

Father Engages
843 Couples
December 31, 1980





Adam and Eve were supposed to set this tradition of love and true parenthood, but that was not done. It was not done 2,000 years ago either, so at some time the Messiah will come to install true parenthood, including all the traditions of love. The original measure or standard would be the True Parents themselves, and then many copies could be made.

The True Parents' mission in the Unification Church is to establish the God-centered tradition of love here on earth by achieving it and leaving perfection behind. The Unification Church is here to become the training center for that love, and you shall be pioneers of that tradition on earth.

Sun Myung Moon
April 20, 1980











A wife should be the one who testifies about the greatness of her husband and a husband about the greatness of his wife. I always testify to Mother's beauty and charm and love, and she testifies to me.

Sun Myung Moon
October 5, 1980







Engagement comes before the wedding. An engagement is a covenant made between two people who promise to become one. You must go through this engagement period to prepare for complete oneness because later when children come there will be stormy weather and unexpected difficulties. In order to overcome all these with love you must practice with each other, learning to rely on and trust one another. When rainy days come in the future you will be able to handle them. It is beautiful, but not easy. When you finish, however, there is true value which commands the respect of the people.

Sun Myung Moon
September 23, 1979











The Wine Ceremony









The Unification Church has a unique phenomenon—the founder is Oriental, but the members come from all five races. All kinds of people come to inherit the true tradition of the love of God. Once we receive that tradition, we are all equal and united. White, black and yellow all marry and create international families of many colors, truly a most beautiful thing in God's sight. This is how the inheritance of love will expand everywhere and cover the world. The Unification Church conducts mass weddings because we are all part of one family of man.

Sun Myung Moon
April 20, 1980

This very point where God's love joins man's love and life begins is the most solemn and meaningful of all ceremonies. This tradition has continued from the time of God's creation of the first ancestors until this moment.

Sun Myung Moon
June 15, 1980





Your hands have many beautiful ways of touching your best friend, your loving parents, and so forth, but the most beautiful of all is the touch you have for your love. When you grasp your love's hands and ask your hand if it is happy, it will answer, "Yes, yes, yes." Your mouth will keep saying it is happy, and even your feet will tingle. That's the kind of husband-wife love everyone dreams about.

Sun Myung Moon
June 15, 1980





If women fulfill Mother's role well, they are in a key spot to be loved more by everyone else. God will love them more; their children will call them the number one mother; their husbands will appreciate them. I want to see American women trying to be servants now, but they have the consolation that then they shall become queens.

Sun Myung Moon
December 16, 1979





The Meaning of the Wine Ceremony

Belvedere

February 20, 1977

You are about to participate in the Holy Wine Ceremony. We must understand the significance.

First of all, we must realize that we come out of satanic lineage: that is our origin and background. The Holy Wine Ceremony symbolizes the change of lineage from satanic origin to God-centered origin.

The process of the fall was from man to the created things, and the restoration process started with the things of creation, then reached man and finally God. Historically, this restoration process took place through three states—the Old Testament era, the New Testament era, and the Completed Testament era. Our stained blood, our satanic lineage will be cleansed through such a restoration process.

How can we restore the heavenly lineage of mankind? Only by way of finding True Parents. They are the center, representing God's lineage on earth. By being grafted to them, we can be restored to heavenly lineage.

In the Unification Church we celebrate four major holidays—Parents' Day, Children's Day, World Day, and God's Day—representing the restoration of True Parents, True Children, all things of creation, and the liberation of God. The Holy Wine contains certain elements which can cleanse all these symbolically. It includes elements of all things of creation, the body of Jesus Christ, and the love of the True Parents. The composition of that wine includes all the different elements of the universe. It took more than three years to create the Holy Wine. Three years of history was required in order for you to be blessed here and now.

Your faith is the important condition now. By accepting this Holy Wine as such a conditional material symbol, you are going to be transformed and be grafted into the heavenly lineage.

The entire spirit world knows the value of this Holy Wine. Spirits often appear and ask for a small cup of Holy Wine. "Would you pour a cup in my name on earth? Then our lineage will be cleansed in the spirit world." But Father will never allow this. Priority lies here on earth, not in the spirit world.

So receiving this cup of Holy Wine is an extraordinary privilege. You are going to be transformed into members of the heavenly family and belong directly to the True Parents, and thus directly to God. In this Holy Wine all historical symbols are included—such as the eight members of Adam's family in the Garden of Eden, and the eight members of the family of Noah. By taking this Holy Wine you will be instantly changed into descendants of God, and in the future you will be in the position to disseminate this blessing to the world. You are receiving this privilege not just for yourself, but for the sake of the whole world.

To fulfill your role, you must stand in the position of Jesus. Just as he had his twelve disciples, you must gather your twelve spiritual children. Under that condition you will be given authority to expand this blessing to the rest of the world.

You are like the leader of a heavenly tribe. Centering upon you, a new family and a new tribe is going to be formed. In the future many spiritual children will honor you and respect you as their spiritual forefather. Just as Jacob had twelve sons, Moses twelve tribes, Jesus twelve disciples, so you are going to have your own 12, 72, and 120. In this way your own tribe will be formed.

You have all been in the movement more than three years. After your blessing you will continue your course for another three and a half years. In this way you will fulfill the number seven and meet God's requirement to consummate your mission.

You are not being restored into heaven as just a family,

but you are going to organize your own heavenly tribe. In other words, this blessing today is conditional. You must fulfill it concretely in the next three and a half years. You stand here today as Jesus with twelve disciples. He had 70 additional disciples. All together, 84 disciples made up Jesus' heavenly tribe. Likewise, with your twelve disciples you will increase to 84 in seven years' time. Therefore, 84 is the key number in this dispensation.

This is the reason Father set the goal of each person finding one person each month. In seven years that will become 84 people. This is not just an arbitrary figure; it is a dispensational one. Each of you must restore into heaven 84 people in seven years' time.

If Jesus Christ had fulfilled the number 84, and brought all those disciples into complete unity and blessed them here on earth, he could have established the Kingdom of Heaven on earth 2000 years ago. But Jesus was not able to fulfill that. In your case, however, by going through this Holy Wine Ceremony, you will pass above the accomplishment of 2000 years ago. You have two special elements of merit. First, you are being grafted to the True Parents. For the first time you will belong directly to them and become an heir of the True Parents. Also, by fulfilling the condition of 84, you will be recognized in heaven and on earth as belonging to the royal family of heaven.

As you know from the Divine Principle, there were three stages of growth for Adam and Eve. Because they fell at the highest degree of the growth stage, that point will be the level to go over. Through this blessing you will be brought above the point of Adam and Eve's fall. However, you must remember there is still another stage to go, and you must fulfill the perfection stage.

Upon the foundation of this victory and blessing, you can achieve your own God's Day, your own Parents' Day, Children's Day, and World Day. You will be the ancestor of your own generation. Your course will be much easier than the path the True Parents went through, however. They had to wage a desperate battle against Satan until they could subjugate him. You will have smoother sailing because the True Parents have already conquered Satan. All you need is obedience and faith. You must fulfill all the required conditions and go through all the steps that Father has walked.

Noah's pattern became the pattern of Abraham and Jacob. Likewise, Jacob's pattern became that of Moses, and Moses' pattern became Jesus', and Jacob's dispensation had to be fulfilled by all the people of Israel. Moses' fulfillment had to be followed by Jesus' dispensation on the worldwide level. In the same way, you are going to follow the path of the True Parents. If you think the meaning of this ceremony today is just to start families, you are mistaken. The most important part is the fulfillment of God's dispensation.

Satan and God have been struggling both physically and spiritually, because the fall of Eve was both physical and spiritual. Both Satan and God have been struggling to win one woman as the center of their efforts.

Fallen Eve was never able to see true brothers and sisters, a true husband or a true father. She never experienced the perfection of these three relationships. Eve lost three levels of love—love of brothers and sisters, love of husband and wife, and love of father and daughter. Because of her fallen act, all these heavenly relationships were broken. Therefore, in restoration, Eve must restore these three levels of love. The Messiah comes to evoke the feeling of love and to bring true love as a brother toward all women in Eve's position. In other words, the Messiah is first a brother to Eve, and then he plays the role of spiritual bridegroom, and then father. He plays all three roles on earth in order to restore true love.

What is happening in the Unification Church is like a tug of war to win young people. Representing God, Father is

seeking young people about the age of Adam and Eve before the fall, in order to turn them to God. But Satan is trying to pull these men and women to his side. A great spiritual battle is going on.

Once the True Parents have led a young person toward God, his physical family—brothers and sisters, husband or wife, parents—all feel they are losing that young person. So they begin to try to pull him back toward their own side. Thus a great struggle goes on. This is why the Bible says that your own family will become your enemy.

But God will never force you to return to Him. That's contrary to the Principle. It's through your own heart that you have become reborn in the sight of God. Satan, however, wants to capture people by force. This spiritual principle is reflected in what is actually happening. Some people try to kidnap and deprogram our members. Though they try to achieve their goal by using force, God will never do so.

This battle is being waged on every level—individual, family, tribal, national, and worldwide. At this time we are engaged in a tug of war on the highest possible level, the universal level.

Father came to America and began to pull her young people toward the side of God. This has produced a great deal of commotion. It's really controversial—an Oriental man comes here, and many young Westerners are following him. God's side is winning, so Satan is becoming frantic and will try anything.

Now you have come to the position where Father will change your lineage in God's sight. Now you will become God's property, and Satan will have no way to claim you. You can be placed in the storehouse of God. Even if Satan were to kidnap you and put you in prison, you can have complete confidence that no one can really touch you: "Satan, you have no power over me because the True Parents have changed my lineage. I no longer belong to you. I belong to God."

Once you have gone through this ceremony and are blessed, you belong to the True Parents. Even if one spouse becomes weak in faith, unless that person has divorced his mate, has remarried and has children from that second marriage, Father can never close the door to him or her. As long as there is the slightest possibility of that person's return to the True Parents, the door always remains open. Once someone has received this Holy Wine, Father must always give him another chance.

For Father, there is no arbitrary stand. Everything for him operates according to the Principle. Every action has a meaning according to the Principle. Unless we take this point of view, make this serious commitment and become engaged in this tug of war, you must know that Satan, who has been controlling this world for 6000 years, will never go away.

In John's Gospel, Chapter 3, Jesus spoke to Nicodemus about the water of life: Unless one receives the water of life, he cannot be reborn and enter the Kingdom of Heaven. The water of life pours forth from a hidden spring, from an internal source. This is what we are concerned with today.

In the Garden of Eden, Eve was the beginning of the fall. In restoration, therefore, woman will be restored first.

In this ceremony, the bride will be given the wine first, to cleanse herself, to turn herself around and be prepared to lead men toward God. Therefore, for three years after this ceremony, the husband should feel in a way obedient to his wife. His wife is most important because she initiated the restoration process. She serves as his key to salvation for three years.

America as a nation, is the symbolic representative of this particular dispensation. Here in America we have the tradition of "Ladies first." Women come first. Here men are like the fallen archangel, who should be serving women. This kind of relationship is a national characteristic in America. It is not bad. It is serving a heavenly purpose.

From World War I until 1988, for 70 years, America is fulfilling this role. Therefore, American women live very independently. They work, they earn their own money, they

live in their own apartments. They don't want to bother with men. They would rather be their own bosses. Why does this situation persist? From a providential point of view, when the Messiah comes, women don't want to be hindered by men. Men have oppressed women; women have had historically a lack of freedom. Women in this country have gained freedom decisively, however, so that when the Messiah comes women will be the group of people who can be restored to God first. This is God's preparation.

The women in America will be first to discover the Messiah, listen to the Messiah, become obedient to the Messiah. And they are so influential. They have their own money, they have wisdom, and they have charm. Women have every weapon. They must turn and use their influence to win men. In the Garden of Eden, the woman tempted Adam to sin: "You must eat this apple." But in this age women will be restored first, and then tempt men to God, lead them to heaven. It is a different direction of persuasion.

At the end of the world, here in America particularly, men have become woman-hungry, because women are very independent, less attainable. Men are more prone to be attentive to women and are likely to be persuaded to the side of women, and thus to the side of God.

With this background, you can see that even though historical events may seem to have been occurring arbitrarily, it is not so. Everything has an historical meaning, a providential purpose.

Today Father is revealing to you heavenly secrets. It is only appropriate for God to reveal such things in His palace. In a way today you are standing in the palace of God. You are listening to the heart of the Principle. What has remained secret throughout history is revealed to you today.

No one knew these things. But Father has lived this Principle, and he is now sharing it with you. This is a most precious time. We have been like orphans, without parents. We have been wandering in the world. Now we are recipients of the love of God. We have received True Parents, and are being grafted into the tree of life. Now we are entitled to enter the palace of God. This is a heavenly celebration, a heavenly banquet. We are joining with the True Parents to celebrate this victory.

In this kind of holy banquet, however, no one may attend alone. Each one needs a mate. Even if your husband were crippled, or your wife were ugly, only because of him or her would you be entitled to participate in this ceremony. You must realize how precious you are to each other.

You are like conductors of electricity. Both positive and negative poles are needed to produce a spark. The source of electricity is God and comes to us through your True Parents. When men and women touch the True Parents they become positive and negative conductors. You couples are like circuits about to be joined. Soon the heavenly spark will occur between you.

Once you are joined in this heavenly circuit and such a connection is made between the two of you, this is heaven. There is no other way you can attain eternal love. A spark produces two things: heat and light. With your heavenly spark you couples are going to light the dark world, and you are going to burn up the iniquity of the world.

You are more than ordinary husbands and wives. You are important in the sight of God. Husbands and wives must never quarrel. One partner must never look down on the other: "Oh, my husband has no education" or "My wife is Oriental, and I am much better because I am Caucasian." You must never think this way. Gold wire conducts electricity best. The next best conductor is copper. But electricity can travel in any metal. It doesn't matter whether you are gold, whether you are copper, or whether you are scrap metal. As long as the electricity comes to you, a spark can be produced.

Don't think, "My wife is gold" or "My husband is copper" or "My wife is scrap metal." Never worry about that. The heavenly spark will still come. Whatever the material, as long as there is conductivity, electricity will produce a spark. You must have confidence.





Family squabbles are what Satan is waiting for. He is continually watching for a little gap between you. Satan will say, "That quarrel is mine. Family fights and divisions and differences of opinion belong to me. That is my victory." Peace and harmony belong to God. Fighting and division belong to Satan.

When you look at everything from the point of view of the Divine Principle, you can never be in the position to fight for the sake of your own ego, or to defend your own claims. Between husband and wife you can never do that. You can never treat your wife as just a little woman, or treat your husband as just a little man. This is shameful. When you become angry and lose your temper, at that moment you become a disciple of Satan. You must always be grateful that God has given you the privilege to become whole through each other. If you lack one part you can never be perfected.

Father asked many Western men, "What is your preference for a wife?" Most of them say they prefer Oriental women. American women become very much embarrassed by this. But they don't have to be. We are entering spring in the cosmos, and the minds of men are warming up. It is a natural tendency for men's minds to be turned toward the East, the source of this magnetic power.

Also, Oriental women have the virtues of meekness, humility and the ability to serve. Therefore, men know they can more readily become one with Oriental women. But Western women always tend to want to gain the upper hand, to become "plus." "Plus" and "plus" repel each other. So men know they are going to have a hard time uniting with a Western wife. So a clever man would say, "Father, would you please give me an Oriental wife?" Western women should take the example of Oriental women and try to learn from them. You must become superior in service. It is a beautiful thing to harmonize ourselves in one purpose.

Such a movement as ours has never been seen in history. Transcending all nationalities and all languages and all races, we come together on the common ground of the True Parents' love. We are truly becoming brothers and sisters under one God and our True Parents.

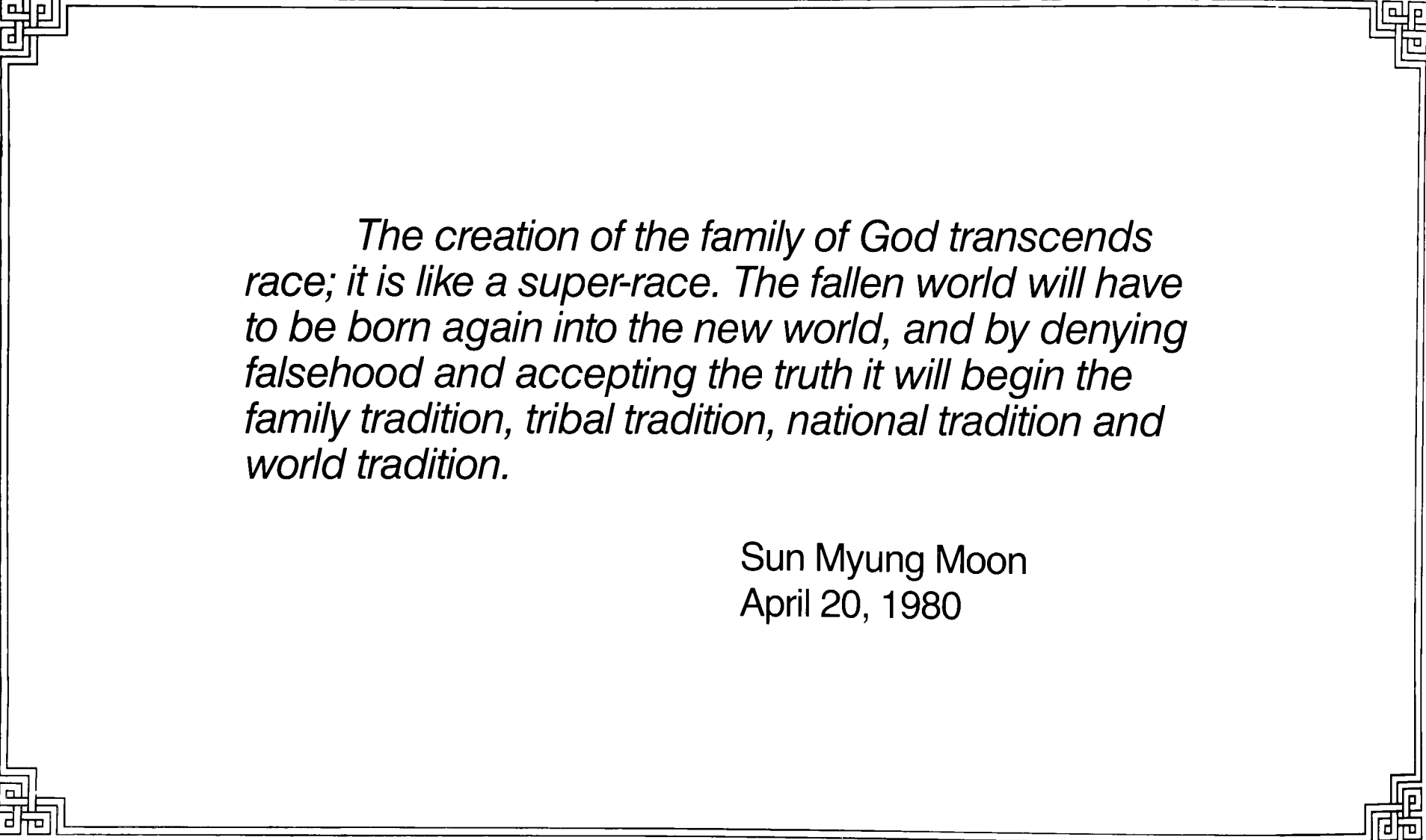
Two bridegrooms are here today whose brides are 8000 miles away in Korea. In the Unification Church this is not strange because in the spirit world there is no distance. So when God sees those couples, groom in America and bride in Korea, he sees them standing side by side.

Adam and Eve were in a position similar to yours today. The only difference is one of time, of history. They were striving toward perfection. They would have brought the Kingdom of God here on earth. You stand in precisely the same position.

The goal of history has been that men and women could live here on earth with the True Parents, and standing side by side with them receive the Holy Wine, thus changing their bloodline into heavenly lineage. This is the ambition of every man in history and the dream of every woman. You are all hand-picked for this historical moment. It is a unique experience, far greater than landing on the moon. Only two men landed on the moon, but you 74 couples have a much greater privilege.

Conscious of this glorious opportunity, you can never think of becoming weak or of repeating the fall. It is impossible. You are roots which are going to be taken out of satanic ground and transplanted into heavenly soil through this wine ceremony.

The most important condition is your absolute trust in the True Parents. That will make each of you capable to conduct heavenly electricity. There must be no gap between you and True Parents. Then you can be welded into one.



The creation of the family of God transcends race; it is like a super-race. The fallen world will have to be born again into the new world, and by denying falsehood and accepting the truth it will begin the family tradition, tribal tradition, national tradition and world tradition.

Sun Myung Moon
April 20, 1980



The News World

January 1, 1981

Rev. Moon engages



Rev. Sun Myung Moon, founder of the Unification Church, matched and engaged nearly 1,700 people over a two day period here. It was the largest church engagement ever on American soil. Rev. Moon is seen here taking a ginseng soda break and joking with church members.

The News World

January 1, 1981

thousands

Plans to hold mass wedding of 10,000 couples

By Paula Gray
NEWS WORLD STAFF

Taking a major step toward his goal of a 1981 mass wedding of 10,000 couples, Rev. Sun Myung Moon yesterday completed a two-day matching and engagement ceremony for 843 couples in the Unification Church.

Although his well-known large weddings of the past have always had an international flavor, yesterday's engagement far surpassed previous ceremonies by involving nearly 1,700 people from 127 different countries.

The ceremony, which was held in the Grand Ballroom of the former New Yorker Hotel at Eighth Avenue and 34th Street, is the first step toward the formal wedding ceremony of the church. The wedding or "blessing," as it is called by members, occupies a pivotal position in the church's theology, which maintains the sanctity of marriage and family as a cornerstone of faith.

"The marriage ceremony for us is a combination of a baptism, taking of holy orders and matrimony," explained a church leader, when asked about the ritual's significance.

Dr. Mose Durst, president of the Unification Church of America, yesterday put the church's belief in arranged marriages in the context of history, calling "romantic marriages" a "recent innovation" that has proved to be a "total failure."

"Rev. Moon, in a time-honored tradition of arranged marriages, yesterday engaged 843 couples," he said. "The couples enter their engagement with a serious dedication to build God-centered families in order to serve America and the world," he added in a reference to the international aspect of many of the matches.

Although a majority of the couples were remarkably similar in racial, national, ethnic, cultural and educational backgrounds, there were many members who sought and received international or interracial matches. This is

in keeping with the church's belief that international harmony can only be achieved by breaking down these barriers on an individual and then family level first.

"The Unification ideals of an international and interracial culture to end racial injustice bears fruit in our many interracial and international engagements," explained Durst.

Many nations represented

Many of those engaged yesterday came not only from Asia and Europe where the church has been active for two decades, but also from nearly 100 countries in South America, Africa and Asia where church missionaries have been working since 1975.

Members who had been active in the church for at least three years, men who were 24 years and older and women who were at least 23, were eligible to participate in the engagement. Although the vast majority of those engaged yesterday were single and under 30 years old, a number were as old as 50 years and some divorced or widowed were remarried to new mates.

The engagement process began early Tuesday morning. After a brief orientation speech the members, many of whom had just arrived from across the country and overseas, personally consulted with Rev. Moon about their matches. He would either make a recommendation which the couples after consulting with each other would either accept or reject, or they would ask for his advice about the personal preferences.

In his orientation address, Rev. Moon explained that he bases his recommendation on far more than physical characteristics, such as race, age, nationality or background and much more on internal characters of the two people—how they could best complement and support each other in reaching their full potentials.

"A diamond that is flawed often shines brilliantly," he said. "but because it is shiny, you are blinded and cannot see the flaws... But the diamonds that are flawless are often not so shiny."

A 2-day process

Because time was taken with each couple, the entire process took more than two days and was accomplished in four long sessions. As the matching was going on inside the ballroom, the hotel lobby became filled with relatives and parents of many of the newly engaged couples who were eager to meet their new sons or daughters-in-law.

Finally the matching was completed in yesterday's wee hours—the last day of 1980. Later that morning the actual engagement ceremony took place—also in the ballroom. There the couples exchanged vows with each other and were given Rev. Moon's blessing for their future marriage. Although the couples have yet to go through the formal wedding ceremony—the last step in this three-stage process—the engagement itself is considered a serious commitment by the members and it is extremely rare for a couple who have been engaged not to complete the marriage.

Following church policy, couples who were engaged before joining the church were re-engaged to each other and many married couples went through the ceremony as a means of rededicating themselves to each other and God.

In 1978 and 1979, Rev. Moon undertook a series of four engagement ceremonies throughout the world, including a well-publicized engagement of 705 couples in New York—the largest in America until yesterday's ceremony. With those couples engaged in Japan, Korea, Europe and America two years ago, yesterday's 843 additional couples as well as an anticipated round of engagements later this year are expected to be the participants in the wedding ceremony of 10,000 couples in the near future.

No location has been selected for this historical event although both New York City and overseas sites have been considered, according to church officials. Another possibility is having multiple sites with a satellite hook-up.

Guinness record holder

That would not only be the largest

mass wedding in the church's history, but also in the world's. Rev. Moon has earned numerous entries in the Guinness Book of World Records for his mass marriages, the largest one to date being 1,800 couples in 1975 in Korea.

The Unification Church's theology stresses the family as the building block for a better world and couples see their marriage as a commitment to this goal as well as to their own personal relationship.

It is a philosophy that has proven effective—at least on the personal level. In the 20 years that Rev. Moon has been arranging such marriages, the church has maintained a divorce rate of less than five percent—considerably less than the country's average which now hovers over 50 percent and as high as 90 percent in states such as California.

The couples will return to their individual responsibilities until the wedding, which means that some couples will depend on verbal and written communication to develop their relationship. But that is in keeping with the church tenet that such relationships must first develop on the spiritual level before the physical.

One reason for the high success rate, a church official observed, is that each marriage is based on a commitment larger than the individuals' as well as a commitment to a shared responsibility in achieving those goals.

"The central core of my feelings toward marriage is that I want it to be a partnership which can make significant steps towards orienting people to more spiritual values, creating a sense of community and facilitating the growth of a global perspective," said Arthur Eves, a church member from Boston who was matched yesterday.

"I am very grateful to have been engaged in this very special ceremony," said Poppy Paviour, 32, from Oakland, Calif. "I felt through this ceremony a serious commitment to marriage not just for the sake of our individual happiness. To me this engagement symbolized our commitment to all future marriages that will be an asset to society."

Arranged marriages more successful: experts

Carol Stocker

BOSTON—The Nuruzzamans feel sorry for single American girls who are ready to start a family. "I have a friend here, a nurse, who wants to have a family life, but she can't meet the right man. And she doesn't want to go to bars," said Sayeeda Nuruzzaman as her 7-month old daughter played with the purple silk folds of her sari.

"If she lived in Bangladesh, her relatives would have found someone for her," said husband Syed. "One of the great things about back home—Nobody misses! If you are a little shy, they still find someone for you."

As with many Muslims living in the Boston area, the marriage of Syed and Sayeeda Nuruzzaman was arranged.

They did not have to let their parents pick out a mate for them—and today about half the young people in Bangladesh find their own mates. But Syed and

Sayeeda felt that marriage is too large a step to risk going to their own limited experiences, so they left selection up to the "experts."

Arranged marriages such as the Nuruzzamans' actually do have a much better chance of success than American couplings based on premarital romance, according to experts. While American culture has been producing about half as many divorces as marriages, in recent years, countries where arranged marriages are the norm generally have low divorce rates. "In India the divorce rate is practically nil," observed Diana Eck, assistant professor of Indian studies at Harvard. "Arranged marriages endure much better (than Western romantic marriages) because for them individual happiness is not the only thing in the world. The idea of happiness is bound up with that of family obligations and the social contract."

To participants in cultures with strong traditions of arranged marriages, the

American dating scene looks like an inappropriate setting for seeking a lifelong partner, at best, and a terrifying jungle, at worst.

Many American-born Bostonians feel the same way.

The strict Chasidic Jewish community in Brookline and Brighton draws many young members from more liberal American Jewish backgrounds. Moshe and Tsipa Meer of Brookline had a conventional social life before they joined the Chasidic sect, which doesn't approve of dating. As with many other members, they were introduced through their rabbi.

"We supply the service which the 'shadchan' (matchmaker) used to provide," said Rabbi Mayer Horowitz of the New England Chasidic Center in Brookline, whose own marriage was arranged.

"Many people feel American society is so open you can meet people ad infinitum through dating without meet-

ing the kind of person you're looking for. People feel they need someone who's knowledgeable enough to guide them through it."

Cultures which practice arranged marriages, such as the Islamic community, believe that experience is a virtue in a matchmaker, not a bride and groom.

"Virginity gives the marriage tremendous momentum. It glues it up," said Muddassir Siddiqui, Imam for the 600-family Islamic Center in Quincy.

"The boy is not comparing her to 20 other girls and how they acted in bed, like 'Number one had a better sense of humor. Number two had more beautiful eyes.' The world is his wife, and for her the world is her husband.

"I think that when you have a culture where people date and compare, even after marriage, they don't stop comparing, wondering if they can do better."

Excerpts reprinted by permission from *The Boston Globe*, May 1, 1979.

Love and faith bind these couples for eternity

Other than membership in the Unification Church, there is very little that the nearly 1,700 men and women who participated in yesterday's engagement ceremony have in common—at least externally.

They come from 127 different countries and vary in age from barely 22 to well over 50. Every race on earth is represented and their occupations and backgrounds could fill a telephone directory—from the grand-daughter of one of America's greatest congressmen to a local plumber.

But their common belief transcends these very real racial, national and cultural barriers to the point where not only do you find this very heterogeneous group in the same room together, but in many cases you find them crossing the barriers in their own engagements.

"The engagement is the most unbelievable experience of my life," said Denny Townsend, 33, manager of International Seafood Co. in Gloucester, Mass. "No one has ever seen a movement like this, where so many people have enough trust and faith in one man, and in God, that they would allow him

to help choose a lifelong mate for them. It is unique."

Brigitte Gross, 25, had flown in from England (where she is involved in community work in Bristol) just for the engagement. Growing up in her native Austria she had no idea that she would one day be married to a man from America, but yesterday she was "happy" and "grateful" to be engaged to Townsend.

"This engagement really shows hope for the future," she said, referring to a church-held belief that through international marriages international tensions and aggression can be lessened.

For as many couples that were attracted to each other by their external differences, some were matched because of their obvious similarities. Arthur Eves, 29, and Annie Redmond, 26, are not that dissimilar. Both are involved in education work on the East Coast—Eves in Boston and Redmond in New York. But for them, their most important shared trait is their vision of the future.

Commitment, responsibility

"Relationships are not something which just happen," said Eves. "They

require mutual commitment and responsibility. If there isn't some vision which transcends and sustains the relationship, it is likely to fail in these turbulent times.

"My own vision is pretty large, but Rev. Moon has more vision... than anyone I have ever known... As I got to know Annie, I was a little awed by the tremendous potential for goodness which exists in our relationship. It's a potential which probably owes more to our differences than to our individual strengths."

Annie echoed Eves's vision of "unity through good families" and said she was confident that the relationship would work for two reasons: "First of all, Rev. Moon's vision for the world is the most hopeful and realistic of anyone I know. Secondly, he is totally a man of his word. The advice that he gives to us is always preceded by his own example."

Although there were a number of interracial marriages, a majority emphasized the strengths in various races. Rev. Moon explained at the start of the matching that he wanted to have strong black families because they had an

important role to play in the future of the country.

Jerome Childress, 31, and Flora Benson, 33, were both prepared for an interracial match but were happy to be engaged to each other. Childress, a first year seminary student, said he was confident that their life together would be "happy and glorious" because "we have each prepared our entire lives for this moment and... the motivation for our coming together was based on the highest ideals of honest faith and trust."

Miss Benson said she was "very much surprised to be matched to another black person" and referred to Rev. Moon's comment that some people might view interracial matches as a threat to the black race.

"I immediately dismissed this," she said, "knowing how strongly he felt about lessening the racial tension in this country. But I can also see the other side of the coin, because it is just as vital that people are allowed to witness truly good and strong families of every race and background."

—Paula Gray

As a matchmaker, Rev. Moon's credentials impressive

By Paula Gray
NEWS WORLD STAFF

Since 1960, Rev. Sun Myung Moon has matched and married more than 3,300 couples—a feat that has earned him multiple entries in the Guinness Book of World Records.

What has not entered the record books is the even more staggering statistic of a less than 5 percent divorce rate among his matched pairs—many of whom had not previously met or even spoken the same language.

At a time when America is suffering from a divorce rate of 50 percent on the average and as high as 90 percent in California, according to the most recent World Almanac, Rev. Moon's match-making credentials are impressive.

The marriage ceremony plays a key role in the Unification Church's theology which teaches that healthy marriages are the first building block to a better world. A cornerstone of the church's theology is belief in the sanctity of marriage as a religious as well as social ceremony and, more importantly, a major life responsibility.

Since the church is committed to restoring the entire world the marriages are often international—both in terms of participating couples and often within the couples.

"The couples enter their engagement

with a serious dedication to building God-centered families," said Dr. Mose Durst, president of the Unification Church of America, shortly after the engagement. "They direct this dedication to service both to America and the world."

Long before Americans had ever heard of the controversial evangelist, Rev. Moon was capturing media attention in the Far East with his unique marriage ceremonies.

Began with 36 couples

In 1961, a year after he himself was married to the former Hak Ja Han, Rev. Moon married 36 of his closest followers in a small private ceremony in his small headquarters in Seoul.

The following year that number was doubled with a marriage of 72 couples—most of whom were recommended for each other by Rev. Moon.

That number was increased in 1963 in a ceremony that saw the matching and marrying of 124 couples; this time, as in the last three ceremonies, all the participants were Koreans.

In 1968 when the church was 14 years old and had gained a substantial following, not only in its native Korea but in nearby Japan, Rev. Moon married 430 couples, which for the first time included Japanese couples.

The following year during Rev. Moon's second world tour he held three

separate wedding ceremonies in Japan, Europe, and for the first time in America. A total of 43 couples were matched and married at that time, including 13 American couples.

When the wedding for the 124 couples was being planned in 1963, Rev. Moon insisted on buying a car for each couple—a nice gift in any country but a virtual impossibility in commodity-scarce Korea.

But the impossible was accomplished and with one couple in each car, a bridal convoy drove through the streets of Seoul after the wedding—beginning what was to become a church custom—highly applauded by the Korean population.

Used Seoul's largest hall

In the much larger 1968 wedding, tour buses were used instead of cars, with about 25 couples in each bus.

This tradition was repeated in 1970 when Korea hosted the first truly international wedding in the church's (and probably the world's) history. Seven hundred seventy-seven couples from 10 nations were married in Seoul's largest auditorium and then paraded in a huge bus caravan around the city.

Five years later 1,800 couples were married in the same auditorium and this time not only were 24 nations involved but for the first time couples were mixed racially, culturally, and nationally.

The international couples also drew an international press corps for this historical event and when the nearly 100 buses filled with brides and grooms from all nations paraded through Seoul's streets, they were greeted by thousands of cheering—and amazed—Koreans.

A small ceremony was held in America at the end of 1976, when 35 couples were remarried in a special service.

A few months later, in 1977, a marriage ceremony involving 74 couples took place in the former New Yorker Hotel—the largest wedding to date on American soil.

In 1978, during his tour of Europe, Rev. Moon matched and engaged 118 couples.

In a series of four separate engagement ceremonies, similar to the engagement here in New York this week, Rev. Moon engaged a total of 3,315 pairs: about 200 couples in Europe, 1,610 in Japan, 800 in Korea and finally 705 in New York.

These engagements are a prelude to a promised mass wedding of 10,000 couples that Rev. Moon has indicated will probably take place in New York City in the near future.

Besides earning him an eternal niche in Guinness, the event will also likely be Rev. Moon's last public wedding in a history of such events that has spanned two decades.



The News World

January 1, 1981

Matchmaking: revered custom—that works

By Mary Prusko
NEWS WORLD STAFF

One of the oldest institutions in the world is marriage. From the first parents Adam and Eve to the last couple's "I do," all have had one of two ways leading to marriage; they either choose their mates or their mates are chosen for them. To choose or not to choose? That is the question.

The oldest of the two customs is arranged marriages. The purpose of this custom, which was observed in 16th century European Protestantism, was to create spiritual intimacy between the bride and groom, and additionally to avoid fornication. The couple were expected to believe that love could and should grow only after marriage and that children would be a natural outgrowth of this love.

The tradition of the upper class family in China during the same period was to engage very young children as future partners. Occasionally matches were made even before the child was born. These matches were to ensure the ongoing process of a local political reign or to maintain economic stability in the region.

New attitude in Europe

During the 17th century in Europe,

Protestant preachers introduced new attitudes toward marriage. A new wave of preachers like Daniel Rogers preached that "husbands and wives should be as two sweet friends" and Jeremy Taylor declared that "marital love is thing as pure as light, sacred as a temple, as lasting as the world." These attitudes eventually encompassed the spiritual nature of marital union described by the continental reformer Bullinger, "with the good consent of them both, to the intent that they two may dwell together in friendship and honesty, one helping and comforting the other, eschewing uncleanness and bringing up children in the fear of God."

This new concept of "married love" brought about an important social function; it detached the pair psychologically from the parents and strengthened their independence from kin. Companionship, economic stability and social status were no longer the criteria for marriage.

Throughout the 18th and 19th centuries, "love marriages" were more talked about than actually performed. In America for instance, arranged marriages were continued as the pioneer went west to claim his fortune. He would advertise in the paper describing his lineage and estate and in reply would be sent a picture of his prospective bride, thus introducing the term "picture

brides" to this country.

Family unit suffers

As American society became industrialized and thus more stable, "picture brides" diminished and "love marriages" became increasingly popular. The Protestant ethic was continued into the 20th century as men or women exercised responsibility in choosing mates. As young people have exercised this responsibility, however, the divorce rate in this country has tripled because of premature decisions of marriage. Consequently, the family unit has again suffered because of the misuse of the spiritual and moral liberties given in choosing a mate. In the 1960s the custom of marriage was replaced in large part by trial marriages, sex without marriage and couples who lived together without marriage vows.

It seems clear that through the course of history, changes were felt in the family unit. In arranged marriages life was somewhat dominated by the husband and father but certainly the family knew where it stood. In today's marriages stability is no longer seen in the family. Couples are reverting back to arranged marriages when they seek the help of dating services as well as religious consultation and parents' opinions. It seems that history has made a full circle.



Rev. Moon, with his translator at his side, explains a point to the engagement candidates as he prepares them for the ceremony ahead.



Many of the couples, such as the one pictured here, transcended cultural boundaries.

Marriage, Family and Sun Myung Moon

Joseph H. Fichter



Marriage, Family and Sun Myung Moon

Many have criticized the Unification Church for its theology,
its style of conversion and its tight regulation of its members' lives,
still its teaching on marriage deserves a second look

By some odd coincidence the majority of young Moonies with whom I have spoken used to be Roman Catholics. I met them here and there, but mainly at the annual conferences sponsored by the International Cultural Foundation, and I always asked them where they came from and why they joined the Unification Church. The young women and men who told me their religious beliefs do not pretend to represent a cross section of the membership, but they were chosen to meet and host the conference participants. They are alert, articulate, enthusiastic and, above all, they have a strong sense of vocation.

The comments I present here are limited to a central aspect of their spiritual calling: their vocation to godly marriage and family. For a deeper understanding of their religious commitment I searched the "revealed scripture," *Divine Principle*. In the fast-growing literature about the movement, I studied Young Oon Kim's comparison of *Unification Theology and Christian Thought*, Frederick Sontag's sympathetic book *Sun Myung Moon and the Unification Church* and the dire warnings of Irving Louis Horowitz in *Science, Sin and Scholarship*.

There is also a "bad press" on the Rev. Sun Myung Moon's influence over young Americans, which began even before the Jonestown tragedy triggered hysteria about religious cults. The main criticism centered around the "brainwashing" of the conversion process, based on the assumption that people willingly join other churches but have to be tricked and coerced into membership in the Unification Church. Barbara Hargrove says that parents and ministers tend to suspect "sinister means" at work among those who succeed (where they have failed) to instill filial piety and religious zeal among young people.

The process of becoming a full-fledged

member of the Unification Church is in some ways similar to that which a Catholic experiences on entering the novitiate of a religious order. Life there is regulated, disciplined and goal-oriented. You give up your worldly aspirations and your worldly goods and commit yourself to the ideals of the organization. No drugs, no alcohol, no sex, no money, few decisions and few worries. You put yourself under spiritual direction and you develop a loyalty to the religious congregation, its programs, its philosophy, its leaders.

In both cases the individuals feel a call to a deeper spirituality, a closer union with God and a more meaningful prayer life than they had previously experienced. They also develop an enthusiasm for the church's teachings that encourages them to share the good news of salvation with others. Catholics who have converted to the Unification Church feel that their new religion has a universal concern, a program for embracing the whole mass of humanity, while they think that Catholicism tends to focus its spirituality on a predominantly personal relationship with God. One of them, who likes ecumenical jargon, said that the Catholic Church is "culture-bound" and doesn't make much progress with non-Europeans and non-Westerners.

From the point of view of a prospective lifelong vocation, the big difference is that the Catholic religious order is guiding you to a career of permanent celibacy. Personal holiness lies in that direction. In contrast, the totally committed member of the Unification community is being prepared for marriage and family. The individual is spiritually incomplete until joined to a spouse in holy matrimony, and is participating in a blessed family. Single persons who are converted to the church—most of them are in their mid-20's—soon learn the theological and spiritual

importance of family life, for which they are destined. With rare exceptions, there is not much future for a celibate in the Unification Church.

Young people who "join the family" take up residence in a Unification center with other male or female members, strictly segregated by sex. Frederick Sontag calls it a "coed monasticism." They develop a family relationship looking across sex lines at brothers and sisters and not at potential marriage partners. There is spiritual kinship, close-knit camaraderie and group support within the residence. Selfishness is a serious personal fault. Christian love is the key word, and this collective relationship can be harmonious only if it is God-centered.

One of the more inflammatory charges against the Unification community is that membership is disruptive of family life. The new convert leaves home and family, brothers and sisters, to dedicate himself entirely to the religious calling. Parents sometimes charge that their children have been "brainwashed." Similar charges have been made about Catholic religious orders that lured a daughter to the convent or a son to the seminary. God's call must be obeyed even if parents are in opposition. Some Catholic parents have forbidden their teen-age children to attend charismatic prayer meetings lest they be drawn too frequently out of the family circle. The fact is that the great majority of Moonies continue to maintain cordial relations with their parents and family.

The marriage chances for a Moonie are limited in one direction and expanded in another. The member is not permitted to marry outside the family, that is, the spouse must be a fellow member of the movement. This is the same strict rule that governs the marriage of Salvation Army officers and the mate selection of Israeli Jews. It was the same rule against mixed

marriages which has gradually lost its effectiveness in the Catholic Church. Any member who wants to marry outside the Unification community has obviously misunderstood the central significance of sharing religious values in lifelong fidelity.

On the other hand, there is a broadening of marriage opportunities in the Unification approval of "mixed" marriages across ethnic and racial lines. The conventional American pattern of marrying someone of your nationality, and especially of your own race, is widely disregarded in this movement. At the most recent engagement ceremony, about one-third of the couples were interracial. The large Oriental membership, especially of Japanese and Koreans, makes available to Caucasians a prospect of marriage partners that they would not ordinarily have. Sharing the same religious convictions and practices provides a value that transcends racial preferences.

The Unification Church does not allow teen-age marriages among its members and thus avoids what seems to be one of the main stumbling blocks to marriage stability. Members must wait until they are 25 years old to marry, and the preference is that they delay even longer. The stages of formation and growth precede the stage of perfection. It is clear that Moonies do not rush into marriage, but then there is no need to hurry. The female members do not have to be anxious and nervous if they are not engaged before they are 30. Their religious calling is marriage, and Mr. Moon will find a spouse for them and preserve them from living out their lives as old maids.

Marriage is a serious and holy sacrament for which lengthy preparation is required, and one of the notable aspects is the willingness of the members to have Mr. Moon pick their life partners for them. The concept of "arranged" marriages is alien to young Americans although it has been an accepted pattern for most of humanity during most of history. This is not a compulsory arrangement. Members are urged to express their preferences, but they do have a deep trust in Mr. Moon as the voice of God for them. One recently engaged man remarked: "You try to have confidence in your prayer life that God knows what is best for you, that He will work through Reverend Moon to suggest the proper match for you."

Preoccupation with the dating game, the hazards of flirty infatuation and the

excitement of romantic love are avoided in the custom of arranged marriages. The attraction to each other is spiritually motivated and spiritually sustained. They are putting God's will, as expressed to them by their religious leader, before their own. As in everything else they do, the primary motive in preparing for marriage is to follow the will of God. "We both love God more than we love each other; and that's the way it ought to be, and it's the only way we can hope to have a God-centered family."

The secular and contemporary way of "getting engaged" is a very private agreement in which parents, relatives and

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friends must not dare to interfere. There may be a party celebrated, and even some gift-garnering "showers" after the announcement has been made. The custom of a religious and solemn engagement before friends and in the presence of a priest was in vogue among Catholics for a while when the liturgical movement was young. The engagement ceremony for members of the Unification Church is a sacred and public event, and it is celebrated by numerous couples simultaneously. When the couple shares a cup of wine on that occasion they are establishing a spiritual lineage.

The engagement that is blessed by God and approved by the church is not primarily of the flesh. It allows no liberties of a sexual nature; premarital intercourse is completely prohibited. The whole notion of "living together" before marriage is abhorred as sinful, lascivious conduct. Even after marriage the couple may abstain from sex for some period of time. They may be sent on separate missions to different parts of the world before settling down to the consummation of their marriage.

The primary purpose of marriage is to give joy and glory and honor to God, and the primary purpose of sexual coition is the procreation of children. The biblical injunction to increase and multiply is

taken seriously by members of the church. Spiritual perfection cannot be achieved in self-centered and lonely celibacy. It comes through experiencing the three stages of love in the God-centered family: the mutual love of wife and husband, the love of parents for children and the love of children for parents. The family is the foundation for understanding the love of God. To become "true parents" and to populate the earth with spiritually perfect individuals is to help create the kingdom of God and to bring salvation to a sinful world.

Unification theology provides the rationale for the emphasis on family life. God created Adam and Eve with a potential to both spiritual and physical perfection. "The purpose of creation is to give joy to God," writes the theologian Herbert Richardson. The first great joy for our original parents was meant to be the experience of God's love and the attainment of individual perfection. The establishment of a saintly family meant that God's love would be shared in the second great joy. Ultimately, then, the sharing of God's love with the whole universe fulfills God's plan for His kingdom on earth.

According to the theology of *Divine Principle*, the revealed scripture of the Unification Church, God intended Adam and Eve to marry and have perfect children who would populate His physical and spiritual kingdom. This intention was frustrated when Eve was sexually seduced by the archangel Lucifer, committing the original sin of adultery and causing the spiritual fall of mankind. Her impurity was passed on in premature and illicit intercourse with Adam, causing the physical fall of man. Later, God sent Jesus to redeem mankind from sin. He accomplished His spiritual mission, but He was killed before He could marry and father a new race of perfect children. Our first parents threw away God's love; Jesus was prevented from completing the redemptive mission on which His heavenly Father had sent Him.

The time has now come for the members of the Unification Church to establish perfect families in love and justice and unity, which in turn will unify all races, all nations, all religions. The divine scheme of love and family is laid out in the "four-position foundation," which appears to be a cumbersome theological and relational formula. The four positions are: God, husband, wife and child. The pure

and perfect relationship with God helps to establish the perfect relationship between husband and wife, and then between parents and children. The spiritual and physical kingdom of God, the total salvation that God intended in sending the Messiah, will be achieved by the ever expanding network of such God-centered families.

Conventional Christian theologians find these teachings rampant with heresy, but a pragmatic sociologist is likely to say that the Moonies have come upon a family program that works. While marriage counselors and parish priests are wringing their hands over the breakdown of family life, the Unification Church is doing something about it. The God-centered family is not merely a nice slogan or a spiritual ideal suggested by the church leaders. It is the essential core of community among the faithful of the church. It is also a deeply motivated system for restoring marital fidelity and family stability to modern society.

One need not be an expert moral theologian to recognize the notable shift that has been occurring in the marital and family values of American society. Many secularists see this change as an expression of personal freedom, an opportunity for self-actualization. Spiritually sensitive people see it as a decline in personal morality as well as a disregard for community needs and values. In either case, these changing patterns of behavior reflect a significant restructuring of the family system that has long been integral to Western civilization.

Some families are in trouble because of social factors that call for collective attention: inflation, poverty and discrimination in housing and employment. These social causes may combine with personal causes in influencing the shifting values in marriage and family. The evidence is drawn from fairly reliable statistics on human behavior and attitudes: premarital sex, venereal disease, teen-age pregnancies, pornography, infidelity, divorce. These are all symptoms of the strain and stress that affect the home life of many Americans.

The religious values of the Judeo-Christian tradition have generally been supportive of marital fidelity and family stability. Church leaders, pastors and preachers often express concern that these values are being destroyed. Yet in some instances the churches have "relaxed" their values and doctrines to accommodate the

behavior patterns and preferences of their adherents. Moral concessions have been made in the matter of divorce, birth prevention and even abortion. Organized religion in the mainline churches has been relatively unsuccessful in stemming the downward curve.

Whatever else one may say in criticism of the Unification Church as a social and religious movement, one has to recognize its systematic program for the restoration of "old-fashioned" morality, its emphasis on chastity before marriage, prayerful preparation for marriage, a readiness to accept guidance in the choice of a partner, marital love reflective of love of God, transmission of spiritual perfection to children. There has been much comment and criticism of the theological, political and economic aspects of the Unification Church, but very little has been said about the positive value implications in regard to marriage and family.

When Catholics talked about "having a vocation" they almost always meant the kind of life that required permanent celibacy, whether in the diocesan or religious priesthood, as well as among religious sisters and brothers. This was the "more perfect" spiritual path to one's own salvation and also in the ministry to all other people. There was always room, of course, for the vocation of marriage, but it was at best a second-level and risky pathway to God. The Moon people have turned this around. If you really want to do God's will; if you want the higher vocation; if you want the life of spiritual perfection, you marry and have children.

It is a commonplace observation that the family is the moral basis of society, and that religion constitutes the moral bond of family solidarity. Slogans abound in praise of family life. The family that prays together stays together. The moral level of a community reflects the moral level of its families. The Unification ideology emphasizes the centrality of the family in maintaining a religious culture and in transmitting a spiritual tradition. We may well conclude here with the remark by Harvey Cox: "Here is a movement which manages to combine religious universalism, pentecostal immediacy, a warmly supportive family and a program for allegedly building the kingdom of God on earth. Such a potent admixture cannot be dismissed lightly."

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