

THE SACRAMENT OF MARRIAGE

HOLY MATRIMONY

Sub: Ailing & Broken Marriages, Relationships AND their Renewal, Restoration

To: Whom Such a Labor of Love May Concern:

FR: A Research Project, “Devotion,” offered by The Center for American Studies

NOTE: If you seek the truth, with love and respect for one another, you find not only the truth, you find one another.

“The reason why the world lacks unity and lies broken and in heaps is because man is disunited with himself. He cannot be a naturalist, until he satisfies all the demands of the spirit. Love is as much its demand as perception.

Indeed, neither can be perfect without the other. In the uttermost meaning of the words, thought is devout, and devotion is thought.

Deep calls upon deep, but in actual life the marriage is not celebrated. There are innocent men who worship God after the tradition of their fathers, but their sense of duty has not yet extended to the use of all their faculties. And there are patient naturalists, but they freeze their subject under the wintry light of the understanding. Is not prayer also a study of truth – a sally of the soul into the unbound infinite? No man ever prayed heartily, without learning something.

But, when a faithful thinker, resolute to detach every object from personal relations, and see it in the light of thought, shall, at the same time, kindle science with the fire of the holiest affections, then will God go forth anew into the creation.”

Ralph Waldo Emerson

Why do we find ourselves in the situation today where, reports suggest, more people are getting divorced than married, and who knows how many of the remaining marriages/relationships, to boot, are merely endured? Stiff upper lips. . . . Sorrowful outbreaks. . . . Broken hearts. . . . Quiet desperation. . . . *What is going on?*

Is there something “wrong”, fundamentally so, some-thing ailing in our relationships – some thing that has, in fact, nothing to do with mere *things*, inanimate, lifeless objects?

Words. . . . What can one say?

What has gotten into us?

Who are we who seek relationships, love? Who do we think we are?

Do we know? Have we forgotten? What is most precious, fragile, sacred in our relationships? Can we imagine, face it?

~ ~ ~

Might this sorrowful state of affairs have to do with the response of an older woman to the comment: If a man touches a woman in any but a truly loving manner – above all touches her in the realm of intimacy, that realm, which, if we can imagine, brings forth life itself – a “virus,” strain is not only introduced into the relationship. But, having established, embedded itself, “made its claim”, that strain, “virus” will not go away until the violation is recognized and addressed, *rectified*.

The woman’s response was: “Yes, and every woman knows that somewhere in her, though few men are aware.”

Be that as it is, she later acknowledged that it’s not just if a man so touches a woman, but if the woman *allows* a man to do so. And, can one not add, if a woman touches a man without that same love? Indeed, are we men and women not in this together?

This delicate matter of touch, touching, physical intimacy asks for our diligent attention. Rightly considered, it poises the million dollar question – *problem-challenge-opportunity*.

In the Unification Church there has been disunity between the leaders around this question. Those who are Korean have encouraged young women *not* to reject their fiancée's physical expressions of affection, while others, often Japanese, insist that any physical contact of any kind is not thinkable outside of the blessing.

It is characteristic of the Korean culture that they tend to have more of a *feeling* about the matter that they couldn't but honor. Whereas the Japanese tended to grasp the *thought* of the Principle. The Japanese experienced their thoughts

about the Principle as being more compelling than their feelings, which tended to be more guilt-ridden than those of the Koreans.

In that sense, the Koreans tended to be weaker about the Principle than the Japanese, based on what one can speak of as a heartistic humanism. Though the Koreans are far stronger about the Principle than most Westerners, especially Americans. In contrast to both, the Japanese have a reputation for true rigor in Principle matters.

The idea that a woman would initiate such expressions of affection was not part of the Asian culture.

With respect to such matters, representatives in the Unification Church have spoken of their experience that the slightest physical contact of flesh to flesh, *before the completion of the blessing*, has a *degrading* influence upon the spiritual “environment” of the marriage, relationship.

This is because, before the change that is sought (through the Three Day Ceremony) in the actual constitution of our etheric/life and astral/soul bodies — in their “interface” with one another — these bodies are simply and literally “embedded” in the substance of the flesh. Such elements from the astral/soul world would not have existed, the Unification Church teaches, in what is referred to as the Garden of Eden, such a state of innocence.

The reality from a spiritual scientific perspective is that, as with the emerging embryo (born out of the watery element) there was no “flesh,” *in the material sense*, in the Garden of Eden. Thus, there was not yet a trace of the building out of the astral/soul body into a system of nerves and sense organs that had taken on any material element denser than a kind of airy “substance”. We are talking about coming to earth, incarnating into the denser material world.

In this respect, the discipline of purification — that is practiced in preparation for the Blessing — has the purpose of connecting incarnate human souls with “Powers” of remarkable *refinement*. Until the Three-Day Ceremony, those “Powers” lift the spirit into a communion with qualities of such delicacy that they really have nothing at all to do with human life at this stage of Earth evolution.

That the spirit can enjoy this communion, nonetheless, is the fruit of what is spoken of as “The Second Coming of Christ.”

The point being, when carried out correctly, the Three-Day Ceremony is designed to bring the communion in question, finally, *into* contact — for the first time — with the density of the flesh that characterizes our present Earthly condition.

This is why intimate touching before the Blessing easily has, readily, such a brutal effect on the spiritual environment of the relationship. The “signature” of that

troubling effect is, often, *irritation* that manifests itself in the relationship. For such touching permits crudely dense elements of flesh to have contact, before those elements have been thoroughly and “gracefully” permeated by the delicate forces that, as noted in the following, begin to be active in the etheric/life bodies of Blessing candidates.

In this context, we can come to grasp the fact that the karmic or destined moment in time — when the consummating encounter through the Three-Day Ceremony can come to pass — is ordained by Spiritual Worlds.

More specifically, that encounter is only able to occur, rightly, once the process of the communion of the Higher Forces (referred to in the foregoing as refined and delicate) with the human soul has reached a completion, from the viewpoint of those Higher Powers.

Rectification of the disorder occurs between the astral/soul body and the etheric/life body. The Beings referred to strengthen the etheric/life body and make it resistant to the imposition of the astral body. In earlier ages the seed was planted for the astral/soul body, wherein wishes reside, by He who is referred to as Lucifer, the Tempter). The rebellion of the Luciferic spirits is said to have planted the seed for this Fall.

The rebellion impedes the life-forces of the etheric body, which creates *partiality* in our lineage, in the otherwise *universal* nature of our etheric/life body.

This occurs because the astral/soul body becomes partialized and impinges thereby on the etheric/life body. As further outlined in the following, the path of the Blessing, its ceremonies, strengthens the etheric. Thereby the regularly developing Beings are able to work on the otherwise emotional/chaotic astral or soul body through the Word.

[In the teachings of the Unification Church, the angels are said to be male. The Being who infiltrated Eve’s consciousness and physicality is recognized as a male being, who bore the penetrative impulse, the feminine being more receptive.]

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With the foregoing as background, the following speaks to how the imposition spoken of, the “strain” has, in fact, been recognized and rectified.

The offering is based on 4 premises, and then a 5th, which the reader, please note, is *not* asked to believe.

Rather, if the subject concerns you, and your hearts and minds are open, you're invited to simply *consider* the premises. In the words of the beloved Dutch doctor and author of the book *Blessed By Illness*:

“Don't say no! Just say oh?”

1) As a creator stands behind every creation in the man-made world, so it is in what we refer to as the “natural” world. That is, behind the creation itself “stands” a creator, no less.

As stated, this is not proposed as an article of faith. Rather, if one pauses to reflect for a moment, such a conclusion can be arrived at as the result of clear thinking: common sense. The recognition of the reality of a such a creator was shared by those forbears, who many Americans hold in highest esteem: Washington, Franklin, Lincoln, Louisa May Alcott, Rosa Parks, Martin Luther King Jr., to name but a few.

Franklin spoke for one and all when he stated: “*God governs in the affairs of men.*” However we may choose to define Him/Her/It. A “Power” that is greater than, and yet no less a part of, our very Self? The suggestion is that there is more to life than meets the (outer) eye.

2) That the creative act, pro-creation, is just that: an act of creation. As such, we human beings have been bestowed with the creative powers of the “Creator,” Him/Herself. Toward what end? To “screw around” for our own pleasures? Or to bring forth life and life-giving forces *in all their manifestations and magnificence?*

Have we stopped to consider such questions? Though our role as creators was recognized by earlier cultures, it appears that we can scarcely grasp and, thereby, duly honor such an enlivening, life-giving possibility in our “modern materialistic times.” As the recent hit song announces: “*You and me baby, we're nothing but mammals, so let's do it as they do it on Discovery Channel.*”

If this sorry conviction is not in the forefront of the minds of many citizens – young and old alike – is it not lurking close by? Are we not, after all, but “Naked Apes”, “Accidental Collocations of Atoms”, “Machines,” a “hand,” “head-count,” or, at last/least: a “Thing,” NO-THING? The sacredness of that which may be truly human – vital, ensouled, enspirited – is debased, consciously/unconsciously.

The *human* being, the human *being*, the *human being*? Who *are* we? Do we know? Wherein lies our humanity? How can we *become* ever more *humane*? This denial and debasement appears to apply, above all, to the all but incomprehensible gift of life itself.

3) The foregoing condition is *perfectly* understandable – for a number of reasons. Not only does our modern education all but deny the reality of not just a creator but increasingly all that is most creative, most elevated, but when such realities are spoken of at all, they are all too often addressed in a narrow and more dogmatic, sectarian tone. Faith and belief is called upon, as opposed to understanding – an understanding that is based on a respect for the individuality and freedom of the other.

4) Our loss of an understanding of that which may be higher in life is allied to our loss of a fuller understanding of the promise of freedom, specifically the difference between what is referred to as a “negative” freedom and a “positive” freedom. The former, “negative” freedom, refers to a *freedom-from* a sense of commitment and responsibility to the other. The focus is fundamentally on myself, what I happen to think, what I’m moved to believe. The latter, “positive” *freedom-for* arises out of a sense of responsibility *for*, and commitment to, the other. This fuller recognition is, we suggest, what gives our “rights” their ultimate right and, thereby, meaning.

5) Fifth, education arose originally out of churches and temples; it was guided by representatives of what many speak of as the religious sphere. In the 1500’s, with Galileo’s struggle against the church, scholars began to emancipate themselves from such strictures and orthodoxies. With Galileo, Newton and their contemporaries, the search for knowledge/scientia – as opposed to the acceptance of faith and belief alone – gave rise to the sciences, beginning with the *physical* sciences.

On this clear, demonstrable foundation, the search for knowledge/scientia extended on into nature, the living realm; the *natural* sciences arose.

The *natural* sciences, in turn, paved the way for the *social* sciences, as the horizon of knowledge expanded further into the social realm.

And finally and most recently, the *cognitive* sciences, with their courses, faculties, and chairs, have extended the frontier of knowledge/scientia on into the realm of the brain/mind. How much we have come to know. How has it served us, our humanity? How little we understand / stand under.

Those unable to rely on faith, belief and more personal, subjective “mystical” experiences alone, have sought insights into the issues of our day – including the subject of this offering: the epidemic of divorce and the breakdown of relationships – from experts representing the disciplines noted: the *physical, natural, social* and *cognitive* sciences. Physicists, biologists, sociologists, psychologists, psychiatrists, behavioral and cognitive scientists are – alongside representatives of the humanities – increasingly looked to for understanding of our human condition.

What has characterized the scientific disciplines noted – and increasingly the humanities themselves, is the reductionistic strain that its practitioners have applied to their subject: the *human being*.

That is, instead of *natural* scientists bringing a more natural *life* or *vitality* into their thinking and examination of the *living, natural* realm; instead of *social* scientists bringing a truly *ensouled* or *social* element into their thinking and examination of the *social* realm; instead of *cognitive* scientists bringing a more *enlightened* or *spirited* element into their thinking and examination of the cognitive realm of the mind – the majority of scientists in our time have applied the same kind of thinking, examination – quantitative, materialistic, lifeless – to us, humanity, itself, that practitioners of the physical sciences have duly brought to their study of the deceased, physical world. Weight, measure, number hold sway. The finer, more humane qualities – that elude our scales and scalpels – have been eclipsed, over shadowed.

As the basis of civilization to date, is it any wonder that, at the instruction of these reductionistic scientists, we've come to refer to the human being not only as the "Naked Ape", "Accidental Collocations of Atoms", "Machine", and "Thing", but, with the dropping of the bomb over Nagasaki and Hiroshima – one of modern science's most heralded achievements – our humanity has been reduced, increasingly, to the "naked heap of flesh and bones?"

"I made one great mistake in my life," Einstein noted, "when I signed the letter to President Roosevelt, recommending that the atom bomb be made."

One must ask if Einstein's lament is not the ongoing lament of many modern scientists, as they probe with their analytical tools the frontiers of life on all sides – from the depths of genetic engineering to the Star Wars defense that threatens to involve not only the earth, but the heavens themselves in our exploits? What does this pursuit represent? How can we grasp the force at work in ever growing areas of our modern science, and, once recognized, bring a vision of life to this force's seemingly innate compulsion, as noted, toward analysis, reductionism, and finally, inexorably, death?

As inevitable as the foregoing evolution has been to date, knowledge/scientia/science – if it is to be raised out of its ruins and reunited, consciously, with those higher sources out of which science, itself, first arose in the 1500's – must evolve further into a *spiritual* science or science of the spirit.

This is occurring as we come to realize that cognition isn't merely a brain-bound activity. To reduce it to such, to its merely neurological and chemical reactions, is to confuse cause and effect. Thinking, rather, is, indeed, an invisible, inner activity – in its essence – an activity that always has and would now bring forth revelations. *"When reason is stimulated to more earnest vision,"* Emerson writes, *"outlines and surfaces become transparent and are no longer seen. Causes and*

spirits are seen through them.” The “Sage of Concord” is speaking of a thinking that has become a “divining”, an actual organ of perception.

This vision of a fully-realized *spiritual* science will be brought to the following blessing, which attempts to shed light on the problems-*challenges-opportunities* we, men and women, face *together*.

Once we gain a renewed understanding, a knowledge/scientia of our better selves, “the better angels of our nature,” the human *spirit*, we have a veritable foundation upon which to reconstruct the hopes and dreams that dwell in every aspiring human heart.

May it be so.

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“The reason why the world [and all of us in it, including our relationships] lacks unity and lies broken and in heaps is because man [men and wo-men] is disunited with himself [ourselves and, thus, one another]. He cannot be a naturalist, until he satisfies all the demands of the spirit. [The thinking that a naturalist uses is, in fact — if he would pause and consider — an invisible, inner, spiritual activity, a divining] Love is as much its demand as perception.

Indeed, neither can be perfect without the other. In the uttermost meaning of the words, thought is devout, and devotion is thought [the words “think” and “thank” share the same etymological root]. Deep calls upon deep, but in actual life the marriage is not celebrated. [Until we draw from the depths of our humanity, we cannot truly meet one another.]

There are innocent men [the “faithful”] who worship God after the tradition of their fathers, but their sense of duty has not yet extended to the use of all their faculties [above all their own independent and enlightened thinking]. And there are patient naturalists, but they freeze their subject under the wintry light [purely rational, cold, and calculating] of the understanding.

Is not prayer also a study of truth – a sally of the soul into the unfound infinite? No man ever prayed heartily, without learning something.

But, when a faithful thinker [one who holds true to the revelation of their thought], resolute to detach every object from personal relations [i. e. a purely personal, subjective angle of vision], and see it in the light of thought [for what it, in fact, is], shall, at the same time, kindle science

with the fire of the holiest affections [the holy flame of the heart], then will God go forth anew into the creation.” [For those who can imagine. Divinity will be divined, conceived in freedom.]

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The Rendering of the Three Day Ceremony of the Unification Church* & Its Significance In and For Our Time

The following path toward rectification and healing of relationships is based on an existing ceremony, brought into the world by Reverend Moon — a much misunderstood and, in some quarters, maligned figure, given the significance of his offering.

The Center for American Studies has endeavored to grasp the essence, “genius” of the ceremony, in order to be able to “translate” and, thereby, convey such a blessing in a way that can speak to modern minds, whose actions can be based on nothing more, and nothing less, than freedom — the freedom that comes from understanding (“*You shall know the truth, and the truth shall make you free*”), as opposed to from the injunctions of a narrower faith, belief, or the often temptation of more personal, subjective “mystical” experiences.

The endeavor spoken of has been illumined by the spiritual science inaugurated by Rudolf Steiner, which takes the name of *Anthropo-sophy*, a veritable *Wisdom-of-the Human Being*, Common Sense.

The efforts have been made to translate and convey such a path out of the conviction that it addresses, directly – for those of open minds and hearts – the causes behind what, in effect, is an epidemic of divorce and estrangement between men and women in our time.

The 3-day ceremony refers to the culmination of the steps required for the blessing bestowed by Reverend Moon.

As such, it relieves the couple from the accusation that they had anything to do with what is referred to as “the fall of man.” Through inner work, the couples succeed in lifting themselves out of such depths.

* *The Unification Church is committed to the unification of all of Christianity. Note: the Blessing spoken of is, we suggest, an expression of the Genius, calling, of our Eastern brethren and sistern, applied to the sacred realm of conception and birth, a life-bestowing Eugenics. As the Genius of the Middle (Middle Europe) can come to be seen to apply — via its outstanding figures such as Paracelsus, to the realm of healing, Hygenics. As the Genius of the West can come to be seen as “devoting” itself most fully to Mechanical matters.*

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Are you familiar with the wooden Russian dolls — one inside the other, inside the other inside the other? If so, can you imagine that the dolls bespeak (for those with ears to hear) a secret with respect to our shared humanity, a *manifest* secret?

That is, can you imagine that the outermost doll/sheath re-presents our outer physical body?

That the next doll/sheath (inside the outer sheath when you put them all together?) is not *as* large, visible, physical. Rather, taking (for a moment) your fingers from the bone of your thumb — the tip of the skeleton that radiates throughout our entire body — and lowering it to the pulse beneath your wrist (to note but one of many such “locales”) . . . what do you detect? A pulsing, indeed. Some speak in such respects of a life-body. The pulse is be found throughout our body: neck, heel, and the heart itself.

And then...? Has your pulse ever “jumped,” quickened... lost its steady rhythmic beat? Have you ever blushed, felt flush, or became pale, ashen . . . as, for instance, a picture, memory (from your childhood?) arose in your eye, mind’s eye, wrought with emotions? Might the third doll/sheath bespeak a soul body?

And finally (to keep it simple), I trust that, amidst such emotional throes . . . that on at least an occasion or two, you have taken a deep breath . . . become quiet, calm, concentrated. That is, you succeeded in stilling your emotions, collected yourself, your self, your Best Self, regained your composure. If so, recall that 4th and smallest doll/sheath — complete, whole, integer in itself — your spirit.

“I, Eye, Aye!” My old Concord (MA) neighbor and friend, Ralph Waldo Emerson noted. That “Power” that is greater than — and yet no less a part of — our very Self?

*“With God (Him/Her/It; without/within)
all things are possible.”*

If the foregoing is clear, can you imagine, friends, that we might be approaching the “nub,” “rub,” the heart of the matter?

That is, not only are we (men and women) individuals, but we are also women and men (this time around). That is, we not only have that complete, whole, integer core to our being, spoken of, the smallest “infant” self that — sometimes more assuredly/sometimes less assuredly — utters the words: “I am.”

But, we also have a “body” of emotions, often reflected in our colorful (ladies?) or less than colorful garb (gentlemen?).

And, we also have a “body” of habits, so to speak, (reflected in our habitual, customary way of acting).

And then we have our physical body/sheath with its bumps and bruises, aches and pains, kinks and all.

The point?

Sometimes I’ve been inspired to respond to dear friends of mine, who have either announced or assured me that, in their words: “I am free, my own person.” At times I’ve been inspired to say to them (and more quietly to myself):

“I hear you And might I ask, thereto, how many seconds in your life do you imagine that you have been free, *truly* free: 10, 9, 8, 7, 6 5, 4, 3 seconds That is, how often have your actions been free from the burdens of your emotions (soul-body), from the confines of your habits (life-body), or the aches and pains of our all so mortal bodies.

The point?

How can we — women and men / men and women — en-courage and support one another to be who we truly are, to safe-guard and protect one another’s true Self, Individuality?

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In spiritual scientific terms, “the Fall,” had to do with the imposition of that part of the developing human being, that was driven by independent urges and impulses, upon the part of our being that was pure in its expression of the life that enlivens us.

The purity reveals itself in the pulse in us that, unless we are frightened or unduly stimulated, beats regularly and harmoniously until the day we die. That pulse, in fact, is an expression of the greater pulse or rhythms that marks day and night, the passages of the months, seasons of the year and even greater cycles of time.

In this respect, one can speak of the animal or animality in us (the bull/bully, fox, wolf) imposing itself upon that in us which is more plant-like in its nature. In the language of spiritual science, the former is referred to as the astral or soul-body, the latter as the etheric or life-body. An image of such an imposition, apt if crude,

is of a dog either urinating on or rolling upon a plant. The picture of splinters of wood penetrating into cotton is more precise still.

The distortion caused by the imposition of the forces of the animated “soul-body” upon the otherwise harmonious “life-body” is not of a quantitative nature (weight, measure, number) but rather *qualitative* in its essence; it affects our very being.

As such, the distortion is also hereditary, passed down through the generations. Folk wisdom speaks of the “sins of the fathers” transferred to the sons. If one can relate the hostility and neglect, that characterizes not only marriages and relationships, but if we can relate the resultant social relations as a whole, to the sin referred to, these words may take on a fuller meaning.

Such, we propose, is our human condition — until, that is, a rectification occurs. What has been done, may be undone, with the requisite understanding. Sins themselves can be atoned for — *if we’re able to consider such trespasses seriously.*

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To repeat, the foregoing — expressed in different ways by different cultures — was common knowledge for much of humankind throughout most of history up into what has been referred to as our “modern materialistic age.”

Since then *qualitative* considerations have become increasingly dismissed. Reality has been fixed, as noted, into that which can be weighed, measured, and thereby *quantitatively* accounted for.

The rectification spoken of, which is integral to the Blessing that we are addressng, the healing of our relations, occurs through steps taken by those who seek it.

It can be experienced in the blessed fruit of the Three Day Ceremony: the innocence, purity, flexibility, and vitality of the blessed children who are thus born/borne into the world.

The image of the Fall can take on a greater meaning if we recognize that such falls have been a rather constant occurence throughout most of our lives.

Who of us, that is, hasn’t done something that, afterward, he or she has regretted — having fallen? If we stop to reflect, what caused us to do that which, when we’ve “come to our senses,” we know was not right?

There is a wisdom in our language that we don't often attend to: "*What got into me!*" we, a good many, find ourselves exclaiming. "*What came over me! Possessed me! How do I get a hold of myself?*" my self, my True Self. Imagine if we had the ears to hear what our mouths do speak.

We're not only inspired, as we also say, to create or do fine and illuminating works, but we also appear to be inspired to do the opposite. What is the source of such inspirations? An answer to this question is *not* essential at the moment, if the question itself takes on a growing meaning for us.

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Taking up our thread, Genesis recounts, in its picture language, that in seducing Eve, the being referred to as Satan acquired dominion or control in God's place over humanity. Friend Rudolf Steiner refers, in this regard, to Satan as the "illegitimate prince of the world."

Human suffering, in Reverend Moon's view, has to do with the real effect of demonic Powers — working through the human soul — as a result of the Fall.

In the face of such "Powers," the blessing allows people to take the steps (of understanding) that allows us to leave the sphere where Satan has dominion and to enter God's sphere.

Imagine, in such respects, a young gang member turning his back on his former buddies and entering the precincts of a church or another sacred space.

For the Unification Church, the Fall of man is carried down through the resultant bloodlines, which, inspired by the divisive Spirit, separated us one from the other.

Had the Fall not occurred, had "Forces" not inspired the imposition of the emotionally wrought "soul-body" upon the harmonious, serene "life-body" — borne on the pulse spoken of — we would have one common bloodline: referred to in religious terms as "God's lineage."

The fact that this is not the case, that many of us feel particularly tied to our blood-relatives — love/hate — at the expense often of our larger human "Family", bespeaks, we suggest, this truth about the Fall.

The purpose of the Blessing is, as expressed, to restore "God's" lineage, the "Family of Man" here on earth. For this to occur, we must come together in a manner that does *not* perpetuate behaviors (specifically via our thinking, feeling, willing) that separate us from our fellow human beings. Instead, we're called to

awaken to the realization that we are all children of one “Creator” and, thus, are all brothers and sisters.

Such a family can rightly be called the “True Family, as all the other families are burdened by fallen blood ties. The promise of love in them is limited largely to kin and reduced thereby.

As with our existing families, the True Family begins with the passing down of the Blessing — as opposed to the sin — by one accomplished couple, spoken of as “True Parents.” Through such an act, deed, what is spoken of as the “fallen lineage” is restored. As mortals mere we will not only err, but making good, redemption itself is possible.

Such a restoration, promise, resounds in the concluding lines of our Pledge of Allegiance — a promise to which we have yet to fully awaken.

*“... And to the republic for which it stands, one nation,
under God, indivisible, with liberty and justice for all.”*

Accordingly, those spoken of as the “True Parents” have produced a family that can become the center of this striving for UNITY for all humanity. Indeed, this is the goal of the Unification Church, itself.

From the family “unit,” the truth of unity rays out to what can be spoken of as the clan and beyond to “Blessed Couples.” These members of the “True Family” love humanity as their own brothers and sisters. No one is different, separate; all are united in one family under God.

As outlined in the following, the fruit of this new lineage are children, who are conceived by parents, who — having come to a renewed understanding of the “creative process,” pro-creation — are able to offer their children bodily sheaths, instruments that are rightly “tuned” or ordered, in such a way as to allow the incarnating soul, child itself, to give fluent expression to the genius that would *sound-through* the child — a veritable *per-son*.

The point being: Rev. Moon brought the cosmic principles of procreation — in the blessed couples’ union — to an actual change in the bodies of those souls who incarnated into the vessels that their parents provided for them.

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PREPARATION FOR THE BLESSING

The preparatory steps are utterly concrete, as in the steps one is met with in friend Rudolf Steiner's book, "How One Attains Knowledge of the Higher Worlds". The steps begin at the beginning with a restoration.

I. Restoration of the Foundation of Faith with God on the Vertical Level

Atop our dollar bills are inscribed the words: "*In God We Trust*." The question being: Do we . . . trust in God, a "Power," as noted, that is greater than — and yet no less a part of — ourself, our self, our very Self?

Or, when all is said and done, have we placed our trust in the "Almighty Buck?" Otherwise expressed, is there anything that is not a *thing* for which we are prepared to risk and sacrifice? I speak not of principal (financial principal), but abiding principles that lift our gazes to the Top-Line.

Human beings who seek the blessing (or are being prepared for it unconsciously) must face such questions — questions ultimately of faith, be it faith in what some refer to as "God" or faith in anyspirit Greater than our selves.

The question is a challenging one, in my experience, for all of us. It brings us to the heart of the matter: How can a rectification or restoration occur in us, unless we have faith in that Higher Power(s), which would bring that rectification, restoration to bear?

Faith. What do we mean by this word, having spoken of the importance of moving beyond matters of belief alone? Faith, in Greek, *epistemo*, bespeaks a heart-seeing. Until such a clair-voyance, or "divining," is developed, anew, we can either reject what we can't actually perceive, or (as with the case, for instance, of gravity itself, unperceived) we can engage such possibilities, *actively*, with an open heart and mind.

The latter requires faith — not as an end, something to rest content upon — but rather as an element of the means. Hearts and minds are open to coming to an understanding of *all* possibilities. Therein lies our humanity? In our day and age, the words: "*Whatever you do unto the least of your brethren, you do unto me,*" can be applied, thereto, to how we respond to the thoughts, the essence of the other. Along with discernment, open and empathetic hearts and minds (as opposed to a mere "critical thinking") is granted us.

The establishment of a foundation of Faith toward, specifically, a "Creator" or Creative Forces, where such faith did not exist before, is, as many can appreciate, a task, an effort — one, in fact, that goes both ways. As parents, "creators" do we readily have faith in the actions of children who dismiss and deny our presence and role in their lives? Whether we like to acknowledge it or not, faith is something that is earned through our actions, or lost through our lack of actions.

The arena in which our actions play themselves out is our earthly, material world. In such a world division holds sway. We are separated, one from the other – *until* we discover what forms the basis for unity.

That separation manifests itself in independent and discrete realities, “things.” Without an effort, the simplest and most immediate way to relate to such things is to sum, and eventually gather, them up. Weight, measure, number are the means – our calculations. The finer, more subtle qualitative and, thereby, humane aspects are outweighed and overshadowed.

In this quantitative, material realm we must become sovereign, master, if we are not to find ourselves reduced to a “Thing,” ourselves, the “object” of another’s desires or calculations.

Here begins the battle, the engagement. Here our faith is tested, often sorely. Here we have the opportunity to prove our own faith-full-ness.

“In God [do] We Trust”? *Or*, as expressed, has our trust been invested in the “Almighty Dollar?” The question – and with it our own restoration, rectification, as the basis for the healing of our relationships – awaits upon our answer, ever and anew.

Will we overcome the divisiveness and alienation that increasingly holds sway in the outer, worldly, *material* realm in which we find ourselves and come to oneness, unity, with the Creative Forces, with a Creator Himself?

To do so we must take up the “coin of the realm.” We must master the material, financial realities, as opposed to allowing them to master us.

The most direct way to do so is to form a relationship to money in which we take an active role in dedicating money to the service of some “thing” higher than merely things. In earlier times this process was referred to as “consecration”. Worldly substances are made sacred through our devotion to a enlightened end or cause.

The raising of funds for a worthy cause serves the mastery referred to.

This mastery is centered in the Unification Churches’ discipline of “fund-raising”. In fund-raising, one gains a relationship to the monetary world, such that all money is experienced as an expression or representation of the creation, itself. Money is used to buy things, because money represents that creation. Through this mastery one gains a relationship to the creation that can restore God’s trust in the human being.

Key to this process is the confidence that our needs will be taken care of by God. This confidence allows us to gain control over numbers, money, and not to be ruled by them out of fear.

II. Restoration of the Foundation of Substance with our Fellow Human Beings on the Horizontal Level

On the basis of the restoration of the Foundation of Faith on the vertical level, the second step is the restoration on the horizontal level of the love between human beings, centered in God. In the Unification Church, this restoration arises through the act of witnessing, finding new members, “spiritual children,” who, on the basis of *our* foundation of faith, our connection with God, experience our love for them.

III. Disciplines regarding sleep, food, and sex. Gaining dominion of ones body.

Sleep, food, and sex are not, in and of themselves, evil. Rather, as part of God’s creation, they are holy. But having become weak to such temptations, our physical body easily prevails over, upstages spiritual realities. These temptations can become pronounced for one on a serious spiritual path. The spirit must permeate, not overcome, the body. Dominion is gained over food by fasts; over sleep by praying; over sex by celibacy for a certain period of time. Through such practices, food, sleep, and sex are placed under God, not above God.

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THE BLESSING CEREMONY ITSELF

On this three-fold foundation, the Foundation of Faith, the Foundation of Substance, and the Accompanying Disciplines in the areas of Sleep, Food, and Sex, the human being can be blessed.

Step 1: The Holy Wine Ceremony

The Holy Wine is received at the moment when a man and woman, matched by Reverend Moon, have come together to be blessed and, thereby, to go beyond the Fall.

The aspiring couple stand together in a ceremony and, as individuals, drink the wine which, specially prepared, contains a homeopathic tincture of Rev. Moon’s blood. This is “granted” because in Reverend Moon’s 15th year, he encountered Christ in the etheric or life realm, and through this encounter in Korea, Reverend

Moon's own etheric/life body was transformed, enlivening, thereby, his very blood.

[That said, it is even more understandable that the uncertainty of some about drinking Christ's blood is extended to that of one of Christ's devoted, if controversial, followers. **Note** thereto: In the absence of these impulses of Christ in the etheric/life realm being conveyed in thoughts, individuals receive the Holy Wine.]

Following this encounter with Christ — which was also granted to Bill Wilson, the father of AA, the beginning of the 12 Step Movement — Rev. Moon went to all the churches he could. Intent he was to discover the Christ that he had experienced and to devote himself to His service in that church To no avail.

Aware, if all but over-whelmed, by what had occurred, Reverend Moon looked for a way to multiply that blessing to others. This commitment to such a Blessing would become the basis of the Unification Church. As such, it is, as noted, an expression of the genius, calling, of our Eastern brethren and sistern.

People who receive the Holy Wine come into contact with impulses in the etheric/life realm, which, through Reverend Moon's blood, transform their own blood.

(This process of receiving something of a sacred or spiritual nature is referred to as "ordination" and is an essential spiritual principle. Authority flows from one representative to another. Friend Rudolf Steiner made a great effort to come into contact with kindred spiritual streams in Europe, so that he could receive from their leaders the right to relate to that stream — in his case to carry it on and serve its renewal.)

From the moment the Holy Wine is taken into the body of the individuals, standing together, Man and Wife, they begin to experience — consciously or otherwise — the influence of spiritual forces in the etheric/life realm that are generated by the presence of Christ. The etheric/life bodies of the couple undergo a transformation. Rev. Moon did not explain that change. He could only say that it had to do with love. He did not have the concepts.

[Begriff in German can be translated both as concept and as term, as terminology. If we don't have the language we don't have the concepts. Rev. Moon did not have the language of spiritual science.]

Step 2: Holy Water Ceremony

During the Holy Water Ceremony, Reverend and Mrs. Moon cast from above the Holy Water on the couple who walk beneath them. Reverend Moon casts it upon

the man, Mrs. Moon upon the woman. This is the *actual* blessing ceremony; the couple is blest the moment the water strikes them. This is due to the nature of water, which is that it flows together, unites. (Earth's nature is stasis; air is expansion; fire is consumption).

When the water is cast down, the etheric bodies of the two human beings begin to flow together and become one, like two merging pools of water once the barrier in between is removed. A deep and abiding harmony is the result, if such a union is honored and maintained.

Our etheric/life bodies are a set of forces that appear solid to outer sense perception, but, in truth, they are forces that are constantly moving, changing, such that substances are being continually exchanged in the etheric or life realm.

From this point, the man and woman's steps together on this path are the steps of a couple, spiritually united. By casting the water in the name of Higher Powers, Reverend and Mrs. Moon bring about the possibility in the earthly sphere for Divine Beings to act in the way water represents, merging and enlivening, thereby, the etheric/life bodies of the couple.

Step 3: The Receiving of the Word

After the Holy Wine and Water have been received, a word is given, which represents the ideal of perfection in a consecrated relationship. Such perfection is centered on the idea that if Adam and Eve had *not* fallen, they could have become as one family centered on God.

The couples express themselves as united with the heart of that ideal. A word is given from the source of the blessing impulse itself by its representatives on earth: Reverend and Mrs. Moon.

Couples receive that word and acknowledge it. Through this step, other Divine Powers, centered on the Word, come into the ceremony and seal on the couple the progress made through Holy Wine and Holy Water. The purpose is to both further conscious development and to heighten the love for humanity.

Up until the Word is given, the Beings involved are those that work in the etheric or life realm alone. With the Word, Higher Beings, concerned with the development of the astral or soul body, enter the ceremony.

At this point a certain expectation begins to be emanated from Beings in the higher worlds, who expect the aspiring couple to take up this promise of love.

Step 4: The Indemnity Stick Ceremony

I, as a man, represent all men who have ever been harmed by a woman, and the woman represents all women who have ever been harmed by a man. All the harm that has ever been done since the Fall is present, presented, and must be cleansed.

The way man cleanses his astral or soul/emotional body is by the physical act of taking a stick or switch and “ceremonially” swatting the woman, gently/firmly. The woman does the same, in turn, to the man.

By submitting ceremonially, in this way, to the other (as opposed to resisting or immediately striking back), the power of sacrifice — *as a living spiritual impulse in each person* — cleanses the astral or soul, the emotional soul body of the other person from the spiritual force they bear that is referred to in a mundane sense as “resentment.” Are these words clear. We ask because they are central to the Blessing process.

This ceremony is enacted and accomplished in full consciousness not only of the burdens that we, men and wo-men bear — due to the harm that we’ve caused one another — but out of the resolve to un-burden ourselves, to consecrate or sanctify our relationship.

This step is necessary if, as stated, the couple is to stand, together, on the third day of the three-day ceremony, utterly free from the resentment connected with the Fall, our transgressions one against the other.

Step 5: Separation Period

United out of the impulses characterized, the couple does not yet live together as man and wife; they do not yet consummate the blessing physically. Rather, they live apart for a period of time as brother and sister.

Lifted beyond accusation, through the previous steps they have taken, they are now called (as if back in the garden of Eden) to cultivate purity of heart, purity of love. This cultivation assures that they are *not* dragged back — all too easily — into the old entanglement of the Fall and the resentments spoken of.

During this separation period, the couple focus on universalizing themselves, doing a particular deed, taking on a mission, which — at the expense of their own *personal* hopes and wishes for their relationship — serves humanity above themselves.

Only by learning to love humanity more than they love one another, can the couples’ love become an expression of that greater and more universal love for humanity.

Step 6: The Three-Day Ceremony

The Three-Day ceremony consummates the relationship physically. The ceremony is entered into with the consciousness that the woman becomes the man's mother.

To become free from the accusation that the man had anything to do with the Fall, he must (as Christ states in the Gospels) be born anew as a man from the womb of a woman — a woman, that is, who has nothing to do with the Fall. For she has united herself with the divine Father.

The Three-Day Ceremony calls upon the man to become aware of the difference between himself as a son of God and as a son of Satan. The man must be prepared to meet his mother, as stated, and, at the conclusion of the act of intercourse, to be *reborn* out of her womb.

At the start of the ceremony, the couple enters a room specially prepared for the consecration of their blessing.

Candles are lit; robes are laid out. During the first two days, the sexual act is performed with man submitting to woman; she initiates and guides their coming together, is on top, prevails. She behaves, in the purest sense of the word, as a mother, giving birth from her womb.

On the third day, the man can rise as Adam and, freed of all fallen aspects, penetrate the woman who only now becomes his wife.

The notion of "wife" cannot exist before the third day, when, freed from a relationship to Satan, the man is qualified to enter into the woman and, thereby, unite with her as her husband.

On the third day the woman, in turn, is redeemed; she is united with her Adam, who she lost in the Fall. We are to love our wife, as Christ loves the church. On the third day, she becomes his true bride. She has redeemed him; now he is able to redeem her.

Step 7: Three Spiritual Children

For the ceremony to be complete, the couple must have 3 "spiritual" children, who have experienced in the couple the embodiment of love, such that this embodiment moves the "spiritual children" to attend to, and help care for, the couple's future children (physical or otherwise, i.e. the impulses they have conceived together and seek to bring into the world): the fruit of their blessing.

Through the three spiritual children, the couple gains the required unity of what are referred to as the archangels of intellect, emotion, and will, the unity that was lost to Adam and Eve in the Garden of Eden, when, Satan, the archangel of intellect fell.

As a stool cannot stand up on two legs in the physical world, the 3 spiritual children represent the three-fold nature of the spiritual support required for such a momentous Blessing.

Rev. Moon expressly teaches this principle in terms of the understanding that there were 3 archangels, who were to be united with Adam and Eve in Eden: the archangel, as noted, of intellect, emotion, and will.

Because the archangel of intellect fell, Adam and Eve could not stand on the basis of the unity of the 3 archangels. As the stool can not stand up on 2 legs in the physical world, the 3-fold nature of spiritual support for Adam and Eve's relationship was also lacking. One gains the unity of the archangels through the devotion and love of the 3 "spiritual children." Without such a commitment, the Blessing is not complete.

With the 3 "spiritual children" it embodies a future-bearing impulses for the generations to come, civilization itself.

Further Note: It is recognized that such a journey, passage, the path of the blessing described is most novel for many, above all in the West, which has brought forth its seeming opposite, "Free Love". Appreciating this fact, you are invited, friends, to live into the Blessing here described, move it in your heart, and to reach out to us with any questions that may arise:

info@concord-ium.us

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