dancing hall the subject-object relationship must be confirmed. If you work for a company you have to maintain that relationship.

In school you also have that orderly relationship. You belong to a class in which the teacher is subject. Who will be the leader of the class? It will be the one

whose thought is deep and encompassing enough to provide leadership. We would like to be people who are welcomed by their circumstances. Certainly everyone who comes in contact with you should welcome you. You advance and improve your situation in family and society, and the first prerequisite is to be popular.

What if America is a downhill environment? Then you have to replace it with a better set of circumstances, supplementing what is there. You have to replace that relationship with a present (better?) relationship. By doing so you will develop a new relationship which is desirable. The person who is developing always satisfies these conditions.

Let us take, as an example, the Unification Church as an environment. You haven't seen anything like this in the everyday world—this is where all races become equal and feel at home. You must stand in such a way that the environment will help you in your endeavors. You must have right relationships of subject and object. Then you have to provide the best direction and leadership ideas; you have to be able to show the best ideas to other people.

We conclude that when people all look up to you because you can be helpful to everyone in a subject-object relationship, then such a person is about to advance. My whole life has been lived in the Unification Church, leading, blessing, raising members, so my society is the Unification Church. Yet when I go to a Buddhist society, which is wholly different, I apply this principle. I become humble to learn what they are doing and adapt to it as fast as possible. You have to learn even secular things, though they may not help you personally too much.

You know that wherever I go I look

great, but I can be most becoming to the ordinary people. Because of my experience and suffering, I know how to honor that situation. When I go to a foreign country I grasp their way of living and doing things, and I rearrange my steps to match the rhythm of life there. I make sure that I make myself the best object to the subject there, and I am confident that I can do so.

When you respect and honor such a subject, you cannot help becoming close, and then it is natural to consult each other. Then gradually that person will begin to honor you and recognize your superior sense. Then eventually he will follow you. I work out a perfect rhythm when I go visit a Senator or Congressman. I don't boast and criticize them. I don't even think that. I don't think that someone's smoking is harmful to him and get outraged, but I strike a match for him. My mind is broad enough to do that.

This is actually the rule and law of society. No matter how evil or disagreeable circumstances might be, if you oppose them then your route of advancement will be blocked and you will be isolated. Imagine you are sent to jail. In a typical Oriental jail there is a bucket for a bathroom. The most recent arrival sits closest to the bucket, and as other people come you move further away. It is a smelly place to sit. Even though I know I am going to change the environment, if I immediately disregard the rules of the environment it will never work. That's the principle which forms a society.

Fishermen have their own rules and customs, so I become friends with them when I go fishing. If I fish with greater enthusiasm and expertise than the professionals then gradually they will come to respect me and listen to me. Whenever you go into another set of circumstances,

the first thing you must do is find the relationship of subject and object. You do that so eventually you can educate your subject. First you must form the right relationship with him so you can do that. That's the basic pattern of my action everywhere I go.

Everywhere I go I am confident that within three years I can win people over and teach them what is necessary. I am confident that I can share a boat with anyone.

It is a basic rule that you must immediately put to use when you find yourself in new circumstances. This is a secret to use so you will be sure to inherit. When I look at Neil Salonen, this is my criterion—how does he adapt himself? Of course he functions as president, but I think what would happen if I sent him to be an MFT commander? Would he run away or refuse to do it? Then he would flunk the course. If Neil were me and he told me to go to MFT, I would smile and go without hesitation. I would feel it would widen my area of influence. First I would learn the daily schedule and life of the experienced members, but after a few days I would ask if that was the best way, and have some suggestion to offer. Then I would compete.

Wherever I go I immediately become friends not only with high-ranking people but with everyday people. I can speak well in a quiet low-voiced conversation, which is a sign of intimacy. Then I can deal with every problem. This is a rule that always works, so it is the way of making relationships. I not only had training in the company of grandmothers, but tested how fast I could eat, counting off the seconds. Pretty soon I was accustomed to that, and then I learned how to take 30 minutes or one hour to eat a meal. It is difficult to do if you are not accustomed

to it.

Soon you will find that everyone else follows your pattern, eating, dressing and sleeping like you do. By the time I am acquainted with her I am in a position to guide her to a better way of life.

God will do the same thing. When God visits the butterflies, He doesn't demand that they respect Him as their creator; He dances with the butterflies for a few minutes and tunes in first. If God will visit a community of fools He will act a perfect fool. If the butterfly leaves and pays no attention to Him, He will wait until it comes back, or if He really wants a relationship He will follow it. This is a secret and you should never think light of it. I have followed it year after year and it never fails.

If you visit a gathering of sparrows, make believe you are a sparrow and imitate them pecking your food and chirping. Feel like you are one with them.

When you meet someone, find some real good points in him; don't be stingy until you praise him. If you praise him then he is happy because not many people recognize him. So when he goes up then he brings you with him, even if you refuse to go. Then he will take you to the most secret place he has reserved for himself. That is another secret you should remember. Wherever I go, the first thing I do is tune into the rhythm. When I play with children, I do as they do. Let them ride on you.

That way you make yourself welcome by the environment. Once you are welcomed, don't lose a minute establishing the right relationship between subject and object. Do you have any exception to this? If you can do it within the Unification Church and society, everyone will say that you are a well-adapted man. When I

go to a labor camp, where everyone brings their lunch in a box, I can get so close to the people that within three days they will want me to share their lunch.

I accept any circumstances gladly, thinking it is a precious training ground for me, and if I pass this stage of training then something more fantastic is waiting. You can be the king of the labor camp if you prove yourself useful. First you have to be welcomed. Secondly, make the right relationship between subject and object. What is your ultimate goal? To educate and leave a better way of life. That way you are in harmony with the environment. Fighting in nature always loses.

Fundraising is a great challenge, and it is a basic activity all our young members do. If people start out at 6 then you start out 1/2 hour earlier and do longer than they do. The best time to catch some sleep is while the van is moving. If you meet the situation enthusiastically you won't get tired. Next, find out who is your subject and who is your object, and learn from the experienced person. In training myself I followed this route all the time, and today I find myself useful in the most complex situations of leading the Church.

If you go to high society you ought to be able to do that. Though you may not be a great dancer, you at least have to be able to keep the same rhythm they do. You already know how Orientals sit. Your legs don't bend as readily, so you stretch your legs out, but stretching your legs out in front of a stranger or someone older than you are is very impolite. If you do the same as Orientals do they will notice that your legs get stiff because they know how it feels, and then they will tell you to go ahead and stretch your legs out. Then you can smile and laugh. After that no one will ever accuse you of being unadapt-

able. Then they will enjoy seeing you stretch out your legs.

When you go to Rome you become a Roman; when you go to Greece you become a Greek. Wherever you go, adapt yourself there and be welcomed by society. This is a formula that always works. When it is right you recite a poem, and if you do it with the right emotion it is really soothing. If you know that a man has a habit of writing long, witty letters to his wife, then write in your own words and ask him what he thinks of it. If he likes it enough you can tell him to send it in his own name. Sometimes a person gets tired of his own way of writing and he welcomes a change. Then he will begin to open up his mind.

When I visited the dentist I noticed he was very absorbed and busy, so when he was busy with me I snuck his handkerchief out of his pocket, and as I was leaving said to him, "You were so wrapped up in what you were doing that you didn't even notice I took your handkerchief!" And he burst out laughing. No one can hate you for that.

This is not done overnight. You have to train yourself, and after a few years you will be confident and never be pushed around. You will lead the circumstances in the best possible way; you know you will be welcome and feel at ease; you know you can find out everyone else's problem and you know you can help. Even though ordinary people don't do this, for sure blessed couples should do this. Starting today put this into practice. You will need that ten, twenty years from now.

When you look at a position higher than you, welcome and climb over it. When you are about to be sent down to a position you never imagined having, then

applaud that. When a person is terribly sad and unhappy, you must be able to cry. The only way to console a sad person is to become sadder than he. What else can you do? You don't need to be a great scholar to do these things. Even if you didn't graduate from high school, if you have the ability to harmonize with other people, God will absolutely come to you often.

If I need to, I can become good friends with a housewife on the way to the market. By the time we get there we will be friends. How? While we are walking there I would say, "I saw you buying such and such on your last trip to the market." She would be surprised and ask, "How do you know?" I would say, "What do you mean, how do I know? I know. And the time before that you bought such and such, and down a certain aisle and checked out." She would be really surprised and ask, "How did you know?" "Don't you know we have a common friend, so and so? I know you are good friends." "Who is she?" "Oh, it is too embarrassing for her. I won't tell. If you feel as close to me as I would to you, maybe I'll tell you." Then she could not help but say, "Next time you go to the market I will tag along with you." "Well, you don't have to tag along with me; next time I will escort you to the market." Then it is natural that we walk together and she won't mind if I go along next time.

If you pay enough attention, there are hundreds of ways of knowing what she bought before. "You paid with a \$50 bill." "How did you know?" She would be amazed. Always follow the same steps as the environment and don't be isolated. To be a leader you must have that kind of ability. You have to purposely train yourself for that. You may have heard of Mr.

Sasakawa, a Japanese tycoon. He really likes me. We went into a hotel together and I asked if his bedroom had a spare bed, and would he mind if I moved into his room and slept there. One time I took him to the bath and washed his back there, and I just banged on him. It is customary to get some massage there, but I just pounded on him. He exclaimed, "That hurts!" "You may be accustomed to a nice soft massage," I said, "but I never formally learned how to massage. Show me how you would do it."

After that there is nothing you cannot do and you will be very close to each other for a few years. That's the best thing that can happen. You talk about romance, humanity, what better humanity can you imagine? Do you think it is a most natural and nice way to get to be friends with each other? Then you can start speaking your philosophy right away. Attune to the circumstances right away and establish the subject-object relationship quickly; this is the best way of life there is. Don't you think this is an important ability to have to be a good leader or good follower?

It is a foolish man who tries to use his authority to proclaim himself and make people follow his way. You ought to know how to adapt yourself quickly and be welcomed by the environment. At the end of a ten hour talk, now I get the conclusion... I see that some people are about to burst inside, just as though they were chewing on a bitter insect or pill. How nice it is to be positive and jovial, to experience this as a precious experience.

Is what I am saying timely? If you adopt this formula quickly, locating who is subject and object. You have to say, "To you the subject I will be a truthful object." You might say, "You spoke twelve or thirteen hours only on the

march to Moscow. Don't you have other plans than that?" I will comment, "You don't look so stylish, but the way you think is superb." Why can't you say, "Father, now I know you better, and I completely agree with you. The only complaint I have is that you are not doing enough. If I were you I would do more. If I do, would you let me do the work?" If you ask me to help you do that, I would say YES. Then we can extend our world and have much in common.

Were you apprehensive about what I would say to you, or were you happy to all get together after such a long time that I should do this and I knew it was absolutely necessary. So I took the opportunity today...

I can give any kind of order to you, but at the same time I can receive any kind of order from someone else. This is a piece of really valuable advice, which you should never forget.

If your husband walks into your room, tired and with slumping shoulders, and you are just waking up from your nap, expecting him to love you, you should never be angry that he is shrinking like that. Instead, though you are angry, never show it, but greet him, give him a massage, and so on. If he won't let you make him comfortable by taking his socks off, for instance, then just tackle him and take his socks off with your teeth. No husband could stay upset with that.

Again, when the wife is in a bad temper, as usual, be very peaceful and don't show your emotions. You come up with the best result by doing so. Once you achieve the subject-object relationship then it doesn't matter who is what—you are one. Then the superior one will lead and the inferior one follow. If you go to a children's world you do that with a child.

It is absolutely necessary. Just imagine how rich your life will be after you adopt this way.

If you walk into a shop with this feeling, the sales person will be ready to give you good service because she feels at ease. She will point out good buys and maybe help give you a discount.

This applies to every part of life, both in the Church and outside. Some people don't smile unless they really feel like it, but they should practice smiling more. Sometimes I might see someone with a blank expression and then imitate it. When they ask me what I am doing, I tell them I like their expression and am imitating them. That is going right into your circumstances.

If you practice this for three years then you will experience enormous development. So three years from now if you have changed a great deal, show me how you have changed. Even in your loving you have to do the same. Do you ever take into consideration everything, both your mood and hers? This applies everywhere, in every activity.

After you make that a habit, how good it is and you come to like it. It is ridiculous for an old man to stay in an old place all the time and a young man to stay in a young place all the time; you have to be able to go to a young, old or in-between place at will. If you feel like old, go ahead and stay there. If you feel like young, by all means come down there.

If you don't find that interesting circumstances, you look for that, everywhere you can find. When you want to be close to a dying man, you have to make believe that you are also dying. Those who are sure you got my message, raise your hands. From now on when I introduce a project excitedly would you stick out

your lip and insist you aren't part of it? Or would you ask for more and volunteer to do it with me?

When you master this skill then you are master of all your circumstances, all of America. This is why when I went to England it never appeared to be a strange country. Mrs. Won Pok Choi once remarked that in England my audience was so intensely attuned to me, and asked how I could do that. She said they are a bit different from Americans, but I never failed to keep their full attention. The first night I walked in and spoke to the members as if I had been speaking to them for twenty years. How can I do that? Mrs. Choi really wondered. I am now telling you that it was the result of training myself on purpose.

Those who have been fighting each other regularly, raise your hands. After you know this precious secret, will you fight for years to come? You men must know that women show their unhappiness in small things.

I am sorry that I kept you until 11, but you gained and have learned this formula.

It's good for the blessed couples to get together once in a while and spend time with Father. We do that by region, maybe—East Coast, West Coast because it's not practical to travel all the way from the West Coast to the East Coast. You never know who will be coming. You might think I am coming, but then you find Mr. Pak coming, or Col. Pak or Rev. Kwak; you never know who will talk to you. I may go; I may not. I don't know either.

It's really good for the family to be harmonious and get together. Until the year of 1981, which is the end of the third seven-year course, I cannot help you. If I helped you then you would find it to be a burden instead of a help, such a condition

of indemnity. But after that year I can help you and will help you. Especially the old couples, with children getting older and they have absolutely no official source of income; I know that. Persevere for a couple more years. After that I will see to it. Do you understand?

We have to train ourselves in such a way that every day we are open to a new assignment that might be coming. I might decide to open fifty branches of a company, in all fifty states. I feel a few couples can take responsibility for that. And if you manage it the way you should, you should be realizing a new branch every year. For couples that are working in HSA, or in various public ways, I will make a salary system and give living expense per child. The income from all these stores should be enough to go around to all the blessed couples who are on public assignment.

I am quite optimistic that it should be enough income for all of you, to see your children through college. I have been working on it for a long time; especially this year I really see the possibility. With confidence in that, please do your best and think about the will of God.

I know the old members have gone through impossible stages, yet you should never be a burden to newly joined young family members. For the special expense of childbirth, I will consider HSA supporting half the expense, perhaps. We will put aside some fund for that, provided the couple works for a public assignment.

It's not something that you can forget about and work out somehow. I realize it is a serious matter, especially when you are occupied with public work and cannot work at will. I know it becomes a serious problem. All of the Korean blessed couples have no problem by now. Everyone is getting a salary, their own living.

Japan, again, is no problem. I didn't help them to buy a house, but they have no problem to support themselves in Japan. The problem is America. We are so limited in time that we cannot go out and get a job; I know that. I have been thinking seriously about providing the means.

Brian Hill, Henry Masters, stand up. They have been here, spending almost two years now separated from their families. They have finished their research; they are about to finish the final draft of a fiberglass boat, a yacht as well as fishing vessel—not with steel or wood, but fiberglass. That has a great future, and they are really pioneering. They really worked in an incredible way, and they have mastered all the skill and data already.

Originally I planned to buy 60 of the smaller craft, 26 foot. Now, thanks to their research, they are quite confident that they can make our own brand at half the cost of each boat.

Especially when you meet them in the halls you ought to encourage and thank them. The couples in America who are in a more central position should pay visits to them and invite them for dinner in their home. Just for the sake of perfecting this fiberglass boat they separated from their families and came to America. The Koreans and Japanese are better at that, and the Americans should start to learn that. When couples come from Korea, Japan or Europe for permanent assignments then you ought to make note of that. Headquarters should make a note of that, and pay a visit every now and then.

When American families go to Japan or Korea, for semi-permanent assignment, the director of blessed family affairs should write an official letter and send it to the other national blessed couple depart-

ments.

After the third seven-year course is over, I will hold regular international blessed couple meetings and will discuss all the things of common concern. Don't you think this is necessary? We have to talk seriously about helping underdeveloped countries that need help in basic areas, like hygiene. We will be concerned about our World Relief Foundation. All the couples will solicit aid materials and they will be sent to a country.

It has been customary in this country to receive incredible donations of finished goods and merchandise. If I really focused on it, I feel confident that I could fill the East Sun building completely with aid material in 6 months with first-rate goods.

We will soon have a program of exchange visitation between countries. When the guests come Mr. Salonen will provide them with lodging, and in later years you should be able to take pride in how many guest couples have slept in your home. We have to think about these things all the time, and this is good preparation. Have you ever invited some of the Korean and Japanese couples who have been in this country a long time to come and spend a few hours with you? If you have lunch together it doesn't have to be a feast, but just slightly better than what you would ordinarily have. Imagine how much closer you will become by doing that. Don't you think this is necessary to promote closeness?

We should practice that our homes are always open to any families that are traveling through. Strictly speaking it is your brother's house, so you should not feel like you were entering a stranger's home and be embarrassed. Then over a meal you talk about America, about fundraising goals, and ask what they do in



their country. How is home church coming along there. We have so much to exchange, and how good it is to know each other like this. We must always think for the future to have a closeness.

To have a well-to-do life or a very poor life is actually out of place. There is nothing disgraceful about sleeping on the floor; you don't have to sleep on a bed every night. It is our philosophy that we can be proud even in a poor standard of living. Being well-to-do is rather a source of disgrace than pride. I remember going to Chicago and seeing Mrs. Pumphrey

arrive in a beaten-up jalopy that rattled. I wasn't embarrassed at all about riding in it. I still remember it deeply. If I don't mind that, why should any Unification Church member mind if their car or living room is not so nice?

It is mind and heart which matters. I can make myself comfortable in any circumstances, any shabby setting. To let a guest couple stay in a hotel or motel is a downright disgrace; share your lodging up to a month or week, whatever. We should feel pride in doing so. Make a beginning and then keep practicing it.

# The value of the Blessing

By Rev. Chung Hwan Kwak

Speech given to Engaged Couples  
of New York Area, June 1980

This evening I want to explain the value and general meaning of our Unification Church blessing. I would also like to mention to you one aspect of blessed couples' lifestyle or what it means to live our daily lives as blessed couples. I really wanted to explain these things before the matching. I gave two or three sermons to New York members at Belvedere several years ago that explained the fundamental meaning of blessing, but this evening I can add something more because you are already matched.

In the Bible, the word "blessing" is mentioned in the first chapter of Genesis. In the story of Adam and Eve there are actually *three* kinds of blessings mentioned. Yet before 1960, there was no new meaning of the word "blessing" in our church. Father continued to educate us, emphasizing the necessity for brothers and sisters to live completely separately and lead sacrificial lives. Not only did single members live separately, but married couples who had joined our church together did the same. In my own case, when I decided to work for the Church, I felt something like a Catholic father who has

determined to give his life to the Church and never marry. At that time we were all focused on the deep meaning of the Fall of Man. There were only a few members then, and we felt that we would endure any circumstances, even to the point of death, if it were God's will. We would simply work hard and try to be true pioneers. This was in itself enough to make us very excited and happy.

Suddenly after 1960, God's meaning of the word "blessing" was revealed to us. Now even the new members of our church know what the word "blessing" means. But I really feel that all of you need more education about the internal meaning and significance of our blessing.

In God's original ideal, Adam and Eve should have gone through the three stages of growth, reached perfection and then received God's blessing. Before they could reach perfection, there could never have been a blessing. Although it was God's original ideal that they receive His marriage blessing after perfection, Adam and Eve only grew to the top of the second stage before they fell. In understanding the blessing, it is very important for us to

realize that it was not just Adam or not just Eve who fell. Both of them did. They both fell together. Adam and Eve needed only to follow the way of God's original Principle through their growing period. It was after they fell, that their descendents needed to go an alternative way, the way of "restoration."

Why do I differentiate the way of Principle and the way of Restoration? Many of our members have difficulty managing their own life of faith because they don't understand the difference between the way of the original Principle and the way of Restoration. In the beginning Adam's original nature and Eve's original nature, were created to harmonize, but after they fell, each of their characters contained qualities of good and evil. The meaning of a "good" nature is not complete perfection, but something that provides a certain foundation for growth along the path to becoming a child of God. Then what is evil nature? Simply it is the nature of the fallen archangel. Sometimes we say that original sin is the essence of the archangel's nature and because of it, fallen man has to go the way of Restoration. Yet man was never meant to *have* to go the way of Restoration. It was God's alternative course for man, and 180 degrees different from the way of the Principle.

If we were to follow the way of the original Principle, we would simply work to accomplish our own responsibility. Yet in the course of Restoration, a person's responsibility is not enough. There is no connection between the personal responsibility that God gave us and the removal of our evil nature. It is impossible to remove evil nature by ourselves so we must meet the Messiah and receive the special benefit that only he can give. Our situation is so serious that we must also fulfill certain

indemnity conditions. This is the only way that we can pass through the way of restoration.

I have explained that we can receive the blessing after we complete the way of Restoration, but this point can be easily misunderstood. The blessing is not given to us based on any conditions we ourselves do. It is totally the result of God's and the Messiah's grace to fallen man. Externally it looks as if we receive the blessing after a certain time period and after we have finished the way of Restoration by fulfilling certain indemnity conditions. Although this is how it seems, we are given the Blessing only because of the grace of God and the foundation made by the Messiah. The indemnity we pay is only a small condition and not sufficient to pay the debt we owe God. Remember that although an indemnity condition may be a challenge to us and an expression of our determination, the real benefit of indemnity conditions lies in the fact that we are able to receive so much grace from God, even though our condition is not actually adequate.

The Blessing is the entry point into the third or perfection stage of growth; without it we could never enter perfection. As Unification Church members, when we enter the second and third stages of growth, we are in completely different realms from the rest of mankind.

Now that we have this general Principle viewpoint, we should think about the *meaning* of blessing. We usually mention first that the blessing changes blood lineage, yet how can we say that our blood lineage changes? Because of our evil nature, Satan is able to continually challenge, attack and dominate us. Even in the second level of growth, we are still in an area completely under Satan's dominion. How can Satan attack and challenge us

when mankind was created by God to be his sons and daughters? The only condition for Satan to take us under his dominion is because we still possess original sin. Without the process of removing our evil nature, we are still unable to enter Heavenly Father's territory or dominion. What kind of process do you think we need to remove this evil nature or original sin? Only the Messiah can remove our evil nature, but even he is limited to work within a certain territory.

Think of God—ultimate, absolute God. Because He is an ultimate and absolute God, His territory or dominion is also His limitation. He is the owner of goodness and because of this, he has no involvement in evil. Because He is the Creator, He cannot move in a world outside His creation, and because of His perfect nature, He cannot dominate or even become involved in anything before its perfection.

The top of the third stage is God's territory; we call it His direct dominion. Anything below the third stage can only be within the indirect dominion. The Messiah is the representative of Adam, in position and value. He needs to come down to the point where Adam was before the fall; thus his territory extends down to the top of the second stage. It is very important for the Messiah to come down to the top of the second stage. We need to unite with and follow him as part of the condition to remove our evil nature, but there is one problem. The Messiah cannot go below the second stage. To meet him, we must reach a point just below the top of the second stage.

What kind of conditions do you think we need to do this? Our Principle mentions the need to make a foundation for the Messiah. In history, the foundation for

the Messiah began when Adam's family made certain conditions. Now it is me and you who need to make conditions as a foundation for the Messiah. Why do we need to build this kind of foundation? This is our indemnity condition—the condition by which we should build a foundation for the Messiah. Why do we need to establish indemnity condition? It is because the evil nature of fallen man prevents him from totally uniting with and following the Messiah.

Can you comprehend this kind of situation? Because we have evil nature it is difficult to reach the top of the second stage. On the other hand, the Messiah wants to offer us salvation but he cannot reach *below* the second stage. This creates a delicate balance; therefore, Heavenly Father, in His mercy, allows us to establish indemnity conditions. We can build a foundation for the Messiah through our indemnity conditions. Through these, man and the Messiah can reach each other.

According to the Principle, there is no connecting point or relationship between Messiah and fallen mankind without indemnity conditions. Because the Messiah is in the position of the original Adam, and as fallen men, we are still under Satan's dominion, it is our responsibility to bridge the gap.

At a certain stage, people become candidates for blessing. What kinds of conditions grant them eligibility? Actually indemnity conditions alone are never enough, but through them, the Messiah is able to defend that person in front of Heavenly Father and Satan. Because of the fulfillment of such indemnity conditions, the Messiah can take this person and draw him to himself, saying "From now I will consider you my son and my daughter." Fallen men are externally the sons and

daughters of Satan. But because they make indemnity conditions, the Messiah can change their position from Satan's sons and daughters to God's sons and daughters.

We have mentioned changing our position or changing our blood lineage. How can the Messiah do that for us? Throughout history, Satan accused saints, sages and righteous people. How could Satan accept such a decision by the Messiah? Before he was born, the Messiah had a different quality from man. Even in the spiritual world, he had no relationship with Satan. In other words, there was no condition for Satan to attack or accuse him. This is what sets him apart from normal, fallen man.

I want to ask you a question about the mother of Jesus. Do you think that Mary had original sin or not? Actually she did. The Bible doesn't mention the father, but it does say that Jesus was born of Mary. If Mary had original sin, how could Jesus be born without original sin? Last year at one of our holiday speeches, Father explained this. After Adam and Eve fell they had two sons—Cain and Abel. There was a considerable period of time between their births. In Heavenly Father's providential work, Abel is the representative of God and Cain is the representative of Satan. God wanted His restoration providence to take place through the relationship of these two brothers, but unfortunately, Cain murdered him. Abel, however, did fulfill a foundation of faith for those who would stand in the Abel position in the future.

When we go on to look at Esau and Jacob's situation, we can see a very interesting progression. Compared with the lapse of time between the births of Cain and Abel, the births of Esau and

Jacob were much closer. It was probably only just a couple of minutes that separated the births of Jacob and Esau. Because of Abel's faithful foundation, Heavenly Father's side was able to follow immediately behind the representative of Satan. It was Jacob's victory that he would come just a couple of minutes after Esau.

From this victory, Heavenly Father had to go on to a situation where influence could be involved directly in the mother's womb. This was the case in the births of Perez and Zerah, the sons of Judah and Tamar. Think about it. First God worked through the interaction of brothers, then twins, and eventually in the mother's womb. Do you understand this story? What do you think Heavenly Father's next stage would be after working with brothers, twins and within the womb? Conception?

Heavenly Father was involved with Mary and Joseph during their engagement. Without God following this kind of process, Satan would never give up. Jesus' conception took place under divine circumstances; Heavenly Father succeeded.

What is our situation? How can our True Parents bless us? Do you think the True Parents need to come through this type of lineage or not? My understanding is that they do not. Think about it. It was because of the sacrifice made on Heavenly Father's *side*, that such a foundation was made. Even where there is no direct line of descendants, Heavenly Father can elevate a person on the foundation of this kind of victory. The situation of Perez and Zerah was different, but it doesn't matter. When He deals with Satan, Heavenly Father looks at the entire history of the world. To Heavenly Father, the entire worldwide history is actually only one line. A victory foundation had already

been laid before Jesus' birth—not just for Jesus, but even for the Second Coming. Certain conditions were already fulfilled which allowed Him to be involved in the conception. Then, after Jesus' life, these conditions could be extended externally to the worldwide level.

Before Jesus, the only territory for Heavenly Father to work His salvation history in was Palestine. But after Jesus, Heavenly Father's blessings were able to reach worldwide. It is true that Jacob stood upon Abel's foundation of victory, but it is better not to think too rigidly about lineage. Jacob was actually not the direct descendent of Abel. It is my understanding that if True Father had any evil nature or condition for Satan to accuse him, he couldn't be given the blessing.

Whenever Father wants to give the blessing to Unification Church members, Satan feels that he is losing his people. If it is possible, Satan doesn't want to give them up. Therefore he accuses them. A member may have a terrible past, but Father can say, "This person is under my dominion now. He is no longer your son, but My son!" He wants to defend us, but we need to have personally laid our foundation for the Messiah. After offering our small conditions, the Messiah can accept them and respond, "Satan, I know what kind of life he has led in the past, but he doesn't want to follow you anymore. He wants to follow God's way. He has laid these conditions and built this foundation. I accept his sacrificial work and want to make him my child."

The first important meaning of the blessing is that through it, our blood lineage changes. What does a change of blood lineage mean? Does it literally mean that our physical blood changes? No. Because both the motivation in crea-

tion was love and the motivation of the Fall stemmed from love, restoration is also involved with conditions of love. Our blessed couples and our church are no longer under a satanic love lineage, but Heavenly Father's true love lineage. The ceremony of blessing is the ceremony of inheritance. We inherited God's blood lineage from the True Parents, and in our place, True Parents take on the burden of our original sin.

Think about how wonderful the Blessing can be for those who are completely prepared and already living their lives as saints or sages. They have a minimum amount of evil nature and Satan cannot accuse them. In this case True Parents and Heavenly Father's burden or responsibility is considerably less. But when our members have led lifestyles in which they sinned a great deal, they have created a tremendous burden for our Parents.

Next I want to discuss the difference between marriage and the blessing. The blessing is not marriage alone, but is something completely different. It is essential to understand this point clearly. Before you actually consider yourself "married", you must pass through the important process of salvation. Then what is salvation? In a word it is "restoration", or the process of leaving Satan's dominion to become heavenly sons and daughters. Unfortunately after we fell, man lost the position of children of God. Therefore, we need to return to His dominion. Blessing is the first stage in the process of salvation. You should never confuse this with some image you may have that a Unification Church marriage is simply the same as any marriage in the world.

Reflecting on this point, think about what stage any of us need to be in to receive the blessing. We actually cannot receive

the blessing until we reach the top of the second stage. Originally, man and woman were to receive the blessing after perfection at the top of the third stage. But because the fall took place at the top of the second stage, man must be restored at that same point. Therefore, the blessing is given at the top of the second stage.

The word "blessing" does not have a simple meaning. As you know, there were originally three kinds of blessing as God gave them to Adam and Eve, yet recently we usually only refer to one use of the word, "blessing." Why is that? Why don't we speak of the "blessing" as three separate levels of our blessed lives?

The important thing to realize is that even though we can potentially receive three kinds of blessings, not even one of these blessings has been fulfilled yet. In the truest sense, married life can begin only after perfection. That is the Principle. Without being perfected, how can we live a true married life? Originally, after Adam and Eve fulfilled the first blessing by reaching individual perfection, they could then go on to fulfill the second blessing by creating the ideal family together. The third stage would then be to dominate all things. This is the process and order which God originally established.

I don't want you to confuse the blessing with marriage. After the blessing our main concentration should be to start going the way of God's original Principle. We can do this by assuming personal responsibility and fulfilling it. Before the blessing, our responsibility is to fulfill indemnity conditions in order to grow.

If you were the only one alive on the earth with the True Parents there would be a simple solution to the problem. You could follow them and receive the blessing without any challenge from outside society.

Your course would simply be to follow your parents and inherit their tradition. That would be enough. Adam and Eve should have grown by keeping their own portion of responsibility and following their Parent, God. After they had fulfilled this, their sons and daughters would have an easier responsibility because they had physical parents to support and guide them. Following this principle, we too, already have parents. To follow the parents' way means to keep God's or the Parents' tradition. When we attempt to study and keep their tradition, we can grow quickly.

Each member including me has his own desire, but to fulfill our portion of responsibility, the desire of each one of us should be to follow Father's tradition. This is not easy to accomplish because of outside influences. Under Satan's dominion there are so many people making bad conditions and there are so many difficult situations. Going the way of Principle after receiving the blessing is not a simple or easy period.

Our lifetime is not long enough to fulfill all three blessings. Heavenly Father's and True Parents' true desire for us is that we completely reach individual perfection and then begin married life. Although this is Heavenly Father's own desire, this would take too much time. If He were to wait for us to perfect ourselves individually first, we would be too old to marry and bear children. Therefore, Heavenly Father bestows His grace upon us. In the way of Restoration we must follow the opposite course. Actually, we can divide our ideal family into two kinds of relationships: the relationship of ideal husband and ideal wife and later the relationship of ideal family. After this, we could naturally assume dominion over all things.

We must take the opposite course.

This means we need to fulfill the parent position first, and then the position of spouse before we can reach individual perfection. This is the way of restoration. Before reaching individual perfection and becoming an ideal spouse, how is it possible for us to become ideal parents, even in the symbolic sense? Heavenly Father and True Parents have asked us to first become spiritual parents. One condition of the blessing is that we should reach spiritual parenthood, which is a "form" of ideal parenthood. Next we need to fulfill the "form" of husband and wife relationship and *then* we can reach individual perfection. This is the reverse process which our generation must do. It is a great privilege that we can be given Heavenly Father's blessing before individual perfection, upon the condition of our spiritual parenthood.

The main purpose of this blessing is our own individual perfection or salvation. Usually in our Principle, we parallel salvation with restoration, but actually restoration itself is not enough for salvation. Restoration can bring us to the top of the second stage or the stage from which the Fall took place, but after restoration we need to go through one more stage. We describe the process of salvation as restoration plus something. In the beginning it is hard to be more specific than this with outside guests, but after engagement, we can explain in more detail.

After fulfilling a certain period, Father gave us the opportunity to live a married life, yet actually our married life is "borrowed." It is not originally ours, but on loan. Don't focus on the aspect of marriage, but focus instead on the fact that our blessing is our salvation.

One topic that I would like to clarify tonight is that of blessing and judgment.

What comes first, salvation or judgment? Which is first, judgment or restoration? Without judgment there can never be restoration, and accordingly there can be no blessing. The reason I say this is that originally in God's ideal, there was to be no judgment of any kind. Unfortunately, because of the Fall, we misused God's blessing. He gave us the blessing of the ability to perfect ourselves, but we became fallen men with original sin. He gave us the chance to have ideal families, but we established fallen families instead. God was prepared to bless us with the ability to take dominion over all things, but we took a fallen dominion over all things. Without eradicating our misused blessing, He could never give us the blessing of original value.

God gave Adam and Eve the potential to receive the blessing just after He created them. He could give this kind of potential blessing because at that time, they still only had the original nature he created them with. After the Fall, however, even though God wanted to bless mankind, He couldn't. We had already fulfilled a form of three blessings which misused the very contents of the blessing. God granted us three kinds of blessing, but through the Fall, we have misused all of them. In each case, we fulfilled our blessings on the side of evil. Now, before Heavenly Father can grant us the blessing, He needs to **cancel** all the misuse of our lives. This "cancellation" is what we call "judgment."

When the Bible mentions judgment, it implies that in the Last Days some amazing things will happen. The real meaning of judgment, however, is that all the fallen actions would be cancelled. Each of us has his own identity or ideas, but from God's viewpoint, they are nothing and we must start over again. Even if we are



twenty, forty or sixty years old, our concepts need to be eradicated. At that point, He wants to give us the first blessing.

We also misused the second blessing by building satanic family relations. So under Heavenly Father's viewpoint, there is no true meaning in any family relations throughout the world. People call each other Mommy, Daddy, brother or sister in this life. But after entering spirit world, no one can call anyone in this way. Everything is completely cancelled. There are no relatives; there are no relationships.

It is the same for the third blessing of dominion. According to this principle, a person who has many material things for himself will become very sad if he loses everything. This is judgment. If I have one penny, and I lose it I have only lost one penny. But if I have a million and I lose them, leaving me with nothing, do you think I will feel the same? To lose a penny is no problem, but to lose a million dollars is a very different matter. In the spirit world, someone who had many material things in this life will be much worse off than other people.

Until now, all religions have taught us never to put husband and wife relations first, never to hoard material goods and to sacrifice ourselves. What does it mean to sacrifice one's self? It means to deny oneself. What God is asking fallen man to do is to deny himself to prepare to receive the blessing. It is important to deny yourself, your family and everything you own.

According to this principle, we need to go through a process of self-denial before we can receive the blessing and restoration. How do you engaged brothers and sisters feel? Have you passed through judgment or not? Have you been through cancellation

or judgment? I honestly feel that our members have no understanding of the wonderful benefit they are able to receive through the blessing. Father, above all things, is a parent and he never focuses on judgment. It is true that we must pass through judgment before blessing, but his desire is only to give us wonderful blessings. His deep prayer is that he can completely forget our past sins. He doesn't want to check our past, but to forgive us completely. It is at this stage, that he matches us.

Please remember that you matched members are different from other members and different from outside people. To be living in the second stage is to be under God's dominion. Even though it may still be in the indirect dominion, there is no judgment here. We can only be dominated by his love when we are under His dominion. How could judgment and the dominion of love be able to exist at the same time? We are in a completely different territory now. It is only under Satan's dominion that judgment is needed.

Judgment should come to us *before* the blessing. Compare this thinking with that of other Christians and outside people. Many Christians are doubtful concerning the concept of judgment. In fact, unless you are concerned about judgment, you cannot understand the real meaning of Christianity. To understand God and believe in His character of goodness and truth, how could we *not* be concerned about his judgment? Our blessed couples, however, have already passed through judgment. How fortunate we are! There is no process of judgment ahead for our blessed couples. Please realize how fortunate you are. The only thing ahead of our blessed couples is the gate to the Heavenly Kingdom. Even though you are blessed,

and have not yet entered the Heavenly Kingdom yet, you are in front of its gate. It is open in front of us, but we need to enter. How can we do that? By our own portion of responsibility and by following his tradition.

It is important to understand the connection between passing through judgment and the blessing. Do you think it means that after blessing, or even matching, that we can do anything or live by any lifestyle? What is the borderline then? What can you do? What can't you do? Even the failure to follow Father's direction is not sin itself under Heavenly Father's indirect dominion. The only condition by which you can fall back down into Satan's dominion is to repeat Adam's fall. In any other case, where you make some mistake or do something wrong, you can still stay in God's indirect dominion. You will not come under His judgment, although you will need God's and True Parents' scolding. Think about the example of a baby that makes some small mistake. Mommy or Daddy may give it a scolding, but still the baby tries to climb back to the comfort of his mother's bosom. We need this kind of attitude. After the blessing, even if we receive his scolding and strong guidance, we are not undergoing judgment. It is a very fortunate position to be in.

Many of you may have had the kind of experience I did in primary or middle school. I remember my mother or father ordered me to do something, but I didn't do it. Instead, I stayed outside playing and enjoying myself all day, doing everything according to my own desire. When dinner time came and it was time for me to go back into the house, I didn't feel very comfortable. Back in the house, especially in Korea where the tradition is for the whole family to eat together, a

parent may scold the children before the meal begins. If this had happened I would have felt free. Yet I continued to feel uncomfortable until they scolded me, even though it wasn't until the end of the meal. Maybe you have had the same experience.

Even after we receive the blessing, we are not yet perfected. Sometimes when we make a mistake or have some small internal conflict we may feel judged or let feelings of resentment affect us too deeply. Sometimes we may even let these feelings control or misdirect us and our faith continues to fluctuate. After the blessing however, this is not necessary. It is understandable that we might expect God's scolding, but nothing *more* than that is necessary. I hope you can promise me that you will be confident about this. We can remain securely in our position without constantly backsliding. I have met many blessed couples who felt as if they were in hell because of some difficulty or internal struggle. This is really foolish. The blessing is inheritance of the title of God's son or daughter. In content this means that we have inherited the unchanging foundation that our True Parents built.

Before we reach the top of the second stage, we are still under Satan's dominion so there cannot be any kind of stable foundation. Everything is different here, and we may feel uneasy when we try to pray. Sometimes our internal feelings and spiritual senses go soaring up, while at other times some mistake brings us quickly down. Our life is just a series of ups and downs. After the blessing, however, even if we do make some mistake, we need never come down below the top of the second stage. It is so important to realize the great difference in receiving the scolding of God in the indirect domin-

ion of His love and receiving the accusation of Satan.

You have passed through judgment and no longer have any relationship with hell. Apart from the one condition that can make us fall, our relationship with God and the True Parents cannot be cut. I want all of you blessed couples to remember what stage you are in. Here in the third stage is where we stay. It is a completely different dominion because it is a dominion of God's love.

Now that you are engaged, what do you think is the difference between engagement and blessing? Are you blessed couples or not? Are you at the top of the second stage or not? At which stage are you? If you are already at the top of the second stage, what is the meaning of the actual blessing ceremony? There are several important processes involved in the blessing. The first of these is the holy wine ceremony. The next is Father's blessing prayer and announcement to God and Satan. Please remember that one is Sung Sang and the other is Hyung Sang. The holy wine ceremony is like the Sung Sang level of the blessing and represents the main content of the blessing. The blessing prayer and his declaration that you are God's sons and daughters is the Hyung Sang or the external condition of the blessing. If you engaged couples really want to know where you stand, you are exactly *on* this line (between the second and third levels). The Sung Sang aspect of your life is already under God's indirect dominion. One step has been completed, and the rest will be completed at the time of your actual blessing ceremony.

I want to give you some detailed advice now about your daily life. The most important thing is that you understand the real meaning of the blessing. My

deepest point of advice to you is never to compare your fiancée with other people after you are matched and engaged. Maybe just after the matching, you are excited because so many things are revolutionizing your life. But as the days pass and you notice the relationships of others, it is easy to compare other people to your fiancée. Have any of you experienced that? Please don't do it. It's a very serious mistake. What are you really thinking when you compare someone else to your fiancée? You are probably focusing too much on married life, thinking of your fiancée as *my* husband or *my* wife. This is the level from which you are comparing what aspects are good, bad or lacking. Be honest. This is a really bad attitude because your fiancée or your spouse is much more than simply the person who will become *your* marriage partner.

We may use the name "fiancée" or "spouse", but your fiancée is also the most important person in your salvation. *Your* fiancée is your second Messiah, without whom your salvation is ineffective and has no meaning. It's impossible for you to reach salvation alone because Adam and Eve fell together as a couple at the time of the Fall. The final restoration process must be undertaken in pairs. Without your partner, salvation is impossible.

Many Christians compare Jesus with someone. But was it Jesus' faith, educational background or job that made him great? Of course not. The Messiah is the Messiah. In your case, your fiancée is *your* Messiah, not someone else's messiah. You absolutely need him or her. Please remember this principle in your daily life. If you forget this, you will make many mistakes. Sometimes you may have the feeling that you have been given a burden. Thinking about our appearance, education-

al background, church history, capability or character, we may feel that our fiancée doesn't measure up to our standard. Have you experienced this kind of depression? I think many of you have had this kind of feeling, but I hope it will not continue. Blessing is not a business, so how can there be such a thing as "a poor deal?" You absolutely need him or her because your mate is your second Messiah. This is a very important and basic point.

In so many cases we don't understand external conditions. We don't really know what kind of conditions our ancestors laid or even how mature *we* have become. Before matching, Father does months and months of praying. Because he is dealing with our eternal lives, he needs to open his spiritual senses. A fiancée becomes an eternal spouse, therefore he is very serious in deciding which second messiah to give us. Don't compare your fiancée with others. You were actually blessed in True Parents' womb and have not yet emerged to the outside world. Even after you are blessed and enter the gate of the Heavenly Kingdom, you are still in need of rebirth, in a sense. In one sense, we are still in the parent's womb. A baby who is in the mother's womb is not in the position to think for himself, so if we compare, our standard is very bad. Please don't do that.

Even though you have been through the engagement ceremony, some of you are worrying about your life ahead as blessed couples. In front of you, you see many older blessed couples whose lifestyle is difficult and who still sacrifice a great deal. Sometimes when they struggle and fight you are doubtful whether they really have experienced true happiness or not. This kind of thinking can make you concerned about your own future. It's true that the ideal of blessing and the

reality of blessing *are* different. Originally, the blessing is only to be granted under the circumstances of God's ideal; and we cannot receive God's original ideal of the blessing at this time. Even though Heavenly Father wanted to give Adam and Eve the ideal blessing, their own actions brought them outside the ideal.

Presently, there are so many difficult situations influencing us, even on the levels of society and nation. But when you have blessed children and grandchildren, they will receive the blessing after reaching individual perfection at the top of the third stage instead of the top of the second stage. It is only our generation who will be blessed at the top of the second stage. Our blessed children and grandchildren will have already reached individual perfection when they are involved with organizing their family life. But in our situation we need to witness, fundraise, sell newspapers, and take care of our families, all at the same time while we are growing to individual perfection.

You may think that you and your spouse really want to love each other, but when both of you are together in the same place day after day, do you think it will be easy to keep loving each other? Even when we feel happy about the love between us as a couple, it is normal that one partner may be more focused on the public mission, God's will, True Parents' heart, or the nation and world situation. In this special age and generation, our blessed couples definitely do experience limitations to their loving. Yet, because of this, can we deny the great value of the blessing? The areas above the second stage and below the second stage are completely different; our blessed couples *do carry* a tremendous burden. However, we are fortunate compared to other mem-

bers and especially to outside people. Even in our lives with our own husband or wife and children, we need to sacrifice because there is no other way to ease the heart of God.

Let us consider what the real meaning of going the reverse way. Do you think it means going the wide or the narrow way? The narrow way is the reverse way. Even to come through this narrow hole by myself is not easy, but it is essential that each of us goes through as a couple. In my case, I have a wife and six children. How is it possible for us to get through this narrow space? The only way to reach individual perfection is one by one. For my spouse to be able to pass through this narrow space, she needs to be separate from me. Even my lovely child must experience some separation before the parent-child relationship can be fully developed. This does not mean only physical separation. But even in the essence of our internal lives, our particular generation must go a sacrificial way and endure special circumstances. The serious kinds of circumstances we pass through ourselves will never happen again. Therefore, in preparing for the blessing, try to concentrate on fulfilling internal conditions. It is not external faith or an educational background that is important, but rather the fulfillment of our first objective purpose—the perfection of our love for God.

According to the Principle of Creation, there need to be triple objective purposes for the four position foundation to be fulfilled. Usually these positions are represented by God, Adam, Eve and a child. In Adam's case, his first objective purpose is to God, second to his spouse and third to his child. In the woman's case also, God is her first objective purpose, her husband is her second objective purpose,

and third is her child. In the child's case also, God is his first objective purpose, second is his father and third is his mother. The best condition you and your spouse can do to prepare for the blessing and blessed life is to concentrate on how you can fulfill the first objective purpose to God. If you train yourself to fulfill this lifestyle, you will easily fulfill your relationship with your spouse and your child. If you begin your family life with your spouse and have a child together, before you have made this kind of relationship, difficulties will often arise. Your spouse and your child are on the visible side, and Heavenly Father is on the invisible side. It is not difficult to make a love relationship with someone who is clearly visible, but it is not so easy with invisible God. You and your spouse should check each other. If you are really concerned about your blessed life together, the most important thing to concentrate on is how you and your partner are fulfilling your first objective purposes to God.

Without a strong relationship with God, a blessed couple could easily feel that there is too much sacrifice. If you have a strong relationship with God, however, you can easily overcome this kind of feeling. Don't try to love each other horizontally because you will easily come down if you find any challenge pressing on you. After you have fallen down you will have no relationship, so don't allow the direction of your relationship to become horizontal, even if you meet a strong or challenging situation. Normally, it is easy for you to love each other during the matching period. Sometimes you share letters or show each other your good aspects, make-up, etc. But when you are together for 24 hours, it is not easy. Communication can be difficult, as we

learn to share with each other more and more deeply. Horizontal love is always changing its direction because it is not firmly centered on God, so it is important to learn to love each other through God.

What percentage of harmony is there amongst you matched members and your fiances? Does it seem good? "Great?" Does great mean 99% harmony, or 75% harmony? Please don't concentrate on harmony! Why not? I want to explain. Presently, you may have the opportunity to see your fiance or receive a letter from him. Everything may seem wonderful or great, but when you live together 24 hours, many different things will come up. You and your fiance have lived for over 24 years under completely different circumstances. You may have experienced different cultural or family backgrounds or different educational backgrounds, so for you to hope for complete harmony automatically is a mistake. You have really misunderstood. It is in this sense that I advise you not to concentrate on forming any particular degree of harmony. If you find twenty per cent harmony, it is a good match. Perhaps your present feeling has been, "What shall I do, our harmony is only 50% or 60% harmony and everything else is difficult." In this case, after my speech, you can think about how fortunate you are if you feel united 50%. Please keep this kind of feeling. There are many reasons why it is true.

Suppose after the matching, a husband and wife find approximately 20% harmony. The husband's standard and center of thinking is this point here and the wife's is here (draws diagram). Yet because of our Heavenly Father's blessing, our goal is here (indicating a point above each of the two points). Even though you have

20% harmony, you can't be satisfied because your goal is here, in God. Don't try to find unity within each other. It is better to ask your fiance why he didn't come closer to here (indicating God's position). It is absolutely wrong for the husband to wonder why his wife isn't coming here (to unite with *his* own position). Never hope for this, but try instead to guide your husband or wife to God's position. If you try to develop your relationship with God first, then one or two years later, you will both arrive here; (at a closer position to God) with more area of unity with each other. If you do, you will have kept your own integrity and character, but at the same time, your love will be reaching your spouse *through* God. Your spouse will also be able to do the same, and maintain her own character as well.

Our percentages of harmony may not be so ideal, but our process is. There is no other way, so don't ask your spouse horizontally to unite with you. Instead demand of yourself to become closer and closer to God. We are all following the same process, but because everyone has a different character, some of us want to develop our give and take quickly while others are slower or even reluctant. If you keep centered on God, however, this will not be a problem for you. At some point, both husband and wife will reach here (indicating God), together and find 100% harmony. In another situation a husband may stay here and his wife may stay here, very distant from each other. Actually they are not stationary but always changing. Perhaps one person will reach a certain point and after waiting for some time, address her spouse, "Please come quickly to this level." I urge you not to do this; everyone's tests are different. Some of us move slowly, while others go more

quickly. We shouldn't ask each other to do this. Instead each of us should concentrate on working to become closer and closer to God. Believe, me, even 20% harmony in the beginning is good.

Remember, that in every case where there is a struggle with your spouse or family the main problem is that you don't understand your own nature or character. These perfectly formed circles actually represent ideal character, but unfortunately our characters cannot all be represented by a perfect circle. Someone has to have this kind of terrible character (indicating an irregular shape on the blackboard). We are nearly always like this and never like this (true circle). Our characters have been growing under Satan's dominion for 6000 years so if two people are struggling together it is because everybody has sharp edges: they can easily dig into each other. It's true. Because of this 100% harmony will be a very difficult thing for our generation to achieve. To whom could Father match this person and expect them to be 100% harmonious?

I remember in Korea, either in the 777 or in the 1800 Couple Blessing, there was a member who really struggled with Father's direction at the matching time. The first time Father spoke to this member he indicated, "This person is really wonderful for you. You should discuss." The woman went away to discuss with the brother, but he denied her and she became depressed. Then Father suggested another brother for her saying, "This person is really a good complement for you." She was again denied. On the last day, when Father said the same words about another brother, this sister was very depressed and doubtful. By what method can Father match people? For three days Father continued to say "This person is wonder-

ful" or "He is the best person." How can there be so many "best" persons? This sister didn't understand about her character. Actually, this does not just apply to her but to each of us. Everybody is a son or daughter to Heavenly Father and True Parents. But in so many cases our characters are like this (irregular shapes). Father might first have thought about this kind of brother (one irregular shape). It seems to fit very well. But when this brother denied her, Father had to think again. Father is well aware that nobody has an ideal character, but he tries to match us so that everyone can be complemented and become his son or daughter.

If you are really concerned about harmony, I advise you not to judge your situation too quickly. This is a terrible attitude. When you are with your fiance or spouse you may sometimes have different opinions about something. What should you do? Under the ideal of the blessing, it would be wonderful to have exactly the same opinion or idea, but your opinions are bound to be different sometimes. In these circumstances I have learned from Father's guidance that the best thing to do is to try to think about whose way is more sacrificial or who thinks more of the future, and whose opinion is the more public one. When we bring ourselves under God's dominion we really live public lives. Try to think of the more public side, or the purpose that considers the whole rather than the individual. How do we decide what is the public purpose and what is the individual purpose? In our generation, the sacrificial way is the public way. Sometimes when the two of you hold different opinions, compare whose opinion is the sacrificial or public one. My wife and I decided just after our Blessing that there would be no husband's

or wife's opinion under any circumstances; in every case we would try to follow the public opinion. It didn't matter whose opinion it was. Sometimes our opinions are just temporal, and don't focus on the future. But a far-sighted opinion is a better opinion. You need to make a certain standard, because as you communicate you may sometimes arrive at a completely different opinion.

Now that you are matched, what kinds of relationship do you have with each other? Previously there was not such a long time between matching and blessing, but in your case it must seem like a rather long time. In this in-between period, how are we to relate to each other? After your engagement ceremony I visited some local centers. At our meetings I usually asked matched members, "How often do you send your fiance a letter: once a week, or once a month, or once a day?" At that time I guided them: "Whatever you decide is good. But please try to be consistent." In some cases, in the month after matching members wrote every day, but then in the second month once a week, and then after three months, once in two weeks. I don't like this kind of attitude. Think about your public mission and try to regulate your communication with your fiance accordingly. It is natural that you will be concerned about your fiance, and you *do* need to send letters to develop communication with her. How often do *you* think is best? What will your fiance's feeling be if you send a letter every day in the beginning but after this, you do not continue a consistent pattern of communication? What would he or she feel? My suggestion to you is to write a minimum of once a month. You should report to your fiance the important events of your lifestyle, not only your external

daily schedule; what is most important is your internal content: how you are developing your relationship with True Parents and your members and how your heartle is developing. You can especially mention people you have met recently and the things that you discussed, expressing how you felt or what you learned. This kind of thing will be helpful to each of you.

There are many kind of methods. Sometimes members keep a diary of their daily life. Usually at evening prayer time, they record certain things in a notebook. Because of your busy schedule, you need only devote a small amount of time keeping such a notebook. Any spare time you have you can write down even simple things—your thinking and your internal feeling. Presently many of you think you must send your letter immediately after you have written it. Don't think like this. You can write every day or at any time when you have the chance. Then at certain times you can gather the information together and send it to your fiance. But please continue this process in your relationship. Even though you are matched you have not yet been blessed, so you should focus completely on your public mission. Don't focus on *your* fiance, but at least try to continue such a process of recording. Even to write something each day should not be a problem if you are diligent.

Here in the New York area there are many fiances living close to each other. What is it like for you when you meet each other? There will be many times when you meet each other; so what form of greeting should you use? Is shaking hands good? Or embracing? Or kissing? What exactly do you want? What degree of closeness should or shouldn't be ex-



pressed.

You are young people and to become closer and closer to each other is not good at this stage. You and your fiancé have eternity before you. Please don't be impatient about this point. The important thing to realize is that your physical closeness has no meaning in itself; it is the content of your love that is important. Your fiancé is also your second messiah, and you need certain development of heart before you can fully embrace him or her. To say hello, shake hands, or even kiss is simple. Anybody can do it. But the preparation of your heart is more difficult. Perhaps shaking hands is O.K., but please

don't do this too often. I don't like to see everyone shaking hands in the lobby and Grand Ballroom of this building. It would be difficult for Father to make a rule directly about this point, because anyone who made a mistake would need a scolding. Remember that this is the time for internal preparation. Try to focus more and more deeply on your internal content. You are really fortunate to have a lot of time after the matching but before the blessing.

Your physical, internal and spiritual preparation is not sufficient in most cases; so you can prepare yourselves through this kind of period.

# In Christ there is no East or West

By Marie Ang

On the afternoon of February 28, 1969, after a very busy and intense week, Edwin and I found ourselves walking up the crowded little aisle in Upshur House, Washington, D.C. towards our True Parents to receive the blessing of marriage. The room was packed with Church members and guests, the atmosphere was charged...it seemed as if we were in a beautiful, pure garden. And although I knew very little about this older, oriental brother who was becoming my husband, I was completely sure this was the way it was supposed to be.

During the days just before the blessing, Mr. Eu was giving lectures on the Divine Principle. At the same time, in another part of the building, our True Parents had been interviewing candidates for the blessing. As newly engaged couples were announced, there was much excitement, joy and a somewhat more peaceful atmosphere. Everyone was working feverishly on the many preparations for this glorious day.

Father had decided to bless thirteen couples. As we lined up to enter the room, the emotions that I experienced were

incredible. I felt great joy and yet I felt very unworthy to be there. There were feelings of sadness as some of the older Church members who had helped to guide me into the Church were not included in this blessing. But I was also filled with gratitude to Heavenly Father for this new life, realizing to some degree that I must be responsible to maintain a high and pure standard in myself and our future family. This responsibility seemed awesome, yet quite simple. (At that time we had almost no contact with blessed couples or families, so our understandings were quite idealistic. The reality of our mission became evident as we began our married lives and started our families. In one sense it was a real pioneer mission!)

The emotion that amazed me the most was feeling completely confident and at peace that this was God's desire for us, even though Edwin and I hardly knew each other.

As we walked down the aisle, bowing every seven steps, I knew we were "walking through history" together as a couple to begin a new life and lineage, and that our ancestors were there, celebrating

with us. It is a day that will eternally be a vivid memory.

That evening, Father and Mother asked each couple to sing. For most, if not all of the couples, it was our debut! Edwin and I were inspired to sing, "In Christ There is no East or West." It seemed appropriate as we were from the East and West coasts of this country and also were coming together from the Eastern and Western worlds. That evening, I think we all were aware of a feeling of unity with each other and our True Parents.

Yet, when one is confronted with the daily realities of life, living with a spouse from an entirely different culture, there surely are times when there definitely *does* seem to be an "East and West."

### **Our different backgrounds**

Edwin and I were born on opposite sides of the earth in very different cultures and climates. Yet we seemed to have a fairly strong common base on which to begin our marriage. Cultural differences have posed minimal problems.

Edwin is Chinese but was born in Indonesia in Eastern Java. His parents are Confucianists. He grew up with many brothers and sisters in an extended family situation. His father was a successful businessman, but they lost everything during the war, including the cohesiveness of his family. As a boy, he attended a Dutch Reform elementary school. Then later, after the war, he went to Hong Kong to an Anglican (Episcopal) high school, where he became a Christian. A few years later he received a scholarship to attend International Christian University in Tokyo, Japan. After graduating from there he was then able to come to the United States to do his graduate work in the field of economics. It was his dream (on the basis of a promise to God to do

His Will) to help the poor people in underdeveloped countries. He had been in Berkeley about ten years before we met, so he was, as one Korean missionary told me, quite Westernized. He had also lived in several cultures and had grappled with learning languages.

In contrast, I was born in Michigan and raised on a farm near where my grandparents had pioneered. They had worked hard to eek out a living from the sandy Michigan soil. Their faith in God was strong and so many of my relatives are either ministers or are devoted church workers. My parents, attending church regularly, did their best to pass on to us Christian principles and values. We didn't have so much in a material sense, but I am grateful for my parents' faith in God, and the opportunity I had to grow up in a relatively healthy and pure environment. I went on to become an elementary school teacher and did some traveling abroad. This gave me some awareness of other cultures. However, I was fortunate to spend one summer traveling in Japan and Korea just before meeting the Unification Church.

This is, briefly, our background. We feel we were guided in our preparation for the blessing in many ways. So when I left my teaching position in Northern Virginia and went to Berkeley, California to join my husband in beginning our life together, it was a time of great happiness for us.

### **Life together**

The first three years of our marriage were spent in Berkeley where we saw the Center grow from a handful of members to around sixty brothers and sisters. During this time, we also had our first child. These were really years of tremendous joy and fulfillment, hard work, and also a period of adjustment to my role as

wife and mother in the midst of a thriving Church center.

I was always quite conscious that my husband was of a different culture and race, but this added an element of excitement to our marriage. Somehow, through the years, as we have gone through various missions, sometimes working together and sometimes separated, I have grown to very rarely think of my husband as Chinese, but as Edwin, my husband, with his own unique personality.

I often think of the international couples in our church who are having to overcome all kinds of barriers as they work out their relationships within their family. It's exciting to marry someone from another race or nation, to have interracial children; but when there is a language problem, or a wide cultural difference, there must be trying and frustrating times too.

### **The language barrier**

I must say we have had minimal difficulties in our home due to language since Edwin has spoken English for many years. However, I must admit that the first time I talked with him over the phone, I could hardly understand him! The area of communication is so important in a marriage relationship and is sometimes not so easy, even when the same language is spoken. I really feel it is an area where one must have unlimited patience in realizing what one's husband or wife is saying or feeling. Communication is so vital and necessary, although of course it takes more than good communication for an ideal marriage.

It is interesting to see couples in our Church who each have a different native language but communicate in a third language. Their children are learning this third language, which many times is English—or the children are being taught

several languages simultaneously. Although there must be frustrating moments for the parents, what a rich heritage these children have as they continue the heavenly lineage! Racial and external differences eventually melt away.

### **Living situation**

Before coming to Barrytown, we had always lived in a Church Center. But here we have our own living quarters away from the seminary activities. We have the tradition in our home of removing our shoes at the door—partly for practical reasons of keeping the floor clean, and partly due to my husband's personal background and preference—(and our tradition in the Unification Church too, I guess!) Anyway, there are times when our four children plus friends are going in and out that I wonder if it's really necessary. I sometimes would really rather wear shoes—yet I realize we have to be consistent or the children become careless. It seems like a small thing, but one's upbringing has its effect in small things like this.

Another minor area in which I find a challenge is table behavior. There is the Eastern reach-for-what-you-need and the Western pass-the-food-to-the-left. We seem to always be somewhere in the middle of the two traditions at our house! Small, but interesting. To our family, the differences in East and West show up in subtle ways, but with a family of six, it becomes obvious!

### **In-laws**

Sometimes meeting one's in-laws from another race or country must be quite a traumatic experience, depending on their attitude toward the Church, etc. Unfortunately I have had very little contact with my in-laws as they are living in

another country. But I find it interesting to see my husband's way of serving my parents when we are with them—showing them the upmost respect. It really won the hearts of my family! He would suggest taking them to a good or even expensive restaurant, when I knew they would be happy and probably more comfortable in just an average eating spot. The attitude towards parents the high respect that is



**Dr. and Mrs. Ang are presently living at Barrytown with their 4 children.**

given them in oriental cultures, I felt, has been shown to my parents by my husband.

Each blessed family in the Church, I feel has a unique situation with the wonderful, but often challenging, task of restoring one's lineage and pioneering the path to the kingdom of Heaven as a family. It is often not easy in our situations, living in such a confused and troubled world.

Although there are difficulties in any marriage to work out, and perhaps additional problems in international or interracial families—if you have an embracing heart and a strong and abiding faith in Heavenly Father and our True Parents—and can communicate this to other members of your family, then problems can be overcome and the unity maintained and enhanced over time.

A few weeks ago our family was on an outing and a lady came up to me exclaiming, "And who are these beautiful children?" I started to introduce them to her, but suddenly realized she was really asking, "Where are they from?" I explained our situation and she said, "Oh, don't you wish you had those beautiful oriental eyes?" It takes a person like this to remind me that our children have oriental eyes. To me they are simply the eyes of David, Joni, Dohi, Jennifer, our contribution to God's growing family which will one day transcend all barriers into one family of God in which there is "No East or West"—only the best of each!

# I was taught faith through my child

By Masaru Masuda

Excerpted from *Shuku Fuku* Winter 1980  
and translated by Atsuko Ono

Before the blessing, I was working in the same mission as my wife; however, she was located elsewhere and we had never spoken. Because she was older, I had a casual interest in her, but she was quite different from the wife I would dream about in my heart.

At the blessing, Father praised my spouse, saying, "This girl has faith. She is a good girl because she has love. She is very patient." I felt at that time how easy it is to join the Unification Church but how difficult it is to continue, and how even more difficult it is to accomplish what is needed to enter the Kingdom of Heaven.

For three years I struggled. I reached the age of 34—almost half a lifetime! It was then I realized that I truly had to overcome this obstacle without further delay. The way to victory can be opened by a desperate will. God will help if a person is desperate, but He will leave you alone until you realize that you must become desperate.

In my case I was proud to have joined the Unification Church early. I told myself that my mission couldn't be accomplished if I always thought and worried about my

wife. I thought, "I can overcome this obstacle if I have the resolution to accomplish something in my work!"

As a couple we were in a time of crisis, but my wife said very little. "We don't need to make a big effort to solve our problems," she said. "You are suffering over me day and night, but why? The problem will be solved if you just think about me only one-tenth or one-hundredth of the time I think about you."

When I joined the Unification Church I thought that being lectured to by a woman was a discredit to a man, and I determined that I would not be moved by such a lecture. However, when my wife spoke, she did it with her heart and it wasn't like a lecture.

Then I started to think. Did I think of her as she did of me? I had thought that I had been suffering, but my thinking was in the wrong direction. God was telling me through my wife what His desire was for our blessing. The problems would be solved if I would think about the meaning of the blessing even one-tenth or one-hundredth as much as did my wife.

When I realized God's message, it was like someone had struck me on the head,

so I believed it was true. I examined myself. For the past three years I had considered my wife as a possession, but now I stopped thinking that way. I now regard her as the person given to me by God through the blessing. I had to struggle to change my attitude, but many brothers and sisters noticed and thought I was a different person. I realized how arrogant I had been in the past three years. I was so sorry to have spent such a shameful three years. I felt I had lost those years and cried with regret that I could not regain them. Since then, however, I have truly done my best.

When we had overcome our crisis, my wife became pregnant with our first child. Normally a baby grows in its mother's womb for 280 days, but our daughter was born prematurely after only seven months. During her pregnancy, my wife never had morning sickness, but she wasn't well. I never understood how serious the problem was. I put her in the hospital because there was a danger of miscarriage, but thinking she would be all right there, I stayed at home. Very early that morning my wife called from the hospital, saying, "Please come!" I was extremely tired, and when I had hung up the phone, I decided to sleep for five hours before going. The next morning, though, when I arrived at the hospital, I found my wife had gone to the delivery room and had given birth to our child. She weighed only 1 kilogram and there was little hope for her survival. A director of the hospital came to me and said there was no hope. "Is she alive?" I asked. He said she was alive but he had given up hope already because she was so small and weak. I became very angry that a doctor would have such an attitude, so I called an ambulance to take the baby to another

hospital. I found an infant hospital that had the facilities to care for premature babies, and directed the ambulance to take us there. The driver made an error, however, and took us to the wrong hospital. That hospital did not want to accept us because there was no room, but the doctor who examined the baby knew that she would die if we tried to get her to the infant hospital. Her body temperature had already fallen, and she would not survive another trip. Therefore, he took personal responsibility for her admittance, and she was put into intensive care.

For one week the nurses watched her very carefully. Because she was so small and weak, she could not eat by herself. She had to be fed with tubes into her nose, and she could only take one teaspoon of milk each feeding. After one week, they were more confident that she would live, but then we began to worry that she may be blind—another problem with premature infants.

I didn't know what I would do if my baby became blind. I thought that even if she were I would have to raise her so that she would be able to see with the light of faith. She was to have an eye test on her twenty-first day, so I began to pray strongly for that time. On the night of the 21st day I couldn't sleep. As I prayed, the morning came and the sunlight cast a shadow from my lamp. Seeing that I thought, "How shall I teach my daughter light and shadow with faith? Even if I had much faith I thought I could never teach it." Then I prayed with many tears, "Heavenly Father, please let her see the light!" For three or four hours I prayed, "Please let her see light and shadow with her own eyes!"

At about 9:00 a.m. I went to the hospital to see the results of the eye test.

# Religious education for our children

By Linna Rapkins

I have helped with Sunday School in our church now for about three years; first in Berkeley, Calif., then in Barrytown, N.Y., and now in Tarrytown, N.Y. My overall comment is that it certainly has been a pioneering and usually rewarding experience, and I am happy to be able to work in this capacity.

For this article, I have not done an exhaustive study of our Sunday Schools; but I will try to share what information I *have* been able to glean in a short time, and primarily I will share what I personally have learned and what we have done in the Sunday Schools in which I have participated.

Since most of the American blessed children are young, parents are just now getting seriously concerned about the religious education of our children; therefore, Sunday Schools have been gradually appearing in more and more centers. At present, however, the status of our Sunday School program is that separate groups are developing separate programs with each group probably grappling with basically the same problems and questions.

The status of our Sunday Schools also is that they vary in nature. For example, in Tarrytown and Barrytown, almost all the children have lived in the area for a while; they are relatively stable groups. In New York City, on the other hand, mostly children of recently joined members attend, so their enrollment is somewhat unpredictable and changing. In such a situation, it is impossible to develop long-range plans. The age range also varies: Barrytown is about 3 to 9; Tarrytown is about 5 to 16; Washington D.C. is about 4 to 12.

Although there is diversity in situations, still we have certain questions in common to work out when starting a Sunday School program: (1) What should our goals be? (2) What curriculum should we use? (3) How do we set up a lesson plan? (4) How can we make the lessons most meaningful and interesting?

## Goals

What should our goals be? Perhaps most of the basic ones include the following:



- 1) To help our children develop their relationship with Heavenly Father.
- 2) To help them love and appreciate True Parents.
- 3) To instill principle values; to help them *live* the Divine Principle even if they do not know the theory.
- 4) To help them know their roots—Judeo-Christianity.
- 5) To help them feel a part of our church by learning our songs.
- 6) To teach them to pray.
- 7) To help them, on the foundation of the Bible, to start understanding Divine Principle teachings.
- 8) To help them feel a sense of reverence for worship time—and Sunday School in particular.

## Curriculum

Then, how do we achieve these goals? The first things we must do is decide what we should teach. Established churches have full-time curriculum developers who not only plan the overall curriculum but also develop the Sunday-by-Sunday lessons, including materials and visual aids.

In three places where I have helped, our approach with small children (ages 4 to 8) has been primarily to provide a foundation in Judeo-Christian social ethics and doctrinal teachings and traditions. This past year in Tarrytown, Rebecca Salonen developed a plan for the entire year. It was all laid out: Creation, Fall, Old Testament history, Jesus' birth, life, teachings, and death, and the history of the early Christians.

Each Sunday, then, we had a theme which was introduced to the entire group, along with a song, prayer and offering, after which we divided into three groups: Primaries, Juniors, and

Seniors. Each class studied the same theme, but on different levels. The goal for the Primaries was to teach the Bible stories and, where possible, an object lesson for everyday living. For the Juniors, the goal was to review the Biblical story and introduce the Divine Principle viewpoint in relation to it. For the Seniors, it was to study the Divine Principle in greater depth. Thus, if the topic was Noah, for example, the Primaries might hear the story and have an activity to reinforce learning. The Juniors might review the story orally and hear an introductory lecture to the Divine Principle concepts regarding the story. The Seniors would probably hear a Divine Principle lecture and have a discussion on Noah's mission and life.

Although our program has not been developed extensively beyond this point, we plan generally to continue with New Testament history, Resurrection, Consummation of Human History, and Second Advent. Much of this, especially New Testament history, is more suitable for Juniors and Seniors; thus, we are no longer necessarily following identical curricula. The Primaries will be focusing more on review of Creation and Fall lessons and a great deal in relation to everyday values—i.e., object lessons. At this point, we are planning month by month.

At Barrytown, they have been developing a unit on True Parents and Unification Church, which has been very exciting for them, especially since they live in a place where Father occasionally visits.

## Lesson-Planning

When the time comes to actually plan a specific lesson, we run into another problem: *how* to plan a lesson and



**Sunday school class at Gracemere. Teachers: Hillie Edwards and Mim Kohn.**

where to get ideas and materials. When we teach Bible stories, one option is to go to Bible bookstores; however, those materials are usually not exactly right for us. They may be very opinionated and sometimes somewhat simplistic. Children are exposed to many kinds of interesting and sophisticated teaching methods both at school and on TV, and these Sunday School materials are often not so interesting. Even so, they can be used as resource materials for providing ideas on how to go about planning lessons and activities to accompany the lessons.

Another option, of course, is to develop one's own materials; when teaching the Divine Principle, this is the only

option. But to do this, it takes educational knowledge, a creative mind, practical hands, some money, and a lot of time. If one does not happen to be artistic, it may be particularly forbidding. But projects for young children are important in making Sunday School interesting and educational, so we don't want to give up on it.

By "project," I mean many things, not just art activities. Here are some examples of things we have done. While studying Moses, we went outside and acted out the Exodus from Egypt. Even the dog got into the act and crossed the "sea" with us, and our Pharaoh particularly enjoyed the opportunity to be the big boss and tell the others "no" every

time they asked to leave. While studying Solomon, we partially built a temple out of clay in order to learn about the layout of the temple. We built a scene of life in Abraham's times by covering a piece of cardboard with a soap powder-brown tempera-water mixture (sand could have been used), building tents out of cloth scraps and twigs, and making people out of clothespins. This took several Sundays. Sometimes the children like to divide into teams and have an oral quiz. While studying Old Testament history, we worked on memorizing the 23rd Psalm, each week learning one more line. Another idea is to let one group tell a story on a flannel board to the rest of the class or to another class. When all else fails in the idea department, one can just photocopy a picture to color or let them draw a picture of something from the lesson. Although this would become boring if done every Sunday, it can be done occasionally, and it can be made more interesting by using different kinds of paper and utensils, putting on a special border, etc.

In New York City, Ken Weber has been working on visual aids to use with his class. He has written some stories for the children and has developed several "filmstrips" (actually strips of paper which are shown through an opaque projector), using a cartoon style to convey the messages.

I guess it is obvious that I proceed on the assumption that children *can* enjoy Sunday School, that they learn more when they enjoy it, and that projects are a step toward making it interesting. I do not believe long, eloquent lectures to children instill much appreciation of religious principles; greater results are likely to be achieved by encouraging

them to join in discussions and to share their feelings, ideas and questions, and by using a variety of teaching methods. Instead of just *telling* them how to act and what to believe, we can make learning come alive by doing things like telling a true-to-life story with a moral, discussing real life experiences, role-playing meaningful situations that children confront in their lives, and doing things for others. For example, Mim Kohn in Tarrytown, instead of just telling her class to do things for others, used one class period to bake cookies to give to others. Another time, rather than talking about the wonders of God's creation, she took them on a nature walk.

In California, under the direction of Mr. and Mrs. Sang Ik Choi, we not only had Sunday School, but we had lunch and recreation together as well. Sometimes we merely went to a park; but sometimes we went to the beach, a museum, an amusement park, etc. It became an all-day affair, the goal being to make Sunday something to look forward to and to help the children associate learning about God with pleasant experiences.

One goal mentioned at the beginning of this article was to help the children feel a sense of reverence for worship time. This does not happen automatically. The environment *must* be set up ahead of time, and the children must be instructed on how to behave and what to expect. The easiest way to set up an environment, of course, is to meet in a special location. In California, we gathered together from the entire Bay Area to meet in one of the church centers while the members were out at the farm. That was special. In Barrytown, they

meet in the chapel for an opening service, and this is special because they are not allowed to go there the rest of the week. Before entering, they are instructed to remove their shoes and cease talking. In Tarrytown, however, we hold our services at Gracemere in the very house and even the very rooms where many of the children play during the week. Therefore, we have to be doubly careful in setting the atmosphere. We do it by clearing away the toys, neatly arranging the chairs, setting up a display or altar, putting a sign on the door announcing Sunday School, having music played at arrival time, and training them not to talk in the "sanctuary." These kinds of preparations are important in any meeting

place, of course.

As more of our blessed children reach school age and as more people join our church who have children, interest in religious education for our children increases. Members are asking questions about how to teach their children. Perhaps none of us knows the answers yet; but as we pool our ideas and experiences, perhaps we will gradually develop something which is meaningful and effective. And many of us look forward to the time—preferably in the near future—when we will be able to have a Sunday School Department where curriculum is developed, and lesson plans and visual aids produced for those centers and families who can use them.

# The history and practice of our Church traditions

## Part II: Baby dedication

By Mrs. Shin Wook Kim

At the time of birth, while the mother is in labor, you should spread holy salt in the room where the baby is to be born and place seven white candles to the eastern side of where the baby will come out. (These candles can be put in a row, in a candelabra, or they can be arranged in a circle on a large plate or stuck in a dish of rice or beans.) The candles should be lit just shortly before the baby is delivered (about 10 minutes); they can be blown out after the birth is completed. Also, put more holy salt around after the delivery. Keep these seven candles to use for the Dedication Ceremony.

The Dedication Ceremony can be held on the 7th, 8th, 21st or 40th day after birth; or, it can even be held on the 120th day or the first birthday. (If the parents did not know to make the ceremony at the proper time, they can do so on the child's next birthday. In this case, if the child is perhaps four years, he can bow together with the parents.) The parents should be dressed in their white ceremonial robes and the baby and anyone else participating should be in white if possible. You will need holy salt, the seven white candles from birth and a picture of the True

Parents.

Place the baby on a blanket on the floor, with the candles toward his head and the True Parents' picture behind the candles. The father and the mother stand toward the baby's feet, facing east, with the father on the right. Any other people should stand behind them. (See digram)

Begin by spreading holy salt in the room and on the people and (just a little) on the baby. Light the candles. The parents make three full bows (everyone together); then they pray in unison, something to this effect:

"Thank you very much, Father, for giving us this baby. All of us are branches of the True Parents. Today please make this baby to be a true child of God. As this baby grows please make him (her) to be the son (daughter) who can please God. Please guide us."

(Pray not only for the child before you but for all other children who will be born to you in the future, that they may also become true sons and daughters of whom God can be proud.)

At this point, the father picks up the baby, holding him as if to offer him, and prays:

“This is not my baby; this is your baby, Heavenly Father. Please guide us to be good and true parents to this child.” (If she likes, the mother can hold the baby’s hand; but the prayer and offering are to be made only by the father.) Then sing some appropriate song, a happy, smooth song like “Song of the Garden.” Then take pictures.

Do not throw away the candles but keep them always. Mark them with the baby’s name, the use and the date of the ceremony. Mrs. Kim would like to be given one of these candles. At the time, when another blessed couple is expecting a child, you can give them one of your

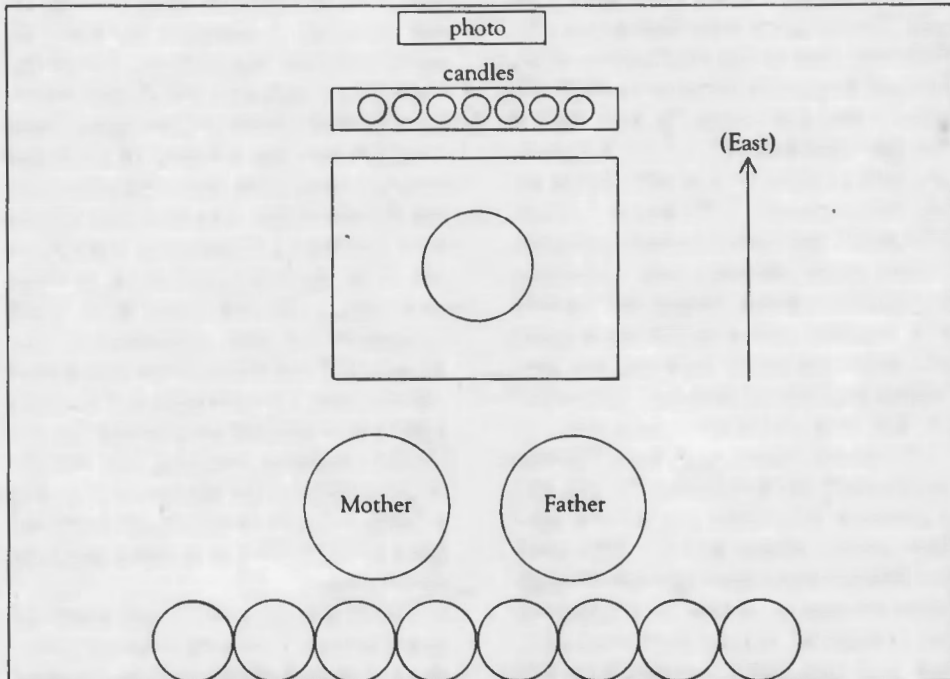
candles to use in lighting their seven candles.

*Is it good to ask an elder member to conduct the ceremony?*

The reason why we did this before was that the parents themselves did not know how and needed someone to show them. Of course it is all right if you want someone else to conduct the ceremony, but the dedication, the act of offering the child is for the father to do: “This is not our baby but yours.”

*Does this ceremony have anything to do with removal of original sin?*

No, this a ceremony of giving, of dedication.



## Book Report by Sandra Lang

# “Pregnancy after 35”

(Carole Spearin McCauley, 7  
Pocket Books \$2.25)

Most young women think they'll be winding up their childbearing years by the time they reach their mid-thirties; not just beginning them, as is often the case in our movement. “Can I have a healthy baby when I'm 35?” “What are the risks of deformity or retardation for the older couple?” “What if I never conceive?” are some common questions middle-aged couples have. Jokingly, women still waiting to begin their families talk together about the Biblical Sara; but many are afraid no angel will ever appear at their tent, and parenthood will always be a vicarious experience.

*Pregnancy After 35* (Carole Spearin McCauley, Pocket Books, \$2.25) is a paperback that helps the middle-aged prospective couple ask the right questions to secure the best medical care and birth education available. It removes the “high-risk” stigma from mere calendar age, and leads the couple to find sensible, pertinent solutions to their fears and problems regarding conception.

Ms. McCauley states that beyond certain medical deterrents, such as breast tumor, high blood pressure, or severe

mental or marital problems, mere age is not a factor in determining who can have a successful pregnancy. The liberal viewpoint is that only one in ten middle-aged mothers should be considered high risk, because the majority of problems encountered in the delivery room arise regardless of age. The high risk age, in fact, has been pushed back, from 35 to 40. And among offspring of mothers over 40, 90% are born alive. This seems only logical, especially in our situation. It has always been my opinion that for their perseverance and sacrifice God has a special providence for our Church members beginning their families at 35 or older. The general population, as well, is beginning to marry later and have their families at a much later age than before.

Years ago, pregnancy was regarded as a sickness. It is more common nowadays to regard pregnancy as a natural phenomenon, like the onset of puberty. Many of the problems that plagued women in the past are now being overcome by adequate information and proper prenatal care.

The book especially deals with the four major fears that often deter the older couple from having a family:

- Fear of deformity or retardation;
- Fear of infertility;
- Anxiety about interrupting a career or already established lifestyle; and
- Stigma of being an older parent with a new baby.

**Fear of deformity or retardation:**

Almost every couple has a fear of some type of deformity or retardation striking their little one, especially if there is some family history or a previous child was somehow afflicted. Abortion clinics host many who wanted their child, but couldn't face the possibility of defect. Now there is a procedure, amniocentesis, which allows the patient to know early enough to make major decisions, whether a child will be afflicted with such diseases as Down's Syndrome (Mongolism), anencephaly, spina bifida, and other chromosome-linked diseases. Early in pregnancy the doctor takes a sample of amniotic fluid during a simple office procedure and sends it to a lab for analysis. The results take about one month. If chromosomal damage is indicated, the parents can get advice on termination of the pregnancy or a sensible prognosis of the extent of the damage, which will enable them to discuss intelligently with family, friends, and social agencies how to care for the child. McCauley especially deals with Mongolism, one of the primary terrors of parents over 35. Though the Downs-afflicted child rarely escapes retardation, it is not always incapacitating. Many Downs children live to maturity, and can lead relatively productive lives. Having one Downs child does not necessarily mean that the couple cannot hope for a normal

child; but amniocentesis is always indicated after the birth of one such child.

**Fear of Infertility:** McCauley's fertility research shows that much alleged "sterility" is actually the result of improper intercourse technique, relations at the wrong time, anxiety over not getting pregnant (often couples who couldn't conceive for years and finally give up conceive after adopting a child), inability to relax during relations or minor correctable anatomical or physiological problems. Blocked tubes, tipped wombs, low-grade infections in husband or wife, small tumors, acid imbalance and other factors can usually be quickly corrected. Even for the couple with major difficulties, science has developed drugs which have resulted in healthy children for couples who feared they were doomed to be childless.

**Anxiety about interrupting a career or already established lifestyle:** This is often a mask for a deeper fear. The woman who hesitates to have a child because it will interfere with her career may actually fear that having a child will somehow "age" her, or be the final step in losing a battle with a weight or other physical problem. Others, because of misinformation or superstition, may fear a painful delivery or even death in the delivery room. Men who are insecure in their relations with their wives may fear the child as a stranger to separate them from love, or an additional burden on an already taxed financial situation. Husband or wife may be frightened of the responsibility and feel inadequate to the task, or they may just feel helpless and nervous around this new creature that doesn't give love and can't be impressed by their wit, depth, or charm. McCauley advises couples to be honest



with each other about their 'gut' feelings about pregnancy and children—and to be honest with themselves, as well.

And what of the greying matron sitting uncomfortably in the obstetrician's office while twenty-year-olds eye her tummy and smirk? What of the balding daddy whose seatmate on the subway turns to him suddenly and says, "What a cute little grandson you have!" What of the woman with grandchildren who becomes pregnant again herself? McCauley presents interviews with people who have had such experiences, revealing their thoughts, agonies, and encouragements.

For those already gung-ho on the prospect of becoming latter-day parents, McCauley gives several common-sense tips on how to have a healthy baby:

- Avoid chest or abdominal X-rays;
- Examine your intake of all chemi-

icals, including prescription and other drugs, cold remedies, aspirin, deodorants, face lotions, hairsprays, lipsticks, dyes, alcohol and colored softdrinks;

- Avoid dyeing, rinsing, or bleaching your hair.
- Avoid cleaning Kitty Litter boxes, bird cages and mousetraps, and do not eat raw or underdone meats;
- Stop smoking;
- Learn about Rh factor.

The book contains also addresses of clinics and further reference materials on major topics. I recommend it as a major volume in the library of any couple approaching or past age 35 as a valuable guide and reference tool. Incidentally, Saras aside, the oldest documented first-time mother was a 60-year-old English woman. At this writing, mother and baby were both fine.



Hyun-jin, (May 23, 1980)



**Kook-jin, (July 25, 1980) Sun-jin, (July 26, 1980.)**



**Young-jin  
(June 29, 1980)**



**In-jin, (August 28, 1980,) Morning Garden.**



**Hyung-jin, (September 14, 1980)**



**Un-jin, (December 29, 1980)**

# Blessed children's activities Summer, 1980

By Sandra Lang

Most children look forward to summer as a *time* of escape from responsibility—freedom from school and books, hours of leisure time for doing the things they like best, such as hanging out with the gang, or watching TV. For our blessed members' children, this summer marked a time for solidarity and spiritual renewal, as well.

Especially for teen-aged blessed children, life is often a challenge. Those around them don't understand or don't sympathize with their beliefs. Parents are often involved in missions that give them a minimum of time to offer spiritual guidance through these critical years. Often the children are isolated from each other, and surrounded daily by the pressures and temptations of the fallen world. Other members often cannot comprehend their situation, and expect unrealistic things of them. The children themselves must struggle to maintain their ideals in an impure world. Theirs is often a lonely path which they must pioneer alone.

No one understands the situation like Ye-Jin Moon, Father's eldest daughter.

This year she approached Father about the possibility of holding a workshop for older blessed children. She saw such a program not only as an opportunity for them to review the Principle together, but also as a chance for them to share what they were going through and give love and support to one another. Father approved her plan, and the first Blessed Children's Workshop was held from July 21st through August 3rd.

Although some children were attending summer school, 19 participated in the program, including four of Father's children. It was the first time such a program had been held in America. It included Divine Principle, Victory over Communism and internal guidance talks. Ye-jin served as program coordinator, with Phillip Schanker working as external coordinator, music director and VOC lecturer. Rev. Ken Sudo gave Divine Principle lectures, and several guest speakers, including Lady Dr. Kim, Mrs. Kang, Dr. Durst, Rev. Kwak, Mrs. Lee, Mrs. Provochenko, and Rev. Won Pil Kim addressed the participants each evening. Mrs. Sudo and Christie

Spina served as kitchen staff, and Hyo Bun Bahn was Director of General Affairs.

The highlight of the workshop was a talk by Father, in which he addressed the blessed children on their future responsibilities.

There were also many field trips, including a visit to Mt. Kisco and swimming at East Garden. Sports were a big event. The children also saw several movies and videos, including some on the problems of American youth.

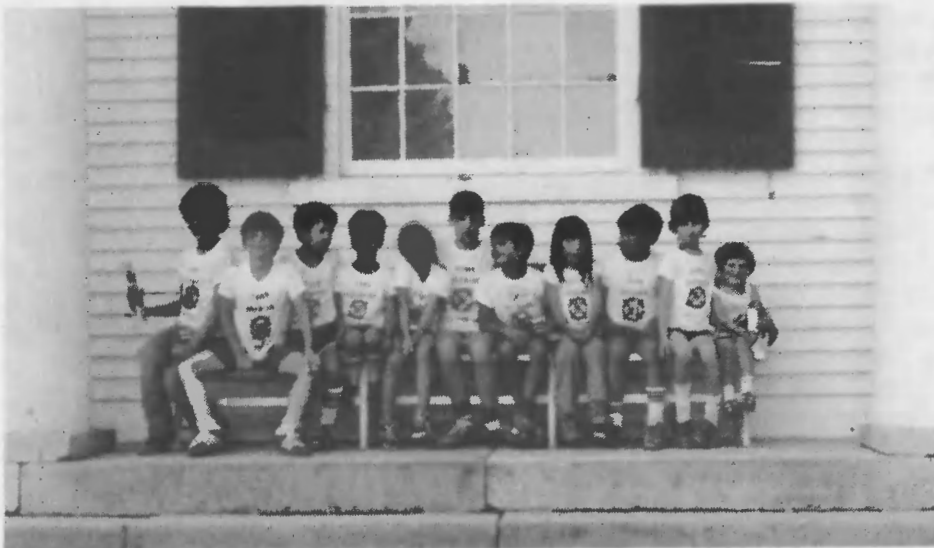
When asked what the single most inspiring factor of the workshop was for him, Phillip Schanker said, "Ye-jin. She worked tirelessly to help organize the program, work with the staff, and keep things running smoothly, yet she attended almost every lecture and activity. I am sure she slept very little."

Mr. Schanker also commented on the general attitude of the children. "They

were incredibly humble. They shed many tears. I couldn't believe the depth of their prayers. They constantly repented for the world and to comfort the heart of God. They were so young, but their sensitivity and heart were so deep. Sometimes they prayed deeply for two hours, and many had deep spiritual experiences."

Not desiring just to end such a meaningful program, the children decided to create a Blessed Children's Association, with Ye-jin serving as President. They will also hold Sunday meetings after Belvedere as a time for testimony and sharing, and plan to hold workshops like this one twice a year.

Up at Barrytown, the blessed mothers were dealing with the dilemma of what to do with active five- to ten-year-olds over the summer. The price of sending them all to summer camp was, of course, prohibitive, but how else could the restless children be entertained over the



**Campers during a visit to Old Sturbridge Village, Mass.**



summer? Finally the mothers realized that Barrytown had all of the things they would need for a summer camp—lots of wide open space, an ol' swimmin' hole—it was all there. If they could structure a camp program, the children could have a meaningful and fun summer without leaving home.

Five women made up the camp staff. The basic program consisted of a morning devotional period, Korean study, exercises, singing, sports and swimming. The children went on several trips, including a visit to Sturbridge, Massachusetts to see a recreated pioneer village, and to a newspaper office. The latter visit inspired the children to start their own newspaper.

The camp was christened Camp Sunrise, and the moms helped stencil T-shirts for the young campers. The children camped out twice, first in a back-

yard for the practice, and then “for real,” in the mountains.

“Our goals were to give the children a good time within a structure,” said Mrs. Nora Spurgin, one of the participating moms. “We wanted to communicate our values to them through their life experience, and teach them to appreciate and serve others. We could feel that as our brothers and sisters went pioneering to different cities, we were ‘pioneering’ too, as mothers.”

In addition to the 11 children who came to camp, the mothers also had to care for younger children. Sometimes the older children helped, as a part of their service project. The mothers had to be part-time this year since they had other responsibilities, as well. But all conceded that they were proud they had been able to do it. Next year's plans for summer definitely include a Camp Sunrise.

## New babies



Thomas & Alice BOUTTE  
daughter—*Cara Cheney* Nov. 13, 1979



Jackson & Kiyoko BOWMAN  
daughter—*Su-jin* Feb. 8, 1980

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Michael & Barbara BEARD  
daughter—*Mabeo* Oct. 4, 1980

We are sorry if we have left anyone out: if you would like your baby listed or have a picture not included in this issue, please send information to the *Blessing Quarterly* so we can include it in a special section in the next issue.

William & Nina BERGMAN  
daughter—*Menita Dara* July 4, 1980

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Randy & Beverly BERNDT  
son—*Jesse Randall* May 18, 1979



Gerhard & Ulrike BESSELL  
daughter—*Esther Ulrike* June 13, 1980



Han-Joo & Jung Hee CHA  
son—*John-Sun* April 30, 1979



Barry & Marilyn COHEN  
son—Isaac Victor Sept. 4, 1980



William & Jane COOK  
son—Orin Wilson June 6,  
1979



James & Grace DAVIN  
son—Peter James June 7,  
daughter—Teri Anne June 7,  
1980

Neil & Diane DRUCKER  
son—Jonathan Ariel Sept.,  
1980 Israel

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James & Bernice COWIN  
daughter—Jaime March 28, 1980



Michio & Mayumi  
FUJII  
daughter—Miyo  
Sept. 26, 1979



Takeshi & Yukiko FURUTA  
son—*Kenshin* April 8, 1980



James & Gudrun  
GAVIN  
son—*Jaga Daniel*  
Sept. 8, 1980  
son—*Jago Martin*  
Sept. 8, 1980

Hiroshi & Mariko HOSOKAWA  
son—*Sigeishi* March 14, 1980



Evans & Rachel JOHNSON  
daughter—*Yebuny Rebecca* Aug. 4, 1980  
*Israel*



Gregory & Kathy NOVALIS  
son—*Won-sung* April 14, 1980  
*Zaire*



Takashi & Genie KAGAWA  
daughter—*Setpyule* Sept., 1980  
*Malaysia*

Takashi & Teiko KONO  
daughter—*Kei-on* Sept. 30, 1980



**Jean & Alice PENHARD**  
daughter—*Anne March 28, 1980*  
*France*

**Paul & Linda PERRY**  
daughter—*Maio Lily June 7, 1980*



**Michael & Soon-ja RICHARDSON**  
daughter—*Chanyoung Vera*  
*June 19, 1979*







Richard & Barbara SAPP  
*son—John Edwin June 22, 1979*

Michael & Chizuko RUNYON  
*daughter—Eomary Aug. 8, 1980*





Takashi & Ikue SAITO  
son—Tokutada Aug. 10, 1980



Deitrich & Elisabeth SEIDEL  
daughter—Diesa June 29, 1980



Joon Ho & Moon Hye SEUK  
son—Jo Hoon March 22, 1979



Tadaaki & Sumie SHINMYO  
son—Tatenaga  
Feb. 11, 1980



Daniel &  
Pamela STEIN  
daughter—*Eunha*  
June 21, 1980



Harumi &  
Lisa TAKE  
son—*Kiichi*  
Jan. 28, 1980

**Shinjiro & Hiromi YAMAMOTO**  
*son—Kentoku Feb. 12, 1980*



**Hiroshi & Machiko TOYODA**  
*son—Tokuei June 2, 1980*



**Makoto & Naomi TSUJIMURA**  
*son—Tadaki June 23, 1980*



**Tsukasa & Yasuko YOSHIDA**  
*son—Danichi March 31, 1980*