

True Family Values

THIRD EDITION

JOONG HYUN PAK
AND
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FAMILY FEDERATION FOR
WORLD PEACE AND UNIFICATION

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and Unification

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Third Edition 2006 Joong Hyun Pak & Andrew Wilson

Printed in the E.U., September 2006

ISBN 1-931166-25-0

Cover illustration: Natascha Nahum

**To Reverend and Mrs. Sun Myung Moon,
our True Parents and
true teachers of true family values**

가정 맹세

1. 천일국 주인 우리 가정은 참사랑을 중심하고 본향을 찾아 본연의 창조이상인 지상천국과 천상천국을 창건할 것을 맹세하나이다
2. 천일국 주인 우리 가정은 참사랑을 중심하고 하나님과 참부모님을 모시어 천주의 대표적 가정이 되며 중심적 가정이 되어 가정에서는 효자, 국가에서는 충신, 세계에서는 성인, 천주에서는 성자의 가정의 도리를 완성할 것을 맹세하나이다
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4. 천일국 주인 우리 가정은 참사랑을 중심하고 하나님의 창조이상인 천주대가족을 형성하여 자유와 평화와 통일과 행복의 세계를 완성할 것을 맹세하나이다
5. 천일국 주인 우리 가정은 참사랑을 중심하고 매일 주체적 천상세계와 대상적 지상세계의 통일을 향해 전진적 발전을 촉진화할 것을 맹세하나이다.
6. 천일국 주인 우리 가정은 참사랑을 중심하고 하나님과 참부모님의 대신가정으로서 천운을 움직이는 가정이 되어 하늘의 축복을 주변에 연결시키는 가정을 완성할 것을 맹세하나이다
7. 천일국 주인 우리 가정은 참사랑을 중심하고 본연의 혈통과 연결된 위하는 생활을 통하여 심정문화세계를 완성할 것을 맹세하나이다
8. 천일국 주인 우리 가정은 참사랑을 중심하고 성약시대를 맞이하여 절대신앙 절대사랑 절대복종으로 신인애일체 이상을 이루어 지상천국과 천상천국의 해방권과 석방권을 완성할 것을 맹세하나이다

Family Pledge

1. Our family, the owner of Cheon Il Guk, pledges to seek our original homeland and build the Kingdom of God on earth and in heaven, the original ideal of creation, by centering on true love.
2. Our family, the owner of Cheon Il Guk, pledges to represent and become central to heaven and earth by attending God and True Parents; we pledge to perfect the dutiful family way of filial sons and daughters in our family, patriots in our nation, saints in the world, and divine sons and daughters in heaven and earth, by centering on true love.
3. Our family, the owner of Cheon Il Guk, pledges to perfect the Four Great Realms of Heart, the Three Great Kingships and the Realm of the Royal Family, by centering on true love.
4. Our family, the owner of Cheon Il Guk, pledges to build the universal family encompassing heaven and earth, which is God's ideal of creation, and perfect the world of freedom, peace, unity and happiness, by centering on true love.
5. Our family, the owner of Cheon Il Guk, pledges to strive every day to advance the unification of the spirit world and the physical world as subject and object partners, by centering on true love.
6. Our family, the owner of Cheon Il Guk, pledges to become a family that moves heavenly fortune by embodying God and True Parents, and to perfect a family that conveys Heaven's blessing to our community, by centering on true love.
7. Our family, the owner of Cheon Il Guk, pledges, through living for the sake of others, to perfect the world based on the culture of heart, which is rooted in the original lineage, by centering on true love.
8. Our family, the owner of Cheon Il Guk, pledges, having entered the Completed Testament Age, to achieve the ideal of God and human beings united in love through absolute faith, absolute love and absolute obedience, and to perfect the realm of liberation and complete freedom in the Kingdom of God on earth and in heaven, by centering on true love.

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Preface

This book deals with the most important question for any human being. Judaism bases its values on the Torah, the Bible. Already in the beginning of the Bible we read that God created man in his two parts – man and woman, Adam and Eve – that together became the first family in the world. God’s first commandment to man was “be fruitful and multiply.” In other words: build families and bring new generations to the world.

Thus we can also understand that the family is the most natural and healthy place, mentally and physically, for raising a person from childhood. Children without parents, or with only one parent, are destined to carry their whole lives a great deficiency. Therefore, if we wish to improve the quality of human life, we must strengthen the family unit and encourage young people to come under the covenant of marriage.

Our contemporary era is supposed to be most progressive and enlightened, and is indeed such in the fields of technology and science. Sadly, however, in the areas of values and morals we see regression, more and more divorces and fewer marriages. I thank Dr. Pak and Dr. Wilson for dealing with this issue and publishing a book that offers a special contribution for promoting and molding the family in a better world.

Chief Rabbi Yitzhak Bar-Dea
Ramat-Gan, Israel

Preface

True Family Values is a challenging book on a universal theme. The family is probably the oldest and most universal institution in human life. The family is found in every society, being (almost in every case) the central position around which individuals live and move. Over many generations, the family has taken different forms and meanings. Sociological changes constantly affect it, but without destroying it. The family belongs intrinsically to human life, and human life belongs to the family, however differently these affirmations may be understood and applied.

Because of its great importance, the family deserves and gets constant and regular review. This kind of a review looks at different aspects of the family, such as its meaning, its values, its weaknesses, its prospects, its limitations, its opportunities, its assets and debits. The review can highlight different dimensions, like sociological, economic, religious, cultural and educational. Whatever dimension is taken to investigate it, there is no doubt that the family is a remarkable institution.

This book by Joong Hyun Pak and Andrew Wilson is one such contribution to our review of the family. Its focus on "Family Values" reminds us that, among other things, family values stand above class, race, religion, politics and ideology. They spring from the foundation of love which is God-given, not only among persons but also in the total world of living things. The two authors of this book pursue their analysis and presentation from a particular religious perspective that is both illuminating and inviting. Not everyone would necessarily accept or feel comfortable with their approach as such. But it is an invitation to reflect on family values, from other perspectives.

This is particularly pertinent today, when a tremendous sociological change is being exerted on the institution of the family, for better or for worse. Traditional values that have come down through

the generations are being questioned, and some are being abandoned. This book puts out ideas and a discussion about what could assist society in going through this process of change. It employs in part symbols and texts from the biblical tradition, thus using a common language from the Judeo-Christian heritage. But family values such as love, hope, peace, forgiveness, respect, fortitude in facing suffering and bereavement, etc. are not confined to any one religion. They are universal and are applicable to peoples of other religions, ideologies and worldviews.

In their book, Dr. Pak and Dr. Wilson have opened the discussion beyond the confines of one religion or culture or location. It offers a reading that should generate further reflection in the mind of the reader. They are convinced and committed to their understanding of family values. Their clear and uncomplicated style of communicating this understanding throws a new insight into the concept of the family. The book presents a daring challenge that deserves attention. Ultimately, family values cannot be ignored. They constantly call for redefinition, new analysis, a new evaluation, and even experiments in our endeavor to understand them, to adjust to them, to propagate them and to pass them on to coming generations. This book is one such contribution to that ongoing process.

Rev. Dr. John S. Mbiti
Burgdorf, Switzerland

Introduction to the Third Edition

SINCE PUBLICATION OF *TRUE FAMILY VALUES* in 1996, the true family values ministry has impacted tens of thousands of churches, synagogues and mosques throughout America and the world. More than 5,000 members of the clergy attended True Family Values Seminars in Washington, D.C. during its first year. In Chicago, the True Family Values Awards Banquet has become an annual fixture of the religious scene. Its message has resonated particularly with minorities, African-Americans and Native Americans, who have been hardest hit by the modern-day plague of family breakdown.

The true family values message has taken hold in Africa, in the midst of the AIDS pandemic. In Uganda, it has encouraged religious and civic leaders to advocate for abstinence as the central pillar in AIDS education, resulting in the first successful model of AIDS prevention in Africa. The spread of this worldwide ministry has resulted in the book's translation into Japanese, French and German.

The message of true family values has proven an effective bridge between the Unification Church and traditional Christian denominations. *The Christian Century* reported in its April 1997 issue that the Unification Church is becoming "fully integrated into the mainstream of religious life," due in part to its "'family values' conferences around the globe."¹ When Father Moon spoke in Harlem to a packed audience at the Canaan Baptist Church in May 2001, the field for his message had been ploughed through family initiatives developed through the true family values ministry.

True Family Values was also a significant milestone in the theological development of the Unification movement, introducing a new approach to systematizing Father Moon's teachings. The Family Pledge had been promulgated in 1994 at a time when Father Moon was preaching extensively about religion's role to heal the family. We saw in the Family Pledge the basis for a coherent family teaching, and sought to develop its insights in *True Family Values*.

True Family Values became the first Unificationist course of study that particularly addressed the problems of the family. It encouraged a passel of family-related publications in the following years.

For Unificationist families who recite the Family Pledge as part of their morning devotions, *True Family Values* provides an education into its profound meaning. Yet in the years since the first edition, Father Moon made several changes to the Family Pledge, notably the addition of Pledge 8. That made necessary a second edition of *True Family Values*, which was published in 2004. Then, only a few months after the publication of the second edition, there were more changes made in the Family Pledge, most significantly the new phrase “the realm of freedom (*seok bang gwon*).” With the third edition we have addressed this new content, to remain current with the unfolding of Father Moon’s teachings.

Nevertheless, we would caution the reader that it can take years to digest Father Moon’s teaching and understand its applicability for our life. Even as we worked on this revision to incorporate the new content, we found many new insights and clarifications on teachings from all parts of the Family Pledge. Hence, in preparing this third edition, it is likely that errors remain and important points are overlooked. Still, recognizing our obligation to our readers to stay current with the providence, we have proceeded with fear and trembling.

1 “Gated Religions,” *The Christian Century* 114 (Apr. 16, 1997), p. 382.

Introduction

AMERICA TODAY DOES NOT provide a healthy environment for raising families. Since the 1960s, American popular culture has turned away from family values, and in its place celebrates the single life and self-indulgent lifestyles. This is not only an American phenomenon. All over the world people look up to America and avidly imitate its culture, its noble values of freedom and democracy. Yet at the same time, they also accept America's dysfunctional values into their cultures.

The defining American value is freedom. Yet America is certainly not “free” from intangibles like fear or despair. It is not free from crime. It is not free from negative images and degrading words flung into our consciousness by the entertainment industry. Freedom cannot stand unless it is based on trust, yet trust is a rare commodity these days. Can we trust our neighbors? The local merchant? The parish priest? The tacit, shared values that bind society together are in question in America today.

Objective scientific research confirms that the host of ills besetting society—crime, drugs, poverty, suicide, etc.—is rooted in the breakdown of the family. Healthy families produce good citizens, who promote flourishing societies and nations. Bad families produce deeply troubled citizens who form troubled nations. The breakdown of the American family since 1960 is illustrated by statistics showing “seismic” changes in marriage and family patterns:

- Americans are less likely to marry. From 1970 to 2000, the annual number of marriages by unmarried women declined by more than one-third.¹
- Cohabitation has become the widely accepted alternative to marriage. Between 1960 and 2000, the number of unmarried couples in America increased by more than ten-fold, from 440,000 to 4.7 million.²

- Today over 60 percent of married couples cohabit prior to marriage. Yet despite a widespread belief that living together before marriage is a useful way to find out a couple's compatibility and thus avoid a bad marriage and an eventual divorce, the evidence indicates that cohabiting couples face a significantly higher risk of divorce, in the range of 33 to 48 percent.³
- There is a 50 percent chance that a marriage started today will end in divorce. Although a majority of divorced persons remarry, the percentage of adults who are currently divorced has quadrupled since 1960. The divorce rate peaked in 1980, and since then has leveled off at a high plateau that is double the rate in 1960.⁴ Contrary to popular belief, an unhappily married adult is not likely to become happier after divorce.⁵
- Each year, about one million children under 18 experience the divorce of their parents. That rate has more than doubled since 1960.⁶ Two-thirds of parental divorces do not involve serious conflict or physical abuse. Nevertheless, considerable evidence shows that these divorces are damaging to children, who value the love and support of both parents.⁷
- 19.8 million children are living in single-parent families. In 1960 only 9 percent of children were raised in single-parent families, a figure that had changed little over the course of the 20th century; by 2000 that percentage had jumped to 27 percent. This trend has serious consequences, since children raised by single parents have negative life outcomes at two to three times the rate of children raised in married, two-parent families.⁸
- One-third of America's children are born to unwed mothers. That rate has increased six-fold since 1960.⁹ 85 percent of teenage fathers abandon the girls they impregnate.
- There has been an 850 percent increase in the number of cohabiting couples with children. About 40 percent of all children today will spend some of their formative years in a cohabiting household. Yet less than half of cohabiting mothers eventually marry the fathers of their children.¹⁰

- Children raised outside the two-parent family are at risk. Boys are twice as likely to end up in prison, even controlling for economic and social factors. Girls are twice as likely to have children out of wedlock. Children are two to three times more likely to have emotional or behavior problems, twice as likely to drop out of school, and twice as likely to have marriages ending in divorce.¹¹
- The chances of a daughter being sexually abused by her stepfather are at least 7 times greater than by her biological father.¹²
- Sexually transmitted diseases have increased by 200 percent.
- Since 1960, the juvenile crime rate is up 600 percent. More than one-third of all murders are committed by someone under 21.
- One young person attempts suicide every 80 seconds; suicide is the third leading cause of death among teenagers. Family breakdown is the main cause of suicide by young males.

In the past decade there is some movement to change the situation. A 1995 report of the Council on Families in America concluded that the answer to many of America's problems lay in the restoration of cultural values supportive of marriage and the family. It recommended that we change the subject of public policy from accepting and managing divorce and family breakdown to "recreating a marriage culture."¹³ A new consensus began to emerge among public officials, resulting in new, pro-family legislation and funding of programs to support marriage counseling and abstinence education.

Yet compared to the size of the problem, these new efforts remain tiny. Public attitudes remain ambivalent about the value of marriage and the two-parent family. Cohabitation, single-parent families and divorce are widely accepted, despite the evidence showing their negative consequences, especially for children.

In particular, the churches, which are expected to provide guidance on these matters, are divided on how even whether to revive the faltering American family. Yet the Bible's teaching is clear: "The LORD God said, 'It is not good that the man should be alone; I will make him a helper fit for him.'" (Gen. 2:18) God does not want people to dwell isolated, apart, without a mate. As God did

for Adam, God creates a spouse for each of us and ordains that we honor marriage: “Let marriage be held in honor among all, and let the marriage bed be undefiled,” (Heb. 13:4) and “What therefore God has joined together, let not man put asunder.” (Matt. 19:6-7)

Nevertheless, many churches are as confused as the society at large about what constitutes a family and whether it should be broadened to include unconventional unions. Neither have the churches been spared from the scourge of family breakdown. Divorce used to mean automatic disqualification from the ministry in most Protestant churches; today that standard is widely ignored. While Pope John Paul II has called the family the “school of peace,” the Catholic Church has been plagued by revelations of its priests abusing vulnerable youths in homosexual affairs.

The Family is the School of Love

Only by strengthening our families can we hope to have a prosperous, safe, and healthy society. But how do we strengthen the family? The crucial question, one rarely asked, is this: Does the family exist for only itself, or does it exist for a higher purpose? When people conceive of the family as an end in itself, efforts to buttress it will inevitably fall short. The secret to reviving the family is to discover its relationship to the larger wholes of society, the nation, the world, and God. The family is a microcosm of universal love that extends from the intimacy of two people to embrace the entire cosmos.

We must understand the dynamics of a well-functioning family that is truly, as Martin Luther termed it, a “school of love.” Almost the entirety of human life is lived in the context of a family. From birth until we are teenagers, we live in our parents’ home. A few years later we marry and start families of our own. In the family we have our first experiences of love from our parents. This love molds our character. The family is a constant, regardless of our level of education, wealth or social standing, how healthy or how happy we are. Through all the ups and downs of life, the family we are born into and the family we later create should form a permanent set of relationships to care for us and challenge us to grow from within.

The family is the school of love. It is the primary school of moral and social development, and the source of our most deeply held values. Ethicist James Q. Wilson remarked, “The family is a continuing locus of reciprocal obligations that constitute an unending school of instruction... We learn to cope with the people of this world because we learn to cope with members of our family.”¹⁴

Yet in fact, most families are far from ideal. As one reporter quipped, “Everybody talks about traditional family values. But nobody knows what they’re talking about.”¹⁵ Many people remember their families as a source of pain and suffering as much as a place of love and joy. Why? The quality of love in the family is not as it should be. Can there be an ideal family? What would it look like? We have the examples of our parents, but were they adequate models? The traumatized American family is often a school of neurosis, dysfunction, hatred and bitterness—nurturing criminals rather than good citizens. To become a school of love, the American family needs an infusion of life and strength and goodness which can only come through values which have stood the test of time and have proven to be universally true and good. We must find *true family values*.

True Family

Where is the blueprint for the ideal family? From a biblical perspective, God created the family as the primordial human institution (Gen. 2:22-24), wherein human beings could fulfill His blessing to “be fruitful, and multiply... and have dominion.” (Gen. 1:28) This means that God’s children were to reach perfection as individuals and form true families, which would propagate God’s love in the created order: the society, nation, world and cosmos. Nevertheless, when Adam and Eve fell away from God, their family relations were poisoned by sin, as can be seen in Adam’s self-serving excuse before God, “The woman made me do it.” (Gen. 3:12) This dysfunctional pair bore sons, Cain and Abel, who committed the first murder. Humanity’s families have been dysfunctional ever since.

Religious teachings offer some guidance for recovering a godly family. Unfortunately, the highest exemplars of holiness in most religions—priests and nuns, the Pope, the Dalai Lama, Hindu holy men—live celibate lives. Jesus Christ never married. The Buddha

abandoned his wife Yasodharā and young son Rāhula when he set off on the quest for enlightenment. Confucius divorced his wife, an unfortunate family pattern that continued with his son and grandson. Socrates is said to have endured marriage with a difficult woman. It is no wonder that the ethical teachings of most of the great traditions are primarily focused on individual behavior. They do not fully fathom the heart of family life.

Contemporary theologians understand the causes of human suffering to be either within the individual or due to unjust social structures. Therefore, they call on the churches to focus either on spreading the Gospel to save souls or on mobilizing resources for social reform. Meanwhile, they have neglected the regeneration of marriage and family life as a path for approaching God.

Other religions are not as shortsighted. Even today, as America confronts anti-democratic forces in the Islamic world, it pays scant attention to the trenchant Islamic critique of its social ethos that is over-sexed, excessively materialistic and corrosive to traditional families. It is a critique shared by many traditional cultures. For example, we read in the Bhagavad-Gita,

When a family declines, ancient traditions are destroyed. With them are lost the spiritual foundations for life, and the family loses its sense of unity. Where there is no sense of unity, the women of the family become corrupt; and with the corruption of its women, society is plunged into chaos. Social chaos is hell for the family and for those who have destroyed the family as well.¹⁶

Therefore, it is time to re-examine the Bible and other religious teachings from the perspective of the family. What is God's design for the family? How can we have true love in our lives? What is the meaning and purpose of sexual love? Today, God is providing new insights into these matters.

The purpose of this book is to explore God's design for the family as proposed in the teachings of the Rev. and Mrs. Sun Myung Moon. For fifty years, Father and Mother Moon, as they are called, have pursued a messianic mission for the establishment of true marriages and families. They built the foundation for their own marriage through

a lonely, tortuous path, and have dedicated their ministry to elevating all marriages and families with the blessings of God's true love.

A family where God's true love graces the conjugal love of husband and wife and the parents' love for their children is called a *true family*. Father and Mother Moon, as the exemplary parents of the first true family, are called by the title *True Parents*. On behalf of God, they offer the Blessing of holy marriage to create families of true goodness and freedom that enjoy God's unreserved approval. Every family can become a true family.

Father Moon summarized his teachings on the family in the *Family Pledge*. Within its eight brief verses is a concept for the family that goes far beyond conventional religious teachings. This book aims to explicate the Family Pledge to promote a better understanding of its profound message. Yet even after repeated attempts to interpret it over many years, the authors recognize that their understanding is still incomplete. Until a person is able to perfectly live by a teaching, how can he or she possess the wisdom sufficient to put it into words?

The Family Pledge describes the family in which God dwells as a partner. Its teachings show the way for families to participate in God's work of establishing the Kingdom of God, even as they overcome their own inadequacies and become families of true love. When a family gives itself to God, God gives His love to the family, easing its difficulties and purifying and elevating its relationships. As Jesus said,

Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.

—*Matt. 11:28-30*

1 The National Marriage Project, *The State of Our Unions 2002*, David Pope-noe and Barbara Dafoe Whitehead, eds. (Piscataway, NJ: Rutgers University, 2002).

- 2 *Ibid.*
- 3 Scott M. Stanley and Howard J. Markman, "Facts about Marital Stress and Divorce," PREP, 1998. Steven Nock, *Marriage in Men's Lives* (New York: Oxford, 1998); Andrew J. Cherlin, *Marriage, Divorce, Remarriage*, rev. ed. (Cambridge, MA: Harvard University Press, 1992).
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- 5 Linda J. Waite, John Browning, William J. Doherty, Maggie Gallagher, Ye Lou and Scott M. Stanley, "Does Divorce Make People Happy? Findings from a Study of Unhappy Marriages," Institute for American Values, 2002.
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- 9 *Ibid.*
- 10 *Ibid.*
- 11 John Paul Consortium on Marriage and Family, "Marriage and Family Fact Sheet," 1999.
- 12 David Popenoe, *Life Without Father: Compelling New Evidence that Fatherhood and Marriage are Indispensable for the Good of Children and Society* (New York: Free Press, 1996).
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- 14 James Q. Wilson, *The Moral Sense* (New York: Free Press, 1993), p. 163.
- 15 *Poughkeepsie Journal*, May 9, 1996.
- 16 Bhagavad-Gita 1:40-42. Eknath Easwaran, ed., *The Bhagavad Gita* (Petaluma, CA: Nilgiri Press, 1985).